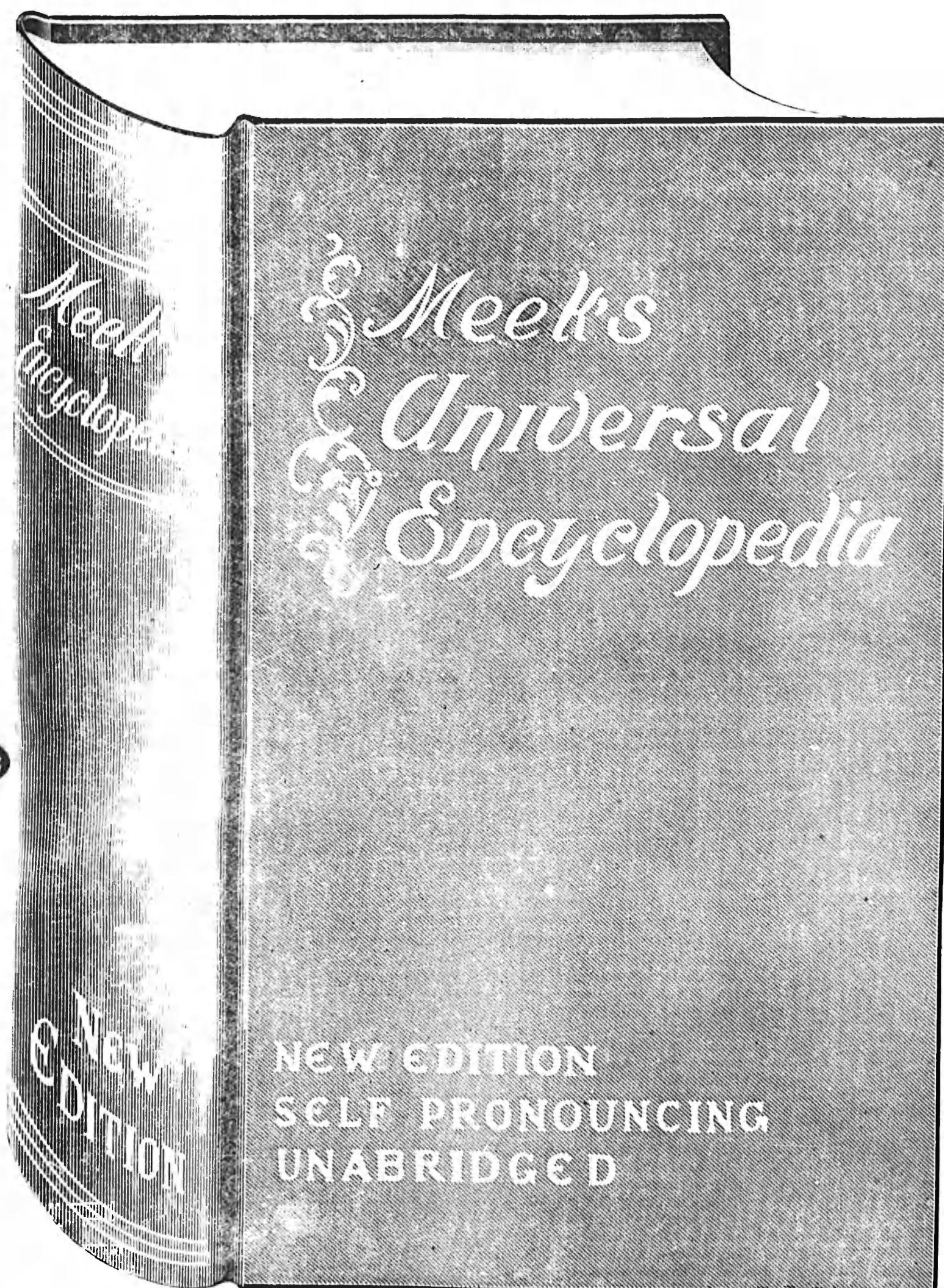


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Old Series, Vol. LXI.

NASHVILLE, TENN., APRIL 7, 1898.

New Series, Vol. IX., No. 33

Ships at Sea

BY MARY SOWERS.
The sea of life is dotted with ships.
And sailing upon both sea and sky
Are the ships of the Father's grace.
And how their ships sail on their way
To glory, where sweet rest is found.
The Father's love is the water and foam,
And with His love and His grace
These precious ships come sailing on
To glory, where sweet rest is found.
But you, who are disappointed here,
Sit and watch the ships from afar,
Your ships, perchance, death's cruel snare
Has taken far beyond your vision here.

In some far off distant land
Where the Father's love is found,
Safe harbored they may wait your hand
To take as their sail and oar the good
The ships for which you wait and fret
May never greet you in this vale,
But greater ships will sail on high
In the Father's love and grace.

Alpha Theta

Was Paul Afraid of Being a Castaway?

BY E. W. THOMAS, D.D.

In a recent conversation a Methodist brother quoted 1 Cor. ix. 27 as proof positive that a saved soul may apostatize and be finally lost. The passage reads: "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Instead of a "castaway," the Revised Version has "rejected." Did Paul here express the idea that he might be finally lost? I think not. Let us examine the passage more closely. The Greek word rendered "castaway" is *adokimos*, found also in Rom. i. 28, 11 Cor. xiv. 2, Heb. xi. 8. Without the alpha privative we have the word in Rom. xiv. 18, xvi. 17, 1 Cor. xi. 19, 11 Cor. x. 18, xiv. 7, 11 Tim. ii. 17, Jas. i. 12. In all these places *adokimos* is rendered "approved," except in the last, where we have "tried." Though even there the Revised Version has "approved." The literal sense of *adokimos* then is "unapproved," rather than "reprobate" or "cast away." Paul's desire was that he might so labor for Christ that at the last he might receive the divine approval of his work. He would not be found among those to whom he refers in 1 Cor. iii. 15. Many a man's work shall be burned up, while he himself shall be found among the saved. The apostle was not writing of his final salvation, but of the reward of grace which he hoped to receive with the approving smile of his Lord in the great day.

Building a Character.

BY REV. D. V. CLEVER.

The most important thing a young person can do is to build a good character. The character determines the individual not only for time but for eternity. And not only is this true in regard to the primary factors of peace or torment in the future world, but it also fixes the status or position of each one in the future abode. A person's effort to gain a Bible education and live a Christian life has much to do with it. There are people who will be comparative strangers in heaven when they arrive there, their earth life is so full of worldly affections and their time so fully engrossed with worldly affairs that they have given their future home scarcely a thought, nor cultivated the acquaintance of their Father, nor tasted the heavenly manna, nor viewed the wonderful pictures of the spirit world presented for their delectation in the Book of Life, and will have to begin the a b c of the only real life, and will never possess the same capacity for advancement as those who have formed habits of holiness in this life.

In Deut. xxi. 8 God commanded to build battlement about the roofs of houses for the protection of human life. In Eastern countries where the roofs of houses are always flat, this precaution is uni-

formly observed. The spiritual life in this world needs safeguards thrown about it, roof battlements that shall not only protect the owner from falling, but also shield him from the sharp arrows of his enemies. Habit, if rightly built, is a strong safeguard, but if built after a worldly pattern is an element of weakness. Bad habits make men strong in sin and bind them with the cords of a deformed character, whereas right habits are liken threads leading on to life's golden opportunities and in time become strong defenses about the dangerpoints of a man's life. God's life is every young life with opportunities for good and Satan crowds in opportunities for evil, and youth should look well to the East where the dawning light of opportunity glows with fascinating splendor and build there a powerful battlement of systematic habits that shall reflect a golden halo on the West of his declining years. On the North, where come the mighty storms and great cyclones driving hordes of ice to the soul, build firm and safe the battlement of strong resolve and self reliance and unwavering confidence in the power of God to save. On the sunny South, the side where temptations flatter, and ease and indifference charm, build a wall of faith, hope and charity and cultivate there a loving and peaceful intercourse with God. On the West, where the softening shadows of waning day imperceptibly lengthen, let spiritual strength and a mighty trust in Jehovah resist any advances of evil. Above all, erect the only true and high ideal of human life, the character of the young man of Galilee. Let true piety be the cap-stone all around, the crowning glory of life from youth to age, the day-star of youth and the halo of age. Let the life be filled full with a firm determination to serve the God of ages, and no shame shall confuse the spirit standing before the bar of eternal justice, and the promise of eternal life shall be fulfilled to everyone who lives as a character in accord with God's plan, in complete obedience to his holy will.

Cuba.

BY D. MATTHEWS.

As Cuba is the all-absorbing question in the North-west just now (and I suppose much more so in the South) I thought a short article on that subject might not be out of place.

Cuba is the largest and richest of the West India Islands. It is, but may not long be, a colony of Spain. It was discovered by Columbus October 28, 1492. The first name given it was Juana, in honor of Prince John, son of Ferdinand and Isabella, but after Ferdinand's death it received the name of Ferdinandina, later Sandiago, still later Ave Maria. Havana was twice destroyed by the French, in 1538 and 1851. About 1695 the walls of Havana were commenced. In 1762 Havana was taken by an English fleet and army under Lord Albemarle. The fleet consisted of more than 200 vessels of all classes, and the army of 14,041 men, while the Spanish Army numbered 27,610 men.

The English commenced operations June 10th and continued until July 30th, when Moro Castle surrendered. By the treaty of Paris in February of the following year, Cuba was restored to the Spaniards.

The island of Cuba is about 730 miles long, and an average of about 80 miles wide. It is situated about 130 miles from the Florida coast. Cuba has 43,410 square miles of territory, the island of Pinos, near by, 1,214; other small coasted islands, 1,350; in all, 45,883 square miles.

Ever since the deposition of the royal family of Spain by Napoleon, July, 1808, Cuba has been ruled over and oppressed by governor-captain-generals from Spain. Deprived of political, civil and religious liberty, the Cubans have often sought their freedom.

The conspiracy of "Black Eagle" in 1820, the insurrection of the black population in 1844, the conspiracy of Narciso Lopez in 1848, 1850, 1851,

which cost him his life, and the war beginning in 1895 are examples of the cries of an oppressed people determined to have "liberty or death."

In 1848, President Polk proposed, through the American Ambassador at Madrid, to purchase the island of Cuba for the sum of \$1,000,000 that Cuba might be free from the want, war and war with which she was ever and anon contending.

The war which is in progress at present in Cuba is beyond description of pen or toleration by an enlightened conscience. How long God will hold the civilized world guiltless in the very shadow of such barbarism he only knows. War should be evaded if possible, but it seems that the time was when God defended his own cause by the sword in the hands of the people. We should learn even the same good lessons from even the present war in Cuba.

1. The wretchedness, riot and ruin in Cuba at present should appeal to the sympathy and benevolence of every civilized people. Sympathy and benevolence are no small factors in human happiness.

2. In this war we see a reason why we should prize very highly civil and religious liberty.

3. It should serve to more closely unite the hearts and homes of free America in one common effort to maintain peace, happiness and prosperity in our own land.

4. This war represents monarchy, Catholicism and ignorance, while our people enjoy Christ as their Ruler supreme, intelligence as our greatest weapon of warfare and the Bible as our religion, with the stars and stripes as a symbol of protection to every American citizen.

Belleville, Kansas

The J. R. Graves Monument, and Other Things.

We have noted with great interest and not a little solicitude, the agitation recently started by Dr. Heagle and the J. R. G. Society of the Southwestern Baptist University. It was kind of Dr. Heagle to speak so for Dr. Graves. Yet nothing less could have been just, if he were to speak anything. It is gratifying to the family and friends that the matter is thus brought favorably to the minds of the public.

THE GRAVE UNMARKED.

It is true that Dr. Graves lies in Elmwood Cemetery without even a stone to mark his resting-place. It has not been forgotten. But one or two considerations have caused the delay. We hesitated because we were hardly ready to erect the monument his name and life work deserved. And then we have silently hoped that at some day his brethren might want to thus do him honor. And although he was ours, fondly cherished, yet in a true sense he belonged to his denomination. And so we felt they had a right should they claim it; and yet one of which we could hardly be expected to remind them. The privilege has not been withdrawn. The only exercise of it which could not offend must voluntarily originate with them. We will not disfavor the honor to our precious dead, if such honor be generous and free.

THE MONUMENT.

The grave shall be marked. The stone may be set up by his brethren if they will. But it shall not be left unmarked. Such has never been for a moment contemplated. But the monument that Dr. Graves would prefer, if he could speak as he did before he went away home, would not be a marble shaft in Elmwood Cemetery. But would be a chair of Theology and Mental Philosophy in the Southwestern Baptist University. He often expressed himself as desiring above every other consideration some "living monument" that should be perpetually active in the extension of the Redeemer's kingdom.

DR. SMITH'S SUGGESTION.

In the BAPTIST AND REFLECTOR of March 24th is

Yes! Yes! It was for crimes that I had done. Oh,

Missions.

MISSION DIRECTORY.

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

Foreign Missions.—Rev. E. J. WILLIAMS, M.A., D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. BROWN, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

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

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

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

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

Corresponding Secretary.—Miss M. C. Clifton, Maxwell House, Nashville, Tenn.

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

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

Our State Work.

The remarkable success that has attended our State Mission work is calling favorable attention from our sister States.

In one mail there were four letters from as many States, all speaking highly of the State Mission work of Tennessee. The President of the State Board of a sister State asks for the plans of Tennessee State Mission work. The Corresponding Secretary of another State work visited the office of the Tennessee Secretary to obtain the plans pursued by us.

All this is highly gratifying to Tennessee Baptists. But it appears to have the effect on our people to ally their efforts.

While we have been very economical with State Mission funds and have done more work with less money than we have ever done before, our people seem to have concluded to try and make us do still more work on still less funds. This strain cannot last. We are overloaded and overdrawn, overworked and underpaid. We have tens of thousands of cards of Systematic Benevolence, which we will send free on application, postage being about 2 cents for every 50 cards. Then we have a quantity of leaflets on State Missions to be sent free on application. Brother pastors, will you not help us out? Sisters, will you not remember us? State Mission work is increasing, but State Mission contributions are decreasing.

We have reduced expenses to the very lowest limit compatible with efficiency.

The most urgent appeals are being made for us daily to increase our aid to needy points. But we are powerless to do so.

To Churches whom we have helped:

Is it asking or expecting too much to request of you who have received aid from the Board in your hours of deep need that now you will come to our aid in our distress? Other churches as important and needy as you once were are calling most anxiously for help. In these days when the organized work of Tennessee Baptists is being so vigorously attacked it behooves all true friends of State Missions to stand staunchly by us.

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

Woman's Missionary Union.

Love for our own State ought to lead us to plant Baptist churches at every point in our own State which presents a prospect of becoming self-supporting; for if we are true Baptists, we believe that the truth we hold will do the greatest good to the greatest number of our people in making them better citizens.

It is necessary to have here at home a good base of operation for Foreign Missions. Dr. Yates of China has well said: "The conversion of the world to Christ depends on well organized churches at home." As a rule, the churches that have been gathered through the efforts of the missionaries of the State and Home Boards are among the most liberal in their gifts to the cause of Foreign Missions. In Tennessee 23 new churches were constituted last year.

Never before was there a time when the Christian world was asking as it does today, "What says the Book?" This is our opportunity to lead them to know the Book and our Lord. Our opportunity is the signal of our responsibility. Perhaps as never before the duty is laid upon us of maintaining and disseminating these principles for the good of the cause and glory of Christ. In this work of preservation and propagation we need men of heroic souls to enter upon this foundation work, to give themselves to it as honestly and prayerfully as others do to the foreign field; we need more interest in the churches in the work of preaching Christ "at home;" we need more money to carry on this work, for the field is the whole broad land, and the work is only limited by the meagre contributions of the churches. The time has come to be up and doing, to win our own State, our whole Southland for our Master and to bring to the knowledge of His truth the people who must either be foes or friends of His cause, and with whom our children must live and labor.

Hunt up the minutes of the Tennessee Baptist State Convention for 1897 and read for your own information and for that of your missionary society the report of our State Board. We have been much worried over those 90,000 families without a Bible. We even bought a few and gave one to the cook and a Testament to the grocer's boy; and we found an intelligent friend who actually did not possess a copy. We saw that our Sunday-school class each had one, and we talked with our Christian acquaintances with a view to finding out whether they read what they possess in abundance. Perhaps we gave something to the State Board for Colportage, and if we sent \$5 to the Bible Fund of the Sunday-school Board, then we have the glorious satisfaction of knowing that \$10 worth, or 200 Testaments, were placed in destitute homes, for the Sunday-school Board doubles all contributions for this work. But whether we have a share in the record or not, it is pleasant to read that Dr. Holt's colporters supplied our 1,000 families with the Word, besides selling more than 3,000 copies. The gift of a Bible resulted in the conversion within three weeks of the mother of three bright children, whom she thenceforth pledged herself to train for God's service. "My word shall not return to me void."

We have been studying in detail the work of our Home Board. Has our heart failed at the sight of so great need? No, no! What is being done is by the hands of but few, those mainly poor in this world's goods. Why, there are 900,000 Baptist women

in the South. We have 70,000 in Tennessee. Those giving through our State W. M. U. number about 1,000. Win another worker and thus double your contribution. It is sweet to hear one say, "You taught me to love missions."

"How shall we reach those factory people?" was a problem troubling a whole church. It was solved by one woman who went into the humble crowded homes and enrolled 60 members for her Home Department class. She visits them regularly, they study the Sunday-school lessons, and some even give to the school, and conversions and church attendance have resulted. Prayer-meetings are held in these homes, sometimes by brethren, sometimes conducted for the women of the neighborhood by several sisters. "Love is the fulfilling of the law." Love also is the solution of every social problem.

Please send to Mr. Woodcock at once any delayed contributions either to the Christmas offering for Foreign Missions or self-denial for Home Missions, as reports must be made of these special efforts. Blanks have been mailed to all women's and children's missionary societies. These should be returned by April 9th. You will not let your society be missing from the list of faithful ones?

Missionary Assassinated in Brazil.

Dear Bro. Folk.—News has just been received that an English Congregational missionary was killed by an infuriated Catholic mob, headed by a priest, near Pernambuco. If Protestant Germany rushed in arms upon China for killing two German Catholic missionaries, what will Protestant England do for her slaughtered Protestant missionaries? We missionaries are all anxious to see what England will do, for the United States will do and has done nothing for any of her citizens. I was badly abused in November last by a deputy sheriff. I received several fist blows in my breast and a blow across my loins with a club, besides being filled with mud from head to foot. The same old giant, Despair, has beaten several of our members, and no redress can be had because the president of the city council there is a priest.

Now I'm afraid the Monroe doctrine will not work in this case, for if England comes to demand satisfaction the United States must just keep her hands off.

The Brazilian Government is fast falling into the hands of the Romish priests, who, by order of the pope, are occupying every position they can snatch or push into, from senator down to deputy sheriff, and one has his eye and heart on the vice-presidency.

If it is the Lord's will we are ready to lay down our lives and all for him who gave all for us, but it seems to many of us that the time has come for civilized nations to say to Catholic priests, Your thirst for blood must end.

Brazilians do not love the priests, but the priests dominate by their supposed power over hell and purgatory. The people are vassals to them, afraid of them. There are 30,000 of them here.

There were about 360 baptisms in Brazil last year. We have now 20 churches, 10 native ministers and 1,600 members. So you see we are prospering "with pers cutions."

Send us more missionaries.

Bahia, Brazil.

—The BAPTIST AND REFLECTOR solicits school catalogues and all other kinds of printing. Send for prices.

From the Mountains.

I want to give you a few items from the mountains, where we have Hard-shellism, Froewillism, Methodism and nearly every ism; but fatalism is the worst. In spite of all the isms, however, by the help of the Lord Poplar Grove Church has had one of the best meetings that she ever enjoyed. It was conducted by the pastor, J. J. Cole, J. M. Richardson and Bro. W. A. Kite from Jefferson County, Tenn. Bro. Kite did most of the preaching, and it was certainly directed by the Holy Spirit. In spite of all the opposition and the membership of the church being split up, difficulties gave way, and members that had not spoken to each other for twelve months were seen to embrace each other. The answer of prayer was demonstrated and the Lord added to the church 38 members and others were converted. Thirty of them were baptized in fifteen minutes by Bro. Cole. Bro. Kite endeavored himself to our people by his sound gospel preaching, which was repented toward God and faith in our Lord Jesus Christ. The church purposes now to start out on their great mission by organizing a prayer-meeting and Sunday-school.

Concerning our State organ I will say that I read the *Tennessee Baptist* in Dr. J. R. Graves time, the *Reflector* in Dr. J. M. Robertson's time, and now I read the *BAPTIST AND REFLECTOR* with great delight. My prayer has been and will be that God will bless the editor, and enable him to give our people the best religious paper in the South.

I want to say to your many readers and as one of your brother ministers for truth that I have been down sick for fourteen months with indigestion of the stomach. I have suffered almost death. Pray that God may restore my health and place me back in my ministerial work. If any of you know of some simple remedy for indigestion of the stomach, please write to me, and give a sick man some help.

J. W. RICHARDSON.

Stoney Creek, Tenn.

The Missionary Controversy.

No. VII—(Continued.)

BY A. J. HOLT, D.D.

BAPTIST MISSION BOARDS ARE SCRIPTURAL.

As was set forth in the earlier part of this controversy, a chapter will be devoted to the discussion of the above affirmation. I hold that any organization is Scriptural that has within it the following elements:

1. Scriptural members.
2. Scriptural motives.
3. Scriptural methods.

A Baptist Church is a Scriptural organization, under this definition.

1. Its membership is Scriptural, being composed of baptized believers.
2. Its motives are Scriptural, being

the Royal is the highest grade baking powder known. Actual tests show it goes one-third farther than any other brand.



ROYAL BAKING POWDER CO., NEW YORK.



There is so much trouble coming into the world," said Lord Bolingbroke, "and so much more to come out of it, that it is hardly worth while to be born at all." If a man and a philosopher comes to this conclusion, what must be the natural conclusion of the thousands of suffering women who undergo untold tortures in bringing their babies into the world?

Philosophy of this kind is based upon gross ignorance. The fact is, that there is no necessity for the severe pain undergone by the average woman. If a woman is strong and healthy in a womanly way, motherhood means to her but little suffering. The trouble lies in the fact that the majority of women suffer from weakness and disease of the distinctly feminine organs and are unqualified for motherhood. This can always be remedied. Dr. Pierce's Favorite Prescription is a safe, speedy and permanent cure for all disorders of the description. It acts directly on the delicate and important organs concerned, making them healthy, strong, vigorous, virile and elastic. It banishes the indispositions of the period of expectancy and makes baby's advent easy and almost painless. It keeps the system and vitalizes the feminine organs, and insures a healthy and robust baby. "Thou sands of women have testified to its marvellous merits. Honest druggists do not offer substitutes and urge them upon you as 'just as good'."

I suffered fourteen years, writes Mrs. Mary J. Stewart, of South Carolina, "with female weakness, nervousness and general debility. I tried everything to no avail. Dr. Pierce's Favorite Prescription and Golden Medical Discovery cured me."

The name, addresses and photographs of hundreds of women cured by Dr. Pierce's medicines are printed by permission in the "People's Common Sense Medical Adviser." It is free. For a paper-covered copy send 20-cent stamp or 1-cent mailing only. French cloth binding 4 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

Every woman needs a great medical book. Dr. Pierce's Common Sense Medical Adviser fills this want. It contains over 1,000 pages and nearly 500 illustrations.

The promulgation of the gospel for the salvation of men and the glory of God.

3. Its methods are Scriptural, in that it employs such measures for the spread of the gospel, in obedience to the commands of Christ, as are warranted by Scriptural precept or example.

According to this definition the Roman Catholic organization is not Scriptural, as it is lacking in every element as above set forth.

1. A Baptist Mission Board is Scriptural in members. Every member of every Baptist Mission Board on the earth must first be a member of a Baptist Church, and is therefore a baptized believer. If a Board member should lose his church membership he at once forfeits his right to be a member of a Mission Board. Furthermore, every Board member is either so by and upon the election of his church or by her tacit consent. In many of our Boards the members are chosen by the churches; in not one of them is the member such against the will of his church. If this were not the work of the churches, or if they did not give it their support, the Board system would not survive another month. If the churches should conclude that the Board plan were unscriptural, as the "Gospel Mission" men claim, they could and would abolish every Baptist Board on the face of the earth. The very fact that they not only do not abolish them, but continue to give them their support, is sufficient evidence that Boards do exist by the authority of the churches. A question that confronts our "Gospel Mission" brethren right here is this: If the tens of thousands of our staunchest and most active Baptist Churches in our Southland prefer to do their missionary work in the good old way, who has the right to say to them: "Thou shalt not." Or is it showing to these loyal churches of Jesus Christ the respect that is due them for one to rise up and brand their chosen methods for carrying forward our blessed Lord's commands as "unscriptural."

BREAD, POTATOES and MILK.

A Dyspeptics daily diet.

Dyspepsia is one of the most prevalent of diseases. Thousands of people suffer from it more or less aggravated form. Few diseases are more painful to the individual or more far reaching in their effects on human life and happiness. What the dyspeptic needs is not local treatment, but there is no remedy. The real need is the tuning up of the entire system. For this the system and it will do its own fighting, and promptly cure any intruding disease. The success of Dr. Ayer's Sarsaparilla in curing indigestion and dyspepsia is a fact. At first a friend presented me with a bottle of Dr. Ayer's Sarsaparilla and before I had used half of it, I could see a decided change for the better. I used three bottles and was completely cured. That for four years I have not been troubled with the old complaint, but am rugged and hearty and able to eat anything that can be eaten. It would be impossible to say too much in praise of Dr. Ayer's Sarsaparilla, and I would not give one bottle of it for a dozen of any other kind. —M. S. SUNDLUS, Meridian, Miss.

Try Dr. Ayer's Sarsaparilla if you are dyspeptic. If you want more testimony to the value of the medicine, get Dr. Ayer's Sarsaparilla. It is sent free on request by the J. C. Ayer Co., Lowell.

and without one single exception known to me, these men possess unassailable characters. They are usually men to whom time is money; yet they come together in their meetings, paying their own expenses, giving their time freely in order to carry forward the work of the Redeemer, and this they do without one cent of remuneration. They are not self-appointed, and today I dare say there is not a Board member but would prefer to be excused from the arduous and thankless task.

One would think from the sweeping charges of Bro. Scarborough that Boards were the tyrannical and bitter enemies to the poor persecuted missionaries. Just the reverse is true. The missionaries hail their appointment by the Boards as the means by which they can the better perform their great work. The Boards meet and pray for the missionaries and spend hours and days in careful, prayerful consultation trying to aid the missionaries in their work. Of all others they give the most actual money to support these workers, they pray for them; instead of oppressing them, they oppress themselves for them; instead of cruelty, they habitually and invariably practice the most marked, patient and pronounced kindness.

If I may be pardoned for referring to some characteristic conduct of Boards that has fallen under my own observation, I will mention that for ten years I labored under the appointment of the Home Mission Board of the Southern Baptist Convention and of the Baptist General Association of Texas, among the wild Indians and on the far Texas frontier. My field was hard, my sufferings many, my salary small; many times my life was in jeopardy. By hunger, cold, thirst, in perils of land, in perils of water, in perils of robbers, in perils among false brethren, I suffered. The record is on high and in my heart. Two of my darling children lie buried among the Indian dead, in unmarked graves. And yet, through it all, never were there friends more faithful, brethren more loyal, more unselfish, more liberal, more helpful than those of the Boards I served; and I do not believe those Boards were a whit better than Baptist Boards in general.

3. Mission Boards are Scriptural in method. The principle of co-operation has already been established in this controversy. The Convention at Jerusalem proves it. The Board appointed by the apostles in Acts vi. proves it. The co-operation of the churches of Macedonia in the support of Paul

seasoned with a little salt, and drink only a little milk. I became so bad that I could not eat more of even these dainties, suffering in the regions of the stomach, darting pains back of the eyes, attended with dizziness and partial loss of sight. The only way I could get relief was by vomiting. Finally I had such a severe attack that the entire left side of my body felt numb and partially paralyzed, and in this condition I was taken to my room upon a cot. The physicians failed to help me, and one of the many remedies I took did me any good. At last a friend presented me with a bottle of Dr. Ayer's Sarsaparilla and before I had used half of it, I could see a decided change for the better. I used three bottles and was completely cured. That for four years I have not been troubled with the old complaint, but am rugged and hearty and able to eat anything that can be eaten. It would be impossible to say too much in praise of Dr. Ayer's Sarsaparilla, and I would not give one bottle of it for a dozen of any other kind. —M. S. SUNDLUS, Meridian, Miss.

Try Dr. Ayer's Sarsaparilla if you are dyspeptic. If you want more testimony to the value of the medicine, get Dr. Ayer's Sarsaparilla. It is sent free on request by the J. C. Ayer Co., Lowell.

proves it, and it is conceded by Bro. Scarborough on page 4. "They"—the Board people—"have proved that Christian and church co-operation is Scriptural."

Bro. Scarborough unsheathes a vengeful sword against the rules and regulations of the Boards. These seem to be the especial object of his seathing criticisms, and he wants to know where is the Scriptural authority for these rules and regulations. Well, they are found in the same passage that authorizes Articles of Faith, Church Covenants, Rules of Order, etc. The Campbellites hold that these are not Scriptural, and our "Gospel Mission" brethren are pointing the prow of their craft straight toward the Campbellite port of entry, and here is their only consistent harbor. When they assume that Articles of Faith, Church Covenants and Rules of Order are not Scriptural, then we will know where to place them and can answer them with all ease.

"How can two walk together, except they be agreed?"

How can they be agreed without an agreement, and an agreement constitutes rules and regulations. The disciples that went out two by two had an agreement, else they had had confusion in their work, many of them going to the same cities, and some of the cities having no missionaries at all. No "two of them could walk together except they had been agreed." So there was an agreement among them, hence rules and regulations, which are but items of agreement. Barnabas and Saul had an agreement about their first missionary tour, and were governed by it. They had a disagreement about their second tour and separated. Each took another helper, with whom he formed an agreement, and there was also a general agreement for Barnabas and John Mark to go to Cyprus, and Paul and Silas to go to Asia Minor and Macedonia. These were rules which the missionaries observed. The Convention or Board at Jerusalem promulgated certain rules concerning the work among the Gentiles and concerning the collections of the missionaries.

The matter of rules and regulations seem not only to be sensible but Scriptural as well. If a rule or a regulation itself was unscriptural in its requirements then, of course, it would not have Scriptural authority for its existence. I submit that the proposition has been sustained that Mission Boards are Scriptural in members, in motives and in methods. They have not an unscriptural member, an unworthy motive nor an unwarranted method. And so from both reason and revelation has it been shown that Mission Boards are Scriptural.

NOTE.—Most of these articles are written on trains while travelling full speed, amidst the noise and confusion of train travel. Hence there are likely to occur repetitions. I notice that some of the above article has been noted in a previous article. But I think it good enough to be repeated, if I may be pardoned for saying so of my own production. So I let it go just as it was written on my late trip to the Indian Territory.

A. J. HOLT.

(To be continued.)

BAPTIST AND REFLECTOR.

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EDGAR E. FOLK, EDITOR.
A. H. CABANISS, FIELD EDITOR AND GENERAL AGENT.

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For 18 new subscribers to the BAPTIST AND REFLECTOR at \$2 each we will give a round trip ticket from Nashville to Norfolk for the purpose of attending the meeting of the Southern Baptist Convention, May 5-10. From other points the rates will be the same proportion—that is, one new \$2 subscriber for every \$1 the ticket will cost. The names may be sent in either as you secure them or all together. We cannot give the ticket, however, until all the names and money are received, which should be not later than May 1st. We announce the offer thus early so that those who wish to take advantage of it, as we know some do, and as we hope many will, may have time to secure the required number of subscribers.

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For several years we have been offering the BAPTIST AND REFLECTOR (for one year) and a Teachers' Bible for \$3. Recently we reduced the price to \$2.50, having secured a reduction on the Bible. Since that time, however, we have arranged to use a better Bible which costs us a little more money, and we find that we cannot afford to put the paper and Bible at \$2.50, but shall have to go back to the old figure, \$3. Ten cents is a small amount to each subscriber, but using as many Bibles as we do, running up into the thousands, it makes, as you see, a good deal of difference to us.

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The Whitsitt Matter at the Convention.

The Whitsitt matter will of course come before the Board of Trustees at their annual meeting the day before the Southern Baptist Convention. We thought and still think that it would have been well to have a mutual council to consider the whole question. But others thought that the matter should come only before the Board of Trustees. We thought that the Board ought to have a meeting before the meeting of the Convention. That, however, has not been done. We believe that now the Board should go over the

whole matter, considering carefully and prayerfully every issue involved, eliminating false issues, defining the real issues, agreeing upon them or agreeing to disagree. If they can agree, their report will, we are sure, be satisfactory to the Convention. If they cannot agree, they ought still, we think, to make a report to the Convention. They are not legally required to do so, but morally they are, as the Convention represents the constituency of the Seminary. When the matter comes up in the Convention, either by report of the Board of Trustees or otherwise, let it be referred to a special committee of one from each State. Let that committee go over the whole ground, agree if they can, disagree if they must, and report to the Convention.

In other words, we think the matter ought to be settled at this session of the Convention. It ought to be settled by the Board of Trustees if possible. If not, then it will and must come before the Convention. There will be no keeping it out. But in case it comes before the Convention we want to suggest. Let the Convention take Friday and Saturday and Sunday and Monday to attend to its regular business. Let the Whitsitt matter be made the special order for Tuesday morning. Let the decks be cleared for action and let both sides go at it and fight it out to a finish then and there. They can take all day Tuesday for it, or if desired they might take the rest of the week.

It would probably be well, however, to agree upon a division of time, giving say three hours to each side, making six hours in all. It might be well also for both sides to agree upon speakers, at least the leading ones, though we would not want to restrict anyone who may wish to speak upon the subject. Let it be understood before hand that whichever way the Convention decides we will all abide by the decision. A vote of this kind may have no legal force, such as a vote of the Board of Trustees would have. But it ought to have a considerable moral force. If the decision be that Dr. Whitsitt should retire from the presidency of the Seminary, then we think he ought to resign at once. If the decision be that he should remain, let the decision be accepted in good faith by every one and let the agitation for his removal cease. But let it be understood at the same time that those who are opposed to him need not patronize the Seminary unless they want to do so, and even if they desire to start another Seminary they shall have the right, as also would the other side if the decision should go against them. Possibly, after all, another Seminary would be the best solution of the matter. We should regret to see it. But it would be better to have two seminaries with peace than one with an eternal quarrel and struggle over it.

We may add that very much the above plan of dealing with the Whitsitt matter was adopted by the Alabama Convention last December, with the happiest results, so far as the Convention and its work were concerned. Let us settle this question, so far as it is possible to settle it, once and for all at Norfolk, and let us take plenty of time to do so. And may God bless us and guide us by his Spirit into all wisdom and truth.

Hades.

Can the words translated "hell" in Ps. xvi. 10 or Acts ii. 27, be so understood as to send our Savior to the place of damned spirits, while his body rested in the grave?

TRUTH.

Both passages read: "Thou wilt not leave my soul in hell." The Hebrew word translated hell in Ps. xvi. 10 is "Sheol," which means literally a hollow place, a subterranean cavern. The general idea of the word is the underworld. Acts ii. 27 is a quotation from Ps. xvi. 10. The Hebrew word "Sheol" in Ps. xvi. 10 is translated by the Greek word "Hades" in Acts ii. 27. Hades means literally that which you do not see, the unseen world. Though the literal signification of the words Sheol and Hades varies, their essential meaning is the same—the place to which departed spirits go, the underworld, the unseen world, without saying what kind of a place it is. It may be a place for the spirits of the good or a place for the spirits of the bad. So far as these two words are concerned then, it may have been the case that our Savior went to the place of damned spirits

while his body rested in the grave. But not necessarily so. Is there anything that will help us to decide the question? Yes.

1. There are two other words in the Greek for hell—*Gehenna* and *Tartarus*. *Gehenna* means literally the land of Hinom. It is derived from the Valley of Hinom, southeast of Jerusalem, in which the refuse matter of the city was thrown and burned, together with the dead bodies of animals and condemned criminals. Fires were kept burning there all the time. The Savior uses this valley to illustrate the place we call hell, "where the worm dieth not and the fire is not quenched." *Tartarus* in the mythology of the ancients was that part of Hades where the wicked were confined and tormented. It occurs in the New Testament only in II Peter ii. 4, and then in the form of a verb, not a noun. If the sacred writer had intended to say that the Savior went to the place of damned spirits, the probability is that he would have used one of these words, *Gehenna* or *Tartarus*. But he did not.

2. There are also two words used in the New Testament describing the place to which the spirits of the departed good go—*Ouranos* and *Paradise*. *Ouranos* means the peculiar seat and abode of God, of angels and of glorified spirits. This is used frequently in the New Testament and is translated Heaven, or, in the plural form, the Heavens. *Paradise* is of Persian origin and means literally a garden. We do not translate it, but transfer it and call it Paradise. This is the word used by the Savior when he said to the thief on the cross: "Today thou shalt be with me in Paradise."

To sum up, Hades means simply the unseen world. It may mean either the place where the good spirits go or the place where the bad spirits go. In other words, Hades may include *Ouranos* and *Paradise* on the one hand or *Gehenna* and *Tartarus* on the other. The word of itself would not indicate to which place he went. But his language to the dying thief, "Today thou shalt be with me in Paradise," proves beyond question that he did not go to *Gehenna* or *Tartarus*, but to *Paradise*—not to the place of damned spirits, but to the place of happy, glorified spirits.

Needs to Be Asked.

Pronounced denominationalism is, with some people, another name for bigotry, but the *Religious Herald* evidently has not the least sympathy with this view. Here is a paragraph in point and pointed.

Here is a little "selection" to which we wish to ask special attention. The question is one which a great many people, who call themselves Baptists, surely do need to answer intelligently. It is a very simple and obvious question, and the statements which follow are equally so. And yet we are sadly, but firmly, persuaded that among this generation of Baptists there are altogether too many people who have strangely overlooked these simple and obvious matters. Our purpose to have these things emphasized by a series of articles from some of our representative Baptist writers has not been formed without serious thought upon the question, "Why should anybody be a Baptist?" But we are delaying the little "selection." Here it is:

"Do you know why you are a Baptist? If not, it would be in order for you to look seriously into the question and find out. People who join a Baptist Church as a matter of course, and without any serious consideration of the points which divide us from other denominations are not apt to be of very much account as Baptists—indeed, it may be questioned if they are Baptists."

Of course there are some good people who think that there ought not to be any Baptists; and we are not now quarreling with those. We simply insist that, if you call yourself a Baptist, then it is your duty as a rational and responsible human being to have some reasonable ground for your existence.

From the same source comes the following paragraph, which deserves the serious consideration of a great many readers of the daily newspapers:

The question, "Is life worth living?" has long been debated by optimists and pessimists. Somebody has punningly replied, "That depends upon the liver." The remarkable philosopher who composed the Book of Ecclesiastes is sometimes supposed to have thrown some light upon the question; but the question which he was discussing was really quite a different one, namely: "What sort of a life is worth living?" That every rational soul should have some distinct aim in life—some serious end to live for—would seem to be almost a truism in morals; and yet when we see how a large proportion of the population of civilized and "Christian" communities do actually spend their lives it seems hardly out of place to emphasize even so elementary a principle as this truism inculcates. When a daily newspaper gives

three or four lines to a great religious meeting in the city and, in the same issue, devotes two-thirds of a column to a "rat-killing downtown," we naturally ask: "What is the average character of the readers to whose taste the paper is catering?" I have just glanced at a city daily containing about a column on "The Dog Fight," illustrated with hideous pictures of the bull dogs and a very prominent one of "The Champion." I did not read the article; but I am afraid a good many people in Richmond and Manchester did read it with a together too much interest. What end in life do such people propose to themselves?

Now, if those stories of the "Rat-killing" and the "Dog Fight" appeared in the Sunday paper, how many church members stayed at home Sunday morning to read them?

The Situation.

There has been little change in the Spanish-American situation during the past week. President McKinley made demands upon Spain which were quietly but firmly refused by the Prime Minister, Sagasta. The question is now, what shall the United States do? The resources of diplomacy seem to have been about exhausted, and the one thing to do now is for one or the other nation to back down—or fight. The situation is complicated by the fact that the Spanish have ordered the release of the reconcentrados, whose sufferings gave us the greatest occasion for interference in Cuban affairs. As a matter of fact, however, this release is only a technical one, and their sufferings remain about as great as ever. As to the Maine disaster, which would certainly constitute a *casus belli* in case Spanish responsibility for it could be proven, Spain insists that it was of internal origin, thus throwing the responsibility back on the United States. She then proposes to submit the matter to arbitration. President McKinley will send a message to Congress some time this week, laying the whole situation before that body, probably with the recommendation that the independence of Cuba be recognized even if it requires armed intervention. There is no doubt that Congress will declare war in short order if it has the opportunity. Meantime the people of Spain, it is said, are quite indifferent to the situation. They seem chiefly interested in the result of a big lottery just announced and in the preparations for an extraordinary bull fight on Easter Sunday, at which celebrated toreadors from all parts of Spain will perform. It is such people with whom we have to deal—gay, fun-loving, gambling, Sabbath desecrating, superstitious, cruel, treacherous, ignorant.

PERSONAL AND PRACTICAL.

—Dr. E. E. Hoss: Does baptism come before the Supper? Yes or no will be sufficient answer.

Dr. Folks

—The Baptist Gleamer of Arkansas nominated Hon. W. S. Luna for Circuit Judge in that district, and strongly advocates his election. Has Bro. Pay become a lunatic?

Dr. Folks

—Dr. H. M. Wharton of Baltimore, formerly editor of the *Evangelist*, has started a monthly paper called the *Gospel Call*, which is to be a record of benevolent and evangelistic work.

Dr. Folks

—Seeing the name of a certain Georgia town in the *Christian Index* reminds us to ask: Why is it that this town is destined to be the largest in the State? Give it up? Because its *Dublin* every year.

Dr. Folks

—A pastor in another State writes us the following kind words: "I do not mean to flatter you, for I know you are too wise and good to be easily flattered, but I consider your editorials the finest of any religious paper in the South."

Dr. Folks

—Dr. R. C. Burleson of Waco University says in the *Texas Baptist and Herald*: "Our 'Gospel Mission' brethren would blot out all Boards and Conventions and let all benevolent work be carried on by each church." Is this true? They have been charged with it, but some of them deny it.

Dr. Folks

—It is stated that recently "Rev. Mr. Naysmith, assistant member of St. John's church, Dundee, prayed for three quarters of an hour." No wonder that "Dr. Grant, the pastor, pulled at the suppliant's coat tail when the prayer reached the half hour," and

that "some of the people went away before the prayer was concluded, and Dr. Grant had to confine himself to a short outline of his sermon." Our Presbyterian brethren are accustomed to having what they call the "long prayer," but this, it seems, was most too long.

Dr. Folks

—Dr. J. L. Johnson of the Baptist Laymen says that his religion "gets mighty thin and frazzled sometimes when we read our exchanges and see how our people bite and devour one another, while our Boards are calling for help and the heathen are perishing." What about the religion of the others?

Dr. Folks

—*Charity and Children* gives this specimen of typographical errors clipped from one of its exchanges: "Bulay is no word for it now. Farm work, vegetable garden and flowers indeed everything is going. We are confident our friends will enjoy visiting the Home when the rhases come again." Next.

Dr. Folks

—The *Christian Advocate* in speaking of the approaching general Conference at Baltimore, endorses the advice of one of its correspondents that it should be made a truly religious occasion. This is certainly good advice. We should like to apply it to the approaching meeting of the Southern Baptist Convention.

Dr. Folks

Dr. Edward Parker, President of the Baptist College, Manchester, England, died recently. Dr. Parker will be remembered by the Baptists of this country as having attended the meeting of the Southern Baptist Convention at Memphis in 1888. His speech upon that occasion made a deep impression upon all who heard it. It was only surpassed by the masterly reply by our own Dr. John A. Broadus.

Dr. Folks

—Other denominations around us will celebrate Easter next Sunday with flowers and holiday attire, and all kinds of forms and ceremonies. Baptists, however, celebrate the event which Easter was intended to commemorate, the resurrection of Christ, not only every Sunday when they observe the first day of the week instead of the seventh as the Sabbath day, but continually whenever they bury a person with Christ in baptism and raise him again to walk with Christ in a newness of life.

Dr. Folks

—Dr. L. G. Broughton employs in his work at the Third Church, Atlanta, a lady who will give her whole time to missionary work among the people. She has been trained for this work, and rendered similar service in Roanoke, Va. The *Christian Index* says: "We understand that such a missionary is also employed by the First Church in Macon, and it is somewhat common in Virginia to have such helpers." Such helpers, we presume, would be the deaconsesses of the New Testament, would they not?

Dr. Folks

Dr. F. L. Wilkins was formally recognized as pastor of the First Church, Gloucester, Mass., on March 15th. Dr. Lorimer preached a sermon of great power on the occasion on "Redemption through Personality." We have been wondering just what Dr. Lorimer meant by "Redemption through Personality." We have been under the impression that redemption is through Christ. If all that Dr. Lorimer meant was simply the good old Baptist principle of individualism, of course we agree with him, but in that case we doubt the wisdom of using the word Redemption in that connection, as it would tend to leave the impression that salvation depends upon a person's own efforts.

Dr. Folks

—Bro. Burnam states in his article on page 4 that we "stayed the publication" of his article some time ago. Lost any one got the impression that we "stayed its publication" permanently, refusing to publish it at all, let us state that we repeatedly told Bro. Burnam that we would publish it if he insisted upon it, but that we thought it had reference to a matter which could best be settled privately, as we hoped it might be. For that reason we "stayed its publication." And for the same reason we showed the article to Bro. Holt, that it might be answered privately, as it was. For laying it before the Board, Bro. Holt, and not we, is responsible. Be thought that it related to a matter in which the Board was interested.

Dr. Folks

—We learn with very deep regret of the death at Tampa, Fla., last week of Bro. J. C. Tharp of Gibson, Tenn. Bro. Tharp was a strong, uncompromising Baptist, and a noble Christian man. He was one of the most active laymen we had in the State, and will be greatly missed in the fifth Sunday meetings and the regular meetings of the Central Association.

olation, which he always made it a point to attend, and in which he usually took a prominent part. For several years his health has not been good. He spent the last two winters with his sons in Tampa. We enjoyed seeing him there last March. He looked so well that we were very much surprised to hear of his death. We tender our deep sympathy to the members of the family, and also to the brethren of the Central Association.

Dr. Folks

—The *Baptist News*, after quoting a good portion of what we had to say about Sam Jones, remarks, "We believe this estimate of Mr. Jones is as nearly correct as one as we have seen in print." In this connection we may repeat the following story. Several years ago after one of Mr. Jones' visits to this city, we wrote an extensive criticism upon him, discussing his various qualities, both good and bad. Dr. R. B. Garrett, now pastor of the First Church, Chattanooga, then pastor of the First Baptist Church, Austin, Texas, met Mr. Jones soon afterwards and asked him if he ever read the article upon himself. He said he did. Dr. Garrett asked him if he had read what the BAPTIST AND REFLECTOR had to say about him. He said that he had. "What did you think of it?" Dr. Garrett asked. "That fellow slayed me up just about right," Mr. Jones replied.

Dr. Folks

—On Thursday afternoon of last week there was a duel to the death on the streets of Waco, Tex., between Mr. Brann, editor of the *Iconoclast*, and Capt. Davis, which resulted in the death of both. This was one, and it is hoped it will be the last, of a series of tragedies resulting from the outrageous personal style of journalism in which Mr. Brann has conducted the *Iconoclast*. He brought his fate upon himself. Such a personal method of journalism can not be too severely condemned. It should have no place in a civilized and enlightened community. But if it be reprehensible in a professed infidel paper, how must it be in one which claims to be an exponent of the religion of the meek and lowly Jesus? Let us have done with such journalism. If we editors are Christian gentlemen, as we profess to be, and as we certainly ought to be, let us show it in our writings.

Dr. Folks

—We are indebted to Dr. E. E. Hoss—who, by the way, if he is such a strong Methodist, is at the same time quite a genial gentleman—for the following story: Dr. J. M. Hubbard, pastor of the Cumberland Presbyterian Church at Lebanon, and Prof. of Theology in Cumberland University, was at one time in Huntsville, Ala. Meeting an old darkey on the street, he began talking to him. Finding that the darkey was a Baptist, Dr. Hubbard asked him, "Uncle, what are you going to do with us Presbyterians when we get to heaven? You won't commune with us here, what are you going to do with us there?" This was something of a poser for the old darkey. He hesitated a moment, scratched his head and replied, "You ain't gwine ter git dar." Dr. Hoss thought that this was a better solution of the problem than most white Baptists could give. But we think the old darkey was right about it. There will be no Presbyterians and Methodists in Heaven. They will all be Baptists there. We do not mean, of course, that only those who are Baptists here will get there, but that when they get there they will be Baptists.

Dr. Folks

—We have seldom had a more delightful visit than the one to Huntington last Sunday. It so happened that we had never been there before and we very gladly accepted the cordial invitation of Pastor Roney to run down and spend Sunday with him. Bro. Roney has been pastor at Huntington for about two years, but has been living there only two or three months. The church was organized about ten years ago, with only a few members, but has grown until it now has about ninety. A good many of these have been received during the pastorate of Bro. Roney. He is very popular with all denominations and has the largest congregations in the town. It was quite a pleasure to preach to the large and intelligent audiences which greeted us Sunday morning and night. The presence of the Southern Normal University in Huntington and the fact that its President, Prof. Baber, is a Baptist, add much to the congregations and to the interest in the Sunday-school and in all church work. We enjoyed making a visit to the school. There are about 400 pupils in attendance at present. It was an inspiring sight to see so many bright, eager faces. We have seldom seen so enthusiastic a body of students. All seem to believe in their system, in their teachers, in each other and in themselves. We hope that all will be brought to believe in Jesus. A good missionary spirit prevails in the church. Bro. Roney took up a collection for missions on Sunday and received \$6.67, which he sent to Bro. Woodcock by us.

The Home.

EVERY YEAR.

The Spring has less of brightness,
Every year
And the snow a ghastlier whiteness,
Every year
Nor do Summer flowers quicken
Nor Autumn fruitage thicken,
As they once did, for they sicken
Every year
It is getting darker, colder
Every year
As the heart and soul grow older
Every year
I care not now for dancing
Nor for eyes with passion glancing
Love grows less and less entrancing
Every year
On the love and sorrows blended
Every year
On the charms of friendship ended
Every year
Of the ties that still might bind us
Until Time to Death resigns us
My infirmities remind us
Every year
Ah! how sad to look before us
Every year
While the cloud grows darker
Every year
When the flowers all are faded
That to bloom we might have had
And immortal garlands braided
Every year
To the past go more dead faces
Every year
As the loved leave vacant places
Every year
To the future, the sad eyes meet us
In the coming dusk they greet us
And to come to them entreat us
Every year
You are growing old," they tell us
Every year
You are more alone," they tell us
Every year
You can win no new affection
You have only recollection
Deeper sorrow and devotion
Every year
Yes, the shadows of life are shortening
Every year
And we are toward drifting
Every year
Old places changing
Every year
And the living no longer
There are fewer to regret us
Every year
But the inner life draws nigher
Every year
And its morning star climbs higher
Every year
Earth's hold on us grows lighter
And the heavy burden lighter
And the dawn immortal brighter
Every year

A Word About Spain.

There is no country in the world of quite as much interest to us now as Spain. Her weak points and her strong ones, her good ones and her bad ones, what she is and what she is not—all these are questions of vital importance to all Americans just now. Indeed, we never have and never can regard this nation with indifference; and, whatever our feelings may be now, we cannot forget that good Queen Isabella pawned her private jewels to secure money to fit Columbus out for his famous voyage to the new world. It is not hard to remember where it lies on the map; the square peninsula dropping off from the south of France and forming the extreme southwestern corner of the continent of Europe. The central portion of Spain is occupied by an immense plateau, the loftiest on the entire continent. To the north and west of this plateau are mountainous tracts of country, while on the east and south are fertile valleys. The surface of the country is more diversified than any other of the same extent in Europe. The climate is as varied as the landscape. In some provinces it is damp and rainy during the greater part of the year. Some sections have warm winters and tropical summers from exposure to burning winds from the south, while in other quarters it is so cold that sen-

tines have frozen to death while on duty. The central portion occupied by the plateau is overgrown by tempests of chilly winds in the winter and scorched by the sun in summer. Many beautiful streams flow through rich meadows and pasture lands. Corn and wine are the chief products; but sugar, cotton, rice, oranges, lemons and dates also grow there.

So much for the country; now for the people who live there. They are from a very ancient stock, and are a mixed race. They are said to have in their veins the blood of more different families than any other nation in Europe. Long, long ago the peninsula was called Iberia, and from intermarriage of the Iberians with Celtic invaders (who came from Gaul) there grew up a race called the Celtiberians. They were a very powerful race, well organized and equipped for warfare, and for many years succeeded in resisting the attacks of the Romans. At last, however, they were subjected, and gradually adopted the manners, speech and dress of their conquerors. The Romans called it Hispania, or Spain; and they founded many cities which still exist under the names by which they were originally called.

In the year 124 B. C., during the reign of Augustus, the military roads were completed across the country; and the way was made easy for an influx of colonists from all quarters, who intermarried with the natives; and the modern Spaniard is the descendant of these mixed races.

In the northern part of Spain are a few provinces inhabited by a people called the Basques, who are supposed to be the only representatives of the ancient stock of Iberia. They are brave, simple, liberty-loving people, who would die rather than surrender any of their ancient rights and customs. Until 1873 they maintained a separate constitution, which granted them privileges not enjoyed by the rest of the people.

There have been many internal revolutions and rebellions, which have kept the affairs of the nation in a very unsettled condition. Don Carlos, the pretender to the Spanish crown, headed an insurrection in 1873. He had a large following in the northern provinces, and they were kept in a continual ferment until its suppression in 1876.

The present king of Spain is Alfonso XIII., and he is a lad eleven years old. In point of law he is regarded as an infant, and the affairs of the kingdom are administered by his mother, Maria Christina. The health of the boy king is not the best, and fears are entertained that he will never live to rule his kingdom. His mother, the queen regent, is a woman of great wisdom and goodness, and she has wisely managed the kingdom committed to her care.

It is said that Columbus' discovery of America was a disastrous event to Spain. It was then a splendid empire; but following the discovery of America there arose a number of impoverishing wars, and then began the decline of her greatness and power. The wonderful stories which followed the discovery of the new world—stories of boundless wealth, gold as common as iron, riches inexhaustible—few the most energetic of the entire kingdom to seek for the fabled gold. So the country gradually fell into decay, until it has become an impoverished land of beggars.

At one time Spain as well as Southern France was in the possession of the Moors. Evidences of their occupation still remain in the kingdom. Splendid palaces and magnificent buildings of various kinds were erected. The most famous of all these is the Alhambra, which remains today in a good state of preservation, and

is a monument to the taste and skill of the Moorish architects and builders.

There is a building called the Escorial, situated at New Castle, which has been called the eighth wonder of the world. It is an immense granite structure, and in size and magnificence exceeds any building of its kind in the world. The story is told that during a battle on Aug. 10, 1557, King Philip besought the aid of St. Lorenzo, and vowed that if he would give him victory he would erect a monastery to his honor; and the Escorial was built in fulfillment of that vow. In its walls is a magnificent octagonal chamber called the Pantheon. It is a royal tomb, and along its eight sides are many sarcophagi of black marble. None save kings and the mothers of kings are buried there.

As regards their personal characteristics, the Spaniards are an easy-going and pleasure-loving people. They are addicted to the daily siesta, to music, dancing, and the bull fight. Their houses are usually poorly furnished, bare of all comforts, and far from cleanly.

Should the present unpleasantness between Spain and the United States result in war, it would bring many changes to the kingdom. The many warring factions among themselves would join hands in the common cause against the United States. It would also be likely to result in the overthrow of the present government and the assumption of the crown by Don Carlos.

"What would become of little Alphonso?" That is a question which a certain little boy in Nashville is anxiously inquiring. He is deeply interested in the fortunes of the little king, for they both started out on the journey of life on the same day, and that little boy, William Randolph Fielder, the son of the editor of the *Youth's Advocate*, is as much interested in the welfare of little Alphonso as if he had a joint interest in his kingdom.

For a number of causes, Spain was at one time the most opulent kingdom in all Europe. About the eighteenth century it began to decline in power and glory, and has fallen into a state of complete stagnation. The spirit of enterprise seems to be entirely extinct in the people, and they have passed from labor and affluence to squalor and indolence. Before the beginning of the present century, however, it began to throw off the lethargy which had so long possessed it; and there has been a quickening thrill of new life felt all through the nation. The movement has been more rapid since 1851 than that of any of the great European powers. The population has greatly increased, and is still increasing. Agriculture is now carried on with greater activity and success than has been done for many years, and the manufacturing interests are progressing along all lines. In 1848 not a mile of railroad had been constructed, but now they are laid between all the leading centers of population.

Until lately the Roman Catholic religion was the only faith tolerated by the law. Before the suppression of the monasteries in 1830 about one-fifth of the population was engaged in the service of the church. Two-thirds of the population is composed of agriculturists, miners, shepherds, and sailors; one-seventh, of merchants and tradesmen; the remainder of officials, army, nobility, clergy, nuns and beggars. This latter class is one of the very largest of all, owing perhaps to the large number of benevolent institutions. In 1800 there were 1,028 charitable institutions, which supported nearly 500,000 people. Spain has large cotton manufactories, and also produces in considerable quantities valuable silks. Fine paper is made in Tolosa, and there

A STUDENT SAVED

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Send for a free copy of Dr. Hartman's latest catarrh book. Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

are a number of small factories at other places. Lead, copper, and tin are to be had there in abundance; quicksilver is also wrought, and there are large deposits of coal and iron ore. The latter is so imperfectly used that large quantities are imported from other places.

Perhaps there is no feature of Spanish interests which is of so much importance just now to all American people as her navy. In 1884 she had 126 vessels, the majority being steam, and carrying 437 guns.—*Youth's Advocate*.

An artist in the matter of one's dress is a French actress. She loves children almost to a fault. She designs every thing she wears, and declares she can not interpret a character until she decides the dress she is to wear. She has red gold hair, brown eyes, a face of childishness.

Do not put a carpet on the dining floor, paint and place a large rug under the table, shake at least every other day. It is astonishing to see the immense quantity of dirt that accumulates.

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Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

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Get mail communications for this department
should be addressed—Young South Editor,
1014 Virginia Hotel, Chattanooga.
Our missionary's address: Mrs. Beattie May-
nard, 60 Baker Street, Kohara, Japan, via
San Francisco, Cal.

—Mission subject for April, *Home and State Missions*.

—What ought we to do for the spreading of the gospel throughout Tennessee and throughout the South, among the Indians, and in poor, bleeding, starving Cuba? That is what we are asked to think over and to pray over this month of April.

L. D. E.

Young South Correspondence.

March 30, 1898: It has come, the very last day of our fourth year. The record is finished. The "Receipts" in another column show that you have contributed since April 1, 1897, \$756 68, no mean sum. I am proud of you, and so grateful to God for having used us to this end. We have gone ahead of our third year. I am so glad of that. We have not quite made up the whole \$600 due our missionary, but I firmly believe before the May breeze begin to blow that will be done. Let us bend our energies to that for April, so we may begin May unfettered by any debt or unfulfilled pledge. Just a little effort from each one will give us the right to say, "The Young South supported a missionary in Japan from April 1, 1897, to April 1, 1898." Won't that be glorious? Let me hear in the next few days from all who wish that announcement made. I have received 100 boxes from Miss Armstrong and can meet all requests for these little helps now. One 2 cent stamp will bring you several. Be sure, however, to mention just how many you want. I sent Mrs. Tubb of Alexandria 25 on the 29th, and as soon as the friend at Hickory Valley tells me the number needed, she shall have hers.

I am so glad I extended the time for you, as a great heap of letters awaits your reading, received since the last week's "copy" was made up. It distressed me very much to pass over so many last week, but I feared to keep you in suspense about your offerings. One of those letters contained a paragraph you must see. It came from Hollins Institute, Virginia, from my dear friend, Mrs. G. W. Drake, and says:

"Mrs. Childs, who is now here, was much gratified at the reference made to her in a recent letter in the *Young South*."

Some "Hollins girl" spoke of the wonderful influence of the "missionary class" taught by Mrs. Childs. Mrs. Maynard and Mrs. Chastain of Mexico were both educated in this grand Baptist school.

Now for today! No. 1 comes from Columbia:

"Since I last wrote you from Covington, God has taken my darling little sister, Emma Harrison, to live with Him, and has left our hearts and lives so lonely and sad. She was just three years old, and so sweet and beautiful that it was hard to give her up, but we know that Jesus doeth all things well, that she is safe with Him, and that we shall see her again some day. She was so interested in the 'little poor children,' as she called those in Japan for whom 'Miss Beattie' is working, after hearing mamma read of what she is doing, she had saved in her bank \$1, which I send together with one of my own for our 'Miss Beattie.' I pray we may soon have her whole \$600."

CHAS. THINLEY,
FLORENCE SHELTON.

That is good news, the best of all

Texas is good to us this week. No. 11 comes from old dear friends there. The order calls for 65 cents. I think some one took out 5 cents to pay for the order.

"Enclosed find 50 cents which Helen and I send. We earned it by getting up and making the fire in the morning. Emma and Stanley also send 50 cents. Helen and I are going to be baptised soon. I hope the *Young South* will have the \$600 by April 1st."

CHAS. THINLEY,
FLORENCE SHELTON.

God will bless such a sacred offering given "in His name" and with prayer. May He comfort the hearts of those who so loved the dear child, now in the Savior's arms. Some of the "little poor children" of far Japan may one day bow in gratitude at her feet, praising her name for leading them to know her Savior.

No. 2 brings one more message from our faithful little worker at Tresevant: "Enclosed find \$1 which Faustina sends for Mrs. Maynard. I do hope the *Young South* will get the \$600. May the Lord bless you in your work!"

Mrs. M. C. WINGO.
Thanks for all you have done in the past. We shall have the whole salary in a little while now.

No. 3 is from Grand Junction from other old tried friends:

"Here we are after a long silence with \$2, Mrs. Hutton, Mrs. Mitchell and myself sending \$1.50 for Japan, and my class of five little girls 50 cents for the Orphanage. I enjoy reading the *Young South* page so much."

Mrs. LIDA H. LEE.
Thank you very much. We shall depend on you next year.

Texas sends us No. 4:
"I send \$2 for Mrs. Maynard, and I hope it will reach you before this year's books are closed."

MARY PETTUS THOMAS.
It just came in time. We are so much obliged. Work for us next year, too.

No. 5 comes from Mississippi:
"I enclose a stamp for which please send me a pyramid. By having one convenient, I am sure a few nickels and dimes will stray into it. I want to help the *Young South*."

Mrs. CARRIE WILLIAMS.
I send the pyramid with pleasure, and I hope to hear from it.

No. 6 encloses \$1 from old friends at Mona. We are so grateful. See "Receipts."

In No. 7 Miss Daisy Lane of Shelbyville sends postage and thanks for pyramids. We count on her class for our fifth year's work. I hope to meet these earnest workers sometime when I come "home."

No. 8 bears a familiar postmark, Germantown:
"I send 50 cents for Mrs. Maynard. I wish the *Young South* great success."

Mrs. M. F. THOMAS.
Such friends as Mrs. Thomas will give us "success." May her tribe increase! We are very thankful for this last offering.

Now, No. 9 from Brownsville:
"Enclosed you will find \$1.25 from Mrs. Laura Jones' class, Zion S. S. It is for our missionary."

D. A. STEWART.
Thanks to each one who gave. Come again, won't you?

No. 10 comes from Watertown:
"I enclose 25 cents for Mrs. Maynard. I have been giving my mites to the Orphanage, but this time I send them to our missionary. I wish our editor would come to the Sunday-school Convention and come to see me."

MAOON BASS.
The editor wishes she could, Maggie, but it is impossible this time. Thank you for all you have done for the *Young South*. Begin again right away!

Texas is good to us this week. No. 11 comes from old dear friends there. The order calls for 65 cents. I think some one took out 5 cents to pay for the order.

"Enclosed find 50 cents which Helen and I send. We earned it by getting up and making the fire in the morning. Emma and Stanley also send 50 cents. Helen and I are going to be baptised soon. I hope the *Young South* will have the \$600 by April 1st."

CHAS. THINLEY,
FLORENCE SHELTON.

That is good news, the best of all

IVORY SOAP

The wind and dust cause painful chapping of the skin. Those who are so affected should use only a pure soap.

99 1/2 PERCENT PURE

THE PROCTER & GAMBLE CO., CHICAGO

news. God make you both faithful, earnest Christians! We shall have the \$600 before April closes if all come to our rescue. Stir up your corner of your great State before our next year's work. Thanks for all your past help.

No. 12 comes from Brownsville and brings news we do not like. Mrs. H. B. Folk writes that Miss Lucile Folk sent in a dollar for Japan early in March, and it has not reached my hands. I have reported its loss to the office here. The postman tells me that the inspector is having my mail closely watched and hopes to discover the cause of our recent losses soon. He has orders to count my letters every time he delivers and report the number back to the office. I do hope the fifth year will be exempt from this miserable obstacle. Mrs. Folk says: "We all love the *Young South* page. You are doing a grand work."

I appreciate such words of commendation from the mother of our editor-in-chief.

No. 13 brings us another message from Grand Junction:
"We still have one of 'Aunt Nora's' bells, and Earl, one of my boys who worked with her, sends you a dollar for Mrs. Maynard. My class of little ones add 55 cents."

Mrs. MATTIE SMITH.
See "Receipts" for names. Thank you very much! We are always so delighted to hear one of the old bells ring.

No. 14 from Coopersville is next:
"Please find enclosed \$1, the proceeds of our missionary bene, which Grandma Moore gave us last year. We have already sent in 50 cents for the Orphanage. We raised together ten chickens and got 10 cents apiece for them, which we send to help pay Mrs. Maynard's salary. We are going to try again this year and hope for better success."

FANNIE AND EDWIN MURRAH.
This is far better than some of us have done with our chickens. We are deeply grateful for your timely aid. Who else will set apart a hen to our work and report later?

No. 15 brings a thank-offering that the life of a dear little daughter has been spared. May God give the restored child many happy years.

No. 16 asks for information in regard to our work for the "Penny Gatherers" of the Howell Memorial Church, West Nashville. Our fifth year begins with April 1st, and our first quarter at the same time. Some send us monthly offerings, some quarterly, some annually. I have no regular rule as to receiving or paying out, but I consider the needs of the object, and gladly accept all that comes in. It is my own opinion that frequent sending keeps up the interest in the work, and I would advise Mrs. Wallace to turn over the offering once a month if possible. We are endeavoring to pay our missionary \$60 each month. It goes to the Board at Richmond, and I hope this next year we shall keep quite up to the whole of her salary from the first. I wish all success to the "Penny Gatherers." Such a society would be a blessing to every church. We shall be delighted to have

them do their "mission work" through the *Young South*.

No. 17 brings us a brand new member for our Infant Brigade. We welcome you, Willie, of Sweetwater:

"Lillian and Joe send 15 cents each and their little sister, Willie, just 4 weeks old, sends 10 cents and asks leave to join the *Young South*. Give the offerings to Japan."

Mrs. M. L. BLANKENSHIP.
I thought of these little folks as I passed Sweetwater the other day. They have been so faithful. We are so much obliged for all they have done. May they grow up with us!

No. 18 comes from Christians and brings \$1 from "A Friend" to whom we are most grateful.

No. 19 is postmarked Lacrosse and encloses \$1 with the words, "For Mrs. Beattie Maynard." I think I have seen the writing before. At any rate we are very grateful to the unknown giver.

Nos. 20 and 21 come in the same envelope from Dumlplin. The first says: "Enclosed please find one dollar for Japan."

G. H. JONES AND WIFE.
The second brings us to a grand finale saying:
"Enclosed please find FIVE DOLLARS

for Mrs. Maynard. One dollar is from my little girl, Jessie, one from my little boy, Neal, and three for myself."

Mrs. BERTHA BROOKS.
Words fail me! Let us always remember the beautiful ending these Dumlplin friends gave our fourth year. You see I did well to give you these last days of this long month. You have done nobly and I thank you, each and all. Now! Take a long, deep breath. Start fair! One, two, three! We are off for the fifth year's work since the present editor took charge. God speed you! With His aid I hope to do better work than ever before.

You will see that we lack just \$45 31 on Mrs. Maynard's salary. Who will begin to make up this deficit? Let us have it right away. What do you say? Most gratefully yours,

LAURA DAYTON EAKIN.
CHATTANOOGA.

Receipts on next page.

FACE HUMORS

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FACE HUMORS

If neglected now the disease advances until the face looks pale or sallow, puff or dark circles under the eyes.

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GOLD Bicycle and Scholarship Given away A gold bicycle and a scholarship are given away. The gold bicycle is a new model and is worth \$100. The scholarship is for a year's tuition in a college. The winner will be chosen by a drawing. The drawing will be held on May 1st. The winner will be chosen by a drawing. The drawing will be held on May 1st. The winner will be chosen by a drawing. The drawing will be held on May 1st.

Foundry Co., Cincinnati, O.

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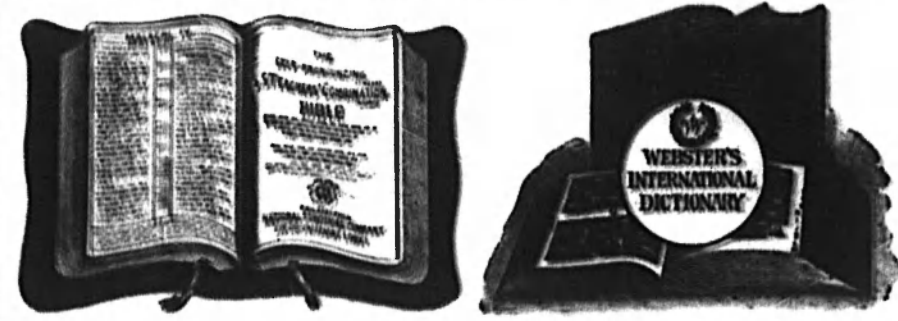
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Southern Baptist Convention. Norfolk, Va., May 5-15, 1936. The Southern Railway announces rate of one fare for the round trip from all points on the line to Norfolk, Va., on account of the Southern Baptist Convention, which meets at that point May 5-15, 1936. Date of sale and limits will be announced later. The most attractive route to Norfolk is via the Southern Railway.

—To the Churches of the Great Association: Among the several churches we unanimously voted to support at our last Association meeting were Home and Foreign Missions. The Boards of these two societies chose their annual report last previous to the meeting of the Southern Baptist Convention, on May 5. It is exceedingly desirable that each church shall make its annual collection for these, and have the funds in the hands of Rev. A. J. Volk, B. D., not later than April 30th, naming the amounts for each Board. Let any brother or sister, who may read this, get at once, and secure an offering in your individual church for each, and send as above. The other churches are State Missions, Sunday-school and Colportage work, Orphan's Home and Ministers' Relief Fund. Let there be a systematic effort to secure a good offering from every church for each of these objects, without fail. Kindly your brother, H. P. VITON, Moderator.

CRUCIFER.—Some emotions of the heart are beyond the power of human expression. Such is the volitional anguish which fills the hearts of the family and friends of Mrs. Mary E. Crutcher (nee Hayer), who passed this life on Dec. 28, 1935. She was born June 8, 1856. When about a year old she resided with the Rock Springs Baptist Church. On March 21, 1896, she was married to Dr. Wm. M. Crutcher. This union was blessed with ten children—nine boys and one girl—all of whom remain to mourn her death. Three sisters and five brothers also, together with a host of friends, will miss her. She had been a faithful member of Smyrna Baptist Church for about eighteen years. She was highly esteemed by all who knew her, and in her departure the community loses a valuable citizen and the church a devoted member. In her home relations her life was exemplary. Her religious and moral character, her industry and her cheerful disposition, were a blessing to all who knew her. Her death was a great loss to the church and the community. Her death was a great loss to the church and the community. Her death was a great loss to the church and the community.

GAMBLE.—Death, the invisible messenger has visited the home of John Gamble and bore to the tomb his beloved son, Andrew. He was 35 years old. The new father's heart is broken for having lost his precious son, but on the morning of the resurrection he will meet him and clasp him in his arms. Andrew was a serious farmer, and a friend to all who knew him. Many sorrowing friends and relatives followed him to the grave. He was a faithful son, and his parents were kind to him all through life. We are all to pass away sooner or later. Life is uncertain and death is sure. We must all go away, and the place that knew us shall know us no more. The death angel is always at hand. To bear us away on the other shore. We cannot tell who next may fall beneath the conquering rod. One must be first, or may we all prepare to meet thy God. **ROBERT WILSON.**

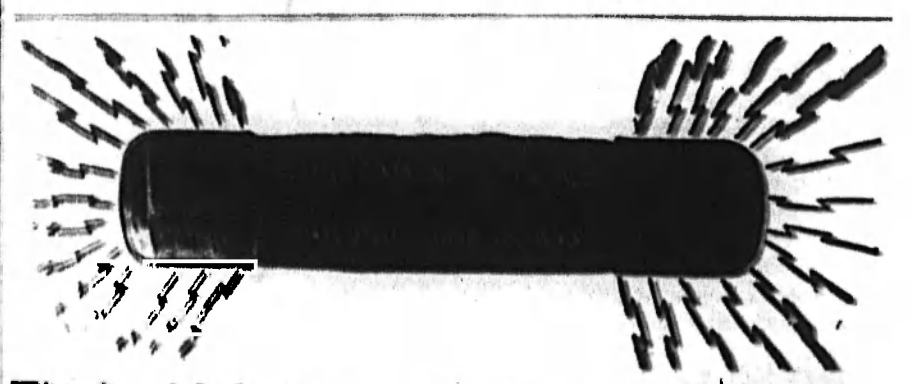


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14,000.....	175.00
15,000.....	187.50
16,000.....	200.00
17,000.....	212.50
18,000.....	225.00
19,000.....	237.50
20,000.....	250.00
21,000.....	262.50
22,000.....	275.00
23,000.....	287.50
24,000.....	300.00
25,000.....	312.50
26,000.....	325.00
27,000.....	337.50
28,000.....	350.00
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OBITUARY.

HODGES.—Willson Hodges was born Dec. 25, 1874, and died Aug. 18, 1935. He professed faith in Christ and united with Mill Spring Baptist Church in his 15th year. Lucy Hodges, his sister, was born Aug. 4, 1882, and died Oct. 28, 1897. She professed faith in Christ and united with the church at the age of 12 years. Both lived a quiet but consistent Christian life, and were very devoted and obedient to their parents. They leave a father and mother and many dear relatives and friends to mourn their loss. We commend them to the Lord who only can heal the broken heart. B. A. MANLEY.

RUSHING.—At the regular meeting of Woodbury Baptist Church, Feb. 26, 1936 the death of Deacon John R. Rushing was mentioned. After some remarks as to the life and Christian character of the deceased a Committee on Obituary was appointed. John R. Rushing was born Aug. 12, 1843; died Feb. 22, 1936, aged 92 years, 4 months and 10 days. He united with the Woodbury Baptist Church by experience and baptism on Oct. 7, 1860; was united in holy wedlock with Miss Tessa E. daughter of Elder L. H. and Elizabeth Bethel, Jan. 31, 1868, who survives him. This union was blessed with one child, Aubrey E. Rushing, who also survives his father. Bro. Rushing has long been an exemplary, useful and influential Christian. He served his church as deacon for seventeen years; was Superintendent of the Sabbath-school for (without intermission) 19 years; was missionary agent for a number of years. In fact, the present attainment of our church, both spiritual and material, are largely due to his indefatigable labors and exemplary life. "An epitaph known and read of all men." In the death of our brother, we consider his loss as a citizen and county official a public calamity, and as a church member irreparable. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the spirit that they may rest from their labors, and their works do follow them." To the immediate family and relatives we extend our heart felt condolences. To the bereaved widow we would say, look up, the link that has been broken on earth has been resealed in heaven; he has only gone before; he will be waiting and watching for thee. It won't be long until you will see him again. Your loss is his gain, for to be absent from the body is to be present with the Lord. To his son we would say: Let it be your endeavor by all inestimable means to fill his place in some measure at least, in both church and state. In a well rounded life as a citizen and Christian he has left to you a legacy more precious and enduring than gold. He has unconsciously erected his own monument in the hearts of the people that know him best that is more so be desired than bronze or marble, the inscription upon which time nor eternity will not efface. The funeral services were conducted by the pastor, assisted by Rev. C. E. Sullivan, pastor of the Presbyterian Church, (past II Cor. III 2, 3) after which the remains were buried at the family graveyard to await the resurrection.

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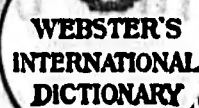
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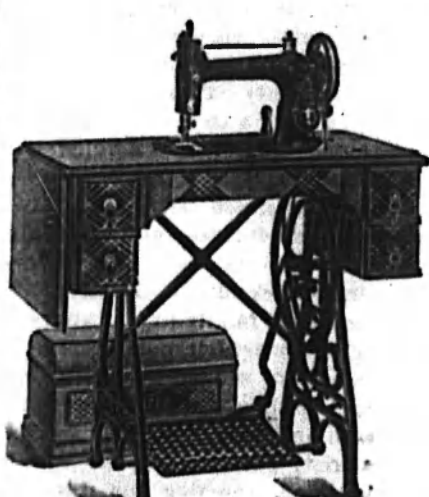
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By J. T. Weaver. Fondly the childhood memory clings; Sweetly the evening prayer-bell rings; Softly the gentle mother sings. An old-told story, simple song, That ever, 'mid life's singing throng, Has cheered the wanderer along. Now mother sleeps in dreamy dell, Where silver-throated songbirds dwell; Where more she sings at evening hall. But ever, as life's cycles roll, A heavenly rapture thrills my soul When tuneful bells for vesper toll.

—In Nashville Sun.

Giving to the Lord Part of Our Worship.

By Rev. J. H. Thompson.

"Worship" says Webster, is "the act of paying divine honor, reverence, homage." We might add, "an act of severance by service." To worship is to acknowledge the worthship of the person revered. What we worship we serve. The object of our worship is our ideal of excellence. We have nothing too good for the object of our worship.

When a mother "worships" her boy, then that boy has all his mother can give him.

When it is true that a man "worships his wife," it is also true that the wife has perfect command of all her husband owns.

So with the worship of God. If we worship Him, He is the ideal of perfection in our eyes; He is worthy of all we can do for Him. Nothing is withheld from God by the heart that loves Him.

Manner of Worship.—There are many ways in which we can show our devotion to the object of our love. Christians worship God by speaking of his worth. God is worshiped in the prayers of his people. They acknowledge His greatness, His love, and His care for them, as well as their confidence in and dependence upon Him.

There is no more effective form of worship than singing hymns to His praise. The soul soars to the very presence of His God, when repeating to the strains of music the lofty sentiments of the loving heart.

God is also worshiped by gifts to His cause. He has enabled us to do this so that the toll of every day may be an offering of praise to Him. Thus common labor is hallowed and work becomes worship.

The first recorded act of man's worship of God was an offering of the "fruits of the ground" and the "firstlings of the flock and the fat thereof." In the Jewish law worshippers were not recognized if empty-handed. Those who did not love their Lord well enough to bring part of their possessions as a contribution to His service were not considered sufficiently loving to receive a blessing.

God at one time charged his people with robbery and said, "Ye have robbed me . . . in tithes and offerings," and as a result of this He said: "Ye are cursed with a curse; for ye have robbed me."

There are those who say that all this was under a different dispensation and that now our religion is free. Our religion is free to us, but it is also costly and priceless. It cost heaven the sacrifice of its Prince, and is of inestimable value to us. One who would be willing to receive salvation as a free gift and feel no obligation to return all possible service, would prove either his base ingratitude or dense ignorance of his privileges. The

saved soul does not accept salvation as a free gift and consider it a shrewd bargain, but because of salvation received it delights to make every possible return of service. It says in raptures of gratitude:

"Had I ten thousand hearts to give, Lord, they should all be thine."

The Christian gives not only his heart, but his life, his service, his property, his all. He gets money "that he may have to give to him that needeth."

It has been said that formerly Christianity was a system of free religion, but now preachers have become beggars and hirelings, and the churches only so many corporations for getting money. It would be well to remember that the first act of human worship accorded to our Savior after his birth was the offering of the wise men from the East, who "fell down and worshiped him and opened their treasures and presented unto him gifts: gold, frankincense and myrrh." Thus money is honored in being the first human offering to the Son of God.

When Christ organized the nucleus of his church by appointing twelve to be with him, one of the number was made treasurer, and they had a treasury, and members of the royal household delighted to "minister to him of their substance," and thus enabled him to carry on the work of teaching the people and laying the foundation for the work of saving the world. Never was a man so dependent upon the contributions of his friends as was Jesus of Nazareth, and he it is said to the credit of the people amongst whom he lived that not one word of complaint is recorded as to the expense of the work. Whatever faults they may have had they were liberal to our Lord. A poor woman felt that it was no waste to anoint his head with oil worth three hundred pence a box, and the only objector to the loving deed was the devil who betrayed him for money. Surely no lover of Jesus will imitate so damnable an example of covetousness.

When the first church of Jerusalem was organized, the disciples brought all they had and laid it at the Apostles' feet. There was no thought of selfish greed, but they "sold their possessions and their goods and parted them to all men as every man had need." No wonder it is said of them, "they did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." And no wonder that it is significantly added, "and the Lord added to the church daily the saved." Such devotion would convince men and secure God's blessing. The lack of such devotion may account for the "hardness of hearts" so much lamented in some localities.

Only two persons violated their vow of devotion, and God expressed his fearful displeasure against those who say they have given all they can when they haven't, by smiting Ananias and Sapphira with instant death. This act so emphasized God's estimation of the covetous that there can be no doubt about it now.

He who withholds from God's cause what he might give to it, knows without doubt what God thinks of him. Did not God's mercy outweigh His wrath, this land might be a straw with the corpses of those who misrepresent their ability to give.

Special directions are given in the Scriptures (II. Cor. ix.) touching the "ministering to the saints" and general contributions. Paul, evidently directed by the Holy Spirit, "thought it

necessary to exhort the brethren that they go before unto you (them at Corinth) and make up beforehand your (their) bounty, whereof ye (they) had notice before, that the same might be ready as a matter of bounty and not as of covetousness." In other words, he sent brethren out to the churches to raise money against the time of need, so that their offerings would be ready, and there would be no need for a collection.

(The difference between an offering and a collection is illustrated by a little boy who asked for a large piece of the roast on the table for his dog. The request was refused, and at the close of the meal he gathered up a plateful of bones and carried them to his pet, saying, Here, Fido, I tried to bring you an offering, but I had to take up a collection.)

We often collect the scraps of our means after all other wants are supplied, and bring them to God, instead of the first and best as required by the law of Moses, and as would be suggested by a grateful Christian heart.

Proof of Sincerity.—This giving to the Lord is the best proof of sincerity. Men pay willingly for what they love. No slave of tobacco is heard to complain of the cost of his "quid." He wants it and he pays for it. "Where your treasure is there will your heart be also," is a statement of Him who knows what is in man; and conversely, "Where your heart is there will your treasure be" is equally true.

When a soul loves God and hungers for righteousness it is no privation to give to him; it is a desirable privilege. To give ten dollars for personal comforts or luxuries, and five dollars to the church, is the Christian's greatest inconsistency. To have money and refuse to give to God's cause, is idolatry. To have nothing to give to the Lord is the greatest misfortune, and the person found to be in that condition should be promptly aided by contributions.

To give to express love; to profess to love, and not give is to lie, and to place one's self in the same list with Ananias and Sapphira. Who complains of the cost of supporting the gospel and reaps the advantage of living in a Christian land, is a rival of Judas, the betrayer, and will surely go "to his own place," "where the smoke of his torment ascendeth forever."

Usefulness.—Giving to the Lord opens to us fields of usefulness which, but for that privilege, must remain forever closed. Many of us live within very narrow limitations. Our fields are circumscribed by small acquaintance. We are shut in by limited environments. We would be glad to work in larger fields, but circumstances forbid. We cannot go beyond the limit of the short chain that binds us, but we can throw dollars beyond the circle of our surroundings. We may as well see India or China or Africa, but Indians and Chinese and Africans may learn of Christ by means of the dollars we give to missions. We may have a small acquaintance in this world, but a large number may know us in eternity as those who sent them the tidings of salvation. Every dollar given goes as a message from a Christian heart to a lost soul, and goes with the weight of sincerity and sacrifice that words alone can never have. Our dollars, instead of being so many imps to harass our souls, may be converted into angels flying with tidings of mercy to all parts of the earth, and by these, and these alone, can some of us obey the command of our Lord, "Go ye into all