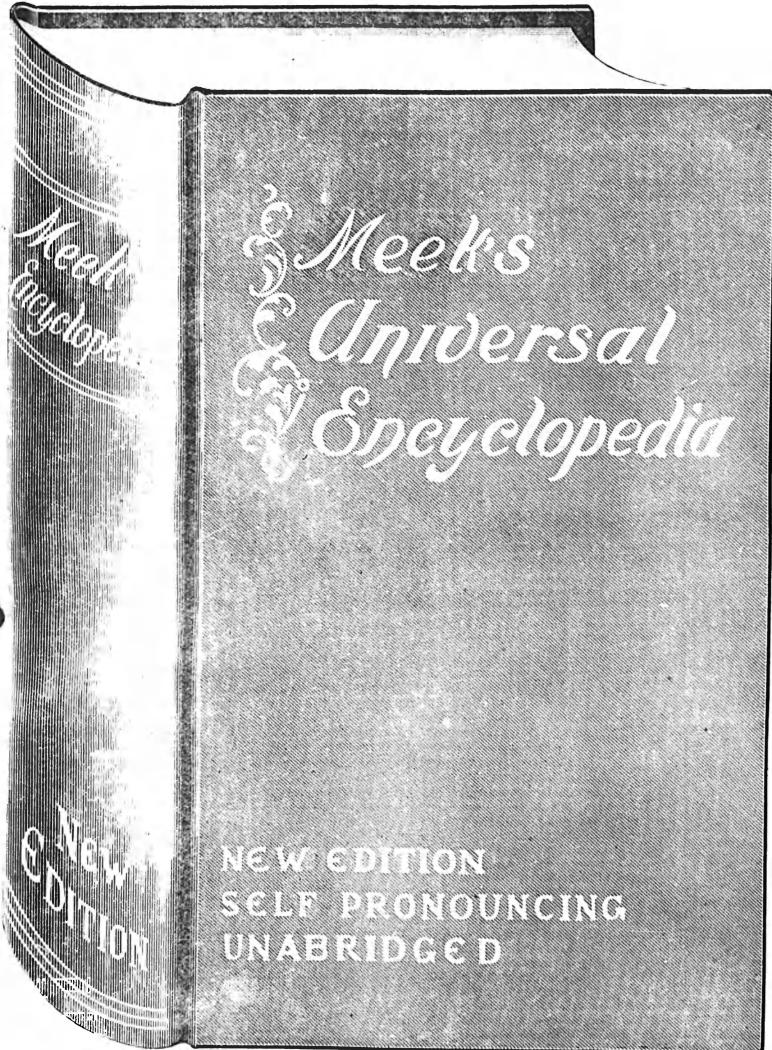
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Raptist an Resector

SPEAKING THE TRUTH IN LOVE.

NASHVILLE, TENN., APRIL 7, 1898.

New Series, Vol. IX., No. 33

Ships at Sea

the sea of life is dot ed with water And was he ones both sail and gay Invite the Patra Lower Loff gates.

Old Series, Vol. LXI

These trassites our the watte sea feach and with gleaning sails and polished prow

And blow the r ships sair of their wa

Hut you who endisappointed eyes our ships terrhance teath friend, or skir-Re t far beyond your vision den.

wafe harbored they may walt your hand To ptr se their sails and sied their good

Its ships for which you years and fred Mas hever great so tantious eves But grainer ships await to a jet-In the batter of Park's

Was Paul Afraid of Being a Castaway?

BY . E W DOUBS DD

In a recent conversation a Methodist brother quoted ! Cor ix 27 as proof positive that a saved roul may apostatize and be finally lost. The passage. Imvercep lbly lengthen, let spiritual strength and reads. "But I keep under my body and bring it into. a mighty trust in Jchova. resist any advances of subjection, lest that by any means, when I have evil. Above all, erect the only true and high id. al presched to others, I myself should be a castaway instead of a "castaway" the Revised Version has. Gaillee. Let true plety be the cap-sto e all around. rejected." Did l'au! here express the idea that he the crowning glory of ille from youth to go, the daymight be fluxity lost? I think not Let us examine the passage more closely. The Greek word rendered

Il Cor x. 11 7 Heb vi . Without the alpha privative we not the word to Rom xiv 18; vvi to 1 Cor x1 19 11 Cor x 15 x11 7 11 11m 11 1 las | 12 | In a | these places dokumes is rendered complete obedience to his body will. approved I 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 fourd 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 CLLVER.

mines the individual notonly for time but for eternity factors of peace or torment in the future world, but it also fixes the status or position of each one in the It. There are people who will be comparative strangers following year, Cuba was restored to the Spaniards. in heaven when they arrive there; their earth life is so full of worldly affections and their time so fully engrossed with world y affairs that they have given the acquaintance of their Father, nor tasted the heavenly manna, nor viewed the wonderful plotures 45 883 square miles. of the spirit world presented for their delectation in habl s of holiness is this life.

In Deut. xxli. 8 God commanded to build battle- freedom. ment about the roofs of houses for the protection 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 f om falling, but also shield him from the sharp arrows of his enemics. Habit, if rightly built, is a strong safeguard, but if built after a world y pattern is an element of weakness. Bad habits make men strong in sin and blad them with the cords of a deformed character. whereas right hubits are silken threads leading on o the s golden of portunities and in time become strong defenses about the dangerpoints of a nan's life. God fils 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 gloss with fascinating spendor and build there a powerful battlement of systems in habits that shall reflect a gold n halo on the West of his declining years. On the North, wheree one the mighty stores and great cyclones driving needles of ice to the soul, build firm an ' safe the battlement of strong resolve and self reli nce and unwavering confidence in the power of God to wave the sunny South, the side where tempt . tions flatter, and case 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 of human life, the character of the young man of star of youth and the halo of age. Le. th life be flited full with a firm determination to serve the God any before t e bar of eternal Justice, and the prom ber of eternal life shall be fulfilled to everyone who b. de a character in accord with God's plan, in

B) + D MATTHEWS

As Cuba is the all-absorbing question in the Northwest just now (and I suppose much more so in the South) I thought a short article on that subjet 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 leabels, but after Ferdinand's death it received the name of Fernandina, i ter Sandiago, still later Ave Maria.

Havana was twice destroyed by the French, in 1538 and 1551 About 1665 the walls of Havana were The most Important thing a young person can do commenced. In 1762 Havana was taken by an Engileh fleet and army und r Lord Albermarie. The fleet consisted of more than 200 vessels of all classes. The privilege has not been withdrawn. The only And not only is this true in regard to the primary and the army of 14 041 men, while the Spanish Army numbered 27 610 men.

The English commenced operations June 6th and future abode. A person's effort to gain a Bible edu- continued till July 30.h, when Moro Castle surroncation and live a Christian life has much to do with der d. By the treaty of Paris in February of the

The Island of Cuba is about 730 mlies long, and an average of about 80 miles wide. It is situated about 130 miles from the Florida coast. Caba has 43 d19 their future home scarcely a thought, nor custivated equare miles of territory, the island of Pinos, near by, 1.214; other small coasted Islands, 1,350; in all,

Ever since the deposition of the royal family of the Book of Life, and will have to begin the a b c Spain by Napoleon, July, 1808, Cuba has been ruled of the only real life, and will never possess the same over and oppressed by governor-captain-generals capacity for advancement as those who have formed from Spain. Deprived of political, civil and religious liberty, the Cubans have often sought their

The conspiracy of "Black Eagle" in 1820, the of human life. In Eastern countries where the roofs insurrection of the black population in 1844, the conspiracy of Narciso Topez in 1848, 1850, 1851,

which cost him his life, and the war beginning in 1868 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 at Cuba for the sum of \$1 000,000 that Cuba migh' be free from the want, woe 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. 8 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

4 This war epresents monarchy. Catholicism and ignorance, while our people enjoy Christ as their Ruler supreme, intel igence 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 healtated 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 blm 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. 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 Baptlet 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. BMITH'S SUGGESTION.

In the BAPTIST AND REFLECTOR of March 24th is

a suggestion from our honored brother, W. R L. Smith, of Richmond, Va. It is just like him I feel like throwing my arms around him and thanking him for it. More than once he has been a comfort and help to us. It is true our house is in ruins, the bare lot lies here, and all that is left on it is the baptletery. This we can use. And I do not know of any material resources more appropriate with which to build a Baptist Church than the baptistery.

WHY NOT ALL THREE?

We need the house, oh! so much. And if you will allow me. I will in another letter teil the brethren why we appeal for help from the denomination. The University and the cause of Christ need the chair. Some years ago I was named by the Trustees to secure that fund. I could not devote my whole time to it for lack of support, for I took nothing from the contributions. And because of hard times and pressing engagements, and because of my dellcate relations to him. I could not pursue the matter as it deserved. Let us raise that fund and estab lieb the chair, and build the church at Fort Smith and erect a monument at the grave also

OR GRAVES MISREPRESENTED

In this connection, may I make a correction. It is nearly gratultous But left unmade would be misunderstood by those who had no opportunity to know. It has been published in the Western Remider by a correspondent that D. J. B. Hawthorne, at the Alabama Convention said Dr Graves believed in Spiritism. I have been unwilling to believe that the magnanimous and chivairous Dr Hawthorne could do such a thing I hope he will enter his public denial. But If he or anyone e se ever got the idea that Dr Graves believed in Spiritism et me eav that he believed in nothing less lie fought it and routed it and despised it as one of the tricks of the devil. He believed in Methodism a great dea more than he did in Spiritim. No man, who cares of March 10th I read the following to investigate, can remain in doubt as to what it-Ciraves believed. O L BAILLY

A Word of Farewell.

Fort Smith, Ark

It is no easy task for me to say good bye to the people I have served for five years at the Seventh Church-to break away from the strong ties and associations formed among the brethren in the surrounding country where it has been my privilege and pleasure to labor in protracted seasons, which are too numerous to mention. All have been so kled to me that I could not help loving them. Then. who will say it is easy to turn away from such a band of ministers with whom my lot was cast-the faithful Golden, the masterful Hawthorne, the historic Lofton, the genial Sherman, the gentle Cleveland, the sturdy Burns, the far-seeing and lovable Frost, the dignified Price, the witty Ramsey the peace-loving Folk, the rushing Holt, the sparkling. dazzling and electrifying Rust, like a new-born star in the midet of her older sisters. And what shall I eay of the unflinching Hailey, the coming Brett, the joking Ogle and Oakley, the happy Gilliam and many others whom time and space forbid my mentioning? I love you all, and if you ever get into trouble call on me. I am just across the line, and if you can't keep straight I will come any way. I shall miss you, but I am truly glad that my lot has been cast with so noble a band of brethren. You have been a great help to me. Its a poor man who can stay where so much knowledge is and not be benefitted, and a poorer one after he is filled with such knowledge if he does not try to impart it to others. So if any of you wonder why it is that some of the pastors are changing fields you have the key to the situation. Others will go in their turn as they are supplied. You know it takes some longer to be

slow to leave; second, it takes more for others. Brethren, we are laboring under the same kind, loving Father, the same precious Savior, in the great work for which he came into this world to suffer and die-the salvation of sinners. Then let us turn all our powers to the work, for the golden opportunities of life now in our grasp will soon slip by. Let us see that they have been touched by us in a loving, tender and winning way.

prepared. There are two reasons-first, some are

The words of Cardinal Wolsey's last charge to Cromwell come to my mind just here:

"Cromwell, I charge thee, fling away ambition.
Ilv that sin fell the angels;, how can man, then.
The image of his Maker, hope to win by it? Love thyself last: Cherish those hearts that hate thee Corruption wins not more than honesty.

Still in thy right hand carry gentle peace.

To silence envious tongues. Be just, and fear not;
Let all the ends thou sim'st at he thy country's. Thy God's and truth's; then if thou full'st, O Cromwell, Thou fall'st a blessed martyr. Serve the king: And,-prithe, lead me in:

There take an inventory of all I have, To the last penny, 'tis the king's my robe And my integrily to heaven is all I dare now call mine own - O Cromwell, Cromwell Had I hat served my food with half the zeal I served my king, the would not in mine age. Have left me naked to mine enemie

When I remember the estimate Christ put upon one soul by his words, life and death, and how my mind, time and talents have been given to less important things, my soul is alarmed at the very thought.

Israel was never in a more dangerous condition than when she turned aside from God's simple commands and set about to do as her neighbors did to keep pace with them

God says: "My ways are not your ways." O, Master, swing the old ship around, quiet the throbbing brain, cool the hot blood, soften the pen, sweeten the ink, warm the cold hearts, pluck out the bitter sting of the tongue, moisten the dry eyes of the passengers and let them took into the face of a lost and rulned world, and then with united effort reach out the hands of sympathy and love to lift it up to God.

I have entered upon my new field of labor. Had a warm welcome. The work is starting off nicely. I have been there two Sundays, had five additions by letter. The people ran in on us last Friday night with kind words and all sorts of nice things to make a pastor and his family happy l'ray for us that the work may prosper in our hands Long live the BAPTIST AND REFLECTOR and its noble editor. May the paper find a place in every home and carry a blessing with it And should you become worn and weary by fatigue and overwork in your hustling and bustling city and feel that you need rest and comfort. J H WRIGHT come to Fulton

To Rev. J. N. Hall, Editor.

My Dear Brother In your American Baptist Flag

It is said that there are about 3 000 Baptist churches in Texas, and only between 300 and 400 are in active co operation with the 'organized' mission work From that it appears that the organization falls amazingly short of reaching the State Your Convention is too big, brethren, and your team is too far away from your load. You never will get the wheels out of the mire with that sort of gearing The gospel mission policy hitches the team right close to the driver and the load, and it don't take half so much greasing to run the machinery without

I was surprised to learn that not more than the out of 3000 Baptist churches in Texas are engaged in active co operation with our organized mission work. If this be true, it reveals the sad fact that there are 2 000 do nothing Baptist churches in that great State, save some that adopt the recent gospel mission plan

You say the organization plan fails amazingly

short of reaching the Baptists in that State, and affirm that the gospel mission plan will reach them with ease This set me to thinking, and here is the result It is a well known fact that all the development of our churches on mission lines in modern times has been done by Boards and agents or organized work These Boards, though they received nothing for their services themselves, found out that they could not get Baptists to give to a cause they knew little or nothing about. As but a small number of our Baptists took religious newspapers, they saw very plainly that they needed a campaign of education on the subject. Hence they employed agents to go around and etir up the churches by giving information, getting them to take missionary papers, etc. The Hardshells all the time opposed these agencies, saying they were unscriptural. They divided a number of our churches on the subject, saying it took too much money to grease the machinery. I remember well that Rev. I. J. Roberts caused a little friction at one time in Kentucky by starting a mission in China on the Grapel Mission plan, as opposed to Boards. A number of Kentucklans sent contributions to him on the independent plan for some space of time; but his mission played out, without visible results.

I remember also that Alexander Campbell made the same objections to Boards and agents that you and the Gospel Missioners are now making, saying they were unscriptural. They even, on the same principle, objected to Associations and Conventions. But in time they became convinced that without some co-operation they would accomplish but little. The larger portion of them now admit their former error, and co-operate for missions, through Boards and secretaries or agents.

It is but just, however, to state that Rev. David Lipscomb of Nashville, Tenn., has all the time, in his paper, advocated Mr. Campbell's original views. To my knowledge he has been advocating and practloing the Gospel Mission plan long before Craw-

ford's plan was ever heard of. Be and his Gospel Missioners have been sending money to a few missionaries in the East-with what success I am not prepared to state, only they had not many converts. I learn. Still he opposes Boards and agenta among the Campbellites as strongly as you and the Hardshells oppose them among the Baptists. The fact is. It gives him great pleasure in his old age to see J N. Hall and other opponents of Campbellism coming over to his view on this subject, which be says was ilret advocated by Alexander Campbell and is original Campbellism Hence he thinks you Gospel Missioners are unorantly stealing Campbellite thun der. He does not actually accuse you of stealing it. but says you all were blinded before and are now getting your eyes open to the truth. Hence he has strong hopes of you Gospel Missioners. Since you have already allied yourselves with the Hardshells in mission work and openly advocate his Campbellite plan, why may you not get further light and, in time, work harmoniously with the Campbellites?

If you need any further light on the workings of the Gospel Mission just write to old Bro. David Lipscomb of Nashville, and he can tell you all about it, as it has been his pet plan for conducting missions for lo' these many years.

Here are some more thoughts that came to my mind after reading your article: Where are we drifting? Are we Baptists never to have things settled among us? Not long ago we were all startled by an assertion of Dr Whiteitt, President of our Theological Seminary, that our former theological bistorians had all been mistaken. He had discovered that immersion had for many years been a lost art, and even the Baptists practiced sprinkling and pouring tid fell, when Flward Barber Invented It This was sad enough. But imagine our surprise when even J N Hall, one of our boldest standardhearers, came out and united with the Hardshells and Campbellites in condemning our cherished plan of conducting missions for the last hundred years, of which we were proud, because God had so elgnally blessed our mission labors both at home and abroad Now to be told by Bro. J. N. Hall that we Baptists have been wholly mistaken for the last hundred years as to the Scriptural plan of conducting missions, and that the Campbellites were correct in opposing it, is more humiliating to Baptlet Intelligence than Dr. Whiteitt's assertion, which only concerned the discernment of a few prominent historians. Bro. Hall's assertion implies the ignorance of at the Baptists from Carey, Fuller, Judson, Rice. and the noble army of preachers and laymen for the last century who contributed and labored through Boards and agents. He would now have us disband our Boards, dismiss our secretaries and adopt the Gospel Mission plan of Rev. David Lipseomb, when even the large majority of the Campbellites. in their better judgment, have repudiated that plan themselves This is the hardest cut of all -et tu. Brute Tell it not in Nashville! lest the Campbellite Gospel Missioners rejoice. I'ublish it not in the streets of San Antonio! lest itev J. B. Moody hang his head in sorrow and say, "When I had that debate with David Lipscomb, in Tennessee, and combatted his errore, but little did I think my associate editor, J. N Hall, would now be advocating the vagaries of this same Lipecomb on missions."

Bro. Hall, let me tell you plainly, you have disappointed us sadly. As you did not hesitate to pronounce Dr. Whiteitt's historical discovery a Whitsitt vagary, you must not be surprised when we Missionary Baptists pronounce your Gospel Mission plan a David Lipscomb or Campbellite vagary, now advocated by J. N. Hall as one of his vagaries. As the Baptists do not approve a Whiteltt vagary, I think you will find that the large majority of them will not adopt a Campbellite vagary, even when it is advocated by as strong a man as J. N. Ball.

I say those things in sorrow, my dear brother, because I have loved you and admired you as a staunch Baptlet. Other thoughts crowd my mind at this time, but I fear the waste basket. You may hear from me again, as I am loth to give you up. Your corrowing brother, MISSIONARY BAPTIST.

-Since you published in your valuable paper my call for donations to help build our Baptist Church at Roaring Springs, Greene County, Tenn., I have received from Bro. S. M. Brandon of Lovelace. Tenn , \$1, for which I desire to return thanks. Who will be next to send in a donation?

J. J. MARSHALL Newmasonville, Tenn.

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God's Law Honored, Both in The Salvation and Punishment of Men.

SERMON PREACHED BY REV J B HAWTHORNE DD. PASTOR FIRST BAPTIST CHURCH NASHVILLE

Text "Do we then make void the law through faith? God forbid, yea, we establish the law Romans In 31

The gospel teaches salvation by faith. Lite ally we are saved not by faith but by him to whom faith tooks the Lord Jesus Christ

How does he save us". By suspending and making youd the law which we have broken. No. 11 saves us by fulfilling that law by taking our place and meeting all of its demands

A favorite objection to Christianity is they it dis

credits the claims of justice, and dethrones and dis-Lopors divine law. This objection is based not upon the Scriptures but upon false interpretations of them-Even among people who call themselves Christians there are many who think that God saves the be neving and pentient sinuer by suspending the law which says. The soni that stimeth it shall do They believe that he rescues the guilty past as the and ruler sometimes saves a combinined or many by interposing his pardon and thus preventing the execution of the law

As long as there are Christians ignorant and weat spough to hold to this betesy there will be shield going through the world and declaring that the goe pel teaches a system of redemption which distributed and undermines moral government

There are thousands of good meaning Christian men and women who while they profess to accept the destrine that Chilist took the supports it are also suffered and oned as his substitute believe that it this seneme of mercy there is some relaxation of the rigid demands of divine law

This error may not be fatal but it is certainly vety mischievous. It prevents that assurance peace and nor while by the reductions of the Lord should have at all times. It dims the juster of the blessed gospel of the Son of Load and mytter assault from those who respise and reject it. It incomings men to believe that after all first is a very mutable and phable bethe that he does not say any very great stress of his own laws and that many are anduly alarmest about the consequences of their disobodicion

Give me an imprepal ced heating this morning and I will convince you that the gospel does not make. Drise yold the law I will make clear to your minds that lesus Christ does not interfere in any degree with the reign of law and that his death on the cross is a complete demonstratop to the whole universe of morabeings, that God will not and cannot surrender one jot or tittle of what his righteons law demands

The absolute inflexibility immutability and some cighty of daying law is the one truth which is emphasized more than any other truth to thrists out " ongs and death

If divine law cannot be relaxed if it will not bend a half s breadth, and will have all that it claims, where a the possibility of except for those who have wrifin't

All over the two great books. Nature and Revelation live has written that man most not hope to any suspension of law or initigation of its penalties Nature suggests, and the Hible abundantly and plain's exerts the only hope. That one hope is intervention the intervention of some benignant being who we render complete satisfaction to all the claims of divis-

Hear me as I shall embrayor to establish and histrate this proposition. Follow me as I stoll at tempt to show you that law is no respector of persons that it regards no plea, and that it will small and crush all who put themselves in its way and defy its Out there on one of the crowded thoroughfares of

our city is a great building in process of election The workmen are laving the brok on the wall of the fifth story. The work which they are doing impetils the lives of the people as they pass by on the payment beneath. A brick falling from that ligh wall upon a man walking on that payement would sutely kill him. The attention of the city authorities is called to the danger. They come and stand on the other side of the street, and sindy the situation. They are men who understand the law of gravitation. They know that that law is never suspended or reversed They know that a brick slipping from the nands of one of those workmen must fall on the pavement, and that any human head coming into its path would be crushed.

Those city officials do not depend upon the mercy of God to suspend or relax the law of gravitation for the safety of the people who are walking at the base of that high wall. They do not imagine that those falling bricks will descend lightly, or that they will, in some way be turned uside to avert disaster. No They are sane men. They are men of common sense They know that there will be, and that there can be, no suspension of the law. They know that God is merciful, but they know also that divine mercy never suspends the law of gravitation

They know, too, that God requires them to be merelful men, and that the mercy which will save those imperiled people on the pavement does not interfere with the operation of natural law.

Ho do these city authorities illustrate the attribute of mercy? How do they preceed to protect the lives of the people? Not by asking God to suspend the law of gravitation, but by building a shelter over the sidewalk. Ity this method there is no interference with law. The law which controls the fulling bricks spends Its force, not an the heads of the people, but on the shelter which covers them.

As to the immutability and rigor of law, there is no difference between the physical world and the

abatement of it or modification of its demands would disrupt the moral universe

How then is any man saved. He is saved only by the shelter of Christ's vications and atoning work the holts of God's vengeance against the transgressor descend but the Lord Jesus Christ buts himself be tween that vengeance and the sinner and it talls on him and the believing sinner goes free

There is one expression of the great English dramat ist which is utterly misteading. God tempers the wind to the short lamb. It is a metic sentiment unsupported by a solitary shied of evidence. When the minister of the gospel uses it as a statement either natural or spiritual law he beltays an ignorance

God tempers the wind to the short lainle. What gon does this. I am sure that it is never done by the God who rules this planet. I am absolutely since that the wind was never tempered for any shein lamb in this world. Turn your shorts laints losse in the open held and then watch the Match winds and you will see how much find abates their secently for the accommodation of the lamb

Make a scientific lest of Your beautity, settiment There is your shorts trimb theone held and there is no thele the and in an appoining field. Take your ther too to ter and see what is the bilinerators of the weather the either field. Her is ten degrees below zero to to signally of my sample it is the same temperature where your atthe shorts camb stately they may and

test does not temper the wind to the shorn lamb the horisy was the invention of Satan in the Garden I, but to decree the unsuspecting mother of our are the taught it when he told her that she might to formulden from with imponity that the law of said. The the day that their eatest the real them. et all earth die world not la averyfed

s had this a foodish but a rumous here a lf ed buy a strack farm and go to taising sheep to hearty that God tempers the whol to the the what openess would you have You there i disastrous fai une and render comself to the even of very heighbors

test a test stammedful of the sheep same. He has processed a copiate protection for it too not it, a way at a constant suspension of physical law. He the tree wind for the naked shorp but prothe act the good sense is believed and enter the stable of and who puts it idolet a secure and warm sto ter where the break winds cannot smite if Short, and s that wall for tempered win's most perish and stepteres who want for them will soon fine themselves with at a think

No provision exists by the escape of these extenses to perso and suffering to menatural causes that is not in absolute hat mony with natural laws. The people on the pavement referred to are shielded from the fail ing brook had by the suspension of law rest by a be bet exected above their heads. The shock lamb so the contributions which not by any abatement of the right I awa governing the winds top to be It's we substituted sheep fold

the trade to the trade would in this respect the transition meta world first has ju voled - the scape to another during consequences of on had to a sost research of any principle or require of mora government but by the intervention to who takes on guilt upon himself and who his attenue secretor, satisfies every demand of di-

where there is law there is danger. You may into it a por yourse ! where there is peril but your on stor we not shield you. The guildless or 'd may singlet in a hardstorm but the law which controls to harlstones has no regard for his innocence. If he e is low-self in the way of natural law he must take to consequences

the wire which convers electricity to a street samp maks and talls to the ground - ignorantly and innecritic you may step upon it. The law which giverns the movements of that mighty agent has made no provision for your ignorance and the shock which you to give is just as deadly as it would be if you had knowingly and willfully exposed yourself to it

If the holies: saint on earth or the highest arch afired in heaven should violate any law of the natural world whether he did it ignorantly or willfully the penalty would fall upon him

If those who ignorantly transgress divine law do not escape how can the willfully disobedient hope for exemption from its penalties. There is a law of the natural world which extends throughout the whole moral universe. Whatsoever a man soweth, that shall be also read. He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting

Every being in the universe is interested in the undisturbed teign of law. Disinay, horror and despair would insue II it could be demonstrated that either physical or moral law can be violated with impunity The man who drinks poison will realize the truits of it in some physical infirmity or disease. Behold the shousands who have been wrecked by the polson of option and strong drink. Their dyspensia, or rheumatism, or insomnia, or nervous prostration, or paralysis, is the legitimate and inevitable result of their dissipation. It is the penalty of a law of God which is immutable and inexorable.

There is an intimute connection and sympathy be. tween the human mind and the human body. Whatever afflicts one will afflict the other. A man gets into business complications, and to nerve himself for unusual exertion, and to initigate his mental anguish. he drinks liquor. He continues to drink, until enough of the poison of the villations concection has lodged in his brain to make him desperate, and dethrone his tenson. Then he seeks relief in suicife. God will not suspend the laws which he has written on the human moral world. Every moral law will be executed. Any constitution to save that man from a suicide's grave.

Whatsoever a man soweth, that shall be also reap." To drink liquor is to sow the seeds of damnation; and as sure as God reigns damnation will be the harvest. Law most reign. It knows no mercy. If a young man buts himself in the maeistrom of a corrupt and of his folly. If he identifies himself with a social club

directionted social life, he must take the consequences in which drinking and gainbling are practiced, sooner or later the influences of that institution will drive htm into such deflances of God's law as will make bim a moral bankrupt, and a fit subject for eternal Much of what is called society is a moral slaughter

house and young men are its favorite victims. It is the counting station for the barroom, the vambling houses and every hell of uncleanness. It is a train ing school in which the woung of both sexes are fitted for a career of extravagance and vice, and for tem poral and eternal bankruptcy

Weak and presumptuous are the parents who put aear sons and daughters under this Upus tree, with the hope that God will meretfully suspend the operation of motal law and save them from remediles

the wages of sin is death temporal moral and ternal death. We have samed. Our transgressions are more than we can number. How then can we escape retribution at the hands of that righteous Godwhich is said that he will not spare the guitty? If the Lord God is pledged to uphold the majesty of his law how can be be merciful to the wicked. How can be be just and yet justify the ungodly?

The answer to this question is found in the gioriou conteil of his Sun

It is said that nature gives no hint of mercy. If by mercy is meant the suspension of law the saying is time, but if by mercy is meant deliverance from sip and its eternal consequences by the satisfaction of law it is not true

tiod has provided salvation for guilty men without sacrificing one jot or tittle of his law. To reigh of law is in no way interfered with invaded or restricted by the reign of grace. In God's redemption mercy and truth meet together, and grace and justice embases each other

If this method of morey there are hims in nature lesus cited one of them when he tooked down upon the doomed tity of the bas and exclaimed. Oh Je rusalem' lerusalen tow oft would I have gathered thy children together as a ben guthereth her brood under her ware-

hawk marts to me has perche but the little chickens are sale they conthey made safe. Not by any suspenem of law not to tempering the wind, and making the har stones imponderable and transforming the hawk into a dive. They are saved through the incorvention of the mother. She gathers them under her sings and thus shields them from wind and hall and

Dear french this is God's method of mercy. His ow in stations. Its penalty must fall upon the guilty the the last Jesus Christ our Mediator and Sub string the series and the penalty fails on him as the guery ere. This is the central truth of our gospel He was assembled for our transgressions. He was see the magnities. And by his stripes we are When drying justice smote him and slew was satisfied. He is the end of the law for

stess to every one that believeth we set upon salvation not as a suspension of law as a satisfaction to law we can readily interpret the net of Christ as he drew near to his end. We a the insight into those words that were so mystes to his disciples. I have a haptism to be hapwith and how I am straightened until It be ac a pish of We can understand his agony in the her when the crimson sweat exided from his a and his trembling line exclaimed. My soul is coling sorrowful even unto death." We catch the are significance of his prayer. Father, if it be posof this cup pass from me. In that cup was the was of God's infinite wrath against slu. "If It · possible let this cup pass from me " If lost men an be saved without inflicting this unspeakable torare apon me O Father, spare thy Son! But it was and possible. There was no other way. He must trank the cup or all the guilty must endure the tor are of the worm that dieth not, and of the fire tha is never quenched. He saw it, and loving us more than himself, he bowed his head and said, "Neverthe 'ss not my will, but thine be done.

on the cross he said. I thirst". Those who watched him there knew not the meaning of these words. Supassuig his thirst to be physical, they wet his lips with sour wine. They knew not that it was a soul-thirst, resulting from the wrath of God that had descended upon him. Within him, at that moment, were the concentrated tortues of an eternity of infernal flames.

At a little later period in the awful drama, he cried with a fond voice. "My God! My God! why hast thon forsaken me" That men should withdraw their succar and angels their ministry, was strange enough; but why should his heavenly Father forsake him? Must be not only bear the malice of the mob, and the fury of flends, but have mingled with the bitterness of this unutterable cup the hidlings even of his Father's

Why did God forsake him in that hour? It was because he stood in our place. He stood under the law, as our substitute, and God would not interfere with the execution of his own law. "He who knew no sin was made sin for us," and therefore the penalty fell upon

It is thus that we are saved. We are rescued, not by a suspension of law, but by a complete sutlafaction of all the demands of law.

Ineffable, aderable mystery! Was it for crimes that I had done, be grouned upon the tree?

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

the length, the breadth, the height, the depth of the love of God, in Christ Jesus, my Lord! Oh, ye re deemed of the Lord! Keep ever in mind the price paid for your redemption

> "Forgiven sinners, ne er forget The wormwood and the gall Go spread your trophles at his feet And crown him Lord of all

Burnam's Reply to Holt.

Brother Holt: You thought proper in REFLECION February 24th, to criticise and comment on my introduction to Dr Scarboro's "Tennessee Edition of a paniphiet, eutitled-"Are Mission Boards Scrip tural" And, speaking for our State Board, you express a willingness that I make known the experiences and reflections that led me to investigate the

our mission work through our State Board I am gratefully surprised at your liberality for heretonow, since you loose the bans, and banter me ! .

breathed out "threatenings and saughter against in 1897" interest in State Missions anyhow that we have tonis of griping at the pre-

and investigating

Redections An official thrust at our Association official acts effect the entire body positic and - courts -- to all down shoof the cardina prin neither personal nor private, but should, if up .-be made public for the common good. As Monera tor so I felt, and sought facts for reply

the State Board for its consideration

tributor, t. . pub.: hed is our paper only a funne. or deceptive conduit, to catch criticism if such be. of the Board's acts, and place their publication at the same a second trust commuted to the who can raise \$10 each, with such a noble object in the discretion of the Board. If so how casy for facts to be suppressed, or hidden seeing the Board power to a hath both ends of the rope is the church paper for that the if the churches, or for the Boards exclusively?

3 The facts proved your criticism or 1st, for our anies out to the first at purpose in con-movement a success. associational work compared favorably with adjoin- ferred of the transmitted for the trust. At the treorgia Convention just closed, April 3rd, ing Associations For instance During the year. The street and of those present 126 mentioned. Duck River, with 2505 members, to reced that the past ar fidelity and fitness of his agreed to raise \$10 each, and send it forward before preachers, reported 154 baptisms. Ebensizer, with safe agent received a contract have the same confidence. April 30th. Of course, others in Georgia not at the members, reported 135 baptisms, and William Carey, in a stratger a the proposition stands like a Convention will help also. Let the people of this with 1.676 members, and 13 preachers, reported 20% stone was The after and duties of the trustee (the State rally to the movement. baptisms. And, better still (if not a sacriegious church Herry Herberthe Lamb's wife) becomparison), your report to the Convention disclosed ing matter- of sorf lence based on that tender and 43 missionaries, \$7,192 00 expended, all the Baptists | intimate read on cannot be delegated by the church of the State, behind you, and only 602 baptisms. So, to a tonvent in or Board unless an express au with less than one-third the preachers and expendi- thority for that purpose was conferred on the church tures (\$1 584 50) William Carey Association did once by the instrument (the 18th correcting the trust third the work of the State Board, and our baptisms. And no such express authority can be found except cost about \$7.00 each, while yours cost \$12.00. And, in the It mist idea of experiency and sanctified not least by any means, our work was done by a lit- common sense or that the end wil justify the tle flock of half fed and half clad preachers, whose means combined annual pay was less than your individual salary. These things made an impression.

Reflections: The State Board is too far off to conduct work in our Association. The Secretary can't possibly know as much of its needs and details as the churches and brethren in the midst-especially since our bounds are trackless, as to him, to this time. Can't see the wisdom in an overseer living eighty miles from the field of labor and bombarding us with salvos of poetry and tomes of prose at long range. Can't see any business sense in sending a dellar to the Board to have it sent right back minus the percentum ellpped off to pay the Board expenses.

4. In behalf of our "poor little Association" [felt grieved at your criticism, and stood appalled at the facts discovered. I thought the proper remedy was to air you through the church papers. But you said no. My only and proper rollef was in an appeal to the State Convention

Reflections: What? A Baptist Court of Appeals? Never heard of that before. Episcopacy pure and simple. As Bro. Huff said: "We are drifting." And I thought-"yes, done drifted, and done got there and didn't know it ' Appeal to the Conven tion happened to be packed? I saw "In the finan-Whitsittism on the Seminar.

report to the Convention for 1897 you omitted (*) to cept that of giving at counts as naught the money state the amount paid years, for salary or the less saint and the poor widow, although their simple amount paid either near court for service. This is faith can move the arm of Almighty God. Then, if true also of 1896 and 189 Year were exceled to give the Convention be unscriptural and unbaptistic, how days of tabor performed stations supelled miles can it beget a Scriptural child or a Baptist body? traveled, sermons preached etc. in that and noth. Like begets like the world over ine of salaries paid

Bible correctness and gospel validity of conducting the very nature of things have been and control Baptist Mission work committed by therefore, must have been input one. An inten- the Lord to the local churches. Think of that Board thought one secon must be to the concern the thing selecting and determining the spiritual qualification fore the chickes of the Board and its friends be the prestion. Why does not a form the people who to four missionaries and making and executing the sought slience "lest it hurt the Board However pay the money the manner of is a sposition" is naws for their government. Certainly not more un briefly recall some of those experiences and reflections. Hoard system 1s the Board state and as a meant after some administration of baptism, the Lord's Supper As Saul, en route to Damascus, I was charged the chareles to know the set a suffix of fitness? Is nor the calling and selecting our pastors. And, Bro of fire and zeal for the Boards - had never questioned - that why you report of a load of 2002 paid on - Holt it will require superburnan tact and sagacity to their Scriptural validity. Batter like you ! State Mission work for the larger of the question "from a Baptist

all who opposed the plea for such expeciency and New Luck Clora months a contract a largest of Laknow you pose as the Teunesses defender of the sanctified common sense. Your etter to five the Board nor doubt that we get of the morey. Board system and you claim to stand daily with a Bone, reflecting on our association a work was the was hinestly and factorial and the St. I do think sword in one hand and a trowel in the other to strike first incident that caused light to break and shine you must have feet to a fact the seasy your \$1.500 down an opponents "and stop 'em up wid mortar" suddenly round about me. Then my type legal to salary alongs do the ways a seet money and. That is dreadful. But the friends of the "tiospei open, and scales fell therefrom. For you said the "widow's miles of the track that the track that the The Good Old Way" sare multiplying so "William Carey Association is not man festing that the fact that your moonts a contray symptom rapidly you it have to get you a jaw bone as more

> THE MAN SPREAGE OF THE CALL IS NOT ON the Boards - radio gently The coate a saint in the S - it Whits-tt) But t exist see faith at 1 practice when he said

This doubtless explains another thing In the solution of the theological problem suggested I deferred much to the opinion of Dr. J. R. Graves, whom, as you know, was the most g gantle Baptist of his day - the most indisputable power in the advo cacy of Bible Baptlet doctrine, and did possibly more than all others to lay the foundations of our church in the South | It standed me to hear bim say: "The first radical fault in our missis nary schome is that it is a central zation a centralizing operation It takes out of the hands of the many of the churches and places our missionary of e-ations in the hands of a few. Such has been the character of our missionary organizations, and they have falled; the present one is a failure, and all future ones of a simliar kind will be. The chur has are called upon to surrender all intimate corcern in the management of and planning for and directing the missionaries and the mission work into the hands of a central Board, content themselves with supplying the funds when called upon by the agents."

Exactly so. Didn't he reflect the experience of all

our churches?

7 But I imagine you plead, in avoidance, that the tion you, say Oh, horrors' Suppose the Conven i oards don't derive their authority or power from the churches, but are created by the Conventions cial basis of representation, that a very little of So much the worse for you. For I believe everybody Rockefeller's money could pack a'l the Conventions admits now that Conventions ("on a gold standard") in the South, and could fasten sataoism on us as he are neither Scriptural nor Baptistic. So said Drs nxed Harperlam on the University and now holds. Graves and Hawthorne and all the largest D.D's. And noither indeed can it be, since a fluancial basis 5 "A discovery 1 prowing I found in your of representation ignores every Christian grace ex

Reflections Think of an unbaptistic and unscrip-Reflection. Why the consistent it could not in tural Convention appointing a Board to take charge that business? If so it - tar view, car to the scriptural should se delegate to Boards the exclu-

destructive than mad slinging.

courage us in doing very much more than we are the ord with the facing of more and exerting. But my time sup my limit exhausted, and I've notes progressed in on his cast as it wasten, only reached the threshold of this great field. Will This all seemed thoughtless, inneced as the same of the true that He dire have the same more next time. Until then allow me to lay you less, and yet, for the first time, it set me time, if ar - m mind where it is the grand our down to sleep and pray Dr. Scarboro to rock your J II BURNAM

Ten Thousand Dollar Plan.

The Secretary of the Poreign Mission Board has Bast stormed that has come down to as through made a calculation based on the receipts for Foreign the ages from the case of the apost on that an the Missions last year, and fears that there will be a 2. In both contradiction and vindication I wove executive representance and proved a power respected deficit of \$10,000 unless a united effort is made. He the facts into an open letter, and sent to Barrish on the sea courses and agreed and we are has sent a special letter to a thousand pastors and AND REFLECTOR. Bro. Folk stayed its profitcation. Striking into at original attention at the gardy a thousand find works. asked each to raise \$10 over and above their regular contribution. These pastors are not expected to It dieter the great on a seen was given to give the \$10 themselves, but to raise it in their church-Reflection A communication sent for publication the object of an initial more to a sander, one the less. This can be done by reading to the church the s sacredly confidentia between the editor and cor over soft at at a lower and if it better of the Secretary and then the pastor adding a the that a great and the a power was few words or by privately presenting the matter to ought with a trace, then that power a few brethren. Surely there are a thousand pastors starches as a little cannot designe that view, as to pay all the indebtedness of our Foreign the the Sar old as the hide. Miss on Board, and allow our missionaries to ref a trustee being matters turn to their fields of labor. We believe that layof so the transfer of the control of the state of the sta

THIS IS ONE OF THE LETTERS

hear Brother: - Your patient perusal of this I ask. I have selected 1 000 pastors in the South to help me in a great undertaking. You have heard how graclously God has blessed our work during the past year, also how anxious some of our missionaries, now at home, are to return to their work this fall. We have several stations which need reinforcements very much Under all these circumstances 1 think we ought to pay all we owe before this Convention year closes. We shall thus cheer our people. We shall break up the large interest account. We shall strongthen our work. We shall glorify God.

After carefully comparing our receipts with last year, I fear we shall have a deficit of about \$10,000 unless we make a united effort. I have a plan to suggest. We have no ten men who will give \$1,000 each. But we have a thousand men who can raise \$10 each, and I write to you to ask that you will be one of this relief corps. I hope not one to whom this latter goes will fall. We want , ou to raise an extra \$10 over and above your regular contribution in your church. You can road this letter to your brethren privately, or to your church and I believe they will help you raise your \$10. Will you join me in earnest prayer that the Master will lay this plan on the hearts of our pastors and people and make them respond. I have, as pastor, no church now, but I will be one to send \$10 and I think my pastor will be another. Please way over this and God will open the way for you to raise \$10.

I ask each one when he sends his \$10 to me, or through his State organization, to let me know. I want to keep a list for each State. Hoping to hear soon, yours for the Master's work, R. J. WILLINGHAM, Cor. Sec.

NEWS NOTES.

Pastors' Conference.

Sashville.

Contral-Pastor Lofton preached to two good au dtenees. Large attendance at Communion. 385 in 8 S. Three received by letter. Young l'eople's Union had a fine meeting Friday night.

Seventh-Pastor Burns preached. Two good ser vices. Served the Lord's Supper. Good S S Howell Memorial-Pastor llower preached at both hours to good audiences Lord's Supper administered in the morning.

Mill Creek-Pastor Price preached at both hours to good audiences. 70 in S. S. K norville.

Centennial Church-Pastor Snow preached Received one for baptism, one by letter, two baptized 175 in S. S.

Grove Clty-83 in S S

the morning and Rev. W. W. Bailey at night tol lection for State Missions. Lord's Supper 130 in

Third-Pastor Murrell preached 167 in S S Second-Lord's Suppor in the morning. Dr Acros preached at night. One added by letter. 324 in S. S. Moeting every night this week.

First -Pastor Acree presched in the morning and M. D Jeffrice at night 387 in S S

The Koxville pastors all agreed to raise the the extra asked for by the Foreign Mission Board

I began my work at Bells yesterday. Very good day. The Lord was with us in great power. Two additions by letter; \$3.50 collected for missions. Belle le a good field and the prospects seem to be bright for the accomplishment of much good in the Master's name. Pray for us that God may guide us cour most fervent prayers and kindest wishes will be by his Spirit in our work at this place.

M. M. BLEDSOR Bells, Tenn , April 4 1898

-Sunday, April 3rd, will ever be a memorable day with me. It was the occasion of our first celebration of the Lord's Supper since my ordination, March 6th. to be thankful to him for his goodness. I'ray for us May God bless you and your good paper.

WM J. MAHONEY South Pitteburg, Tenn

The New Providence Church seems to have suddenly waked up to a determination to improve appearances. Since Christmas we have had new pews of modern design made, and now we are engaged in building a baptistary, dressing room and pastor's study. Very soon we hope to creet a belfry tower. Last Sunday we called to our pastorate Rev. 1 G Murray of Bristol, late of Florida. He has accepted and will preach next Sunday. W D TURNLEY

Clarksville, Tenn

-Following find a quotation from the Kelegious Remen of Reviews, published at Salem, Va., which ininto the possession of Smith and he, sitting behind a curtain, dictated it to Oliver Cowdry, who, seated W. D. TURNLEY. read to him."

Clarksville, Tenn

-The regular meeting of the Tennessee Baptist State Board will take place in the assembly room of the Sunday-school Board building on April 12th at 3 p. tn. A full attendance is desired. Let all who expect to attend the Convention at Norfolk as delegates notify the Secretary in time for their names to be presented at this meeting. If any have sent in their names and find that they cannot attend, please to notify the Secretary, that their places may be filled by those who can attend. By order of the Presi-A. J. Holm, Cor. Sec.

- Dear Bro. Folk:-I notice what you say about the J. R. Graves memorial in this week's BAPTIST AND REFLECTOR. I heartily approve of your suggestion that the friends of this movement get together somewhere and decide what, under all the circumstances, it is best to undertake to do. Allow me here to suggest further that the meeting place be here at Jackson and that the time be some period in connection with newspaper man our commencement exercises in June. Then very many of the friends of the movement will be here anyway, and doubtless others will come if it is known that such a meeting will take place. Please keep the ball rolling and let something be done, how that the favorable opportunity seems to have arisen. ERNESTI. Jackson, Tenn.

less assertion? E B McNrtt nointed Jackson, Tenn

He was just married - Eb 1

-I paid \$125 on our college debt last Saturday. and desire to pay at least \$300 next week. Let the churches and individual friends continue to rally Contributions for the last week have been as follows: Union Church, J. E. Johnson pastor, \$7.77; Murrayville Church, Clinton Association #7 50, R J White, East Knoxville - Pastor McPherson preached in Cedar Lane, \$10.15; D. C. Manier Mossy Creek \$67; Rocky Valley Church, J. L. Dance pastor, \$5. Witt's Foundry Church, S. M. McCarter pastor, \$2.51; J. Pike Powers, Knoxviile, \$25. On Thursday of this week the trustees will hold a very important meeting A large attendance is expected

I T HENDERSON

As one of our loved and esticated teachers, Miss May Faqua, has moved from our charch we, the John-on City Baptlet Sunday school, wish to extend our carnest thanks and tenderest love to her for her faithful and untiring perseverance in the advance ment of our Christian work while with us Her example has strongthened the weak Christian woold slungers to Carlet and in every way made better all those with whom she came in contact. She will be intesed in a most every branch of the church work with her wherever she may go

MISS CARGILLE

Johnson City Tenn

The Secretary of our foreign Mission Board Good congregations Growing interests. The Lord has sent an urgent appeal to One Thousand Pasis blessing us richly. I ospecially have every reason tors, "requesting them to raise and send in before April 30th \$10 each "over and above their regular contributions -- to offset a probable deficit of \$10 000 in the receipts of the Board for this year. Now here is a change for the pastors to do a noble thing, and I believe they will be equal to the occasion. But how many of the fine thousand can be found in Tenpessee? Can we not furnish two hundred and fifty of the cumber' I believe we can and should do so Was not Tempessee lead in this worthy effort to save the day at Norfolk' Brethren, let us heed this appeal and comple with this request. H.w many wil give or raise \$10 immediately, send to our State THOMAS S POTTS about II'

Memphis. Tonn

March 1st Bro Thomas S Potts of Memphis came to help me in a series of meetings. I had betorosted me very much: "The Book of Mormon has gun two days before and he remained with us ten been proven to be a literary plagiarism, being a free days, when he was called home to the bedside of his paraphrase of a romance written by Rev. Solomon sick child. His well-prepared and beautiful sermons Spaulding in 1816, the manuscript of which came greatly charact our people. On Sunday, the 6th, we took subscriptions to clear away a \$725 debt. being the balance of the \$2,700 which I found upon the out of sight of the reader, wrote the matter as it was church when I came here Sept 1, 1893 By Tuesday lieve me, try it, brother. At your next appointment night enough had been pass in to bring the note to church marked in red lok, "Paid," and leaving \$100 the Christ whose last command was: "Gc, disciple in the treasury, which was ordered by the church to the nations," then ask them tenderly, lovingly to be kept as a nucleus for " pastor's home," the mean- help to carry out that command, and they will do it. ing of which is that the pastor of this church will It is not too late if you act at once and send the not always have to pay rent. No debt and the church running on a cash basis makes us all feel quite happy. The building is of pressed brick, stone trimmings, modern Romanesque style of architecture, lighted with gas, heated by furnace, and furnished with the best oak pews and pulpit. The house was built under the leadership of Dr B D. Gray. Cost of building, furnishings and grounds, \$14 000 Of this amount \$5 097.50 has been raised since the present pastor took charge, the furnishings having been put in during this time. During and since the meetlor eight were baptized and the church revived Bro Potts is a Christlike preacher both in the pulpit and in the home. Since September, 1883, the church has increased in membership 63 per cent. God bless you in your noble work as a model J K PACE Hazlehurst, Miss.

Delegates to the Convention.

Responsive to the call made a short while ago in the BAPTIST AND REFLECTOR, quite a large number of names have been sent to the Secretary to be presented to the State Board April 12th. Present Indl-

-Why should W. C. Golden say on your 4th page cations are that Tennessee will be entitled to about of March 31st: "There are only five points from 30 delegates on the financial basis. Over 40 have Nashville to Memuhis, a distance of 230 miles, where sent in their names. All cannot be appointed unless a Baptlet Church is to be found," and that on the there should be a large increase in contributions N . C & St L R'y? How is this list compared with sent in to Home and Foreign Missions before April that assertion Oakland, Whiteville, Morcer, Den- 30th. In case there are more applicages than we are mark. Jackson, Lexington, Huntingdon, Camden, entitled to send as delegates, preference will of course Box Station, and, I think we still have churches at have to be given to those who represent those churches Waverly and Dixon, besides at some smaller sta- whose contributions entitle them to representation. tions between here and Camden Why such a reck. Yet it is to be hoped that all who apply may be ap-A. J. HOLT. Cor. Sec.

The J. R. Graves Monument.

Reading with much pleasure the several pieces recently appearing in your valuable paper, I am prompted to ask you to give me a small space for a few thoughts. Before the death of this great and good man, when friends of his in Jackson were talking about him and the loss the Southwestern Baptist University would sustain at his death, the suggestion was made that a chair be endowed in the University and named the J. R. Graves Chair. I was requested to visit Dr. Graves and consult him in regard to the matter. In the conversation with him on the subject he said with much warmth: "I love my friends, and appreciate their kindly remembrance of me, and they can do nothing for me that I would more greatly appreciate than such a display of their admiration and esteem for me." He also said he would select the chair of Logic and Moral Philosophy for the name of the chair. He then added: "I would be very happy to live to see the endowment raised before I go hence Tell the brethren if the work is done in my day they must be in baste, for I have only a short time on earth." The work was begun, but that brave soldier of the cross passed over the river before the work was completed. But if his friends are true to his memory the work will be completed in the near future. No one in his day did so much for young ministers as did Dr. J. R. Graves. Many now in the noonday of excellence and usefulness were at one time fed and clothed by his labors. Let the J R. Graves monument in the S. W. B University be pushed to completion at once Send an contributions to Prof. H. C. Jameson. Treseurer H. C. IPBY.

To the Pastors of Tennessee.

At the meeting of our State Convention in Fayetteville last fall the report of your Committee on Foreign Missions was unanimously adopted That report recommended that an effort be made to increase the amount asked of Tennessee Baptists from \$7,500 to \$10 000 wals four weeks of our Convention year remain and some of us will soon be on our way to Norfolk to talk about the work of the year that is past and to plan for the future. Have we raised our Treasurer, and then write and tell Bro Willingham \$10 000 Have we even raised the smaller amount asked of us? For several years past we have had the excuse of "hard times," but the year just closing has been a prosperous one for Tennessee Baptists and sent abundant harvests and better prices prevailed than farmers had received for a long time. What excuse can we give to God this year if we fail to do our part of this great work?

How many of the pastors who read this have failed to ask their churches for a contribution for Forlegn Missions this Convention year? If the churches have not given, it is the pastors' fault. If you don't bepreach a warm gospel sermon; tell your people about money to Bro. Woodcock, at Nashville, before the

Doubtless many of you who read this have already taken your collection for this object. A word to you: Dr. Willingham says in a letter just received that if 1,000 of the pastors of the South will each raise \$10 extra this month there will be no debt to report at the Convention. Fifty Tunnessee pastors could easily do that Ten dollars more! and to go a year without the drag and worry of a dishonoring debt; to be able to read our weekly religious papers without being mortified and conscious stricken every time we open one by reading about "that Foreign Mission debt." Let's do it, brothron; let's get that other \$10. What say you, Brethron Acres, Jeffries, Saow, Grace, Egerton, Halley, Boone, Ryals, Anderson, Ball and forty more, with you metropolitan bishops of Nashville and Memphle? Lat's get that other \$10, and then when Georgia and Virginia brethren begin to crow we Tennessee men will not feel so much like we had been robbing somebody's ben roost But let's get it for the glory of God and the love of Christ. R. B. GARRETT.

Chattanooga, Tenn.

Missions.

MISSION DIRECTORY.

etate Missienn.-Rev. S. J. Holf, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. WOOD-COOK, Transprer, Nashville, Tenn.

Foreign Missions.-Rev. R. J. WILLIES MAM. D.D., Corresponding Secretary, Rich. mond, Va. Rev. J. H. Swow, Knoxvilla Tann., Vice-President of the Porsign Hoard for Tennesses, to whom all inquiries for information may be addressed

Seese Missians.—Rev. I. T. Tionsnon, D D., Corresponding Secretary, Atlanta, Gs. Rev. M. D. JEFFRIES, Vice-President of information or inquiries about work in the State may be sadressed

ministerial Exacution .-- Al funds for young ministers to the B. W. H. University should be sent to G. M. Bevage, LL.D., Jackson, Fenn. For young ministers et Carson and Newman Coilege, send to J T Henderson, Mossy Cresh, Tenn.

Orphams' Mosse. -- Send all monles to A. J. Whseler, Treasurer, Nachville, Tenn. All supplies should be sent to C T Cheek. Nashvills, Tenn. All supplies should be

Woman's Missionary Cuion Parsidert.-Mrs. A. C. S. Jeckson, Nechville

CORRESPONDING SECRETARY -- Miss M M Cisi borne, Maswell Honse, Nashville, Tenn. RECORDING SECRETARY .- Miss Gertrude Hill.

Nashville, Tenn. EDITOR-Miss S. E. S. Shanklend, 223 N. Vine Street, Neshville, Tenn

Our State Work.

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

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 plane pureued by us.

All this is highly gratifying to Tennessee Baptists. But it appears to dren must live and labor have the effect on our people to allay their efforts.

While we have been very economical with State Mission funds and have | read for your own information and done more work with less money than | for that of your missionary society the 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 Sys tematic Beneficence, which we will | We saw that our Sunday school class send free on application, postage being about 2 cents for every 50 cards. Then we have a quantity of leasiets on | to finding out whether they read what State Missions to be sent free on ap- they possess in abundance. Perhaps plication. Brother pastors, will you | we gave something to the State Board not help us out? Sisters, will you not | for Colportage, and if we sent & to | remember us? State Mission work is | the Bible Fund of the Sunday-school | dency. increasing, but State Mission contri- | Board, then we have the glorious satbutions are decreasing.

very lowest limit compatible with tute homes, for the Sunday-school many of us that the time has come for

to needy points. But we are power- ant to read that Dr. Holt's colporters less to do so.

To Churches whom we have helped:

Is it asking or expecting too much deep need that now you will come to | whom she thenceforth pledged herself our aid in our distress? Other churches | to train for God's service. "My word as important and needy as you once shall not return to me void." were are calling most anxiously for help. In these days when the organised 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.

presents a prospect of becoming selfsupporting; for if we are true Baptists, | slone.' we believe that the truth we bold 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 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?" Tale is our opportunity to lead them to know the Book and our Lord. Our pportunity is the signal of our responsibility. Perbaps as never be fore the duty is laid upon us of maintaining and disseminating these prinliples, for the good of the cause and glory of Christ In this work of Preservation and Propagation we need men of heroic soule 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 and, 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 chil-

Hunt up the minutes of the Tennessee Baptist State Convention for 1507, and 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 | the United States must just keep her who actually did not possess a copy. | hands off. each had one, and we talked with our Christian acquain acces with a view isfaction of knowing that \$10 worth, or | to lay down our lives and all for him reduced expenses to the 200 Testaments, were placed in desti- who gave all for us, but it seems to Board doubles all contributions for The most urgent appeals are being this work. But whether we have a made for us dally to increase our aid | share in the record or not, it is pleassupplied our 1,000 families with the Word, besides selling more than 3,000 copies. The gift of a Bible resulted in to request of you who have received | the conversion within three weeks of aid from the Board in your hours of the mother of three bright children, here.

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

in the South. We have 70 000 in Tennussee. Those giving through our Love for our own State ought to State W. M. U. number about 1,000. lead us to plant Baptist churches at | Win another worker and thus double | every point in our own State which | your contribution | it is sweet to hear one say, "You taught me to love mis-

> "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 echool, 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 seif-denial for Home Miasions, as reports must be made of these special efforts. Blanks have been mailed to all woman's and children's missionary societies. These should be returned by April 9.h. 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 infurlated 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 Brazilian Government is fast falling into the hands of the Romish priests, who, by order of the pope, are occupying every position they can enatch or push into, from senator down to deputy sheriff, and one has his eye and heart on the vice-presi-

if it is the Lord's will we are ready civilized nations to say to Catholic priests, Your thirst for blood must

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

There were about 300 baptisms in Brasil last year. We have now 20 churches, 10 native ministers and 1,500 members. So you see we are prospering "with pers cutions." Send us more missionaries.

Bahla, Brasil.

-The BAPTIST AND REFLECTOR SOlicits school catalogue and all other kinds of printing. Send for prices.

Z. C. TAYLOR.

worst. In spite of all the isms, however, by the help of the Lord Poplar was conducted by the pastor, J. J. Cole, J. M. Richardson and Bro. W. A. Kite from Jefferson County, Tean. Bro. Kite did most of the preaching, and it was certainly directed by the Holy Spirit. In spite of all the oppoeltion 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 endeared himself to our people by bla sound gospel preaching, which was repentance toward God and faith in our Lord Jesus Christ. The church purposes now to start out on their great mission by organizing a prayermeeting 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

I want to say to your many readers me, and give a sick man some help.

Stoney Creek, Tenn.

No. VII - (Continued.) BY A. J. HOLT, D.D.

- A Baptist Church is a Scriptural organization, under this definition.
- ing composed of baptised believers.

From the Mountains.

I want to give you a few items from the mountains, where we have Hardshellism, Freewillism, Methodism and nearly every ism; but fatalism Is the Grove Church has had one of the best meetings that she ever enjoyed. It

South.

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 J. W. RICHARDSON.

The Missionary Controversy.

APTIST MISSION HOARDS ARE SCRIP-TURAL.

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:

- I. Scriptural members.
- 2. Scriptural motives.
- 3. Scriptural methods.
- i. its membership is Scriptural, be-
- 2. Its motives are Scriptural, being

The Reyal is the highest grade baking powd knows. Actual tests show it goes one-third further than any other brand.

There, is so much trouble coming into the world," said Leril Bolinghoke, A Hierarchy," "An Oligarchy," "A Despotism?" What regard is shown in such language for "The Bride of going out of it, that it is hardly

motive.

known to any Baptist Board on the face of the earth is the promotion of the cause of Christ in the spread of

Our blessed Lord gave commandment to his disciples for the evangelization of the earth, and this command was to be perpetuated "always, even unto the end of the world." To carry out this command is the only object of every Baptist Board in existence. if some one unacquainted with the

gross ignorance. The fact is, that there is no necessity for the severe pangs under gone by the average woman. If a woman is strong and healthy in a woman's way motherhood means to her but little suffer-ing. The trouble lies in the fact that the rity of women suffer from weaknes and disease of the distinctly feminine anism and are untilled for motherhood This can always be remedied. Dr. Pierce Favorite Prescription is a sure, speedy and Inscription It acts directly on the delicate and important organs concerned making them healthy strong vigorous virile and elastic. It banishes the undispositions of the period of expectancy and makes haby s advent easy and almost painless. It quick ens and vitalizes the feminine organs and insures a healthy and robust baby. Thou sands of women have testified to its mar velons merits. Honest druggists do not offer substitutes and arge them upon you as just as gond I sufficed fourteen years writes Mrs. rv. J. Stewart of flox p. Saratoga. Santa ita Co. Cal. with female weakness nervous and general debitts. I titled everything to no avail. Dr. Pierce's Favorite Prescription and Golden Medical Discovery currentine The names addresses and photographs of medicines are printed by permission to People Common Sense Medical set Its free Lora paper covered copy send 21 one cont stamps to the main ing only. French cloth building it stamps

and so much more in

worth while to

If a man and a

conclusion.

-uffering

what must be the

natural conclusion

untold torture in bring-

ing their habes into the world?

Philosophy of this kind is based upon

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 | tist Church, and whose only desires | aries hall their appointment by the spread of the gospel, in obedience to the commands of Christ, as are warranted by Scriptural precept or ex-

Address Dr. R. V. Parter Buffalo N

Every woman needs a great medical book

Dr. Pierce's Common Sense Medical Ad-viser fills this want. It contains over 1000

pages and nearly we illustrations.

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

every Baptist Mission Board on the earth must first be a member of a Baptist Church, and is therefore a bapt'zed bellever. If a Board member should lose bis 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 tunate experiences have evidently emhis 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 bie 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 missionary work in the good old way, who has the right to say to them: "Thou shalt not." Or is it showing | those who criticise them. to these loyal churches of Jesus Christ the respect that Is due them for one to | pable of such acts as are ascribed to the respect that Is due them for one to pable of such acts as are ascribed to lem proves it. The Board appointed just as it was written on my late trip to the indian Territory.

A. J. Holl. for carrying forward our blessed good character could not agree to The co-operation of the churches of Lord's commade as "Unserlptural," measures such as be ascribes to them; Macedonia in the support of Paul

Christ?"

2 Mission Boards are Scriptural in

The only motive, aim or object

genlus of Baptist Church government were to read the fierce attacks of these "Gospèl Mission" brethren against our Boards; read of "secretsessions," "cruel declsions;" of their "ostracising, condemning and persecuting those who refuse to obey;" "sbutting those wronged and injured but faithful and godly missionaries out of the churches;" "making shameful and groundless charges" against them; "refusing them right to be heard in their own defense;" "planting both feet squarely | characters. They are usually men to on the assumption of popery and bellowing and frothing its anathemas at together in their meetings, paying Baptists." "Words utterly fall, the heart acher; we think of the martyre | freely in order to carry forward the of old who died by millions before they would submit to the same assumptions, and we wonder if God will permit our people to fall down and day I dare say there is not a Board worship this monstrous thing which (Pages 17 and 28) One uninformed of tack. Baptist principles to read these utterances could not imagine a Baptist Board to be a body of Christian gentlemen, whose tenure of office were to the poor personated missionaries. dependent on the will of a loyal Bapwere the salvation of men. But the Boards as the means by which they natural force of such language would can the better perform their great te what Bro Scarboro seems to be- work. The Boards meet and pray for lieve, that a Baptist Board is a cruel | the missionaries and spend hours and monster, composed of hellish fiends; that the Auto da fe, the Rack and the

inquisition were in full blast; that the aims of Baptist Boards were oppression, spite, bate, cruelty and persecu-1. A Baptlet Mission Board is Scriptural in members. Every member of Without hesitation I pronounce such

> ments of these brethren are unscriptural, unreasonable and untrue. I have no desire to follow the terrible language of my opponent, nor to intimate that he would knowingly write or utter an untruth. His unforbittered bim. Therefore, leaving all personalities entirely out of the question, I count it an honor to defend my Board brethren from these and simllar charges that pass current in the literature of the "Gospel Missioners." These "cruel decisions," "tyrannical measures" and persecuting methods do not exist. I challenge the publica- jeopardy. By hunger, cold, thirst, in tural as well. If a rule or a regulation of one single act of tyranny, oppression or ir justice.

charges as baseless as the flimsy argu-

There is not on the face of this earth a more godly, unselfish, generoue and humane band of saints of the living God than the average Baptlet Mission Board.

They are usually selected from the very best members of our best churches. As to their liberality I will venture to assert an opinion, founded on a wide acquaintance with Mission Boards, that they give more money to in our Southland prefer to do their the support of the churches and more for the evangelisation of the earth than ten times their number among

I pronounce these men wholly inca-

BREAD, POTATOES and MILK.

A Dyspeptics dally diet.

Dyspepsia is one of the most prevalent of diseases. Thousands of people auter from it in a more of tess aggravated form. Few diseases are more painful to the individual or more far reaching in their effects on homain life and happiness. What the dyspepsia is not local treatment not mere to inportary stimulus. The real need is the toning up of the entire system. For tify the system and it will do its own fighting, and promptly elect any intruding disease. The success of Dr. Ayer's Sarsa parillal will do its own displained by the strong food fit for men. It does this is strengthening the entire system. The strong food fit for men. It does this is strengthening the entire system. The other organisare gaining strength. What Dr. Ayer's Sarsaparilla will do for dyspepsia is best illustrated a cases like that of M. S. Shields. Meridian, Miss. Mr. Shields. Meridian, Miss. Mr. Shields and got down to the list level of dyspepsia. But let him tell his own story.

**Try Ir Ayer's Sarsaparilla if you are dyspepsia. But let him tell his own story.

**Lor years I was afflicted with dyspepsia. But let him tell his own story.

**Lor years I was afflicted with dyspepsia. Shiel hy driving the was afflicted with dyspepsia. But let him tell his own story.

**Lor years I was afflicted with dyspepsia. But let him tell his own story.

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**Lor years I was afflicted with dyspepsia. But let him tell with discovered the policies. The years I was afflicted with dyspepsia. But let him tell his own story.

**Comparison of the storing in the legion through a little milk. I became canse testache to much of the storing has flering in the legion the serion the suffering

the years I was afflicted with dyspep the value of the medicine, get by Aser which gredually grew worse until I Curebook.

proves it, and it is conceded by Bro. and without one single exception known to me, these men possess unassailable whom time is money: yet they come | Scriptural." their own expenses, giving their time work of the Redeemer, and this they do | criticisms, and be wants to know where without one cent of remuneration. They are not self appointed, and to-

One would think from the sweeping charges of Bro. Scarboro that Boards were the tyrannical and bitter enemies Just the reverse is true. The missiondays in careful, prayerful consultation trying to aid the missionaries in their work. Of all others they give the most actual money to support these very missionaries. instead of persecuting them, 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 pro-

member but would prefer to be ex-

nounced 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 Bome 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 the Gentiles and concerning the colhard, my sufferings many, my salary small; many times my life was in perile of robbers, in perile among quirements then, of course, it would perile of land, In perile of water, in false brethren, I suffered. The record existence. is on high and in my heart. Two of my darling children lie burled among the Indian dead, in unmarked graves. eral, more helpful than those of the are Scriptural. Boards I served; and I do not believe those Eoards were a whitebetter than

3. Mission Boards are Scriptural in method.

Baptlet Boards In general.

The principle of co-operation has troversy. The Convention at Jerusalem proves it. The Board appointed

era which gradually give worse until I Curebook. It is sent free construct pothing to a bread and potatoes the J. C. Ayer Co. Lowell.

Scarboro on page 4. "They"—the Board people—"have proved that Christian and church co-operation is Bro. Scarboro unsheathes a venge-

ful sword against the rules and regulations of the Boards. These seem to be the especial object of bis seathing is the Scripture 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 assumes the prerogatives of God."- | cused from the arduous and thankless | Campbellites hold that these are not Scriptural, and our "Gospel Mission" brethren are pointing the prow of their craft straight toward the Campbellits port of entry, and here is their only consistent harbor. When they assume that Articles of Faith, Church Covenante and Rules of Order are not Scriptural, then we will know where to place them and can answer them

with all case.

"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 bad had conusion 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 bout their first missionary tour and were governed by it. They bad a dleagreement about their second tour and separated. Each took another helper, with whom be formed an agreement and there was also a general agreement for Barnabas and John Mark to go to Cyprue, and Paul and Silae 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

lections of the missionaries. The matter of rules and regulations seem not only to be sensible but Scription itself was unseriptural in its re

I submit that the proposition has

been sustained that Mission Boards are Scriptural in members, in motives and in methods. They have not an And yet, through it all, never were unserlptural member, an unworthy mothere friends more faithful, brethren | tive nor an unwarranted method. And more loyal, more unselfish, more lib. so from both reason and revelation has it been shown that Mission Boards

NOTE:-Most of these articles are written on trains while traveling 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 bas been noted in a previous article. But I already been established in this con-think it good enough to be repeated, troversy. The Convention at Jerusa. If I may be pardoned for saying so of my own production. So I let it go

(The be continued.)

BAPTIST AND REFLECTOR.

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NASHVILLE, TENNESSEE, APRIL 7, 1898.

A. B. CABANISS. FIELD EDITOR AND GENERAL AGENT

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For 18 new subscribers to the BAPTIST AND RE FLECTOR 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 in 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.

Our Bible Offer.

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 \$2.90, 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 \$2.90, 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.

The Bible which we are offering is the best on the market for premium purposes. It is selfpronouncing, has flexible backs, large bourgeois type, with maps, helps, concordance and everything of the kind in a Teachers' Bible, together with the latest improvements. Its list price is \$4.25. It retails here for \$3.50, and is cheap at that. How can we afford to offer the Bible and the paper so cheaply? Simply because by buying the Bibles in large quantities we get them at greatly reduced prices, and we give our readers the benefit of the reduction. We make nothing off of the Bible. You have a splendid opportunity to secure a line Bible at small cost. Do not neglect it.

The Whiteitt 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 our Savior went to the place of damned spirita

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.

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. Hut 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. This is used frequently in the New Testament 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 each side, making six hours in all. It might be at least the leading ones, though we would not l'aradise. want to restrict anyone who may wish to speak upon the subject. Let it be understood before kind may have no legal force, such as a vote of to have a considerable moral force. If the decision be that Dr. Whitsitt should retire from the presidency of the Seminary, then we think be 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. Possib'y, 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 ts 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 "boll" in Ps. xvi 10 or Acts 11. 27, be so understood as to send our Savior to the place of damned spirits, while his body rested in the grave?

Both passages read: "Thou wilt not leave my soul in heli." The Hebrew word translated hell in Ps. xvi. 10 is "Sheol," which means literally a hollow place, a subterranean cavera. The general ides of the word is the underworld. Acts li. 27 is a quotation from Ps. xvi. 10. The Hebrew word "Sheet" 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 under-world, 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

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 Turturus, Gehenna means literal ly the land of Hinnom. It is derived from the Valley of Hinnom, 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 purt of Hades where the wicked were confined and tor mented. It occurs in the New Testament only in In other words, we think the matter ought to be II Peter ii. 4, and then in the form of a verb, not settled at this session of the Convention. It ought 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 worts, Gehenna or Tartarus. But he did

2. There are also two words used in the New Testament describing the place to which the spirits of the departed good go - Ouranon and Paradison. Ouranos means the peculiar seat and abode of God, of angels and of glorifled spirits. and is translated Heaven, or, in the plural form. the Heavens. Paradisos is of Persian origin and means literally a garden. We do not translate it. upon a division of time, giving say three hours to but transfer it and call it Paradise. This is the word used by the Savior when he said to the thief well also for both sides to agree upon speakers. on the cross "Today thou shalt be with me in

To sum up Hades means simply the unseen world. It may mean either the place where the hand that whichever way the Convention decides good spirits go or the place where the bad spirits we will all abide by the decision. A vote of this go In other words, Hades may include Ouranos and Paradises on the one hand or Gehenna and the Board of Trustees would have. But it ought 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

Here is a little "selection" to which we wish to ask especial 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 equality so. And yet we are sadly, but firmly, persuaded that among this generation of Baptists there are altogether too many people who have strangery overlooked these simple and obvious mat ters. 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 Baptlet?" 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 Baptlats-Indeed, it may be questioned if

Of course there are some good people who think that there ought not to be any Baptists; and we are not now quarreling with these. We simply insist that, if you call yourself a Baptlet, 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 decated by optimists and possimists. Some body 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 nifferent 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 forwould seem to be almost a trulam in morals; and yet when we see how a large proportion of the popula-tion 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 down-town," we naturally ask: What is the average character of the readers whose taste the paper is catering? I have just gianced at a city daily containing about a column on ... The Dog Fight, "illustrated with hideous pictures of the buil 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 Man-chester did read it with a together too much interest. What end in life do such people propose to them-

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. Presi dent McKinley made demands upon Spain which were quietly but firmly refused by the l'rime Minister, Sagasta. The question is now, what shall the United States do? The resources of di plomacy 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. 19 to the Maine disaster, which would certainly constitute a cusus 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 Spalu, 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 extraordlpary 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, igno

PERSONAL AND PRACTICAL.

-Dr. E. E Hoss: Does baptlem come before the Suppor? Yes or no will be sufficient answer. 10.10.10

-The Baptist Gleaner of Arkansas nominated Hon

W. S. Luna for Circuit Judge in that district, and

strongly advocates his election. Has Bro. Peay be-

come a lunatic: 20.00 -Dr. H. M. Wharton of Baltimore, formerly editor of the Evangel, bas started a monthly paper called the Gospel Call, which is to be a record of benevolent

and evangelistic work.

-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.

-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 R. C. Burleson of Waco University says in the Texas Baptist and Herald: "Our 'Gospel Mission'

brothren 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. A 16 16

-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 tall when the prayer reached the half hour," and

was concluded, and Dr. Grant bad to confine himself brethren are accustomed to having what they call the

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

AC AC AC

-Charity and Children gives this specimen of typographical errors clipped from one of its exchanges: "Bulsy is no word for it now. Farm work, vegetable gardenink and flowers indead everything is going. We are confident our friends will enjoy visiting the Home when the rhses come agaiu." Next.

A 10.10

-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 Conven-

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 cwn Dr. John A. Broadus.

A. St. St.

-Other denominations around us will celebrate Easter next Sunday with flowers and holiday attire, and all kinds of forms and coremonles. Bantists. however, celebrate the event which Easter was innot 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 way, if he is such a strong Methodist, is at the same with Christ in a newness of life.

26.26.26

-Dr. L. G Broughton employs in bis 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 save '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 deaconcesses of the New Testament, would they not?

AC AC AC

Dr F L Wilkins was formally recognized as nastor 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

-Bro. Burnam states in his article on page 4 that we "stayed the publication" of his article some time ago. Lest any one get 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. He thought that it related to a matter in which the Board was interested.

A 26.26

-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 Asso-

that "some of the people went away before the prayer clation, which he always made it a point to attend, and in which he usually took a prominent part. For to a short outline of his sermon." Our Presbyterian several years his health has not been good. He spent the last two winters with his sone in Tampa. "long prayer," but this, it seems, was most too long. 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.

-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 a 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 criticisms upon himself. He said he did. Dr. Garrett asked him if he had read what the BAPTIST AND REFLECTOR had to say about bim. He said that be had. "What did you think of it?" Dr. Garrett asked. "That follow sized me up just about right," Mr. Jones replied.

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-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, bow 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 tended to commemorate, the resurrection of Christ, Christian gentlemen, as we profess to be, and as we certainly ought to be, let us show it in our writings.

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-We are indebted to Dr. E. E. Hoss-who, by the timequite 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 bis head and replied, "You aint gwine ter git dar." Dr. Hoss thought that this was a better solution of the problem than most white Bantists 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.

20.30.30

-We have seldom had a more delightful visit than the one to Buntingdon 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 Huntingdon 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 Huntingdon 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 echool. There are about 400 pupils in attendance at present. It was an inspiring eight 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 \$6.57, which he sent to Bro. Woodcock by us,

The Home.

EVERY YEAR.

The Spring has less of brightness Every year And the snow a ghasther whitenes 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 Lvery year As the heart and soul grow older I very year Leare not now for dancing Not for eyes with passion glancing Love grows less and less entrancing Every year

Of the love and sorrows blended Every year On the charms of friendship ended Every year Of the tres that still might bend as Until Time to Death resign me My infirmities remind in FACTS STAT

An' how said to look before us FACTA SCAT While the cloud grows darker Every year When the flowers all are tades That to bloom we might have sale And immertal garlands briefed

For the past go more dead faces Every year As the loved leave vacant places Frery year I servalure the sail eyes meet us In the , wante dusk they great us And to come to them entreat us Feery year

You or gowing old " they tell us Every year more alone" they tell us Lyery year

You can win no new iffection Your have only rec. Hection Deeper sorrow and desection Lety year

Yes the shores of frie are shore to Fiery year Vad we are saward drifting ery year Old place changing fret u And the being more forget n There are lever to regret us

Fiery year But the rener life draws nigher Every year And its morning star climbs higher Every year

Farth's hold on us grows slighter And the heavy burden lighter And the dawn immortal brighter Every year

Albert Pike

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 importance to all Americans just now. Indeed, we never have and never can and, whatever our feelings may be mitted to her care. now, we cannot forget that good Queen | It is said that Columbus' discovery | ing along all lines. In 1848 not a mile Isabella pawned her private jewels to of America was a disastrous event to of railroad had been constructed, but mense quantity of dirt that accur secure money to fit Columbus out for | Spain. It was then a splendid empire; his famous voyage to the new world. but following the discovery of Ameri-It is not bard to remember where it | ca there arose a number of impoverlies on the map; the square peninsular | ishing wars, and then began the dedropping off from the south of France | cline of her greatness and power. and forming the extreme southwestern | The wonderful stories which followed corner of the continent of Europe. The | the discovery of the new world-stories | of the population was engaged in the central portion of Spain is occupied of boundless wealth, gold as common service of the church. by an immense plateau, the loftlest on | as iron, riches inexhaustible—'res the entire continent. To the north and | the most energetic of the entire kingwest of this plateau are mountainous dom to seek for the fabled gold. So herds, and sallors; one-seventh, of tracts of country, while on the east | the country gradually fell into decay, | merchants and tradesman; the remainand south are fertile valleys. The until it has become an impoverished surface of the country is more diver- | land of beggars. sided than any other of the same ex- At one time Spain as well as Southvaried as the landscape. In some the Moore. Evidences of their occupaprovinces it is damp and rainy during | tion still ramain in the kingdom. the greater part of the year. Some Splendid palaces and magnificent sections have warm winters and trop. buildings of various kinds were

tipels have frozen to death while on duty. The central portion occupied by the plateau is overswept by tempeets 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 penineula 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 Spania; and they founded many cities

which they were originally called. In the year 124 B. C., during the were completed across the country; of these mixed races

which still exist under the names by

in the northern part of Spain are a to be the only representatives of the who would die rather than surrender any of their ancient rights and cusof the people.

There have been many internal revolutions and rebellions, which have

The present king of Spain is Alphondom are administered by his mother, Maria Christina. The health of the bad ones, what she is and what she is | entertained that he will never live to not-all these are questions of vital | rule his kingdom. His mother, the queen regent, is a woman of great wisdom and goodness, and she has regard this nation with indifference; wisely managed the kingdom com-

tent in Europe. The climate is as ern France was in the possession of perhaps to the large number of be ical enmmers from exposure to burn- erected. The most famous of all these rice, and also produces in consideralag winds from the south, while in is the Albambra, which remains today | hie quantities valuable slike. Fine

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

There is a building called the Esculal, situated at New Castile, which has been called the eighth wonder of the world. It is an immense granite structure, and in sise and magnificence exceeds any building of its kind in tha world. The story is told that during battle on Aug. 10, 1557, King Philip becought the aid of St. Lorenso, and vowed that if he would give him victory he would erect a monastery to his honor; and the Escurial 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 burled there.

As regards their personal characteristics, the Spanish are an easy-going and pleasure-loving people. They are addicted to the daily electa, 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 reign of Augustus, the military roads | warring factions among themselves would join hands in the common cause and the way was made easy for an against the United States. It would influx of colonists from all quarters, also be likely to result in the overwho intermarried with the natives; and | throw of the present government and the modern Spaniard is the descendant | the assumption of the crown by Don Carlos.

"What would become of little Alfew provinces inhabited by a people | phoneo?" That is a question which a called the Basques, who are supposed | certain little boy in Nashville is anxlouely irquiring. He is deeply inancient stock of Iberia. They are terested in the fortunes of the little brave, simple, ilberty-loving people, king, for they both started out on the fourney of life on the same day, and that little boy, William Randolph toms. Until 1873 they maintained a Fielder, the son of the editor of the separate constitution, which granted | Youth's Advocate, is as much interested them privileges not enjoyed by the rest | in the welfare of little Alphoneo as if he had a joint interest in his kingdom.

For a number of causes, Spain was at one time the most opulent kingdom kept the affairs of the nation in a very | in all Europe. About the eighteenth unsettled condition. Don Carlos, the | century it began to decline in power pretender to the £ panish crown, head- and glory, and has fallen into a state ed an insurrection in 1873. He had a of complete stagnation. The spirit of large following in the northern prov- enterprise seems to be entirely extinct inces, and they were kept in a contin- in the people, and they have passed ual ferment until its suppression in from labor and affluence to squalor and indolence. Before the beginning of the present century, however, it beso XIII., and he is a lad eleven years | gan to throw off the lethargy which old. In point of law be is regarded as had so long possessed it; and there an infant, and the affairs of the king- has been a quickening thrill of new life felt all through the nation. The movement has been more rapid since 1851 boy king is not the best, and fears are | 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 progressnow they are laid between all the lead-

ing centers of population. Until lately the Roman Catholic religion was the only faith tolerated by the law. Before the enppression of the monasteries in 1830 about one-fifth

Two-thirds of the population is composed of agriculturists, miners, shepder of officials, army, nobility, clergy, nune and beggars. This latter class is one of the very largest of all, owing nevolent institutions. In 1800 there were 1.028 charitable institutions which supported nearly 500,000 people.

Spain has large cotton manufacto other quarters it is so cold that sen- in a good state of preservation, and paper is made in Tolosa, and there

A STUDENT SAVED From a Life-Time Struggle With

Chronic Catarrh.

A young man has before him a brillient career. Curonio catarrh factone itself upon him. He trice many remedies in vain. At college a room-mate persueded him to try Pe-ru-na. Pe-ru-na curea him in a short time and he goes on his way rejolding. This reads like a novel. but it is prosale history and exact truth. Read what Mr. A. F. Storn. Marine City, Mich., says: "I was troubled with catarrh for three years and tried al-

most every catarrh medicine that I heard of. I went down to Delaware, O., to attend college, where I got one of your Alman-

acs and saw another remedy for catarrh. I was almost discouraged with trying all kinds of medicine, but my roommate told me that it was all right, and so I tried it. After taking seven bottles according to directions, I was cured and felt like a new man. I recommend it to all that are suffer ing with that dreadful disease. It is the best medicine for catarrh. I owe my health to you."

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

are a number of small factories at other places. Lead, copper, and tin are to be bad there in abundance; quickeliver 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 mejority being steam, and carrying 437 guns. - Fouth'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 de cides the dress she is to wear. She has red gold hair, hown 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 int-

Awarded Highest Honors-World's Pair. Gold Medal, Midwinter Pair.



Young South.

Mrs. LAUKA DAYTOK BAKIN, Editor. 504 Bast Second Street, Chattenooga, Tena.
to whom someunisations for this department
should be addressed.—Young South Metter
Mettin Vestigia Retrorsum.
Our selectory's address: Mrs. Bessie Mayagrd, 65 Bahal Mashi, Kohura, Japan, via
San Francisco. Cal.

-Mission subject for April, Home and State Missions.

-What ought we to do for the apreading 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 breezes 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 29:h, and as soon as the friend at Hickory Valley tells me the number needed, she shall have here.

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 tontained a paragraph you must see. It came from Holline Institute, Virginia. from my dear friend, Mrs. G. W. Drake, and

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

Some "Holline girl" spoke of the wonderful influence of the "missionary class" taught by Mrs. Childs. Mrs. Maynard and Mrs. Chastain of nard. I have been giving my mites to Mexico were both educated in this | the Orphanage, but this time I send grand Baptist school.

Now for today: No. 1 comes from Columbia: "Since I last wrote you from Cov-

ington, 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 | the Young South. Begin again right | ular rule as to receiving or paying out, three years old, and so sweet and beau- away! tiful 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 Bessie' 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 soon. I hope the Young South will salary from the first. I wish all suc-Basele.' I pray we may soon have her have the \$600 by April Ist." whole \$600,"

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 ellence with \$2, Mrs. Hatton, 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 ! Lope 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,

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 "Recelpts."

In No. 7 Miss Daisy Lane of Shelby ville sends postage and thanks for pyramide. Wa 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. wish the Young South great success.' MRS M F. THOMAS.

Such friends as Mrs. Thomas will give us "success." May her tribe increasel 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. Maythem to our missionary. I wish ou editor would come to the Sundayschool Convention and come to see MAGGIE BASS.

The editor wishes she could, Maggie, but it is impossible this time. Thank you for all you have done for | terly, some annually. I have no reg-

Texas is good to us this week. No. 11 comes from old dear friends there. The order calls for 05 cents. I think the order.

and I send. Wa carned it by getting up and making the fires in the morning. Emma and Stanley also send 50 cents. Helen and I are going to be baptleed

GRACE TIMELEY.

The wind and dust cause painful chapping of the skin.
Those who are so affect ted should use only a pure soap. 99# PER PURE

news. God make you both faithful, carnest Christians! We shall have the \$600 before April closes if all come to our rescue. Stir up your corner of I for our Infant Brigade. We welcome your great State before our next year's you, Willie, of Sweetwater:

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 | They have been so faithful. We are 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 editorin-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 cente."

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 Coopertown is next: "Please find enclosed \$1, the proceeds of our missionary hens, 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 re-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 quarbut 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 some one took out 5 cents to pay for work, and I would advise Mrs. Wallace to turn over the offering once a "Enclosed find 50 cents which Helen | month if possible. We are endeavoring to pay our missionary \$50 each month. It goes to the Board at Richmond, and I hope this next year we shall keep quite ep to the whole of her case to the "Penny Gatherers.". Such a society would be a blessing to every That is good news, the best of all church. Wa shall be delighted to have

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

No. 17 brings us a bran new member

"Lillian and Joe send 15 cente each and their little eleter, 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. so much obliged for all they have done. May they grow up with us!

No. 18 comes from Christiana and brings \$1 from "A Friend" to whom we are most grateful. No. 19 is postmarked Lascassas and

encloses \$1 with the words, "For Mrs. Bessie 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 Dumplin. The first save: "Enclosed please find one dollar for apan."

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 my-

eelf." MRS. BERTHA BROOKS. Words fall me! Let us always remember the beautiful ending these Dumplin 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 eay? Most gratefully yours, LAURA DAYTON EAKIN.

Receipts on next page.

Chattanooga.

FAUE

Pimples, blotches, hlackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by Curtcura Soar, the most effective skin parifying and beautifying soap in the world, as well as purest and sweetest for tellot, bath, and unrery.

EVERY HUMOR From Pimples to Revolute oured by Ourseann Residents.

-Bend as your Job Printing.

Don't spend so much money on lamp-chimneys get Macbeth's-get the chimpey made for your lamp. The Index tells.

Weite Macheth Pittsburgh Pa

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Mrs. Mitchell, Grand Junction
Mrs. L. H. Lee Grand Junction
Mrs. C. A. Robertson, Mens...
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Art Browneylls.

Maggie Bass, Watertown
Crose and Belea Tiraley. Texas
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Destrice Dunbar, Grand Junction.
Jimmia Jenkina, Grand Junction.
David Jankina, Grand Junction.
Letter Jenkina, Grand Junction. Jens Jankine, Grand Janet'en Men and Fakula Murrah, Coopertown

VOS ORPRAHACE

Mrs. Loo's S. S. class, Grand Junction

G. H. Jones and wife, Dumplin

Meal Brooks, Dump in Mrs. Bertha Hrooks, Damplin

For Dyssepsia. Can tip time in betes and Obesity.
In like all other Flow, because it contains no brained little starch—able can sticidity and flatulence surfricing and partially in lighest degree. Unr atritious and pal lable in lighest degree. Uni

RECENT EVENTS.

-Rev. A. J. Fawoett will deliver the sermon before the J. R. Graves Society of the Southwestern Baptist University next June.

-Dr. A. J. Battle, recently President of Shorter College, Rome, Ga., with a corps of his old teachers, will open a Female College at Anniston, Ala.

-Rev. C. S. Cashwell of Hickory, N. C., has accepted the secretaryship of the Western North Carolina Beptiet Convention. He is a good man in an important place.

-Bro. J. O. Williams of Eagleville gave us s pleasant call last Friday. He is a prominent member of the church at Eagleville and is one of our most intelligent and consecrated laymen.

A TEXAS WONDER.

Hall'e Great Discovery.

One small bottle of Hall's Great Discovery onree all kidney and bladder tronbles, removes gravel, curse dia-betes, aminal emission, weak and lame asck, rheomatism and all irregalarities of the kidneys and bladder in both men and women. Regulates bladder troables in children. If not sold by your drugglet, will be sent by mail on receipt of \$1. One small botthe is two months treatment, and will ours any case above mentioned.

All orders promptly filled. Send for Texas testimonials. E. W. Hall. Sole manufactorer, P. O. Box 218, Waco, Texas. Sold by Page de Blass, Nashville, Tenn.

READ THIS. CLANTON, ALA., March 8, 1897.—I certify that I have been cured of kid-may and bladder troubles by Hall's Greet Discovery of Wace, Texas, and I can fully recommend it. Raw. L. B. Pourde.

-The South Carolina Baptust speaks of the recent proposition to consolidate the Home and Foreign Mission Boards as "penny-wise, power-foolish" Was this a typographical error for "powerful foolleh?"

-Rev. J. D. Anderson of Memphis has accepted a call to the church at New Albany, Miss. We suppose this means only for part of his time. We hope it will not take him out of the State permanently. He is too valuable a man to lose

-We were glad to have a visit from Bro. F. P. Parker of Wildersville last week, who was in the city on business. He is an active member of the church at Wildersville, and is a true Christian man. He says that he loves the BAP-TIST AND REFLECTOR and reads it with much interest every Sunday.

-llail's Compbellite Catechiem, With Conflicting Answers of Two Distingulehed Campbellites, A. McGery and T. R. Burnett Reviewed by Elder John T. Oakley. To this is added J. N. Hall's answers to A. McGary's questions. As might be supposed, this pamphlet furnishes very interesting reading. It is bound in paper, price 15 cents. Vi per dozen.

-We are very sorry to learn of the death in Sharon, Ga, last week of Sister Bacon, wife of Rev. N. W. P. Bacon, pastor of the church at Hernando, Mies. She had been in bad health for several months, and had gone to her old home at Sharon, hoping that the change would restore her to health. She was a noble, true Christian woman, a helpmate indeed to her husband. We tender to him and to his motherless little ones our deep sympathy in their great loss.

-The program of the Chattanooga Spring Feetival offers a rare combination of attractions. Among them are three grand parades, two splendid concerts, a half dozen fireman's contests, the reception of the King of the Feetival, the crowning of the Queen of the Queens, bicycle races upon the collecum track, besides a multitude of other attractions hardly less interesting. The railroads have given half

fare rates, and there is every assurance that there will be an immense -In connection with his work in the

University of Chicago, Rev. W. M. Vince is pastor of the church at Highland Park, Ill., a beautiful suburban town a few miles from Chicago. The Highland Park Nescs in a recent article concerning his preaching, among other things contains the following: "Pastor Vines is doing what we call good preaching at the Baptist Church. He strikes straight out from the shoulder, fearlessly and courageously preaching the gospel with simplicity and power. His sermons are clear, able, convincing and rarely Scriptural. The Holy Spirit through Pastor Vines' preaching is saying 'come;' no one can doubt that who hears bim preach. Said two strangers at last Sunday's sermons: "Moody could not have preached better gospel sermons than those of Mr. Vines." His many friends in Tennessoe will be glad to know that Bro. Vines is doing so well in Chicago. A few days ago be read an essay before the class in comparative religions on the subject: "The Superiority of the Christian Religion Over all Other Religions." The essay

part of it soon. Best Cough Syrup. Tastes Good. Use In time. Sold by druggists.

received praise from the professor and

class. It is rather lengthy for our

A Suffering Soldier

This veteran fought for his country, suffered untold hardsbips, and returned with health shattered. Many a brave soldler has the same history. To-day this one rejoices in a new-found strength, and tells his experience to benefit others.

No man is better known and liked in that rich tier of lilinois counties, of which garding cures that had been effected by Peoria is the centre, than genial Chester S. Harrington of Princevi le, I't.

Mr. Harrington is a veteran of the late Mr. Harrington is a veteran of the late late many another brave folder.

Mr. Harrington is a veteran of the late war. Like many another brave soldier, he suffered not only during that service, but for years afterwards from disease contracted then.

Tonight a not took the phila according to instructions.

Four days later I had the happlest hours I had known for years. That night I went to sleep easily and slept soundly as

For years his health was shattered; his a child and awole refreshed. sufferings increased. He was unable to "After I had taken four boxes of the gain relief, but now he tells a story which pills, I found I was cured and had also in s of prefit to many:
-1 served three years in the 124th 1111-

nois, enlisting at Kewance, Pt." said he, "This greatly surprised my friends, who thought my case was a hopeless one. I began my work again and have continued ever since in excellent health, "Another valuable gain to me was, that

many another Northern someer.

"The strain of army like did its work in moderning my health, although the collabse did not come for sometime after.

"For lifteen years I suffered from generating these pulls I had been cured of the smoking habit, which had formed when I was a boy and had "For the envears I suffered from general debility and nervousness so badly that I could not sleep. Indigestion resulted and my misery increased.

"My eyes began to fail, and as my body lost vitality my mind seemed to give way. I could scarcely remember events that happened but a few weeks before." For two years I was unfitted for book.

happened but a few weeks before to made amidavic to its truminings before two years I was unfilted for busines I was just able to creep around during part of this time, and there were many times when I could not get up.

To made amidavic to its truminings before Lincoln M. Toy, Notary Public. Or Williams Pink Piths for Pale People strike at the root of disease by acting directly upon the impure blood. Their

times when I could not get up.

"My brother is a dector, but all his efpower is marvelous and many wonderfu forts to help me failed to give any relief, cures have been made. Druggists consider "I tried a number of remedies without them a potent remedy, and all self them.

-Married at the residence of the company and they allowed me a combride's father, Elder W. J. Hodges, | mission. They also wrote and told on Tuesday, March 22nd, Mr. W. C. Cash to Miss Lenora Hodges, Elder A. L. Bray officiating.
A. L. Bray.

\$100 Reward \$100. The renders of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure res. and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials Address. F J. CHENEY & CO. Toledo.

Bold by Drumstats. The

-The great enterprise of the German Baptist Church of this city in raising \$10,400 by April ist (in thirteen months time) has been successfully accomplished. All our friends in Tennessee who have rendered such believed would stand firmer to bis liberal assistance in Paris, Clarksville, Memphis, Nashville, and cope- always a benediction to me. He was cially the venerable Dr. R. Ryland of a noble Christian gentleman. How Bristol, who has repeatedly sent con- his family, bis church, his pastor and tributions and begged not to let the his community will miss him. May enterprise fall, will rejoice with us. the Lord sanctify this sad affliction to May God reward you all most abun- the good of his family and his many WM RITTHANN dansiy

How Every Reader of This Paper Can Make Monay.

Louisville, Ky.

For several months I have noticed advertisements in different religious papers describing an improved Dish Washer. As I had grown so tired of washing the dishes the old way, I sent for information to Dapt. L 9, Iron City Dish Washer Co., Station A, Pitteburg, Pa., regarding their Washer. They sent me one and I have found it to do just as they said it would. It washes and dries the dishes columns, but we hope to publish a in less than one half the time it usually takes, and I never have to put my hands in the greasy dish water. My little girl, aged 8 years, thinks it lots of fun to wash the dishes and she can do it as well as myself. Several of my neighbors came in to see it work and they all wanted one. I wrote the

me how to become their agent. I am now making \$10 a week and still attend to my housework. The Dish Washer sells everywhere. I show it and that makes the work easy. I understand they still want a few good agents, and anyone desiring to made money easy should write them.

"After I had taken four boxes of the

"This greatly surprised my friends, who

creased 27 pounds in weight.

A CONSTANT READER.

-A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "Brown's Bronchiat Troches" give immediate and

-it is ead for me to write that on last Sabbath, the 27th Inst., my beloved brother, J. C. Tharp, calmly obeyed the summons of our Heavenly Father. Bro. Tharp died in Tampa, Fla., whither he had gone to spend the winter. In all the range of my acquaintance I knew no one whom I convictions of right. Bro. Tharp was riends. I hope that Bro. Hearne will write his oblinary. J. M. SENTER. Trenton, Tenn.

Consumption Cared.

An old physician, ratired from practice, had placed in his bacds by an East India missionary the formula of a simple vegatable remady for the speedy and parmasant cure of Gonsumption. Bronchitta, Catarrb. Asthem and all threatand Lung Afficetion, aire a positive and radical cure for Fervous Debility and all Nervous complaints. Having tasted it wonderfal curative powers in thousands of eases, and doniring to reliave buman enfigring. I will send free of charge to all who wish it, this recipe, is Germen, Franch or English, with fall direction for preparies and ueibs. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 30 Powers' Block, Rochester, N. Y.

The Old Men and Wonten Do Bless Him-Thousands of resple come or send every year to be, live for his Balmy Bil to cure them of concer and other malignant diseases. Out of this number a great many very old people, whose gas range -rom seventy to one lemmired years, on account of distance and infirmities of age, they send for hose times and infirmities of age, they send for hose treatment. A free book is sent, felling what they are of the treatment. Address, Bit. B. M. BYL. Box D. Imilianapolis, Ind., If not afficied cut this out and send it to some suffering one.)

-Send us your Job Printing,

-The deld of Rev. W. C. Luther | that an expensive house be built. Our will from this date be extended over people are not able to do what the the territory which has been covered cause of Christ demands. In this by Rev. J. M. Robertson, D D . be hour of distress we turn to you, we having resigned on March lat That have always helped when we could, territory embraces Texas, Louisiana, expect to do so still. Will you help Arkanese, Indian Territory. Mr. Lu- us now? This we beg, not for selfish ther will be the Bible Secretary for onda, not to gratify our pride, but for the entire Southern district, retaining | the glory of God and the salvation of his headquarters at Atlanta, Ga. He Inen. is well known throughout the South and especially in the Southwest, where as Secretary of the Texas Sunday. school Convention he won golden opinions of his bretbren. We ask for him the cordial support of the churchee and Sunday-schools in his Bible ROBT G SEYMOUR, Miss'y, and Bible Sec Am. Bap. l'ub.

-Bro. J. W. McQueen was ordained to the gospel ministry by the New Hopewell Church the third Sabbath in December, 1897 W. S. Wilkes was selected as moderator, J. W. Wilkes as clerk, Elder J. S Pardue to conduct the examination of the candidate and also to preach the ordination sermon, Elder W. S. Wilkes to pray the ordination prayer, Deacon J. W. Wiseman to present the Bible, Elder J. S. Pardue to deliver the charge to the candidate, and Elder Wilkes to deliver the charge to the church. Bro. McQueen's heart is set on the work. He is very earnest and zealous in the defense of the faith, and he is also very studious. He is now in echool at this place, Bethpage, Tenn. He is without money to pay his way. I want to say that he needs help, and is worthy of it. May the Lord ever be J. S. PABDUE. near him.

[We want to add our cordial endorsement of Bro. McQueen. We know him and esteem him very highly. In fact, we do not know a more promising young minister anywhere. He is thoroughly worthy of any aselstance which may be given him .-ED 1

-Another Great Revival:-On Tuesday, March 22ad, I closed one of the most wonderful revivals at indian Ridge Church ever witnessed at that place. I preached twenty-six sermons. The church was wonderfully stirred and worked faithfully with the unconverted people. The visible results of the meeting were as follows: Professions and reclamations, 42 Thus far twenty-one have joined the church, one by restoration and twenty for baptiem. The congregation was large and attentive from the beginning to the close. This church is in the Tennessee Association, under the pastoral | number was reached on April 1st. care of Rev. J. A. Roberson. This is four into the fellowship of New Corinth. On this occasion I baptised a brother 76 years old, and another 58 years old. To God be all the glory. I still 8. J. PIKE. cal work. Turley's Mill, Tenn.

An Appeal

Dear Brethren: - On the night of Jan. 11, 1898, a fearful cyclone cut its deadly tuta. Perhaps a hundred residences,

unsightly rubbish. There is now no address can best be described by say-Baptlet church house in this city of | ing that it was one of Dr. Hawthorne's. 17,000 people. The situation requires

By direction of the church. O L HAILEY, pastor. Fort Smith, Ark.

Ordination.

The church at South Pittsburg having recently called to her pastorate Rev. W. J. Mahoney of Nashville, and finding it necessary to have him at once ordained to the full work of the ministry, called a presbytery, vix: Rev. A. J. Holt, D.D., of Nashville, Rev. S. W. Sherrill of South Pitteburg and the writer, who met with the church on the first Sabbath in March and, in the presence of a very large audience, proceeded with said ordina-

Sermon, Rev. A. J. Holt, D.D ; precentation of candidate, Bro. W. J. Lodge; examination of candidate, Rev. r. F. Hale; ordaining prayer, Rev. T. F. Hale; charge to candidate, Rev. A. . Holt: presentation of Bible, Rev. S. W. Sherrill; benediction, Rev. W. Mahoney.

Dr. Holt, on the occasion, preached most excellent sermon, using as his text Paul's charge to Timothy, "Presch the Word." which was highly appreclated by the large audience.

Bro. Mahoney is from the Jackson University, is a young man of promise and of whom the church may be proud, feeling that he will be able to defend her truths wherever his lot may be cast.

The church at South Pitteburg is a noble band of Christians, and we trust that with the church and pastor much good will be accomplished.

Pikeville, Tenn.

Seminary Notes.

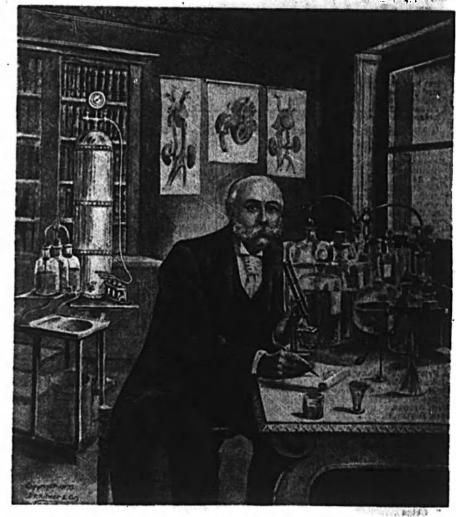
Since the last tetter we have had ome rare treats. Dr. E. B. Andrews was in Louisville recently to deliver his famous lecture on Robert E. Lee, and while here addressed the faculty and students. The popular President of Brown University captivated all hearts. His sermon at Walnut Street Church was one that some of us will never forget.

Three hundred students. The fact will be appropriately celebrated. This

The "Gay Lectures" were delivered a good church and I predict for them on March 29-30 at Broadway Church great progress. On the last day of by Dr. Geo. C. Lorimer of Boston. meeting the church and congregation "The Social State" was the subject met at the waters of the Holston river of the series. In the first lecture, "The where I burled with Christ in baptism | Evolution of the Social State," the twenty-one persons, seventeen into the | lecturer traced the idea of government fellowship of Indian Ridge Church and up through the different stages to that state in which the good of the whole is the effort of all. "Individualism and Mutualism" dealt with the two types of endeavor. In "Corporation and have a great many calls for ovangel- Co-operation" Dr. Lorimer sketched a plan of industry that promises to bring more good than the present monopoly eystem. Dr. Lorlmer will not soon be forgotten by the students. We enjoyed his speech at tea one evening,

And yet another great man has been with us this week, our own peerless way through our city. As a result 50 | Hawthorne, "Home Missions" will people are dead. As many more se- henceforth have new meaning for us. riously burt, and hundreds left desti- Dr. Whitelitt's introduction fittingly expresses the feeling of those who have and many business houses, were heard Dr. Hawthorne: "The first time wrecked. The magnificent High School | I heard Dr. Hawthorne I thought that building and four church houses either | he belonged to a superior class of men. totally dectroyed or badly damaged. | and this is my thought every time ! Our house of worship is a pile of | see him rise before an andlence.", The

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of attention.

almost every case in the falling of our kidney and bladder disorders and Urle health they are—look well to their res. Acid troubles due to weak kidneys, toration to health and strength.

body, and consequently, the purity of disease. the blood is entirely dependent on their cleansing powers.

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OMURON LETTERE.

Our Church Letter is new and arm plets. It comprises a Letter of Dismission in regular form, a return Notice of Reception and primary many. leat stub for preserving a permanet

Norfolk, Va. May 6-19, 1886. The Bouthern Relivay announces rate of oce fare for the round trip, from all points on its line to Norfolk, Va. May 6-19, 1896. The coount of the Bouthern mapping of the coount of the Bouthern mapping of the coount of the Bouthern which meets at that points may 6-19th, 1898. Date of sale and limits will be atmostated later, and most attractive round to Norfolk is via the Southern Relivay.

-To the Churches of the Ouese Asscalation: Among the several Shimte in trouble of bucy cleanminens on erem united informations to the Home and Purelus Missions. The Boards of these two secleties aluse their annual report 1445 previous to the meeting of the Bouthern Hapties Convention, on May a to be warrent. ingly desirable that each shurch shall make its annual collection for these. and have the fende in the hands of flor. A J. Holb D D, not later than April 30th, naming the amounts for each Board. Let any brother or stater, who may rend this, not at ence, and stours as offering is your individual church for each, and send as above The other chirele are State Missions, Bunday-school and Colportage work, Orphane' Home and Ministers' Hallet l'und. Les share be a cystemaste effers to secure a good offering from every church for each of these Shivele, with out fell. Kindly your brother,

H P. Firen. Moderator

WHITP ARY

CHUTCHER, -- Some emulions of the heart are beyond the power of human repression. Such is the volcaless anguish which file the hearts of the GIRDLE-BELT family and friends of Mrs. Mary L. Crutcher (new Hayer), who passed this life on Dec. St. 1807. She was horn June 9, 1848 When about & years ald she united with the Floor Springs Bapsies Church. On March 20, 1888, she was married to Dr. Wm. M Crutcher. This union was blessed wish ten shills dren-nine boys and one girl-all of whom remain to mourn her death. Three eleters and five processes alway together with a host of friends, will miss her. She had been a faithful member of Smyrna Haptist Church for about eightenn sants. She was highly esteemed by all who bnew her, and in her departure the community Avendo and tran nentrio eldaulay a secol e donsistent member. In her home relations her life was exemplary. Hefew industrious and frumal, she sadesvored to raise her children to he the same, and so a recult no mother coald boast of having a more dayswell and thrifty family. May the Christian wrees of our sister he emuland in those who are left behind, and may each of us resolve to meet her its "the

LEON W. BEGAN.

GAMAGE. - Death, the invisible men enager has visited the home of John Camble and bore to the somb his haloved son, Andrew, He was at paper old. The need fother's heart to house he will meet him and eleep his hand to love. Andrew was a scaleus former. PRIORAL One dollar pays for 50 letters bound in hoard cover. Play coate pays for 26 letters bound in hoard cover. Play coate pays for 26 letters bound in the country bound in a letter bound in the country bound in a letter bound in the country bound in the country bound in the country bound in the country paid. Address Baptist and Revenue all to pays away cooper or later. and a friend to all who bown him. fifth in ensurate and death to 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.





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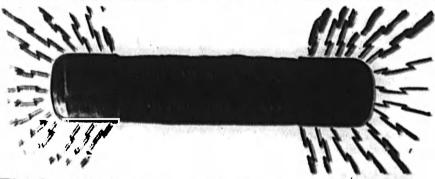
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ORITOARY.

Hooges -- Wilson Hodges was born Dec. 28, 1874, and died Aug. 18, 1887. Be probessed felth in Christ and salted with Mill Spring Baptist Churck in his 15th year. Lacy Bodges, his sister, was born Aug. 5, 1882, and died CONSUMPTION CONQUERED Oct 28, 1897. She professed faith in Christ and naited with the charch at the age of 12 years. Both lived a quiet bat consistent Christian life, and were very devoted and obedient to their parents. They leave a father and mother and many near relatives and friends to mours their loss. We or TO EVERY READER OF THE FREE and friends to monra their loss. We

B. A. MANLEY. RUSEINO -At the regular meeting of Woodbury Baptist Church, Feb. 26, 1898 the death of Desson John R Reshing was mentioned. After some remarks is regard to the life and Christian character of the deceased a Committee on Oblivary was appointed. John R Rashing was born Aug. 12, 1843; died Feb. 22, 1885, agad 54 years, 4 mosths and 10 days. He united with the Woodbury Baptist Church by experience and bastism on Ost. 7, 1535; was suited in holy wedlock with Miss Tessis B., daghter of Elder L B. and Ellanbeth Bethel. Jan. 31, 1860, who survives him. This solon was blessed with one child. Aubrey H. Rushieg, who also survives his father. Bro. Reshing has long been an exemplory, useful and teffeential Christian. Be corved his Churches, and church as denson for seventeen years; number of years. In fact, the present attalement of our church, both spiritual and benevolent, are largely due to hie indefatigable labore and exemplary life. "An epistic known and read of all mea." In the death of our brother, we consider his lose as a citiren and county official a public calamity, and as a church seember irreparable. "And I heard a voice from heaven eayleg unto ma, write, Bleesed are the dead which die in the Lord, from hesceforth; yes saith the spiris that they many rest from their labors, and their works do follow them." To the immediate family and relatives wa estend our heart telt condolence. To the bereaved widaw wa would say, look up, the link that has been broken on earth has been remaited in haaven; he has only gone before; he will be waiting and watching for thee. It

best that is more to be desired than

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And Other Lung Troubles. Poremont among the scools's greatest believe the stands of New York. His efforts, which for years had been directed toward the case of the positive cure for continuous for an ally use and and the stands of apparent of the Baptier And Restands of the Baptier and the provide that the Doctor when the provide that the Doctor when the proposition at one.

The stands of the Baptier of the Baptier to the Baptier of the Baptier to the Baptier to the Baptier of the Baptier which time nor eteralty will act effect. The fazoral corvious were conducted by the pastor, assisted by Rev. C. E. Ballivan, pastor of the Presbyterian which the remains were harled at the

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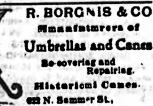
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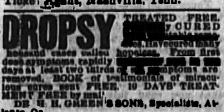
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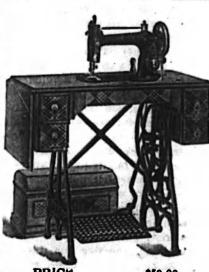
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Pantist an Resector

SPEAKING THE TRUTH IN LOVE

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The Evening Bell.

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BY J. F. WOAVER Fondiy the childhood memory olisga; Sweetly the evening prayer-bell rings; Softly the gestis mother siage

An oft-told stery, simple song, That ever, 'mid life's enrging throng, Bas expertd the wanderer along.

Now mother eleeps is draamy dell, Ne'ermore she siege at evening hall. Bat ever, as life's oyeles roli, A heavenly rapture thrills my sout

When tunaful halls for vespers toll -In Nechville Sne.

Giving to the Lord Part of Our Worship. BY BEV. J. B. THOMPSON.

"Worship" says Webster, is "the set of paying divine honor, reverence, homage." We might add, "an act of severence by service."

To worship is to acknowledge the worthship of the person revered. What we wersblp 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 bis mother can give bim.

When it is true that a man "worships his wife," it is also true that the wife has perfect command ed to "minister to him of their asbatance." and of all ber bushaed 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 its God, when repeating to the strains of music the lofty sentiments of the

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.

was an offering of the "fruits of the ground" and the "firstlings of the flock and the fat thereof." In the Jewish law worshipers were not recognized if empty-handed. Those who did not love their Lord wall enough to bring part of their possessions as a contribution to His service were not considered sufficiently loving to receive a bless-

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 raligion 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 pos- (IL. Cor. ix.) touching the "ministering to the sible service, would prove either his base ingrat- saints" and general contributions. Paul, avi-

saved soul does not accept salvation as a free gift and consider it a abrewd 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, bia service, his property, his all. He gets money "that be 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 ohnrohes 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 tressures 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 tressurer, and they had a tressary, and members of the royal household delightthus enabled him to carry on the work of teaching the people and higing the foundation for the work of saving the world. Never was a man so dependent upon the contributions of his friends as was Jeaus of Nesereth, and be it said to the oredit of the people amongst whom he lived that not one word of complaint is recorded as to the appears 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 betraved Him for money. Surely no lover of Jeaus will imitate so damnable an example of covetous-

When the first church of Jerusalem was organized, the disciples brought all they had and laid it at the Apostlea' 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 sinwith all the people." And no wonder that it is remain forever closed. Many of us live within aignificantly added, "and the Lord added to the church daily the saved." Such devotion would convince men and secure God's blassing. The lack of such devotion may account for the "hardness of hearta" 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 Ananies and Sapphira with instant death. This sot so emphasised 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 atrawn with the corpeas of those who misrapresent their ability to give.

Special directions are given in the Soripturas

necessary to exhort the brethren that they go before unto you (them at Corinth) and make up beforehand your (their) bonnty, whereof ya (they) had notice before, that the same might be ready sa a matter of bounty and not sa of covetousness." In other words, he sent brethren out to the oburohes to raise money against the time of asad, 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 plece of the rosat 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 carrisd 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 scrape of our means after all other wants are supplied, and bring them to God, instead of the first and bee as required by the law of Moses, and as would be auggested by a gratafal 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 coat of his "quid." He waste it and he pays for it. "Where your tresaure is there will your heart be also," la a statement of Him who knows what is in man; sad ousvarasly, "Where your heart is there will your treasure be" is equally true.

When a soul loves God and hungars for rightcounces it is no privation to give to him; it is a dealrable privilege. To give ten dollars for personal comforts or luxuries, and five dollars to the church, is the Christian's greatest inconsistancy. To have money and refuse to give to God's osuse, la idolatry. To have nothing to give to the Lord is the greatest misfortune, and the person fonad to be in that condition ahould be promptly aided by contributions.

To give ia to express love; to profess to love, and not give is to lie, and to place one's salf is the same list with Ananias and Sapphira. Who complains of the cost of supporting the goapel and reaps the advantage of living in a Christian hmd, laz rival of Judas, the betrayer, and will aurely go "to his own place," "where the amoke of his torment ascendeth forever."

Usefulness.—Giving to the Lord opena to us fields leness of heart, praising God and having favor of usefulness which, but for that privilegs, mast very narrow limitations. Our fields are ofroumsoribed by small sequeintance. We are shut in by limited environments. Wa would be glid to work in larger fields, but ofroumstances forbid. We cannot go beyond the limit of the short chain that binds us, but we can throw dollars beyond the circle of our aurroundings. We may asver see India or China or Africa, but Indiana and Chinese and Africans may learn of Christ by means of the dollars we give to missions. We may have a amall acquaintance in this world, but a large number nuy know us in eternity as those who sent them the tidings of salvation. Every dollar given goes as a measage from a Obristias heart to a lost soul, and goes with the weight of alsoerity and ascrifice that words alone can never have. Oar dollars, instead of being so many impato harsas our sonis, may be converted into sagels flying with tidings of meroy to all parts of the earth, and by these, and these slone, can some of itsda or dance ignorance of his privileges. The dently directed by the Holy Spirit, "thought it us obey the command of our Lord, "Go ye into all