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s book to leather,

Called For . .

Orlinda, Tenn. The Minister's Trials. BY JOHN.

Old Series, Vol. LXI.

"Endure hardness as a good soldier of Jesus

Life's Uneven Way.

BY JOSEPH L WEID.

And, on i go with force of will, it seems of mountain height to me.

A pleasant plain appears, instead

Are "ups and dowss" for ev'ry day,

Him let us trust-nor have a doubt,

in darkest days of deep distress, Our carnest efforts He will bless.

While God's ways are past finding out,

i oft attempt to climb a hill,

I reach the top-no bill I see, With fairest flowers overspread,

All along life's uneven way

This was what Paul, the veteran, said to young Timothy, his son, in the gospel. it needs to be said to Christ's warriors today. They still need to endure hardness if they would be good soldiers of Jesus Christ. I wish in this article to call attention to some of the hardships of ministers, with two ends in view; first to exhort them to be steadfast in their endurance: and then, in order to awaken a sympathy in the hearts of our brethren who are not exposed to the same trials.

Oue of the minister's first trials is the embarrass ment of poverty. It is a little remarkable that the minister of the gospei is so commonly poor. He ranks wall with the people among whom ba lives, in intelligence, in integrity, in culture, in general ability, and yet in thousands and ten thousands of instances his living is so small that there is a constant sense of his poverty with him. He is embarrassed, and I might almost say humiliated, by it. The churches do not seem to feel it incumbent upon them to furpleb a salary that will relieve his mind, add comforts to his life, and enable him to live in self respect; but the question seems to be with the churches, "How little can we tax ourselves, so that the pastor may make buckle and tongue meet?" Of course there are some fields in which the support is generous, but the great majority of our brethren are grievously tried with an ever present poverty. The very kindness of friends but reveals that fact; when the minister is presented with a suit of clothes, or overcoat, or hat, it often tells him of the rusty suit, or threadbare coat, that is supplanted by a kindly charity. God knows I would not stay the hand of charity nor discourage that sweet pity which some feel in their hearts for God's servants, but if our churches would furnish a better living, and pay regularly and promptly that which they promise, it would prove a more excellent way in which to meet the needs of the minister. How it cripples the minister in his preaching to be conscious that he cannot meet his bille! How can he preach honestly to men to whom he owes for goods and supplies? is one of the minister's trials.

I heard a minister of prominence cay not long since, "What inducement is there for a young man to enter the Baptist ministry? It means hardship in earlier years, followed by deepest poverty and want of work in later years." From a pecuniary standpoint there is no inducement. The truth is, a green, uncultured boy in his teens, following almost any ordinary business, will make a better living than a preacher of the gospel. Why it is so, I cannot say. In God's wiedom it may be best for us to ba subjected to these trials, avan as our Master was. "The sarvant is not above his Master"-and we must endeavor to endure this great hardness in the Master's Spirit, remembering that our real reward is not or earth, but in beaven.

Another trial to which ministers are subjected is crificism. I would carefully discriminate between a just and unbiased orlticism of his methods, manners and taachings, and a narrow, bittar, captious uritit worries, goads, tortures him unspeakbly, and he has no defense. What is remarkable about it is that many of the best members of the church will suffer these slings at their pastor to pass-uprebuked.

SPEAKING THE TRUTH IN LOVE.

NASHVILLE, TENN., FEBRUARY 17, 1898.

This leads me to speak of the trial of ministers, described by Paul as "perils among false brethren." Many ministers suffer from these perils. A godly minister is working on a field. He is favorably impressed with a certain brother, ha is drawn to him, loves him, feels happiest in his home, honors him with his confidence, when lo, suddenly like a fiash of lightning out of a clear sky, he finds that this man is doing all he can to inflame the minds of his people against him, and to drive him from the field. How many ministers can testify that this is a true story! The minister is an easy victim because he is usually so unsuspicious. Often like David he has to say, "For it was not an enemy that reproached me; then i could have borne it: Neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal. My guide and mine acquaintance. Wa took sweet counsel together, and walked unto tha house of God in company." One of the most painful features of a trial of this kind Is the mock Innocence of the enemies of God's servants with which they defend thair wicked antagonism to the pastor by saying, "I did It for the good of the cause;" "Tha church needed a change," etc. I could enbetantlate this by heart-rending stories of actual happenings, but all ministers know whereof I spaak, either by hearsay or experience. I express my hearty conviction that the minister should stand his ground, and not show a craven spirit by running from such at-

Another sore trial to the man of God is church lethargy and coldness. He looks over his field and sees so many reforms to be made; so much to be done. He preaches earnestly, and calls attention to thesa things, and no man lays them to heart. Ha appeals for missions and other objects dear to the hearts of God's saints, and men that have thousands cast a quarter into the basket, or by a supreme effort throw in a dollar. Year in and year out, under the most effective appeals the result is the same, until the pastor's heart almost breaks at the Indifference. The Sunday-school needs teachers; and there are members educated, cultivated, and supplied with every qualification, ears the heart to do it.

Brethren are at variance, will not speak to one another, cherishing an unboly strife, and the appeals of the pastor to "lay aside all malice, and all guile and hypocrisies, and envise, and all evil speakings"-has no effect upon them. These things, and many others such as they, bring heavy burdens to the pastor's soul.

Right in connection with this comes a great trial to the pastor. The blame of church decidness is all laid at his door. The church languishes, the cause is not prospering, the Sunday-school is run down. "What do we need?" Ah! that is the question! Answer it aright, and all is well. How is it answered generally? "We need a change of pastors." Yes, this is the answer given, although all know that the two leading deacone are at logger-heads; although it is whispered around that such and such a prominent member is drinking; or that there are some illodored rumors about this or that one. Everyone recognises the faithfulness of the pastor, but he must be offered up as a holy holocaust to bring in better things. The only thing that the removal of a man of God under such a state of things will effect will be the hastening of the day of judgment for that courch.

Another grievous trial to a minister of the gospel is being subjected to the humiliating reproofs of the

cism. The former will prove always a blessing to a sorehead on the occasion of the annual call. That our wise man; the latter is meant not to help him, but to Baptist churches should in so many places hold on goad him. It is an instrument of torture that is to the annual call is to my mind a very humiliating easily wielded by little minds when animated by ra- thought. The pastoral relation I regard as one of sentmest. The effect of such criticism upon a true the tenderest and most sacred of life. The true pasman is like the stinging of files upon a spirited horse. tor is the friend, brother, father of his people. He is not their enemy or oppressor. His part is to strengthen the weak, raise the fallen, cheer the sorrowing, comfort the bereaved, reprove the wicked, and lead the erring into right ways. Such a relationship is one of the most solemn and important that is known in this life. And yet in the face of this, year by year, a body of Christian people will set up this man as a target to be shot at by the sorehead, the kicker and the dark sinner. It may be some arrow from his bow has wounded them, some earnest rebuke of sin, and cherishing the memory of the reproof, without a shadow of repentance, they look forward wishfully to the day of the annual call when they may have the privilege of "blackballing" him. This is a heavy and painful temptation to a man of God.

New Series, Vol. IX., No. 26

Reflector

A church, on one occasion, had through the annual call inflicted a deep humiliation upon one of the most faithful men I have ever known. His head had grown hoary in the service of God; he had done a work of which any might be proud; and when this humiliation was laid upon him, he said in deep distress, "If it were God's will to take me home, out of all this suffering and criticism, I would gladly go." Brethren, these are some of our trials; there are many more. These are very real, and often exoccdiagly painfal. May God give us grace to "Ea-diga hardness as good soldiers of Jesus Christ!" And when he has used us for his glory it will be all the sweeter to enter upon everlasting rest.

### Our Musion.

I am sure our very wise, efficient and judicious editor of the Baptist and REFLECTOR needs no commendation from me. But allow me to say that in addition to giving the readers of the Baptist and REFLECTOR the best paper in the land, I believe his mission for the past few months has been that of a unifier and a "peacemaker" among the brethren, and Christ says: "Blessed are the peacemakers for they shall be called the children of God."

In my humble opinion, the harmony and good feeling that now prevails throughout the State. are largely the result of the wise articles and careful management on the part of our editor concerning certain disputed questions that have been curr. nt among us. And while some extremist who can see but one side of a question orders his paper discontinued because the editor is "on the fence," and refuses to touch off a bomb that would throw the denomination into strife and confusion, there ought to he one hundred others who, for the very same reason, would subscribe for the paper who do not now take it.

I thank God for an editor of our denominational organ who so closely watches the interests of ou common cause and strives so earnestly to keep peace

Brethren, if our strife over "church history," "Boards" or "No Boards," etc., could be given a decent burial with appropriate funeral ceremonies, and we for the remainder of 1898 would fix our undivided attention upon the salvation of the lost about us, and upon sending the gospel to those "beyond" us, as Christ commissions us to do, we would be happier in this life and wear a brighter crown in heaven.

My prayer is that we may put an end to wrangling over things of minor importance and put our hands to the great work committed to us. Baptists ought to rise above such things and awake to the needs of a perishing world of lost souls. Let us for one year try ourselves in behalf of a needy world.

Many, it seems to me have lost sight of the fact that
our mission in this world is to be soul-winners.

God help us to find our mission, and to the best of
our ability to fill it.

T. G. Davis.

F. J. ROBINSON, IN SOUTH CAROLINA, WRITES: "I HAVE SOLD HERE ABOUT THREE HUNDRED "HARP OF LIFE" I TOOK EIGH

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COLLEGE REET, NASHVILLE, TENN

### The Lord's Supper. BY REV. ENOCH WINDES.

When our Savior instructed his disciples regarding the manner of commemorating bis death in the interest of kumanity, be gave them an object lesson -went through with the thing, having them all to act their part-showing them with what and how the thing should be done. Having given them the lesson as he did, he laid on them the imperative duty of conformity to his example.

By reference to Matt. xxvl. 26-28, and Mark xlv. 22-24, and also Luke xxll. 10, 20, we find barmonious accounts of this object lesson. In these accounts we find he used unleavened bread and the Passover wine. We also find that particular characters acted in the lesson, s. c., they were (1) believers in Christ, (2) baptized believers. Then there was no controversy about baptism; all knew what had been done to them when they were baptized. Moreover, we find that only those acted in the lesson who were associated as a body under a common teacher, lived together religiously and were practically a unit in doctrine (religious belief), Jesus' word always settling all disputes. Yet hundreds of disciples were in and about Jerusalem and might have been present, with very little trouble; even the mother of Jesus could not have been far away. But she and these hundreds did not belong to the body that was constantly associated with Jesus in religious work, study and worship. In the lesson Jesus told his disciples what the bread represented, his body, and also what the wine repreeented, his blood; and he told them why they should take the bread and wine: "This do in remembrance of me." Luke xxii 19.

Now, did this company of disciples get the lesson of their Lord? He gave them the lesson only once. past month. But about two months afterward, which months were crowded full of incidente that have confounded infidelity, amazed the nations and defied the philosophy of earth's savants, and that were calculated to utterly efface from memory every detail of transactions, and which months brought experiences to the disciples that were calculated to lift them entirely out of their normal aphere and carry them beyond themselves, we find them repeating the lesson they had received without the elightest variation in any respect. Acts 11. 41, 42. Here we find the same characters, though gladly received his word" (believers in the Jesus Peter preached); "were baptized," (baptized believers). Associated in religions work, study and worship, they "continued steadfastly in the apostles" doctrine prayers." These were practically a unit in their religious helief. There were not some Methodists,

some Presbyterians, some Campbellites, etc. But might not they have been mistaken? Those who so earnestly advocate a different style of the Lord's Supper practically say so. Let us see. About twenty-five years later we find Paul, who claims to have his revelation on the subject directly from the Lord himself, saying, I Cor. z. 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" From which statement of Paul, if we learn anything at all, we learn that unity is essential to the scriptural observance of the Lord's Supper. And Paul, in the next chapter, I Cor. xl. 23-25, gives the revelation that the Lord gave him as to the manner of the Lord's Supper, and it harmonizes perfectly with the accounts of the object lesson given by Matthew. Mark and Luke. And it seems as though the Lord. in giving his instruction to Paul, would confirm the looking after the interests of the church. The report impression that Peter and the other disciples had resent out by some of the secular papers that Dr. ceived, as appears from the record in Acts 11. 41, 42. Wharton's resignation was due to his sympathy for For Paul says to the Corinthians, I Cor. xl. 20: Mr. Martin, the defaulting treasurer of the Colum-"When ye come together therefore into one place. this is not to eat the Lord's Supper." This passage, when taken in its connection, can mean but one thing, s. e., that because of the divisions in the church at Corinth that church could not actually take the Lord's Supper-that in their division and strife to go through with the form of taking the Lord's Supper would be simply a farce.

It further seems that the Lord would have Paul make no mistake as to the real design of the Lord's Supper. So we find Paul emphasising its design in a way calculated to terrify anyone who is disposed to be careless as to his thoughts when he engages in the ordinance. I Cor. zi. 29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." If any man take bread and wine to commemorate the Lord's death and at the same time is so caraless as not to see through the emblems the thing emblematisad (the Lord's body ) that man is condamned, rightly and severaly condemnad because he is a selamn or-

meaning people, with a seal that is not in accord with three months at Asheville, N. C., on account of a knowledge, and a sentiment that is not sanctifled by the fear of God, are willing to pervert the Lord's Supper by engaging in it to show their love for one another. One may as well pervert faith or repentance the South. He left on Wednesday of this week for as the Lord's Supper. He condemns all alike. One may have an unscriptural baptism and yet be safe, eternally safe, but if he for love of mortal pervert the Lord's Supper he is condemned.

Finally, every word of instruction in the New Testament regarding the Lord's Supper is given to a church or to individual Christians in their relations larly supplied by i'rof. Lincoln Hully of Buckneil as church members. So, we may give the following summary which presents at a glance the scriptural idea of the Lord's Supper:

i. The Lord's Supper is bread and wine taken to commemorate Christ's death.

2. Therefore only believers (Christiaus) should partake of it. 3 According to the example of its institution only

baptized believers should partake of it 4. According to the same example and the example given, Acts ii. 41, 42, and Paul's Instruction, I Cor. z. 16, and Cb. zi. 20, only baptized believers, associated in religious work, stud, and worship (a church) in practical harmony in doctrine should par-

requisite or Paul is mistaken. Lascassas, Tenn.

### Maryland Notes.

take of it. This practical unity is an essential pre-

An occasional glimpse into Baptist affairs in Maryland, I am sure, would be of interest to the readers of the BAPTIST AND REFLECTOR. Several things of special interest have occurred during the

On the first of January the Evangel, of which Dr. H. M. Wharton was the editior and proprietor, was merged into the Commonwealth, of Philadelphia. Dr. Wharton is corresponding editor of the Common wealth, and Mr. L. M. Cross, who was the business manager of the Evangel, is now business manager of the Commonwealth. This leaves Maryland without a State paper, though the Commonwealth, which is represented in Maryland by Rev. W. E. Robertson of Towson, is making good the promise of the Evangel that more attention would be given to Baptist affairs a greater number of them. They were "they that in Maryland after the consolidation than was given by the Evangel before the consolidation. The Religious Herald, our nearest neighbor among the papers published in the territory of the Southern Baptist Convention, has opened a Maryland Department, and fellowship, and in breaking of bread, and in devoting one page to Maryland matters. This page is edited by Pastors Gregory and Cox.

Dr. Wharton recently tendered his resignation as pastor of Brantley Church, giving as his reason that "the church has grown so large and the work so varied and extensive that it needs the constant care and unceasing labors of its pastor," and that he was unable to give his undivided time to the church on account of other imperative demands upon him. It was understood that Dr. Wharton would devote his time to evangelistic work and the various business and benevolent enterprises with which he is connected. The church, however, protested against this course on the part of their pastor, to whom they are devoted, and induced him to withdraw his resignation. Dr. Wharton is the only pestor the church has ever had, and they would rather retain him, hearing him preach only occasionally, then to have any other pastor who would devote all of his time to the interests of the church. Mr. Henry Cross is assistant pastor, and devotes his time to visiting and bian College, and that he had announced his purpose to leave the denomination was absolutely without foundation. It is said to have originated in the Washington bureau of a St. Louis sensational daily.

Pastor Curtis Lee Laws preached his fourth anniversary sermon as pastor of the First Church on the first Sunday in January. Prior to his being chosen full pastor of the church, Bro. Laws had served nearly a year as pastor with Dr. Williams. During the live years of his connection with the church, 176 members have been received. The contributions for all purposes have amounted to \$37,447.76; of this amount \$14,111.96 were given to missions and other benevolences, the rest being used for home expenses. The church is in decidedly better condition now than at any time during his pastorate.

Pastor Junius W. Millard has gotten a very strong hold upon the hearts of the members of the Eutaw Place Church. He is steadily growing in their confidance and esteem and the congregations of the church are larger new than they have keen for some years.

dinance of God's house acts a lie. Yet many good- Last winter Mr. Millard found it necessary to spend threatened pulmonary trouble. His health this winter has been excellent, but be has yielded to the ad. vice of friends and will spend this month and next in Kentucky, where he will spend a few days with friends and relatives of Mrs. Millard, and the first of next week will go to Asheville, where he will remain the rest of the time.

immanuel Church, which has been without a realdent pastor for more than a year, but has been regu-University, I'a , has extended a call to Rev. C. W. Duke of Berkley, Va., which has been accepted. Mr. Duke is a young man and a very fine preacher. He has had remarkable success at Berkley and will be a worthy successor of Dixon and Fulton. Mr. Duke is expected to take charge of his new field some time before the first of April. Immanuel is one of the most important fields in Maryland and has one of the fluest locations in Baltimore. There are only two churches in Baltimore now without pastors-Fuller Memorial, of which Dr. Clopton was pastor, and Grace, of which Bro. J. C Davidson was the last pastor Bro Davidson is still in Baltimore, but without a pastorate. He is one of our very best preachers and deserves a strong field. He will supply Estaw Place Church part of the time during Bro. Millard's absence.

Rev E. E. Blount, who has been paster of the Cambridge Church for several years, is suffering with complete prostration of his nervous system. ills condition was such that it was found necessary to put him in the Sheppard Asylum of Baltimore His condition is reported as much improved, but it is feared by his friends that he will not be able again to enter a pastorate. Bro. Blount came to Baltimore from North Carolina about three years ago for treatment at Johns Hopkins Hospital, and soon after his dismissal from this institution he became pastor of the church at Cambridge. His success there was simply phenomenal. He is one of the most consecrated men the writer has ever known.

Several of our churches have been holding special meetings, without outside help, and a number of baptisms have been reported. W. J. E. C.

### Two Books.

BY CHAS. MANLY, D.D.

Within the last few lays I have seen two books to which I wish to call attention. The first is "Causar's Court," and bears on its title page the pretentious claim of "being the record made by the enemies of Jesus of Nazareth in his day, found in the Vatican at Rome and in Constantinople—the most interesting history ever published." It is "by Rev. W. D. Mahan, Boonville, Mo., edited by Eider G. A. Reynolds, Florence, Ala." This volume seems to have had considerable circulation, and has been received by many as a valuable contribution to our information about our blessed Lord. It is a pity that any have been deceived by it; yet it is one of the clumsiest forgeries that have been attempted for many a day. How Christian ministers can lend their influence to its circulation is hard to understand.

The other volume bears the modest title of "The Story of Jesus Christ," by Elizabeth Stuart Phelps. and is published by Houghton, Millin & Co. It is not a life of Christ in the ordinary sense, but it is, as the author herself says, "an interpretation" of selected portions of the history of our Lord that cannot fall to instruct and delight. I have taken it up a few times since it has been in my possession and have laid it down only at the call of imperative duty. To read it in connection with the Sunday-school lessons of this half year will give any teacher new inspiration with his class, as it will give fresh insight into the wonderful life of our blessed Master. The volume is beautifully printed, with twenty-four attractive illustrations, and the price is \$2.

As a specimen of the style,of "The Story of Jesus Christ," the following paragraphs are given from the description of the storm on Gennesaret:

A strange expression crossed the countenance of Jesus. He seemed more surprised at the fears of his

Jesus. He seemed more surprised as the learn of the friends than disturbed at the common danger. He stemrd to make a curiously fine distinction between the wind, which was the offender in the trouble, tween the wind, which was the offender in the trouble, and the passive sea, which was only the helpless agent. Suddenly there shot from his lips a severe rebuke, as if the wind were a conscious and a guilty thing, and as if he were lord of it; as if he and nature understood each other better than he and man. As if it acknowledged the order, the wind went down meekly. There fell upon the air one of the sudden calmi, quite possible on the lake, but which there was no evident reason to expect just them. The was no evident reason to expect just then. The moon swept out from the clouds. In the reviving light the crew saw one another's terror-stricken faces and his who showed no fear. He stood serene, smiling, with one upraised hand and arm, a statue of

strength and assurance. In a very low tone thev heard him speaking to the water; not as he had addressed the wind, authoritatively and like a master such as one might use to a nervous woman or a fren-zled child: "Hush! peace! peace, and be still."

The noisy sea trembled; the choppy waves sank;

the lake began to ripple; the ripple wasted away; then such a calm took the water as lay like a shee of silk from shore to shore. On it there fell a strange silence. The keel was even. The fishermen began to bail out the water from the boat. They did not speak. But the Rabbi watched them with a kind of astonished sadness.

"How is it," he said, slowly. "How is it that ye have not any faith? Why are ye so afraid?" His voice had a wistful accent to it, as if his heart ached more than any one of them could know; as if he had expected to no trusted, and they had disappointed him. He did not blame them. He went back

to the stern and lay down again quietly upon his But the fishermen did not answer him. They did

not dare. Each man of them looked at the other, quailing. They hung their heads, half in shame and half in fright. They were more afraid of the Rabbl at that moment than they had been of the "What manner of man is this?" they muttered.

"Why, the wind and the sea obey him!" It was the sailors' supreme tribute. They could not go be-

Anderson, S. C.

### THE ONLY SOLVENT OF OUR SOCIAL PROBLEMS.

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

"Though he was rich, yet, for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 9.

The introduction of sin into the world made every human being a pauper. Sin separates man from God. It prevents intercourse with God. In this condition the human soul is in darkness and bondage, and utterly destitute of nourishment and comfort.

This is poverty a thousand times more deplorable and wretched than that which comes to our doors in rage. I would rather be as poor as the homeless and sore-footed tramp than to be a spiritual pauper, going through this world of conflict and sorrow without God and without hope.

The infinite Jehovah, Maker and Ruler of all things, saw the poverty of this world and pitled it. He was rich-rich in himself-rich in attributes which rendered him infinitely higher and more glorious than any other being, and rich in having the homage, affection and praise of all the unfailen intelligences of the universe.

Moved with pity for our poverty he became poor that we might be rich. He became a man, and the poorest of men. The foxes had their holes, the birds of the air their nests, but he had not where to lay his head. He stooped to the position of a servant. He came not to be ministered unto, but to minister. He was obedient unto death—even the death of the Cross.

By this poverty and humiliation be made it possible for us to be rich and glorious. By faith in him we become heirs of God and joint heirs with Jesus Christ, to an inberitance that is undefied, incorruptible and fadeth not away.

In this scheme of recovering mercy we see the highest possible exhibition of unselfishness. He enriched the world by the sublimest self-denial that man or angel ever witnessed. We avail ourselves of the benefits of his sacrifice by imitating his example. "If any man would come after me, let him deny himself, take up his cross and follow me." "If we suffer with him, we shall also reign with him."

As he loved us so we are to love one another. As he came into the world and lived and suffered and died for us, so we are to live and suffer, and, if need be, die for one another. "Look not every man on fulfill the law of Christ."

The spirit which prompted Cain to ask the question, "Am I my brother's keeper?" is the spirit of anti-Christ. It is the spirit which says, "Let every man take care of himself." It is the spirit which inspires a man to labor solely for his own advancement. It is the spirit which instigates all injustice, oppression and cruelty. It is behind all man's inhumanity to man. It arrays neighbor against neighbor, class against class, community against community, and nation against nation.

That spirit dominates the age in which we live. It threatens this great nation with the crisis of the centuries. If there is not a reaction in the near the world has never seen. The volces of its millions of victims are calling to heaven, as the blood of the murdered Abel cried from the ground for divine vengeance upon Caln.

civilization is not love, but greed. In politice and can the State be so reconstructed ac to furnish adequate

commerce there is a premiam on shrewdness and deception, while honesty and generosity are sneered at as virtues too sublimated and ethereal to be practiced by creatures who wear earth about them, and who have to grapple with such problems as, "What shall I eat, and what shall I drink, and where-with-

al shall I be clothed?" A civilization that is based on selfishness, and that magnifies and rewards men who succeed by their superior cunning, has no power within itself to secure

There is nothing that needs saving so much as a civilization that is guided by no moral principle, and that marches on without regard to God and his righteousness. The country that boasts of such civilization is on the high road to anarchy and barba- gressions; he was bruised for our iniquities, and by

Civilization is not a cause, but an effect. It is the product of character. It expresses the good and evil in the hearts of the people. Any government, national, State, or municipal, is just what the people make it. If a government tolerates such an iniquity needs. as a bull-fight, or a gambling house, or a ber-room, it is because the people are depraved enough to want

The fountain of any civilization is in the mora character of the people who support it. If it is corrupt, it is because the people are corrupt; and it can be cleansed only by cleansing the people.

The passage of more stringent laws will not stop the abominations to which I have referred. As long as the people do not rebel against indecent theatrical exhibitions they will continue to occur in ail our theatres. As long as the people make no protest against obscene papers, they will continue to be sold on our highways, at our news-stands and in our

We have already laws against these things. Why are they not enforced? Because the moral sentiment of the people is too weak to demand it. As long as the people are morally stupid—as long as they have but a feeble appreciation of the distinctions which God makes between right and wrong, vulgarity, uncleanness and knavery will go unwhipped of justice. As long as the people are unjust there will be class legislation, despotic monopolies, political rings, bribery and ballot-box stuffing. A righteous civilization can be established and maintained only by a people who love and practice righteousness.

We are like those foolish Galatlans to whom Paul said, "Ye are bewitched." We have been bewitched by political teachers who have made us believe that the cure for all our social troubles is wiser legislation. Each of them has his economic theory, and tells us that if we will send him to Congress, and he can get his theory transmuted into law, he will put an end to our social woes.

He may be sincere, but his theory is absurd. Economic legislation deals only with things that are external to man's being. That is not what is needed. We need something that will touch the souls and transform the characters of our people.

The State does not make the people; the people make the State. The State is the expression of the thought of the people. It is the product of the people's faith. It is the realization of their moral ideas.

When the people are personally honest, the State will be honest. When the people love justice, the State will be just; when the people abhor oppression, then oppressive legislation will be obliterated from our statute books.

When the people are righteous enough to demand it, we shall have a faithful administration of every righteous law in our civil code. Good laws cannot be executed among a corrupt people.

Not long ago I read a very learned and beautiful his own things, but every man also on the things of oration on the Old Roman Law. The principles em-"Boar yo one another's burdens, and so bodied in that great system of law emanated from a few great men. They did not come from the body of the Roman people. Those laws were in existence during all that dark period when the Roman Government gave but little protection to life, liberty and

Alfred the Great incorporated the Ten Commandments and the Golden Rule in the English Constitution, but they have been openly violated by every administration of the English Government from King Alfred to Queen Victoria.

A great writer on sociology has said that, "Laws written on tables of stone and printed in statute books are but the playthings of politicians, if they are not written in the hearts of the people. Laws future, it will culminate in such a social upheaval as cannot make men unselfish, police righteousness is . not divine righteousness; the State cannot astablish justice and righteousness on the earth. But justice and righteousness must establish the State."

What then is our hope? How can society be reno-The power which propels the wheels of our present vated? How can our civilization he purified? How

protection to its subjects, and all of their legitimate

My answer to each of these questions is, by substituting for the law of self-interest, which now rules our social life, the law of self-sacrifice-the law by which God acts-the law which he illustrated when he became poor that we through his poverty might be

The Cross of Christ is the solvent of all the great social problems of the world. There God unveils his heart to men; their he reveals his redeeming love-a love which expresses itself in absolute self-renunciation. "He who knew no sin, was made sin for us." "He bare our sine in his cwn body on the Tree." "He died for us." "He was wounded for our transhis stripes we are healed."

in that complete oblation of himself God teaches us that the highest expression of love is self-sacrifice. and that it is only by the sacrifice of ourselves that we can touch and supply the world's profoundest

The human race has never advanced one inch without human sacrifices. In every past age the men who pushed the world on and up to something better were martyrs. They suffered persecution, and in many instances, death, for what they did for righteous-Dess saice.

Every great truth has secured public recognition only through the self-denials and heart-aches of some moral hero. The world's darkgess has been illumined only by the blaze of martyr-fires. What we have and erjoy today is the blood-bought wealth of the centuries. We can never pay to the generations that come after us more than infinitesimal part of the debt which we owe to the generations that have preceded

Any future progress must be secured by obedience to the same law-the law of self-sacrifice. Every inch must be galued and held by some struggling, suffering, unresting brain and heart.

My friend, is it the purpose of your life to be useful. If that is not your purpose, and your dominant purpose, you have no claim upon the homage of the world. If you intend to be a disciple of Cain, and repudiate all obligation to care for your brother man, you deserve to be treated as Cain was-branded as an outlaw. If you will not be your brother's keeper and burden-bearer, you are his enemy. You will seize every opportunity to defraud, oppress and degrade him. The principle which controls you will make you a monopolist, or a gambler, or a bankrobber, or an anarchist, or annihillat.

But, If your purpose is to be useful—useful not only to yourself and your own family, but to the world, your life must be a sacrificial life. You must look out on this wide world and recognize every man in it as your brother, and acknowledge your obligation to help him as far as God gives you the ability and the opportunity.

To serve your day and generation according to the will of God-to make any substantial and enduring contribution to the welfare of the race, you must make an oblation of your possessions and of yourself.

My brother, you come here on the Lord's Day and join this congregation in singing,

"In the Cross of Christ I giory,
Towering o'er the wrecks of time."

But do you understand what you sing? Do you know the meaning of the Cross? The Cross does not release you from the law of sacrifice, but binds you to it by considerations that are immeasurable in their importance and solemnity.

You must not only be reconciled to the Cross, but reconciled to the law which it proclaims, and to all the burden of toll, struggle and sacrifice which it lays

The Cross is not only the symbol of Christ's burden. bore, but do you glory in the Cross which he offers you? If your heart is throbbing with the passion that burned in him who hung upon that instrument of shame, your life will be in some degree a repetition of what he endured, and your favorite sentiment will

> 'Must Jesus bear the Cross alone, And all the world go free? No! There's a Cross for every one, And there's a Cross for me

The consecrated Cross I'll bear Till death shall set me free: And then go home, my crown to wear, For there's a crown for me."

"Though he were rich, yet for your sake ha bacame poor, that you, through his poverty, might ba rich." This text should have a larger application to men of wealth than to the poorer classas, because they have larger possessions and more abundant opportunities for sacrifice.

The rich men in the churches of this country bave

Jesus was under no more obligation to give himtian capitalist of Nashville is to conscerate himself and his possessions to the same work.

Christian lawyer of this city.

The manufacturer has no more right to operate his factory solely for his own benefit than Jesus Curiet crated Cross.

we shall see Christianity grow as it never ta- greek We shall see society quickly cleaned of he present tracker, and many people resort thither. abominations. We shall see the State parget of a. A cathoric priest has been exploiting very much favoritism and is justice, we shall see the strikes be- from his purpit and through the papers concerning tween capital and labor cease, and throughout at. a schurch and history, abusing sharply the history our borders a reign of righteousness contemment of others, and Baptists in particular, and in conseand prosperity.

willing to be financially crucified to order to establish that the that city. Dr. Lampkin also challenged the business of the world on the basis of the Gooden the gentleman to debate the questions at issue. The Rule, "Whatsoever ye would that men should do chanetge was accepted by the priest. The time for unto you, do je even so unto them

may suffer great loss for a time, your problemance as in the present instance, but that was the last of it. enormously decreased; it may even become it yet ... Wer do we remember that the old champion, Dr J. but in making the sacrifice, you will gard the series in Graves, carnestly sought the opportunity of a disship of Christ. You will manifest his the state many assessment with a representative of Rome, but was denify his truth, and extend the conqueste of the angular the appointmenty. Rome will not debate; it can

every community.

opportunities for Christ-like deeds than it is today much iers Christianity. You can make the counting room as sacred as the sanctuary. You can make the legislative ball as has a plan who can well speak and understand our language. lowed as the mount on which Moses tasked with God - they are tale excent and refined. I have distributed and received the law on tables of stone. You can is ness festaments and tracts, and need much more make every gathering of the people, whether for re- of such cerature I produced a lot from Dr. Frost, ligious, educational, political or commercial pur account of from the American Bapilet Publication poses, as holy, harmonious and happy as the d scipi so salety if any who see this notice feel so inclined were on the Mount of Transfiguration. You can con- to send me a set many or few, for gratuitous use, a vert the die and roar of your industrial activity into have core twill en Bro. Folk, can't you encoura perpetual coronation bymn. You can be the age such a secure from some source? I could use knights of a nobler and grander chivalry than ever them to such an advantage unfurled a flag, or unsheathed a sword on any of the Could I once more see and shake the hand of my world's historic battle-fields.

### From Texas.

The old year left its impression in history Much of its record will possibly never repeat itself, and it is to be hoped never will. Not since we came to the State has Texas had a more promising outlook. The crops of last year were generally good. The low price of cotton and scarcity of money is seriously depressing the people. Not till farmers force themselves to less production of cotton and a larger yield of living stuff will they know anything but hard times and financial embarrassment. Quite a stir of excitement has existed in many places in the State concernprice in money, and one-third of the corn and onefourth of the cotton in share rent. The former system is a great hardship on the tenant. Some violence has been used in the way of barn burnings, and severe threats against both landlord and tenant in order to force out the money rent system.

The State Mission Board has laid out a large work for the year. The appropriations reach nearly \$25,000. Nearly 100 missionaries are on the roll. Three general missionaries are in the field. The appropriations for our southern section of the State are of great help to us. The general movements and progress of the new order of State management are promising and much is expected in the outcome.

The plans of school affiliation have been perfected, The two Baylors and four of the other six colleges are in the system. Something over \$200,000 is named as the fund to be raised in three years for liquidation of indebtedness and improvement of the several schools in a ratio proportionate to the terms of agreement and standard of each. Rev. J. M. Car- running the College on its own income. There is no roll, the prince of financial managers, is in charge

of the husiness to raise the stipulated amount. The to be sufficiently uniform so that students can pass from the lower to the higher grade, and to the Baylor University and Baylor College.

The fifth Sunday meetings of the Associations have become ar important factor among our people. They are sources of education and development among the self wholly to the task of saving men than the Chris churches and brethren hitherto unreached. Advancement all a one the line is perceptible.

As usual, a number of our churches are without God has no more claims to the service of Christ pasters, and a goodly number of splendid men and than he has to the time, talents, and labors of every preachers in the State without work. Why this is thus cannot be well answered. There is something wrong somewhere

While continual calls from other States are made, had to work miracles for his own profit. The Chris we are goad to have our old native State well repretian has no more moral right to an unconscenated sented in the move. All right. However, let all business or capital than Christ bad to an accouse come that want to, there s pienty of room from "top to nottom, only a little extra each may be of much Whenever the business men in our charefor heart heart heart heart people of all classes make the misliy accept this doctrine, and conform the raives to the trace is judgment that if they can only get to Texas, hey can make it any way. Well, experience is a dear

quence of which his declamations in Houston re-God is calling today for men of capita, who are centry were answered by Dr. Lampkin of the First the debate has not been set, and is not likely to be. In putting your own business upon that bas s. so it line priest has been challenged before and accepted.

, afford to have its status and history brought to If every Christian man in business were sure and he before written we are surrounded here with the whole commercial would be revolution and the Catholic enthern Much comes under our perand established upon principles that work as sometobservation that would cause a less hardened steady and permanant prosperity to air classes of server to studder. Scenes of scandal and debaccoury among priest and people have occurred, too The world has never been more proline of golden a sgraceful for trint, and a blot upon civilization,

i an preacting to a congregation of German peo-

dear old comrace of Texas, Bro. A. J. Holt, how giad I would be While I concede to him the supecority is a strings, I also recognize in him a dear friend and felic we abover I now tramp in his boyhood State and he moves around among the hills of my bosheod state

The Bartist and Reflector is fine. Should any literature be sent to me, let it come elther bymati or express to my address. T. E. MUSE.

Welmar, Texas

Arkansas Anagraphs.

The Baptist hosts of Arkaneas were never more united and aggressive than now. The great State ing the money rentals of land. A strong effort is Mission Board is planning and pushing State Mission bad contributed \$400 to the College durbeing made to break down the system of renting lands sions with commendable wisdom and zeal. Ex- ing the year. for money. From 83 to \$5 per acre is the renting Attorney General W. E. Atkinson is President and Rev. Benjamin Cox is Secretary and Treasurer of this Board. These men have just mailed to pastors and others all over the State missionary literature and suggestive topics for discussion at district meetings. At the last meeting the Board elected and commissioned Rev. C. F. J. Tate and Rev. W. A. Freeman as State evangelists. These brethren have pulpit was filled in the forenoon by Prof. J. M. Burdone successful revival work in this and neighboring States.

Ouschita (pronounced Washitaw) College is in a flourishing condition. The building is literally full of students. The enlargement of its material surroundings is a necessity. The only hindrance to advancement is the debt on the buildings. But the prospects for arranging the debt in scholarships are encouraging. By this the College can pay \$1,000 of the debt annually. The plan is unique and is being operated by Dr. E. B. Miller, pastor of the Arkadelphia Church. The greater part-of the debt has fortunate in our Commencement speakers? been arranged. I'resident J. W. Conger bas been

PERSONAL MENTION.

The church at Hot Springs is greatly pleased with Rev. A. J. Fawcett, the new pastor. He is strong. energetic, spiritual. Be is well known to many readers of the BAPTIST AND REFLECTOR. It is understood by himself and church that his pastoral relations will continue indeflitely.

Rev. C. T. Daniel has been called to the pastorate at Pine Bluff and has signified his intention to enter upon the duties of this new field at an early day. Bro. Daniel is an Arkansas man. He is young, sprightly, educated, zealous.

The following men are occupying comparatively new fields: Rev. H H Street, Dardanelle; Rev. Harvey Beauchamp, Eureka Springs; Rev. A. B. Autry, Springdale; Dr. J. S Kirtley, Second, and Rev. Benjamin Cox, First Church, Little Rock: Dr. J. W. Lipsey, Ozark; Rev. J. P. Henry, Hope; Rev. H. M. Crain, DeWitt; Rev. A. L. Powell, Searcy; Rev J. H Hartley, Junction City: Rev. R. L. Cole, Argenta; Rev O. P. Miles, Lonoke

Dr. A. G McManaway is serving two churches, Russellville and Prescott, in connection with his professorship in Ouachita College. Every messenger from these churches speaks in high praise of the doctor's good work.

Rev. W B. Peeples, after a long illness, returns to his charge at Conway, to the great delight of the

The Central Baptist Female College at Conway continues prosperous under the management of Prof

The church at Fort Smith, recently demolished by a tornado, is to be replaced with a splendid building. Dr. O. L. Halley has sent out a call for help. The object is most worthy and Bro. Hailey's many friends in Tennessee would do well to render aid in rebuilding his church. At such a place there is needed a \$25,000 house of worship. Arkadelphia, Ark.

### The Chapel.

The Executive Board of the University and the faculty, believing it the only way in which to complete the much needed chapel building, unanimously in three meetings held last week ordered and urged me to take the field to raise the necessary funds. Sufficient funds would be gathered in one week, if Baptists knew how much the work of the University is embarrassed for want of room. Friday morning, the day following my announcement to the student body of the necessity laid on me, they presented me with a list of ninety-six names, giving \$1 00 each, as an expression of their good will and sympathy. This was in addition to former subscriptions, and was a movement started among themselves. The presentation speech was made by Mr. I. B. Tigrett, one of the seniors, with every sentence and paragraph beautifully expressive of the loftiest sentiments. I do not know when I ever listened to a finer extemporaneous speech The first big drop of this coming shower fell as the students were assembling for chapel devotions. A poor preacher boy passed by my table and handed me a silver dollar, saying that he made that dollar the Saturday before working in the garden of one of our citizens.

You can do me a good service by not only giving all you can, but by writing the names of people whom I should know. G. M. SAVAGE.

### Carson and Newman College.

The treasurer of our church submitted his annual report last Wednesday night. It showed that our

By special request the young ladies of the Calllopean Society will repeat the drama, "A King's Daughter," next Thursday night for the benefit of the College.

Two new students entered today and others are expected this week.

Dr. Phillips was in Kentucky yesterday, and his nett and at night by Mr. H. M. Geren of the senior class. Perhaps no student was over heard in church with more pleasure than Mr. Geren.

We are very much gratified to be able to announce that Dr. Carter Helm Jones of Louisville, Ky., will preach our annual sermon before the Y. M. C. A. and Y. W. C. A. of the College on Wednesday night, May 25th. He will also lecture the next night. Dr. Hawthorne will be heard at 10:30 a. m. on Wednesday and Thursday of Commencement week, followed each night by Dr. Jones. Are we not peculiarly

Two churches have already observed College Day. I make another payment on the note this week.

J. T. HENDERSON.

NEWS NOTES.

Pastors' Conference. Nachville.

First Church-Dr. Folk preached in the morning. 220 in S. S. Dr. Holt preached at night. Both congregations good.

Central-Pastor Lofton preached at both hours. 405 in S. S. Baptized one. Fine Young People's

Edgefield-Pastor Rust preached at both hours. Received four by letter and three for baptism. Six baptised. Congregations very large.

Third-Pastor preached at both hours. 186 in S. S. Good congregation morning and evening. Pastor is just recovering from a two weeks illness. Two additions since last report, one by letter and one by

Centennial-Dr. James Waters preached in the morning and Dr. Folk at night to very large congregations. Pastor Feazell preached at Lebanon. North Edgefield-Pastor Sherman preached at both hours. 166 in S. S. 48 in Barton Mission S.

b. Congregations very large and interest good. immanuel-Pastor Ramsey preached at both hours. One received by letter and one baptised. Good Sunday-school.

Seventh-Bro. A. R. Bond preached in the morning and Bro. A. Robertson at night. 165 in S. S. Howell Memorial-Bro W. L Howse preached at both hours to good audiences. Organized a B. Y.

Mill Creek-Pastor Price preached at both hours. One received by letter. 83 in S. S.

Pulaski-Bro. Thompson preached; baptized two. First Baptist (col )-Bro. Weakfali preached in the morning and Dr. Waters lectured at night on Baptist History.

Mt Zlon (col )-Dr. Vandaveli preached at 11 a m. and the pastor preached at night. Knexville.

Third Church-Pastor Murrell preached to fine congregations, 153 in S. S.

Centennial-Pastor Snow had good crowds and recelved one by letter and haptized one. 393 in S. S. First-Pastor Acree preached; had good congre-

gations. 413 in S. S. East Knoxville-Pastor McPherson preached; received four by letter since last report. 115 in S. S. The church is planning to have the pastor for all his

Second-Pastor Jeffries preached. 280 in S. S. There is a growing interest in night services, which are made evangelistic

Smithwood-Rev. J. B. Holiey of Middlesboro, Ky., preached 120 in S. S. Bro. Bolley was a vi-ltor in the Conference.

Bro. T. G. Davis of Athens was present and reported an excellent day. A mission school was organized two miles from Athens.

I have recently been called to the care of Lebanon Church at Barron Plains, made vacant by the going of Bro. Edwards to the Seminary. I have three churches now in Tennessee. This is my last matter? Send contributions to the State Treasurer, year at Bethel, and my aim is to go to the Seminary or to me direct, and I will forward statement of it to CLARENCE HOOGE.

-We had a delightful service at Rocky Valley on Sunday at il a. m. and a good crowd Saturday. the Board. Of course such is unpleasant to us and The crowd Sunday was splendid. Attention never better. The outlook is specially good since we have gotten back to the old day, the second Sunday. We mentioned this in our paper, but the urgency of the took a collection Sunday for ministerial education matter seemed to demand it. at Jackson. Brethren, let's help Bro. Savage. Help now. Help in earnest. God bless the young men who are dependent on the brotherhood. God bless Bro. Savage and those with him.

JOHN T. OAKLEY

-From the minutes of the several Associations whose clorks have kindly provided me with a copy. facts are gleaned which arouse conflicting emotions. One is alternately made glad and sad. An Association with a membership of 4,749 professed Missionary Baptists contributed only an average of four cents per capita to all missionary purposes. If the clerks of various Associations wish the statistics of their respective Associations incorporated in the report of the Statistical Secretary of the Convention, let them FLEETWOOD BALL send minutes at once. Paris, Tenn.

-After a long and serious spell of sickness I hope to be able to begin work again within the next week or ten days. I have received a call to the pastorate of the Baptist Church in El Dorado, Ark. The call was "unanimous and indefinite." I visited the with them, and was pleased with what I saw. El

Dorado le a good and growing town, and the church persuasions want to be baptized like Jesus was; and is one of the best in the State. They have a new will not be satisfied with anything less. church building, modern in structure, the best in the town. According to the census it is one of the his ploty, carnestness and zeal endeared himself to healthiest sections in the Union. I hope to regain all the people. He was licensed in May, 1896, to my health, and work at the same time.

E. C. PATTLENER

El Dorado, Ark.

B. H. Hibbs, the new pastor at Williamsburg, will glad. study with us "The Life of Christ;" Rev. B. A. Dawes of Louisville, "Hebrews;" Prof. J. M. Burnett of Mossy Creek, Tenn., I and II Timothy: Dr. W. B. Crumpton of Georgetown, Ky., will lecture on pastoral work generally; Rev. J. W. Mahon, on 'Titus," and Rev. W. H. Brummett, on "Baptlem." Other speakers will be added. We would be glad for your paper to send a representative Jellico invites Baptist preachers, deacons, Sunday-school workers and Bible students to come. We shall entertain all WM. B. McGARRITY, Pastor. who come. Jellico, Tenn.

-We are moving along nicely at LaGrange, and with roany visible tokens of God's presence and favor. We now worship in a house that cost \$27,000, presented and completed by Sister Dellaven. We have also recently purchased a pasonage that cost \$2,500 with a total indebtedness of less than \$300 Including a meeting that I held prior to taking charge of the church, we have had in less than two years 250 additions to the church, and a very perceptible growth in grace in the lives of our members. We have a large and flourishing Sunday school, and all the meetings of the church are well attended We feel that we ought to thank God more and more for His loving kindness and tender mercy.

J W PORTER

-it has been the policy of our Board of Ministerial Education to be very cautious in making promises for help to ministerial students in the payment of their expenses. We are cautious in selecting the beneficiary, always assuring ourselves that he needs the help, that he appreciates the help, and that the common cause will be fostered by his help. Also our experience has taught us that we must not adopt all worthy ones that apply for help, because we just can not secure the funds commensurate. There are in school only ten young men that are being helped by our Board. Many more would have been here if we could have felt ourselves safe and have promised the necessary funds. Just now we are sadly in need of funds to meet some board bills that are past due. and then the boarding houses that have favored us are needing the funds. Not one cent has been received for weeks for this object, second in importance. perhaps, to no other denominational work. It will take about \$150 to meet our obligations up to commencement. Will not some of the brethren and some of the churches immediately give attention to the him Unless we get help at once, the members of the Board will individually have to borrow and meet the pledges in order to maintain the credit of may be hurtful to us financially. This is the first time during the present collegiate year that I have

R. A. HENDERSON, Sec. and Treas. Mossy Creek, Tenn.

### A Glorious Meeting.

The old Baptist Church at Blountville, Tenn., has had a glorious revival, lasting twenty-one days. Rev. Enos K. Cox, son of Rev. W. K. Cox, of this. Sullivan County, did most all the preaching. His father assisted a little, but being sick had to leave. Our available membership being few and scattered, we appealed to all Christians to help; and they did it with a good will, with few exceptions. The Methodist preacher, Rev. E. II. Cassidy, what time he could be present, preached, prayed, sang and worked, and so did several of his people, with great zeal. The Presbyterian pastor refused to have anything to do with the meeting; but he had several good members who worked faithfully and zealously; and the result was that quite a number of the children of members of all these were happily converted. About forty persons professed faith, my own boys among the number: and about one dozen backeliders confessed their sine, and some of them had the joy of salvation church, by invitation, last fall; I spent several days restored. Several of the number will be Baptists. The fact is that a number of the children of the other young preachers.

Bro. Enos K. Cox is a noble young man, and by preach, and has been engaged only a part of the time since that; has assisted in about five protracted efforts; but I must say that, for a man of his age. he has more solid sense, education and gospel power -Our Bible institute will be held here February than any young preacher within my knowledge. The 20th-25th. The following is a partial program: Rev. Lord has done great things for us, whereof we are N. J. PHILLIPS.

Blountville, Tenn.

Seminary Notes.

The number of students has reached 295, nineteen

of whom entered last month, the largest number ever received in January.

Bro. A. R. Bond preached last Sunday at Gallatin. We have had a number of visitors in the dining hall this week who paid the customary tariff of one speech per dinner: Rev. E. S. Willard, of Baltimore: Rev. S. C Fulmer, District Secretary of the (Northern) Baptist Home Mission Soc'ety, and Rev. E. S. Stucker, District Secretary of the American Baptist Publication Society. We got value received and interest too from these gentlemen.

Rev. Mr. Taft, one of the professors in the Baptist Theological Seminary in Kobe, Japan, addressed the weekly missionary meeting Thursday night. His speech was bristling with interesting facts. The work of our Northern brethren is very encouraging. The membership has increased from 1,000 to 2,000 in the last eight years.

Dr. J. H. Eager, representing the Woman's Missionary Union, and Rev. E. O. Ware, State Secretary for Lousiana, were the speakers on Missionary Day, February ist. Bro. Ware said Louisiana was the greatest field for missionary work in the United States. As much as Baptists are said to love water. they have fought shy of the "Father of Waters." for from the State line of Arkansas to the Gulf of Mexico there is not a Baptist Church to be found in any town or village on the west bank of the Mis-

Dr. A. J. S Thomas of South Carolina procured from Mr. J. H. Haynes a couple of locks (one of the library door) from the Boyce Mansion. These were turned over by Dr. Whitsitt to Dr. Sampey to be carefully preserved in the library as interesting memorials of a house in which were held many of the councils which led to the establishment of the Baptist Theological Seminary.

RICHARD HALL.

Jackson Items.

On the first Sunday of this month Dr. C. H. Strickland preached his first sermon as pastor of the First Church Of course he always has a packed house. On the evening of the 11th the church extended to Dr. Strickland a public reception. The public was invited The speakers were Prof. Irby and Hon. J. D. Newton of the First Church, Rev. Charles Lovejoy representing the other Baptist interests of the city. Dre. Sullivan, Sears, Martin and Matthews representing other denominations, and Col. W. P. Robertson representing the city. Dr. W. A. Whittle was master of ceremonies. Dr. Strickland made a happy and impressive reply to the many nice things said by the other speakers. After the speeches, which were interspersed with superb music, the many hundreds that formed the congregation came forward and each had an introduction to the pastor and the gentle and charming Mrs. Strickland. During the week three joined the church by letter and one for baptism

On Wednesday evening, the 9th inst., Bro. J. M. Walker, a student of the University, was ordained to the ministry. Brethren R. A. Kimbrough, Chas. Lovejoy, D. D. Shuck and J. W. Mount composed the presbytery. Bro. Walker is a good student and has the promise of a good and useful life.

Bro. Kimbrough had a good congregation at bis Middleburgh church yesterday, and one addition by Bro. Shuck filled bis appointment at McNairy and

took a good collection for the Board of Ministerial Education.

Bro. Mount preached to a large congregation at his church at Toone. The church is paying his salary by the month and makes monthly contributions to the Board of Ministerial Education.

Bro. M. M. Bledsoe was elected pastor at Bells on the first Sunday, thus bringing together a good people and a good pastor.

Dr. G. M. Savage took a collection at the First Church Sunday evening amounting to \$107 76, and the Woman's Missionary Society gave \$10 for the same purpose. He can always get money for the

### MISSION DIRECTORY.

State Missions.-Rev. A. J. Holf. D.D.. Missionary Socretary. All communications designed for him should be addressed to him at Nachville, Tenn. W. M. WOOD COOK, Tresenrer, Nashville, Tenn.

Foreign Missions.—Rev. R. J. WILLIEG. HAM. D.D., Corresponding Boorstary, Richmond, Va. Rev. J. H. Snow, Kooxville Tenn., Vice-President of the Poreign Beard for Tennesses, to whom all inquiries for information may be addressed

tions Mitations.—Rev. 1. T. Tionsnon, D D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jarraiss, Vice-President of the Home Board for Tennesses, to whomeal information or inquiries about work in the State mey be addressed

Mimieterfet Renentien.-All funde fer young ministers to the S. W. B. University should be sent to G. M. Savege, LL.D., Jackson, Tenn. For young ministers et Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

Orphane' Messe.-Sendall monies to A J Wheeler, Treasurer, Nachville, Tenn. All supplies should be sent to C. T. Cheek. Nachville, Tenn. All supplies should be prepaid.

### Wommie Missionary l'ates.

PRESIDENT.-Mrs. A.C. S. Jackson, Nashvilla.

Cielborse, Maxwell House, Neshville, Tens. RECORDING SECRETARY .- Miss Gertrude Hill. Nachville, Tenn.

Estron-Miss S. E. S. Shenkland, 223 N Vice Street, Nachville, Tene.

### Some Facts Concerning State Missions.

A study of the minutes of the late State Convention reveals some interceting facts

1. Contributions to State Missions have been steadily growing less since the present Secretary came into the work. The following figures are taken from page 61 of the minutes:

1 F93-Co	ntributiose	to State	Missione	06.750	
1804-	**	••	••	6,296	96
1895	**			5.681	6
1896	**	••	**	5,162	01
1897-	**			4.780	14

This is a sad fact, upon which different constructions have been placed. There are a few brethren who from the start of the work of co-operation have set themselves against it. These brethren argue that these figures mean the of Boards, and they prophesy that in a short while we will have no State | which passed through the hands of Board at all, whereat they will greatly rejoice. These same brethren who I reported, leaving a balance of \$1.986 . prophesy our speedy downfall, and | 38 to be added to the total of 1897. who are doing what they can in the | which makes a grand total of \$26 226.fulfillment of their prophecy, fall to 60. That is the Board work of Tennote some other facts and figures on | nessee, brother. It shows an increase the same page of the same minutes. of contributions from 1893 to 1897 of The fact is the corresponding growth of Home and Foreign Missions during of about \$3,000, and also a decrease the same period. Here are the fig-

The first year, 1893, are amounts that fort. Hence these figures are above the normal. The next year the figures fall a little below the normal, as the result of the reaction from the special effort. It was thus all over the land. The figures of 1895 were swelled begions.

attempt was inaugurated to earry forward all these interests under the same management. At the different Associations the present Secretary stand all the day idle? Why divide has represented as earnestly Home and Foreign Missions as he has State agency that has accomplished our Missions. Special collections were great victories? Shall some one have discouraged. The effort was made to to be sacrificed r Will ye see your opinduce all the churches and pastors to attend to the matter of contributions on the plan of systematic beneficence. Thousands of systematic be- it? By the help of God we are abunneficence cards are distributed among | dantly able. the churches, and we are trying to carry on all our work on this plan. After the Home and Foreign Mission matters were undertaken by the present Secretary, the Orphans' Home tinances were placed in his hands. Then, last of all, the Sunday school and Colportage work was placed upon him. The effect of this simplification of our work is:

A reduction of expenses. These same brethren who are pleased to manifest gratification at the diminshed contributions to State Missions were loud in their protestations against | cash equivalent. Moses lingered as our expenses So the salary of our splendid Brethren Quisenberry and Thompson has been saved to the work. Their salaries and expenses per annum were about \$3,300 This has been cut off On the other hand we lose their flery zeal for missions and Orphanage from the field. While we save their salaries, we lose much money which would be secured by them were they in the field.

Now we have expenses brought down to the lowest possible limit compatible with efficiency All our work is now carried on through one and only one agency. It may be well enough Secretary receives no more salary than if he were only representing one of these interests. His burdens, duties, responsibilities and labors have been greatly increased. But his salary remains the same. A fair estimate of this work will be seen in the total contributions during this period.

To the latter should be added the unpopularity and the unscripturainess | Colportage work as reported on page 43, which is \$3 173 89, \$1,187 61 of Treasurer Woodcock, and is therefore \$1,891.92, and a decrease of expenses holism is directly traceable to his of agencies and a simplification of of hoys 14, 15 and 10 years of age. our machinery.

While these figures speak for themless popular or less efficient, there is guardian angels of the purity of our Here are the contributions to Board | to do more. If these same brethren | standard of morality." work during the same period of time. | will cease their opposition to our or- | Alas, we are told that the claretganised work we will doubtless do came from the special Centennial ef- more. It takes an architect a year to bowl have been revived, and that build what an incendiary may destroy | young girls make their first appearin a day. We are trying to build, ance in society as dispensers of the brother. Suppose you help us.

ures might arouse our churches and | home, past midnight, of young people our pastors to more generous and too unsteady to longer keep up the yond normal again by an especial general contributions With a hunlegacy to Home and Foreign Missions | dred fields at this moment appealing of \$1,200 The remaining years show to the Board for the aid we are powthe normal growth of interest in mis- | eriese to extend, le it distressing. A million people lost in Tennessee; 160,-2 Reasons for the increase in For- | 000 children not attending any Sunelen Mission and Home Mission cou- day-school; 90.000 Bibleless homes; tributions and the diminution of State | over 100 towns without the gospel as | this subject. Let us remind them to Mission contributions are the same. | we believe it. Some fields are threat-Previously to 1894 the noble J. H. An- | ening to withdraw co-operation if we | unto him that giveth his neighbor | derson spent his entire time in the in- | do not help them, when out of sheer | drink." terest of Stata Missions. With the inability we cannot do so. Appeals | Lit us pray against this awful curse,

are not able to grant. O brethren and sisters of a great and grand denomination in a great State, why will ye on methods? Why oppose the only portunities in this your day and time? O Baptists of Tennessee, the land is before us. Will we go up and possess

A. J. HOLT, Cor. See'y. Nashville, Tenn.

### Woman's Missionary Union.

Missionary topic for February, "The Colored People.

Old Mose had a hundle of clothes under his arm and 75 cents, the price of his job, in his hand. Mrs. Mason never paid for work in old clothes. She said the negro's capital was his strength, and no one had a right to demand his labor without giving its

asked in a wheedling tone: 'Ain't ye got a little drap to give de ole man?

"You mean a dram, Mose" No. 1 have not one drop of llouor in the house. And if you spend your hardearned money at the saloon you will be in rags always and will miss heaven at last, for no drunkard goes to that holy place."

"No'm, I ain't no drunkard, but a little bit is mighty good to warm a body in warm weather "

Why, yes, the stick warms when you put it on the fire. Just so, that to mention that the Corresponding | flery liquor may warm you, but it will burn you up "

'Lawe! Miss Mason, my old marster allurs give us iggers a dram in de mawnin, tuk it hisself, too."

"And where are your master's sone Mose? They died before they reached their prime, and whisky was the cause. My boys shall never see liquor in their mother's house. People should not complain of 'hard times' when they support a saloon at every corner and have money to 'spend for that which is not bread,' but poison."

When we turn from combatting this gigantic evil of intemperance on one hand, we find it confronting us on the other. We read with horror of a deliberate combination of saloon-keepere, brewers and distillere in Cincinnati to encourage the formation of boys' clubs for the purpose of drinking, gambling and dancing. The death of a lad named Cook from alcomembership in such a club, composed

We say, "Where are the mothers and wires, the noble womanhood of selves as to whether Board work is our land? Surely they will stand as no disposition to deny that we ought | homes. They will uphold the true

itcher, the "loving cup." the punch stimulating contents. That fashion-Would God that this display of fig- able club life involves the return

Some of these participauts are church members. All have their infuence What fashionable society countenances sets the pace for thousands who follow.

Our preachers used to Instruct on expound that ancient warning, ' Woe

election of the present Secretary the are coming to us avery day which we wors: than war or postlience. Let us

cease not to plead personally for the only true liberty, abstinence for the sake of others; and let us have a care lest we be found walking in the counsel of the ungodly, or standing in the way of sinners, or sitting in the scat of the scornful, respecting this mat-

Every church in Nashville, excepting one, was represented at the February meeting of the Central Committee Monday, the 7th, at the Assembly Room of the Sunday-school Board. The twenty ladies present showed much interest both in the reports of the Week of Prayer and offering for China, and in the Week of Self-denlai and Prayer for Home Missions, to be observed the third week in March. Two new societies were reported. One at Pigeon Porge, Sevier County, and the other in Ogden Church, Tennessee Valley Association.

The report of Miss M. M. Claiborne, Corresponding Secretary and Treasurer, for the month of January was as follows:

though still expectant, and finally Letters written Postais recaiv d Postais written Jeaffets sent

Report of the Expense Fund of the Central Committee

On hand Jan 1, 1809 Received of Nashville 3rd ch. W. M. H. Received of Nashville 7th ch. W. M. B. Received of Santa Fe W of S Received of Mrs A B Robert Received of Mrs J. P Dage

£18 30 Total
Expended for postage Balance on hand

### From Mexico.

The people in this part of Mexico are rejoicing in abundant crops. They cannot finish gathering corn before March. But in places they are threatened with a water famine, which may come upon them before they get their corn in.

Our mission work in Doctor Arroyo moves slowly Congregations small but regular in attendance. Our Sunday school averaged 34 during 1897. The little day school, with 18 or 20 students, is better organized and doing better work than ever before. Mrs Chastain's Weekly Sewing Circle is well attended and they are progressing nicely in Bible study.

We are pushing the ranch work during the cool weather, this being the more favorable time to travel. It makes the heart sick to look over the vast unoccupied fields, yet we rejoice at the many open doors. We had a good day yesterday at Jesus-Moria. where the owner of the ranch collected the people in his own residence and then sat with them while the preacher tried to explain the gospel. I recently vielted El Cauelo, a ranch of 500 people i had never before seen the young landlord, yet he received me most kindly into his home and asked me to



some men is ulways inviting the embrace death. It is th he gave his life, his all. delight of such men to boast of what "tough fel-lows" they ere, and tell how they I. T. TICHENOR. Atlanta, Ga. overwork them

> It may not sound nice t say so, but it is a fact that the average man

they neglect little

of a boastful, cheerful idiot. If his hea sches, it isn't worth paying any attention to: if he feels dull and drowsy during the day, it isn't worth scrious consideration if he is troubled with sleeplessness a pight, he doses himself with opistes When he suffers from nervousness, he welks into the nearest drug store and or ders powerful medicines that even a phys ician prescribes with care. He is a very knowing fellow, but without knowing it. he is hugging death. There is swonder ful restorative tonic and health-builder that will keep the hardest working man in good working shape; it is Dr. Pierce's Golden Medical Discovery. It is made of pure patitive roots and basks. pure native roots and barks. It contains no minerals, no nercotics and no opiates It simply side nature in the natural esses of secretion and excretion. It tone up the stomach and facilitates the flow of digestive juices. It makes a man "hungry as a horse" and then sees to it that the life-giving elements of the food he takes are assimilated into the blood. It invigorates the liver. It drives out all impurities and disease cerms from the system. It is the great blood maker and fleah-builder bronchiel, throat and lung affections a

well.

"I had indigestion and a torpid liver," writes
Mrs. A. I. Gibbs. of Russellville, Logan County
Ky., "Dr. Pierce's Goldeo Medical Discovery
cured me."

If constipation is like present, Dr.
Pierce's Pleasant Pellets should be taken.
They never fail; they never griss. Druggists sell both medicines.

come and preach to his people. I an delighted with the outlook here.

My ideal of missionary work in ar unoccupled field like Mexico is not to locate pastors with one church or more, but, for the development of both preachers and people along gospel lines, I try to induce all established congregations and churches, in the absence of the pastor or preacher, to hold their own meetings for prayer and Bible study This will enable the missionaries and pastors to devote most of their time to travelling and opening new fields.

The Lord willing, I leave to morrow for a three hundred mile trip to the south and east to visit a large district unoccupied by any evangelical denomination. We are praying the Lord to open the hearts of the people to receive the truth, otherwise all these long, hard journeys will be entirely fruitless. May the dear Lord bless the means which He has ordained for the salvation of souls.

J. G. CHASTAIN Doctor Arroyo, Mexico.

### Our Home Board.

During the year one of our missionaries, Rev. D. I. Purser of New Orleans, died on his field of labor. His is one of the best men in the state and There is a lack of life and interest all death was a great loss to our cause in is widely known. We esteem him around. Our Sunday-schools are a

Thousands of our Baptist people while sorrowing that he was taken, ad- ers-I mean he and his associate seems to be what it was five or ten mired the Christian heroism which led | teachers him back from a place of safety to the postllence smitten city that he might be with his stricken people in the day of the fifth Sunday meeting of Duck their great calamity. Thousands, River Association was held. We arwhile with tearful eyes they read the rived there Saturday and found a numsad tidings of his death, in their hearts | ber already assembled. The trained sald: "Well done, good and faithful | Rev. Thos G. Moseley was speaking servant."

It not prompt you to some noble deed, ers—of the venerable Huff, of Hutch! trying to be compromisingly popular; cause for which he died?

ward to its promised triumph that cause for which, with your approval,

### Central Association.

The fifth Sunday meeting of Cenral Association was held with the Jankson Second Church. Twenty churches were represented, showing 14 prayer-meetings, 18 Sunday-schools within the said churches. Of the 41 churches of this Association only five are without pastore. Only six of the pastors live outside the bounds of the Association. About 20 ministers were present. The heroic, invincible Dr. A. J. Holt had the floor. The list of subjects was well suited and so ably handled that great good will follow the meeting, I trust. The collections as reported were smaller than usual. A nice collection was taken in cash and pledges for Ministerial Education.

The Southwestern Baptist University is an institution of which the denomination should be proud The girls' dormitory, Lovelace Hall, and the boys', Adams Hall, are well occupied I dined at Adams Hall with 19 ministers of the gospel What an environment. Dr Savage is carrying the most responsible service of any man in the State i'astors and churches, if you could see the 50 young men preparing and preaching the gospel under circumstances of rigid economy of the most trying character, you would take a collection next Sabbath either in money or provisions and forward at once to Dr. G M. Savage. The fare is good and nicely served. From the l'niversity during these twenty years or more of its existence, hundreds of young men have been sent out over this broad, land of ours, and are now filling some of the best pulpits. Thirty or forty pulpits are now being supplied by the ministerial students in the surrounding section of country. These young men go out inspired with a mission spirit, believing that in co-operation with our well or-

J. M. SENTER. Trenton, Tenn

ganized work the Lord has indicated

his divine approval. One practical

fact has been discovered: frequent

calls for money makes giving intelli

gent and easy. Pastors, are you urg-

ing your people to read our literature

and to give intelligently and frequent-

ly? Are you taking and reading the

BAPTIST AND REFLECTOR? If not,

you are in the brush.

### Some Observations.

I have thought that of all the good we do, at least some of the fruits will be gathered during lifetime. I was a trustee of our old Union University at Murfreesboro for many years, and helped in a small way to educate many a preacher. Among the number was the beloved and saintly Savage. He much for his work's sake-he is turn-

I, in company with my wife, have just returned from Bell Buckle, where when we reached there and, being be- remedy? One thing I notice among To all these we appeal. Shall Pur- | hind time, I asked many questions | the country preachers just now is they ser's self-eacrifice stand alone? Shall about men and things of the old preach- | don't preach much deciries. They are some act of self-denial worthy of the son, McNatt and Williams, together the biggest part of their sermon is with a number of young preachers; some incident and a touching comment If from the other shore be could among the number, Crutcher of Shel- on some hymn. I heard one of our speak across the dark river, what would | byville, Sloan of Lewisburg, and the | country preachers preach a week last he ask but that you should bear on- pastor, Howse. I was proud to he in- fall, and in one sermon be sank four

# CAUSE FOR ALARM.

How baldness begins.

How to prevent it.

Hvary aereon, mais ev fessek, 'Arriches from beidness. It edds to the appearance of age and is a serious discomfort. The cases ere rare when the fellins eat of the heir seay not be stopped, and a new and bealthy growth of the hair prometed. The heir grows to the scalp like a pleat to the heir grows in the scalp like a pleat to the soil. If a plent flourishes, it must be watered regularly and find its food in the soil where it is rooted. It's se with the heir. Neglect is esnelly the beginning of beidness. Dandruff is cliowed to thicken on the scalp. The heir hegies to leece. The scalp loses its vitality. The hair, then the feintly coorished, heiries to fed and to fell. The issues scale aced is each a case is some practical preparation which, supplying the needed nourishment to the scalp, will feed the hair, give it strength, and so produce a strong and healthy growth. All this is done by Dr. Ayer's Hair Vigor, the most practical and value ble preparation for the heir that cus be chialsed. It tones up the scalp, deec away with dendrus, stops the beir from intimating the scale of the received in preserving and healthylog the hair will do well to sead for Dr. Ayer's Carebook. A story of cares told by the cared. This book of many with dendrus, stops the beir from intimating the scale of the received in preserving and healthylog the hair will do well to sead for Dr. Ayer's Carebook. A story of cares told by the cared. This book of many with dendrus, stops the beir from intimating the scale of the received in preserving and healthylog the hair will do well to sead for Dr. Ayer's Carebook. A story of cares told by the cared. This book of many with dendrus, stops the beir from intimating the sead of the received in preserving and healthylog the hair which healthylo

troduced to these valuable young men. | ships, wrecked three trains, buried a The three last mentioned are from the | mother and two sisters, freed the negro Southwestern Baptist University. That | race and hung creps on the doorknob University has done a great good in of every family in the country. The this State. We have at present one of sermon had good effect, and after serits students at Christiana, Prof. F L. vices I had many thoughts about Dennison, who is the successful prin- preaching. cipal of our school, as well as the superintendent of our Sunday-school. He has a nice wife. He is a valuable much like the sermon; like the ships. man, and I think of him almost as my son All these young men speak and write from the Baptist standpoint.

They give no uncertain sound. Duck River Association is coming to the front with such men as I have mentioned. They are Bible men and they sound the Baptist Aing. I would advise them to go on with their work. They are well qualified for their years, and with hand on the Bible and eyes on the track they will do great good. Two of the greatest preachers of the century never attended a theological school. I am glad to know that all these young men are sound Baptists. 1 am willing for all brethren to be well educated, but some get too much theology.

The Association has four young preachers late'y married: Crutcher, Wood, Sloan and Howse. I pray the blessings of heaven upon them and their good wives. When I think of | so, can we still pay our money and such men as Halley, Smith, Barton, Bray, Lipsey and many others with | sion was invented in 1641? the ones mentioned in this article, I feel thankful to our Father in heaven for so many sound men in the minis-A. J. BRANDON.

Christiana. Tenn.

### All Around.

The lethargy and indifference of our churches is alarming. Many are trying to solve the great mystery of the slow progress of our country churches. drag, our Saturday meetings a failure ing out so many well trained preach- and no department of church work years ago. So far as the finances of the churches is concerned they seem to be up. The pastors are paid, and that without trouble. But we who are working in the country find a falling off of interest in most every department of church work. What is the matter? Who is to blame? And where is the

On waiting I found that those brought in under such preaching were very they were soon sunk; like the trains, they were soon wrecked; and like the dead, they were soon buried. Like begets like, and everything pertakes of its kind. I believe we need more gospel, Pauline, Christ-like preaching, and less goody-goody, please-every-body preaching.

On last Sunday the writer organised Baptist Church at Milton, Rutherford county, Tenn., with fifteen members. Milton is a nice little village with a fine school and surrounded by excellent farmers. This little church took steps at once toward building a house, the money was raised and the contract let out. We predict a perfect success to this church.

is J. N. Hall's charge against the Seminary boys correct when he says, 'The present session has been as demoralising to Christian plety as any political campaign ever waged!" If send our boys there, even if immer-

O. A. OGLE. Milton, Tenn.

-Please change my paper from Louisville to Nicholasville, Ky. I have a very fine field of labor hare We are starting off very nicely. Correspondents will please take notice.

Wu. D. NOWLIN. Nicholasville, Ky.

# DLAU III UL

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The Beptiet, Betab. 1800. The Beptist Reflector, Estab 1871.

### MASHVILLE, TENNESSEE, PEB 17, 1898.

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TIST AND REPLECTOR.

### Cuba.

All signs indicate that Cuba will soon be free. Minister DeLome, who has been the main stay of spend \$2,000,000 in watching our coasts from Maine to New Orleans to prevent filibustering expeditions from going to assist Cuba, has been sent who were sent to Cuba by Spais—Campos, Weyler and Blanco-have all proven failures. Campos mild, Weyler on the ground that his was too severe. Blanco's policy of autonomy, by which he hoped to win Cuba, has been indignantly rejected Spain-if we may be pardoned the expression, her last card. Now that it has failed, it would seem that nothing could prevent the independence of Cuba, whether our Government recognizes the belligerency of the insurgents or not.

But we are not concerned so much now about the political phase of the question as we are about the crime of rape justifies mob law. Mob law is the religious phase. When Cuba secures her in- no law. It is the absence of all law. It is andep ndence from the yoke of Spain she will secure her independence also from the still more of rape he deserved death, but it should have been others and the destruction of about \$1.500.000 galling yoke of Roman Catholicism. The two go death at the hands of the law. together. The Catholic Church is the State Church and is supported by the crown, though was not justified in shooting Drake down on the the money for its support comes out of the Cuban street. Even if Drake had been proven guilty he people themselves. The priests are for the most had no right to take the law into his own hands, part Spaniards. Their sympathies in this strug- and would have been guilty of murder. But when gle have been with Spain. They have been Drake had denied his guilt, when it had not been identified with Spain, and not with Cuba. Con- conclusively proven, when there was a chance sequently when the Cubans become free from that the young lady was mistaken, when, as we Spain they will naturally turn away from Cathol- understand it is admitted now by herself and Pittsburg is regarded as a great calamity, and is icism'also. Where will they go? The answer is others, be was innocent, the matter becomes far heralded over the country by the daily papers as not far to seek. They will go either into indifferentism, a state of indifference to all religion, orto the Baptlata. That many of them will take the love, his children of a father's protection and the latter choice we think is true for two reasons:

1. Because Baptistism is the very opposite, the antipode of Catholicism, and in the reaction the A negro bas as much right to his life as a white pendulum will be apt to swing to the other ex- man until be does something to forfeit it.

2. Because Diazand his faithful co-laborers have been recognized as Cuhan sympathizera. Their interests were all with Cuba. Many of the members of the Baptist Church in Havana have joined the insurgent army. Some have died for their country. Others, like Dias himself, have been banlahed from their native land because of their sympathy for Cuba. When they shall return to to every one, high and low, rioh and poor, white the Island they will return not as traitors, but as and black. But let it be done always at the hands

ton-fold greater than ever before. There are other religious organizations in Cuba. But for these two reasons the Baptists will have far the greater opportunity than any other denomination.

The question comes, however, what are the Baptists going to do about it? Or, to be a little more specific, what are the Baptists within the bounds of the Southern Baptist Convention going to do about it? Their's will be the opportunity and their's will be the responsibility. To them the Baptista of Cuba will look for assistance. The Home Mission Board has heretofore been giving them aid. That aid will be needed to a much greater extent now, in the impoverished condition of Cuba, and in the larger opportunities which will be presented. If there was ever a time when we needed to rally around the Home Mission Board it is now. Let us by our contributions untie the bands of the Board and put it iu a position where it will be able to take advantage of the splendid opportunities which it is expected will be presented to it in Cuba before many weeks shall roll around.

May God help every Southern Baptist to see his duty in this regard. And may God grant that Cuba shall soon become what her people love so well to call her-Cuba libre--free Cuba, free frem the yoke of Spain, free from the yoke of Catbolicism, a people rejoicing in the freedom with which Christ hath made them free. Let our motto be, Cuba for Christ and the Baptists.

### An Unfortunate Affair.

James Drake, a prominent member of the Mt. Zion Baptist Church (col.) this city, was arrested last week, charged with attempted rape upon a the Spanish Government in this country and has young white lady several days previous. At the been instrumental in having this Government to magistrate's office the young lady identified him as her assailant. As he was leaving the office, in charge of an officer of the law, he was shot down on the street by the young lady's brother, and home in disgrace. The three Captains General died the next day from the effect of the wounds. At the funeral Sunday there was an immense con course of people. The greatest indignation was was recalled on the ground that his policy was too felt and expressed. It is stated that Drake could have proven an alibi. We have several remarks to make on the whole affair

I. The crime of rape is the most beloous in the by the Cubans, and has now been confessed by catalogue of crime. It arouses the passions of a DeLome to have been simply a ruse. This was community as, no other crime does, and is more the last act in the bloody tragedy, the last play of apt to lead to mob law than any other. So long as there is rape there will be mob law, right or wrong. If negroes wish to stop mob law let them stop the crime which occasions it. Let their preachers preach against it and discourage it in every way possible.

> 2 But, as we have frequently insisted, not even archy. It is barbarism. If Drake bad been guilty

> 3. Certainly in any event the lady's brother worse. As it is, be has taken the life of an innocent man, has deprived his wife of a husband's community of a useful though humble citizen. It is not enough to say that "it was only a negro."

4. To the negroes we would say: Let the law take its course. To attempt to take it into their Lord, how long? own bands, as some of them in their indignation may possibly feel like doing, would be to commit the very offease at which they complain.

5 Let us all use our influence to the end that justice, even, exact, absolute justice, as far as possible, shall be meted out surely and speedily patriots and as heroes, and their influence will be of the law, and not of a mob or of any individual.

### The Results of Open Communion.

A recent number of the London Baptist devotes ita leading editorial to "A Bugle Call to Baptista," in which there is set before us the result of open communion in England. It is stated as a deplorable fact that English Baptlata are not advancing. They are losing rather than gaining in numbers and in power. The Central Baptist gives the following summary of the article:

In America, Germany, Russia and Sweden, where the denomination practices close communion, the advance has been rauld even in the face of bitter persecution; the same is measurably true in Wales and Scotland. In accounting for this difference between English Baptists and their brethren in other countries in the matter of growth, it is affirmed that Many English Baptist pastors and churches are really more an adjunct to congregationalism than witnesses for the apostolic purity of those simple or-dinances handed to us from our Lord Christ him-Pastors are awed to silence by the presence of many to whom the subject of immersion would be offensive, and if the matter is referred to, it is always coupled with an apology for such reference. Social questions and denominational courtesies and general themes claim attention, while one of the Maser's commandments is carefully avoided. The result le a mixed membership in the churches, a house divided against itself.

While there are some open membership churches doing good work, in the majority the best singers and leaders in the various departments of work are openly opposed to believer's baptism. One church of five hundred members is referred to as having reported four baptleme for the year. It le suggested that if John Bunyan were to visit his old church he would be ead at the result of his modification of the strict New Testament lines for church membership. That church bas become a congregational body, and publicly practices infant sprinkling. Its preaching has ripened in a harvest in which there is little that resembles Baptist belief and practice. It is pointed out that the largest Beptlet Churches in London, iverpool, Edinburg, Glasgow, Dublin, Lei'ast, Cardiff and Swanses are close communion churches

This is very remarkable testimony from a high source. It shows what we have frequently said, that our denominational prosperity lies along the line of adherence to the principle of close communion. This prosperity should not be the cause of our adherence to principle, but it is the result of it. it indicates God's blessings upon such adberence.

We are sometimes told that if Baptista would only adopt open communion their's would be the most popular denomination in this country. To this we reply: (1) The Baptists are not seeking popularity. They put principle before popularity, and truth before sentiment. They would rather have favor with God than favor with man. (2) If they were seeking popularity, this would not be the way to gain it, as evidenced by the history of the Free-will Baptists in this country, and the Open Communion Baptists in England.

### A Whiskey Explosion.

An explosion of whiskey occurred in Pittahurg, Pa., last week, which resulted in the death of twenty or more persons, the serious injury of many of property.

This was terrible. But there are explosions of whiskey going on all over this country continually, in every city, and in almost every town and village. And these explosions result in the death of about 100,000 people each year, the serious injury of very many more and the destruction of \$1,200,000,000 worth of property. The strange part about it, however, is that while this explosion in such, these constant explosions scarcely attract any attention and only an occasional notice from the dally papers, when one happens to be a little worse than usual. In fact, the dally papers, as a rule, seem to be in favor of the explosions, and uphold the men who cause them. And so they go on every day, and 100,000 men go down to death and hell every year as a result. How long, O

- Quite a sensation was created last week by the pubilcation of a private letter written by Senor Dupuy DaLome. Minister of Spain to the United States, to a Spanish friend in Havana, in which he reflects rather severely upon President McKinley. The Cuban Junta obtained possession of the letter in some man ner. Mr. DeLome admitted its anthenticity and immediately telegraphed his rasignation to Spain, which was promptly accepted.

### Ouestion Box.

Ques -My brother and myself have had a disensslow on the origin of the devil. He contesds that that devil was once an angel of light and fell from bia happy state, and appeared in the garden in the form of a serpent and beguiled Eve. I can's harmonise that idea with Scripture. I don't think there was any enske or, serpent there, but a Scriptural name given the idea that entered Eve that led her to violate God's commands I think she stood in the same attitude to the Almighty as the people in Matthew where our Lord called it em serpents and vipers. So i think all wrong spirits in men are termed devils in the Scripture. Please give your idea on the subject. Which of ue le right?

Ans.-We think your brother is right. That the devil was once an angel of light and fell is indicated by Luke x 18. Other passages bearing on this point are I Tim. iii. 6, II Peter li. 4, Jude 6, Rav. xii. 7, 8.

That it was in the form of a real serpent that Satas appeared to Eve and not simply of an internal suggestion the face of the narative (Gen. ili. 1-5) clearly shows. That the devil is a person and not simply an evil influence or"a wrong spirit in men "-an actual, awful, terrible person. is too plain for dispute. All through the Bible, and especially in the book of Job and in the New Testament, he appears as such. Nothing is gained by trying to explain away his personality. He exists, and we must simply make the best of the fact by trying to avoid the temptations which come from "the world, the flesh and the devil."

Ques -- Will you give me your views on II Peter ii. 20, 21? i can't fully understand them. I know our Bap'ist people contend for the preservation of God's children. Unce in Christ forever hie.

MRS. A. C. BRADFORD Toone, Tenn

### Ans. - The verses read

"Fir if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than

"For it had been better for them not to have known the way of righteousness, than, after they have anown it, to turn from the holy commandment delivered

The next verse explains them:

"Rut it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and. The sow that was washed to her wallow-

It is evident that the knowledge of the Lord Jesus Christ which these people had was only an intellectual, superficial knowledge. They had experienced reformation, not regeneration Their habits had been changed temporarily, but not their character. Consequently, when temptations came their real natures asserted themselves and they returned to their former manner of life They did not fall from grace, for they never bad any grace from which to fall.

### PERSONAL AND PRACTICAL.

We hold it truth, with him who sings. To one clear harp, in divers tones, That men may rise on stepping-stones Of their dead colves to higher things."

-That is certainly a practical article on page one by "John." This will be followed by several others along the same line. We think the series will ba quite helpful. Who is John? John is John.

### عل عل عل

-Dr. Hose of the Christian Advocate, this city, has not yet answered our repeated question as to whether he believes that haptism comes before the Lord's

- The Texas Baptist Standard has, since its removal to Dallas, dropped the Tesas part of its name, and le now simply The Baptist Standard. The only trouble about the name is that it is liable to confusion with the Standard of Chicago. Both ars among our best exchanges, and we frequently clip from their columns.

20.00

-The Sunday-school Board of the Southern Baptist Convention is to publish the biography of Matthew T. Yates, by Dr. Chas. E. Taylor, President of Waka Forest College. Dr. Frost speaks of the book in the most enthusiastic terms. Ha thinks that it will ba read with the greatest interest over the South, and will arouse a warm zeal in the cause of missions.

-On February 4th the granite shaft which the former pupils and old friends of Dr. H H Harris had erected to bis memory in Hollywood Cemetery, Richmond, Va., was presented to the family. The presentation address was made by Dr. R H. Pitt, editor of the Religious Herald Dr. John William Jones, a life-long friend and a kineman of the family, received the shaft in behalf of the friends. Both addresses were brief but quite appropriate.

### 20.00

-Under the head of "The Oldest Baptist" Bro. H. M. Riser of Louislana writes to the Baptist Chronicle about a Sister Powers of Caldwell Parish, La, who is 104 years old, and who has been a member of the Baptist Chusch for fifty-five years. Sister Powers may be the oldest woman who is a Beptist, but she is not, we think, the oldest Baptist. By the way, we wonder who is the oldest Bantlet among our readers -that is, we mean who has been a Baptist the longest. We shall be glad to hear from them or from their friends with reference to this point.

-When the Religious Hearld and the Baptist Chronicle get to making love to each other, as hey have been doing recently, after their frequent spats for several years, it is a good sign of growing Southern Baptist fraternity, at any rate among the editors. And if there is fraternity among the editors, it is very apt to extend to others. May God's blessings reat npon you, Brethren Pitt and Boone. May your love for each other never grow less, but continually grow more. And may all the rest of ne share in the spirit of fraternity and peace which you have ex-

### 20.20

-The West Tennessee Sunday-school Convention will meet with the church at Ripley April 6th and 7th. The Middle Tennesses Convention will meet at Watertown May 28th-29th, and the East Tennessee Convention at Knoxville August 9th and 10th. The time for the meeting of the West Tennessee Convention is drawing near. As seen from the announcement of President Grace in the paper last week, East Tennessee is already beginning to move. If President Glass doesn't mind East Tennessee will heat West Tennessee. And then we in Middle Tennessee are going to try to beat them both-"both put together." Bro. Oakley says.

-While Rev. Geo. W. Baines, Rev. Geo. W. Truett of Dallas, Texas, and Mr. J C Arnold, chiefof-police of Dailas, were out hunting near Cleburne recently, the gan of Mr. Truett was accidently discharged, the entire load taking effect in Mr. Arnold's leg, resulting in his death the following day. Everything possible was done to save him, but on account of the distance from town it was sometime before medical assistance could be rendered. Bro. Truett is prostrated with grief at the sad accident. We sympathise very deeply with him. The accident was all the more distressing because Mr. Arnold was a the temptations of the saloon in every way, thus very prominent and beloved member of ble church.

### 20,20

-Dr. W. W. Barry of England, in a recent address to the students of Union Theological Seminary of New York, said that there are three things which are necessary to the minister's success. These three things are: First, he must believe the messaga he has come to deliver, and he must know that message as a matter of personal experience, and not as one gathered from a book; second, he must know the men to whom he has to preach that message; third, he must believe in himself as a divinely called servant of eternal truth and of all mankind. Though there has been some waning of the preacher's influence dur-Supper or not. We should be glad to have him do ing these later years he says that he yet holds "the suprema poaltion in modern life."

-It is said that Mr. Daniel Decatur Emmett, the author of the tune "Dixie," is living in Mt Vernon, O., 83 years of age and in straitened elecumstances. It may be interesting to know the circumstance under which the famous song of "Dixie" was written. Mr. Emmett's parants were Virginians, but he was born in Ohio. At an early age Mr. Emmett joined a minatral tronpe. One Sunday afternoon in 1859 the manager of the minstral troupe came to Mr. Emmett and asked him to write a lively "walk-around," to be presented at the Monday evening performance. Mr. Emmett wrote "Dix's," and It was presented and made a great "his" from the beginning and brought increased business to his company.

-Mr. Spurgeon used to tall the story of one of his alders who was "baptised" four timea: "The first time the babe was sprinkled it was only half done, according to the Prayer Book ritual. When he got better be was taken to the church to be properly finished off, but the parson gave the child a girl's name instead of the one selected for him. His father and mother did not like their boy running the risk of being called by the name that had been given him, so they took him for the third time, and the elargynus then gave him bis right name. When he grew up ha was converted, and I baptised him after the Scriptural order; but the church of England had made three attempts to baptize him, and had failed every time."

### 10.10

-- Dr. A J. Holt, the efficient and indefatigable Corresponding Secretary of our State Board of Missions, left Tuesday morning on a ten days trip to Texas, partly on some business and partly to to visit his old friends and relatives there, among them his aged mother. He certainly deserves a vacation. He does not expect, however, to be idle on ble trip. But in addition to preaching and apeaking while in Texas, he will also do a good deal of writing with reference to his work in this State. Lest any one should think that he is spending money needlessly for travel, it should be stated that the Cotton Belt Road has kindly given him passas over its whole line, so that the trip will be made with vary little expense to himself and none, of course, to the

### عر عر عو -We have received the act of maps published by

the Foreign Mission Board. It consists of six maps representing the six countries in which the missions of the Foreign Mission Board are located, namely, Italy, Mexico, Brazil, China, Africa and Japan. The principal mission stations of the Board, together with the out-stations, are distinctly marked. The maps are about five by six feet, printed on linen and held together at the top by a wooden piece. They can be easily carried around, and they are so plainly printed that they can be seen all the way across tha church when used by a speaker. Every Baptist preacher in the Southern Baptist Convention should have a set of these maps. The price is \$2, or \$2,30 express prepaid. Address Foreign Mission Board, Richmond, Va.

### 20.00

-The following story comes from Presentt, Arisona: While the Cabinet Saloon was crowded with hundreds of people. Mrs. Bell, the wife of a mining man, entered with a babe in her arms, and placing it on the bar, left with this farewell: "The father of this child deserted me and my babe, caring more for whisky than for either of us. I wish to tender now his child so that his appetite may be gratified to the axtant of deposit." There was a wild rush for the youngater, seventy-five men coming forward to ask for the waif. The Probate Judge was called in to settle the controverey and has taken charge of the child. Why not? If the child had the appetite for drinking planted there by bis father, and if he was to be exposed to developing that appetite, there was very little bops for him. And we are not sure but that the aconumbe goes to the dogs the better, for la doing ao he will only be dragging himself down; but if he should live and marry and have children of his own, and than go down, he would carry his wife and children with him.

### **ال ال ال**

-The hatred of the Chinese for foreigners has broken out afresh, manifesting itself in riote and la frequent insults. Especially lathlathe case in Shanghai and in Canton, two of the main stations of our Foreign Mission Board. We hope that no harm will come to our missionaries there. While, as we presume, the attacks are intended to be directed capecially against the Germans and English, yet the Chinesa do not make fine distinctions between them and the Americans, even If they know any better. In this connection it is announced that in view of the fact that treaties are soon to throw open aections of Japan to foreigners, the Buddhist and Shinto prieste assembled in one of the principal provinces to discuss the eltuation and promulgated the following rasolntions, requesting all Japanese to be governed by them: "(1.) To cultivate fealings of abhorrence of foreigners and to rafuse on principls to sell or to hay of them anything whateoever. (2.) To refuse abeclutely to rent their houses or lands to foreignera. (3) To refrain entirely from using foreign terms la speaking and writing. (4.) To positively deeline to listen to Christianity." Such narrowness may avail for a while, but must inevitably give way at last to the advancing light of elvilisation and Christian-

### The Home.

Simplicity in Children's Education.

There are two words which every American must reluctantly admit describes his life-restless activity. study its clothing. The little girl No one is exempt from a distracted rushing about from one thing to another either in study, business or society. The fathers and mothers is but the faint presentment of her who live in this atmosphere of haste and excitement hand on to their children the same flurry and worry. and the American children of this generation wear early in life the alert and preoccupied air of those whose minds are full of more important matters than play.

of serene brows and simple tastes who used to fill our nurseries? The little ones in gingham frocks who loved to "make believe" with bits of broken crockery and dear rag babies? Does not the heart of an old-fashioned mother ache to see the over-dressed children in delicate silk coats and frocks, heavy with lace, led about by the nurse-maids on our city streets? What do they know of the simple pleasures which lie within their reach? They would perhaps refuse to recognize the possibilitles which lie in their tiny back yards, could their mothers be we do, we well-to-do mothers, to bring back the simplicity of other days to our over-stimulated children

of today? The foundations of a placid childlife are well laid in the kindergarten. over the bright and happy schoolrooms; but then the little ones come mistakes perhaps with the noon meal. No one can read novels of with the invariable children's dinthe family luncheon, usually of cold ner of roast mutton and rice. I a boy four years old lunching with | Parents have undertaken to control his father and his nurse. He was the lives of their offspring from first given a quarter of a lemon me- hour to hour in utter ignorance of ringue pie; this was followed by a the simplest physiological laws, and huge chocolate eclair, and this in | they have been year by year underturn by a plate of ice cream. This mining the constitutions of their seemed to me such an extraordinary | children." meal that I mentioned it to a friend, The forcing proc course, after which he chose for ble by the addition of four heaping | reach the beat things, teaspoonfuls of sugar; after drinking this the child ate a little dish of radishes and a plate of rich de- children in ways of wholesome almsert, and was sent to bed. These plicity? How dress them tastefully stories might be added to from our | without unduly emphasising the Individual observation almost with- value of clothes? How feed them out limit. How seldom is our chil- upon nourishing and yet appetising

are fed upon what pleases and stimulates, and learn all too soon to decline the brown bread, the mutton broth or baked apples which occasionally appear before them.

But if the American mother does not study her child's diet she does of three who stands before the mirror smoothing her curls and ruffles. saying rapturously, "Ain't I tweet?" older sister. The little daughter of a friend is habitually sent by her mother to entertain callers, should she be detained. The child invariably opens the conversation by apologizing for ber dainty frock as not quite what it should be, and occupies the rest of the time la examining What has become of the children | the dress of the guest. It is all done so innocently that one cannot resent it, but the pity of it, that the mind of a little child should be filled with such thoughts! The maturity of expression upon

alone teach us that there is a mis

take somewhere in our training.

While our precocious babies of two chatter irresistibly and trot along as we shop, the English child of the same age is only a sleepy bundle of rosy flesh who cannot speak a word. "How old is that child?" asked some one, pointing to a levely photograph of a little girl's head. "Four," was brought to see them. What shall | the mother's reply. "She might be eighteen," said the other, dryly. That our children develop early is surely no matter for rejoicing. A mother boasted to me that by dillgent dally coaching she had made her ten-year-old boy do the work of For three hours a day peace broods two school terms in three weeks and pass a successful examination. Teachers tell us that children are back to us, and alas! the good work | daily over-worked through no fault is too often undone. We begin our of theirs, but by home pressure and the feeling inculcated by their parents that it is shameful not to "pass." English life without being struck When the school girl of fourteen breaks down with nervous prostraner of roast mutton and rice pud- tion she has simply reached the ding. While in reality the menu is climax toward which she has been undoubtedly varied, the fact remains | trending from her cradle. Spencer that the rule is that of plain and says in his classic on Education. wholesome food. But the ordinary | "When sons and daughters grow up American child in a city home shares | sickly and feeble, parents commonly regard the event as a visitation of meat, potatoes, white bread and providence. Thinking after the cake, which is far removed, in point | prevalent chaotic fashion, they asof nourishment, from the noon din- sume that these evils come without cause, or that the causes are superhave seen in a New York restaurant | natural. Nothing of the kind.

who capped my story with another. | national specialty, should be our | first bench if ye can let me have it, She bad been visiting a family in a shame. Americans are sadly lackbeautiful home on the Hudson. The | ing in serenity, in poise, in definite only son of five dined with his pa- aim. We grasp at everything, we rents at 6 o'clock. His mother in seek to know everything. The eager your children's toes sticking sisted on a glass of milk as a first striving, the uneasy pushing, the through their shoes, and therefore I restless fret and hurry of our lives himself. The milk was made palata. | is the sure index of our failure to

The problem laid before mothers is this: How shall I educate my dran's food made the subject of our | food? How teach them thoroughly, But the old man did not accept the faithful, consolsatious study! They | yet without strain? Such questions | imputation of irreverence,

### Kidney and Bladder Troubles Quickly Cured

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root Sent Free by Mall

Men and women doctor their troubles of kidney and bladder disorders water, scanty supply, smarting irrita- many times during the night. tion. As kidney disease advances the The mild and the extraordinary of the faces of our children should

found just what is needed in cases a guarantee of genuineness.

so often without benefit that they get or troubles due to weak kidneys, such discouraged and skeptical. In most as catarrh of the bladder, gravel, such cases serious mistakes are made rheumatism and Bright's Disease, in doctoring and in not knowing what which is the worst form of kidney our trouble is or what makes us sick. trouble. It corrects inability to hold The unmistabable evidences of kidney | urine and smarting in passing it, and trouble are pain or dull ache in the promptly overcomes that unpleasant back, too frequent desire to pass necessity of being compelled to get up

face looks sallow or pale, puffs or fect of this great remedy is soon dark circles under the eyes, the feet realized. It stands the highest for its swell and sometimes the heart acts wonderful cures. Sold by drugglete, badly Should further evidence be price fifty cents and one dollar. So needed to find out the cause of the universally successful is Swamp Root sickness, then set urine aside for in quickly curing even the most distwenty-four hours: if there is a sedl- tressing cases, that to Prove its wonment or settling it is also convincing derful merit you may have a sample proof that our kidneys and bladder bottle and a book of valuable informaneed doctoring. A fact often over- tion, both sent absolutely free by mail, looked is, that women suffer as much upon receipt of three two cent stamps from kidney and bladder trouble as to cover cost of postage on the bottle. Mention BAPTIST AND REPLECTOR Dr Kilmer's Swamp-Root is the and send your address to Dr. Kilmer discovery of the eminent physician & Co. Binghamton, N. Y. This genand scientist, and is not recom-mended for everything, but will be erous offer appearing in this paper is

as these cannot be answered by us after a moment's reflection. A task of life long study is set before us if we attempt to calm the atmosphere of our homes and bring back the conditions of wise and simple living; but if the mothers do not seek to accomplish it, it will never be done, and surely such a result is worth the most strenuous effort. New York Observer.

### The Old Scotchman's Prayer.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman who, many years ago, was on his soon. way to a meeting of the people of God held in a tent or some such new pair. temporary structure.

The old pilgrim was poor and ill. | with her to her house. clad, and partly deaf, but he trusted in the Lord, whom he served, and rejoiced in his kind providence. On his way to the meeting be fell in with another Christian brother, a younger man, bound on the same errand, and they traveled on to-

When they had nearly reached the place of meeting it was proposed that they should turn aside behind before they entered the meeting. had learned "in everything to let presented his case in language like ing hour - Raptist Willy. the following:

"Lord, ye ken weel enough that 'm deaf, and I want a seat on the so that I can hear thy Word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have want ye to get me a pair of new ones. And ye ken I have nae siller. and I want to stay there during the meeting, and therefore I want you

to get me a place to stay. When the old man had finished his quaint petition and they had started on his younger brother gently suggested to him that he' thought his prayer was rather free in its form of sxpression, and hardly as rever. ential as seemed proper to him in

"He's my Father," said he, "and I'm weel acquainted with him, and he's weel acquainted with me, and I take great liberties with him.

So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet with his hand to catch words, until some one near the pulpit noticed him and. beckoning forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he rose a lady who had noticed his shoes, said to

"Are they the best shoes you bave?

"Yes." said be, "but I expect my Father will give me a new pair very

"Come with meafter the meeting," said the lady, "and I will get you a

The service closed, and be went "Shall you stay during the meet-

ing?" said the good woman, as they "I would, but I'm a stranger in

the place, and have nae siller. Well," said she, "you will be perfectly welcome to make your home at our house during the meet-

The old man thanked the Lord that he had given bim all the three things he had asked for, and, while the younger brother's reverence for the Lord was right and proper, he the hedge and have a little prayer | might learn that there is a reverence which reaches higher than the forms They did so, and the old man, who and conventionalities of human taste, and which leads the believer to "come boldly to the throne of grace" his requests be made known to God," to find all needed help in every try-

> \* Awarded Highest Honors-World's Fair, Gold Medal, Midwinter Falr.



### Young South.

Mrs. LAURA DAYTON RAKIN, Beltor. 604 Kest Second Strest, Chattanoogs, Tann., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigis Retrorsum.
Our missionary's address: Mrs. Bassis Maynard, 68 Bakai Machi, Kokura, Japan, via Ban Francisco Cal.

To The Young South, GREETING. Goodbye, Old Year.

Goodbye, Old Year, We've trudged along Through sleet and summer weather; Now, thou art gone! We've no resources other Than to make terms

With thy young, lusty brother, Goodbye, Old Year, Goodbye. Goodbye, Old Year, and when Hereafter, all thy books are posted: The bad forgotten, And the good deeds toasted; May each and all Of dear old ninety-seven.

Rest, pardoned sins. in time's eternal Heaven Goodbye Old Year, Goodbye

Memphis, Tenn.

-Mission subject for February, The Colored People.

### Young South Correspondence.

Our "New Year's Greeting" is a bit late, but it only came this last week. Just apply it to the Young South year which ends April 1, 1897, will you? We are most grateful to the writer. and we hope we can bid "Good-bye" to our fourth year of work together with joyful hearts. But don't tell anybody! Let me whisper it to you. I am growing a little uneasy. Just look at the total of our "Receipts" in this issue. We must pass \$712 28 (our third year's Receipts) if we take "no backward steps." Are we going to do it in the next six weeks! On! do bestir vourselves. is there not soms of the Lord's money in your hands? I shall be so bitterly disappointed if our dear missionary is not our very own for this year. I appeal to every mother to rouse her home band; to every teacher to give her class an opportunity to cultivate the grace of giving; to all the sunbeams and socleties of different names to unite with us in this last supreme effort for this fast closing year. I beg you not to wait too long. The oftener you send the better. Delays are so dangerous. December and January were glorious months for the Young South, but so far February has dragged behind. Let us join hands ail round for its glorious ending. Will you?

We feel especially grateful to the "friends Indeed" who are with us to-

First little Suale Mills of Class No. 10, First Baptist Sunday-school, Chattanooga, sends in her birthday offering as she has done before. May the sweet promise of her childhood be trust sincerely we have many friends more than fulfilled! There were elx- there who will come to our rescue just in baptism last Sunday night. My pyramids filled in the next month, or heart was full of joy as I marked the rapt look of a new and holy purpose in their beautiful faces, and I pray God that they may all make strong young Christians. I wish every teacher who reads our page would suggest the penny for each year on every birthday, to be handed in to her and then sent on to me. There are very few who would not be glad to do so much a very pleasant Christmas, and we are of his earnings to the Lord. I give for our work in Japan. Try it, won't | so glad to see the Young South so you? Ask for birthday offerings from successful in collecting. We hope for all during the year, the year ending even greater success in 1898 You with March, 1898.

The first letter I open is so sneouraging. It comes from Mrs. Maynard's old home, Covington:

"I am but a little boy five years old. and I belong to the 'Covington Band.' I enclose my little offering, 35 cents, for our missionary in Japan.'

ISHAM HARRIS. Is that not well done for such a tiny lad? We are so much obliged. That Covington Band does noble service. God bless them, every onel

Then comes a sweet message apropos of birthdays, from Puryear:

"Today is Lois' seventh birthday, and the tenth will be Otle' fourth. They get the Sunday eggs and do little errands to earn their offerings. Their class in Sunday-school gives to missions once a month. You will find onclosed \$1 25 to go as you think best." ALICE BOWDEN.

You know where I always put the offerings these days, because I am so anxious to add to Japan's share. Thank you so much! Who else can gather "Sunday eggs?" I like the earnest offerings so much. Won't you let us hear once more from Puryear before March is gone? Won't you stir up our other friends in your neigh. borhood? Please do. I appoint Lois and Oils our special agents.

The next is from a much prized member of our Baby Brigade, who lives at Oak Lawn, and sets s splendid example in the line of birthdays, as you will see:

"I am two years old today and I send one dollar for Mrs. Maynard as my birthday offering. My big sister, Lovie May, was 10 last month. She sent part of her 'chicken money' with mother's Carlstmas collection, and sends 50 cents now for Japan."

JOE SANFORD TAYLOR. And Joe's mother adds:

"Miss Ida Fuqua adds \$I for Ophanage Support. She is one of our most devoted young members, but she was absent at school when we gathered up the Christmas offerings

H. S. TAYLOR You will remember what a grand contribution came from Oak Grove Church. They do not weary in welldoing either. We are so grateful for such steadfast, never-falling workers as these. May the baby-boy grow up a great blessing to all about bim. It would not at all surprise me if we heard again from these friends on the border before our year is past and gone. Just watch for them!

Now comes a request that does me good, from Winchester:

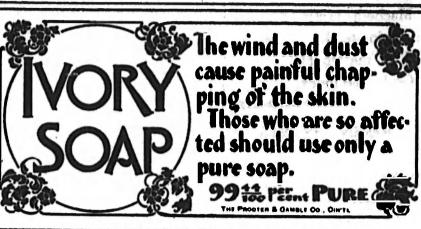
"Please send me nine pyramids for my Sunday-school class. May success attend your noble work." STANLEY WINDES.

I do so with great pleasure. The only cost to you will be the postage. Six of the happiest years of my life were spent in dear little mountain girdled Winchester, when I was an enthusiastic student of the Mary Sharp College in its palmiest days. I am so glad for our work to get a foot-hold there. But this is not the first time the Young South has heard from this good Middle Tennessee town, and I nember of our hand will get those at least send in what can be collected in them before March goes, we will be very grateful. We must needs strain every perve if we are not to "go back" on our motto.

Now listen to Auion, whose dear family band is with us once more:

"Enclosed you will find a dollar to be used as you judge hest. We spent have our best wishes."

> ESTRLLA HARRIS, HARVEY HARRIS, EFFIS HARRIS. FELIX HARRIS, LRVIE HARRIS,



I give the dollar to Japan with heart- | cle who can decide on three favorites?

"Here we are at last with our conuse as you think best. We are now working through the Sunday-school, and our good pastor has begun to feed us on missionary milk. We hope soon to be able to take a stronger diet. hope to come again soon.' LANEVIEW MISSIONARY BAND.

Such a bank as this would be a great blessing to every church. If the children grow up, understanding and loving the work of missions, our Boards will not be burdened with debt while the heathen hold out pleading hands for more laborers. I wish from my heart every Christian father and mother would make it possible for every child to give his or herown money. There are so many wives who would be so glad to give for themselves, but the husbands deprive them of the sweet privilege. Let's change all that. There are so many ways by which the mother and children may earn their offerlage, if only they are allowed and encouraged to do so. There's my little boy. He is not very fond of study and his "reports" have not been satisfactory to my great ambition for him, but since I offered 25 cents for every "E" which stands for "Excellent," they are vastly better. On comparing notes with Mrs. Jett of South Chattanooga, I found she had fallen on this same plan. It is only one of hundreds you can think of to give the children a chance to give what really belongs to them. I shall send the boxes with much pleasure and I will be so glad if the "coon" promised above will mean in the next month. Even if the amount is small send it on before April begins our next term of service.

Now, the last from Beckwith: "Enclosed you will please find \$1, place it where you think it most needed. It has been some time since I sentany. teen last Sunda, in this class, and at this critical juncture. If this new thing, and I have been very unfortunate. I lost all my ducks, and all o two broods of chickens but one. I send the tenth of the rest I have made, and I hope to do more this year. I enjoy reading the Young South page. I am going to echool three miles from JAMES LOUIS YOUNG. home."

Thank you. very much! I do hope the poultry will behave better this spring. I am always glad to know of a young person consecrating the tenth this offering most joyfully to Japan.

I am so sorry I have failed to interest you in suggesting a "Library." Only two more have responded to my request for you to name three books each. I give you longer time. What books of fiction, poetry and biography would you choose for a public library? Are there not some readers in our cir-

felt thanks. Won't you come once Now let us rise as one man for the more this fourth year? Go right to closing of our eleventh month! Febwork today to interest all you can. | ruary must not hang her head. If you Gather up the birthday offerings from | can only send one nickel, do it withyour friends and neighbors. Help us out delay. How I wish a few five dolcome out with colors flying, won't you? | lar bills would seek us out. Even a Now comes Laneview with its noble | ten would not be amiss. They help ont our army of small contribations so much in a crisis like this that is on as. tribution (\$1 65) which we want you to There is nothing like sacrifice to make us develop as Christians. Do without something and send in a self-danial offering to the Lord's cause. I want to be quite "enowed under" with white letters these remaining weeks. Let me We think our parents will soon realize | plead with you, though, not to walt their duty to 'train up a child in the | until the last few days. Distribute the way be should go.' With all this help | work for my sake. I want each one of we shall do much for the cause of mis- you to take the situation to heart, and sions. We ask your prayers, and we give as the Lord has prospered you. Most anxiously and hopefully yours, LAURA DAYTON EAKIN.

### Young South Library.

Four volumes of Warner Classics, Mcs. Eakin.

Pilgrim's Progress, Mrs. Eakin. Robinson Crusoe, Mrs. Eakin. Longfellow's Poems, Elisabeth D.

Dickens' Cnild's History of England, Elizabeth D. Eakin.

Abbi Constantine, Elisabeth D. Eakin. Schonberg Cotta Family, Miss

Shankland. Lowell's Vision of Sir Laurefal, Miss Shankland.

Life of Adoniram Judson by his son. Miss Shankland.

Carpenter's Geographical Reader. Mrs Davault.

What will you add to this list? L. D. E.

Receipts.

FUR JAPAN.

Suale Mills, class No. 10 First Bap. S.S.,
Chattancoga.
Isham Harr.s. Covington
Lois and Oils Bowden Puryear.
Joe Sanford Taylor, Oak Grove.
Lovie May Taylor, Oak Grove.
Harris Isand, Aulon.
Laneview Missionary Band, by Mrs. Davage James Louis Young, Backwith.....

FOR OFFEARAGE.

Miss Ida Fuqua, OakjOtove.....

PUB POSTAGE.

What will you do towards making \$438.77 amount to \$600 by April 1, 18987

church are well attended. Wa are

### Macbath lamp-chimneys save nine-tenths of the cost and all the trouble. Go by the Index.

Write Marbeik Physiangh Pa

### RECENT EVENTS.

-It is announced that the American Baptist Education Sectety will meet in Norfolk on the day before the meeting of the Southern Haptlet Convention.

-As we expected, it was a mistake about the death of Dr. W. C. Lather. He writes us that it was his mother who died. We sympathise with him in his

-Rev. Blenhen Tucker, the Preshy. terian minister who was recently or dained to the limbilat ministry at Montgomery, Ala., has been called to the church at Clifton, B. C.

-Dr. A. B. Vaughan has declined the cell of the Becomi Hantlet Church. Rome, Ga., and will remain at Canton-much to the joy of the Canton sainte, we are sure. The Vaughan is a strong man.

-The Hoston Association of the Sons of Brown University at a recent meeting approved of the proposal to raise \$2,000,000 for the University. and appointed a committee to have the matter in charge.

-Luctgert, the saurage maker of Chloago, was last week at his second trial found guilty of inurdering life wife and sentenged to life imprison ment. The public had long ago made up their minds that he was guilty

-The Christian Index announces that Ray, E R. Carawell has decided to publish his new paper called "The Bible Baptlet" at Wayernen, Ga This will make five limptlat papers now published in Georgia, three of them in South Georgia.

-We stated recently that the Northorn Baptist Anniversaries would probably be held in St. Louis this year It is now announced that they will not be held there. Just where they will be held to not yet decided - perhaps in Saratoga.

-Rev. D. L. Moody will begin a series of revival services in Tampa. Fla., on February 22nd. It is desired by the Christians of Tampa that all Christian people everywhere should ald them with their prayers for the blessings of God upon the meeting

-The Arkansas Baptist published a tist church on his Campbellite haptism We think that Dr. Blackwell ought to be re-baptized at once.

### A TEXAS WONDER. Ball's Great Discovery.

One small bottle of Hall's Great Diacovery cures all kidney and bladder troubles, removes gravel, dures dia-bates, seminal emission, weak and lama back, rheumatism and all irreg-siarities of the kidneys and bladder in both men and women. Itemulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small hottle is two months treatment, and will onre say dass above mentloned. All orders promptly filled. Send for Taxes testimonials.

Cole manufacturer, P. O. Hox 218, Waco, Texas, Sold by Page & Blme, Nashville, Tonn. READ THIS.

CLANTON. ALA., March 8, 1897.—I serbify that I have been dured of kidney and bladder troubles by Hall's Great Discovery of Wace, Texas, and I can fully recommend it.

REV. L. B. POUNDS.

-The Breind Baptist Church, Little Rock, Ark., of which Dr. J. B. Rivsley is pastor, recently took up a collection for State Missions which amounted to \$500. The Haptist Steries thinks that "this is the inrees sum of money ever raised for State Missions at one time to any church in Arbanaa."

-Ray, Plantus I, Islams of Adale: ville, Ky, has been eatled to the pastorate of the Handlet Church at Greenwood, Mins., and it is expected that he will accept the pall. Bro. Isleen was formerly pastor of the Baptist church at Murtrenaboro. He is a outtured gentleman and an able prescher

Dr. B. M. Palmor, the distinguished paster of the First Presbyterian Church, New Orleans, I.A., recently colourated his nightieth hirthing. He has been for many years master in New Orienna, and no man in the Iventy. terian ministry canks higher the alesnumber and ability than does by

Any other editor in the Bouthern tingetter featuralty except the blinkel gentus of the HAPTIST AND REFEREN rou would have known that we know the imputer Arms was printed in Runtucky The Biblical Recorder. Why didn't you say so then, throther Hai lay . You entil vory distincts that it to published in Tonnesses The only was we have of knowing what you horse is its what you say

The following kind words come to . trum Wast Tonnesses: "We have been persuaded to exchange for another paper We subscribed three months on trial that no. It will not all the encancy which the Harrier AND HELLECTOR would leave, and 1 must have my dear precious they and TOR if possible I love it heat to my little It to often balm to my afflound apirit Its anomics may hart darts at It, but enanot hart it Please come

ttav Action Ritchte of New York in addressing the Massachusetts Church tinten (Poleconal) in floaton, on the avaning of the 20th, onlarged upon the wanknesses of the Episconal church. but in closing made this remarkable statement "The church to strong in having the prayer book its teachlags are plain, and no one can say, as has been said of the Hibie, that the meaning to not understood " That is about as superellious a displacement of the Hille as we happen to have met with . - The Watchman

The Haptlet church at Hanta Hosa. Cal., was built entirely from one tree, letter last week from Dr. C. N. Black. no other lumber from any source has well, Secretary of the Haptist Young ing used, and the building being the People's Union, South, in which he largest of its kind in the country. The Rev. E. B. MaNall, Mrs. Flowers. timber was taken from a redwood tres that grew in the neighborhood. The interior of the church was paneled and delahed with wood, not a particle of planter or other similar material baing used. The floors, cellings, puints. roof, and rooting were all formed from material taken from the same tract and after the building was finished in overy particular, stuff enough was taken from the tree to manufactura sixty thousand chingles, besides a large quantity of scantling, jointe and other dimension stuff.

> cuto a recent address before the raffrond branch of the Y. M. O. A. of | we must provide for during bubrners. New York City, Chauncy M. Dopaw, Prouldent of the New York Control Halfroad, main the statement that twenty years ogo, when there were about 15,000 mon in the New York Central service, the average proportion of men discharged for drunges. ness within a certain period was at least 20 per cent. Now, with \$0,000 moninto till March 2nd, when an elecmen amployed by the company, not 1 per dent, is dropped from the service for that cause, The recent for this

# A FEARFUL EXPERIENCE

A Postmaster Loses the Use of His Legs and Arms.

# Edwin R. Tripp, of Middlefield Center, Meets with a Hazardous Encounter Which Renders Him llelpless.

From thuba Republican, Cooperstown, N Y

The state of the s

great improvement Mr Depow bellavon to be not morely the some stringent rules enforced by the railroads, but also, and in large measure. the direct and indirect induces of the rattroad V. M. C. A.

Deafness Cannot be Cured the tween which was the one. Loves or only one Marana habitan of the mat There is only one way to surprise the transition of the mat is no consistent to the transition of the marana caused by an in terms of condition of the marana continuity of the Evitablian Teles. When this tube peaks in terms from have a rembiting measure of the effect to have been a rembiting another the effect to have been and marana the latter and the analysis of the marana and the effect to the transition of the analysis of the continuity of the transition of the transition of the analysis of the continued of the con

of the missoon surfaces toolears for any property that can be surfaced by the first control of the surfaces of SEPREMENTAL TYPES P. J. CHENEY A.CO., Tolado, O.

-The following churches and individuals made contributions to the Ministerial Board during January: Union Ridge, Middleburg, Rossville, Mt Moriah, Salum (Beech River Association), Maple Springs, Oak Grove, Lavinia, Toone, Cane Creek, Martin. Eagleville, F. N. Smith, Clarksville, thelbyville Ladion' Ald Seviets, J. J. Warren, Humboldt, Trenton, Jackson Second Church, B. C. Jarrell. Total receipte \$150 50, being in excess of expenson \$17. January was the most prosperous month of the session so far. Let churches accessible to Jackson remember that the young ministerial athidanta and in a dialog-room to themsalvas, and all the provisions sent go direct to their kitchen and table. Sixter Mount to a good nonnercoper, and will make the contributions go as far as possible. Elghteen is the number G. M. SAVAGE.

The office of President of the Southweet Virginia Institute has neen made vacant by the resignation of Ivol. 8. D. Jones, and the Hoard of Trustees will reasive applications and testi-

Hon will be bold. Bristol, Tonn.

the months and the properties to their mans for four more open, and before I had taken all of them my open and before I had taken all of them my open and before I had taken all of them my open and before I had taken all of them my open and before I had taken all of them my open and before I had taken all of them my open and before of the Town Board that taken and had to be carried and put into a manufactor of the could wait around the bound by pushing a chair I kept getting better and managed to move to only my arise to construe to the pole, a short distance from my home. I continued to take Dr

### A Good Work.

it was the eriter's good pleasure to attend our tith Sunday meeting with the Limestone church of Holston Asso ciation. It was a spiritual feast throughout and the good people there cestainty know how to prepare for one's temporal welfare

tiro Davis, of Jonesboro, gave us a reautiful and impressive missionary sermon on Sunday in which be showed his carnestness and zeal for our Master's cause. Long may be be one of us is old Hoiston. Your humble servant endeavored to preach the tatroductory and was honored with the chair the Monday following we met as Josesboro with the Executive Board and I resigned as missionary of Holston Assiciation, baving labored un der this mount since December, 1895, to January 3t, 1898, and a part of this time our Associational work has been under the State Board. The Chairman of the Executive Board, Bro. J K P. Hall, deserves special mention for the a bie work se bas done in carrying on he mission work also Dec

The Lord has wonderfully blessed our efforts, there buying been 183 converts, 112 baptisms during the time, traveled 2.5% miles, and organized three churches, repaired two and one to to building. My wife traveled with we over a year and aided in this work and the woman's mission cause, and is still doing all she can for the advancement of the same. We organ'z d Pastore' Conference at Jonesboro with three members, but trust many of our prespress will be at our sext meeting, which will coavene during the session of our Seaday-school Convention, water will be held with Lovelace Church in May.

Let us endeavor to make this one of the most successful meetings of Holstoe Association. A sometime of three will arrange the erogens at Jonesboro. My neople at His Springs are arelona workers for the Master and will do a cobia work this year, I am sure. May bimelaga arreas our workers and Baptist papers.

E. Lie Smrn.

### THE WHOLE FAMILY Are of One Opinion Regarding the Remedy for Catarrh.

Mrs. F. C. Williams of Milligan, Fla., sava: "I am taking Po-ru-na for female complaint and can't say enough for it. My husband says that bo thinks Peruna is the best

medicine be gave my little girl of Il years of age three bottles of Laeu-pia for running cars, with which she has been troubled

ever since she was three years old. I am very thankful to say that she is well. She hasn't complained of her cars for two months " Mrs. Mrs. John Dona of Hillsboro, Ili., says: "I am glad to report to you that my husband's catarrh is better. I considered him oured, as he feels better than be bas for a long time. Your medicine did my husband so much good shat I would be glad to have you publish his name that many others who suffer from the sume sickness may be cured." Mrs. T. Callery, Holy Cross, Kan., writes: "My trouble was catarrh with which

I suffered for twelve years. My ears troubled me, but now I can

recommend your medlelne.' Send for Dr. Hartman's free book of testimonials, entitled "Facts and Focos." Address The Peruna day-school literature. They call it Drug Manufacturing Company, Columbus, Ohio.

### From a Tennessee Boy.

capecially good for rhoumatiem. If there was a railroad running to this place no doubt it would become a great health resort. Our nearest railroad is thirty miles away, Scarcy being the nearest point. Cleburn County has several thousand acres of Government land. It is a mountainous country, well timbered, mostly pine. There are some fine valley farms on Little Red River.

We have a good little church here. I am giving half of my time to the pastorate of the church at this place. Our Sunday-school is good. We number from 75 to 100 every Sunday morn-

liro. W. A. Freeman, one of our State ovangolists, will assist me In tha meeting. I think we are in a good coadition to have a revival and we need it. if any little town in the State needs it. We have so much to contead with in this town. Wicked men ran almost open saloons in the town. There are "blind tigers," and our officers know that they are run. My brethran and sisters of Tunnessee, pray for ma and my work. Pray that the Lord may help us to break up the "blind tigers" in Heber. Our young man was killed not long ago by drinking this "blind tigor" whiskoy. I am giving the other half of my time to Associational mission work. I am one of the missionarios of the State Board. We have twonty-two churches in the bounds of my work, but they are weak in every respect. The churches do not know anything about supporting their pastors, but the churches are not to be blamed so much as the pastore they have had. One of our strongest churches in numbers pays their pastor about \$2,500 a year. They number about 100. Most of the members are wall to do. Most of the pastors in the bounds of the Little Red River Association seem to be afraid to say anything about money. I am trying to stir them up along this line of giving. I believe by the help of God and the brothren, we will be successful. We have miles and miles of destitution in the bounds of our work. There hear as well asever. I shall always has been but little missionary work done in this part of the State. There are some liaptists in Little Red River Association that will not have Sunthe aimanees. I have all this to contend with in my work, besides the wild cat stills. I am satisfied there are no less than fifteen or twenty wild cat stills in the bounds of my work. It is really dangerous for me to be the Sunday-school Board for what proclate anything that is done for me in my work. I am not getting much for my work. Our State Board has undertaken to do a great work this year, and I believe we will do it. Our Board has planned wisely, but how could it do otherwise, with such a man as W. E. Atkinson at the head? Bro. Clark is still giving us a good

I am located at Heber, the county out in my work. Brethren, pray for site of Cleburn County. Heber is a mo, that I may do a great work this town of about 1,000 inhabitants, a year. I want to thank Dr. Frost and health resort. We have the finest sulphur water in the State. A great i they have done for me. I would like many people have come here for their | o sow this Association knee deep in health and have been restored. It is good Baptist literature. I will ap-

ing. The prayer-meetings of the

We have a new preacher at Searcy.

I approclate the Baptist and RE-FLECTOR. It is good, better and bast. JOHN B. SWANNER.

## "Every one to her taste

-as the old woman said when she kissed the cow." If you'd rather do your washing and cleaning in a slow, laborious way, spending your time and strength in uscless, tiresome, ruinous rubbing, it's nobody's business but yours. You are the one

that will suffer by it. But if you want the easiest, quickest, most economical way of washing and cleaning—then you'll have to use Pearline. There's nothing else, among things absolutely safe to wash with, that can be compared to it.

Millions NOW Pearline

### Orphans' Home.

needing a revival and we expect to be-Contributions for Tonnessee Baptist gin one the first Sunday in March. Orphanage for February, 1898:

Union Ridge Church-One beg of nolasses, some wearing apparel and other provisions, valued at \$11; also one bushel of turnips sont by W. D.

Niota-O to barrel of sweet potatoes and a bundle of clothing, valued at

St. Bethlehem-Two boxes, containing meat, flour, jars of fruit, dressed lowle and many other things.

Adams Station Sunday-school-One box, containing one quilt and a lot of clothing for children.

Carthage-One box, containing one losen tea spoons, shoets, towels, dress goods, and also some provisions.

South Pitteburg-One large box, cohtaining one quilt, aprons, dresses, fiannel skirts and various articles of olothing.

Donor not known-Two boxes, one containing one quilt and a lot of poporn, the other containing nine jars of fruit and also some popuorn.

Memphis, Johnson Avenue Sundayschool-One box, containing pictures n frames, banners with mottoes, some new goods and some clothing, cash 81.50

Memphis Church, not known-A small box of oranges, candy and raisins.

Morristown-One box, containing one suit of boys clothing, an overcoat, ehildren's hose, handkerchiefs, and other articles of clothing and two glass bowls.

Donor not known-One box, containing one blanket, one quilt, one ham of meat, pressed sausage and dried Maxwell-One box containing two

eacks of flour, hams of meat and other provisions.

New Hope-One box containing one quilt, cape for boys, hoods for girls and many articles of wearing apparel Oak Grove-One box containing one

pair of choes, clothing and provisions, also cash by Mr. Good Woodard, \$1. One box containing two sacks of ressed meat, one old ham, two shouldere of fresh meat, one bucket of lard, one bucket of butter, some new goods and clothing. Donor not known.

Maury City-One box of provisions and ribbon for the girls, one shoulder of meat in a eack, valued at #7.70

Dunlap-One band box of clothing. Bethel-One yarn counterpane and wo quilte, valued at \$7.50.

Nashville Central Church-A nev year's gift by Mr. Charlie Johnson, thirty-two boxes of candy, also Central Church, one bundle of boy's ee, books, handkerchiefs, cake candy and meal. Boye' clothing and a sack of oranges given by Master Willie Wilkerson.

Nashvilla-Miss Lillie Brown, books and plotures. First Church-Two books.

Please thank friends at market house for meat and vegetables.

MRS. E. C. SaUNDERS, Matron.

### Mission Maps Ready.

The mape of our missions have been received and are much admired. Any one wishing to get the set of six maps can do so by sending \$2 for the maps and 30 ceats for expressage. By special arrangement the express company will deliver the maps anywhere in the United States for 30 cents if prepaid. If you wish the maps, please give us your address and express office and send the \$2 30 to pay all charges.

R. J. WILLINGHAM, Cor. Sec. Richmond, Va.

-- SUFFERENS FROM COUGHS, SORE THROAT, etc., should be sonstantly supplied with "Bressn's Bronchial Treches." Avoid imitation.

### SAMPLES MAILED FREE.

Fifty Thousand frial Packages of Dr. Blosser's Latarri Cure lo be Sent Free to Applicante

We have given away 50,000 tria: packages of Dr. Blosser's Cotorrh Care to persons affected with Colde. Catarrh, Bronchite, Asthma, Boatnose, etc., and now offer acother 50,000 packages allegistely free. If the trial package rose sot convises you of its curative properties, you will have been at an expense; If it benefits you, you will gladly order a month's treatment at 01.00. We ere willing to take all the rick, knowing what the medicine will do.

This remedy was discovered by Hev J. B. Blosser, M.D. the well-knows evangelist. It is a tarmiess, picacout vogetable con gourd, inhaied by amob ing in a pipe, while we faraish free It cures the worst came If you wish he free package, write at once to Dr. J. W. Blosser & Sot, same a Dept. Atlanta, Ga., menticateg he Bartier AND REFLECTOR.

One Night to Doever.

"The Colorado tipicial leaves Chicago via the Chicago act North-Western R'y at 10:00 a. m dally and arrives Denver 1:30 ness afteraces. Eastbound, losves Diaver 3:30 p. m. daily, arrives Chicago 8.85 the agest Union Depot, Denver with tenion to all points in Colorade and the West. Up-to-date equipment A daylight ride both ways through hitingle and lowa. Passengers for Colorado cas also leave Chicago le to p m daily. agents sail tickets via Chicago. Union Pacific & North Western Line or apply to A. H. Was gener, 7 Jack-son place, Indianapolis. lad., or W. Kniskern, 22 Fifth A. snue, Chicago,

Once a Slave. Now Free. Myself cured, I will slad y leison any see addicted to Morphin. Opius, Lausenine or Cocaise, of a neverthing harmone lineae Cure. Mas. Many E lear Deve esto minte Street, Chicago, Illinois

-Southern Baptist Chaventica, Norfolk, Va., May 5-12, 1800. The Southern Railway assumes cate of one fare for the round stp. from all account of the Bouthers Eleptist Convention, which meets at that point May 5-12th, 1898. Dute of so Je and limits will be announced law . The Aross attractive route to Norfe ik is vie the Southern Rallway.

### Free and Unlimited Endorsement of the

Electropola e.

FROM THE GOSPEL MISSENGER rial article on Elealth, is his paper, The Gespel Messenger, Villiamston. N. C., July, 1896, has the following to way about the Electropolar

"I will add that the price of the Electropolee, which I knoe by my own experience to be cine of the hast surs. tive agents ever deviced by man, has now been reduced from \$25 00 to \$10.00 by DuBois & Webb, Loutiville, Ky .. and this announcement is catiraly easolicited and unpaid for; and I do not believe that the aillicted could make a better investment of ten dillars than in purchasing as Electropules."

"It is beyond doubt the greatest remedy God has permitted unto know." REV. C. N. MORROW.

Allow ne to mail you (free } as illastrated descriptive diroular of this Simple, Convenient, Beancosteni and Elfostive

Oxygen Remedy,

DuBeis & Webb. 513 Fearth Ave., Louisville, Ep.

### Free Medicines

To those who suffer from Catarra. Concemption, Strand little, Deafness, Acthms, or may diseases of the t.ongs, Nose, Whreat and Bar.

as the base-Cere are, and has cured that wire pronounced to be a few with the cured that wire pronounced to be a few with the cured to be a few with the cur

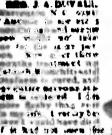


Mayaletin Totifies.

M. Manse Terre, Mo., states that he has been a seather of Catarra and by a five state of a great man. Swarm so much so that it seriously interface twith his practice; but a fier taking the man. Sera Cure three mirates was restored so that "e can de any manual of work and can has to ter than ever.

Bayard, W. Ti., writes: I have sufficed in childrens will Catarrh, ludigenment and tarious complaint, until I became deservation and as like very: of insanity, but thouse to your shill in treatment I am restored to profest health and food like a new man.

& Pate and Intelligion Lady Speaks. MM. J. A. DUVALIL



of it had not men for you, as I was rapidly o man arrainet to Catarrh, Brou-sey that fee thery years. Is one of the protects, said can now hear the the firm riese is many years.

The first the first time is many years.

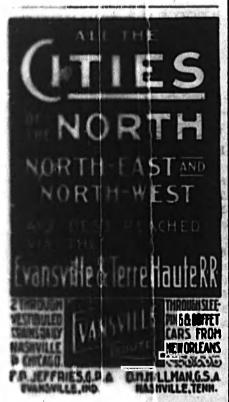
Sins t 4.12 PM 12001, a tharming young leaf, she was thought be in the control of the was thought be in the control of the control

or boats duspensors a positive and arrest contract for all the above diseases bits and and follow his

Mariemo for Tirrer Mouth: Home Treat-mont Free.

incorpolate fire flana Cara Curs in 12 13 post prive that it curse where are share have talled. Dr. Beaty where a inflicted information pripare sufficient a large in the infliction of the infliction. e beering of rong trouble, t.c.O. address an once, or write history and prompt with or grant you free. The feater was Come to prepared specially to

i. W tata St., Uneinnati, O. Ment to be the service reputation for profession and rell not promise between and rell not promise between the course out. We notice our read to be written to be an extension of the service services.



GOLD, N GOLD Olivea the YOUTII'S YR. Nashville, O the person words from the UOHON, sound, content closes. Scholarsing Olven away

### OBITUART.

RATHER.-Bleesed are they that die without knowing the sins of this world. Little Nettle B. Ftather, daughter of J. A. and Belle Rather, was born Oct. 8, 1897, and died Jan. 15, 1898. She was a sweet and precloue child, and almost the idol of the home, a great pet with us all, we mise her, ohi so much. Though we do not understand

why God eaw fit to pluck our little flower from among us and take it to himself, but we must admit the Lord doeth all thinge for the best, to those who love and serve Him. Our little darling is gone, her place is forever vacant, but we know where she is, with our Heavenly Father.

No earthly hope nor anxious fear, Could bide her earthly stay; No father's love nor mother's tears,

Could turn death'e dart away. Then, weeping mother, dry your tears, She's on the golden shore; She is not dead, so calm your fears,

She's only gone before. UNCLE CLARK and AUNT SAILIE.

THOMPSON.-Just at the closing of another year, Dec. 30, 1897, the angel of death invaded our Sunday-school, taking from us Odin Allen Thompson, son of Mr. and Mrs. W. B. Thompson. Only eleven short years alloted to Odin and his mission was complete.

"How whely God our cup has filled, With mingled joy and grief, To teech our hearte that mortal things, Though bright, are only brief."

For several years Odin was a devoted member of the primary class, and in his death we feel our Sunday. school has lost one of its brightest and most faithful members Therefore be it

Resolved, That we as a Sunday-school tender our sympathy to the bereaved parents, and commend them to our Father who alone can comfort their troubled hearts.

Resolved. That a copy of these resolutions be spread on our minutes, one sent to the family, and one sent to the Baptist and Reflector for publica-

MRS. J. H. THOMPSON, MRS. W. B. HARRISON.

LYNOR.-Mre. Maggie Moore Lynch was for several years a member of Winchester Baptist Sunday-school, being at the time of her death a faithful teacher, dearly beloved by her class. It has pleased our Heavenly Father to take her from our midst and to give her the reward promised those who faithfully await His coming; there-

Resolved, That we deeply mourn her loss, and commend her carneet, cousecrated walk among us to the memhere of her class and the entire Sunday-school.

Recoived, That we extend our einpercet eympathy to the sorrowing relativee and to the grief-stricken hue-

Resolved, That copies of these reco-REFLECTOR for publication, that a copy also be sent to the family and spread npos the minutes of this Bunday-school.

A. S. Honges, Supt. Hanry CLARK, Acc't. Bupt. OBO. Mastin, Sec. and Trees. Manul Millen, Organist.

Jo-He Gures Rheumatism, Gures Spinal Affection Gures Group without eli issammatione, Berss, Brulase H. B. JONES, Dallas, Texas.

# **Sewing Machines** of the Present



are very different from those of the pest. Very few users of sewing machines know the technical differences; patents have expired on generic features, but "the world moves," end radical improvements have been made la sewing machines, so that the one of to-day shews a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some encient type and the modera light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-dey is the latest

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Many are already asking if we will continue to offer the Bible and the paper one year to renewals for \$2.90. We will. We are also going to continue our great club offer of the watch for seven new yearly subscribere or twenty-two four month subscribers. Already we have sent out a large number of these watches and they

give perfect satisfaction.

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Go to work and let's run up the list.

Not being satisfied with being the best paper, let's maim it the largest olrculated Baptist paper in the South.

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this city, are having splendid success with Dr. Lofton's new book, "Harp of re main, months, and it has rnn through four editions. They predict that the book will have a much larger sale than Dr.
Lofton's other famous book, "Character Sketches," which has had a sale of over 120,000 copies. "Harp of Life" is sold through agents. Any one who wants to get a selling book and go into profitable business should write the publishere at once.

Corrected to date, showing location of Gold Fields and actual miniag sornss, besides containing latest mining laws, routes of travel and other valuable information, will be mailed free on application to A. H. Waggener, 7 Jackson Place, Indianapolie, Ind., or W. B. Kniskern, 22 Fifth Avenue, Ohloago, Ili.

-We have just closed another glo- | will miss him in his official capacity, | Military, Social Customs, Politics church united. This makes four meet- | tie precence. ings I have held in that section in a It is sufficient at this time to say glory, for it is his own work. I am hearts are sad and our eyes dimmed | root meaning. now at home, trying to take a little with weeping because our friend is rest and arranging for my spring with us no more in the fiesh. But we the hitchen, the library, the sittingwork, which I shall soon begin. Any | will be attracted toward a bigher life | room, the office—a book for every churches or pastors desiring my as- by the example he set before as, and place. sistance will write at once to 1354 in our hearts he will live until life Chestnut Street, Bowling Green, and with us has passed. I will try and arrange to assist them. Our Circle meeting with Delasteld cess. Large congregations each day, | ceased Sovereign, and that we request | by themselves. and the speakers on the several sub- the Sovereign Visitor to publish this jects presented their papers and productions in a forceful manner, showing time and thought spent is the preparation. The Lord is surely blessing Zion in this section. Praise hie name. Success to the BAPPIET AND REFLECTOR. C. W. FRBEMAN.

### Bowllog Green, Ky.

-I feel like the brethren of this part of the State especially would like to know of the flue outlook at Bells Church, in Crockett County. For several months the work has been rather lifeless there, the membership divided and things in a bad way generally, but the church extended a unanimous call to Bro. M. M. Bledsoe last Sunday and is now on a fair road to success every way. One member, lately excluded, came back, making proper confessions and was gladly restored by the brethren. The Sunday-school is doing nice work under the superintendence of Bro. S. B. Naylor, and they have a small prayer-meeting each Wednesday night. Bro. Davidson, of Dyer County, was present and asked for a collection to aid in building a house of worship at his home. The amount of \$4.25 was cheerfully given. The brethren at Bells and their efficient pastor, Bro. Bledsoe, desire the prayers of their Christian friends for their continued prosperity, after a season of gloom. With best wishes for our dear old Baptist and

REFLECTOR and its godly editor, I H. L. WINBURNE.

love for a shining mark he has robbed

us of our leader, our counsellor, our

that when the summons came he

sweetly fell on sleep and entered into

Life." It has been out only about six | Jackson, Tenn. Resolutions of Respect. At a regular meeting of Cherry Camp No. 9, Woodmen of the World, held Monday evening, Feb. 7, 1898, the following paper was unanimously adopted by a rising vote: Our Camp has again been visited by the grim monster, death, and in his

### A Free Map of Alaska,

-A new minister in a village in Somerset County, Maine, broim up a good old oustom on a recent Sunday ing, courteous, doing all that he sould | and la home affairs. by remarking: "Those of the congre- and much more than was required to | 8. it treats of Agriculture, Archigation who did not get their things on foster the interest of each asembar as during the prayer can do so while I nn individual and to promote the welpronounce the banedlution."

rious revival, this time at Hall's and his place will be hard to fill; but Chapel. Results: Fifteen days' labor, bow sadly we will miss his wise coun-

Resolved, That we drape our charter in mourning and send a copy of testimonial.

Tuesday night the following resolutions were unanimously adopted: Resolved, That in the decease of our

dearly beloved brother, Joseph F. Weaver, Richland Lodge No. 238, 1. O. O. F., has lost a most worthy member, the conunuity an hosorable and

was ever hailed by us as a brother, and our hearte are sore when we miss his beloved form from among ns.

Recolved, That his walk is life commanded universal respect as well as affection, and although "the silver cord is loosed and the golden bowl is broken," we know that his spirit has ascended to his Father in heaven, in whose "presence is fulness of joy and at His right hand are pleasures foreversore.

Resolved, That we drape our lodge room and embleme in black for thirty days is honor of our departed brother.

Resolved, That we sorrow and sympathise beyond expression with his bereaved family, and that they be furnished with a copy of these recolu-

### Meak's Encyclopedia.

Thirteen reacons why a business man purchased the Encyclopedia.

A business mas was recently asked why he purchased the Household Encyclopedia. He said:

1. It gives facts in a aut-shell concerning nearly \$5,000 events in history, and brief sketches of great men, both living and dead.

2. All these facts are found is one volume, convenient to handle, well bound, and will last a lifetime of coastant reference.

8. It gives a description of every nation and country. 4. It describes the States, Territorise and Provinces in North America, and

Joseph F. Weaver is dead. No, not gives the population of towar of \$,000 dead, but after a life well spent "he and over, has gently wrapped the drapery of his 5. It describes the important lakes, couch about him and lain down to rivers, mountains and valleys in the

pleasant dreams." He lived well, so world. 6. It is a Biography of great menancient and modern, from Adam to McKialey.

As Clerk of this Camp he was always at his post, efficient, paine-tak-

fara of the Camp as a whole. We Church History, Literature, Laws,

9. It is a book la which facts are as with twenty-seven happy converts, the sel, his correct judgment, and his gen- accessible for reference as are the definitions of words in the Diotionary. 10. It is in fact a Dietloaary, as it radius of twelve miles, resulting in that his upright walk and godly son- gives the correct pronnaciation of 147 conversions. To God be all the versation drew ue all to him, and our every word, and its derivation and

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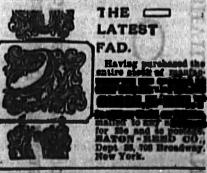
"It cared me in three days of a mathers asset, I believe it a God-and to the afflicted." B; F. Devine.

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THE THE PERSON AND TH

SPEAKING THE TRUTH IN LOVE.

NASHVILLE, TENN., FEBRUARY 24, 1898.

New Series, Vol. IX., No. 27

Old Series, Vol. LXI.

Oft in the Stilly Night.

Oft in the stilly night, Bre sinmber's chain batk bonad me, Fond memory briage the light Of other days around ma; The am les, the teers of eblidhood's years. Tas words of leve tass spoken,

The are that abuse, now dimmed and goes The cheerful hearts now brokes! Thus, in the stilly night, Era sinmber's chale both bound me,

Fond mem'ry briege the light Of other days around me. When I remember all The friesds, so linked together

I've sees around me fall. Libs isaves is wintry weather, I feel like one who treads slone Soms becquet hal! deserted,

Fend mem'ry bringe the light

Of other days around me.

Whose lights are fied, whose garlands dead, And all but he departed. Thus, in the stilly night, Brs slumber's chain hath bonud ma

Comfortable Homes. BY DR M. D. JEFFRIES.

We all believe in comfortable homes and encoursgs our people to provide themselves with such. as far as possible. Yet I make bold to say that comfortable homes may be harmful to the welfare of the Lord's klogdom. A thoughtful pastor in a large city once said to me, "My Sunfay night and prayermeeting congregations come from the cottages;" that is, from perple living in humbler circumstances. The Onristians living in the more comfortable homes have a strong tendency to become "oncere," as Mr. Gladetone calls them; they go to church Sunday morning and make that do for the week. How naturel and easy for a brother and his family living in a comfortable home to find the delights of that home, in the evening, so delight'ul that they excuse themselves from going to prayer mesting or the Sunday evening service and stay in. A house with the temperature of Fiorida all through, a bright fire in the grate, a soft light falling on p'enty of charming reading matter, comfortable chairs and lounges, soft slippers, p'essant games, swest music, with fruits and nuts and pl asant company may easily prove themselves sufficiently enticing to keep a family away from prayer meeting.

It is a fact, beyond dispute, that you may go into any of our churches and you will fied the people in the best circumstances, with the most comfortable exceptions to this statement. For instance in the Walnut-street church, Louisville, Deacons W. B. Oaldwell and Arthur Peter, both with large business interests to care for, and living in elegant homes, were always in their places at the prayer-meeting and other evening services of their church. And it told on the estimate placed by the younger people on the prayar-meeting.

I wish to say further, that the absence of those living la comfortable homes from prayer-meeting and Sunday night worship means more than just that many vacant seats. It means, as has been intimated above, a good deal by way of example. The more comfortably a family lives the more prominent they become, and the more their example is followed, especially by those coming into like circumstances of comfort. It is really curious and lateresting to see how people coming into easier cironmetanose follow along in the beaten way of their predecessors. A family heretofore living in moderate enryoundings has suddedly or gradually come into poesession of a competency. They have always thought oards and theaters and wine to be devices of the davily but somehow things change, and there must be the pack of cards and a social game of whist or enchret they must attend the opera; now and

then a little wine on the table is all right; other people in their circumstances have these things and they must, too. So people in comfortable houses who allow themselves to become "oncers" are setting a bad example for others in similar circumstances.

There is yet a more serious side to the question. Somehow a church, when selecting deacons, trustees, and other officers, generally make their choice from among the more prominent, the more thrifty, the more comfortable of their number. This may be exactly right, provided there are the necessary qualifications beside. But if the comfort in which these good brethren live proves a temptation to them, and they yield to it, loss to the kingdom is sure to ensue. A prayer-meeting with the church officers all at home, a Sunday night service with the pillars of the church in easy-rocking chairs, with downy pillows under their heads, and feet in soft slippers, does not add very much to the battle against sin nor tend very much to stir a pastor's heart to lead the people on to victory.

Make your home comfortable for yourself and your loved ones, but let not its comforts allure you away from your place, whether officer or not, when your church meets to praise your God, strengthen one another and offer the gospel to a dylrg world. Your home has its claims and rights, but so have your church and your God.

Knoxville, Tenn.

The Campos Baptist Mission, Brasil.

Your kind letter authorising me to send to your paper some illustrated articles arrived a few weeks ago. However, just now I have not taken advantage of your kind offer, as I am preparing a series of articles to be published in your paper during the month of May, the month designed for prayer in the Southern Baptist Convention on behalf of Brazil. Another reason for not writing to you so soon was on account of my being so busy at the end of the year. But I have plenty of good news for your many lovers of missions in Brasil. We have finished a very prosperous year in spite of our lack of workers and. what is sometimes worse, lack of means. This year we may name "the year of church build-

ing." We have no less than three churches, built nearly all by native initiation and native help. Up in the North of Brasil, in the State of Pernambuco, where our Bro. Entzminger worked so acceptably, we have a church built by the natives themselves without the help of foreign capital. The native brethren bought the ground and the material neceshomes, attending evening services in their churches sary and went to build during some of their leisure least regularly; of course there are marked and noble days, until the whole building was finished, and on Aug. 1, 1897, they dedicated the building

On the same date was inaugurated a new church building in the South of Brasil, in the city of San Fidells, in the Campos Baptist Mission. This building also was built by the native brethren alone. without the help of any foreign capital. One native brother built it in memory of bis beloved son who died of yellow fever. The building is situated in the centre of the city and can seat about 125 persons.

In the same month of August we began to build our bouse of prayer in Campos, the centre of Mission work. We had bought the ground previously for about \$1,000. After that we bought the necessary bricks and then proceeded to lay the foundation stone, trusting in God to belp us finish it. And, praised be his name, He has not failed us. Wa have anent about another \$2,000, and ere long we shall "sea it finished, a thing of beauty and a joy forever to the honor and glory of Jesus' name. Yesterday we placed the roof on and the workers have promised to bave it ready on March 25th, our anniversary. Wa are expecting to have glorious times with the Lord and His people.

Wa closed the year with 49 baptisms in the Mis-

me that this year's work in Brasil is far superior to any other on account of the few workers we have been having on the fields.

This month I am going to begin preaching in two new places, where I had been invited many a time, but for lack of time was unable to accept the invitation. One place, named Mache, is a city of at least 10,000 inhabitanta and only two hours distance from Campos. The other place le called Itaperuna and connts about 8.000 souls. I earnestly ask your prayers, dear readers, on behalf of these two new preaching places.

God bless you all. Do not forget to pray for Brasil and for your missionary in Campos. SOLOMON L. GINSBURO.

Campos, Brasil.

The Pastor and the Paper. BY P. S. HENSON, D D.

By the pastor I mean every pastor, but by the paper I do not by any means mean every paper. There are many papers which are great papers in point of bulk and mechanical execution, and even in point of maatal quality, and yet in point of fact they are so abominably bad that to read them is as pernicious as breathing sewer gas. They are run for revenue only, and their publishers proceed upon the presumption that their readers revel in moral filth, and that one a is justified in furnishing what the people want-an infamons plea that would shield every scamp that panders to depraved humanity and fattens on its

And yet it is vain to inveigh against the newspaper-it is here to stay-and the only thing for Christians to do is to selse the lever of this mighty engine and utilize it for the good of man and the glory of God. We must crowd out the baser by crowding in

The cunning cowboy does not undertake to stop a stampeding herd by planting himself directly in its path but he dashes ahead of the herd on his horse and becomes the leader, while adroitly he swings the herd around and brings it back to its proper pasture

The devil would stampede the press in the direction of the mouth of the pit. What it behooves the lovers of the Lord to do is to put religious journalism in the very van of our rushing race, and so to lead on to richest fields of thought and noblest sphere of activity. At great expense we build church establishmente.

and secure the best preachers that money can ecmmand. And we contribute millions of dollars to guard and to foster educational institutions. We take annual collections and make elequent pleas in the interest of home and foreign missions, but who thinks it worth the while, unless it be a struggling publisher, to utter a word or contribute a dollar for the successful maintenance of the religious paper, the denominational religious paper, which as an educational, denominational and evangelistic agency is no less potent than any of those to which we have referred, and to which we have been accustomed with more or less of generosity to contribute?

We have only too lightly taken it for granted that the paper was merely a business matter printed by private enterprise and run for private profit, and that the business was so lucrative that the editors and publishers were rather to be envied than to he remembered in our prayers and helped by our co-op-

A like supposition might be entertained respecting all our colleges, and if it were there is hardly one of them that would not speedily be brought to bank-

As to our religious journals, I sincerely believe that as a rule they have been projected and conducted by men whose purposes were as plons as those sion alona. I think that in the Rio Mission they have of the foundars and fosterers of any other of our more additions than hera. Altogether, it seems to great avangalistic agencies. And it is also true that