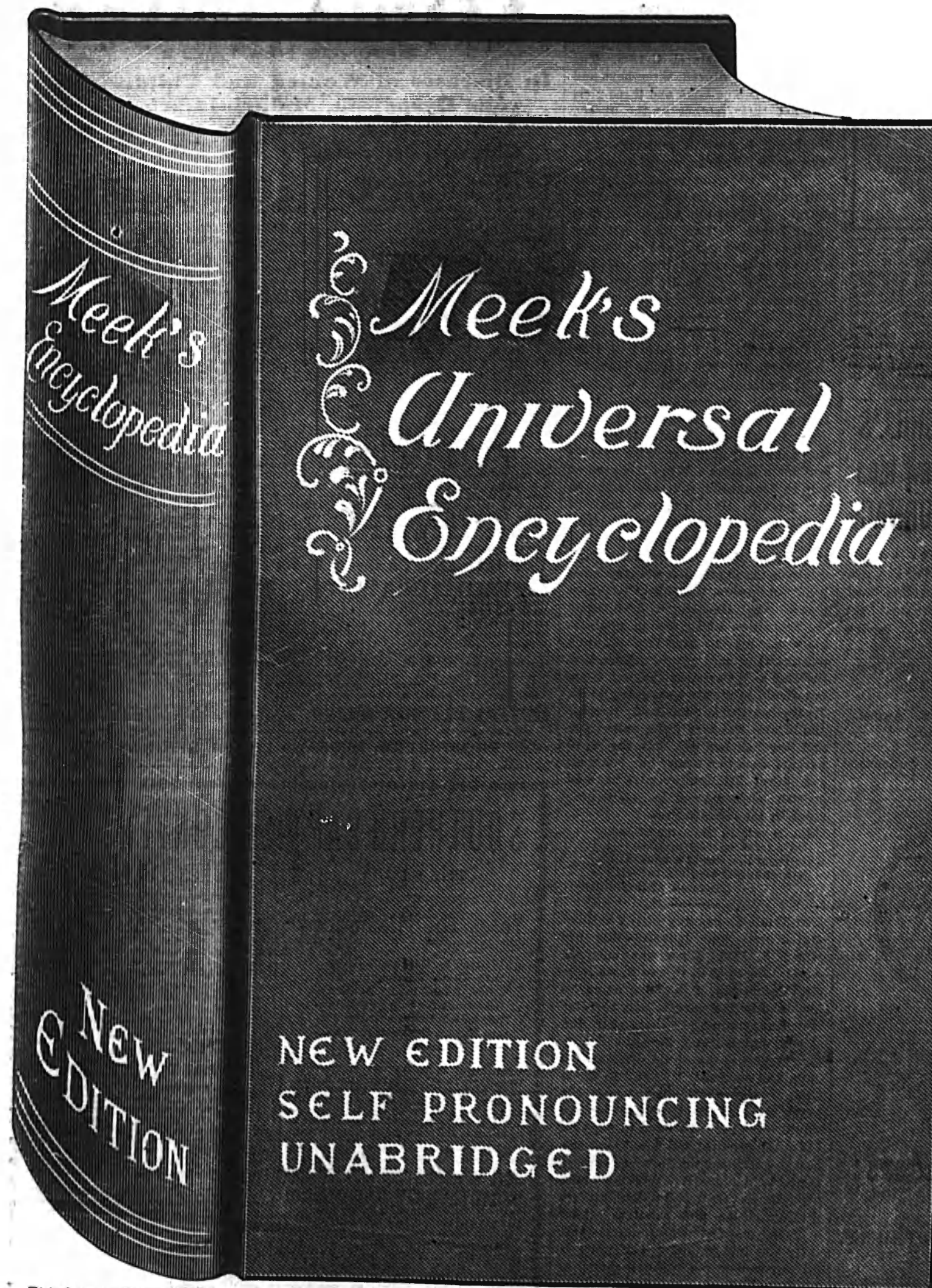


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# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series, Vol. LXI.

NASHVILLE, TENN., APRIL 21, 1898.

New Series, Vol. IX, No. 35

Right.

BY JESSIE LEE M'NANN.

Love said: "There must be no war," and her blue eyes were dewy like the violets in the early morning.

She put her white arms about lovers and husbands and brothers, and let at her touch the bravest become cowards. (Love is so sweet!)

Hint an Angel dear to the hearts of men and more beautiful even than Love, walked earthily ways.

At her approach Love's restraining arms no longer encircled her dear ones.

Men were strong again and Love bade them go, sending them forth gladly to battle for the weak and the oppressed.

Wherever the Angel's white wings hovered Victory smiled, for the name of the Angel was Right. Chattanooga, Tenn.

Doctor Vedder's Harp Without Any String at All.

BY REV. F. H. KERFOOT, D.D.

In the BAPTIST AND REFLECTOR of March 10th, under the caption: "Dr. Kerfoot's Harp of a Thousand Strings," Dr. Vedder replies to my former article. Other engagements have made it impossible for me to reply sooner. But I am constrained, even now, to take some notice of this reply by my friend and brother. There are several things in Dr. Vedder's article that demand notice.

1. I regret that my brother seems to show just a little edge of irritation, and some disposition to be rather caustic. I called attention in the best of faith and in good spirit, I think, to what seemed to me an error in his article on the communion question. I did this because it seemed to me that it would be unfortunate for Baptists, and those not Baptists, to see without challenge the statement from one in Dr. Vedder's position that we stand in the world for nothing that is distinctive of us except "believers' baptism," that this one doctrine is "the sole ground for our separate existence as a denomination." It seems to me that we have a higher and a wider mission than this in the world. I feel this as deeply as my brother feels his conviction that we are only set as a denomination for the one sole doctrine of "believers' baptism," and I simply desired to call attention to this fact, and to try to emphasize it.

2. I must also in a good-natured way mildly protest against the use that Bro. Vedder makes in one place of quotation marks. He says my chief specification against him is that he says: "nothing is distinctive of Baptists except that which distinguishes them." I suppose that most persons who read that expression understood by the quotation marks that those words had been copied by Dr. Vedder out of my previous article. Of course my brother could not have intended to make such an impression, as there is no such expression in my article. But I am afraid that I am bound to add now the charge of a loose use of quotation marks to my former charge of a loose use of words.

3. I have not the slightest disposition to press our different conceptions of the proper use of words into a logomachy between Dr. Vedder and myself. My good brother employs a large section of an unbridled dictionary into his reply. But he illustrates in that the very defect of the articles that I criticized. No man is so inaccurate in the use of language as those who talk only by the dictionary. "Use is the law of language" far more than the dictionary. Not that the dictionary may not be appealed to for possible uses of words. It may. But the trouble is the dictionary generally gives a variety of uses. And the question with one who talks or writes to folks should be, in what sense will the words that I use be understood? It is said a certain scholar once drove up to an inn and addressed the hostler in the following strictly "dictionary-language": "My adolescent friend, extricate that quadruped from this ver-

biolate; denote him an adequate supply of nutritious aliment; furnish him with an ample opportunity of imbibing a sufficient quantity of the aqueous fluid; and when the aurora of morn shall have illuminated the oriental horizon, I will award thee with a pecuniary compensation." The boy went into the house and said to the inn-keeper: "Please sir, there is a Dutchman out here that wants to see you."

It is all true that my brother may find all that dictionary authority for the possible use of the word distinctive as he used it. I recognized that in my article. But that is not all the truth by any means. My dictionary gives abundant reasons for my use of it, too. Even the quotations given by the brother himself are against the idea that his use of the word distinctive is the only proper use of it. For, quoting from his own dictionary, he says "distinctive" (means) "marking distinction, difference, or peculiarity; distinguishing from something diverse, characteristic." Now it is true that the thing that is "distinctive" may distinguish from everything else on earth; but, according to Dr. Vedder's own quotation, it may also "distinguish from something diverse." It may be simply "characteristic." And surely there are things that are characteristic of Baptists besides the one single doctrine of believers' baptism. But I beg pardon for even this much of "dictionary" talk. I and my brother can both prove our positions from the "dictionary."

The real question is as to the use of the word "distinctive" among those whom we are addressing. And not all my brother's knowledge of dictionaries, backed by his "knowledge of the long corresponding usage of the best writers of the English language from Chaucer to our own day" will, I humbly hope, be sufficient to support his assertion that, "What is distinctive in the faith and practice of Baptists may be stated in two words, believers' baptism," or his assertion that immersion is neither fundamental nor characteristic with Baptists. Such statements at their best are only half-truths.

4. But what surprises me most in Bro. Vedder's reply to me is the slip that he makes in his last article upon certain points of doctrine. I said in my article that it was distinctive, or characteristic, of Baptists that they hold "a connected group of doctrines which no other denomination can stand for;" namely, the infallibility and all-sufficient authority of the Word of God; the principle of absolute voluntariness in religion; the proper relation of regeneration (repentance and faith) to baptism; the Scriptural doctrine of baptism; the doctrine of congregational church government; and the doctrine of the true nature and law of the Lord's Supper. Dr. Vedder ignores apparently, but virtually denies, at the holding of these doctrines as a group can be regarded as distinctive of Baptists, and proceeds to take them up in detail and deny that they are in any sense distinctive of Baptists. His position in thus denying that we are a peculiar people by reason of a group of doctrines upon which we lay special emphasis will strike many Baptists as very queer, no doubt.

But he is no less unfortunate, it seems to me, in reference to some of these doctrines in detail. For example, he asks me to "specify a single evangelical denomination that does not make this profession equally with Baptists" of accepting "the infallible and all-sufficient authority of the Word of God." Does my brother, however, really believe that these other denominations hold to this idea, and emphasize it, and build upon it as Baptists do? Is there nothing distinctive of Baptists in the way that they hold and contend for this doctrine? Most Baptists so believe, at any rate. Again, he asks me to "name any Protestant denomination in America that holds to the contrary" of "the principle of absolute voluntariness in religion." Surely this is an amazing request from a learned theological professor. Will he kindly try to think for a moment where the principle of absolute voluntariness comes in in baby baptism, and in any of the acts of religion which are rendered by prayer in other Christian denominations? I mean

tion only one other point. He says as to "the doctrine of the true nature and law of the Lord's Supper," that Baptists "differ but slightly from the majority of evangelical Christians in regard to the nature of the ordinance." Just what may be the proportion of other evangelical Christians who agree substantially with us as to the nature of this ordinance, I will not undertake to say. Some of the other evangelical denominations certainly differ from us very widely. Even the Presbyterians believe in the "sign and seal" idea of the Lord's Supper. And it will be news indeed to Baptists and to the world to be told that there is nothing distinctive in the stand which Baptists have taken in reference to the Lord's Supper. Even Dr. Vedder cannot undertake to wipe out all differences on this point. Even he has to recognize that we do differ at least "slightly." This concession is a "slight" one. But still it seems to admit that at least something else is distinctive of Baptists besides Dr. Vedder's single point of difference, "believers' baptism."

5. One other point and I close. I have headed this article Dr. Vedder's Harp Without Any String at All. Really, if my brother is going, contrary even to his own dictionary, to insist that the only proper use of the word "distinctive" is to signify that alone in which we differ absolutely from all others, then his harp has no string at all, and all that he can do with it will be to drum on the shell or frame of the instrument. For we do not even hold "believers' baptism" altogether and exclusively to ourselves. Dr. Vedder thinks that we do, and he says the doctrine of believers' baptism is for Baptists the solid ground of their existence as a separate body. But our "Hard-shell" brethren, at least, if no others, can very justly dispute this claim with us; and insist that if this is our only ground, then we had as well go out of business; since they stand for this idea as earnestly as we do, and, moreover, had the ground pre-empted when we came into existence as a separate organization. Surely there must be something wrong in the dictionary definition of the word used by Bro. Vedder when such a definition would thus logically drive the great denomination of Baptists into innocuous desuetude.

Louisville, Ky.

## Contributions to Missions.

Tennessee has contributed to Foreign Missions during the year beginning May 1, 1897, to this date (April 19, 1898), for Home Missions \$4,779.00 and for Foreign Missions \$4,904.92. According to the minutes of the Southern Baptist Convention for the year ending April 30, 1897, the contributions were: For Home Missions \$4,530.51 and for Foreign Missions \$4,904.92. This shows a gain for Home Missions of \$248.50 and a loss on Foreign Missions of \$1,163.14, with eleven days of the year yet to come.

Last year our collections in the last eleven days of April were: Home Missions, \$613.94; Foreign Missions, \$909.50. If we should do the same this year the gain on Home Missions would be \$888.58, and the loss on Foreign Missions would be \$243.48, and the net gain on the two would be \$619.04, and the aggregate collection would be \$11,207.81.

The aggregate collection to this date is \$6,084.01. W. M. WOODCOCK, Treasurer.

Nashville, Tenn.

—A distinguished minister in another State writes me the following kind words, which are greatly appreciated: "I have often felt like writing to you and commending your dignified, conservative course, amid so much of recklessness on both sides—I say this without any intimation of agreement or disagreement with your positions. But in it all, through it all, up one end and down the other, you have been the same dignified, calm, courteous, Christian gentleman that your mother and father and God made you. God bless you."

## Kentucky Letter.

Dear Editor:—Although you call the writer "Little Joe," you must remember that he is spread out over parts of two great States. He first breathed the air of heaven on Kentucky soil. Of course there are precious memories connected with "the dark and preloved ground." There are some things in our State of which many of us are heartily ashamed—the great mania for horse-racing and strong thirst for liquor and for money made by liquor. In Statesmanship Kentucky has furnished a Book, a Carlisle, a Clay and a Crittenden; in oratory, a Menifee, a Marshall and Henry Clay, a veritable "Agamemnon, King of Men;" in material for the presidency, Jefferson Davis and Abraham Lincoln, and in war some as brave men as were ever marshaled on the field of battle. If Spain should persist in her career of madness, cruelty and oppression and bring on a war, Kentucky heroism and chivalry would respond cheerfully to the clarion of conflict, and would rally bravely to the protection of her country and to the deliverance of the oppressed. But let us pray that Almighty God in his sovereign power may avert the impending combat and bring out of it all blessings for the nation and glory to his name. In that nobler warfare Kentucky has returned from the hard-fought battle with the trophies of victory. It would be more thrilling than a romance to rehearse the sacrifices, the sufferings, the heroism and achievements of the pioneers of Kentucky Baptists. We have not the time nor you the space nor your readers the patience now. This opposition, this self-denial, this loyalty to the Word of God has multiplied Baptists and built up Baptist churches. Kentucky today has more white Baptists than any other State in the Union.

We have in our State some very strong district Associations. Long Run, Elk Horn, Davless County, West Union and Bethel Associations are very large in numbers and strong in talent and money. Here in Bethel Association have lived and preached such preachers as Kendall, Rust, Dr. Keene, Dr. Samuel Baker, Dr. W. W. Gardner, all of whom did a great work in building up the Master's kingdom, in strengthening the denominational life, and in fostering the denominational enterprises, and they have entered upon their reward.

At present most of the churches in Bethel Association are supplied with consecrated preachers.

At Hopkinsville Rev. Charles Harris Nash is preaching strong gospel sermons to growing congregations that gather in one of the handsomest houses in Southern Kentucky. Next Tuesday, April 5th, the great preacher, Dwight L. Moody, will begin a week's meeting in this flourishing city, located in the greatest wheat and tobacco belt in the State. This is the home of Rev. W. L. Payton, who ministers to the saints at South Union and Locust Grove, two of our best country churches.

At Fairview Rev. John A. Bennett, who was reared in the Green River country, the home of so many talented, stalwart and successful Baptist preachers, the Peays, the Taylors, the Colemans and the Bennetts, is entrencing himself in the hearts of his church by his sterling integrity, his Biblical preaching and his efficient pastoral work.

At Elkton and Allenville the saints are rejoicing under the ministry of Rev. W. C. Cleveland of Nashville, Tenn.

W. E. Vaughan at Olivet, J. S. Cheek at Salem, and J. G. Bow at Pembroke, Christian County, are preaching the old gospel with power to delighted and increasing audiences.

Russellville congratulates herself on securing the services of E. S. Alderman, enthusiastic, scholarly and eloquent in presenting to his thronging crowds "the old, old story of Jesus and his love." Under his inspiring leadership the membership will probably build a handsome, commodious and modernized church-house to cost \$15,000.

The writer has the honor of serving the Auburn and Guthrie churches. At the latter place the brethren (and the sisters, too) are agitating the question of building. Guthrie is a very important point for the Baptists, and they need a new house very much. Adairville, one of our best country churches, is pastorless since Bro. P. I. Lacey left them to take the church in Greenwood, Miss.

There are great possibilities in Bethel Association. May the Lord lead us by his Spirit in their development. We have in Bethel Association three Baptist schools—Bethel College at Russellville, Bethel Female College at Hopkinsville, and Walton College at Guthrie. So you see, Brother Editor, we have fine educational facilities.

In conclusion, let me say that the great, overwhelming majority of preachers and laymen in our Association stand by the Boards, and believe in our organized work. Dear brethren, let us pray for our

editors, their papers, our Boards, and by our prayers, our money, our talents and our lives stand by them and build up our Master's kingdom. May our Heavenly Father lead us into a deeper consecration, a holier life, greater achievements and more glorious victories for the salvation of the lost and the honor of his matchless name.

J. H. BURNETT.

Auburn, Ky.

## From the Buckeye State.

Dear Bro. Folk:—Your patience is a matter of congratulation. Long ago I promised you a letter from the Buckeye State, but alas for my good resolutions—well, your readers may be glad that they were broken before they reach the end of this letter. I don't like long sermons, long "articles," nor long news letters unless they are very "newsworthy" like those of J. O. Rust and some others.

Your constituency may regard me a thin-visaged, cold-blooded Yankee, with a rattle in my voice like a splinter on a rail before the North winds. Oh, no, gentle reader. I am as corpulent (180 pounds) and warm-blooded as when I lived in Dixie, where the roses bloomed in January, and December was often as pleasant as May.

The fact is there is nothing in Southern Ohio to remind you of your presence in the middle west and north, save the maddening rush of commercial and social life. Ohio, of course, is the "hub" of the universe, everybody says so—who lives in Ohio. We have a great State, great in numbers, in area, in beautiful cities, in numberless towns, in climate, in environments, and last but not least, great in sin. If you can't find what you want in Ohio, then go to—Tennessee. In the matter of climate we have it all the way from the "Sunny South" to the frigid North. Keep your head cool and your feet warm. So does Ohio, her head bathed by the placid waters of Lake Erie and her feet washed and warmed by the restless, hurrying waters of the Ohio, the Hudson of the West.

I would like to give your readers a bird's eye view of the nearly one hundred cities in our State with a population varying from 10,000 to 300,000, and of her limitless material resources; of her educational and humane institutions; her great social and political problems, etc., but I desist.

## BAPTISTS.

It seems to me, have not kept up with the material development of the country. Why? I will not attempt to show. We are now about 100,000 strong, yet there are many cities, towns, and rich country districts untouched by us. Great progress has been made, however, in the past decade and faces are sunward.

## THIS AND THAT.

This has been a blessed season with most of our churches throughout the State. That Dr. Wm. E. Hatcher of Virginia has made a profound impression on Buckeye Baptists, having held successful meetings at Toledo, Granville and Dayton. That Lincoln Park Institutional Church of Cincinnati is a great success. Pastor Robbins is a born leader of men. Rev. L. W. Riley of Lebanon has been aided recently by Rev. H. W. Jones, of New York, and "yours truly." The Lord was greatly glorified, and more than half a hundred added to the church. That Dr. W. L. Pickard has stirred Cleveland as no man ever stirred it before. We have in our Ministers' Conference thirty pastors and two editors, and only two "D D's" in the crowd, one an editor and the other a negro; if the "lightning" don't strike some of us this spring a "mighty fine" lot of timber will be left to flourish—until next time. At a recent meeting of our Ministers' Conference "Woman's Sphere in the Churches" was discussed at length. I hasten to record the fact that thirty out of thirty-two of our number are orthodox on this subject, as you count orthodoxy in the South.

## PASTORAL CHANGES.

Rev. Preston Blake goes to the First Church, Lexington, Ky. We congratulate both church and pastor. Stop, brethren, don't write that letter! Blake's successor has about been selected. Pastor Verney of the Walnut Hills Church, Cincinnati, has resigned after one year's service and will take up mission work. Rev. Mr. Pierce of Ironton, Ohio, has been called as his successor. Not soon will any church get Rev. Cyrus Goodfellow Jones of the First Church, Covington, Ky. Both pastor and people have a strong hold on each other. Calvary, Roanoke, Virginia, has just called him and we are sure he'll say no! "How do you like it up North?" Tiptop. The old First Church of this city is hard to beat. We have the most complete up to date house, with fourteen rooms besides the two major rooms, with every modern appliance, including electric bells. The people rally around their "rebel leader" to a unit. We have

just spent \$4,000 in order to get more room, and yet we are crowded. (We have 1,000 sittings.) I would not swap places with Dr. Hawthorne—of course not, for his church wouldn't have me.

I enjoy the BAPTIST AND REFLECTOR. Don't try to make it a Baptist and a half, but always reflect the truth in love.

Some of our best members are from your State. Send us others. Success to you and all the other folks.

H. N. QUINENHERRY.

Hamilton, Ohio.

## Dr. J. M. Phillips on State Missions.

It has been stated by those who are unfriendly to our work, as conducted by our State Mission Board, that missions have made but little if any progress in this State for the past five years. Grant that this is true, are not the reasons easy to find? One reason, and chief among all, is the fact that our people have found other channels through which their contributions have flown. Never in the history of our Convention work have the schools and colleges been so urgent and pressing as during this period. The college at Jackson in the West, and Carson and Newman and Sweetwater Seminary in the East, have been seeking larger buildings, additional endowment and better facilities, and so have worked their respective fields of patronage and support for all they are worth. They have established College Day for annual collections for the colleges, and their agents have been constantly in the field, and ready on every occasion to press the claims of their respective schools as deserving and demanding first consideration.

Then there is the Orphanage that is a competing interest with State Missions that has only recently been introduced. It is idle to say that what has gone to the Orphanage would have been withheld from State Missions. The books of that institution will show that the individuals and churches that have given most largely to establish and sustain it are the most liberal givers to our Mission work.

Then, again, has not the financial depression that has prevailed throughout the country had nothing to do with the falling off of contributions to this work? Has not every secular interest and enterprise been hampered and crippled by the want of prosperity, which has characterized these years and made them memorable in history? Where is there an enterprise that has not suffered curtailment in its operations and income? Shall we then brush aside this most potent factor in the lessening of receipts of all enterprises of a secular character and give it no place in accounting for the diminished results of the operations of our State Board? Shall we take up the "hue and cry" of those hypercritical brethren, whose chief business, it seems, is to weaken confidence in the wisdom and efficiency of our plans of organized work, as conducted by our Boards, and ascribe the diminished contribution that has marked the past few years to defective management, extravagance and waste?

Let the light be turned on, and the facts as they really exist be made to appear, and all true friends of the mission cause, instead of criticizing and condemning, will feel impelled to applaud our brethren of the State Mission Board for the wonderful results they have achieved under difficulties so amazing.

The time has come when the claims of our State Mission work should be restored to its proper place, as the most important work before the churches. Strong efforts should be made to bring every Association and church in the State in co-operation with this Board. In order to do this, more emphasis should be placed on the work of the Executive Boards of each district Association. These district Boards should be in close touch with the Corresponding Secretary of our State work, and through these Boards he should work so as to secure at least one annual contribution from each church in State Missions. I am persuaded that this is the weak point in the work as now conducted. Our district Boards assume no responsibility for the management of the work in their respective Associations. They rarely, if ever, meet during the year, and they do little if anything to stimulate contributions in the non-contributing churches. If the district Board of each Association in the State, composed of members who have the cause of missions at heart, would hold monthly meetings, hear reports from the pastors and churches, and plan missionary meetings with the non-contributing and indifferent churches, they would in a few years bring every church in the State into active co-operation with the Board and so double and treble the contributions to its work. There should be a revolution among us in State Missions. More enthusiasm should be awakened, more money raised, more missionaries sent into the field. Let every lover of the cause boost himself, and instead

of criticizing help on the good work. The success of the past, the blessings of the present and the hopes of the future all appeal to us to rally to this work, so that streams of beneficence shall make glad the city of our God.

## WHAT WE THINK OF CHRIST.

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

"What think ye of Christ?" Matthew xxii. 42.

I suppose that in this congregation there is not one person who has not formed some opinion in regard to the character and mission of Jesus Christ. There are some subjects concerning which it is not important that we should have definite views. When I was a boy I heard a society of literary gentlemen gravely discussing the question, "Does beauty belong to the objects we see, or to ourselves?" I felt then as I feel now, that the question was of no practical importance. No philosophy of beauty can detract from my enjoyment of the flowers that blossom about me and the stars that shine above me. From my boyhood I have been interested in the question, "Who wrote the letters of Junius?" I am convinced that I could derive no practical benefit from a solution of that problem. It could have no material influence on my character nor contribute anything to my success in the work to which I am giving my life. There are ten thousand questions agitated by learned and earnest men the settlement of which would be of no real help to us in any useful undertaking.

But the question, "Who is Christ?" is vital. Our reply to it will determine our attitude towards God, and our character and destiny for time and eternity.

Was Christ a mere man? Was he simply a great teacher who deserves to be honored as we are wont to honor other great thinkers? If he was, then he has no more right to command me than any other teacher. If he was only a human being, I can cherish for him only the same feeling that I have for Plato and Seneca, and other sages of the distant past.

But if Christ was what he claimed to be—the God-man; if he was truly "God manifest in the flesh," and brought eternal salvation to man—then he is my master. To him I owe my highest allegiance, and upon him I should bestow supreme love and reverence.

My friends, if I had been caught up to the third heaven to see all that John saw on the Isle of Patmos, I could not be more sincere in saying that this question, "Who is Christ?" is more vital to you than any other question, and that upon your answer to it will depend your character, your happiness and your destiny.

1. Was Christ a deceiver? If he was, his conduct was different from that of any other impostor the world has ever seen. If he was a deceiver, he was a very foolish and unsuccessful one.

No impostor will unnecessarily provoke hostility because he knows that as soon as men begin to oppose him they will investigate him and expose his deception. An impostor will be sure to court public favor by lauding public sentiment and supporting whatever is most popular with the masses.

Who are the political knaves? They are the men who never espouse the cause of the minority. They are the men who are always found in the ranks of the dominant party. They are the men who are the most blatant in the advocacy of popular principles and policies.

Did you ever know a pulpit impostor to attach himself to a feeble denomination of Christians? Did you ever know one to advocate a doctrine that was unpalatable to his congregation? No. The impostor is a trimmer. He preaches only what those from whom he receives his pay desire him to preach.

You know very well what was the popular Messianic conception among the Jews. They expected Messiah to be a temporal prince. They believed that he would unfurl the banner of a temporal kingdom, and deliver the Jews from the despotism of Imperial Rome.

If Jesus had been a deceiver he would have taken advantage of popular misconception and feeling. He would have spoken and acted in harmony with the beliefs, aspirations and hopes of the Jewish people. But in the most lucid and emphatic words he assured them that his kingdom was not of this world. He told them that in respect to earthly possessions, he was among the poorest of the poor. The foxes had holes, the birds of the air had nests, but he had not where to lay his head. To the multitude which gathered about him on the mountain side, he outlined a spiritual kingdom—a kingdom of truth, purity, love and peace, in which men should have the release of poverty, the royalty of meekness and the blessedness of sorrow and persecution. He gave them a new law and offered them a new religion as a substitute for their Pharisaic formalism. That law required them to give alms without ostentation, to

pray in secret, and to fast without appearing to fast.

If he had been a deceiver, would he have thus antagonized the spirits and practices of the people from whom he desired patronage and promotion? Would he have turned upon the Pharisees, the most numerous and powerful sect of the Jews, and said, "Ye whited sepulchres!" "Ye hypocrites!" "Ye generation of vipers!" "How shall ye escape the damnation of hell?"

See him marching into the Temple, upsetting the tables of the money changers, scattering their heaps of silver, branding them as thieves, and driving them out of the Lord's house. Is that the conduct of an impostor? Is that the tactics of a man who covets popularity, and who is a candidate for public favor? No. If he was an impostor his blundering is without a parallel in human history.

2. Was he a fanatic? In the sacred books which contain the record of what he said and did, we find nothing to warrant us in believing that he was unbalanced in any respect. On the contrary, we find unmistakable and convincing proof of soberness, prudence and practical wisdom. There was in him a wonderful harmony of intellectual opposites, which rendered it easy for him to handle any problem and adapt himself to any occasion.

No thoughtful man can fail to be impressed with the consummate ease and promptness with which he conformed his teaching and conduct to an endless variety of circumstances. His uncommon common sense guided him with marvelous accuracy, and his matchless foresight laid the foundations of a kingdom that can never be overthrown.

If he was a crazy man, there was a method in his craziness which presents a problem that infidel philosophy can never explain.

3. If he was neither an impostor nor a half-brained enthusiast, how can we believe that he was only a human being? How can we support the conception of him held by Renan?

In language clear, beautiful and eloquent, Renan concedes the intellectual greatness and moral pre-eminence of Jesus. With an emphasis that is truly grand, he repudiates the thought that Christ was ever fanatical or false; and yet he rejects the doctrine of his divinity and honors him simply as a great and good man.

Such a position is utterly untenable. It requires a great stretch of charity to believe that a man of Renan's intelligence and learning can be honest in the advocacy of such a view.

Surely God has given to each of us the capacity to distinguish between the human and the divine. I have seen the rainbow on canvases, and I have seen it on the clouds. They resemble each other, but I instinctively know that one is of man and the other of God. I have seen stars in pictures, and I have seen them in the sky. They are like each other, and yet they are so distinct that it is not possible for me not to know which man made and which God made.

I go into an art gallery; I see there men of stone, and beside them I see men of flesh—breathing, living men. I do not need to be told that the men of stone are the workmanship of man, and that the men of flesh are the workmanship of God.

So, too, when I read the record of Christ's life, I do not need to have some one point out to me the distinctions between his life and a mere human life. When I read his sayings I recognize as distinctly the difference between them and mere human sayings as I perceive the difference which exists between the rainbow that man puts upon canvases and the rainbow that God paints upon the clouds.

Look at the discourses of this great Teacher. Such was their depth of philosophic insight, such their grasp of moral principles, and so palpable and startling was their originality that even those who listened to him with the purpose of antagonizing his doctrine were constrained to exclaim, "Never man spoke like this man."

How do you reconcile all this with the fact that he was brought up in an obscure village, and without contact with any great teacher, and that up to his thirtieth year his occupation was that of a peasant carpenter?

He learned nothing from the philosophers of Greece and Rome. He had no opportunity to acquaint himself with Egyptian learning. In all that he said there is not a single allusion to the philosophy, to the literature or to the history of nations either West or East of him.

Be imbued nothing from the Scribes and Pharisees because he condemned and despised them.

Usually when a great man appears, there is something in his age or education that will in some measure account for his pre-eminence. But in the circumstances which surrounded Christ, and in the intellectual training which he received in that obscure and unlettered village, there is nothing which sug-

gests an explanation of his immeasurable superiority of mind and heart to other men.

You look across a vast stretch of level country, and you see just above the horizon what seems to be the summit of a solitary mountain; but as you approach it, other peaks come into view, and by and by you find that the elevation which you first saw is only one of a vast range of mountains. So, too, in looking over the wide expanse of human history, where one man looms up in mountain majesty, you will find standing not remotely from him other men of corresponding proportions. The era in a nation's life which produces one great man, will develop other men not unworthy of comparison with him.

Jesus Christ is the only exception to this rule. He stands alone like a solitary mountain lifting its awful form in the midst of a boundless desert.

The difficulties which beset the humanitarian view of Jesus from the intellectual side are trifling compared with those which it has to encounter on the moral side. If Jesus Christ was only human, how can you reconcile belief in his honesty and purity with belief in his claims to divinity? Did he not say "I and my Father are one?" Did he not say that "He that hath seen me hath seen the Father?" Did he not say, "All authority is given unto me, in heaven and in earth?" Did he not claim to be the "bread of life," "the light of the world," "the resurrection and the life," and the final Judge of men and angels?

If these claims were not true, he was either an impostor or an insane man. If he was neither a deceiver nor a crazy fanatic, what he said of himself is true; and if what he said is true, he is Divine, he is God, he is Lord of lords, and King of kings.

"What think ye of Christ?" Are you prepared to say with the Roman soldier, "Surely this was the Son of God," and with Peter, "Thou art the Christ, the Son of the Living God?"

Do you believe that he was "God manifest in the flesh?" If you do, then accept him. Receive him as your Savior, and submit to him as your Master.

A mere intellectual assent to the doctrine that he is divine will avail nothing. Devils believe that, and tremble as they believe. You must trust him; you must commit yourself to his keeping; you must make him the refuge of your soul; you must bow your neck and take his yoke upon you, and accept his will as the supreme law.

If you believe that Christ is what these gospels represent him to be, your first duty is to make a manly confession of him. If you truly believe on him give him the benefit of your testimony. Confess him publicly; confess him before the world; confess him in the divinely appointed way; follow him into the liquid grave and be buried with him in baptism.

## "We Speak Where the Bible Speaks."

"Bro. Lipscomb:—Is the belief of our church that you must repent before baptism? Please answer."

MRS. J. P. LUTON.

Nashville, Tenn.

## BRO. LIPSCOMB'S REPLY.

"The creed or confession of faith (New Testament) of the Christian Church teaches that without faith and repentance no man is fit for or can be Scripturally baptized."—*Gospel Advocate*, Dec. 16, 1897.

## BRO. SRYGLEY'S OPINION OF "CHRISTIAN CHURCH."

"The Christian Church is no better than any other denomination. It does not include all Christians. One can be a Christian and not belong to it at all, or even so much as hear whether there is any such thing."—*F. D. SRYGLEY in Gospel Advocate*, Nov. 18, 1897.

Mrs. Luton says "our church." Bro. Lipscomb answers her question about "our church" and calls it "the Christian Church," while Bro. Srygley says "the Christian Church is no better than any other denomination," etc. Sister Luton, Bro. Lipscomb and Bro. Srygley are all in the same thing—al mixed and tangled. None of them know where they "are at anyhow." Behold how good and how pleasant it is for these "Christians" to agree together. Wouldn't it be grand if all of us could agree like they do?

JOHN T. OAKLEY.

## Pulaski Notes.

On yesterday our services were well attended in the midst of Easter entertainments in the town. We occupy two mission points four and five miles in the country, both of which give promise of good results. Our State Board is helping to hold this field, and I hope that some time in the near future all lovers of missions will be proud and thankful for this investment.

While the question of Boards is being so warmly discussed, may I not say from my experience that without the present plan we would not in all probability have occupied here. In fact, it seemed next to impossible to undertake the work with the small sum

that could be allowed us. My personal experience with Boards has not been in keeping with that of some of our good brethren who are criticizing and condemning all organized work. I have labored as a missionary under both Brethren J. H. Anderson and A. J. Holt, the present Secretary, and I can say in justice to them and to truth that neither of them has at any time made a requirement of me that was not in perfect harmony with my feelings and judgment. I have not been "domineered," "oppressed," "coerced" or "starved" by them, but instead I have sometimes asked them for suggestions, and had from Bro. Holt an answer, in which he said: "You are on the field and know best. We have confidence in your judgment and zeal for the cause."

I am not averse to the discussion of Boards or no Boards, but I do feel it exceedingly unfortunate that an unguarded, indiscriminate condemning of the good, true men composing our Boards and Secretaries should be indulged. If other missionaries want to out loose from Board support, they are free to do so, but for this one I want a Board and Secretary to whom I may confide and upon whom I may lean under God. T. T. THOMPSON, Miss. State Bd. Pulaski, Tenn., April 11th.

#### A Word With Bro. Estes.

Last week Bro. Estes gave us a review of the complaints against Dr. Whitsett. These complaints, he says, are the cause of widespread disaffection which threatens great harm to the cause; and to avert harm and to effect a settlement, he offers two suggestions, viz:

1. To submit all these questions to competent parties for investigation and settlement; (a) the issue of veracity between Dr. Christian and Dr. Whitsett to be left to the churches of which they are members. (b) other matters to be left to the Trustees of the Seminary, or a council of other brethren.

2. To suspend judgment and cease discussion until the investigation is had, and then for us all to peacefully accept the findings of the investigators.

I cordially agree with Bro. Estes in these suggestions. Taking him at his word that he will welcome any improvement on his plan, I submit the following in all good faith, viz: (1) A council of brethren apart from the Trustees is inexpedient and objectionable, because the Trustees are the authorized and responsible agents for the conduct of the Seminary. 2. The question as to whether or not Dr. Whitsett is a liar could be left to his church; but as this question is so enmeshed in the history question, and as it affects Dr. Whitsett's denominational standing, it can be adjusted most satisfactorily to the public by the Trustees. Surely his church would as soon remand this matter to the Trustees as to any other body of brethren. (3) As to Dr. Whitsett's teaching against church succession being "a violation of the fundamental policy of the Seminary," this is a matter exclusively for the Trustees, as are any other charges against his orthodoxy. For these reasons, it would be better to leave the whole matter with the Trustees.

I would prefer bringing all these questions before the Convention but for two reasons, viz: (1) Thorough investigation might not be hindered by debate by and before so large a body. (2) Discussion in open Convention might bring the very harm we seek to avoid by provoking injudicious and acrimonious debate and by giving the enemies of our work the opportunity of divisive attack all along the line. For these reasons I believe you will agree with me that it is better for these questions to go to the Trustees for investigation.

Now, Bro. Estes, if you will make a motion before the Convention to commit the whole thing to the Trustees for settlement, with a vote of confidence in them, and a vote of obligation on ourselves to accept their finding in peace forever, I will second your motion. Or I will make the motion and you can second it, and together we will work for a settlement and peace.

I am ready to abide the result either before the Trustees or the Convention. If it goes against my wishes, I will not quarrel, or think less of any brother because of the way he voted, or attack the work or the workers anywhere. Dr. Whitsett's friends intend to stand by the Convention, let the issue of investigation be what it may. If the Convention suffers harm if defection arises, if division occurs, it must come from others, not from us. We will never be the cause of trouble in or to the work after thorough investigation is had and a fair finding announced. We are for the Convention first, last and all the time; and if a split comes, the responsibility of starting it and of sustaining it will not be with us. We will stand by you and with you in your efforts to remand the whole case to the Trustees for settlement. What say you?

In justice to myself, and not to prejudice the foregoing or entangle it in discussion, I must say in concluding that the complaints which Bro. Estes lays down against Dr. Whitsett are not, in my mind, sufficient grounds for disaffection; and I believe that each of them can be satisfactorily answered and explained. J. O. RUST.

Nashville, Tenn.

#### A Bunch of Lilacs From Tennessee.

My dear Methodist hostess gave me a large bouquet of very beautiful lilacs when I left Ripley, where I had attended, by invitation, the West Tennessee Sunday school Convention. The many charming, purposeful faces which, as a stranger, I met in Ripley, arose over and through my bunch of beautiful lilacs and convinced me anew of the profit and growth which accrues from the Christian contact of one with another.

The lilacs having grown into their beauty and fragrance in the soil of Ripley, called up all the helpful impressions to me which had grown out of my visit to their home-town—the warm, generous hospitality accorded to strangers in Jesus' name; the deep, underlying purpose of having His Word wisely taught and wisely spread; the spirit of love and cooperation; the marked absence of friction and contention; the wide extent of purposeful hearts, though unknown to us, upholding the Truth everywhere; the loyalty and support of the people of the town toward their invited guest; the Convention; the power of music; the value of a wide-awake, faithful chair; the sweet interest which children inspire, and the "good we all may do while the days are going by."

My lilacs heroically stood their transportation from their cold atmosphere to the Gulf, where roses hung in lavish festoons upon trees, fences and trellises. While waiting in a store for a car, a buoyant girl rushed up to me and exclaimed in such unfeigned gentleness: "Oh beautiful lilacs! how I love them!" that I nipped off a spray and handed it to her, which she accepted with a radiant smile and effusive thanks. In the car a convalescent Hebrew, whose only little daughter is in my class, was sitting beside me, and touched upon his "breaking down." Holding up the bunch of lilacs for him to admire, I broke a dainty spray off and requested him to take it to his little niece, and tell her that it came all the way from Tennessee. His face instantly lit up with a smile as he said with pride: "You know of her great love of flowers, don't you?"

Next day a mother who for six weeks had been shut in with her four children who had had the measles, called. As I entered the parlor she was standing in rapt admiration by the vase of lilacs fondly caressing them. Too absorbed with the recollections which they stirred in her mind to say "howdy do," she said with emotion: "Where did they come from? They remind me of my home; they blossomed there, but I haven't seen any since I was married and came to Mobile to live." When she arose to go, when her visit was ended, I removed the lilacs from the vase, wiped the water from the stems, and handed them to her. She offered a feeble protest against accepting them, then said with honest heartiness: "Yes, I will take them. I want my children to see the kind of flowers that bloom where I was a child." Thus my lilacs slipped away from me, but the inward pleasure they left in their place!

Thus it is, we never know when we start with a beautiful blessing in hand how far it is going to reach. Neither can we ever dimly estimate the far-reaching extent of a vigorous, purposeful gathering to push onward the Lord's Word as was manifested in the helpful meetings at Ripley.

LIDA B. ROBERTSON.

Mobile, Ala.

#### Last Call.

Our missionary month is nearing its close. "What thou doest, do quickly." Many noble churches and pastors have responded to the call nobly and generously. Yet we are far in arrears. The brethren and sisters are coming up nobly on Foreign Missions. Dr. Willingham's call for \$10 from each pastor is being responded to right generously. There is not a better class of men on the face of this earth than Baptist pastors. Out of their poverty they give more than any other class of people among us. Thank God for our pastors. Dr. Tichenor's call and the work of self-denial have been fairly observed, and the contributions are still coming in. If both of these Boards should report themselves free from debt at Norfolk there would be a grand jubilee.

State Mission, Sunday-school and Colportage and Orphanage Home contributions have not tumbled in so generously. In these departments we are very far short. Unless contributions begin to increase immediately we will, for the first time in four years, have

to report a deficit in State Missions. Of course this call will be made capital of by the Gospel Missionaries. But we cannot conduct our work with especial reference to them. They have never been noted for helping in our work.

A few years ago when the Secretary had made a strong appeal through the paper setting forth our great need of help, a Campbellite paper of this city made capital of the appeal, and proceeded to attribute our need of funds to the "unscriptural methods" of our work, taking the precise grounds now assumed by the Gospel Missionaries. But we continued to make our appeals and to do our own work, and in less than sixty days the strain was over and we had successfully met every obligation and were pushing our work right along with God's blessings beaming gloriously upon us. I predict that it will be thus this time. The Gospel Missionaries, strangely desiring our defeat and already predicting it, being far more bitter against us than the Campbellites, and we will go on preaching the everlasting gospel, sending missionaries into the highways and byways, and the rank and file of our Baptist people will rally to this God-given work and will bring it up to the forefront. With our Master's command ringing in our ears and his love stirring our hearts, let all the friends of missions push bravely on, and victory is ours in the name of the Lord of Hosts.

A. J. HOLT, Cor. Sec.

#### Announcements.

1. For some years, indeed ever since the Sunday-School Board began work, we have had requests every spring for programs for Children's Day on the second Sunday in June—a day which has come to be used by many of the churches in all denominations as a day for giving special emphasis to Sunday-school work. These requests have increased from year to year until this year the Board determined to prepare a program for such as may wish to use it, whether for that day or some other day. It was prepared by the Woman's Missionary Union and consists of the order of exercises, a supplement to accompany it and a souvenir Bible card. It is a beautiful program with the Bible as its subject.

The collection which is taken on that day will go to the Bible Fund of the Sunday-school Board. In this way the churches of the South will be making contributions to the Bible work of the Convention which will entitle to representation just the same as contributions made to the Home and Foreign Boards. Moreover, for every dollar that is contributed, the Board will add another dollar and so make every gift do double service in sending Bibles and Testaments to destitute places. We will gladly send the programs without cost to any who may wish them.

2. The Sunday-school Board has just published the "Life of Matthew T. Yates," as written by Dr. Charles E. Taylor of Wake Forest, N. C. It is cloth, 12 mo., with 300 pages, and sells for only \$1. Many will wonder how such a book can be made for so small a sum. It is strikingly illustrated, with a superb picture of Dr. Yates as the frontispiece, a beautiful picture of the country home where he was born and brought up, with several other pictures illustrative of the wonderful work which he wrought. Seldom have I found more real joy or greater uplift in the reading of any book than was found in the reading of this one. It will prove a great campaign document for missions as conducted by the Convention through the Foreign Board at Richmond. The announcement of its publication has given great satisfaction throughout the denomination, and in some instances real enthusiasm. The Sunday-school Board counts it a great privilege and honor to give this book to the public. It cannot be otherwise than a mighty power in the way of mission education and for the furtherance of the Gospel of Christ.

3. Our Convention Almanac has proven a great success and is meeting with great favor. We sell them for the mere sum of 10 cents single copy or \$1 per dozen. Many, many thousands of them have been sent throughout the denomination. The Lord has wonderfully blessed our work this Convention year, and our report to the Convention will in some respects surpass anything we have ever presented. Surely the Lord has blessed the Sunday-school Board in a most signal way, crowning each year of its work with his loving kindness. J. M. FROST.

Nashville, Tenn.

—We had a good day at New Market yesterday. Took a collection for State Missions; got \$1.30. The Lord continues to bless us. Two good Baptist families have recently moved into our valley, and we are expecting them to come in with us soon. We are still weak in numbers and in wealth, but by God's help we are here to stay.

J. L. DANNON, Missionary State Board, New Market, Tenn., April 13, 1898.

#### NEWS NOTES.

##### Pastors' Conference.

Nashville.

First Church—Pastor Hawthorne preached at both hours to good audiences. Received one by letter.

Central—Pastor Lofton preached to two good audiences. 340 in S. S. One received by letter. Very fine young people's meeting.

Centennial—Pastor Feazel preached at both hours to large audiences. Three received by letter and four stand approved for baptism. The meeting closed on account of the illness of the pastor's wife.

Third—Pastor Golden preached at both hours to good audiences. 176 in S. S. Observed the Lord's Supper.

North Edgefield—Pastor Sherman preached at both hours. 201 in S. S. 43 in Barton Mission. Baptized one. Fine young people's meeting.

Immanuel—Pastor Ramsey preached at both hours to good congregations. One received by relation.

Seventh—Pastor Burns preached at both hours. Good S. S. One received for baptism.

Howell Memorial—Pastor Howe preached at both hours to good audiences. Two received by letter. Pastor preached in the afternoon at the Masonic Orphan Home.

Mill Creek—Pastor Price preached at both hours to good audiences. 80 in S. S. Dr. Lofton lectured on the 14th.

Elkton, Ky.—Pastor Cleveland preached at both hours. Pastor resigned the care of this church.

Knoxville.

Centennial Church—Pastor Snow preached at both hours. One baptized and one approved for baptism. 391 in S. S. Several requests for prayer at the evening service. 109 present at Grove City S. S. Meetings continue at the Second Church. Interest good.

Memphis.

First Church—While I was very uneasy two days last week concerning Bro. Hale, I am glad to say his fever has left him and his conditions are all favorable. But he will be confined to his room three or four weeks longer. We had good services yesterday, and in response to Bro. Willingham's special call the First Church contributed something over \$100 to wipe out the Board debt. E. A. TAYLOR.

—In No. VIII. of the "Missionary Controversy" in answering Bro. Scarborough's statement that the "Gospel Mission" movement "had grown 400 per cent. in five years," I state that "400 per cent. would make 3,600." It should be 36; 400 per cent. of nine missionaries, the number they started with, would make 36 missionaries, whereas they have only 18, counting the wives of the missionaries with their husbands. A. J. HOLT.

—My work commenced here April 10. The people have received us very kindly. They gave us a reception last Thursday night; yesterday they gave us a donation party. The building is an elegant structure, the finest in the place by far. The membership is larger than that of any Protestant church. The Bardonia Institute is the property of the church. Christian greetings to all my many Tennessee friends. I. P. TROTTER.

Bardonia, Ky., April 16, 1898.

—Now that the small-pox scare has passed we are starting in our work nicely. I find a good many things to admire and be grateful for. I have never found a more prompt congregation to the hour; they fill all the front pews; they have fine musical talent. And now the brethren, in addition, have raised sufficient means and rented a house for the pastor and his family. I hope to have them here soon. W. H. STRICKLAND.

Morristown, Tenn.

—Our new pastor, Rev. I. G. Murray, preached to a full house Sunday morning from the text, "All things work together for good to them that love the Lord," etc. It was an unusually fine address and made a deep impression. Four united with the church at this service. His subject at night was the "Deceitfulness of the Devil." We are much pleased with Bro. Murray and regard his coming to us as exceptionally providential. W. D. TURNLEY.

New Providence, Tenn.

—This church recently had the pleasure of entertaining a missionary meeting of Liberty Association, which resulted in some good speeches and sermons by visiting brethren, and a creditable collection for State Missions. The work here is developing encouragingly. One conversion at our last Wednesday night prayer-meeting, a bright young man of one of our best families. Several light

frosts this week, but little damage done. No snow this winter, and but little rain this spring. The sunshine and fine breezes are delightful. I am hopeful of returning health and usefulness. Pray that God may use me for his glory. E. C. FAULKNER.

El Dorado, Ark., April 9, 1898.

—I have no other purpose in writing than to tell you how much I enjoy the BAPTIST AND REFLECTOR. I thank God for the spirit of the BAPTIST AND REFLECTOR during this current controversy. I get some papers, the reading of which doesn't add anything to my piety. I never find anything in your paper, especially in your editorials, the reading of which would not make anyone better. May the Lord guide you from day to day. H. B. CLAPP.

Corryton, Tenn.

—The church here knows how to make a new pastor happy. I have been on the field only a short time, and on account of the condition of my health have failed to do the work that should have been done, but nevertheless my people have not failed to be kind. The ladies of the Missionary Society have furnished the means to send me to the Convention at Norfolk—an unexpected but highly appreciated kindness. Our church gave the extra \$10 to help pay the Foreign Missionary debt. It was given simply for the asking. Churches often fail to give because pastors fail to ask. Bro. T. N. Compton of Baton Rouge, La., is to assist us in a meeting to be held at the tabernacle the last of May. We are hoping and praying for great things. W. H. BRENGLE.

Springfield, Tenn.

—Good day at Smithville. Fine audiences at both services. At 2 p. m. Saturday before the first Sunday in May at Prosperity there will be a roll call. Every member is earnestly expected to be on hand. A sermon appropriate to the occasion will be preached by the pastor. Everybody come. Lord's Supper Sunday. Ho for Norfolk. Let's all go. If the great warships of Uncle Sam are still anchored at Hampton Roads and we cannot have peace, let's borrow the whole fleet and put down the rebellion among ourselves, that those who may escape may come home in the full enjoyment of a well-established, independent and free government among Baptists, with all aggravating and disturbing causes removed. Let the flag of peace wave over a united people. JOHN T. OAKLEY.

—The Ladies' Missionary Society of the First Baptist Church, Memphis, held their annual thank offering meeting last week. "Africa" was the subject. There was a map exercise by several ladies, then a biographical exercise. A beautiful tableau was framed by seven young ladies, each dressed in the costume of the country she represented. Christianity stood at a beautifully decorated white cross and received from these representatives thank offerings for what Christianity had done for these countries. A thank offering to missions was then made, amounting to \$43.95. Our Sunday-school gives the collections for the last month of each quarter to missions. The collections for March amounted to \$25. For the four months last year it amounted to \$140. E. A. TAYLOR.

Memphis, Tenn.

#### Bro. Burnam's Reply.

The lengthy reply of J. H. Burnam in the missionary controversy was published in the Fayetteville Observer and my reply to him was published in that paper. I do not think it proper to republish my reply in the BAPTIST AND REFLECTOR. The merits of the question of missions are being fully discussed in the articles headed "Missionary Controversy." To burden the columns of our paper with a republication of articles which have appeared elsewhere, when a full discussion of the main points at issue appears in these columns, seems to me to be unnecessary.

Capt. Burnam must be dissatisfied with the arguments of his partner, J. A. Scarborough, to wish to take the controversy from his hands. Unless future developments should necessitate an answer to Bro. Burnam in these columns I shall not weary the readers or try the patience of our genial editor by offering further reply in these columns. Every point in his article was completely refuted in my article in the Observer, and Capt. Burnam is out again in that paper in reply. I understand also that he is sending copies of his articles to other papers. A. J. HOLT.

#### Chilhowee Academy Commencement.

Edgar E. Folk, D. D., will preach our annual sermon on Sunday, May 1st, at 10:30 a. m. "Go Monday, May 2nd, in the forenoon, occurs the exhibition by the Primary Department. On the afternoon of the same day, at 2 o'clock, exhibition by undergraduates.

Monday evening at 7:30 the Literary Societies hold their annual reunion.

Tuesday morning, 9 o'clock, orations and essays by Senior Class. At 10:30 Wm. Henry Strickland, D. D., of Morristown will deliver the annual Literary Address. At 2 p. m. the Alumni Association holds its annual reunion. Prof. T. C. Drinnen is the orator for the occasion and Miss Nannie Johnson, essayist.

Prof. W. Powell Hale, eloquentist, will give an entertainment on Tuesday evening, May 3rd, at 7:30 o'clock. W. S. BRYAN.

Lafayette, Tenn.

#### Young People's Convention in South Carolina.

Young people's work in South Carolina reached high-water mark at the Convention which has just adjourned at Batesburg. This was our third annual gathering, and was in many respects far ahead of either of those held in previous years. B. Y. P. U. work with us has grown slowly and conservatively, and we now feel it is all the better that it has never had a genuine boom. The pastors are bearing united and pronounced testimony to the actual good it is accomplishing in their churches. Nineteen unions have been organized during the past year, and there are now forty-two in the State. The Christian Culture Courses have been regularly pursued in not less than ten churches. The Convention was a means of great spiritual uplift to all who attended, and was especially practical in its nature, many of the topics dealing in downright honesty with the numerous perplexing "hows" that relate to the details of the work.

Dr. Blackwell, the Southern Secretary, was a great inspiration. The addresses of President Montague of Furman University, the chaste and elegant Dr. Gardner of Greenville, and the indomitable Moseley of Florence, were all gems. We all feel that there is a bright year before us in B. Y. P. U. work in this State. A. T. J.

#### Important Notice.

Our books for this Convention year close April 30th. Please let all treasurers of churches, Associations and State Conventions send funds, so as to reach us before that date. It is useless to send in funds in May and say you "hope it will be in time to be counted on the past year." Please be prompt, brethren.

Our people are responding nobly to our two propositions. One was for the income of one day in April to be given for Foreign Missions. The answers contain gifts varying from 10 cents to \$25. Who would not be a Foreign Missionary in heart and effort one day?

The other proposition was for 1,000 persons to raise \$10 over and above their regular gifts, and thus meet an otherwise probable deficit of about \$10,000 on our Foreign Mission work. Many are responding to this proposition. Some have raised \$20 instead of \$10. We are glad the laymen are taking hold of this proposition as well as the pastors.

There is nothing wrong in combining the two plans proposed.

Let us pray earnestly and work faithfully, and leave results in God's hands.

R. J. WILLINGHAM, Cor. Sec.

Richmond, Va.

#### Six Months' Collections.

The collections for the six months ending March 31, 1898, being the first half of the State Convention year, are:

|                                   |          |
|-----------------------------------|----------|
| Ministerial Relief.....           | \$ 70 96 |
| Ministerial Education.....        | 319 08   |
| Orphanage.....                    | 2,394 27 |
| Sunday-schools and Colportage.... | 640 30   |
| Home Missions.....                | 3,090 11 |
| Foreign Missions.....             | 3,321 38 |
| State Missions.....               | 1,305 39 |

Total.....\$10,585 97

Compared with the same period in last State Convention year, this shows gains as follows: Ministerial Relief, \$38 07; Sunday-schools and Colportage, \$118.02; Home Missions, \$794 58; State Missions, \$23 17; and decreases as follows: Ministerial Education, \$108 05; Orphanage, \$1,123 18; Foreign Missions, \$117.10. Net decrease, \$1,023.41.

The decrease in Ministerial Education is due partly or probably wholly to the Treasurer not having received the quarterly report from the Seminary in time for this paper. The decrease in Orphanage is due to two causes: (1.) One year ago we were making a strong effort to pay the orphanage debt, and there were some large gifts for that purpose. (2.) I have not received Treasurer Wheeler's report for the quarter just closed; have no idea what it shows as to. W. M. WOODBOK, Treasurer.

**—Send us your Job Printing**

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EDGAR E. FOLK, Editor.  
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## Drifting on the Rocks.

It seems to us that the Southern Baptist Convention is drifting on the rocks of strife and it may be of dissension and division. The lines of battle are being formed. Harsh and sometimes angry words are being used. Ugly charges are being made. Our heart has been made to bleed as we have seen these things. We recognize the fact that this is not a time when people are disposed to listen to the voice of conservatism and moderation. These are the days of extremists on both sides. Nevertheless we should like to speak a few words of warning, hoping that some one may be disposed to heed them.

It is very evident that Southern Baptists must do one of three things:

1. Agree. That, however, seems utterly impossible now. Nor do we know that it would be best, if possible. Baptists are a free and independent people. You cannot run them all in the same mould. They must have not only liberty of conscience, but liberty of thought and liberty of utterance.
2. Disagree, and in consequence of the disagreement, divide. That is what we seem in danger of doing now. But we believe the third alternative is the best.

3. Agree to disagree. Let us recognize the fact that there are differences among us and pursue a live-and-let-live policy instead of an intolerant one.

This Whitlitt matter has developed the fact that there are serious differences among us on some questions, such, for instance, as church succession and alien immersion. It has not created these differences, but has brought them to the surface and intensified them. Now what shall we do about these differences? Shall we divide on account of them? Can we not have differences without division? As a matter of fact these differences have existed for fifty years or more, and we have lived together during all that time, notwithstanding them. Is it not too late to be dividing now?

For our part we don't believe that these differences are of sufficient importance to cause a division and the organization of a new denomination to be known as Landmark Baptists, or anti-Landmark Baptists, or anything of the kind. We have our convictions with reference to these questions, which we have expressed, and so have others their convictions. We do not mean that anyone should surrender their convictions. The policy we propose is not one of compromise, but of toleration.

Look for a moment at the results of intolerance. Suppose we divide over these questions, or over

Dr. Whitlitt in case he should be retained as President of the Seminary, what then? Then we shall have two warring factions among Southern Baptists, two Conventions, two sets of Boards and two Seminaries, thus greatly crippling our efficiency and influence. And the line of division could not be run North and South, dividing the East from the West, because as a matter of fact many in the East agree with those in the West, and vice versa. It would not be a geographical, but a doctrinal and denominational division, which we believe would be a calamity to the general cause.

We know that there are some who think that there should be such a division and who are doing all in their power to bring it about. But we hope that wise counsels may prevail at Norfolk and that the threatened calamity may be averted.

And then there is another consideration. If we begin to divide, where are we going to stop? Suppose, for instance, Dr. Whitlitt is retained as President of the Seminary and the Landmark Baptists split off on that account. Some of them believe in Boards and some in the Gospel Mission Plan. Shall they divide into Board and anti-Board Landmark Baptists? Some believe in Intercommunion and some do not. Shall they divide into Intercommunion and non-Intercommunion Landmark Baptists? Some are strongly Calvinistic; others are Semi-Arminian in belief. Shall they divide into Calvinists and Semi-Arminian Baptists? Some believe in receiving Hardshell baptisms; others do not. Shall that constitute a cause of division?

And so it would go. If we are to follow our convictions to the extent of refusing to fellowship and co-operate with those who do not agree with us, we shall be split up into innumerable warring factions—which God forbid. May the Holy Spirit guide us into all truth and wisdom.

## What Is Religion?

The following editorial was published some time last year. It is republished by special request:

Did you ever ask yourself this question? Your answer to it will determine your theological position. Everyone believes in religion. No people has ever yet been discovered but who had some kind of religion. It is said that to a question of such importance there should be so many answers given. One would suppose that if there were only one question in the world upon the answer to which all would agree it would be this. Certainly one would think that among Christian people only one answer would or could be given. But unfortunately the answers are various. Let us see what some of them are. What is religion? Everyone agrees that the word "religion" means literally to bind back. Sin had come between us and God and we had been separated from him. Something is needed now to bind us back to him. What? How shall we be bound back to God? What is religion? Some say religion is a creed. It consists in believing something. Religion is a matter of doctrine. Such a religion, though, is usually only a cold, dead, dry, formal religion, a bare and grinning skeleton.

Others say religion is a deed. It consists in works, in doing something. It doesn't make any difference about your doctrine. What we want is the life. This idea is very prevalent. But here again religion is apt to degenerate into a formal, ceremonial religion. Or at least it will become an external one. In this case you have only the flesh of the man, and he is a very flabby and unsatisfactory man at best—a kind of human jelly fish.

Others say religion is an emotion. It consists in feeling good, in tears of joy or shouts of praise. To the wind with your creeds. Away with your deeds. We care nothing for them. We want to enjoy our religion. We don't want to be hampered with doctrines nor bothered with having to live right or with helping others. Let us sing and about and pray. That's religion. Here the man is all nerves, with no bones and flesh.

But what is religion? If we had to answer the question in one word, perhaps the simplest answer would be, religion is a principle. It believes, but not with a blind

faith. It is ready to give a reason for its faith. It works, but it works intelligently. Its seal for God is according to knowledge. It has joy, but it is a deep, permanent joy, not simply an occasional effervescence. Its joy flows like the river, not like the brook. It rejoices in the Lord always.

But to say that religion is a principle does not fully express it yet. What kind of a principle? On what is the principle founded?

We think that the best definition to be given of religion is that it is *Christ in the heart*. This definition comprehends all of the others. It is a creed, for Christ gets into the heart by faith. It embraces every essential doctrine. Christ in the heart also means a deed, a life, for this will be the natural and logical result of it. If Christ be in the heart as the root, good works will follow as the fruit. If Christ be in the heart, then Christ will come out of the heart into the life as inevitably as the stream flows from the fountain.

And if Christ be in the heart, there will be an emotion, a feeling, a joy. If Christ be in the heart, he will sparkle in the eye, he will glow upon the cheek, he will warm the hand grasp, he will mellow the voice.

Yes, Christ in the heart—that is religion. That binds us back to God. That is the essential creed. That leads to the noblest deeds, the truest life, and as the outcome of it there will be the sweetest, highest joy.

Reader, have you Christ in your heart?

## Constructive, Not Destructive.

The Baptist News of DuQuoin, Ill., edited by Dr. W. P. Throgmorton, pointedly says:

To tear down is easy. A boy may work for hours to get a play house up in good shape, and another boy can come along and with a few kicks demolish it utterly. So a man may assail a doctrine, or a system of practical effort for the benefit of mankind and for the glory of God, and by so doing he may work great hurt against the doctrine or against the system in the minds of those who hear him. But let him undertake to put up something in the place of what he is willing to tear down. He may be trying to build up the right, too, but even then it is hard work. So a preacher or an editor needs to devote far more time to the work of building than he does to the work of tearing down. Take for instance our organized denominational work. The movement among us which is a repetition of the Hardshell cry of sixty years ago, though it claims the name of "Gospel Missions," is doing untold harm. It is not doing enough in the way of construction. It is persuading thousands not to give to the organized work over which we have fought with the anti-mission brethren in the past, but it is not persuading many of them to give to "Gospel Missions," we fear. Let the "Gospel Mission" people show what they can do rather than what they can undo. Then they may do good. It is all right for an individual church without consulting any other church under heaven to send a missionary to China and support him while he is there, if it can. It is perfectly proper for half a dozen or ten thousand churches to combine together and do likewise. This is what the "Gospel Mission" people object to. They had better leave this alone and work their own scheme. They will see in a little while that any system of co-operation will amount substantially to what we have in our various missionary organizations now.

For ourselves we do not object to our Gospel Mission brethren doing their work in their own way, if they believe that that is the best way, though we think they are mistaken about it. What we do object to, however, is their effort to prevent those of us who believe in the Boards from doing our work in our own way—that is, their attempts to break down all of our organized work. Let us all be constructive, not destructive, building up, not tearing down, helping, not hindering in the Master's work.

## Ticket to Southern Baptist Convention.

For 18 new subscribers to the BAPTIST AND REFLECTOR at \$2 each we will give a round trip ticket from Nashville to Norfolk for the purpose of attending the meeting of the Southern Baptist Convention, May 5-10. From other points the rates will be 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.

## To Norfolk.

As previously stated, we have selected the Asheville route as the route by which we shall go to Norfolk. We did this for several reasons:

1. This is by far the prettiest route. We have been over the principal portions of all of them, and we know whereof we speak.

2. This is the usual route from Nashville to Norfolk.

3. The Nashville & Chattanooga and the Southern Railways over which we travel are among the best and most accommodating roads in the South.

4. The schedule over this route is more convenient than on any other. The fare, however, is the same either way.

The following is the schedule: Leave Nashville 10:10 p. m. Tuesday, May 3rd; leave Chattanooga 4:20 a. m. Wednesday, May 4th; leave Knoxville 8:25 a. m. Wednesday, May 4th; leave Greensboro 10:50 p. m. Wednesday, May 4th. Arrive at Norfolk 7:35 a. m. Thursday, May 5th.

This will put us there in time for the meetings of the Baptist Young People's Union and the American Baptist Education Society, both of which occur on Thursday.

There will be quite a large number who will go this route. We should be glad to have all who can do so go with us.

## Question Box.

Ques.—1. Does either of the three Mission Boards, State, Home or Foreign, take money that is contributed for a mission work and use it for building houses where there is a church organized?

2. Is it customary for Associational Boards to use mission money for building purposes? READER.

Ans.—1. The State Board never does. The Home Board occasionally does, as in Jackson, Miss., New Orleans and Havana. The Foreign Board does so when it appears necessary in order to secure a place of worship. Neither Board, however, exceeds the amount contributed for that special object.

2. We think not. We have never heard of them doing so.

## Chapel Fund.

By request of President Savage we reopen our Chapel Fund column. Dr. Savage is making very strenuous efforts to raise the money to erect this chapel, which is so greatly needed. We hope that every one that can possibly do so will assist in it. The following amounts were promised:

|                                 |       |
|---------------------------------|-------|
| Edgar E. Folk                   | 10 00 |
| J. T. Henderson, Mosley Creek   | 2 00  |
| G. H. Crutcher, Shelbyville     | 10 00 |
| Mrs. Geo. R. Calhoun, Nashville | 5 00  |

We shall be glad to record the names of other contributors.

## PERSONAL AND PRACTICAL.

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

—While in Cincinnati we stopped at the Burnett house. This is one of the oldest hotels in the West, and has interesting historical associations connected with it. It is probably the most popular hotel in the city. It has recently been repaired and refurbished. Its appointments are elegant, its fare excellent, its service prompt and polite, and its management exceedingly clever and accommodating.

—We ran up to Cincinnati for a day on business last week. While there, of course we dropped in to see Dr. Lasher of the Journal and Messenger. We found him at his desk hard at work. Dr. Lasher has been editor of the Journal and Messenger over twenty years. He has made, it is a great power in Ohio and throughout the West. He is a vigorous writer, and at the same time is a high-toned Christian gentleman.

—The facts given by Bro. Bond are as we expected they would be. They will be gratifying to every friend of the Seminary. We felt that some notice should be taken of the charges to which we called attention. We find that we were misunderstood on one point. We said that the charge had been made that a student at the Seminary had communed with the Canabellites "presumably with the endorsement of the faculty." We did not mean that we presumed so, but that that was the charge which was made.

—The Second National Mother's Congress will be held in Washington May 2-7. Reduced rates over the railroads have been granted for the purpose of attending the meeting. The Congress last year is thought to have accomplished much good. Certainly there is no more important person in the world than a mother, and anything which adds to her intelligent discharge of the duties and responsibilities imposed upon her is to be welcomed.

## Facts

—The following figures are the official figures of the Methodist Episcopal Church, South: Total number of church edifices, 14,080—Increase, 901; of traveling preachers, 6,989; Increase, 492; of members, 1,466,767; Increase, 148,900; of Sunday-schools, 14,187; Increase, 810; of Sunday-school teachers, 104,135; Increase, 8,659; of Sunday-school pupils, 851,489; Increase, 88,212. The total number of preachers is 6,985, a decrease of 828 for the quadrennium.

## Facts

—Rev. B. C. Hearn has resigned the pastorate of the church at Dresden. Dresden is a hard field for the Baptists. The county is full of Baptist churches, but there are very few Baptists in the town and no house of worship. We hope that we may yet be able to establish a strong, self-sustaining Baptist church there. There ought to be a room for a Baptist church, no matter how many churches of other denominations may be located there. Our distinctive principles are so peculiar, so strong, so beautiful, that no other denomination can take the place of Baptists.

## Facts

—The American Baptist Year Book has just been received. Rev. J. G. Walker, D.D., is the present editor. It is published by the American Baptist Publication Society. Price 25 cents. The form and style have been somewhat changed. It is a little larger and thinner, and instead of the familiar blue, has a tawny-colored cover. The number of Baptists in the United States is 4,055,806, with 43,397 churches and 27,355 ministers. The total number of Baptists in the world is 4,799,124, with 50,022 churches and 32,052 ordained ministers. The number of baptisms last year was 236,334. The total increase of Baptists in the United States during the last year was 231,768 and the total increase in the world was 225,860. This is a gratifying showing.

## Facts

—Where will the Southern Baptist Convention meet next year? We have asked this question several times, but so far no answer has been given to it. Every one recognizes that it is the privilege of the West to entertain it, if any place in that part of the country will invite it, but so far no place has invited it on the free plan. Asheville, N. C., and Hot Springs, Ark., have invited it on the pay plan. Either of these places could entertain it royally on that plan, as they both have abundant hotel accommodations. And if we must adopt the pay plan, as seems now most inevitably to be done, then we are in favor of going to one or the other of these places. Each has some advantages over the other. We will let the Convention decide as to which has the most advantages.

## Facts

—We publish on another page the list of delegates to the Southern Baptist Convention appointed by the State Board. It is a good delegation. We venture to say that no State will be better represented at the Convention than Tennessee. It is a matter of deep regret that all of those who applied for appointment could not receive it. But as there were about twice as many applications as there were positions to fill this was manifestly impossible. We were not in the meeting of the Board, being detained by imperative duties, and do not know what the principle of selection was. We are sure, however, that the brethren did the best they could under the circumstances. For our part we may say that we expect to go as a delegate on the contributions of the Young South department of the BAPTIST AND REFLECTOR.

## Facts

—Combining business with pleasure, we ran over to St. Louis last Saturday. We have a brother living there, J. W. Folk, and an uncle, F. M. Estes, both prominent lawyers in the city. It was, of course, quite a pleasure to be with them. On Sunday we had the privilege of attending services at the Second Baptist Church in the morning and at the Third at night, and listening to two very interesting and helpful sermons by Dr. W. W. Boyd of the Second Church and Dr. R. P. Johnston of the Third Church. We attended the Pastors' Conference on Monday morning and enjoyed meeting a number of the pastors. We of course called at the rooms of the American

Baptist Publication Society, where we received a cordial greeting from Bro. M. P. Moody, the manager, and Supt. Harvey Hatcher. We dropped in at the Central Baptist office and enjoyed talking with Dr. Armstrong, the editor, and Business Manager Payne. We had a pleasant call also at the office of the American Baptist Flag. Bro. Ball, the editor, had just left the city. Bro. Ayers, business manager, was very cordial. Soberly our visit was very delightful. There is quite a Tennessee colony in St. Louis, and they made us feel very much at home. Besides our relatives, we enjoyed taking meals with Brethren T. J. McLeMore and Dorsey Jamison. One of the most pleasant experiences of our visit was the lunch given to Dr. Armstrong and myself by Dr. Boyd. Dr. Boyd had said something Sunday morning about hospitality dying out in cities. We told him that from our experience we thought he was mistaken about it, at least so far as St. Louis is concerned.

## Facts

—The death of Dr. G. W. Jarman at his home near this city on last Sunday night will occasion deep regret all over the South. He was one of the most prominent educators in the South. For a number of years he was professor of Latin and Greek in Union University at Murfreesboro, where he attained great distinction. When the University was moved to Jackson he went with it, and was for a long time chairman of the faculty there as well as professor of Greek and Latin. Since his removal to Nashville he was for a while connected with Boswell College. For several years, however, he has been in bad health, and recently it has been painfully evident to his friends that his stay among them on this earth could not be very long. The end came peacefully and quietly. The funeral services were held at the Edgefield Baptist Church on Tuesday afternoon in the presence of a large congregation. They were conducted by the pastor, Rev. J. O. Rust, who paid a high tribute to his memory, as also did Dr. James Waters, a former pupil of Dr. Jarman. Dr. Jarman was one of the noblest and truest men we ever knew. We counted him among our best friends. We feel his death as a great loss. The world is poorer without him. To his widow and children we tender our very deepest sympathy in their great bereavement—a sympathy tempered, however, by the knowledge that he himself is better off. He has only exchanged the trials and worries of this world for the beauties and happiness of paradise. He is not dead, but has only entered upon that larger and more glorious life up yonder.

## Facts

—After considerable delay the Senate and House of Representatives have passed a joint resolution demanding that Spain shall withdraw her land and naval forces from Cuba and Cuban waters; and in case she refuses to do so, authorizing and directing the President of the United States to use the force of this government to expel Spain from Cuba. The resolution will be signed by the President and will then be transmitted to Spain. Every one expects, however, that Spain will refuse to withdraw her forces from Cuba, and that war will result. It is possible that pressure may be brought to bear upon the Spanish Government by the powers of Europe, and especially by the Pope, to induce it to withdraw from Cuba on a promise of indemnity. That, however, does not seem very likely at present. If a war comes between the United States and Spain, there can be but one termination. It will be a battle between the 18th and 19th century, between the old and new, between the ancient and modern, between ignorance and enlightenment, between the monarchial and republican institutions, between Catholicism and Protestantism. We repeat, there can be but one result. As Cervantes drove chivalry out of Europe by the power of ridicule, so the United States will drive medievalism off of the Western Continent by the power of might and of right combined. The stars in their courses will light for America. The war, we believe, will be of only short duration, and those of us in the interior will scarcely know that it is going on, except as we may read about it in the papers. It will be the death knell not only in medievalism, but of Catholicism as well. Spain is the last great stronghold of the Pope. He has lost his political grip on Italy, on France, on Brazil, on Mexico. Heretofore, however, he has reigned supreme in Spain. There Catholic principles have had full sway, and the ignorance and oppression and slavery of the Spaniards are simply expressions of their religion. When Spain is defeated by the United States it will cause her either to sink still lower in the scale of nations or it will lead to revolutions and to revolutions there, which will cause the people of Spain to throw off the yoke of monarchy and of Catholicism.

## The Home.

### A Present Help.

We may not climb the heavenly steep  
To bring the Savior down;  
In vain we search the lowest deep,  
For him no depth can drown.

But warm, sweet, tender, even yet  
A present help is he;  
And faith has yet its Olives,  
And love its Galilee.

The healing of his seamless dress  
Is by our beds of pain;  
We touch him in life's throng, and  
press,

And we are whole again.  
Through him the first fond prayers  
are said.

Our lips of childhood frame;  
The last low whispers of our dead  
Are burdened with his name.

O Lord and Master of us all,  
Whate'er our time or sign,  
We own thy way, we hear thy call,  
We trust our lives by thine.

—John C. Whittier.

### Who Got the Luncheon?

Jessie Ellis pushed back her plate  
in disgust, saying, "I don't want  
anything to eat, mother. I wish we  
had something good for lunch."

"Something good! How many  
people do you suppose it took to get  
this food for us, girlie?"

"Why, of course, Martha cooked  
it and Maria served it. That's only  
two, and that's what you have them  
here for, mother," answered Jessie,  
fretfully.

"You are ever so much mistaken,"  
said Mrs. Ellis, adding, as she  
sprinkled pepper on her plate,  
"It took many pairs of hands to get  
even this ready for you."

"Did it? Please tell me how,  
mother," begged Jessie, interested  
at once.

"At least five years ago, or per-  
haps longer, there began growing  
on the island of Singapore some lit-  
tle pepper plants. They were al-  
most like vines, so trees were  
planted for their support and they  
grew up against them until they  
were about eight feet high. Then  
when they were five or six years  
old small, hard berries came on  
them. That pleased the owner, for  
they were the pepper berries. So  
he hurried to have them gathered,  
because pepper isn't good unless  
made from green berries. After  
picking, the berries had to be dried  
in the sun, and many Indian women  
were kept busy at that. Then the  
pepper was packed into bags, and  
one ship and a thousand miles of  
railroad brought it to the United  
States."

"Oh!" exclaimed Jessie. "And  
then there were the people who  
ground it and sold it over here. So  
Mr. Pepper you have been quite a  
traveler, and a good deal of trouble.  
Now, mother, what next? But I  
know, we'll take the bread and I'll  
eat a piece while you talk. But you  
can't tell so much about that."

"Once upon a time," began Mrs.  
Ellis, "a man bought a farm in far-  
away Dakota. Last year he had his  
field plowed and harrowed, and  
wheat drilled into it. The sun and  
the rain did their part and the wheat  
ripened. Then it had to be reaped  
and thrashed and shipped to the  
mill to be ground. But before this  
some one had to build the mill and  
put in the machinery. So the wheat  
was ground into beautiful white

flour. In the meantime other men  
had cut down trees and sawed the  
wood into shape. Coopers had made  
the wood into barrels, into which  
this flour was packed. The rail-  
roads brought it to Philadelphia; it  
was carted to the stores; and, at  
last, because all these men did their  
work so well, Jessie Ellis has some  
delicious bread and butter for the  
luncheon, though she thinks she  
hasn't anything good."

Jessie looked a little ashamed as  
she answered, "Why I never knew  
it was half so much trouble. But  
there's the butter; where did that  
come from?"

"That had a journey, too, dear,  
before it reached you, but not so  
long a one, only from Illinois. There  
were the cows to be fed and milked;  
the cream separated from the milk;  
churned into butter and the butter  
worked, made into nice pound pa-  
pers, packed and shipped East."

"Why they're all alike, aren't  
they, mother? Everything is so  
much work. Now I suppose some-  
body away off in China packed the  
leaves for that tea you're drinking,  
and that had to come a long way,  
too. But how about this codfish?  
I wish nobody had bothered with  
that, for I never can like it."

"You ungrateful girl! Some poor  
fisherman along the coast of Maine  
caught that for you. Others were  
kept busy drying, packing and box-  
ing it. Then it, too, had to make a  
railroad journey, and afterward was  
carted and sold just like all these  
other goods. The salt which we  
don't think worth much, and yet  
could not do without, was dug from  
salt mines in England. Then it was  
crushed and ground, put into sacks,  
carried on the railroad to the sea-  
port, loaded on the big ships, un-  
loaded and delivered to the dealers  
here in America."

"All that fuss over a pinch of  
salt! Why, mother it sounds most  
like a fairy story. Next is that  
funny macaroni. I always wondered  
where that came from and how it  
grew."

"It never grew, girlie, except the  
wheat for the flour. It was made  
by Italians, either in their own  
country or here in ours. Flour and  
water are mixed into paste. This  
paste is rolled out into sheets and  
then made into hollow tubes. Some-  
times when you pass a macaroni  
factory you may see long lines of  
macaroni hanging out to dry."

"You think it was easy for Han-  
nah to stir up this cake. But the  
materials for making it came from  
many different places. The raisins  
used to be grapes in California; the  
currants grow in Turkey; the spices  
came from The Spice Islands in the  
Indian Archipelago, and the sugar  
grew on a plantation in Louisiana.  
These canned peaches are from Cal-  
ifornia. The trees had to be planted  
and cared for, the peaches picked  
and canned. Though first the cans  
were to be made. Then the rail-  
roads carried them East. So they,  
too, kept some one busy. And you  
see, Jessie, how all of us have to  
keep working for each other."

"Yea, mother, thank you. I am  
sure we couldn't count how many  
servants we had to get luncheon for  
us today." —Presbyterian.

—Send to the BAPTIST AND REFLECTOR  
for prices on job printing.

### Mother.

Ah! that is the word of all words!  
Look at that kind, intelligent mother.  
See her bright, sweet children nest-  
led about her in the home. With  
what thoughtfulness she anticipates  
their wants, and with what skill and  
assiduity she plans to increase their  
joy. Are they taken sick? Then  
with what tender care and deep  
anxiety she watches by their couch  
night and day, hoping, fearing,  
praying that they may be speedily  
restored to health. Nor is this the  
case only in the homes of affluence.  
It is the same in the homes of the  
poor. Then, too, the mother toils  
night and day to minister to the  
wants of the children whom God  
has given her. How she spins and  
weaves (or did fifty years ago),  
washes and mends, scrubs and  
bakes, hoes in the garden, milks  
and churns, all the time inspired in  
her toil with the thought that she  
is ministering to the comfort of her  
children. Who could do and endure  
all this but mother? What is it that  
cheers and sustains her in her  
ceaseless routine of care and toil?  
That indefinable, heaven-born, mys-  
terious something we call "mother's  
love." Boys girls, young, middle-  
aged or old, think of, meditate upon,  
and appreciate mother. Reciprocate  
her love. Give her, in return for  
her devotion to you, the only equiv-  
alent possible for you to bestow—  
namely, a full measure of your own  
undying love.—Ex.

### God Only for a Crisis.

Once an old Scotch woman was on  
board a steamship crossing the At-  
lantic. She was terribly afraid of  
storm and wreck. One day the wind  
and the sea began to rise. Immedi-  
ately she besieged the captain of the  
steamer with anxious questionings  
as to danger. At last the captain  
solemnly said: "Well, madam, I  
think we shall have to trust in the  
Lord."

"Oh," cried the old lady, "has it  
come to that?"

Such is a by no means uncommon  
tendency—to push away recognition  
of dependence upon God to the time  
of some great and squeezing crisis,  
and to refuse to remember that in  
that common calm of every day we  
are as much and as really dependent  
upon God.

That is not true faith that grasps  
at God only in a crisis. We get our  
faith ready for a crisis by habitual  
recognition of God in the usual  
things of the usual day.—Ex.

### Ironical Ita.

If mistakes were crimes most men  
would be in jail.

If you live to a green old age be-  
ware of the bunko man.

If might doesn't always make  
right it seldom gets left.

If all flesh is grass then babies  
must be new moan hay.

If the farmer is not sharp as a  
raiser he can never succeed.

If all the world's a stage the real  
estate dealer must be the property  
man.

If you have a bad memory you  
can improve it by doing things that  
you can't forget.

If the bloyole succeeds is displao.

## A SPRING REMEDY. The Human System Needs Ren- ovating Every Spring.



In a recent let-  
ter to Dr. Hart-  
man, Miss Or-  
pha Crisler,  
Rankin, Mich.,  
writes as fol-  
lows: "I was  
sick for months  
with suppres-  
sion of the men-  
ses. I employed  
four of the best doctors in this vicinity  
and they all said they could do me no  
good. A friend induced me to try  
Per-na. I believe positively that it  
has saved my life." Mrs. M. E. Sey-  
mour, Bowman, Ga., writes: "I had  
lost all hope of ever being cured, as  
five doctors had failed to do me any  
good. They said I had a worn-out,  
broken-down constitution and there  
was nothing to do. I could not sleep;  
nothing I ate agreed with me, and had  
continuous bloody discharges. I was  
dizzy and bilious by spells. I saw Dr.  
Hartman's advertisement and wrote  
to him. I have no idea but what I  
would have been dead now if it had  
not been for Per-na." "Health and Beauty," a book for  
women only, sent free by The Per-na  
Drug Manufacturing Company, Colum-  
bus, Ohio.

ing the horse it may also do away  
with the nightmare.

If a man is smart he can always  
catch on and if he is wise he will  
always know when to let go.—Chi-  
cago News.

—Dear Bro. Folk:—Will you please  
allow space in your valuable paper  
for a few lines of thanks to Mr. F. H.  
Fuller, for his kindness in giving the  
children of the Orphanage an enjoy-  
able afternoon at the pony and dog  
show at his expense. The children  
were delighted at the performances.  
I feel that our young friend has caught  
the true Spirit of the Master, for he  
lives to do good to others. It is not  
the first time we have been made happy  
by his thoughtful kindness. He has a  
warm place in the hearts of the or-  
phans in this home and also a place  
in our prayers. Every child's face  
brightens when his name is called.  
MRS. E. C. SAUNDERS.

—Miss Ida Hayes, Lady Principal  
of our Madero Institute, writes: "If  
you have any picture cards or callio-  
pieces for quilts we could make good  
use of them." Take notice, bands,  
and send Miss Hayes a good supply.  
Address Miss Ida Hayes, Saltillo,  
State of Coahuila, Mexico. Postage  
is the same as to points in the United  
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## Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

204 East Second Street, Chattanooga, Tenn.,  
to whom communications for this department  
should be addressed. Young South Motto:  
Walls Vestige Retirement.  
Our missionary's address: Mrs. Bessie May-  
nard, 22 Sabai, Mechi, Kokura, Japan, via  
San Francisco, Cal.

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

—The object of State and Home  
Missions is practically the same, i. e.,  
preaching the gospel and establishing  
and maintaining Baptist churches; the  
one confined to an individual State;  
the other, supplementing the needs of  
States unable to do the work alone.—  
W. M. U.

(Selected for Young South by Mrs. Fuqua.)

### Books of the Bible.

In O-l-d you will find just letters three.  
In T-e-a-t-a-m-e-n-t just time you see.  
Now place these letters side by side,  
And let them there in peace abide.  
Then sure 't is the sun with shine  
You'll find you have just thirty-nine.

N-e-w T-e-s-t-a-m-e-n-t, let me see  
Once more also letters, once more three.  
Your three by nine please multiply.  
And twenty-seven meets your eye;  
And both the numbers you've obtained.  
And the right answer you have gained.

### Young South Correspondence.

How fast the weeks fly! Here we are  
on the next to the last week in April,  
almost to the end of the first month in  
our new year. Just one more week to  
bring our missionary's salary up to  
its full \$1000! Last week we lacked just  
\$33.04. You will see that we have re-  
duced this still farther, and I have a  
great hope in my heart that Dr. Wil-  
lingham will have it every cent when I  
go up to the Convention meeting on  
the 5th of May. Don't you believe  
it? A more important matter for you  
to think about is what you are going  
to do to make it true. *Do today what  
you can.*

Let us see now who are the helpers for  
this week. No. 1 comes from Sadlers-  
ville from faithful little friends:

"The Infant Class in our Sunday-  
school had 19 cents in their pyramid  
collected for Mrs. Maynard. We  
make it \$1. We have not written lately,  
but we still feel interested in the Young  
South. We are sorry John Lipsey has  
moved, but we hope he will not forget  
the Young South and his little Ten-  
nessee friends."

ELIZABETH FUQUA,  
FINDLEY FUQUA.

I had the great pleasure of meeting  
John Lipsey's grandmother, Mrs. J.  
L. Johnson, in Asheville not long ago.  
She spoke of his love for the Young  
South. We are so thankful for the  
continued interest of these little ones.  
They certainly prove their love for  
the Master's work as they are trying to do.

No. 2 comes from Shelbyville, adding  
another band of workers to Miss Daisy  
Lane's in my own old Sunday-school:  
"My class of six bright boys are  
very much interested in the Young  
South. We make a contribution on  
the first Sunday of each month for  
Mrs. Maynard. The following boys  
contribute \$1.15: Mack McCullough,  
Eustace Williams, Horace Jarrell,  
Ula Reed, Floyd Brantley and Bron-  
son Stout."

GRAHAM E. STOUT, Teacher.

No. 3 is short but most satisfactory.  
It comes from Dresden:  
"Enclosed find \$1 for Mrs. Maynard.  
May God bless this great and noble  
work!"

A FRIEND.

Thank! We wish you would come  
again and permit us to know you  
dearer.

No. 4 brings good news from Ala-  
bama:

"We send \$1 for Mrs. Bessie May-  
nard, the Young South missionary."  
D. D. and M. A. CANNON.

The less we have of anything, the  
more we prize it. Therefore our Ala-  
bama workers are very precious. We  
are so much obliged for this offering.  
Mrs. Maynard is your missionary, do-  
ing your work in Japan.

No. 5 comes from Knoxville:  
"Mrs. J. I. Harrell has a class in  
the Primary Department of the First  
Baptist S. S., Knoxville. Last year  
she gave to each of her eight scholars  
one dime to see what could be made  
out of it for the Orphanage. As a re-  
sult she sends you \$2.08."

MRS. J. S. HALL.

So they did not bury their talents,  
and brought in quite a good percent-  
age on their capital. That's a grand  
Sunday-school, anyway. I was in it  
once, and I shall never forget their  
singing, and when a Sunday-school  
sings well it is a very good sign of an  
interested working school. The Or-  
phanage is blessed in such friends.  
We are most grateful. Won't some  
other class try this plan?

And that is not all about the Or-  
phanage. No. 6 brings us an account  
of a recent interesting occasion there:  
"I expected to see in the Young  
South a notice of the presentation of my  
picture, enlarged by my young friend,  
Lillian Roth, to the Orphanage. I  
was so in hopes an able penman  
would write to you about it. Mr.  
Pletcher of the First Baptist Church,  
Nashville, presented it in a very pleas-  
ing manner. A class of young ladies  
came out with him and gave us some  
sweet music. Master George Roth  
also played on the violin. I cannot  
find words to express my gratitude  
to Lillian for her great kindness. She  
is only thirteen years old, and the  
picture is well executed for one so  
young. I feel sure she will one day be  
a celebrated artist. The words of  
cheer from my dear friend, Mrs. May-  
nard, in her recent letter did my heart  
good. In past times we labored to-  
gether for the Master, and I love her  
dearly and sympathize with her in  
her grand work. I also pray a blessing  
on the Young South in its task of  
developing our Baptist young people.  
They meet every demand made upon  
them so bravely."

MRS. E. C. SAUNDERS.

Matron Tenn. Baptist Orphanage.  
Let us all wave our handkerchief  
in hearty congratulation to our dear  
young artist. May she win fame and  
deserve it. We are so much indebted  
to "Mamma Saunders" for telling  
us about it. We shall view the picture  
with great interest when we go to the  
Orphanage. Mrs. Saunders is as  
much a missionary as Mrs. Maynard.  
No wonder they sympathize with each  
other. She cares for the souls of her  
charges as well as for their bodies,  
and they will call her "blessed" in  
eternity.

And that is not all from Knoxville  
either. No. 7 comes from the "Cen-  
tennial city" also:

"We send \$1 for our dear mission-  
ary. We sent one in March  
and hoped it would reach you before  
the year closed, but as we have never  
seen it in the 'Receipts' we fear it is  
lost. So we send an order this time."  
LOUIS AND BOYD FORD.

I have looked all through March  
and find no letter or money from you.  
I am so glad you are not discouraged  
and so thankful for this new proof of  
that fact. It is much better to take no  
risk these days.

No. 8 brings some new members who  
are most welcome. It bears date  
Hillsdale:  
"Two more knock for entrance at  
the Young South door. We bring \$1  
for our missionary in Japan."  
AONAS AND MAUD MCCLARD.

We greet you with all our hearts,  
and feel so grateful for so generous  
an offering. Come often, won't you?  
We want to know you better.

No. 9 comes from our much-prized  
Wartrace Band:  
"Enclosed find \$1 from the 'Little  
Workers.' We hope to send more  
soon. It is for Japan."

MANUEL ARNOLD, Leader.

Thank you! You have been so faith-  
ful.

No. 11 is from Dunlap and grieves  
me sorely:  
"I wrote you on March 9th and sent  
a check for \$1, a birthday offering for  
Mrs. Maynard's work. I fear it is  
lost."

MRS. J. R. DAVIS.

I am so glad it was a check. Will  
Mrs. Davis duplicate it immediately  
and try again? I find no trace of it in  
my books.

The next is the last, making just a  
round dozen for this week, and it also  
brings in a welcome new member from  
Uptonville:

"Here comes another stranger ask-  
ing to be taken into your band of  
workers. I read the letters every week  
with much interest, and my father and  
mother often talk to us about the little  
orphans and Mrs. Maynard. I go to  
school, and I help to wash, milk and  
cook. I go to church and Sunday-  
school. I send 10 cents for the Or-  
phanage, and I hope to have more in  
a short time."

VIOLA SILER.

What an industrious little girl! I  
feel sure she will make a valuable ad-  
dition to our band. We are delighted  
to have you with us, and we hope to  
count you one of us for years to come.

Somebody put an envelope in my  
hand on Sunday and said very bur-  
dely that it was for the orphans. It  
contained 35 cents, and on it was writ-  
ten, "Thank offering, Mr. J. Buchanan,  
First Church, Chattanooga."

If there is anything wrong, will  
somebody explain and I'll make proper  
correction, and meanwhile we are  
grateful.

Now, bear in mind the very few days  
left us, and don't send me to Virginia  
lacking so little on our missionary's  
salary as this week's offerings leave.  
You have done so much more than  
this before that I rely on you most  
confidently. I hope to have ever so  
many messages for our last week in  
April. Let us pile it up with sunshine  
as it leaves us! Most cordially yours,  
LAURA DAYTON EAKIN.

Chattanooga.

### Receipts.

First week in April, 1898. \$12.18

FOR JAPAN.

F. and E. Fuqua, Nashville, Tenn. 1.00  
Miss Stout's class, Shelbyville S. S. 1.15  
A Friend, Dresden, Tenn. 1.00  
D. D. and M. A. Cannon, Asheville 1.00  
Louis and Boyd Ford, S. Knoxville 1.00  
Angie McCloud, Hillsdale 50  
Maud McClard, Hillsdale 50  
Little Workers, Wartrace, by Miss Arnold 1.00

FOR ORPHANAGE.

Mrs. Harrell's class 1st S. S. Knoxville 2.10  
Viola Siler, Uptonville 1.00  
Mr. J. Buchanan, Chattanooga 35

Total 32.13

Received since April 1, 1898:

For Japan 8.10

Orphanage 3.98

Total 44.21

Received on Mrs. Maynard's salary  
since April 1, 1897, \$574.11 Still due,  
\$25.89. Who will reduce the deficit  
this week? Act quickly. L. D. E.

—A Sunbeam Society in North  
Carolina last year planted the unused  
garden at the parsonage in potatoes.  
They met on certain afternoons and  
had good times as well as did good  
work. They will make a crop of  
peanuts this year, and expect the re-  
turns from it to help pay for keeping  
a girl in Miss Little Price's school in  
China. Are there no vacant lots in  
your neighborhood which might be  
used to raise a missionary crop?—  
Foreign Mission Journal.

### Allentown Dots.

Our town has been visited of late by  
the Holiness or Second Blessing peo-  
ple. They held their meetings in the  
Disciple Church, which lasted some-  
thing over two weeks. This doctrine  
is somewhat new in these parts, and,  
strange to say, some of our people  
have fallen into it; one of our deacons  
has professed it. I always thought  
the Apostle Paul was a good man, but  
it is strange in these days that men  
will rise up and claim to be better than  
he, for he said that "we are the elu-  
mination which worship God in the  
spirit; rejoice in Christ Jesus, and  
have no confidence in the flesh." Phil.  
iii. 3.

The first Sunday in this month was  
my regular meeting day here; had  
large crowds and a good meeting, not-  
withstanding the Hersey Second Bless-  
ing whoopers were going on. The  
second Saturday was my time with the  
Roan Mt. Chhreb; received two by  
experience, baptised one; had large  
crowds and good meeting. Third Sat-  
urday was my regular time with the  
old Stoney Creek Church. Large  
crowds, good meeting; baptised two.  
Since I have been preaching for the  
last named church as pastor I have re-  
ceived some history in regard to the  
Stoney Creek Baptist Church, which I  
will now give, that will forever settle  
the tradition that said church is the  
oldest in East Tennessee:

"I, Johnathan Lipp, was born Oct.  
24, 1777, on the Adkin River, N. C.,  
up on Lewis' Fork, South Fork of  
Adkin River; made profession of re-  
ligion at the age of 21 years and  
identified myself with the Baptist  
Church on Lewis Fork, N. C., in the  
year 1798, and when I moved to Carter  
County in 1815 there was no Baptist  
Church in this county nearer than  
Sinking Creek, and there I identified  
with that church and had my fellow-  
ship until a church was organized on  
Stoney Creek by Johnathan Buck.  
Said church was organized at a pri-  
vate house occupied by Thomas Evans,  
near the big spring, where the Widow  
Brooks now lives. Said house stood  
north of said spring about 100 yards."

JOHNATHAN LIPP.

May, 1870.  
Bro. Lipp was clerk of the Stoney  
Creek Church many years. He died  
in 1877, aged 100 years, 2 months and  
7 days.  
W. H. HICKS,  
Allentown, Tenn., March 24, 1898.

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

J. W. RICHARDSON.

Stoney Creek, Tenn.

**RED  
ROUGH  
HANDS**

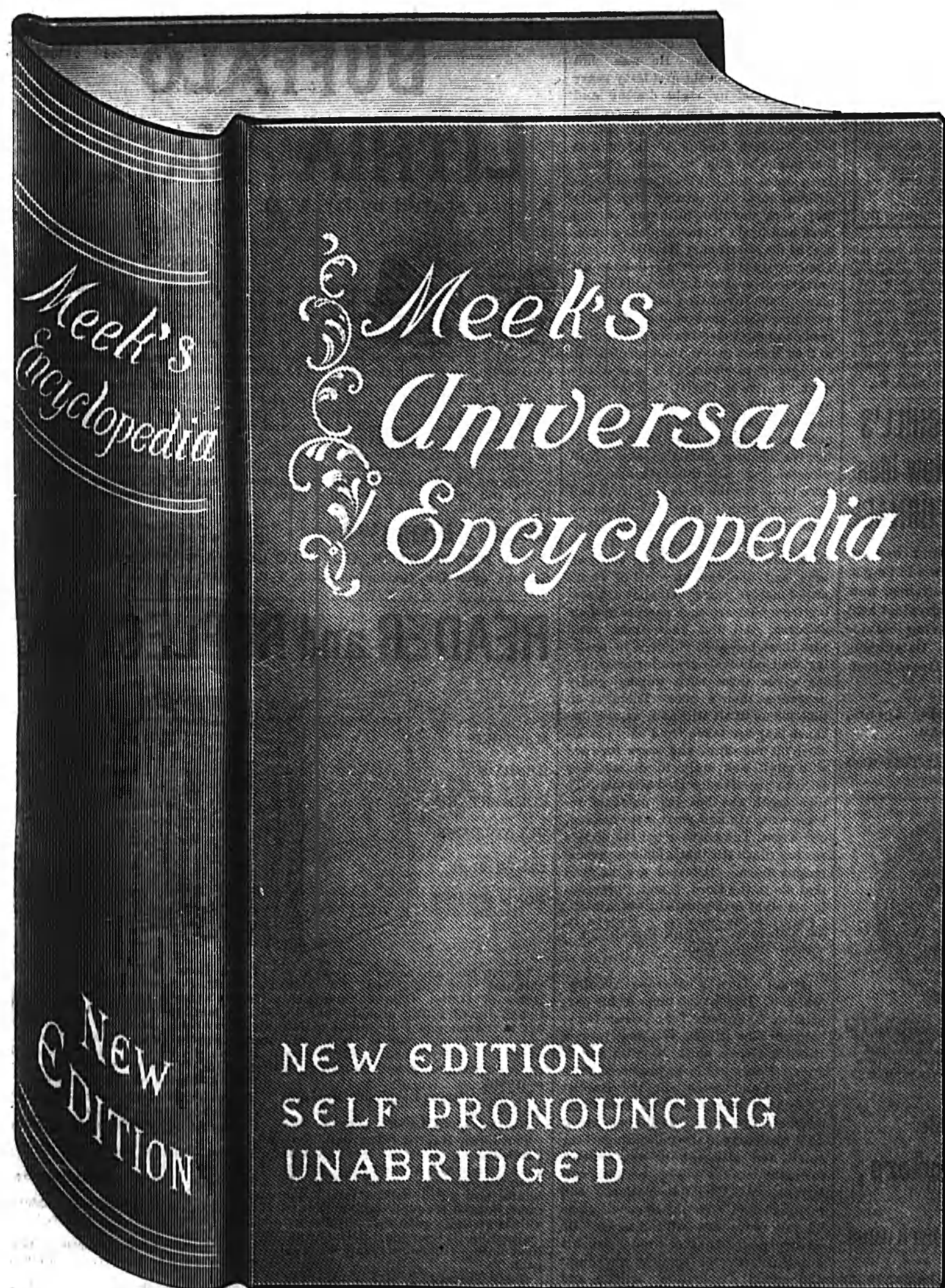
Itching, early, bleeding, ulcers, chapped hands,  
and painful finger ends, pimples, blackheads,  
oily, scaly skin, dry, thin, and falling hair, itch-  
ing, scaly scalp, all yield quickly to warm baths  
with CUTICURA SOAP, and gentle anointings  
with CUTICURA Ointment, the great skin cure.

**Cuticura**  
Itching HUMORS  
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SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., APRIL 21, 1898.

New Series, Vol. IX, No. 36

## The Blue Cross.

The blue cross appears on the paper of some of our subscribers this week, indicating that their subscription has expired. If it appears on yours we are sorry. If it has appeared before we are still sorrier, but the fault is not ours. We hope you will not allow it to appear again.

## Consecration.

Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my hands and let them move  
At the impulse of Thy love.

Take my feet and let them be  
Swift and beautiful for Thee;  
Take my voice and let me sing  
Always—only—for my King.

Take my lips and let them be  
Filled with messages from Thee;  
Take my silver and my gold,  
Not a mite would I withhold.

Take my moments and my days,  
Let them flow in endless praise;  
Take my intellect and use  
Every power as Thou shalt choose.

Take my will and make it Thine;  
It shall be no longer mine;  
Take my heart, it is Thine own,  
It shall be Thy royal throne.

Take my love, my God I pour  
At Thy feet its treasure store;  
Take myself, and I will be  
Ever, only, all for Thee.

—Havergal.

## The Baptist Outlook in Cuba.

BY REV. H. P. M. CORMICK.

The Baptist Argus has recently said: "It is a well-known fact that Cuban autonomy means a Baptist Cuba," and the BAPTIST AND REFLECTOR declares: "The freedom of Cuba is almost sure to result. And that, as we said last week, will mean Cuba for Christ and the Baptists."

Baptist eyes should turn anxiously Cuba-ward and every Baptist heart should determine solemnly and in the fear of God that the kingdom of Christ shall be established under the Baptist flag in that ill-starred land. One loves to mark and encourage among our leaders this wholesome enthusiasm. We do well to look upon the future with faith and hope, for a door is about to be opened unto us, and we follow a Captain who is ready ever to lead on his people to liberty.

Will our brethren permit a cautionary word whose object is not to dampen enthusiasm, but rather to prepare us to worthily meet the great responsibilities about to be thrust, by God's grace, upon us? There is real danger that we expect too much from the effects of Cuban independence on the spiritual life of that people; that these optimistic prophecies, this radiant expectancy, beguile us into complacent inactivity. "Cuba libre" seems soon to become an accomplished fact—"Baptist Cuba?" "That is another story," as Rudyard Kipling says. "Cuba for Christ and the Baptists" is a noble and inspiring watchword, a stirring war-cry, and should rouse the denominational heart to sacrifice and heroic effort. But to state either as prophecy or as an accepted "fact that Cuban autonomy means a Baptist Cuba," is another matter. It is apt to awaken hopes which time must prove illusory; to encourage a lamentable over-confidence, and finally to cause a reaction of feeling respecting our duty to the evangelization of the neighbor island. Let us remember how disastrous for our cause was the "whip-the-Yanks-in forty-days" prophecy at the beginning of our late civil war. There is no known reason why we should expect the Cubans to be "like fig trees with the first ripe figs: if they be shaken they fall into the mouth of the eater."

It is not easy to see how Cuba's liberation from the galling Iberian suzerainty can affect notably her spiritual condition; how it could influence her favorably to receive the missionary and his message; how

it would incline the masses to the gospel, or the individual Cuban to Christ. Indeed the very opposite is to be feared. For years great numbers among them have looked gratefully to the North. Let it not be said that their gratitude was purely, as Beaconsfield defined political gratitude, "a keen appreciation of favors to come." They felt that we were friendly; that we honestly sympathized with them in their great cause. In consequence they have felt kindly to us and to our institutions. Moreover, they associated Spanish dominance and Romish despotism as inseparable menaces and plagues. Spain's direction of Cuban ecclesiastical affairs has been as despotic as her control of Cuban politics. Now what may reasonably be expected in the event of Spanish evacuation? Unfortunately the popish clergy will not go with the soldiers aboard the transports. After certain inevitable ecclesiastical upheavals the Roman Catholic Church will accommodate itself to the new situation, and, as in Italy, France and all the Latin American Republics, will gradually come to be regarded as the real, though unofficial, representatives of religion. We may reasonably expect the masses in Cuba to feel more kindly to the religious faith of their fathers when the iron hand of Spain has been removed than when, as for so long has been the case, they bated priest and soldier alike as common instruments of Spanish tyranny.

After independence, what? One sadly recalls Madame de Pompadour's "After Me, the Deluge!" Cuba's best friends are apprehensive that she must pass through a season (let us pray that it be short) of civil strife and domestic turmoil. The clash of conflicting interests will be intensified by her race problems. Can these years of internecine strife through which she may have to struggle before attaining political stability, prove years favorable for gospel effort? Can we hope they will be marked by any wholesale turning of Cuba to "Christ and the Baptists?" It is to be feared, rather, that their inexperience in the exercise of political rights of any kind will keep their heads and hearts filled with less ennobling aspirations.

Should our highest hopes be realized by the raising up in Cuba of statesmen wise and strong enough to secure a stable government and prevent the island's relapse into turbulent partisan strife, it will be still difficult to participate fully in the rosy anticipations of the Argus and BAPTIST AND REFLECTOR. Just what influences would turn the religious tide toward evangelical Christianity and the Baptists? Political revolution does not insure religious reformation. Benefits, many and great, will accrue to Cuba on relief from the Spanish yoke, but we fear that we are building "castles in Spain" in presuming that this will awaken any widespread readiness to accept the gospel of Christ. It is more than probable that vexing political and commercial questions will arise to change friendliness to suspicion and jealousy. Indeed, as yet the Pearl of the Antilles has had little enough cause for gratitude to the Colossus of the North. She has fought her brave battle alone, and only at this late hour have we decided to grant her the poor favor of a tardy recognition. Her debt of gratitude is insignificant, and, as for the future, we will be fortunate should she not harshly misinterpret our friendly offices. Priest and politician will studiously sow the seed of jealousy in the Cuban breast. They will be apt to distrust the advances of philanthropy. We are too close to them and are too strong, so we may well expect "Cuba for the Cubans" to take on a new significance, and one unfavorable to the reception of what they consider "the American faith." Misapprehending our spirit and purposes, they will feel it a patriotic duty to oppose the propagation of our faith, whose acceptance, many of them will be led to believe, would imperil their independence.

Let us consider two other contingencies, both of

which, in the writer's opinion, should be vigorously deprecated by all patriotic Americans: an American protectorate and annexation. Should she be forced into either position it is clear that a deep-seated animosity towards all American institutions would result. In the extreme and improbable event that she should voluntarily seek such political connection with our Federation there would still seem no greater hopefulness for the conversion of the masses in Cuba to Christ than for that of the masses in French-Louisiana. Why expect the papists in Havana to seek Christ with greater eagerness than those in Louisville or Nashville?

This word of warning, this dulling of the edge of hope, does not imply lack of faith. It may be at present a thankless task; but let us expect no "walk-over" in Cuba. The Southern Baptists can go up and possess this land. But let us not go deceived into expecting "a campaign from water." Let us count the cost, lest later we find our disappointment and become the prey of bitter disillusion. If we trust the staff of political change our hopes will prove as fleeting "as the morning cloud, and as the dew that passeth early away." Cuba's conversion to Christ will depend upon the labors, sacrifice and efforts of Christ's soldiers. A "Baptist Cuba" will be the trophy only of heroic, sustained Baptist determination and effort. Independence is so anaglyphic a wand to transform Cuba from Catholic to Christian. The gospel, patiently, enthusiastically preached, and not autonomy, will prove the pulsating exallbar which must smite Romish idolatry to its death.

Let our enthusiasm be turned into practical endeavor. If we would not lose the harvest in Cuba we must put in the sickle: and the treasury of our Home Board should already be piling up its "reserve fund" for advance work in Cuba. What a pity men allow fine sympathy to expend itself in talk! Now is the time for our pastors and churches to prepare to meet the solemn responsibility that Cuba's freedom lays upon us; to coin into action and effect all this enthusiasm for Cuba—this little crippled sister that means at our feet.

There is everything in the situation to appeal to our manhood, our humanity, our loyalty to our Chief. Spain has made the island "a desolate wilderness." Left to pope and priest, it will in later years be said of Cuba that "that which the loonet bath left bath the cankerworm eaten." Southern Baptists are abundantly able, in resources, in money and men, to make it "a crown of beauty in the hand of the Lord and a royal diadem in the hand of our God."

God forbid that this holy war for the spiritual liberation of Cuba should be, at last, only a campaign on paper! If we really mean to make a Baptist Cuba of it we should be getting money together and men prepared today, for tomorrow they must be sent to the front, and there sustained until the Cubans may be able to carry forward independently their mighty effort. The fact is, we Baptists need to make a mighty, forward movement for Christ all along the line. Our efforts are not worthy of the glorious body of truth for which we stand.

Isaiah said: "The Isles shall wait for thy law." Cuba has waited long. Our people have declared that her people shall be free, and we Baptists have promised them the liberty which only a living Christ can give. "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools—pay what thou owest." "A wise man's heart is at his right hand, but a fool's heart at his left." Unless we improve this present opportunity our high hopes and prophecies will become our confusion. Let the generous impulses of our hearts but be seconded by the honest effort of our hands, and "the glory of the Lord shall be revealed," and we will spangle the island with true churches of our Lord. Morelia, Mexico.