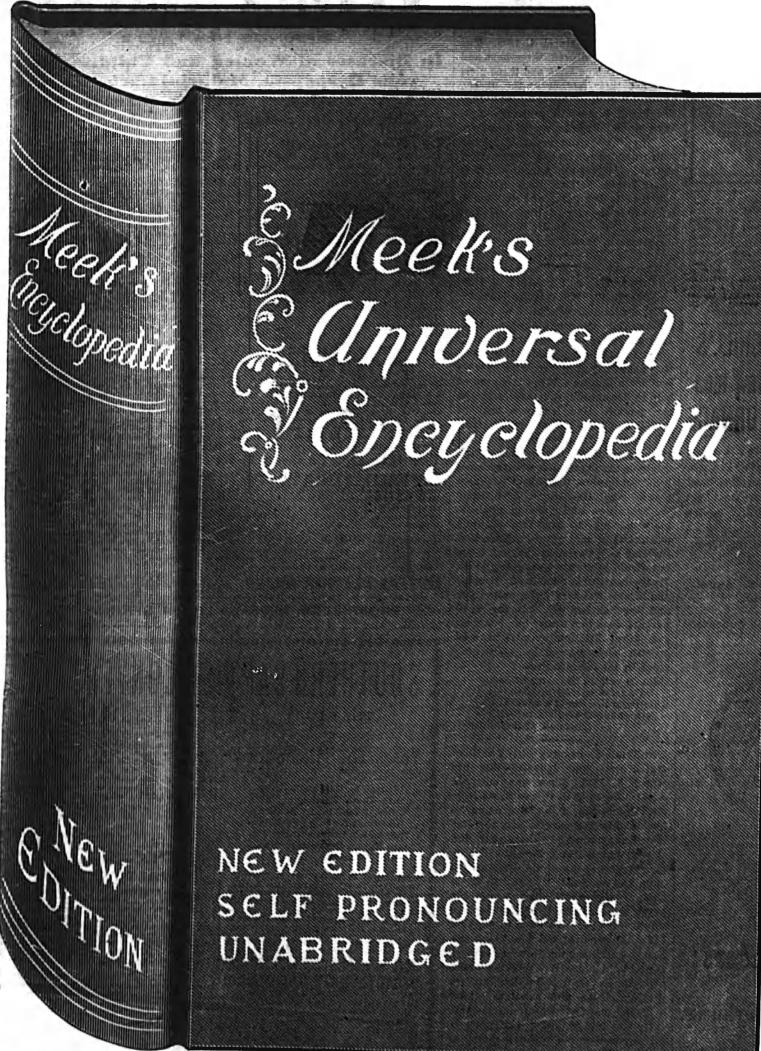
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NASHVILLE, TENN., APRIL 21, 1898.

New Series, Vol. IX., No. 35

Right.

BY JESSIE LEE M'HANN

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

She put her white arms shout lovers and husbands and brothers, and lo! at her touch the bravest became cowards. (Love is so sweet!)

But an Angel dear to the hearts of men and more beautiful even then Love, welked earthly ways.

At her approach Love's restraining arms no longer encir-

Men were strong sgain and Love bade them go, sending them forth gladly to battle for the weak and the op-

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

Doctor Vedder's Harp Without Any String at

BY HSV. F H, KERPOOT, D.D.

In the Baptist and REFLECTOR of March 10th, under the caption: "Dr. Kerfoot's Harp of a Thoueand Strings," Dr. Vadder replies to my former article. Other eogagementa 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'e article that demand notice.

1. I regret that my brother ecems to show just a little eign 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 Bantlete, and those not Bantlete, 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 sois doctrins of believers' baptiem; and I simply desired to call attention to this fact, and to try to emphasise it.

2 I must also in a good-natured way mildly protect against the use that Bro. Vedder makes in one place of quotation marks. He sage my chief specification against him is that he says: "nothing is distinctive of Baptists except that which distinguishes afraid that I am bound to add now the charge of a Baptists as very queer, no doubt. 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 example, he asks me to "specify a single evangelical different conceptions of the proper use of words into denomination that does not make this profession a logomachy between Dr. Vedder and myself. My good brother empties a large section of an unabridged dictionary into his reply. But he illustrates in that the very defect of the articles that I criticised. No mea are so inaccurate in the use of language as those who talk only by the dictionary. "Use is the ing distinctive of Baptists in the way that they hold law of language" far more than the distlonary. Not that the dictionary may not be appealed to for possible sees 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 tariness in religion." Burely this is an amasing reshould be, In what sense will the secret that I use be quest from a learned theological professor. Will be greenest with your positions. But in it all, through understood! It is said a certain scholar once drove | kindly try to think for a moment where the principle ap to an Inn and addressed the hostler in the follow- of absolute voluntariness comes in in buby baptism, ing strictly "dictionary-leaguage:" "My adoles- and in any of the acts of religion which are rendered

hicle; deno e him an adequate supply of nutricious allment; furnish him with an ample opportunity of imbibing a sufficien quantity of the aquacious fluid; and when the aurora of morn shall have illuminated the oriental borison, I will award thee with a pecuniary compensation." The boy went into the bouse 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 le the only proper use of it. For, quoting from his own dictionary, be 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 nee of the word "distinctive" among those whom we are addressing. And not all my brother'e knowledge of dictionaries, backed by his "knowledge of the long corresponding usage of the best writere 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 bis assertion that immersion is neither fundamental nor characteristic with Baptists. Such statements at their best are only half-truths.

But what surprises me most in Bro. Vedder's reply to me is the slips that he makes in his last article upon certain points of doctrine. I said in my article that it was distinctive, or characteristic, of Baptiste great denomination of Baptiste into innocuous decthat 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 bantism; 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, t at the holding of them " I suppose that most persons who read that these doctrines as a group can be regarded as dieexpression understood by the quotation marks that tinctive of Baptists, and proceeds to take them up in have intended to make such an impression, as there are a peculiar people by reason of a group of doctrines days of the year yet to come. le no such expression in my article. But i am upon which we lay special emphasis will strike many

But he is no less unfortunate, it seems to me, in equally with Baptists" of accepting "the Infallible gate collection would be \$11,207.81. and all-sufficient authority of the Word of God." Does my brother, however, really believe that these other denominations hold to this idea, and emphasiae it, and build upon it as Baptists do? Is there nothand contend for this doctrine? Most Baptiste so believe, at any rate. Again, he asks me to "name any Protestant denomination in America that bolds to the contrary" of "the principle of absoints voluncent friend, extricate that quadruped from this ve- by pressy is other Christian denominations? I mea-Control of the state of the sta

tion only one other point. He says as to "the doc" trine 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 ns very widely. Even the Precbyterians believe in the "sign and ceal" 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 recognise that we do differ at least "slightly." This concession is a "slight" one. But still it seems to admit that at least so mething 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 nee of the word 'distinctive' is to signify that alone is 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 dram on the shell or frame of the instrument. For we do not even hold "believers' baptism" altogether and exclusively to ourselvee. Dr. Vedder thinks that we do, and he says the doctrine of believers' baptism is for Baptiste the sold ground of their existence as a separate body. But our "Hardshell" 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; slace they stand for this idea as carpestly as we do, and, moreover, had the ground pre-empted when we came into existence as a separate organisation. 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

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 09 and for Foreign Missions \$4 904,92 According to the minetee of the Southern Baptist Convension for the year ending April 30, 1897, the contributions were: For Home Missions \$4,530 51 and for Foreign Missions \$4 984 60. those words had been copied by Dr. Vedder out of detail and deny that they are in any sease distinctive. This shows a gain for Home Missions of \$248.58 and my pravious article. Of course my brother could not of Baptists. His position in thus denying that we a loss on Foreign Missions of 81,153 14, with eleven

Last year our collections in the last eleven days of April were: Home Missions, 8513 94; Foreign Missions, \$909 50. If we should do the same this year reference to some of these doctrines in detail. For the gain on Home Missions would be 8888 63, and the loss on Fureign Missions would be 8243.48, and the not gain on the two would be 8019 04, and the aggre-

> The aggregate collection to this date is 80,084 01. W. M. WOODGOOK, Treasurer.

-A distinguished minister in another State writee us the following kind words, which are greatly appreciated: "I have often felt like writing to you and commending your dignified, conservative conrec. amid so much of recklessness on both sides-I say this without any intimation of agreement or dieait all, up one end and down the other, you have been the same dignified, calm, courteons, Coristian gentleman that your mother and father and God made you. God bless you."

definition with their bredlever, or we proof for four

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 source there are precious memories connected with "the dark and bloody ground." There are some things in eur 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 Beck, a Carliele, 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 nations and glory to his name. In that nobler warfare Kentucky has returned from the hardfought 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 selfdenial, 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 Hopkineville Rev Charles Harris Nash is preaching strong gospel sermons to growing congregations that gather in one of the handsomest houses in Southern Kentucky. Nest 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 Bennette, is entrenching himself in the hearts of his church by his sterling integrity, his Biblical preaching and his efficient pastoral work.

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

W. H. 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 "the old, old story of Jesus and his love." Under bis 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 pastoriess since Bro. P. I. Liveey left them to take the church in Graenwood, Miss.

There are great possibilities in Bethel Association. May the Lord lead us by bis Spirit in their devalonment. We have in Bethel Association three Baptist schools-Bothel College at Russellville, Bothel Female College at Bopkinsville, and Walton College at Guthrie. So you see, Brother Editor, we have fee educational facilities.

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

them and build up our Master's kingdom. May our Heavenly Father lead us into a deeper consceration, a holler life, greater achievements and more glorious victories for the salvation of the lost and the honor of his matchless name. J. H BURNETT.

From the Buckeye State.

Auburn, Ky.

Dear Bro. Folk:-Your patience is a matter of congratulation. Long ago I promised you a letter from the Buckeye State, but alse for my good resolutionswell, 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 "newsy" 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 wlads. Oh, no, gentle reader. 1 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 Mav.

The fact is there is nothing in Southern Ohlo to remind you of your presence in the middle west and north, save the maddening rush of commercial and eocial life. Ohio, of course, is the "bub" of the universe, everybody says so-who lives in Onlo. 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 he frigld North. 'Keep you' head cool and your feet warm So does Oplo, her bead bathed by the placid waters of Lake Erlo and her feet washed and warmed by the restless, hurrying waters of the Ohio, the Hudson of the

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

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 Lehanon has been aided recently by itev. 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, Laxington, Ky. We congratulate both church and pastor. Stop, brethren, don't write that letter! Blake's successor has about been selected. Paster 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. Theold 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

editors, their papers, our Boards, and by our pray- just spent \$4,000 in order to get more room, and yet ers, our money, our talents and our lives stand by 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 REPLECTOR Dou't try to make it a Baptist and a half, but always relient the truth in love.

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

Hamilton, Ohlo.

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 Tne college at Jackson in the West, and Carson and Newman and Sweetwater Seminary in the East, have been seeking larger buildings, additional endowment and batter 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 considera-

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 coefidence in the wisdom and efficiency of our plans of organised work, as conducted by our Boards, and ascribe the diminished contribution that has marked the past few years to defective management, extravagance and waster

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 criticising 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 eburches. Strong efforts should be made to bring every Assoelation 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 Excentive Boards of each district Association. These district Roards 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 to 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 bold 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, mora money raised, more missionaries sent into the field. Let rally around their "rebel leader" to a unit. We have pvery lover of the cause bestir 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., PASTOE FIRST BAPTIST CHURCH, NASHVILLE.

"What think ye of Christ?" Matthew xxli. 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 deetiny 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 numan 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 Godman; 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 hignest allegiance, and upon him I should bestow supreme love and rever-

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 questice, "Who is Christ?" is more vital to you than any other question, and that upon your answer to it will depend your char octer, your bappiness 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 imposter 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 unpalitable 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 Emperial Rome.

If Jesus had been a deceiver he would have taken advantage of popular conception and feeling. He would have spoken and acted in harmony with the beliefs, aspirations and hopes of the Jawish 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 presessions, he was among the poorest of the poor. The foxes had holes, the birds of the air had nests, but he had net where to lay hie head. To the multitude which gatharad about him on the mountain side, he outlined a spiritual kingdom-a kingdom of truth, purity, love and pasce, in which men should have the riches of poverty, the royalty of meekn as and the blassedness of sorrow and persecution. He gave tham a naw law and offered them a new religion as a substitute for their Pharisaic formalism That law required them to give aims without osteniation, to

pray in secret, and to fast without appearing to fast. If he had been a deceiver, would be have thus antagonized the spirit and practice of the people from whom he desired patronage and promotion? Would he have turned upon the Pharisees, the most numer-

BAPTIST AND REFLECTOR, APRIL 21, 1898.

Ous 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 case and promptness with which he conformed his teaching and conduct to an endless variet of circumstances. His uncommon common sense and angels? guided him with marvelous accuracy, and his matchless forethought laid the foundations of a kingdom that can never be overthrown.

craziness which presents a problem that infidel philosophy can never explain.

3. If he was neither an impostor nor a hair-brained human being? How can we support the conception of him beld by Renau?

in language clear, beautiful and eloquent, Renan concedes the intellectual greatness and moral pre- your Savior, and submit to him as your Master. eminence of Jesus. With an emphasis that is truly grand, be 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 must commit yourself to his keeping; you must make

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 bas given to each of us the capacity to distinguish between the human and the divine. I have seen the rainbow on canvass, and I have seen it on the clouds. They resemble each other, but I instinctively know that one is of man and the other liquid grave and be buried with him in baptism. 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 nen of stone are the workmanship of man, and that the men of tlesh 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 bis life and a mere human life. When I read his sayings I recognise as distinctly the difference between them and more human sayings as I perceive the difference which exists between the rainbow that man puts upon canvass 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 lietened to him with the purpose of antagonising his doctrine were conterained to exclaim, "Never man spake like tais 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 himsolf with Egyptian learning. In all that he said there is not a slogic allusion to the philosophy, to the literature or to the history of nations either West or East of him.

Be imbibed nothing from the Scribes and l'harlsees 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 elrcumetances which surrounded Christ, and in the intellectual training which he received in that obscure and unlettered villaga, there is puthing which sug-

geets 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 horison what seems to be the summit of a solitary mountain; but as you approach it, other pease come into view, and by and by you find that the elevation which you first saw is unly 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 eras in a nation's life which produce 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 elde are triflingsin comparison 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

If these claims were not true, he was either an impostor or an ineane man. If he was neither a deceiver nor a crasy fanatic, what he said of himself is If he was a crazy man, there was a method in his 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 enthusiast, how can we believe that he was only a 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

A mere intellectual assent to the doctrine that he is divine will avail nothing. Devile believe that, and tremble as they believe. You must trust him; you him the refuge of your soul; you must bow your neck Such a position is utterly untenable. It requires 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

"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. LIPSCOHB'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 b any such thing."-F. D. SRYGLEY in Gospel Advocate, Nov. 18

Mrs. Luton says "our church." Bro. Lipscomb answers her question about "our church" and calls it "the (hrutium 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-all 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 Esster entertalnmente in the town. Wa 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 lovars of missions will be proud and thankful for this invest-

While the question of Boards is being so warmly discussed, may I not say from my esperience that without the present plan wa 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 Hoards has not been in keeping with that of some of our good brethren who are criticising and condemning all organised work. I have labored as a missionary under both Brethren J. H. Anderson and A. J. Holt, the present Scoretary, 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 feelinge and judgment. I have not been "domineered," "uppressed," "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 confide ce in your judgment and zeal for the cause."

1 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 Secretarice should be indulged. If other missionaries want to cut 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.

Pulacki, Tenn., April 11tb.

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

A Word With Bro. Eastes.

1. To sabmit all these questions to competent parties for investigation and settlement; (a) the issue of veracity between Dr. Christian and Dr. Whiteitt 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 investitagion is bad, and then for us all to peacefully accept the findings of the investigators.

I cordially agree with Bro. Eastes 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, vis.: (1) A council of brethren apart from the Trustees is inexpedient and objectional, because the Trustees are the authorized and responsible agents for the conduct of the Seminary. 2. The question as to whether or not Dr. Whiteitt 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. Whitsitt'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. Whitsitt'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 obarges 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 had because of a lack of time and might be hindered by debate by and before so large a body. (2) Discussion in open Convention might bring the very barm we seek to avoid by provoking lajudicious and aurimonious debate and by giving the enemies of our work the opportunity of divisive attack all along the line. For those reasons I believe you will agree with me that it is batter for these questions to go to the Trustees for

Now, Hro. Eastes, 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 thair 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 loss of any brother because of the way he voted, or attack the work or the workers anywhere. Dr. Whiteitt's friends Intend to stand by the Convention, let the lesue 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 efforte to remand the whole case to the Trustees for settlement. What any 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. Etetes lays down against Dr. Whiteitt 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.

Nachville, Tenn.

A Bunch of Lilacs From Tennessee.

My dear Methodist hostess gave me a large bouquet of very beautiful lilace 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 lilace 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 Ills 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 bouyant girl rushed up to me and exclaimed in such unfeigned genulneness: "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 lilace for him to admire, I broke a dainty spray off and requested him to take it to his little inex, and tell her that it came all the way from Tennessee. His face instantly lit up with a smile as he said with pride: "Y u know of her great love of flowers then, don't you?"

Next day a mother who for six weeks bad 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 bloesomed 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 unded, I removed the lilace 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 went my children to see the kind of flowers that bloom where I was a cbi'd " 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 band how far it is going to reach. Neither can we ever dimly estimate the farreaching 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.

Last Call.

Our missionary month is nearing its close. "What thou doest, do quickly." Many noble churches and nastors 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 Bautlet 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 week 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

State Mission, Suuday-school and Colportage and Orphans' Home contributions bave not flown in so generously. In these departments we are very far short. Unless contributions begin to increase immediately we will, for the liret time in four years, have

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

i For some years, indeed ever since the Sunday. School Board began work, we have had requests every suring 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 Sundayschool 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 agother dollar and so make every gift do double service in sending Bibles and Testamen's to destitute places. We will gladly send the programs without cost to any who may wish

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 91. Many will wonder how such a book can be made for so small a sum. It is strikingly illustrated, with a superb picture o' 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 reas enthusiasm. The Sunday-school Board counts it a great privilege and honor to give his book to the public. It cannot be otherwise that a mighty power in the way of mission education and for the furtherance of the Gospel of Christ.

2 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 Missione; got \$1.20. The Lord continues to bless us. Two good Haptist familles have recently moved into our valley, and we are expecting them to come in with as coos. We are still weak in numbers and in wealth, but by God's help we are here to stay.

J. L. Danon, Missionary State Board, New Market, Tenn., April 18, 1898.

NEWS NOTES.

Pastora' Conference.

Nachville.

Memphis

First Church-Pastor Hawthorne preached at both hours to good audiences. Received one by letter. Central-Pastor Lofton preached to two good audionecs. 340 in S. S. One received by letter. Very fine young people's meeting.

Centennial-Pastor Feaxell 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 which would not make anyone better. May the Lord

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 Howes preached at both hours to good audlences. Two received by letter. Pastor preached in the afternoon at the Masonic Orphane' Home.

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

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

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

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. Scarboro's statement that the "Gospel Mission" movement "had grown 400 per cent. In five rears," 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 A. J. HOLT. huebande.

-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 Bardstown institute is the property of the church. Christian greetings to all my many Tennessee friends. I. P. TROTTER.

Bardetowa, 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 cient means and repted a house for the pastor 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 unasually fine address and made a deep impression. Four united with the shurch at this service. His subject at night was the "Descitfulness of the Devil." We are much pleased with Hro. Murray and regard his coming to us as exceptionally providential. W. D. TURNLEY. New Provideop, Teon.

This church recently had the pleasure of entertaining a missionary mans-meeting of Liberty Association, which resulted is some good speeches and sermons by visiting brothren, and a creditable collection for State Missions. The work here is developing accouragingly. One conversion at our last Wednesday sight prayer-mosting, a bright young man of one of our best families ... Several light exhibition by the Primary Department. On the aft-

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 RE-FLECTOR 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 H. B. CLAPP. guide you from day to day. 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 fall to give because pastors fall 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, Tean.

-Good day at Smithviile. Fine audiences at both services. At 2 p. m Saturday before the first Sunday in May at Prosperlty 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 Baptiste, 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 to be given for Foreign Missions. The answers conoffering meeting last week. "Africa" was the subject. There was a map exercise by several ladles, then a biographical exercise. A beautiful tableau day? 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 \$83 95. Our Sunday-school gives the collections for the last month of each quarter to missions. The collections for March amounted to \$35. For the four months last year it amounted to E. A. Taylor. \$140.

Memphie, Tenn.

The lengthy reply of J. H. Burnam in the missionary controvery was published in the Favetteville fill all the front pews; they have fine musical talent. paper. I do not think it proper to republish my re-And now the brethren, in addition, have raised suffi- ply 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 lesus appears in these columns, seems to me to be unnecessary.

Bro. Burnam's Reply.

Capt. Burnam must be diseatisfied with the arguments of his partner, J. A. Scarboro, 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 bis 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 anonal sermon on Sunday, May 1st, at 10:80 a. m.

Co Monday, May 2nd, la the foresoon, occurs the

ernoun 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, 0 o'clock, orations and essays by Senior Class. At 10:30 Wm. Heary Strickland, D D., of Morristown will deliver the annual Literary Address. At 2 p. m. the Alumni Association holds ite annual reunion. Prof. T. C. Drinnen is the orator for the occasion and Miss Nannie Joheson, es-

Prof. W. Powell Hale, elocutionist, will give an entertainment on Tuesday evening, May 3rd, at 7:30

Latonia, 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 unlone have been organised duing the past year, and there are now forty-two la the State. Toe Christian Culture Courses have been regularly pursued in not less than ten churches. The Convention was a speans 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 Montagne of Furman University, the chaste and elegant Dr. Gardner of Greenville, and the Indemitable Moceley of Florence, were all gems. We all feel that there is a bright year before us in B. Y. P. U. work la this A. T. J.

Important Notice.

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

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

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 layouen 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 fulthfully, and leave results in God's hand.

R. J. WILLINGHAM, Cor. Sec.

Six Months' Collections.

The collections for the six months ending March Observer and my reply to him was published in that 31, 1898, being the first half of the State Convention year, are:

| No.

Compared with the same period in last State Coaventiou year, this shows gains as follows: Mialeterial Relief, \$38 07; Sunday-schools and Colportage. \$118.02; Home Missions, \$794 58; State Missions, 828 17; and decreases as follows: Ministerial Education, \$108 05; Ocphanage, \$1,718 16; Foreign Miasione, 8117.10. Net decrease, 81,032.41.

The decrease in Ministerial Education is dua partly

or probably wholly to the Treasurer act having ra-" ceived the quarterly report from the Seminary in time for this paper. The dacreasa in Orphanaga in due to two causes: (1.) One year ago we were mateing a strong effort to pay the orphanage dabt, and there were some large gifts for that parpoes. (8) I have not received Treasurer Whealar's report for the quarter jact closed; have so idea what it minousts W. M. WOODOOOK, Transarar.

Missions.

MINGION DIRECTORY.

stare Missions.-Rev. A. J. Hotz, D.D. Missionary Speedery. All commen designed fee him should be aftraced to him at Nashville, Tean. W. M. WOOD-0005. Treasurer, Nashville, Tess.

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The Missionary Controversy.

No. 1X - (Ooncluded)

BY A. J. HOLT, D.D.

Before closing this series I had expected to have something to say concerning the beginnings of the "Gospel Mission" movement, and so have prepared to bring out quite an array of facts concerning this movement which was inaugurated by Dr. T. P. Crawford; but unless the demands become urgent, I think it is best to let these things remain unpublished. They would necessarily have to involve many personalities, and it is desirable, as far as possible, that personalities shall be eliminated. However, should it become necessary in vindication of our Boards, the facts are in hand and will be published, showing that no harsh measures were resorted to and no injustice done Dr. T. P. Crawford by the Foreign Mission Board or Dr. J. S. Murrow by the Home Mission Board, as was charged in Bro Scarboro's book. These men are both well stricken in years and have been of eminent service in the Mastar's cause, and there is not the elightest disposition anywhere manifeated to deal with them harehly. But they should not be made to pose as martyrs to the so-oalled persecutions of the Boards, else in se f-defence their dismissal from our forces will have to be reviewed.

Now let us sum up some

ADVANTACES AND DISADVANTACES. If this so-called "Gospel Mission plan is best for some of our missionaries it is best for all our missionaries. If it be best for some of our churches onr churches and Associations. If it is more Scriptural, more practical, more aimple and sensible, then by all means let us all adopt it. But to my

mind the following difficulties oppose

themsalves to this plan: I. It is new Dr. T. P. Crawford forecok the beaten path and the Board that had enstained him for half a lifetime and started out on a new, natried road, advocating new ideas, propos-Ing new plane that had never been tried before in all the history of extandad or world-wide missions. Baptiste are a "pactillar people." They mrs afraid of new things sad new thaology.

WOMAN'S MISSIONARY UNION.

Contributions of women and children of Tennessee as reported to the Central Committee for the quarter ending March 31, 1898.

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elated reports last quarter	6	70	3	70	1	71		00	1						
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Included in the above amounts are alx boxes to frontier missionaries valued at \$292, and two brixes to the Orphanage, valued at \$37 35. Comparison with reports of the State Convention Treasurer shows that \$263.78 was contributed in the Christmas offering for China, an increase over previous years | could not preach for him the next both in the sum total and in the number of contributors. Full returns from the Week of Self Denial for Home Missions have not yet been received, the room that afternoon for a private conamount to date being but \$82 92. M. M. CLAINORNE,

Corresponding Secretary W. M. U. of Tennessee.

2 in swinging from centralization have already seen, but in the infancy these brethren appear to be tending to of the work they were not all so heart. segregation, where no church will co- ily enlisted as they should have been, operate with any other church, and to and as the apostle constantly urged my mind that will be a sad day for upon them to become. These same

rant for such separate work as they intimate that the servant of the Lord advocate. We have not found a sin- should not always and everywhere gle instance in the Scriptures where a trust in God. But he must trust and missionary was appointed, sent odt work too. "Trust in the Lord and do

unpractical.

(1) No one is responsible to the "trust." missionary; the missionary has no (2) The missionary is responsible

the Baptists, should it ever dawn. "presumptuous sine" are woofully 3 There appears no Scripture war- prevalent now. Far be it from me to and sustained by any one courch. good, so shalt thou dwell in the land, 4 The plan appears to be wholly and verily thou shalt be fed." To "do" is as much required as to

certainty as to his support. Except it to no one. Right here seems to me to be in the case of the one missionary be one of the gravest difficulties in the that is supported by the one church, way of this whole system. The misother calamity may befall it, and then hay be unorthodox; he may do some the missionary would be left helpless thing or he may do nothing. Accordin a foreign land. Our Gospel Mis ling to this plan any man may go out sion brethren may reply that the Lord to a heathen land; may claim to be all and Associations it is best for all of | will see that such noble servants who right; may write letters to the churchtrust in him shall not suffer need; to es through the papers; may receive a which I reply that it is presumption support, and may really be wholly unupon our part to trust the Lord to do worth; may palm himself off on the for us that which we are able to do for credull;y of the good brethren at ourselves. For the lack of perfected home, and all the while may be doing arrangements for support, Paul had the cause innalculable injury, and his to labor with his hands as a tent- constituency, the Baptist churches and maker to keep from absolute want. people at home, are helplessly dupad. The Lord did not step in and see to it This is not an imaginary evil. Numthat this noble missionary did not bere of cases have fallen under my ansfer need. If be had had secure ar- own observation, one of which alone rangements for his support ha could I will mention: D. C. Joseph was an have spans his tent making time in independent missionary in Jerusalem. preaching the glorious gospal, which He was an English Baptist. Ha pubha invariably preached with marked lished in Jerusalam a little mostbly success. The churches were even then paper in English and seat it to Eagoo-operating in his enpport, as we land. This advertised his work and

tiets and, of course, was all right. Bro. Joseph was himsalf a converted Jaw, and had been trained in Spurgeon's College and had married an English Baptlet woman. i preschad for him on several occasions in his mission rooms in Jerusalam, and he interpreted my sermon from English into Hebrew for his congregation. which was composed entirely of Jews. After preaching for him one Sunday, he announced that I would preach the succeeding Sunday, at which time the Lord's Supper would be administered. This was a great occasion to the writer. To celebrate the Lord's Supper in the city where it was first instituted was a rare privilege. All this while I had noticed that Bro. T. J. Alley, whom I had baptized in the River Jordan, seemed healtant and not wholly cordial with Bro. Joseph. I attributed this to his changed relations, as he was only a sbort while before a Methodist. But when the time came the Lord's Supper (?) was spread and I, at the request of Bro. Joseph, presided. But imagine my actonishment and mortification at the close of the services and after we had left the chapel, when Bro. Alley approached me and said: "I thought you told me that baptism was a neceseary pre-requisite to the Lord's Sup-"it is," said I, wondering why he had asked the question. "Well, those people have never been bapt'zed," said he. "What!" I exclaimed. "That is not possible." "But it is true," said he, "and some of them have never professed conversion." I had already agreed to preach on the following Sabbath, but I turned back at once and told Bro. Joseph, who was still standing in the door, that I Sunday, and asked him to come to my versation. He came, and I there ascertained from his own lips that the statements of Bro. Alley were correct, and that Bro. Joseph was cent out by no one, authorized by no one, reported to no one, was responsible to no one. He stood me down that he was called of the Holy Spirit, who, as Bro. Scarboro says, is our only lawgiver and guide. He need precisely the same arguments in sustaining his course that Bro. Scarboro and his "Gospel Mission" people use. He did not believe in a Board dictating to him. He did not believe in bosess. The Holy Spirit was directing him. He received his support from the churches and people directly. I argued that his mission was not a church at all, and therefore had no right to administer the ordinances. He argued that that was his business, and he thought it was all right. I then withthere is no sure dependence for him; sionary may be all right or he may be stood him to the face, telling him that even that church may burn, or some all wrong; he may be orthodox or he he himself needed to be tanght before



secured him a support. I was delighted to find a Baptiet mission in the holy city, and at once became an enthusiastic supporter of it, thinking it was authorized by the English Bapcate, feminine structure. Nothing less than unbeatable torment would induce sensitive minded women to everage doctor in dealing with diseases of That there is "a better way" than these detestable "examinations" and "local applications" is a truth which some women have yet to learn, although thousands are already relaiging in the knowledge. already rejoicing in the knowledge. The have found in Dr. Picree's Favorite Fre scription the one unfailing temedy which heals feminine weaknesses at their ver source. This marvelous Prescription restores absolute health to the organism; stops weakening drains and of cerated conditions gives clastic strengtl to the supporting ligaments, vitality to the nerve centers, and complete womanly vigor to the entire constitution
It is the perfect fortifier and regulator o

> It will be sent free, paper-bound, for 21 one-cent stamps, to hay the cost of mailing only. Address the Doctor at Buffalo, N.Y., or send 31 stamps for cloth-bound copy. he could be entrusted to teach others. After my return to America I received a letter from Bro. Joseph saying he had carefully and prayerfully considered my arguments and believed them to be correct and Scriptural, and that he was going to England and seek to place himself under the general Baptist work there. Such destructive with them, would dare recall a mismeshods the "Gospel Mission" plan invites. If he had been sent out through a Board it would have been discovered that he was not orthodox in doctrine and would have been cor-

(3.) It seems to lack the element of

permanence. The missionary goes out

rected.

women at every critical period in then development; from the time when they merge into womanhood until the "change of life." It is the one medicine which makes motherhood safe and almost free

makes motherhood safe and almost free from pain.

A lady living at 7 Park Avenue Chicago, Ills.

Mrs. Rinity Howe writes "I myself, suffered a long time from female weakness and seemed to be going into a decline. Took several bottles of your 'Favorite Prescription' and it saved me from a great deal of suffering. I now enjoy per free health and will ever praise the wonderful

The best popular medical book in the world is Dr R V Pierce's 1000 page illu-

strated Common Sense Medical Adviser

independently of a church or any one else, or is sent out by a single church. If any two or more churches co-operate in his support then it ceases to be a Gospel Mission method, but is esaentlaily proceeding on the Board plan. Let the missionary go, as has been suggested. He must stay a long time before he can learn the language. The "Gospel Mission" people do not | point many of the "Gospel Mission" believe in building church houses among the heathen, so he has no church house. All these years no results flow from his lahors, for he is they cry. With the Board plan it is learning the language. It is but very easy to tell what goes with the Stations they occupied natural that the churches or individ- money. Every cent given to a Board | Sermone they preached uals at home should become discouraged. Meanwhile, if he dies, who is fully entered, faithfully reported and to take his place under this system? | always accounted for. The reports of | to discount the success of the Board | join in the triumphal march, daeline Should be remain one or ten or forty years and then die, who is to take his place? If the church that sent him audited by the proper authorities and ply might be made: Successful in what? | honestly they may conceive themselves dissolves, or if some epidemic or then published in the minutes so that Here 3,000 Baptist missionaries to be right, have cartainly proven other calamity befall the church and the man le left in a foreign land with-'ont support, how can such a missionary live? Already have our "Gospel Mission" brethren been confronted with this difficulty, and several of thmir missionaries have returned home; already coorse of the churches that wars Induced to join in the support of their plane bave returned to the old way. "Not lass than fifty churches joined in the support of Rev. T. L. Blalook, and vat falled to support

Carolina pastor, who once was a "Gospel Mission" man, but who left it because, he says, "It is a more expensive medium than the Board and has no business principles in it."

ADVANTAGES OF THE BOARD WORK.

through Boards:

1. It more fully accords, as we have already seen, with Scripture prece-

each other.

perfect independence, it establishes such relations between them as will bring about sweeter fellowship, better acquaintance and a better appreciation of each other.

(3) it stimulates the churches to a

3. In the Board system the needs of the whole sweep of the heathen and pagan world may more readily and accurately become known. It is the duty of our Boards and secretaries to secure all available and reliable information on the needs of all fields. They have opportunities and advantages which enable them to collect there statistics that the "Gospel Mis-

4. The Board plan can, with more system, less friction and confusion and with greater success, arrange to supply all this great work than can the plan of our "Gospel Mission" brethren.

5. The Board plan can secure uniformity of labor and prevent the spread of heterodox views by the missionaries, while, as we have seen, the "Gospel Mission" plan is powerless under these conditions. Who, sionary? That would be "lording it over God's heritage." Who would dare correct a brother missionary if Missionaries employed. he should be guilty of heterodoxy in faith or disorderly in practices in his work? Then the cry of "hierarchy," "oligarchy," "despotism" would be retroactive. Let us bear it in mind that ninetcen-twentleths of their missionaries are not appointed or sent out by a church, and what business would any church, not sending out the missionary, have in correcting the

6. The Board plan secures a better understanding as to what becomes of

Now let us examine some of the advantages which time and experience have shown to accompany the missionary work of the churches who labor

2. This plan has the advantage of calling into co-operation and co-partnership all the churches. The advantages of this are many:

(i) It brings the churches into closer and more vital relations with

(2) While preserving intact their

more noble and generous labor.

slon ' plan can never have.

evils above stated?

the money contributed. On this very people, as well as the anti-missionaries in general, object to the Board plan. "What goes with the money?" or a Secretary or a Treasurer is careour Treasurer pass under the inspec- work by saying the Catholics wers to do so, and thus the work is retion of the Boards, are carefully all may see them. Take up a copy of the minutes of our State Convention and you can easily note every cent that has been given during any one year to any object by any church or | missionaries received 60,000 members | sonal reasons, objected to soma parindividual. These figures are pub- into Baptlet churches. Did one ever ticular Board, bad raised the has and lished and all may see them. But hear of a Catholic doing such a cry. We hope thay seay be lad to see with the "Gospel Mission" plan it is thing? So is the devil successful, but the arror and fatility of their, plans exceedingly difficult, if not altogether | not in saving souls. So the argument | and return to us, that we may all beimpossible, to find what has gone with of the brother falls because of its non- come laborare together with God and the money, or as to who gave it. The application to the issue. missionary under their system—if in- Gast a glance abroad and notice tha deed it can be called a system—may glorious program that has been made Christ. him, and he and his wife are now at receive much or little or nothing. It through the Board system. Take the Bethel Bill, N. C. Bo writes a North | may be a feast or it may be a famina | Thiugus for assimpla:

BLOOD POISONING

A Nurse's Experience.

There are thousands of people suffering from blood poisoning who have almost beggared themselves in buying medicines from which they have obtained no help. There are thousands of others who first or last have tried Dr. Ayer's Sarsaparilla and found perfect healing. One of these others, Mrs. A. F. Taylor, of Ruglevale, N. Dak. relates the following experience:

"About two years and I murad a lady and to heal. Refore the six bottles had been taken, the ulcers were healed, the skin sound and natural, and my health better than it had been for years. I have no bottle of Dr. Ayer's Sarsaparilla than three of any other kind."

This is but one example of the remedial and the strength of the remedial and the strength of the same of The Average decreased.

others, Mrs. A. F. Taylor, of Rnglevale, N. Dak. telates the following experience:

"About two years ago, I mursed a lady who was suffering (and finally died) from blood poisoning. I must have contracted the disease from her; for shortly after her death. I had four large sores or ulcers, break out on my person. I doctored for a long time, both by external application and with various blood medicines; but, in spite of all that I could do, the sores would not heal. They were obstinate, very painful, annoying, and only getting worse all the time. At last, I purchased six hottles of Dr. Ayer's Sarsapartils, thinking I would give it a thorough trial. Before the first bottle was taken. I noticed a decided improvement in my general health; my specific was quickened, and I felt better and stronger than I had for some time. White using the second hottle. I noticed that the sores had begun to look healthier.

with him. There is no uniformity in his pay.

7. The Board plan gives the shurchthe correct reports of the work being done by the missionaries. The "Gospel Mission" brethren either do so little work that they fear to let it be made known, or it is a fault with their plans that they do not let their labors be made known. I have written duzens of letters-some to the missionarles, some to the churches doing work in this way, some to editors who advocate this plan-and have been for months trying to find out what these brethren are doing toward the spread ing so little that they care not to let it made known.

8. All the real advancement in mission ary work at home or abroad has been accomplished under the Board plan Look at the record of the Tennessee State Board work for twenty years: Stations occupied... Sermone preached . . Received by Laptiem Received by letter. . 6 099 Churches organized ... Members rec'd in same. Total members rec'd. through Sunday-schools organized. Bibles sold and donated. Pages of tracts distributed. Church houses built. Church houses cost Professions of faith...

These are the Board statistics for one State only. Now look at the work of Baptist churches through Boards in just one year-1896:

No. of Baptist missionaries in United States.....

of their existence? & These Baptist

appropriated have Bully and the over those questions, or over the principle. It believes, but up a with a blind

Board work began 1860. Converte in 1870... Converte in 1870. 10 000 Converte in 1880. 10 000 Converte in 1890. 30.000 Converte in 1897...... 50,000 This is just one little specimen out

of a huadred fields. Let our "Gospel Mission" brethren make such a showing as this, and the excellence of their labors and the glorious results therefrom will go far toward viadicating their course. If they claim that they have not had time yet, let it be remembered that most of their missionarice are old missionaries, and their leader has been on the field over forty of the gospel, and they are either do- | years. Under the plane which the wisdom and experience of ganarations be made known or their system stands | has bequeathed to us we have carried in the way of letting their labors be the gospel to almost every aution: and everywhere God has borne witness to the truth, and has placed the seal of his ap; roval upon our work. The most inspiring results have invariably followed. India, Burmah, Japan, Mexico, Cuba, Brasil, Madagascar, the Fiji Islands, the Sand-1,077 | wich lelands and even the Dark Continent are being lighted up with the glorious gospel of the blessed God. In the midst of all this most unparalleled success, when it only lacked the complete co-operation of all our churches and people to sweep out into the regions beyond and let the tidal wave of the glorious gospel girdle the globe, lot these misguided brothren 6 600 000 | raise a cry against our matchless work. Taey charge hareh, unbroth-\$57,000 00 | erly things against us; they propose a radical change of all our plana; they wish to do away with the triad and proven methods through which all onr success has been achieved; they cry "hierarchy," "oligarchy," "deapotlem." Many of our timorous people 4.000 are induced to withhold all their con-150,000 | tributions. Some, not fully parauaded that missions are right anyhow, coase Bro. Scarboro, in his tract, sought all effort. Many who were about to much more successful; to which the re- | tarded by our brethren who, however preached 150,000 sermons—good, or themselves to be obstructionists. No thodox Bible sermons. Did the Cath- churches are leading in their defisotion olice do as much in all the centuries from the way our fathers walked. Just a very few brethren who, for parmarch forward solidly and anitedly to the conquest of the wools world for

-Send ne your Job Printing.

BAPTIST AND REFLECTOR.

The Baptlet, Retab. 1886. The Saptist Reflector, Metab. 1871. Cossolidated August 14, 186.

NASBVILLE, TENNESSER, APRIL 21, 1898.

EDGAR B. FOLK

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T. Maha all shacks, money orders, ste., payable to the Mar-TIST ARE BEFLEOTOR.

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 dissention and division. The lines of battle are being formed. Harsh and sometimes langry 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 quest: 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 one would think that among Christian people only 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 in the best.

" S: Agree to disagree. Let us recognise the fact that there are differences among us and pursue a Hve and let-live policy instead of an intolerant

This Whitsitt matter has developed the fact that there are serious differences among us on some questions, such, for instance, as church succesaion 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 dife ferences 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 differv snoss are of sufficient importance to cause a diwision and the organisation of a new denomination to be known as Landmark Baptists, or anti-Enadmark Baptists, or anything of the kind. We senjoy our religion. We don't want to be ham-"have our convictions with reference to these questlook, which we have expressed, and so have others their convictions. We do not mean that and about and pray. That's religion. Here the anyone should aurrender their convictions. The man is all nerves, with no bones and flesh. policy we propose is not one of compromise, but " But what is religion?

Look for a moment at the results of intolerance.

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

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. Whitsitt 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 into Calvinists and Semi-Arminian Baptists? est, highest joy. 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 re-

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 sad 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 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 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 ngain 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 pered with dootrines nor bothered with having to live right or with helping others. Let us sing

If we bad to answer the question in one word, perhaps the simplest answer would be religion Suppose we divide over these questions, or over la a principle. It believes, but not with a blind

Dr. Whitaitt in case he should be retained as faith. It is ready to give a reason for its faith. President of the Seminary, what then? Then we It works, but it works intelligently. Its seal for shall have two warring factions among Southern God is according to knowledge. It has joy, but Baptists, two Conventions, two sets of Boards it is a deep, permanent joy, not simply an occaand two Seminaries, thus greatly crippling our sional effervescence. Its joy flows like the river, not like the brook. It rejoices in the Lord al-

> 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

Yes, Christ in the heart-that is religion. That binds us back to God. That is the essential creed. Baptists? Some are strongly Calvinistic; others That leads to the noblest deeds, the truest life. are Semi-Arminian in belief. Shall they divide and as the outcome of it there will be the sweet-

Reader, have you Christ in your heart?

Constructive, Not Destructive.

The Baptist News of Duquoin, Iil., 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 manking 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 hose who hear him. But let him undertake to put up comething in the place of what he is so willing to tear down. He will not find that so easy going. 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 for more time to the work of building than he does to the work of tearing down. Take for instance our organised denomina tional 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 barm. It is not doing enough in the way of construction. It is persuading thousands not o give to the organized work over which we have ought 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 whils he is there, if it can it is perfectly proper for half a dosen or ten thousand church a to combine together and do likewise. This 1 at is what the "Gospei Mission" people object to. They had better leave this alone and work their own scheme. They will see in a lit is while that any system of co-operation will amount substantially to that we have in our various missionary organisa-

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 rom doing our work in our own way-that their attempts to break down all of our organised 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 subsoribers to the BAPTIST AND RErizoton at\$2 each we will give a round trip ticket from Nashville to Norfolk for the purpose of attending the meeting of the Southern Baptlat Convention, May 5-10. From other points the rates will be in the name proportion—that is, one new \$2 subscriber for every \$1 the ticket will cost. The names may be sent in either as you seoure them or all together. We cannot give the tloket, bowever, 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 lake 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 routs-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

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 achedule 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 n ission 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		
J. T. Hendersou, Mossy Creek	2	00
G. H. Crutcher, Shelbyville	10	UO
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 baptlem come before the Supper? Yes or no will be sufficient answer.

10.00

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

20.00

-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 bard at work. Dr. Lasher has been editor of the Journal and Messenger over twenty years. Ha has made, it a great power in Ohio and throughoat 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 ha. They will be gratifying to every friend of the Semieary. We felt that some notice should be takes of the charges to which we called atteation. 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 Can obalilies "presumably with the endorsement of the facalty." 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.

A. R. R.

-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, 5 989; incresse, 492; of members, 1,466,757; increase, 148 966; of Sunday-schools, 14 187; increase, 816; of Sunday-school teachers, 104,135; increase, 8 659; of Sunday-school pupils, 851,480; increase, 86 212. The total number of preachers is 5,685, a decrease of 828 for the quadrennlum.

AC 80.80

-Rev. S. C. Hearne 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 lu 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 by all means to be one. Wherever there are people there is 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.

-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 terracotta 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.

-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., bave 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 must inevitably 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 advan-

-Wo 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 Conas many applications as there were positions 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 ourself we may say that we expect to go as a delegate on the contributions of the Young South department of the BAPTIST AND REFLECTOR.

20,00,00

-Combining business with pleasure, wa 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 conrec. quite a pleasure to be with them. On Sunday we had the privilege of attending services at the Second Baptist Church in the moraing and at the Tnird 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 wa 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, sad 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. Socially our visit was very delightful. There is quite a Tennassee coloay in St. Louis, and they made as 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 ourself by Dr. Boyd. Dr. Boyd had said something Sunday morning about hospitality dying ont la cities. We told him that from our experience we thought he was mistaken about it, at least so far as St. Louis is concerned.

-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 Unioa 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 Boscobel College. For several years, however, be 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 tributs to his memory, as also did Dr. James Waters, a former pupil of Dr. Jarman. Dr. Jarmon 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.

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-After considerable delay the Senate and Hoese of

Representatives have passed a joint resolution demanding that Spain shall withdraw her land and naval forces from Cuba and Cuban waters, and la case she refuses to do so, authorising and directlagthe President of the United States to use the forces of this government to expel Spain from Cnba. The resolution will be signed by the President and will then be transmitted to Spain. Every one expecte, however, that Spain will refuse to withdraw her forces from Cuba, and that war will result. It is possible that pressure may he 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 vention than Tennessee. It is a matter of deep re- can be but one termination. It will be a bastle begret that all of those who applied for appointment tween the 16th and 19th century, between the old and could not receive'it. But as there were about twice now, between the ancient and modern, between ignoand republican institutions, between Catholicism and Protestantism. We repeat, there can be but one resuit. As Cervantes drove chivalry ont 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 searcely 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 Catholielem as well. Spain is the last great stronghold of the Pope. He has lost his political grip on Italy, on France, on Brasil, on Mexico. Heresofore, however, he has reigned supresse in Spain. There Catholic principles have had full sway, and the ignorance and oppression sad exactly of the Spanlards are simply expressions of their religion. When Spain is defeated by the United States it will cause her either to sisk still lower in the scale of nations or it will lead to revelations and to revolutions teere, which will cause the people of Spain to

throw off the yoke of mosarchy and of Catholiciam

The Home.

A Present Help.

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

But warm, sweet, tender, even yet A present help is he; And faith has yet its Olivet,

The healing of his seamless dress Is by our beds of pain; We touch him in life's throng, an 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 same or sign,

We own thy sway, we hear thy cell We test our lives by thine. - John C. Whittier

Who Got the Luncheon?

Jessie Ellis pushed back her plate in disgust, saving, "I don't want anythicg 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 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 perbaps longer, there began growing on the Island of Singapore some little pepper plants. They were almost 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 be 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."

"01" 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 ast a piece while you talk. But you can't tell so much about that,"

"Once upon a time," began Mra. Ellia, "a man bought a farm in faraway Dakota. Last year he had his field plowed and harrowed, and wheat drilled into it. The aun 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 pat in the machinery. So the wheat was ground into beautiful white TOR for prices on job priating.

flour. In the meantime other men bad out down trees and sawed the wood into shape. Coopers had made the wood into barrels, into which this flour was packed. The railroads 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 haif 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 papers, packed and shipped East."

"Why they're all alike, aren't they, mother? Everything is so much work. Now I suppose somebody away off in China packed the leaves for that tea you're drinking, and that bad 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 boxing 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 seaport, loaded on the big ships, unoaded and delivered to the dealers

bere 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 grow."

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

"You think it was easy for Hanmany different places. The raisins things of the usual day.—Ex. used to be grapes in Callifornia; the currents 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 California. The trees had to be planted and cared for, the peaches picked and canned. Though first the cans were to be made. Then the railroads carried them Esst. So they. too, kept some one busy. And you see, Jessie, how all of us have to

keep working for each other." "Yes, mother, thank you. I am sure we couldn't count how many aeryanta we had to get luncheon for us today."-Presbyterian.

-- Send to the Baptiet AND REFLEC-

Mother.

Ah! that is the word of all words! Look at that kind, intelligent mother. See her bright, sweet children nestled 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 hea'th. 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 tolls night and day to minister to the wants of the children whom God hath given her. How she spins and weaves (or did fifty years ago), washes and mends, scrubs and bakes, boes in the garden, milks and churns, all the time inspired in her toll 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, mysterious something we call "mother's love." Boys girls, young, middleaged or old, think of, meditate upon and appreciate mother. Reciprocate her love. Give her, in return for her devotion to you, the only equivalent possible for you to bestownamely, a full measure of your own undying love. - E.r.

God Only for a Crisis.

Once an old Scotch woman was or board a steamship crossing the Atlantic. She was terribly afraid of storm and wreck. One day the wind and the sea began to rise. immediately she besieged the captain of the steamer with acxious 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 recogultion 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 nah to stir up this cake. But the faith ready for a crisis by babitual States .- Foreign Mission Journal. materials for making it came from recognition of God in the usual

Ironical Ife.

If mistakes were crimes most men would be in jail.

If you live to a green old age beware 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

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

If the bloyole succeeds is displac-

A SPRING REMEDY. The Human System Needs Renovating Every Spring.



In a recent letter to Dr. Hartman, Mles Orpha Cristier. Rankin, Mich., writes as follows: "I was sick for months with suppression 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 Peruna. I believe positively that it has saved my life." Mrs. M. E. Seymour, 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 are agreed with me, and bad continuous bloody discharges. I was dizzy and blind 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 Peru-na."

"Health aud Beauty," a book for women only, sent free by The Pe-ru-na Drug Manufacturing Company, Columbue, 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. - Chicago Nesos.

-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 enjoyable 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 orphane in this home and also a place in our prayers. Every child's face brightens when his name is called. MRS. E. C. SAUNDERS.

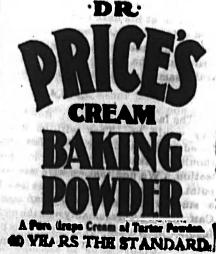
-Miss Ida Hayes, Lady Principal of our Madero Institute, writes: "If you have any picture cards or calico

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 Coachulla, Mexico. Postage at God only in a crisis. We get our | is the same as to points in the United

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

Awarded

Highest Honors-World's Fair. Gold Medal, Midwinter Fair.



Young South.

Mrs. LAURA DAYTON RAKIN, Editor. 504 Bast Besond Street, Chettenooga, Tena. to whose communications for this segariment should be addressed.—Young Boath Motto: Maile Vestigle Betrereum.

Oar missioenry's address: Mrs. Bessie Maynard. & Bakal Machi, Kokura, Japan, via Baa Francisco. Cal.

-Mission subject for April, Home and State Missions.

-The object or State and Home Missions is practically the same, i e., preaching the gospei and establishing and maintaining. Baptist churches; the one coafined 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. Fugus Books of the Bible.

In O-1-d you will find just letters three, In T-e-s-t-a-m-e n-t just nine you see. Now place these letters side by side, And let them there in peace abide. Then sure'y as the sun doch shine You'll find you have just thirty nine

N-e-w T-e-s t-a-m-e-n-t well, let me se Once more pipe 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 enswer 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 \$000! Last week we lacked just \$33,04. You will see that we have reduced 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 heipers for this weak. No. 1 comes from Sadiersville from faithful little friends:

"The Infant Class in our Sunday school bad 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 bis little Tennessce friends."

ELIZABETH FUQUA.

FINDLEY FUQUA. I had the great piessure of meeting John Lipsey's grandmother, Mrs. J L. Johnson, in Asbeville not long ago. She spoke of his love for the Young South. We are so thankful for the continued interest of these little ones. Tuey certainly prove their love for and they will call her "blessed" in the Master's work we are trying to do. | eternity.

No. 2 comes from Shelbyville, adding another band of workers to Miss Dalay 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 McCuilough. Eustace Williams, Horace Jarrell, Ula Reed, Floyd Brantley and Bronson Stout."

GRACE E. STOUT, Teacher. No. 3 le sbort but most satisfactory. It comes from Dresden:

"Ecclosed find \$I for Mrs. Maynard. May God bless this great and noble A FRIEND. work!" Thankel We wish you would come | Hillsdale: again and permit us to know you

No. 4 brings good news from Ala-

"We send \$1 for Mrs. Bessle Maynard, the Young South missionary. D. D. and M. A. CANNON.

The less we have of anything, the more we prize it. Therefore our Alabama workers are very precious. We are so much obliged for this offering. Mrs. Maynard le your missionary, doing your work in Japan.

No. 5 comes from Knoxville:

"Mrs. J. P. 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 result she sends you \$2 08.

MRS J. S. HALL.

So they did not bury their talents, and brought in quite a good percentage 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 Orphanage. No. 6 bringe 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. was so in hopes an abler pen than mine would write to you about it. Mr. Pilcher of the First Baptist Church Nashville, presented it in a very pleasing manner. A class of young ladles came out with bim and gave us some sweet music. Master George Roth also played on the violin. i cannot finds 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 sho will one day be a celebrated artist. The words of cheer from my dear friend, Mrs. Maypard, in her recent letter did my heart good. In past times we labored together 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 tack of developing our Baptlet young people. They meet every demand made upon them so bravely."

MRS E C. SAUNDERS,

Matron Tenn. Baptist Orphanage Let ue 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 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 that is not all from Knoxville either. No. 7 comes from the "Centennial city" also:

"We send \$1 for our dear missionary in Japan. 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 was lost. So we send an order this time. LOUIS AND BOYD FORD.

I have looked all through March rick these days.

are most welcome. It bears date

"Two more knock for entrance at the Young South door. We bring \$1 for our missionary in Japan.

Wartrace Band: "Enclosed find \$1 from the 'Little Workers.' We hope to send more

MAHEL ABNOLD, Leader. Thank you! You have been so faith-

No. 11 is from Dunlap and grieves me sorely:

a ckeck for \$1, a birthday offering for Mrs. Maynard's work. I fear It is MRS. J. R. DAVIS.

Mrs. Davis duplicate it immediately and try again? I find no trace of it in my books. The next is the last, making just

round dozen for this week, and it also brings in a welcome new member from Upton ville:

"Here comes another stranger ask VIOLA SILER

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

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 Yon have done so much more than this before that I rely on you most confidently. I hope to have ever so

as it leaves us! Most cordially yours, LAURA DAYTON EAKIN. Chattanooga. Recaipts. First week is April, 1888 FOR JAPAN. Orphanage. Mrs. Saunders is as F. ens E. Fuqua, Bediereville...
Miss Stout's class, Ehelbyville S. A Friend, Dresden...
D. D. and M. A. Caason, Alsbams
Louis and Beyd Ford, B. Kaoxvills
Aages MoOlard, Hillsmin.
Maeds MoClard, Hillsmin.
Little Workers, Wartrace, by Miss Arnold

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

No. 8 brings some new members who

AONES AND MAUD MOCLARD.

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

soon. It is for Japan."

"I wrote you on March 9th and sent

I am so glad it was a cheek. Will

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 Sundayschool. I send 10 cents for the Orphanage, and I hope to have more in

What an industrious little girll cel sure she will make a valuable addition 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 burriedly that it was for the orphans. It contained 35 cents, and on it was written, "Thank offering, Mr. J. Buchanan, First Church, Chattanooga."

many messages for our last week in April. Let us pile it up with sunsbine

VOR ORPHANASE. Mrs. Harrell's class lat S. S. Knosville... 2 09

.921 R3 Received on Mrs. Maynard's salary since April 1, 1897, \$574 11 Still due, \$25 89. Who will reduce the deficit

this week? Acl 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 cron of peanuts this year, and expect the returns from it to help pay for keeping a giri in Miss Lottle Price's school in China. Are there so vacant lots in your neighborhood which might be need to raise a missionary crop?-

Foreign Mission Journal.

Allentown Dots.

Our town has been visited of late by

the Holiness or Second Blessing people. They held their meetings in the Disciple Church, which lasted something 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 Apostie Paul was a good man, but it is strange in these days that men will rise up and olaim to be better than he, for he said that "we are the elrcumcision which worship God in the spirit; rejoice in Christ Jesus, and have no confidence in the flesh." Phil.

The first Sunday in this month was my regular meeting day here; bad large crowds and a good meeting, notwithstanding the Herosy Second Biessing whoopers were going on. The second Saturday was my time with the Roan Mt. Chnreh; received two by experience, baptised one: had large crowds and good meeting. Third Saturday was my regular time with the old Stoney Creek Church. Large crowds, good meeting; baptized two. Since I have been preaching for the last named church as pastor I have received some bistory 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 religion 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, fellowship until a church was organised on Stoney Creek by Johnsthan Buck. Said church was organised at a private 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 n 1877, aged 100 years, 2 months and W. H. HICKS, days.

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 almost death. Pray that God may restore my health and place me back in my ministerial work. If any of you know of some simple remedy for indigestion of the stomach, please write to me, and give a sick man some help.

J. W. RICHARDSON. Stoney Creek, Tenn.

RED

ITCHING HUMORS

Macbeth lamp-chimneys save nine-tenths of the chimney money and all the trouble. But get the right chimney. Go by the Index. Webs Macbeth Pittsburgh Pa

RECENT EVENTS.

-Rev. J. D. Ballard has reeigned

the care of the Baptist church at Pilot Point, Texas.

-Ray, F. H. Jones has resigned as pastor of the Kantuck church, near Danvilla, Va.

-Dr. A. J. Holt is to preach the commencement sermon of the Tennessee Vallay Institute.

-At the recent election hold at Moody, Texas, local option carried by a majority of 72.

-A new Swedish Baptist church with a seating capacity of 1,000 was recently dedicated in Englewood, Chicago.

-Rev. A. C. Davidson of Georgetown, Ky., will preach the commencement sermon of Potter College.

-Rev. A. P Copeland has located in Brownsville to he with his son, who is in business there. He is a good man.

-Dr. A. B. Miller will remain with the Central Church, Dallas, Texas, having declined a call to Hillsboro,

-Mra, J. B. Gambrell ably assists her busband, Dr. J. B. Gambrell, in the publication of the Missionary Work

-Rev. Frederick William Conrad, D.D., editor of the Lutheran Observer. diad is Philadelphia on the 10th inet., aged 82 years.

-Mr. Gladstone, who has been critleally lll for some time, has so far recovered as to be able to take a stroll la ble garden.

-Dr. Lofton's reply to J. H. Eston's "Facts in the Case" Examined, can be had on application to the author. Address G. A. Lofton, Nashville, Tenn.

-Bro. Bid Williams has recently assisted Dr. T. T. Eston in a successful meeting at Walnut-street sourch, Lonisville. There were 17 profes-

-The Western North Carolina Baptist says that Asbeville, N. C., will invite | see him leave Tennessee. the next meeting of the Southern Baptiet Convention on the "pay-as-yongo plan."

-- Pastor G. W. Truett of the First Cnurch, Dallas, Taxas, bas entered npoa his work with bright prospects before him. He has additions at aimost avery service.

-Bay. W. O. Lattimore of Denton. Taxas, has become associate editor of the Missionery, published at Aubrey, Texas. Bro. Lattimore is an educated, on the 18th inst. Bro. Gordon is now courteons Christian gentleman.

A TEXAS WONDER. 'Hall's Great Discovery.

Oas sessil bottle of Hall's Great Discovery cases all kidney and bladder troubles, removes graval, cures disbates, semisal emissics, wask and lame back, rheumatism and all irregularities of the kidneys and bladder in both man and wo nen. Regulariss bladder troubles in children. If not cold by your gruggies, will be sent by mall on receipt of \$1. Gue small bottla is two months treatment, and will ours any case a low minioned.

All orders promptly filled. Send for Texas testimonials.

Sola manafacturery P. Or Box 218,

Waco, Texas. Sold by Page & Sims, Nachville, Tenn. READ THIS.

CLANTON, ALA., March 8, 1897.—I cartify that I have been cared of kidaay and bladder troubles by Hall's

has been selected to deliver the baccalaureate address before the graduating class of the Orange-street High School, Asheville.

-A significant movement in recent North Carolina Saptist history is the work already begun under the Volunteer Mission Corps. Great credit is due Secretary White of that State.

-Last year, it is said, the Pope dispensed 38,000 benedictions, which brought into the Pontifical treasury \$500,000, the greater portion of this amount coming from America.

-The Aubrey Baptist Church, Texas, will hold a meeting specially for old folks May 14th and 15th, Rev T B. McCcmb to preach the sermon Let our Tennessee churches do likewise.

-As a condition of the bequest of the late Wm. R. Clarkson in appropriating \$400 000 to found Jennie Clarkson Home for Children, two-thirds of the trustees must be members of Baptist churches.

--Claims aggregating \$16 000,000 against Spain for injury and loss incident to the war in Cuba have been filed with the State Department by citizens of the United States residing in that country.

-There were 40 additions to the Grace-street church, Richmond, Va., in which Dr. W. E. Hatcher was aseleted by Dr. P. T. Hale of Birmingham, Ala. Dr. Hatcher will assist Dr. Hale in a meeting in October.

-The South Montgomery Baptist church, Alabama, has extended a call to Rev. H. W. Provence, now at the Seminary, to be their shepherd. Bro. Provence is a son of Dr. S. M. Provence, and le a young man of much promise.

-Dr. James of Danville, Va., who it was reported would go to Bristol. Southwest Virginia institute, has de- in our city. His work in immanuel cided to remain at Danville, there be- | Sunday-school was inspiring, his vising a protest against his leaving that | its to our home and office delightful. could not be overcome.

-The Prineville church, Oregon, le hoping to secure the services of Rev. W. B. Clifton of Martin, Tenn., as pastor for next year. Bro. Clifton le the gospel, and we should be sorry to

-Mr. S. H Reed has offered to sell college purposes, agreeing to give \$2,500 of the amount himself. The of the Asbeville brethren.

-Rev. A. F. Gordon, formerly pastor of the Red River and Adams Stain the Seminary, and has charge of a flourishing church near Louisville.

-Dr. Carter Helm Jones of Louisville, Ky., will preach the commencement sermon of Judson Institute, Ala-May 20tb.

-Vice President W. B. Crumpton, the "Woman's Endowment."

-Bro, H. M. Hale of Watertown passed through the city last week on his way to Roswall, New Maxico, where ABTHW AND BRONORIAL TROUBLES, hie son, Dr. Hala, will locate for the use 'B-non's Bronchial Troches " Sold

-Dr. J. S. Felix of Asbeville, N. C., the place of Dr. G. R. Crain, who went from McMinnville several years ago, and who died last week. Dr. Hele had expected to go in partnership with Dr. Crain.

BAPTIST AND REFLECTOR, APRIL 21, 1898.

-A Mr. Pearce, who is nearly 80 years of age, has built on his own land at Kingsport, East Tennessee, a beautiful church building valued at \$1,500 and donated it to the Lord and the Baptists. The house was dedicated in March. Mr. Pearce is not a member of any church, but says he has experienced a change.

We chronicle with sorrow the sudden death of Eider T. J. McCandless. who departed this life April 10th in Dallas, Texas. We saw Bro. McCandless in Fayetteville during the sitting of the State Convention held in that | testimonials by addressing the iron city, and little did we expect so soon to make the sad announcement of his land Ave., l'ittaburg, Pa., and if you death. But he was a good man, and don't make lots of money it's your ripe for his translation to a higher own fault.

-The Religious Herald has this to say of two men who are loved in Tennesses for their work's sake: "Sunday week, Dr. W. R. L. Smith of the Second Church preached at the University of Virginia, and Dr. R. J. Willingham supplied for his absent pastor. Both these godly men love to preach to the unconverted, and on that day there were a number of professions of faith at the Second Church. As a partial result of the day's work, eight persons were received into the membership by baptism this past Sunday night."

-A few weeks ago we welcomed to Arkanese Bro. R. G. Craig from Memphie, and now we must announce his return to Memphis. His business interests require his presence there. During our score of years in Arkaneas our business and social relation with him have been so agreeable that he seems to us a real brother, and we had Va.-Tenn., as vice-president of the hoped that he would become a fixture May the Lord crown his last years with richest blessings. - The Arkansas

-At this season of the year many young men leave the country for New a good man and an earnest minister of York City to begin their business or professional careers. The young men's tist Church, 4 to 8 West 46th Street the beautiful Oaks Hotel property at (Rev. W. H. P. Faunce, D.D., pastor) Asheville, N. C. to the Baptists for | desires to reach these young men, and send the name and address of any proposition meets with the approval young man you know to be in the city to the class secretary, Robert A. Charles E. Hughes.

-The world's third Sunday-school Convention will be held in London July 11-15, 1898. The Cunard steamship "Catalonia" will sall from Bosbama, Sunday morning, May 29th. m. Passengers can smbark the night Dr. C. S. Blackwell will deliver a before. We have an earnest dealre to tlated. clety of the Judson on the night of in this great Convention. Quite a large number have already registered to go, and it is important that those more than once been preferred by the of Georgetown College, Kentucky, has who can go forward their names as American Baptist Flag. Among the an able and timely article in the Bap. early as possible. All correspondence tist Argus of the 14th lest. on the sub. may be addressed to Warren P. Lanject of "Education for Poor Girls." ders, Secretary Transportation Com-He asks that an endowment of \$50,000 mittee, Room 64, 110 Boylston Street, be raised for the purpose, to be called Boston, Mass., or J. R. Pepper, Memphis, Tenn.

-FOR HOARSMEES, Couches, Oreat Discovers of Waco, Texas, and least full recommend it.

Rev. L. B. Pounds.

his way to Roswall, New Maxico, where his way to Roswall, New Maxico, which has a supplied to the his way to Roswall, New Maxico, where his way to Roswall, New Maxico, where his way to Roswall, New Maxico, where his way to Roswall, New Maxico, which has a supplied to the his way to Roswall h

A Chanca to Make Mosey.

I am out of debt, and thanks to the Dish Washer for it. I have made \$1,640 clear money in eighty-saven days, and attend to my household duties besides; and I think this is doing splendld for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every femily wants a Dish Washer. I don't canvass very much; people coma or send for the Washer, and every Washer that goes out sells two or three more. as they do the work to perfection. 1 am going to devote my whole time to this business now, and i am sure that I can clear \$5,000 this year. My slater and brother have started in the business, doing splendidly. You can get complete instructions and hundreds of City Dieh Washer Co., 140 S. High-MRS. W. H.

Seminary Notes.

Dear Bro. Folk: You ask for the facts with reference to the charges made against the Seminary men. "It has been publicly charged that a student at the Seminary communed recently with the Campbellites, presumably, with the endorsement of the faculty. Is this true? ' Yes and no. The facts are: About seven months ago, while present for the first time at a Campbellite Church, a student was called on to pray at the communion service, and under the impulse of the moment partook of the communion. This student informs me that in the section from which he came there are but few Campbellites, and that he then knew but very little about them. Immediately : pon his return to Louisville he began a thorough study of the com munion question and of the Campbellite position, and very soon realized that he had made a mistage in partaking of the communion. He is: now an ardent close communionist, and has been since his special study of the subject.

The interference that his act was 'presumably with the endorsement of the faculty" finds no foundation in fact. This charge is untrue. The faculty does not endorse generally or in special cases the practice of open communion. During my course of Bible class of the Fifth Avenue Bap. three years, I have never heard any professor say anything that might justly be regarded as favoring this view; the repeated teachings are to therefore asks your aid. If you will the contrary. Enquiry of the faculty would easily put this suspicion beyoud doubt. If there is a single man in the Seminary that endorses this Shaw, 4 West 46th Street, one of the act, I do not know him. The faculty members will be very glad to call and | decidedly does not, the brother who tion obnrohes, this State, was essaylet at the Pastors' Conference, Louisville, at 9:45, under the leadership of Mr.

Invite him to visit the class med church.

The class meets on Sunday mornings, and the entire body of students, so far as I know, are strict close cominvite him to visit the class and church. acted so unedvisedly sees his blunder, munionists. This is the only instance of such nature that has come under my notice since I have been here. The brother has confessed his error, and Christian forgiveness now should come in. The charge, which some are quick to circulate of the prevalence of open communion, cannot be substan-

It is also charged 'that the state of plety at the Seminary le at a very low obb." This charga, in substance, has bitter opponents of the Seminary, this paper takes a prominent place. More than once it has attempted to cast a alur upon the integrity of the students. This charge is as groundless and ma-

Olls Cure for Conceretta Dr. Byr has discovered a combination of Oils that readily cure cancer, exterri, tumors and malignant skip discusses. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent

licious as many other statements of that paper. Your informant may have heen different, but publicity to the charge has been given in that paper. What refutation is needed? Plety may not be measured in ordinary measurements. During the past three years i have come into closs touch with the men of the Seminary, and my matured and deliberate judgment is that the plety of the men this year is even deeper and better than the two provious years. The general tone of the men is good, the prayer-meetings are better attended, the mission schools and stations are more largely attended by the men, more than usual interest is taken in missions, and the de-Nashville. votional life is richer, if one may A. J BOLT, Cor. Sec. judge from contact with the students; all these, to my mind, are indications

-The Baptist Young People's Union,

People's Organization with Local illustrations-Rev. D. M. Ramsey, D. D., Charleston, S. C. (2) Our Denominational Waste, Untrained Youth-Rev. Geo. W. Truett, D D , Dallas, Texas. (3) The Need and Opportunity of Doctrinal Instruction in the Local Union. Rev. Carter Helm Jones, D.D., Louis- they pass, they pass forever.

4 Reports of committees

5 Adjournment.

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

of increase, rather than decrease, of

true piety. It is granted that the piety

that delights in show may have ebbed.

but that which characterises those who

wait on the Lord bas not ebbed to a

low state. Emerson has somewhere

remarked that we see what we carry

with us. I suppose that one might

and cause for criticism with bia own

condition in grace, if he were bent on

fault finding. Injustice to the men is

done by this charge. I do not believe

for an instant "that the plety of the

Seminary le at a low ebb," and this

opinion is abared with other students

condition of our religious life.

with whom I have talked about, the

ALBERT R BOND

Delegates to the S. B. C.

The Tennessee State Board met April 12th and appointed their delegates to the Southern Baptlet Convention. The plan pursued was this:

1. Those churches whose contributions had entitled them to representation had already elected their delegatee. The Loard enrolled their names, only certifying to their elec-

2 There remained but 27 to be ap pointed, and there were 55 applicants. The 27 wers equally divided between East, West and Middle Tennessee, 0 to each section.

3. It was painful to have to omit any, but we had no choice in the matter. We selected those who we had good reasons to believe would be certain to go, and who were representative men. The list appearing below has been forwarded to the entertainment committee at Norfolk. The names of Associational delegates, such as were known to me to be such, was also forwarded: R. R. Acree, Knoxville; Martin

Ball, Fleetwood Ball, Paris; H. F. Burne, H W. Buttorff, Nachville; John W. Dillard, Memphie; R. H. Edington, Bearden; R. B. Garrett, Chattanooga; H. C. Gerhart, Clarkeville; P. T. Glass, Ripley; J. P Gilliam, Watertown; W. C. Golden, Nashville; W. C. Grace, Sweetwater; S. S. Hale, Mossy Creek; I. A. Balley, Murfreesboro; J. B. Hawthorne, A. J. Holt,

Nashville; B. C. Jarrell, Humboldt; M. D. Jeffries, Knoxville; S. E Jones, Morey Creek; R. A. Kimbrough, Jackson; G. A Lofton, Nashville; Charles Lovejoy, E B. McNeil, Jackson; John T. Oakley, Henderson's X Roads; T. S. Potts, Memphie; J. Pike Powers, Knoxville; A. J. Ramsey, J O Rust, Nashville; G M. Savage, Jackson; J H. Snow, Knoxville; S. G. Shepard, Partlow; W. H Strickland, Morristown; G. W. Sherman, Nashville; F. N. Smith, Clarkeville; J. M. Frost, Nashville; J. T Benderson, Mossy Creek: W. W. Woodruff, Knoxville; W. T. Tyler, Chattanooga; W. D. Turnley, Clarksville; E. E. Folk,

auxiliary to the Southern Baptist Convention, will meet in the First Baptist | number of schools that did not report Church at Norfolk, Va , May 5th, at at this Convention. If the vice-prea 10 a m. The following program will idents are unable to get in touch with he presented:

1. Appointment of Committees on Earoliment, Nominations, Time, Place and Program of next meeting, Finance. 2. Corresponding Secretary's report.

ville, Ky.

All Young People's Societies Raptlet Churches are entitled to one delegate for each twenty-five members or major fraction thereof. Churches with no Young People's Society are entitled to one delegate to each fifty members or major fraction thereof. W. W. GAINES Recording Sec.

-Rev. Henry Foster was ordained to the full work of the ministry on Sunday, Rossmon, Prop. P. O. Hos 303 Memphis, Tens. April 3rd. The presbytery was called by Hopewell Church and consisted of Elders Wm. Stillwell, A. Carter and Wm. Tarwater. After a satisfactory examination of the candidate the church ordered the presbytery to proceed with the ordination. Elder Wm. Stillwell preached the ordination sermon from the text: "He that desir-Boys and Girls can get a Nickel-Plate Watch, also n Chain and diffarm for sellin lig des. Fackages of Blum's at to cents each light of the first of the Blum's to contract the Blum's postpale, and are revenum list. No more require LUINE CO., Box 3., Concord Junction, Mass oth the office of a bishopdesiretb a good work." Eider Wm. Tarwater led the prayer and Elder A. Carter delivered the charge to the church and presented the Bible. Benediction by Elder Foeter. At 8 o'clock in the afternoon Bro. Foster baptized three young converts. Everything was done in good order. Bro. Foster had just closed a meeting with the church. Twentyseven professed conversion. A number has been added to the church by letter, restotation, baptism, etc., and

White was unanimously re-elected pastor of White's Creek Church at a salary of \$60 for one-fourth of his time. The salary was \$60 last year and the church paid every cent of it. This church is already preparing for the fifth Sunday meeting in May. We want it to be a great meeting and will do all we can to make it such. The slaters are at work and hope to bave the house celled before the meetings. We may have the house dedicated on

several will be baptized the first Sun-

day in May. We wish the church and

young pastor auccess. Rev. Wm.

Consumption Curad. An old physical restriction practice, had placed in his bands by as East India missionary the formula of a simple vegetable remedy for the speedy and permanent sure of continued in the speedy and permanent sure for fervous Debility and all Nervous complaints. Having tested it wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all who wish it, this recipe, in German, French or English, with full direction for preparing and using. Bont by mail by address—with stamp, naming this paper, W. A.

Sunday. Let us make a rally for Missions at our fifth Sunday meet-W. N. Rosm. Glen Alice, Tenn.

J. W. Blatr, Pswprictor, Wilcex Balldigg, Nashville, Tess. Supplies Universities, Colleges and Schools with teachers essint teachers in obtaining po--To the vice-presidents and Sundayschool workers of the West Tennessee Baptlet Sunday-school Convention. Greeting:-Brethren, our Convention has met and done its work. Now we want to do our part. Let us not relax our efforts, but take on new life and commence at once to survey our field, and see that every Baptlet church in West Tennessee has a Sunday-school and endeavor to get them to co-operate with the Sunday-school Convention. We had a grand Convention in Ripley, one of great spiritual power. Our work showed a great improvement on last year. Many more schools reported, yet there are quite a large all the churches in this Association. won't you please appoint some brother or sister to assist you in every county in your Association. Brethren, our opportunities are great. It is a day 3 Addresses. (1) Results of Young of opportunities when we look at the field, the place where we are called to work for Christ. This is a day of opportunities as regards the results that may come from our work. Our opportunities are great and may be realized if we will. Let us not, I beg of you, neglect our opportunities. If

T. E GLass, Pres.

HOW WILL YOU TRADE? Trade what? Trade work for monsy; we want men and women everywhere to relieur Non-alcoholic Flavoring Powders for cakes. Non-alcoholic Flavoring Powders for Carce, candies, ices, etc. They are perfectly pure and twice as strong as liquid extracts. We pay \$3.25 a day and give steady work: if you can't get more than that, write he us at once and we will start you to work. Address the U.S. FRUIT CO, St. Louis. Mo. In writing mestion this paper.

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are comfortably scated in their houses of worship hearing the Word of God that there is a little band of Misclonary Bapticte near Await, in Franklin County, Tenn., in the midet of anti-mission Baptists, that have no shelter to worship under, bet are struggling hard to build, and .zeed the prayers and a little mite from the Baptists of the State to help ne build a house. Brethren, when it goes well with you, remember na. Should the Lord put it in the hearts of any to help no financially, send to E. B. BUCHANAN, Pastor.

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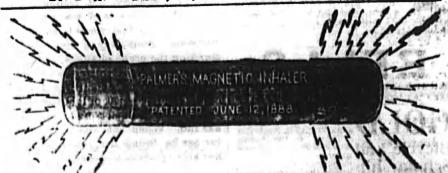
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-Soathern Baptist Couvention, Norfolk, Va., May 6-12, 1898. The Southern Railway announces rate of a sermon, and her pure life will live ona fare for the round trip, from all points on its line to Norfoik, Va., on account of tha Southern Baptist Convention, which meets at that point May 5-12th, 1896. Date of sale and limits will be announced later. The most attractive route to Norfolk is via the Southern Railway.

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OBITUARY.

DAVIS. - On Jan. 3, 1898, Bro. N. 1 Davis, a worthy member and for many years the efficient clerk and Sundayschool teacher of Oak Grove Church, entered "the haven of eternal rest In life's golden prime he heard the summons, "Come home," and fearlessly obsyed his Master's call. Bro. Davie was born May 2, 1851, and when 14 years of age was converted and united with Miller's Chapel Baptist Church, Dyer County, Tenn. In 1874 he united with Oak Grove Church, Gibcon County, and during the remaining years he lived a noble Christian life. devoted to his church and pastor and ever ready to bear his part in all

A faithful servant of the Lord. He loved to labor for his church: With joy he taught God's Holy Word,

With us on earth he will meet no mor For he the race of life has run; But he has only gone before, His work is o'er, the victory is won.

Therefore be it

Resolved. That we, the members of Oak Grove Church, will cherish his memory, emulate his noble example and endeavor to perpetuate the work he loved so fondly, for he has only gone to receive bis reward. His works will live after him.

Resolved. That we tender to his be-

eaved wife and children our deepest sympathy in this, their dark hour of Resolved. That these resolutions be

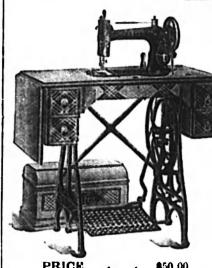
pread on the church and Sundayschool records, a copy be furnished the bereaved family and a copy be sent to the BAPTIST AND REFLECTOR for

A. J. BRONSON R G. McCollum, R N ALTMAN,

McKissack. -On the 20th of March, 1898, at her home, Denmark, Tenn., one of the sweetest spirits I ever knew breathed her last. "Aunt Bettle" McKissack was born in 1825; joined the old Big Black Church, near Denmark, in her early girlhood and lived a devoted Christian life until the Lord took her unto himself. It was my privilege to be her pastor for three years, and to be in her home often during this time, and I never went away that I did not feel that I had been with one of God's saints: "Aunt any loud pretensions, but her life was time quite wealthy, but through misfortune he lost most of his property, and during his last years lived in very moderate circumstances. But notwithstanding the great changes in earthly fortunae his faithful wife was the same davoted Christian, and all her troubles and sorrows esemed only to draw her closer to her Master and to sweeten her life. When the messenger came for her he found her ready, and now ber spirit reets in the paradise of God.

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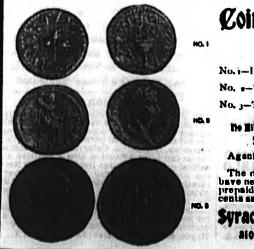
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BARBER. - Ellas and Catherine

Barbee were born in the early part of

this century—he in Culpepper County.

Va., Jan. 15, 1809; she in Wilson

County, Tenn., June 20, 1817. She

dled Dec. 22, 1896; he dled Dec. 20, 1897. Their early advantages were only such as were common to all frontier settlements. He was not strong of body for the first forty years of his life, but by rigid dieting and, regular out-door exercise he became a strong man. Both were very active, hard workers, loving to labor that they might be able to assist others. They were total abstainers of the strictest sort For nearly fifty years they were devoted followers of the meek and lowly Nazarine, being members of the Missionary Baptist Church. Their godly lives were a rebuke to all unrighteousness and a benediction to man. They loved God and man; they were unselfish, unassuming and ever ready to help those in need. Reilgion to them meant more than profession and going to church; it was a life work 'to live in Christ." They were by no means perfect or sinless. They had many failings and often found it necessary to plead with their God to forgive them for Christ's sake. Notwithstanding all these things they were loved for the lives they lived and for their work's sake. To them no children were born, but each had children by former marriage. He left three sons and one daughter; she two sons and one daughter, all of whom are of mature years. O, what a blessing from God are such parents to their free. M'fgd. by Schill Bros., Crest- ing the God of all grace for ever having given them such worthy, godly parents as their's were. There is no P. F. & A. T. JONES, Agents, time for us to sit still and mourn because they are taken from us. Let us close up our ranks and press forward with might and main to do as they tried to do-live for God and man. To them death was but the welcome release from sin and sorrow to heaven, our home. The grave is but the body's resting place till that glorious resurrection morn. "Blessed are the dead that die in the Lord," and "precious in his eight is the death of his saints." "Faith is the victory." Believe it!
oh, believe it! JOHN BRYAN, JR.
Stop Spring, Tenn.

> GROSS - Dird Wednesday evening, March 30 1898 at the home of his parents "ear Le Follette, Tenn , Green Clay, beloved son of G. W. and Louisa Bowling Gross, aged 21 years and 23 days. Early in life he professed faith in Christ and united with the Baptist Church, of which he was a consistent member, his daily life giving abundant testimony to the indwelling of the spirit, and although he was afflicted ferings with Christian patience and fortitude, and when the summons came he was ready and willing to go. He was truly one of nature's noblemen, his graceful form and manner, his bright and sunny disposition, artistic and beauty-loving nature, and kind, pure heart, made him alike the joy of his parents, the pride of his brothers and only sister, and the favorite of his schoolmates and friends; their hearts are sad, but they sorrow not as those services by his uncle, Rev. C. C. Bowling, and Elder J. S. Lindsay, bis remains ware laid to rest April 1st, in the cemetery at Jacksboro, to await the voice of the Lord.

"We shall part, but not forever,

There shall come a glorious dawn, We shall meet to part, no, never, On the resurrection morn." Truly Clay will be greatly missed.

ONE WHO LOVED HIM.

BRIGHT'S DISEASE

A Patient of 74 Years Resoued from Imminent Death, by

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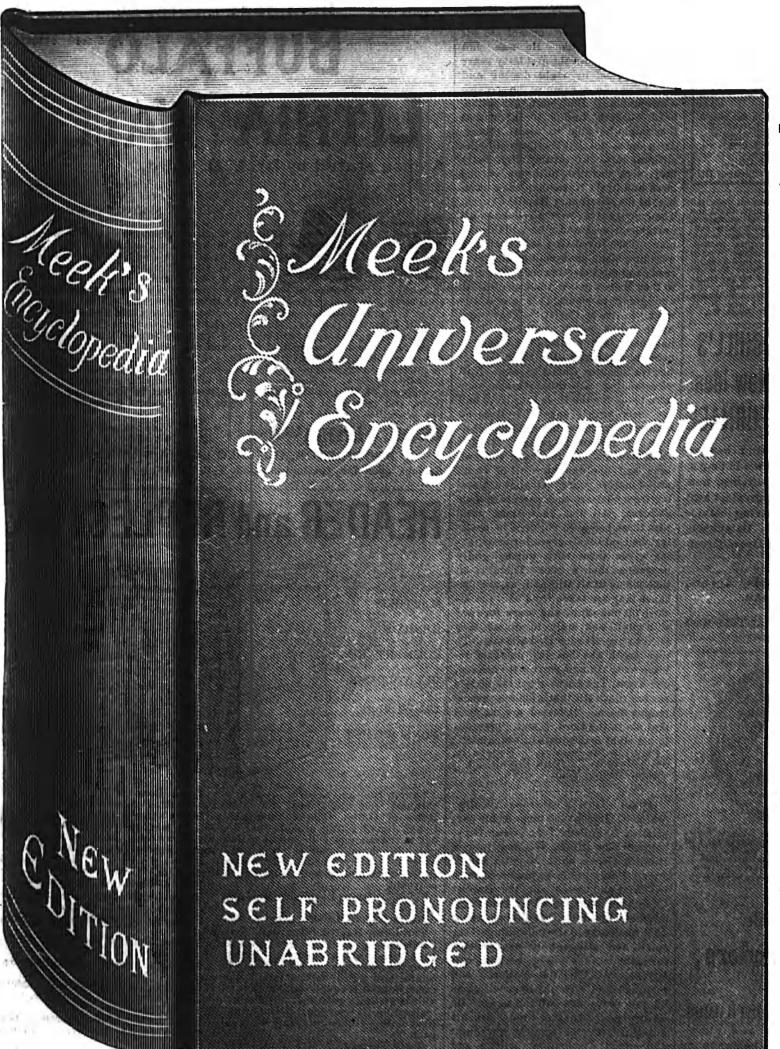
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old Series. Vol. LXI.

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 bas 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 Swiit 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 tuem flow in endless praise; Take my intellect and use Every power as Thou shalt choose.

It shall be no longer mine: Take my heart, it is thine own, It shall be Thy royal throne.

Take my love, my God 1 pour At Thy feet its treasure store: Take myself, and 1 will be Ever, only, all for Thee.

The Baptist Outlook in Cuba.

BY REV. H P. M CORMICK.

The Baptist Argus has recently said: "It is a wellknown 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 illstarred 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 bis 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 ef-"Cuoa libre" seems soon to become an accomplished fact-"Baptist Cuba?" "That is another story," as Rudyard Kipling says. "Cuba for Christ and the Baptists" la 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 iliusory; 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 fortydays" prophecy at the beginning of our late civil war. There is no known reason why we should expect the Cabana to be "like fig trees with the first ripe fige: 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 sussrainty can affect notably her spiritual condition; how it could influence her favorably to receive the missionary and his massage; how

associated Spanish dominance and Romish despotism rection of Cuban ecclesiastical affairs has been as Louisville or Nashville? 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 eltuation, 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 reaconably 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 atkind 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 sccure a stable government and prevent the Is- Chief. Spain has made the Island "a decolate willand's relapse into turbulent partiean strife, it will ticipations of the Argus and BAPTIST AND REFLEC-TOR. Just what influences would turn the religious Baptists are abundantly able. in resources, is money tide toward evangelical Christianity and the Baptista? Political revolution does not insure religious reforma- of the Lord and a royal diadem in the hand of our tion. Benefits, many and great, will accrue to Cuba fects of Cuban independence on the spiritual life of on relief from the Spanish yoke, but we fear that we that people; that these optimistic prophecies, this are building "castles in Spain" in presnming that radiant expectancy, beguile us into complacent in- this will awaken any widespread readiness to accept the gospel of Christ. It is more than probable that that Cuba of it we should be getting money vexing political and commercial questions will arise and men prepared today, for tomorrow they must be to change friendliness to suspicion and jealousy. sent to the front, and there sustained antil the Cubass Indeed, as yet the Pearl of the Antilles has had little may be able to carry forward independently their North. She has fought her brave battle alone, and a mighty, forward movement for Christ all along the 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 Cabans" 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 independ-

Let us consider two other contingencies, both of

it would incline the masses to the gospel, or the in- which, in the writer's opinion, should be vigorously dividual Cuban to Christ. Indeed the very opposite deprecated by all patriotic Americans: an American is to be feared. For years great numbers among protectorate and annexation. Should she be forced them have looked gratefully to the North. Let it not into either position it is clear that a deep-seated anibe said that their gratitude was purely, as Beacons- mostly towards all American institutions would refield defined political gratitude, "a keen appreciatellist. In the extreme and improbable event that she tion of favors to come." They felt that we were should voluntarily seek such policieal connection friendly; that we honestly sympathized with them in with our Federation there would still seem no greater their great course. In consequence they have felt horefulness for the conversion of the masses in Cuba kindly to us and to our institutions. Moreover, they to Christ than for that of the masses in French-Louisiana. Why expect the papiets in Havana to as inseparable menaces and plagues. Spain's di- seek Christ with greater eagerness than those in

> 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 "walkover" 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 feeting "as the morning cloud, and as the dew that passeth early away." Cuba's conversion to Christ will depend upon the labors, eaerlficee and efforts of Christ's soldiers. A "Baptist Caba" will be the trophy only of heroic, sustained Baptist determination and effort. Independence is so maglelan's wand to transform Cuba from Catholic to Christian. The gospel, patiently, enthnelastically preached, and not autonomy, will prove the puissant excallbar which must smite Romish idolatry to its death.

Let our enthusiaem be turned into practical chan nels. 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 ita "recerve fund" taining political stability, prove years favorable for for advance work in Cuba. What a pity men allow gospel effort? Can we hope they will be marked by fine sympathy to expend itself in talk! Now is the any wholesale turning of Cuba to "Christ and the time for our pastors and churches to prepare to meet Baptists?" It is to be feared, rather, that their in- the solemn responsibility that Cuba's freedom lays experience in the exercise of political rights of any upon us; to coin into action and effect all this eathusiasm for Cuba-this little crippled sister that moans at our feet.

There is everything in the situation to appeal to our manhood, our humanity, onr loyalty to our derness." Left to pope and priest, it will in after be still difficult to participate fully in the reseate an- years be said of Cuba that "that which the locuet hath left bath the cankerworm eaten." Southers and men, to make it "a crown of beauty in the hand

Ood forbid that this holy war for the epiritual liberation of Cuba should be, at last, only a campaign on paper! If we really mean to make a Bapenough cause for gratitude to the Coloseus of the mighty effort. The fact is, we Baptists need to make line. Our efforts are not worthy of the glorious body of truth for which we stand.

Isalah said: "The Isles shall wait for thy law." Cuba has waited long. Our people have declared that her people shall be free, and we Baptista have promised them the liberty which only a living Chriet can give. "When thon vowest a vow nato God, defer not to pay it, for he hath so plassure is foolspay what thon owest." "A wise man's heart Is at his right hand, but a fool's heart at his left." Ualess we improve this present opportunity our high hopes and prophecies will become our confusion. Let the generous impalses of our hearts but be seeonded by the honest effort of oar haads, and "the glory of the Lord shall be revealed," and we will spangle the Island with true churches of oar Lord.

Morelia, Mexico.