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Called For

OF LIFE.

Called For

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

premium offers.

Bear in mind fact that frequently they to their field of labor, find ckmanship. It is original things that you have thought of possion, things that you have thought of possion nind this, that we are offering you liberal terms. Another thing, you will have EXCLUSIVE sark you know there is no one to interfere. Mark that frequently they prepare for work at constitution field of labor, find some other with the same that their just the same territory without their just the same territory. final and striking. It presents thought of possibly before. offering you liberal terms and at considerable

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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 chals 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 encourage 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 carnestly 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 as a rule they are only kept affoat by dint of desperate endeavor and herole eacrifice.

My contention is that their beneficent agency should have wider recognition and heartler support. And pactors especially do well to consider whether in this regard there does not lie before them both a duty and a privilege, which heretofore perhaps they have been inclined to overlook.

Even considering a pastor's own efficiency there is a mighty difference between an appeal that is made to an audience that le sodden in ignorat ce and one that is alert and keen with quick appreciation because of Intelligence alread, possessed as to the object for which the appeal is made. If there is anything that is utterly disgusting it is to pour forth strains of elequence, as who of us has not done, touching a matter of great denominational, or general religious interest, and then to see nothing but blank faces, or faces indicative of wonder as to what it was all about. Find me a church where in every family there is a copy of our own most excellent Standard, and I will show you a church where the pastor does not have to paw the earth and claw the air, and even then succeeds in catching on nowhere. A pastor, for his owe sake, needs to see to it that his labors are prepared for and supplemented by this most potential instrument. Awhile ago I awoke to a more vivid realization of this than ever before, and accordingly at a morning service I submitted the matter to my people, with some such utterances as I have given in this paper, and then to make sure that my ammunition should not be wasted, I asked the deacons to pass subscription cards to every member of the congregation, and the consequence was a band. some addition to The Standard subscription list, and a permanent enforcement of the pastor's power. Now be it understood by all men that the writer does not set himself op for a model pastor, but he does bave now and then a "mighty good" streak, and this was one of his very best. He exhorts all his brethren to go and do likewise, and if they only would, a mighty army would presently be railled around The Standard, and it would be borne forward triumphantly to loftler heights of usefulness and power than ever it has known before. -Standard.

## The Missionary Controversy.

BY A. J. BOLT, D D.

It has pleased Bro. J. A. Scarboro of Statesville, Ga, to attack the methods by which Baptists have been earrying out our Lord's will in the evangelisation of the world "from the days of John the Baptist until now." He does not claim to ha attacking apostolic methods, but in opposing our organized work he is certaicly doing so, as will be shown during the progress of this discussion. His pamphlet entitled "Are Mission Boards Scriptural?" while a defense of the so-called Gospel Mission method, is also an attack on our organized work.

In offering this reply, and in thus entering this controversy. I do so for the following reasons:

1. His book comes more nearly being an official

utterance of the so-called Gospel Mission movement than anything that has appeared in print.

(1) It is written by a man of recognized promi-

(1) It is written by a man of recognized prominence among them.

(2) It is indorsed by Bro. G. P. Bostick, who writes its closing pages, and Bro. Bostick was for a time a sort of recognised agent of the Gospel Mission people; in fact, a kind of Corresponding Secretary in this country for them.

(3) It is also indorsed most heartily by Bro. J. H. Burnam of Fayetteville, Tenn., who has been for some years the Moderator of the William Carey Association, and is perhaps the most prominent as he is certainly the most pronounced foe to the organised missionary work in this State.

2. The Executive Bord of William Carey Association by resolution unanimously requested me to answer this pamphlet.

In submitting this reply I have taken palse to make a distinction between the people and their plane. For the men and women who have left home with its endearments, and have gone to heathen lande to spread abroad knowledge of the unsearchable riches of Christ, I cherish a profound regard. The spirit that moved them to do this work is most commendable, even though their methods be liable to commend.

Les ne clear the atmosphere and ascertain what we are about to investigate.

It is not a quastion of doctrine. I suppose both sides to this controversy stand by the same Articles of Faith. I presume that both sides agree that it is the duty of all the nhurches of Jasus Christ to "go into all the world and preach the gospel to avery creature." Naither is it an atbical or moral question that divides no. It essems to be a question of method wholly.

Some churches prefer the Board method, some prefer the "Gospel Mission" method.

If the method of those churches that prefer to carry on their missionary operations through their Boards proves to be unscriptural in design, or unscriptural in object or effort, then the objections of Bro. Scarboro are well taken. If, however, the methods of those churches that prefer to do their missionary work through Boards are shown to be Scriptural in design, object and effort, or orthodox throughout, without a taint of disobedience or disloyalty, then Bro. Scarboro's attack breaks down. Meanwhile, after these points are noticed, I propose to apply some Scripture tests to the "Gorpel Mission" plan also. May the Holy Spirit lead us to seek truth more than victory.

Bro. J. H. Burnam writes an introduction to the Tennessee edition of Bro. Scarboro's pamphlet, and a reply to the body of the book cannot afford to overlook the introduction. He says: "Until a few years ago I never questioned the 'Bible' correctness, or gospel validity, of conducting our mission work through our State Board. Experience and reilection have led me to see it differently now. ( am convinced the whole system 's neither Scriptural nor best, but is fraught with evil to our cause, discontent and slavery to our preachers, and destructive of the independence of our churches and Associations. As our Bro. Huff said in substance: 'I can only see in the convention system our denomination drifting toward an oligarchy—an ecclesiastical hierarchy—a monied aristocracy far more dangerous than Episcopacy.""

Here are some grave charges against our working plane, which, if proven to be true, will certainly demand of us to readjust on methods. Let us take notice of these charges in the order in which Bro. Lucham a ves then: (1) Never until recently was he ed to question these metuods of the State Eoard of l'espessee, but ue states that experience and reflection have led bin to see differently. This statement reveals .he 'act that he has had some 'e :perlence" whi our State Board As this 'experience was official, it might have led to a better understanding of his objections to our State Board had he plainly stated what those e :poriences were. Those "c perleaces" led Bro. Burnam to make the attempt to induce William Carey Association to withdraw from all co-operation with the State Board. But when the facts came fully to light the verdict of the Association was against Bro. Burnam and his proposed movement. At that session of this Association, where the attempt was to have been made, Bro. Buenam and his sympathizers found themselves poweriess, with the overwhelming sentiment of the As oclation against them although there was present at that session of the Association no member and no representative of the State Board.

This would not have been mentioned in this controversy had not Bro Burnam nimeelf based his opposition to the State Board on his "experiences." If Bro. Burnam desires the public generally to know what those "experiences" were, so far as the State Board is concerned, we are entirely willing that they should be made known.

Bro. Burnam's next argument (?) is this: "I am convinced that the whole system is neither Scriptural nor for the best."

If our good brother had only mentioned wherein it was "neither Scriptural nor for the best," his argument would have been more logical. So, in reply, I can only set over against his belief that the State Board is not Scriptural nor for the best, my belief that the State Board is Scriptural and for the best. I shall reserve the arguments as an answer to the body of the book.

Bro. Burnam launches out in his next utterance against our Board and says that "it is fraught with evil to our cause, discontent and slavery to our preachers, and is destructive to the Independence of our churches and Associations."

It is quite evident that Bro. Burnam feels deeply aggrieved at our Board, and that his opposition has been wrought to an extreme pitch. Assertion is not argument, and I am very anxious to enter the arena of argument. If I might offset this strange assertion with an appeal to the past record of the Board, I suppose it would not be amiss. The entire record of the Board for over twenty years of its existence has been a brilliant career of success. As I have before me the specific record only of my own connection with the State Board, an appeal to this record of four years' work will not be improper, I trust. In these last four years the State Board has employed, and through the liberality of the churches has paid:

Missionaries	221
Stations supplied, ever	500
Bermons and other religious addresses	.072
Hantland	

 Total received into mission churches
 6,677

 Professed conversions
 5,209

 Now Sunday schools organized
 224

 Number of pupils and teachers in same
 8,940

But why extend these figures further? Here is what the Missionary Baptists of Tennessee have done through their State Board in four years. Yet it is "!raught with evil," says Bro. Burnam. Here is the good we have done; where is the evil? It has supported in these four years, in whole or in part. over two hundred preachers, not one of whom but would call down benedictions on the Board, and yet Bro. Burnam states that it is fraught with "discontent and slavery to our preachers." It has helped to sustain in four years hundreds of weak churches and has not interfered in the smallest matter with their perfect liberty. We have never one single time chosen a pastor for them. We have never one single time dictated anything with regard to the management of their affairs. And yet Bro. Burnam says our Board is "destructive to the independence of our churches and Associations." When has this Board ever asked or influenced an action of a single Association? This State Board is not half so dangerous a foe to the independence of Bro. Burnam's church and Association as he is himself. This Board has not sought to influence an action of either the William Carey Association or of the Fayetteville Church. Can he say as much? This lipard has only been helpful to both, seeking to lend a helping hand when asked. Can Bro. Burnam say as much for himself?

Now, as to Bro Huff's quoted statement, it does great injustice to that noble old soldier of the cross to drag him is to the controversy and make his words mean weat he never intended them to mean.

dere is what Bro. Huff says for himself regarding the words quoted by Bro. Buruam: "In the language quoted by Bro. Burnam, I did not mention our Loard system, and did not even have it in mind. I fought that battle years ago, and published a tract about it entitled, 'Who Are the Old Baptists?' The Gospel Mission men are assuming the exact position of the Anti-missionary Baptists, except they do some work in missions which the anti-missionaries did not. I said then, and say now, that in carrying forward the work of evangelizing, some things were necessarily left to circumstances. The command to preach the gospel is imperative and undeniable; but it could be obeyed preaching in private houses, in school-nouses, in groves, or even on the mountain tops. But if it could most efficiently be done by erecting houses for that purpose, we were certainly at liberty to build houses of worship, and yet there was no special command or instruction to do this. A person might properly be baptised in a river or place of 'much water;' if this was not found, the water might be dammed, without special commandment. So by the same principle we print Bibles and newspapers.

"If a church wants to send out missionaries, it is proper to do so; but as very few churches are able to do this of themselves, it certainly does not violate the command of Christ to combine for this purpose with other churches, and this constitutes the Board system. You can perhaps remember that in the culminating of the Howell and Graves difficulty Dr. Graves, through his paper, took the position that this work should be done through the churches, and wrote against the Board system. Some few churches did support Foreign Missions in this way. The Board acted wisely and said, 'We wish our churches would assume this responsibility.' Things went on in that way for some time and the churches found that by deaths, removals, failures of crops, etc., that the plan was impracticable, and so they turned their missionaries over to the Boards."

This is what the grand old man has to say for himself as to Boards. I imagine he has said just a little too much to please Bro. Burnam. The rest of Bro. Burnam's introduction is taken up with an appeal to the churches of William Carey Association to "retake their rights and powers and return to the good old way." He closes with an indorsement of Mr. Scarboro's book, which he says is "replete with wisdom and truth," and he "heartily indorses his every argument and conclusion."

In my next I will begin a review of the body of the book.

( To be continued.)

—I enjoy reading the Baptist and Resilector very much. My work is progressing nicely. I am pastor of a church in the city and a student at the University of Chicago too. Hence I am vary buey. Bro. W. M. Vines is doing wall also. Our hearts go back to old Tennesses. The University gets larger and larger; \$200,000 was given recently.

University of Chicago.

THE BAPTIST OPPORTUNITY.

An Address Delivered Before the Kentucky State
B. Y. P. U. Convention.

BY REV. J. W. LYNCH.

Motto: "Who knowsth whether thou art come to the kingdom for such a time as this?"

An opportunity is a time suitable to the purpose, convenient for its undertaking, and favorable for successful execution. A Baptist opportunity would mean a time agreeable to the Baptists—tendencies in the classical of their principles, conditions adapted and adaptable to their ends. Is there such an opportunity? Are the political, social and moral conditions of the age such as to make an opportunity for the Baptists? Is there an affinity between ancient Baptist principles and present social conditions? Are the tendencies and great movements of the age parallel with Baptist aims and purposes? Let us see. "Watchman, what of the night?"

First—It is a Bible age. More Bibles are printed, sold, distributed and read than ever before. Our ewn American House is selling 700 copies per day, and this is only one of many agencies for sowing the light. Bible themes and preaching are in demand. The dying world is tired of essay reading, philosophising and poetising in the pulpit. Christ and him crucified and kindred subjects are themes the world is once more willing and waiting to hear. A reaction has set in from the higher criticism of the Bible to iss devotional study. Iconoclastic scholarship has gone about as far as it can go, and its leaders are beginning to sound the bugle of retreat. "Back to the Bible!" is the cry of evangelical Christendom. They will have to come back. One of two alternatives will present itself, no religion on Bible religion.

They will have to come back. One of two alternatives will present itself, no religion or Bible religion. The restless, roving mind of skepticism will return to the Ark. In the cheerless waste of waters wide, like Noab's tired and homesick dove, it finds no resting for its feet. When our brothers come back to the Bible they will find us already on the ground. We have never left it. Some have followed their traditions, and some their invented forms and ceremonies, but we have kept the faith.

"On Christ, the solid Rock we stand, All other ground is shifting sand."

This return to the Bible means much for the Baptists. Whatever helps the Bible helps the Baptists. Whoever accepts its teachings adopts our principles. A Bible age means a Baptist opportunity.

Second-It is a liberty-loving age. The age is in rebellion against all forms of tyranny, political, commercial, social, ecclesiastical. The people have found out that they have a right to be free. The thrones of individual and organized oppression are doomed. The hand is writing it on the wall. Men want-and soon or late they will have-equality in government, fair dealing in trade and reasonableness in religion-freedom of research, liberty of conscience, independence of soul. Baptists have always stood for these things. Our fathers lived, fought and died for them. They bequeathed them to us, the eternal and God-given principles of civil and religious liberty, and none shall take them from us. Popery in the religious press, and ecclesiastical tyranny in associations and conventions we cannot tolerate and will not stand. It is unBiblical, un-Baptistic, unChristian, and, by God's help, we will make it unpopular. We still claim the right to worship God, study our Bible and read history. If any man disputes this right, be he editor of religious newspaper, or moderator of association, let him know

Liberty is the watchword of the age. The heart of humanity pants for freedom. It is the muttering of coming storm that shall clear the political atmosphere, the trembling of earthquake that will end in social upheaval. Come what will and how it may, Baptists will be found on the side of the people. We are a democracy of the people, with the people and for the people, even as Christ our Master was. Our churches crown the mountain hills, our chapels face the city slums, our pastors are out of the loins of our nation's yeomanry. Close to the people we know their wanta. We see their tears, hear their groans and feel with kindred sympathy the throbbing of their bearts. Every heart-throb for liberty is the open door of Baptist opportunity.

Third—It is an altruistic, or missionary age. The gates of the nation stand open, the lines of an increasing and world-wide commerce stretch out, harnessed steam and tamed lightning bearing the Macadonian cry, and out of all denominations men are hurrying to the front. In this noble contest for conquest the Baptist missionary has the advantage. How so? I. He has less baggage to carry, only the Bible. 2. It costs less to maintain him, about one-third. Bome of our men, like their great prototype, wear cosmal's hair and live on iccusts and wild honey.

3 He accomplishes more. A review of the missionary statistics of the world reveals the encouraging fact that our men are more prospered. 4. He has the promise and presence of God in a sense that no other man can claim. I see this in the great commission-"Go ye therefore and teach all nations, haptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world," We have the light, are the children of the light, and it is our business so to live as to spread the light. As a Baptist I love light. Whether shining through the student's window or dripping from the gas jetwhether glowing in the furnace of the sun or mirrored in a dew-drop-whether twinkling in the start or shimmering on the lake-whether streaming through the gates of morning or reflecting heaven in the facehall to light! Light of nature, light of science, light of history, light of truth, welcome to our creed. And light of the morning, we hall thy coming! Harbinger of day, friend of innocence, smile of God-shine thou in us and through us upon the hearts and consciences of all benighted men.

These are the doors of our opportunity as I see them, and they stand open. One opens upon the citadel of truth, one upon the temple of liberty and one upon the dungeon of enslaved souls. Let us go in, and in the name of our God set up our banners. Bow shall we meet our opportunity? In view of these things what ought we to do?

First-Let us unite our forces. Let us adopt as our motto: "In essentials unity, in non-essentials liberty, in all things charity." That we are divided on the surface no one can deny. How to get together is the timely and practical question. I believe that our young people hold the key to the situation. They have no traditions, no prejudices, and their hearts have known as yet no bitterness and strife. Let them throw themselves into the breach. With their strong young hands outst etched to either faction, let shem say in the words of the great anostle. "Brethren, be not children in understanding; howbelt in malice be ye children," i Cor. xiv. 20. And again, "Be ye followers of God as dear children, and walk in love, as Christ also hath loved us," Eph. v. I, 2. Hear the parable of the leeberg:

"Within the charmed circle of the frozen pole an iceberg towered amid the awful desolation. The north wind let loose its armies, and they leaped like wolves upon its sides. It only grew the more stately and majestic. The sea lashed it with scourging billows. But every wave froze at its touch and made its bulk vaster. Far off on the Southern sky, its head just peeping above the horizon's edge, the chilled sun of the Arctic regions touched it with the tip of its golden spear. But the Iceberg hurled back the shattered lance, and its stee -olue spires grew harder than ever before. But one day it slipped its cable and floated from its anchorage down toward the South. The gulf stream welcomed it with warm embrace. The tepid waves kissed its icy feet. Down its stern face the tears began to flow. And by and by it melted into oneness with the sea." Do ye understand the meaning of the parable?

There are icebergs floating in the Baptist sea. But the sunny hearts and sunny faces and sunny lives of our sunny youths will start the love currents flowing and by and by the icebergs will melt away, and there shall again be one Lord, one faith, one baptism and one people.

Second—Let us develop our material. As a denomination we greatly need three things: 1. Intelligent Baptists; 2, experienced deacons, and 3, efficient leaders. To make intelligent Baptists we must begin early. The few germ-principles of Baptist faith must be planted in the child-heart and become a part of his life. He must know them as he knows his a, b, c's and the multiplication table. The Catholic begins with the cradle and Scotch Presbyterians are reared on out-meal and the catechism.

Experienced deacons are greatly needed and are hard to find. Our manner of selection is som times bad. One is chosen because he is rich, one because he is old and one because he is the son of his father or wife's husband. A plain and pointed sermon on the Scriptural qualifications and duties of deacons would throw the average church into such a commotion as would precipitate resignations. To the long list of qualifications which the Bible enjoins, this injunction is added: "Let them first be proved."

Efficient leaders are necessary. There must be one for the Sunday-school, one for the deacons, one for the missionary society and so on. Upon the leader-ship of the church, as in everything, will largely depend its growth and conquest.

Now I utterly mistake the genius and purposa of the young people's movement if it does not beautifully conserve and greatly promote these desired ends. It brings our young people togethar, instructs them in knowledge, trains them in service, discovers who are the leaders and pushes them to the front. I sometimes think that God is looking down upon this Southern Baptist host as he once looked upon primeval chaos. It is full of sleeping potentialities in brain and heart and purse and life. One day they will hear the divine flat, "Let there be light!" and out of the chaos will rise words of beauty, sphares of symmetry and systems of light.

Third-Let us live our principles. Truth to be effective must be incarnated, principlas to flourish and propagate, have to be embodied in living organisms. There must be correspondence between the principle and its environment. "By their fruits ya shall know them." The world will judge us not so much by our burial baptism as by our risen life, not so much by our close communion as by our broad missionary spirit. After all, I had rather balleve wrong and live right than to believe right and live wrong. It is good to be theological, but better to be Christian; good to be orthodox, but better to be good; good to defend the Bible, but better to exemplify it: good to talk about Carlet, but better to live Christ; good to speak with the tongues of men and of angale, but better to have charity. Baptlet principles balieved will be questioned. Baptist principles taught will be controverted; but Baptist principles believed, taught and lived will one day take the world.

I love to think of the future of the Baptists as I see it in the thought of God, the promise of His Word, and in the lives of these young people. The past is honorable, the present opportune, the future inviting. If we unite our forces, develop our material and liva our principles, we will face the twentieth century with strong convictions, pure hearts and clean hands. These we may extend to all the world, and, in the language of earnest entreaty, say to avery soul, "We are journeying unto the place of which the Lord said I will give it you. Come thou with us and we will do thee good."

"Have we not all, amid life's petty strife
Some ideal of a noble life,
That once seemed possible? Did we not haar
The flutter of its wings, and feel it near?
And just within our reach it was; and yat
We lost it in this daily iar aad frat;
And now live idly in vain regrat.
But still our place is kept and it will wait
Ready for us to fill it, soon or lata.
No star is ever lost we once have saen;
We may yet be all we might have bean."

## Some South Carolina Notes.

I have been in the Palmetto State now nearly five months, and during this time I have been preety quiet, so far as wr'ting to the papers is concerned. One reason, bowever, is that I have been too bney here to become very well acquainted with the brathran and the general work of the State, hence have bad little to write about.

So far as I have been able to observe, it strikes mathat, all things considered, South Carolina is far ahead of some other States in the Lord's work. The preachers whom I have met have received me very cordially. They appear to be a noble, zealous band, united, courageous and hopeful. Dr. Montague, the new President of Furman University, is making a fine impression, and the prospects for the school are brighter than for years. Our Connie Maxwell Orphanage at Greenwood appears to be in battar condition and doing better work than any of our similar institutions with which I am acquainted.

Our State Mission Secretary, Dr. Bailay, is a typical Irishman, and the work is baing looked after with regular Irish vim. He is vary amusing in manner, yet interesting, and is a great power for the Lord and the Baptists in these parts.

Perhaps no pastor in South Carolina is mora lovad and honored than D. W. Key of Rutherford Street, Greenville. I have known him since I was a boy, and have pleasing (?) recollections of having been chastised by him when he was my teacher in a district school in our dear old Tennessee.

The Collegiate Institute, located here at Orangeburg, is our youngest educational institution. It is well located and already accomplishing great good. Prof. J. C. Shecut is at the head of this school and seems to be the right man in the right place, and wa confidently expect a 50 per cent. increase in attendance next year.

My own church work (the First Church, Orangaburg), is prospering beyond my highest expectations, and while it was a great burden for ma to give up tay work in Atlanta, I am more and more convinced that the hand of the Lord was in it.

The Second Church of this city will dadicate a beautiful new house of worship on the eacond Sunday, Dr. Thomas of the Courier preaching the sermon.

J. D. WINGERSTER.

Orangeburg, S. C.

Why Is It?

In 1884 the contributions to State Missions amounted to \$3,500. There was an increase each succeeding year till 1891, when they amounted to \$0,062 56. From that time to the present there has been a decrease each year till last October, when the amount reported for the year was only \$4 780 14-only a little over one-half the amount for 1891 and a little more than \$1,000 greater than in 1884, seventeen years ago. There has been no corresponding decrease in the aggregate receipts of the Convention for all objects. If we had had full reports from the colleges the aggregate receipts for last year would have been greater than in any year of the history of the Convention except in 1895, when a special effort was made for Home and Foreign Missions. Therefore the loss of State Missions is the gain of other objects of the Convention.

It will not do to attribute the decrease of State Missions to the fact that Bro. Holt never fails to say a word for Home and Foreign Missions when the opportunity offers. That may account for part of the decrease, but the decrease began two years bewith us till October, 1893 The receipts for 1891 were \$9,062 56; for 1892, \$7 883 31; for 1893, \$6,750 60, a question. falling off in two years of \$2 811 96 More churches are contributing to State Missions than when the aggregate amount was so much larger, but they give smaller amounts. Many of our stronger churches that were formerly so liberal to State Missions have placed that interest as third or fourth in the order of importance, judging by their payments.

It was the idea of many that the payments to State Missions should equal those to both Home and Foreign Missions, and many churches are working on that basis. But in the midst of it here comes a Christmas offering for China, a box for a Home missionary and a special collection for the Orphanage, and the proportion is destroyed. Last Convention year more went to Foreign Missions than to State Missions and Sunday-schools and Colportage combined, and Home Missions was behind State Misslone only a little over \$200.

I am not speaking in criticism, or at least not feeling so, regardless of how the foregoing may appear, but simply am trying to call attention to the decresse of State Missions and the corresponding increase of other objects. Some churches that were nursed through the period of helpless infancy by the State Mission Board till they were able to stand alone, now appear to regard the State Board as of not so much importance as some of the other objects of the Convention. Of course every one is his own proper judge as to where his money for benevolence shall go. I am not proposing any remedy, but simply stating facts for the contemplation of all who are interested in our general work.

W. M. WOODCOCK. Nashville, Tenn.

## From East Tennessee.

Perhaps the event of chief religious interest in this section is the announcement that The Southern Biblical Assembly, under the direction of the American Society of Religious Education, will hold its fourth annual session in Knoxville, Tenn., beginning June 16th, and closing June 26th. The Assembly has for its object to promote more study of the sacred Scriptures and to improve the methods of such study. The Assembly will be in one body in the forenoon and at night. In the afternoon it will be divided into sections, the more readily to meet the needs of the different classes of persons. There will be, besides the special dally lectures on the Bible, a Ministers' Conference, Sunday-school Conference, Young People's Conference, Christian Mothers' Conference, School Teschers' Conference, Adult and Juvenile Bible Schools. It is proposed to select for these themes the very best talent from the evangelical denominations of the South. The Chilstian people of Knoxville are already making ample preparations for the Assembly and the occasion ought to be one of great pleasure and profit. Reduced rates on the railroads have been secured and the management hope for a large attendance.

## AMONG THE OHURCHES.

It is a grief that several of our churches are pastoriess. Greenville, Morristown, Smithwood, Tnird Greek and Oalish's View are looking for pastors. Silent pulpits mean suffering churches. Vacant offices get no clients and closed stores sail no goods.

In Keoxville there is no pronounced religious interest in the churches. The pastors, however, report good and interested audiences, fell Sunday-schools and the work in a healthy and hopeful condition.

The Second Church is making a special effort to finish thair house this year, with good prospects of

son is meeting with splendid success, and most cheering reports come to us of his work.

At the Third Church Pastor Murrell has quickly won his way to the hearts of his people, and there are signs of an advance movement all along the line.

Maryville la not an easy field for Baptists. There are many things against them. The tide of influence and favor does not flow their way. Their house is old and needs repair; their membership is neither large nor wealthy, and yet they live and grow. Pastor W. A. Ferrel has the love and confidence of his people and they have rejoiced at the manifest blessing of God upon his work. Coming not many months since a stranger from the plains of North Carolina, he has by bis carnest and faithful ministry greatly endeared himself to his brethren.

## OUR SCHOOLS.

The Southwest Virginia Institute is grieving over the resignation of their honored and gifted President, S. D. Jones, whose wise and ambitious nisnagement quickly placed the school among the very best institutions of learning in the South. The trustees are fore Bro. Holt came among us. Bro. Anderson was 'looking for a man to carry on the work so ably begun. Who will be the next President? That is a

> Mossy Creek in both the quantity and quality of her students has reached the high-water mark. President Henderson is making earnest effort to relieve the school of an annoying debt and many of the churches are coming to his support. It is generally understood that all really first-class churches in East Tennessee are to have some time this spring or summer a college day, when the claims of this school will be laid before our people. Come, brethren, if you wish to be first-class and in the front row. anpoint a "College Day."

> Harrison and Chilhowie Academy is full to overflowing and on every hand there are signs of thrift and progress. Prof. Bryan thinks if he had the room it would not be very difficult to have 500 students in the school. Hard by the school is the nest new church, a monument to the liberality of the community and the wise leadership of Pastor Bryan.

Everywhere our paper is spoken of in terms of unstinted praise. Its spirit is lofty and pure, its pages are chaste and clean and its utterances brave and clear. It may not always be right, but it is always gentlementy and Christian. Every home in this land will be purer and better and happier that will read the BAPTIST AND REFLECTOR.

## Frances E. Willard.

"Why should we start at the plough of our Lord that maketh deep furrows on our souls? We know He is no idle husbandman. He purposeth a crop."

It would be impossible to describe the feelings that, wavelike, swept o'er my soul this morning when i heard someone say: "Miss Frances Willard is dead."

While I tried to take in the full meaning of this sad intelligence a voice said: "She is not dead, but sleepeth." Oh! how blessed is this thought of all who die in the Lord.

Many things come to my mind just now, but how well I know through past experiences how utterly futile are all human expressions of sympathy when compared with the sorrow He feels, who himself was s "Man of sorrows and sequainted with grief." Ah, "though He cause grief, yet will He have compassion according to the multitude of His mercies." (Lam. iii. 32 )

In coming before the world to offer it sympathy in has lost its World's President, our country a great philanthropist, the world at large a noble, helpful Christian women, and I have lost a friend. She is only gone before, that is all.

At the ushering in of a New Year, there passes in through the pearly portals of the Great White City, another one from earth, who come up through tribulation, washed her robes through the blood of the Lamb, and is now feasting on those things which "Eye bath not seen, ear heard, neither bath heart of man conceived-things which God prepared for those who love Him."

Ah! we rejoice that for her whom we all loved there is now no more pain or death, but that forever from her eyes have all tears been wiped by the great loving hand of God.

Here on this earth eyes will redden and hearts will ache, but there-up there, thank Ood, "sorrow and sighing fice away."

How sadly shall we miss the warm grasp of that hand so ready and so willing to help; the sunny The seven rooms and hells in the new brilling, added smile slso, which brought with it so much sunshins; to the eleven of the old building mess this demand. ah, well she knew how to scatter annahine, for verily indeed was she a storehouse of it—and all who met to chapel, near one hundred would have to be turned and came in contact with har felt its warmth and away. Brethren, this new ballding is a accessity. glow. If we miss now and avar shall the sweet odor

At Island home and Bearden Pastor Jno. Ander- of her presence on this sarthly tabernacis the voice again says: "We know that if our earthly house of this tabernacle were desolved, we have a building of God, an house not made with hands, eternal in the heavens."

Ohi glorious thought! "Mortality is now swallowed up of life!" and "Though dead, she yet speaketh."

Her own thought so beautifully expressed at the death of her mother comes to me now: "The heavenly stars shine out as soon as it is dark enough." God grant to us all, that through this dense darkness (behind which we know and feel is God) that through all this. there may twinkle and shine myriads of heavenly stars to light and cheer us on our onward way toward Him who alone is the true Light of the World. namely our Jesus.

We may say of her, "Thy God shall be my God." Let us trust Him more than ever, and look to Aim for daily strength.

"These days of dreariness are sent from above; They do not come in anger, but faithfulness and

They come to teach us lessons, which bright ones could not vield. And to leave us blest and thankful when their purpose

Truly, Frances Willard "bath done what she could." May we not emulate her example? God FROM ONE WHO LOVED HER.

## Sunday-School Board As a Missionary Agency.

No doubt every loyal Baptist in the South is proud of the Sunday-school Board of the Southern Bantlat Convention; that we have a series of Sunday-school publications that are finding their way into the Baptist Sunday-schools and Baptist homes all over the South, and that we now own a splendid building in the very beart of one of the most important cities within the territory of the Southern Baptist Convention. These are things of which we ought to be proud and for which we ought to be devoutly thankful; but there is one feature about this department of our work that commends itself especially to my heart, and that is the missionary spirit that pervades every department of the Board's work.

In the first place, the Board has already given thousands of dollars directly to our different Mission Boards and has become a mighty power in fostering our denominational interests.

In the second place, it has added a Bible department and is now, in a judicious manner, sending out thousands of Bibles and Testaments into the destitute regions of the South. If this were all it was doing, to my mind it would be a sufficient reason for its existence, but above and beyond this is the fact that all the literature sent out by the Sunday-school Board is full of the spirit of missions, and this litersture is helping very largely to mould the religious sentiment of the young people in our churches and to bring them into sympathetic touch with all our denominational work. Not only do we find special missionary lessons from time to time in our Teachers and Quarterlies, but in almost every lesson there are suggestions on some phase of the mission question. How suggestive and helpful are the articles every month in The Teacher to the earnest and consolentious Sunday-school teacher, and how much informstion be can get there about our work in foreign lands! I believe some who are living today will be permitted to witness and participate in one of the greatest missionary revivals the world has ever seen, and I believe the Sunday school Board of the Southern Baptist Convention is one of the mighty forces already at work to bring about this very thing. I feel happy that the church of which I am the pastor has stock in this mighty work. We buy our literature of our Board, get value received for every cent we send to the Board, and just to that extent we are helping every department of work fostered by the Southern Baptist Convention. We feel this is right and that it is wise from a business point of view.

R. P. Manon. Humboldt, Tenn.

## The Chapel.

Be patient with me, bretbren. From time to time I want to detail to you facts which you should know. The present college building has but eleven rooms, leaving out of count the attic. To give the President a room, and a classroom to each of the professors, and a hall to each of the literary societies, one room to the J. R G. Society, one to the library and reading room combined, one to the laboratory, one to the study hall, one for the women's tollet, one for the chapel, it is necessary to have nighteen rooms. If all the students on the roll this year should some

**NEWS NOTES.** Pastors' Conference.

Nachville. First Church-Dr. J. M. Frost preached in the morning. No preaching at night.

Central-Pastor Lofton preached at both hours to good congregations. 400 in S. S. Two received for baptlam. Flourishing young people's meeting on Friday night. Dr. Lofton lectures tonight (Thursday) for the benefit of the Ladias' Missionary Society of the Howell Memorial Church.

Edgefield-Pastor Rust preached at 11 a. m. on Heb. xi. 0, and at night on Jonah i. 3. Three received for baptlam.

Third-Pastor Golden preached at both hours. 164 in S. S. Good morning audience. Text for morning, Matt. iv. 10; night, Isa. lill. 10. Good young people's meeting. Seventh-Dr. Folk preached at both hours to good

audlences. Centennial-Pastor Feazell preached at 11 a. m. on Psa. iv. 12, 13, and at night on Rom. 1. 24. One

received by letter. North Edgefield-Pastor Sherman preached morn-

ing and night. One joined by letter. Good young people's meeting. 148 in S. S. Howell Memorial-Dr. James Waters preached at

11 a. m. and Bro. A. Robertson at night. The church extended a unanimous call to Bro. W. L. Howse of Bell Buckle. Knezville.

Third Church-Pastor Murrell preached to fair congregations. 02 in S. S.

Bearden-Rev. T. G. Davis, the former pastor. preached, and begins a meeting. Large congregations. One conversion. Pastor Anderson preached

Second-Pastor Jeffries preached. 161 in S. S. First-Pastor Acree preached to good audiences. 263 in S. S. Meeting of male members of real power in the afternoon.

-Tennessee, through its Corresponding Secretary, Rev. A. J. Holt, agreed last spring that on certain conditions she would give to the Home Mission Board this year \$4,000. These conditions implied increased aid to the mission work in Tennessee. Less than half the amount agreed upon has been received by our Board. We trust that as Tennessee is one of those States that escaped the pestilence, and whose agricultural products are for the most part bringing good prices, she will make her offering the full measure of what she promised through her rep-I. T. TICHENOR. resentative.

Atlanta, Oa. -I have always read your paper with interest, but read it now with even more interest, since my interests are now in your State and your paper has become my own State paper. I was to have taken the care of the Springfield church last October, but a long and severe spell of typhoid fever detailed me in Kentucky, and I was not able to reach here till the 11th of February. My people kindly and patiently waited for me, which brings me under a peculiar obligation to them. I am much pleased with the place, the people and the prospects, and am hoping and expecting that the Lord will bless our work here. W. H. BRENGLE. Springfield, Tenn.

-I have had the pleasure of attending a meeting at Carthage for several days, of considerable power and influence, conducted by Rev. R. Brett, assisted by Rev. J. H. Wright. Bro. Wright preaches the gospel with power and simplicity. Today has been a pleasant one, both spiritually and socially. Brethren J. H. Wright, E. S. Bryan, J. B. Jordan, pastor of the M. E. Church, and mysalf dined with Bro. Brett and his estimable wife. These pleasures come to us but occasionally in a lifetime, and strengthen us for days to come. We passed sentence upon the Baptist and REFLECTOR as one of the best Baptist papers, and wish for it much success.

S. N. FITZPATRIOK.

Enoch, Tenn., February 15th.

-Your weekly visits are like salad for the solitary. Tennessee has a larger place in my heart than I had thought. Of all the men in the State, and causes for which men stand and labor, I pray the greatest protection may rest on A. J. Holt. His grandfather was axoluded from a Baptlet Church for preaching missions. May the grandson be so Biblical and powerful in this regard that that same church or its children will oxolude thosa who do not prasch missions. My work here offers large opportunity for doing good. Our membership is 240, Sunday-school 125. Wa have a flourishing B. Y. P. U. The Assoclation of which our church is a member will admit of much development along the line of sending the actually missionary?" Webster defines "actually,"

gospel where it is not. To this task I address myself with hopefulness, and faith in the Lord and in the brethren. May great blessing rest upon the Bap-H. E. TRUEK. TIST AND REFLECTOR.

Macon, Mo. -A grand time at Lexie. We are proud to know our good Baptist brethren have secured the services of Rev. M. N. Buckner. He worked here in the year 1890 and we know what he is. He preached for us Saturday, Sunday and Sunday night, and delivered an excellent sermon every time. There were more people out to hear him than have been in many days. They chose Bro. Jas. Cox as a deacon of their church. Bro. Cox is a nice Christian gentleman. Wa think they have done a good thing by electing him. The church was for a year on a standstill at this place, but we think it will now prosper. Not belonging to that church, we can see and know this better than those belonging. Bro. Buckner bas nurchased real estate in the little town of Elora and is erecting a beautiful residence, etc. We are glad to know this, and think perhaps he will stay in reach of us for some time. May the good work prosper. J. N. TEMPLETON.

Lexle, Tenn.

## A Plea for Help.

In some homes into which these words will go they will find sympathetic nearts. Somewhere among the thousands of the Lord's host, there will be those who, as they read these lines, will pray for the struggling young preacher and come to his relief. Always there have been those who count it all joy to fit a man to preach the glorious gospel of the blessed Ood. to be a co-worker together with God. When they have prayed for a laborer and God has raised him up, they have counted it an honor to fit him for sowing and reaping in the fields of the Lord. I come to you, dear, earnest souls, to tell you of our needs. And now, as always, you will hear us, and you will pray for us, and you will assist us.

Up to this time the funds furnished by the students themselves, and supplemented by the gifts from the churches, have been sufficient to meet the demands for board on the Board of Ministerial Education of Carson and Newman College, but now our funds are exhausted, and some funds are already past due. Our only income is from you, and our appeal is to you. We appeal to you because you are praying the Lord of the harvest to send forth more laborers into his hervest. We appeal to you because you believe that the man who is to feel and to lead and to defend the flocks of God must be a man equipped for bis work. We appeal to you because you believe that our denomination stands for the chief things in the gospel of Christ, and that therefore it needs and deserves men who can most successfully teach and defend them. We need \$200, and the need is urgent

Tonight, as I write, some student is praying God to open the way and to spare him the pain and loss of leaving school. Will you answer that prayer? Send money to J. T. Henderson, Mossy Creek, Tenn. R. R. ACREE.

## From Bro. Entzminger.

Dear Bro. Folk: -In your issue of the 10th of February, on page 0, I quote from your pen: "Bro. Entzminger of Brazil said at the recent South Carolina Baptist Convention, 'The greatest grief of my missionary.' Is this not a mistake? Does not Bro. Entsminger belong to the Missionary Baptlet denomination, and are not Missionary Baptists missionaries as well as Baptister Is it not an insult to them to suppose them anything else? At the same time, however, we confess we cannot understand the figures which come to us from the various States in the South. Not more than one-fourth, or in some cases it is estimated that not more than one-tenth of the Missionary Baptists in those States gave anything at all for missions last year."

To all this I'd ilks to say that there is no "mistake" either as to the assertion attributed to me or as to the ground of the assertion.

According to your own concesion, there are States in the South where only one-fourth of the Baptists, while in the other Southern States only one-tenth of the Baptisse contributed to missions last year.

Now, let us make the most liberal estimate possible and say that one-fifth of the Baptlets of the South (300,000) contribute to missions. Since there are, la round numbers, 1,500,000 Baptists (white) in the South and only 300,000 give to missions, there would be 1,200,000 who give nothing.

If this be true, is it not also true that the "Missionary Baptist denomination in the South is not In act or in fact; actively. By what processe of reasosing can is be demonstrated that our denomination is missionary "in act?"

Does there subsist such a relation between tha 300.000 Southern white Baptists that give, and the 1,200,000 that do not, that the work of the active minority can be imputed to the passive majority? I do not believe that any such faderal-headship relation exists, but rather that, in this matter, "every one of us shall give account of himself to Ood."

Does it follow that because the 1,200,000 Southern white Baptists who give nothing are professedly misslonary in spirit that they therefore are missionary in act-"actually missionary?" "Faith without works is dead," and so is profession.

I would esteem it a favor to be shown how in my assertion I have offered "an insult" to our denomi-W. E. ENIZMINGER. netion.

Louisville, Ky. [We are straid that Bro. Entzmlnger has made out hls case.—ED ]

## Jackson Items.

Sunday M. M. Bledsoe preached at Egypt, Ross Moore at Glass, W. E. Hunter at Riensi, R. A. Kimbrough at Hickory Valley, J. W. Mount at Toone, L. J. Leland at Bolivar, J. S. Pate at Humboldt, and Dr. Savage at Mercer.

Dr. Strickland has won the hearts of our citisens. A reception was tendered him last Friday night which proved a very enjoyable event.

The Highland Avenue Church la progressing steadily, and Pastor Charles Lovejoy is doing a great work.

The Second Church is still without a pastor. Bro. So then, it has ever been an unspeakable pleasure J. H. Holt preached there Sunday. This church recently ordained Bro. J. M. Walker to the full work of the gospel ministry. The presbytery consisted of R. A. Kimbrongh, D. D. Shuck, Charles Lovejoy and J. W. Mount. Bro. Walker is a consecrated young man with a brilliant future.

More than twenty boys have lately left Adams Hall on account of the bigh-priced board and the refusal to hear complaints for redress. Board for January was \$9 30.

W. A. Jordan of Whiteville and W. W. Horner of Milan visited their many friends last week.

Bro. L. W. Russell, ex-pastor of the Second Baptist Church, is without a charge. He is too good a men and strong a preacher to remain idle long. Any church would do well to secure his services. His address is Pinson.

Dr. Savage takes the field in the interest of the Powell Chapel. I hope the brethren will receive him kindly wherever he goes.

The Ministerial Board is nearly \$1,000 in debt. This may surprise some, but nevertheless it is a cold fact. Let each church take a collection and forward funds at once, in the name of the Master.

B. G. Haman, W. E. Nell, F. C. Flowers and H. L. Winburne have been chosen to represent the Oalllopean Society in June. The Appollonian Society elected for their representatives W. J. Helms, first orator; R. E. Holland, second orator; R. B. Kilpatrick, annual address, and W. E. Hunter valedictorian. Mr. Collins of Milan, a loyal and honored alumni, was chosen to preside; R. H. Prescots of Memphis alternate.

Ross Moore and R. W. Hooker have been elected to represent our institution at the great mass mesting of student volunteers which meets at Cleveland, Oblo, Feb. 23rd-27th.

Mesers. Bond Anderson of the A. L. S. and I. B. Tigrett of the C. L. S. have been selected by tha faculty as orators for our celebration of Washington's

birthday. The February Eutonian is out. It is a handsome issue and creditably represents the school.

D. E. FENDER.

Jackson, Tenn., Feb. 17tb

-Never before in the world's history have assaults upon the citadel of Divine truth been so speedily repulsed as at this present time. Darwin's theory of evolution went into decrepitude and decay even before its author. The names of so-called higher oritics have spent their force, leaving the father of this assault on the integrity of Holy Writ, Wellhausen, to lecture to empty seats in the University of Gottingen, although there are a thousand students in attendance. A brother who heard him one morning is January says there were less than a dosen present. le January says there were less than a dosan present. A quarter of a century ago the geologists were feared by some to be digging the foundations from beaesth the throne of Jehovah and chipping away the Rock of Ages, but the noise of the undertaking has subsided into the quiet, earnest research of real scholars and the maturar conclusions of reelly selastific minds. And the throne and the Rock, they staad revealed in a sublimer light than ever before. It esems scarcely worth while to put replies to these attacks on Ood's Word into permanent form, so short-lived and impotent are the asseults.—Central Baptist.

## Mussions.

## MISSION DIRECTORY.

state Missions .- Rev. a. J. BOLT, D.D., Hissionary Bosretary. All communications designed for kim should be addressed to him at Nechville, Tenn. W. M. WOOD-COCE, Treesurer, Nashville, Tenn.

s'ereign Missions.—Rev. R. J. Willims BAM. D.D., Corresponding Secretary, Rishmond, Va. Bay. J. B. Swow, Knoxville. Teas., Vica-President of the Foreign Board for Toppesson to whom all leguirles for information may be addressed

House Missioms.—Bev. I. T. Tionanon. D D., Corresponding Secretary, Atlanta, Go. Bev. M. D. Jappnum, Vice-President of the Home Board for Tennessee, to whom all isformation or isquiries about work in the Rists may be addressed.

Ministerial Education.-All fueds for roung mislaters to the S. W. B. University should be sent to G. M. Savage, LL.D. Jackson, Feas. For young ministers at Carson and Newman College, send to J. T. Beaderson, Mossy Oresk, Tenn.

orphana! Hame.-Bendall mostes to A. J. Wheeler, Presencer, Machville, Tenn. Ali aspplies should be sent to C. T. Chack. Machville, Tenn. All supplies should be

## Westma's Missionery Union.

Possibert.-Mrs. A. C. B. Jackson, Nachville TARR. COMMERCEDING SECRETARY--Miss M M Clas boras, Maxwell House, Nashville, Tenn. RECORDING BROKETARY .- Miss Gertrude Hill

Nashville, Tann. Bprros—Miss S. B. S. Shaskland, 223 N. Vins Street, Nashville, Toos.

## Our Quarter's Work.

The first three months of talesionary and colportage work for the current Convention year have just closed. We have just 58 laborers on the field, a fewer number than we had at this season last year. But we bave undertaken some new and expensive fields, so that while the number of missionaries is not quite so great, the | through their efforts twenty profesexpense of carrying forward the work | slone of faith in Christ every Lord's le much greater than ever before.

Only 55 of the 58 laborers have reported, and a brief summary of their work is herewith presented:

Days of labor.	8.178
Bistions applied	118
	29,624
Sermoss preached,	1.484
Other religions services	8.9
Total sermose and addresses	2,243
New sharehos organised	8
Constituent memoers of the same	75
Septiand	188
Reselved by letter	149
Total received	168
Professed sonversions	¥51
New church-bouses built	1 1
Naw shursh-houses repaired	7
Total cost of both\$1,1	82 BO
ATTENANTACIONA AND COLDONALOS	- 1

New Bunday schools organised. New Bunday schools organised.
Paplis and teachers is same.
Bunday schools addressed
Bunday schools suppi'd with literature
Bunday school is stitutes beid
Bibles and Testaments cold.
Bibles and Testaments doested.
Total Bibles and Festam's distributed
Other religious books distributed.
Pages of religious tracts distributed.
Families vieited...
Families prayed with.

This work, which has cost the Baptiete of Tennessee, through the State Board, lese than \$1,500, is ten times -as graat in its visible results as the | fields?" Gospal Missioners, so-called, have 5 Fact-"Since 1870 all Italy has dona in the last five years over all the | been open to the presching of the Gosearth, and at less than one-tenth the | pel. The present liberal government cost. This alone should silence the is constantly rendering invaluable warfare that is being urged against service in maintaining the rights and the churchee that prefer to adopt this | privileges of missionaries and native plan of carrying forward their mis- helpers. The Jesuits, whose name has clonary work.

Gur colporters have been especially successful these ninety days, having much influence in Italy, where they are of Rome, who burled the truth se it le organised in mid-winter twenty-three new Sunday-schools with about 800 pupils and teachers, having sold and donated over 1,000 Biblee and Testacreate and over 500 other religious books, and distributed over 08,000 pages of religious tracte besides, and visited nearly 8,000 families. This pointed at last meeting. work will be made makifest in the areat day. These Bibles, these tracts,

be a power for good to unborn generations.

This shows progress. How remarkably strange it is that some people, Baptist people, set themselves to oppose this work. The effect of their warfare upon our Board, coupled with the indifference of many of our brethren and slaters, has served to out short the contributions to this department. While our expenses in the Sunday-school and Colportage department have been about \$700 these ninety days, our contributions have been less than \$200, leaving us about \$500 in debt. This may be a source of satisfaction to those who have arrayed themsolves against this great work, but may this statement bestir our brethren and elsters who do be lieve in it, and who rejoice in its suc cess, to redouble their efforts to bring it up to a celf-custaining point. A little criticism against our organized work has the effect on timorous brethren and eleters who can barely bring themselves to the point of contributing, to cause them to defer, neglect or omit altogether these contributions. Come, brethren and sisters, our laborers are at work. They are succeed-

ing grandly. We are doing a more progressive work along these lines than all other denominations in the ple." State combined. We are doing highway and hedge work. Through the mountains, over the plains, into the cabins of the poor and the manelons of the rich alike our workers are pushing their labors. They vielt eighty-eight families every day. Tuink of a thousand Bibles placed in needy homes within ninety days, over eleven Bibles and Testaments distrib. uted every day. They find and supply three families every day that have no copy of God's word in their homes. They organize two new Sunday. schools every Sunday, and witness

We call on all people who love this work to come to its support. These 1,000 Bibles cost money. These fifty. five men must be supported. There are notes in bank now for these Bibles. Will not every one who reads pay for this work?

"If you cannot give your thousands You can give the widow's mite, And the least you do for Jesus Will be precious in his sight."

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

Woman's Missionary Union.

Program for March, 1898. Subject. Italy.

1. The Italian Hymn-"Glory to God on High." 2. Scripture Scientions-I Tim. 11.

5; John il. 1, 2; Heb. x. 11-22 3 Sentence prayers for Italy, its people and our missionaries.

4 Discussion-Topic: "Is mission work more difficult in pagan or papal

grown to be a synonym for all that is hypocritical and setanic, have not as well known, as elsewhere, notably in the United States."

0. Hymn-"My Faith Looks Up to

7. Leaflet-"Roman Life," by Glive May Eager. 8 Report from "Reporters" ap-

0. Duett. 10. Secretary's report. Treasurer's these vielte, these Sunday-schools will | roll-call with payment of dues.

11. Call attention to mission litera-Foreign Mission Journal, 35 cts.; Our Home Field, 10 cto.; Kind Words weekly), 50 cts. W. M. Union has departments in each.

12. Hymn-A Mighty Fortress is Our God. '

Leaflets on Italy:-"A Prossing Need in Italy;" "An Italian Bospital;" 'Italy;" "Italy as a Mission Field;" 'Italy-Past, Present and Future;" 'Unredeemed Italy:" "Roman Life," (each two cents); "Italy in a Nut shell. Questions and Answers." (five cents). All to be had from the Baptist Mission Rooms, 304 N. Howard Street, Baltimore, Md.

The program and items on the month's topic appear in this department of the Baptist and REFLECTOR the last week in each month, in order to accommodate those societies which meet early in the month.

An occasional "quiz" might bring out information as to whether members read their religious papers. Said one (a very young one), asked to come prepared to tell something relative to the February topic: "I don't oull for frequent and emphatic treatknow anything about the colored peo- ment?

"But you take the BAPTIST AND REFLECTOR?" "Yes." And the Forcion Mission Journal, and Our Home Field? "Yes." "And you get Kind Words at Sunday-school?" "Yes."

But the next one enthusiastically assures her queriat: "My REFLECTOR comes next to my Bible " Another says she "passes on" all her copies; they are too good to keep to herarlf. So, when the next regretfully wishes she could afford to subscribe, you mentally resolve to do some "passing on" sourself of that pile lying idle on the corner shelf.

Take time to read. A coach load of nuns passes daily on the way to their task of teaching. Not a word is spoken; they are busy counting their beads. Do we not waste many preclous moments, even we busiest ones?

There are 6,000 priests in the city of Rome, and yet a sermon is rarely this report send us something to help | heard. They do not study to instruct and elevate the people, indeed, fothe people to become enlightened means for the Roman Church to lose its hold.

The upper classes perceive this, and as never was the case before, they are sending their children to English schools, Methodist and Presbyterian

As is the case with all religions, the women are the stronghold of Catholicism. They will not attend Protestant preaching, nor allow their children to be seen at Sunday-school, est their souls be lost, and, what is equally dreaded, the priest's ire be aroused.

Sad, indeed, must be the spiritual condition of these devoted adherents. when the priests themselves are not permitted to study the Scriptures. Better an empty parish than a priest who knows the Gospel," eay the Papal authorities. Such are considered diequalified for the priestly office. Every priest who becomes a Christian is persecuted by his church.

"The Italians have been led, etep by step, into error by the Church in Christ deep down beneath a mass of superstitions and false doctrines. until the misguided masses cam so longer distinguish the true from the false. The Jesus whom they know le only a helpless babe in the arms of a gentle virgin, or, at most, is but a dead Christ on the cross."

Oar State Vice-president, Mrs. S. E. Nelson, writes daring the revival la

Chattanooga First Charch: "Enclosed ture of the three S. B. C. Boards: find letter of a newly organised soclety. Will you please mali them the necessary literature? I have nothing left which I think helpful to eend. Our society observed the week of prayer, and were b'essed; we are now having revival services. At times the presence of the Spirit le wonderfully manifested. We are praying the dear Lord for a steady out-pouring, and hoping for an abundant shower."

## Quiet Hour Thoughts.

It is notable that the early apostles made the fact of the resurrection of Jesus the main feature of their preaching. The importance of this fact led them to do so, and their doing so made their preaching of vast influence. I cannot perhaps fairly judge, but, from my observation, this theme is scarcely ever preached upon in our day. From my boyhood I have been a regular attendant upon preaching and I have yet to hear a sermon upon this theme alone Of course I have heard it frequently referred to as a division or part of sermons. But is it not of such importance in Bible theology as to

if Christ did not rise from the tomb, the religion we profess is without the shadow of power to save men from either the power or the cosaequencee of sin, and those of us who are giving our lives to the work of persuading men to accept it are impostere.

If Christ be not risen our preaching of flim to men is vain, and the faith we and others put is Him is also vala. Yea! we are found false is the eight of God if we are declaring comething that is not true. Yeamore, we and all others, who trust la Bins for pardon, are deceived and we are yet is our eine. The shackice we hoped were broken still blad as.

If Christ be not risen, all the ewest consolation and joyous hope that has enabled us to bear up under the lose of our departed loved once was a mockery, for they that are falles asleep trusting Cariet are perished.

But the recurrection of my Lord is a fact beyond all doubt It is established by evidence that is overwhelming. The witnesses to it were numerous and perfectly reliable.

Dr. Broadus says: "The resarreetion of Christ establishee the divine origin of Bis mission and teachings; it gives God's sanction to all Hie until the accommodations are crowded. | claims, and he claimed to be the Mossiah to speak by divine authority, to be one with God."

> All throughout Hie misietry Jeese had prophecied His recarraction and he based His claim to ba the Mase upon it. More than case Ha was asked for come eiga that would ashetastlate Hie declaration that He came from God





The highly organized, finely strung nervons system of women subects them to terrors of nervous apprehen on which no man can ever appreciate.

The peace of mind, the mental poise and calmness under difficulties, which is neces sary for happy womanhood is only possible when the sensitive feminine organism is in a perfectly healthy condition. If there be apprectly healthy condition. If there be any weakness or derangement in this respect no remedy in the world so completely restores womanly health, nervons vigor and capability as the wonderful "Favorite Prescription" invented by Dr. R. V. Pierce, chief consulting physician of the Invalid. Itself and Suggist Institute. Invalids' Hotel and Surgical Institute Buffato, N. Y. It purifies, heals and strengthens; insures functional regularity provides physical reinforcement and sus taining power at periods of special weak ness and depression.

It is the only medicine which makes the coming of haby safe and comparatively easy. In a personal letter to Dr Pierce, Mrs. Marguerite Collin, of Cutler, Algoma

or same starguerite Collin, of Cutter, Algonia Co., Ont., says:

"I was a sufferer and was cured by Dr Pierce's wonderful inedicine. When I commenced the medicine I could nelther est nor sleep. My hands and feet were constantly cold; I had a wasting, troublesome drain for three months, and my monthly periods were never regular. I took Dr Pierce's Pavorite Prescription and it cured me. I feel well. I thank the World's Dispensary Medical Association."

and He appealed to this miracle to be wrought.

No event in all this world's history is more important than the resurrection of the Son of God. "It completed the work of atonement and stamped it with divine approval." It is the pledge of my own resurrection from the tomb to spend all eternity in the presence of my crucified, risen and ascended Lord.

My heart yearns to know Him indeed and feel in my soul the power of His resurrection, that I may clearly set forth to men the religion which rests upon so sure a foundation and thus assures all spiritual good.

O. C. PEYTON. Louisville, Ky.

## Reminiscences of Nineteen Years in a Country Pastorate.-No. 3.

One puzzling difficulty during my

pastorate was to prepare new sermons and discuss new subjects. It is imposwears at a church without repeating himself occasionally. I found outthat this could be done occasionally and but few. If any of the brethren, detect it. I remember to have prepared a special are apt to please God. Some of the sermon for the church early in my pas- happiest hours of my life have been torate. The church was somewhat delivered on the location for a new house. I divided the sermon on Saturday and prayed that it might do good. Just one month afterwards, that le, at the next meeting, I turned the same sermon loose again. I had really forgotten that I bad preached the sermon the meeting previous. I was surprised when a good brother asked me what I meant by preaching the same sermon at easceselve meetings. I replied that it was nonsense to leave a sermon 'till the people obeyed it. As far as I ever learned that brother was the only one who detected the repetition.

There once lived a minister in this country who preached for years and never had but one text. He used that on Saturday, Sunday-every day and Bight through protracted meetings and on faseral occasions—in fact, he

preached, I'm told, twenty years from the same text, which read: "I am not mad, most noble Festus, but speak forth the words of truth and soberness." This old brother had a text that will come as near furnishing an inexhaustible supply of truth as any text in the Bible, and perhaps he was more honest than a great many of us who preach over and over again the same sermon from different texts. I preached on all sorts of subjects. I prepared original sermons and then at times I clothed skeletons of other men's make.

I remember to have tried one of Talmage's sermon, years ago, and you can imagine my feelings when a Presbyterian brother said to me at the close of the service: "Great minds run in the same channel " I said, "True, but what do you mean?" He replied: "I see you and Talmage handle that text ailke." I felt humiliated, but gained considerable relief a short time afterwards when the editor of the Baptist AND REFLECTOR preached a great discourse for me and I found it shortly afterwards in "Night Scenes of the Bible," by March. It was not the present editor of the Baptist and RE-FLECTOR, though I would not vouch for his entire divorcement from the products of other men's brains.

A short time ago I heard a distinguished Presbyterian divine preach a magnificent sermon in the First Cumberland Presbyterian Church in Nashville, and on my return home I found his outlines in the Homiletical Review.

Some four years ago a Baptist minster filled my pulpit and the people lauded his sermon to the skies. Some months afterwards I found it in my own library almost word for word. Do you reckon you could guess what I was looking for when I came across it? Let me tell you, brother, there is very little original preaching done DOW-8-days.

The world has less thinkers today than ever before, perhaps. The country is full of preachers who know but very little about digging down into divine truth and bringing to light the rich ore of God's Word

We are all guilty more or less of plagiarism. I have tried to justify the | in June, 1803, two years later. use of prepared outlines on account of my long pastorate. I just bad it to do in self-defense, you see.

The best and most powerful sermons in a minister's life are when he dives into God's truth and goes before his people fresh from the divine throne. He gets sweetness for himself and honey for others.

I always tried to give my people something that would entertain them. Right here I wish to say that too much of our preaching is an attempt to "ensible for a man to remain nineteen | tertain" rather than instruct and benefft our people.

I wish the ministers, including myself, could remember that the more we preach to please the people the less we when standing beforemy people I knew so well, with a message from Gud to alnful men.

I am proud that I have tried to preach Christ and Him crucified. Some day I hope to see richer fruits of my ministry than I have seen here below. I know that God has oftentimes taken the message He permitted me to de liver and led souls to the fountain of life eternal. When I stand on the other shore I confidently expect to the difficulties Sept. 11, 1892 (See find among the redeemed many who have been saved under my mihistry of nineteen years in a country pastorate. I am glad I was never charged with being a hobby rider. I always tried

to keep my people grounded in the essential doctrines of the Bible in both theory and practice. JOHN T. GAKLEY. Henderson's X Roads, Tenn.

## Coughs

that kill are not distinguished by any mark or sign from coughs that fail to be fatal. Any cough neglected, may sap the strength and undermine the health until recovery is impossible. All coughs lead to lung trouble, if not stopped. Dr. Ayer's Cherry Pectoral Cures Coughs.

"My little daughter was taken with a distressing cough, which for three years defied all the remedies I tried. At length on the urgent recommendation of a friend, I began to give her Dr. AYER'S CHERRY PECTORAL. After using one bottle I found to my grea. surprise that she was improving. Three bottles completely cured her."—J. A. GRAY, Trav. Salesman Wrought Iron Range Co., St. Louis, Mo.

Ayer's Cherry Pectoral is put up in half size bottles at half price . . 50 cents

## A Correction.

Whereas, We have noticed, with sorrow, in the Baptist and REFLECTOR of last week, under the caption of "A Happy Church Membership," some erroneous statements in regard to Baptiet affairs in Dyersburg; which statements, if not corrected, will harm our Master's cause, both at home and abroad; we do hereby send necessary corrections.

\*1. We, too, had hoped that as our affairs had been amicably settled, the past issue would not be re-opened. 2. Bro. Whitien in the above men-

tioned article states, "The church now known as The First Church desired and adopted that name" at the time of the separation, leaving the impression that said name was not adopted before that time, which is incorrect, for the original church adopted that name prior to October 1891. (See Record of Board of Deacons, September 1891, of which Board Bro. E. G. Sugg was chairman.) The separation occurred

Bro. Whitten further says, "While the church with which I have relation agreed to continue services under the original name of The Dyersburg Baptiet Church." Never until the separation did the name Dyersburg Baptist Church appear. But the original name, The Baptist Church of Dyersburg, to which the First Baptist Church was successor, has existed ever since 1867.

The church now known as The First Baptist Church is the same one as The First Baptist Church prior to the trouble, it being the successor to the original Baptist Church of Dyersburg. granted by the First Baptist Church to the organisation known as the Dyersburg Baptist Church. ( See Record Book No. 10, page 440, in the County Rigister's office.)

3. We. The First Baptist Church, followed out to the letter the advice of the Gouncil given June 10, 1892, even to the giving up of our pastor, whose resignation was tendered and accepted June 10, 1898, three days later. (See Church Recorde pp. 27 and 30 ) We also afterwards accepted and carried out the advice and connsel of Elder J. N. Hall in his attempted settlement of Church Records, page 36.) Is compliance with which advice and connect we nuanimously ealled another pastor. (See Records, page 43.) Soon after this the partiae now composing the Dyersburg Church presed the ceparation. (Sea Records, page 47.)

4. The statement in regard to the financial affaire is correct, as far as wa are concerned.

5. With reference to the "Basis of Union," presented by Dr. A. J. Holt (latter part of July), the first article was objectionable, as it called for a simultaneous dissolution of both ergasiestions; but we, being the original church and having never disorgaal and did not deem it wise to do so then . an In our opinion that would be a east dis: of the principles we had contended for from the beginning of our trouble.

The First Baptist Church seeds as praise from me. They fear God rather than men. And with Him we stand! Os fall. It is in God only we tract. W. L. Mound

## An Appeal.

The American Baptist Historical Seclety, Philadelphia, hae not hitherto appealed to the charehee ac it chould have done through the past yaxe. This gives it the stronger claim for consideration now. Its aseds are ant large, as compared with thosa of other national societies, but they are argumt. It asks the help of all our churches. by an early and generous contribution, as well as the special accide those who are particularly latereses in its work.

It has already entered late its mermanent fireproof apartinens, la the mou building of the American Baptist Pallication Society, 1420 Chestant Street, Phliadelphia, and it asks for fee Thousand Dollars wherewith to pay fav

It has begun the collection of a Library, to take the place of thus which was destroyed by fire two years ago, and it asks for Fifteen Thousand Dollars as the aucleas of a fund and thie work, that it may be done in all respects worthly of the danceslandon which it represente.

It asks for books, salantes, catalogues, portraits and pictures, demumente and mementoe of all corte, that record and Illustrate the life end achievements of the Baptists of the past and the precent throughout the world. Every State Convantion, Acscolation, periodical, school, missibaary station and institution of avery kind is caractly requested to have: tocelf fally repraceated in the arabives

eelf fally represented in the arabives of the Historical Scelety, and these without delay.

It has no areas whereseth to arabi agents for the collection of moun memorials, and therefore it asks awayone who reads these lines to not as each agent, promptly and effectively, with assarance of oar ation. Circulare of intermedian answers to epselai inquiries will he sent to all who dasirs these.

Legger Moss. Product.

## HAPTIST AND REFLECTOR.

The Sant'st. Estab. 1836. The Haptist Reflector, Estab 1871. Consolidated August 11, 1889.

## MASS VILLE, TENNESSEE, FEB 24, 1898.

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## Removal

a ... moved back into our old quarters at and Presbyterian Publishing House . a the third floor, where we sha be on our friends.

## The Maine Disaster.

. a. Venezary 14th at 9 20 p m there the most terr be disasters on sionary affairs consistent with efficiency, se nattlest is Mareo' the United States one recent a sent to Havana estensibly on consider is not economy but efficiency. a transa a risit, but ready, as every one under mateb the American interests there To wats had been made that she would med above after the men on board the tively smaor the man part not red to rest there

a too cases at or m. man the disaster dup. . Aber official or and clidus? The l'nited to truck a festilizing a court of core water the matter. This is now in morphore resume to give out any in the investiga. an notation that satisfied booten transfer their the same as well and

mesonn . In wine on the wall out

The treory that the disaster was due to an ac- as distinct as those of Home and Poreign Missions about ..... to us quite proposterous. Such as the most weart physical physics Illy should and at this particular time, expecially to see a console the Notame inclinate. The wide to the facts that the Mains was an unwell ome g out a the harmet and that threats had went deletered nearest to and tenings about took ne doue take sometiments redering that such an talunitract tadt of francocard oracle francisremoved at that particular time in that particular place, to accomplish the very result which some Spaniar do had been threatening to effect. It almonet at sever a reconstitut. Tennines, anen a thunse is a red series upon the efficiency of our nave, and חת חחות ווחת בינותותי יויבים חולי מחקם עו בינותותם transed the Maint, which Americans do not within our greed just at this time. And yet we can

treachery of Spanish cilicials. Everyone knows the treacherous character of the Spanlards and that they would not hesitate at anything which would be to their interest. But it would have been perfectly foolbardy in them to do anything of that kind just now. If it could be shown that they did it, the result would be an immediate declaration of war, the freedom of Cuba, and the bankruptcy and humiliation of Spain. Such an act would cost Spain the sympathy of all European countries and would almost put her out of the pale of civilized nations. We must suppose also that the profuse protestations of sympathy and regret made by all Spanish officials have some element of sincerity in them.

If, however, the disaster was not due to accidental causes nor to the consivance of the Spanish authorities, the only theory left is that it was due to the act of some irresponsible Spanlard or Spaniards, either by means of a torpedo or of a stick of dynamite in the coal.

But whatever be the cause of the disaster it has roused the people of this country as they have not been roused, perhaps, since the firing upon Fort Sumter in 1861, and unless the accidental theory should be established beyond a doubt by the court of inquiry through information elicited by them, and especially by the divers now at work on the wreck, we very much mistake the temper of the American people if it does not mean war. In any event the freedom of Cuba is almost sure to result. And that, as we said last week, will mean Cuba tor Christ and the Baptists

## A Question of Economy.

Dr. F. C. McConnell, of Lynchburg, Va., suggests in the Baptist Standard the consolidation of the Home and Foreign and perhaps also the Sunday school Boards, in the interest of economy. With reference to the surgestion, let us say

! We have always been and are now in favor of the most economical administration of our mis-

2 But the first and most important thing to

3 The Boards themselves cost nothing. Not a single member of any of them, except the Secrewe want at aboved in the harbor, at a spot designitaries, receives a cent for his services. The only with Stanish author ties. Her presence extra expense attached to having different Boards " experience irritation to the is the cost of separate offices and the salaries of the Secretaries together with their traveling and at of the water. Suddenly at the other and deata expenses, which are compara-

4 B. the Secretaries themselves earn their or the ca, where he almost lifted the salaries by the sermons and addresses delivered he nater tarted men and everything by them the etters and articles written, the misor the decas of the st p into the air, and signary n'ormation imparted and the missionary wend is the ship to the bottom of the mal inspired. When you save a salary you lose the desiraction of about 260 brave, a mar and saturald be considered if the net loss will not be on the wrong side of the balance sheet.

3 The Sanday school Board in a business inat or was it the result of Spanish stitution and could not be consolidated with the others without loss. It takes all the time of a Secretary to direct its affairs. It would be imp saible for him to look after the interests of Home and Poreign Missions in addition No one man could do it all

The work of a Secretary is no sinceure It acter requires thought and care and labor. It is doubt an not be aming however to make some ful if one man could be found who could approprie fully direct the diversified interests of two fields

This fact is recognized by all denominations, no that they have neparate prepaleations for conducting their Home and Powley Minnion work Our Northern brothern barn their Home Mission Society and their Missionary Colon, as well as their American Baptist Publication Society.

A It you have one Honril, with different Spore. In singuistages suggested and softs some of agreed the work, there is no appeal saving, as we have shown that it is the Secretaries and not the Hannis

which rout. b. Dr. McConveil thinks that the consolidation would at least save so many speeches at our Conventions. But either you will have three appreches by three men, or three apecches by one man, or some of the authorite will but be discussed at all, or discussed by those who have not had opporantercorrect Augment has inverse each of utions aft of our same retained and tack evalue vibrant

upon them. Of course we believe in giving the brothron a chance to speak. But the apocial thing to be considered in the interest of the Master's cause and how this can best be promoted. We submit these thoughtn to the consideration of Dr. McConnell. He and we agree on the gen. oral principle that we both desire the strictest economy in our denominational work consistent with the greatest efficiency. But we insist that we must not sacrifice efficiency to economy. It would prove poor economy in the end to do so,

10. Let us add, however, as a member and an officer of one of these Boards, that the Boards recognize the fact that they are the servants of the churches, through the Convention, and whatever the churches wish done in this or any other mat ter the Boards will be glad to do to the best of

## The Paper to Jaila.

Rev. U. S. Thomas of Mossy Creek proposed some time ago that the BAPTIST AND REVILECTOR should be sent to every jall in the State for the benefit of the prisoners. To every \$1 received for that purpose we agreed to add another #i and send the paper one year. The following sub scriptions have been received.

Miss Sallie Fox, Clarksville, Tenn., Montgomery County jail, J () Arnold, Wartrace, Tenn., Bed ford County jail, T J Lee, Bell Buckle, Tenn. White County jail, E. E. Folk, Nashville, Hay wood County jell, Rev. I' S Thomas, Mossy Creek, Tenn., Campbell County jall, B. Y. P. U., Mossy Creek, Tenn., Dickson County jail; A. H. Faulkner, McMinnville, Tenn., Warren County pail; Mrs. W. H. Reed, Third Church, Nashville, Giles County jail, Mrs. Laura Swan Algee, Reel foot, Tenn., Lake County jall, A. B. Robertson, Wartrace, Tenn., Coffee County jail, New Hope Baptist Church, Shelby County 1411, G. L. Carter, Cookville, Tenn., Putnam County Jail, Sunday school at Powell's, Tenn., by Miss Eva M. Bishop, Secretary, Knox County jail, "A Friend," Johnson County jail.

This is doing well. But let us not stop until the paper goes to every jail in the State. We hope to hear from others

## Miss Willard.

The death in New York last Friday morning of Miss Frances E. Willard, President of the Amer. ican Branch of the International Council of Women of the World's Christian Temperance Union, will occasion general regret throughout the civilized world, where her name had become a household word. She was for many years a distinguished educator before she entered upon the temperance work in 1874, in which she was to win the highest honors and the most enduring fame. She was an cloquent speaker, a chaste writer and a modest, consecrated Christian woman. She was a striking illustration of what a woman can do in the world when thrown upon her own resources. We are under personal obligation to her for special kindness shown us recently, and take this occasion to make public acknowledgement of our appreci ation, and of our high regard for her noble char

## Southern Baptlet Convention.

The Committee on Entertainment, Wm. T. An derson, Chairman, and Wm. N. Grubb, Secretary for the Southern Hantlet Convention, which is to meet in Norfolk May 5th, maken the following an nouncements. (1.) Homes will be provided only for duly accredited delegates bearing proper cre dentials. (2) All requests for homes must be main to Mr. William T. Anderson, Chairman, Norfolk, Va., before April 28th. (3.) No annign ments of homes will be made after that date.

-Dr. U. It tregers, the of the Secretaries of the Annihorn Hapitel Convention, save that "the Bouth eastern passenger Association has granted a rate of one fare for the round-trip to the Convention at Norfolk. This practically settles the rate in the South. All other roads will fall into line." The Southern Italiway has also decided to grant the same rate. The railroads have nearly always been especially kind to Southern Baptists. We have that the minist ratio will travers a targe attendance.

## PERSONAL AND PRACTICAL.

-We are glad to see that the editors of the Christian Index have learned how to spell fallacies. They seem to have learned at the same time how to detect them. You are improving, brethren. We have great hopes for you.

JL JL JL

-We are glad to learn that Rev. S. M. Brown, the escellent editor of The Word and Way, is recovering from his recent severe and protracted illness. We trust that he may soon be restored to health and strongth.

-Mr. Ingersoll lectured in this city last Tuesday night upon the subject, "Why Am I An Agnostic?" It is worthy of mention in this connection that the admission to the lecture was \$1 a head. Perhaps the answer to his question will be found in that

- Dr. Alexander Maclaren of Manchester, England. who since the death of Spurgeon is probably the greatest Baptist preacher in the world, if not the greatest of any denomination, was 72 years of age on February 11th. It is said that his health is good, and he not only preaches every Bunday, but usually aino on Wednesday evening.

-Mr Gladstone has returned to England from France, whither he had gone for his health. But he is not improved and is now thought to be nearlog the grave, with feeble and tottering footsteps. When he dies, the world will have lost its foremost citizen, the grand old man, not only the greatest man of our time, but one of the greatest of all time. We shall not look upon his like again.

-The Baptist News says: "A theatrical company stranded in Du Quoin last week. The revival meetlogs in progress furnished a stronger attraction for the people than did the troupe " This is quite significant. When revivals flourish theaters languish. and when theaters flourish revivals languish. Attendance upon theaters and a deep spirituality are almost as incompatible as the proverblal oil and

-We reproduced recently from the Religious Herald a remark attributed to Senator Hoar of Massachusetts, and made some comments upon it. The Herald says that it got the story on excellent authority The Washington Post first printed it. Benator Hoar denies, however, having made the remark, but said that it was made about forty years ago by a Mr. lease Darnes of Boston in jest, and he himself simply repeated the remark as a joke to a friend in the cenate

A 16 16

-Rev. T. T. Thompson of Pulaski was in the city last week. We were glad to learn from him that his wife is a good deal better, and he thinks it probable now that he can continue his work at l'ulaski, which he thought for awhile he would be compelled to give up. He is doing a noble work at l'ulaski, and we hope very much that he can continue there The new house of worship is to be dedicated next Sunday. We have promised to be with him on that occasion. 20.20

-it to one of the commonest and at the same time one of the most imperative rules in every newspaper office that the editor must know the name of every correspondent, not pecessarily for publication, but for his protection and as a guarantee of good faith. And yet hardly a week passes that we do not receive anonymous communications, some of which we should be glad to publish if we only knew the name of the author. Fortunately the capacity of our waste basket is large.

-We are sorry to learn that our friend, Dr. T. K. Powell, of Eurokaton, has been suffering from a severe attack of pnoumonia. We are glad, however, to learn that he will soon be out again. We hope he will soon be restored to health and strength. Dr. Powell is one of the finest physicians in the State. He has frequently occupied positions of honor in the medical frageralty. He has been president of the Tri-Biate Medical Association and is now president of the Tennesses Medical Association.

-The church at Morristown, Tenn., has extended a unanimous call to Nev. Wm. Henry Merickland of Breatur, Cla. He has accoming and will enter upon the martirate there on the Erst Bindley In March. Mrs. Resideland is well known in this State, having been paster of the Edgetteld Church, this city, for

some time. He is a fine preacher. We wish him a long and happy pastorate at Morristown. He will find some noble people there with whom to labor. May God's blessings rest upon the union.

A 30.00

-We had the privilege of attending an oratorical contest at Vanderbilt University last Monday night as one of the judges. The young gentlemen all did well. Where all did so well it was difficult to decide between them. We are glad to see the oratorical spirit cultivated in our schools. Such a contest as that of Monday night is far more suitable to the genius and purposes of a University than a football contest, as well as more elevating and ennohling in its effect upon the students.

-The Howell Memorial Church in West Nashville on last Sunday extended a unanimous call to Rev. W. L. Howse of Bell Buckle to its pastorate. It is expected that he will accept. Bro. Howse was born and reared in Haywood County, in this State. We have known him since his boyhood. He comes of excellent Baptist stock. He was educated at the Southwestern Haptist University. He is a young minister of fine ability. The Howell Memorial Church presents an important field. We wish him the greatest success in it.

## A 10 10

-As stated by Dr. G. M. Savage last week, the trustees of the Southwestern University have released him from his collegiate duties so that he may raise the money necessary to complete the new chapel now in process of erection, and which is so badly needed We hope that the churches in West and Middle Tennessee will give Dr. Savage not only a cordial hearing, but also a liberal contribution, both for his own sake and for the sake of the noble cause which he represents. Open your hearts to him, brethren, and then do not forget to open your pocket books as well.

## Jt. Jt. Jt.

-The Boston Pilot, a leading Roman Catholic paper, came out boidly some time ago and said: "No good government can exist without religion, and there can be no religion without an Inquisition, which is designed for the promotion and protection of the true faith." Those who think Roman Catholics in this country would not persecute if they had the power should pond r this utterance. The truth is, Catholicism in its essence is the same the world over. It is policy, not principle, which prevents it from showing the cloven hoof of its persecuting spirit in this country. its paws may be velvet now. But give it the power, and its velvet paws will turn to flerce claws.

A 16 16

- During the excitement occasioned by the blowing up of the Maine, one man on board the vessel saved his ritte and ammunition. Another saved human lives. These men were types. In the midst of the turmoll and strife of the world, one man is engaged in trying to get all he can for himself without thinking of others. Another forgets self and does all he can to help others. This man is a Christian, the other is not. No one is a Christian who lives simply for self. Self-preservation may be the first law of nature. But self-sacrifice is the first law of Christianity. "Look not every man on his own things, but every man also on the things of othere"-in that is found the true spirit of Christ.

16.16.16

-As announced last week, Prof. S. D. Jones has resigned the presidency of the South-West Virginia Institute at Bristol, Va.-Tean. Prof. Jones has been connected with the school for nine years—ever since be saved must die united to the Catholic church, for its inciplency, we helieve - and has to a very large extent been the instrument in bringing the school to its present efficiency and prosperity. Wherever he and his cultured wife may go, thay will have the love of many friends whom they have made during hie presidency of the school. It is not yet known who will be his successor. With its splendid buildings, its high and beautiful location, the Institute presents magniticent possibilities for growth, and whoever becomes its president will have a noble opportunity for usofulness.

-We remember that some years ago Dr. Robert Ryland, the scholarly chapiain of the South West Virginia institute, Bristol, criticised the inseription on the monument ersoted in memory of Dr. J. B. Jetar, on the ground that the adjective was not followed by the proper noun. It was quite surprising therefore to read the following senteeon from him to the Beligious Hernid of last week. Speaking of the fact that Dr. avidantly intended as a bid for popularity and pa-M. E. Broaddus is davoting himself to the task of tronage in this country.

redeeming the Institution from indebtedness, Dr. Ryland said: "Eminently suited to this work-the hardest of all work -- we sincerely hope the good brethren will encourage him." Dr. Ryland has here committed the very offense which he formerly oriticised, and which Dr. J. C. Long of Crozer Seminary vallantly defended.

-The following paragraph is from the BAPTIST AND REPLECTOR: "The Baptist Standard objects to our kind mention of Mr. Thomas Dixon, and to the frot that we entertained him in our home on his visit to this city." Dr. Folk is certainly mistaken. We said not one word about his entertaining Tom Dixon in his home. A man's home is a private affair. and if Bro. Folk should invite Bob Ingersoll to his home, we should utter no word of criticism. His reference to Tom Dixon as a public man was a different matter, and it was that which we criticised. Our brother does us an injustice which we hope he will correct.—Bap-tict Standard We and others understood you to mean that, Dr. Crandii. We are glad, however, to publish your correction. We may only add that we spoke of Mr. Dixon as a brilliant lecturer and commended his lecture on "The New Woman" for the conservative, orthodox, Southern sentiments expressed in it. This

did not imply that we endorse his theological views.

We do not, and have taken frequent occasion to say so.

JL JL JL

-"Colton declares," says Spurgeon. "that in the moment of despondency Shakespeare thought himself no poet, and Raphael doubted his right to be called a painter. And we may add, Paul, the herald of cosmopolitan Caristianity, considered himself less than the least of all the saints and even 'the chief of sinners.' Isane Newton compared himself to a little child playing on the beach of a boundless sea. But about us are little men that strut with enormous pomposity and a comical conceit of their importance. Ay, my little man, the parment of humanity must have many 'tucks' ere it fit thy minuosity. The small soul gets lost in this garment, and presently drope out through a button hole. The man who has great ideas, who at the same time is aware of his sbortcomings, who sees towering above him in the clear, intipite blue the lineaments of the perfect Christ, cannot swell with self-complacency, nor revel in the store-house of his own excellencies. Be has the glimpse of the vacuity and nothingness of self." A 26.36

-The Alabama Baptist of last week published the prayer offered by Dr. Basil Manly, Sr., upon the occasion of the inauguration of Jefferson Davis as president to the Confederate States at Montgomery. February 18th, 1861. A copy of the prayer was sent to the Alabama Baptist by Dr. Charles Manly of Anderson, S. C., son of Dr. Basil Manly, Sr. The paper on which the prayer was written has a very interesting history. A reporter who was present at the inauguration asked Dr. Manly after the exercises to furnish him with a copy of the prayer. Dr. Manly gave him this paper, which the young man carefully preserved. Sometime after the war the reporter was taken sick in Denver, Col. He was visited by Dr. F. M. Eilie, then pastor of a Denver Church, and in return for Dr. Ellis's kindness he gave him this paper D. Ellis told Dr. Charles Manly about it several years ago, and promised to send it to him. but it was misplaced in moving. Since his death, Mrs Elle found it and gave it to Dr. Manly's sister. It will probably be placed in the Alabama Room of the Confederate Memorial at Richmond.

£ £ £ ال

-A writer in the New York Sun to show that the Catholics teach that there is no salvation outside of the Roman church, quotes as follows from Father Muller's "Familiar Exposition of Catholic Doctrine." which, this writer says, is approved by Cardinal Gibbons:

Q -Must then all who wish to be saved die united to the Catholic church? A .- All those who wish to

Q - Have Protestants any faith in Christ? A .- The

Q-What will Christ say to them on the day of judgment? A. -I know you not, because you never new me. Q -Are Protestants willing to confess their sins to

a Catholic bishop or prices, who alone has power from Christ to forgive them? "Whose sine you shall forgive, they are forgiven them." A —No; for they generally have an utter aversion to confession, and, herefore, their sins will not be forgiven throughout

all elernity.

Q.—What follows from this? A.—That they die in their sine and are damned.

A Catholic correspondent, however, stoutly denies that this is according to the standards of Rome .-Religious Herald.

It is certainly astonishing that any one should deny this. That "there is no salvation outside of the church" is a fundamental principle of the Cathol'o church. We suppose that the proposition would be danied nowhere clee but in America. Its denial is

## The Home.

"Love Thyself Last."

To those who walk beside thee down tife ! Make sind their days by little acts of beauty And help them bear the burden of earth's

to ve these if last. Look near, below dithy duty

Love thresh last Look for and fird the Whe stargers nearb blasts, and I is despair Un ferret a hand and hand him out of danger. To helphis where he may see the world is

Leve three fact end, ch arch cychallthrill

As hever yet such se 6-h sou swangiven Whate exitty of a perfect place will fill thee And earth shall seem the attercom of

I ve tive fast and the schaller win spirit I see section to know and understand The to season the ture to thoushall hear

Fa Where Work in felfedependent

## Our National Songs.

who wro'e, 'I knew a very wise man that believed that famus were permitted to make all the ballads, he need not care who should make the laws of a nation." It would be in teresting to know how many free born Americans can repeat all, or ever one of our national songs and we isn't the number to four 'Yankee Dande ' Hall, Columbia, "The Star spangled Banner," and

America This question was r artifor has to mind a year or two ago, when, on the return passage from L verpool Captain Watkins, now on the Paris, but at that time on the Berlin, was presiding at an entertainment given by the passengers for the Seamen's Fund. "God Save the Queen" had been lustily sung, when, out of courtesy captain suggested the singing of "Nankee Doodle." "America" After a burst of ap-

## My country, 'tis of thee, Sweet land of liberty,

rose in full chorus, but at the close voices were heard, one of them bewas bravely striving, in his hearty English way, to sing a song that Americans evidently could not.

One evening late in June, sitting beside the old well just in the rear | flagship Surprise, commanded by of the Van Rensselaer house, still | Sir Thomas Cochrane, a son of Adto be seen at Greenbank, with the | miral Cochrane, on the charge of air of 'Kitty Fisher's Jig" ringing | violating his parole. The negotiain his cars. Dr. Shackburg wrote | tions were successful; but the Britthe words of "Yankee Doodle," and | ish, being about to make a combined presented words and music to the attack by sea and land on Baltimore, officers of the militia with great | detained Key, lest he should carry solemnity, commending the air as | intelligence of their preparations to one of the most celebrated in mar- his countrymen. Being a non comtial music. The joke took well, to batant, he was not made a prisoner the great amusement of the British of war, but was simply detained on officers, and "Yankee Doodle" was | shipboard for a few days. He then, at once known as the march and | with his friend, witnessed the bomsong of the militia. The tune was | bardment of Fort McHenry, the key known in the times of Charles I, of Baltimore, anxiously watching and has even been said to be of his country's flag all day floating classic origin, having been chanted over the fort, catching occasional in the days of Miletus, certainly in glimpses of it through the night, by the days of Herodotus, and possibly explosion of shells and rockets, and in those of Homer.

been variously defined. The gen- patriotic defenders. The song, in eral acceptation is that "Yankee" is fact, is a description of the scene from "Yankin," meaning, in the vo- and his feelings on the occasion.

Dutch, to grumble, to sparl or yelp, Key seized a pencil and, sitting on and its derivative noun, "Yanker." meant a howling cur. It was not in use, save among the lower classes. or reasons which loday forbid slang oeing introduced into our homes but it was a well-known word. In the collision between the New Englanders, the New York Dutch and the British much ill feeling was aroused. The New Englanders de spised the Dutch and the Dutch despised the New Englanders, while the British ridiculed both. Hence how he liked it. The judge who the use of the term to indicate the contempt which existed.

The hit of Dr. Shackburg became known throughout the army, and then placed in the hands of a greater the song was sung in a sort of contempt for the colonials. This contemptuous use of the song continued of the city. It was hared with or until after is xington. In 1775 the | thusiasm and it was soon regarded British troops tarred and feathered | as America's favor te authemone Thomas Ditson, in Boston, marching to the tune as the best means of heaping contempt on the Yankees. But this was changed at It was sturdy Ardrew Fletcher Lexington, and it was said that when the British commander was I tions. She was selected by Common once asked after that how he liked | dore Barry and General Stricker the tune, he answered: "How they did make us dance to it!"

Doodle was a Lancashire word for trifle, and is thus referred to as early as 1622. There is an early version of the words in English, and contained four hundred varies of

Yankee D odle came to town Upon a kentish pony; He stuck a feather in his hat, And called him macaroni.

In other versions the second line runs, 'Rding on a pony," and Upon a little pony." The small plume worn by the militia in the front of their caps was called in derision "macaroni" There is a tradition in England that the original song was directed at Onver Cromto the Americans on board, the well himself under the name of The "Star spangled Banner was

1814 at the time of the bombard. ment of Fort McHenry. Mr Key was a well-known lawyer of Baltiof the fourth line the words grew more, a brother in law of Chief Jus fainter, and when the end of the tice R B. Taney of the Supreme first verse was reached only three | Court of the United States | By authority of President Madison Mr. ing that of the gal'ant captain, who | Key had gone to the British fleet under a flag of truce to secure the release of his friend, Dr. Beanes, who had been captured by the enemy and was detained on board the delightedly saw it when the morn-The words "Yankee Doodle" have | ing dawned, still waving over its

the deck, with the flag floating over Mr. Simon Lastes of Texas, Finds a the fort before him, wrote on the back of an envelope the song whose words will never die so long as the American heart thrills with the love of country. He finished it on his way to the shore, and at the hotel to Baltimore wrote it out just as it now stands. The most morning he took it to Judge Nicholson of the Court of Appeals, whose wife was a sister of Mrs. Key, and asked him had commanded a villateer company of artillery in the engagement oraised it enthusiastically lit was and was printed on a single sheet. paper and distributed in every part The flag that instired the 'Sar

spangled Banner was made by a daughter of Rebesca Young who made the first flag of the R vone at under General Washington's June family connections to make the banner, which she did, being at exceedingly patrictic wonar. To length originally was feety feet at it had a width of tweets tire ". . bunting. It had fifteen strips at stead of thirteen each stripe being two feet wide. The flor was so large that Mrs. Mary l'enersy. was obliged to obtain permission from Cagitt's brewery, in Bait more, which was near her house, to spread it out in their malt house ard she worked many nights until 12 o clock to complete it in the given time. I is now in the possession of Mrs. Epen Appleton, of New York. whose grandfather, Colore, Courge Armistead, was the gallant defeeder. of the fort during the bombard written by Francis Scott Key, in | New England Magazine

## Queer Discipline.

waste words. Obedience that is finally dragged out of a child after a war of words and waste of time is almost as bad as disobedience. The lustrate this point.

"Williel"

"What you wani?"

"I want you to get right up! "All right," says Willie, and turns passes and then-

:Willtel

"Ү-а-а а в."

Fifteen minutes later "You, Williel"

'Well?"

'You going to get up today?" "Yes.

"Well, be about it then. You march yourself right down here! Twenty minutes elapse.

"Willel I !"

"What you want?" "If you're not up in five minutes

I'll come up there and rout you out in short order! You mind that!" "I'm a coming."

"You'd better, sir, if you know what's good for you!" Fifteen minutes later:

"Willi if you're not out of there cabulaw of the early New York In the enthusiasm of the hour Mr. In ten minutes I'll douse you with

## A CASE OF ASTHMA. Cure.

Astlina is simply catarrh of the prorchar totes. The only way asthmacio be cured is to cure the catarrh shen causes it. All remedies that do not cure the catarrh can do no more tran paliate for a short tion the distress of symptoms It Texas I of istruct r a long time In a letter to Dr. Hartman be writes as follows I had asthma During for peril the domes east me and to your that Peru . r. p. Line that \$75

the Performance to the total to believe weet in Personal The droggist wro recommended Peruna to me sade and bestoother of consum was before I compensed the section of the security to ser, the contribute see I say the contact learning and for in a are the test distors I have exert at law aschanown man time taxe tree a and hoder for twenty have years in this licality.

For a beek of testamon als on catarros ares send for a free copy of " Falts at I Fac s, written by Dr. Hartman, Address The Peruna Drag Manufacturing Company, Co.

and water see ! I don't! teet

We recemes down half an hour ment - Mary L. D. Ferres in the a'er and the troumphant mother

Ata yourgems, I trought 1 d. read you out You may just as well or lerstand first as last that when I The true disciplinarian does not speak you have to mind Remem berthat Releases Telescope

## M soion Maps Ready.

The maps of our missions have been following from a new spaper will il- 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 cents for expressage. By sneclal arrangement the express company will deliver the mans anywhere in the United States for 30 cents if prepaid. if you wish the maps please give us over for another nap. Half an bour I your address and express office and send the \$2 30 to pay all charges R J WILLINGHAM, Cor. Sec.

Awarded

Richmond, Va.

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

DR A Pura Grape Cream of Tartar Powden.

O YEARS THE STANDARD

## Young South.

Mrs. LAURA DAYTON EAKIN, Editor. 804 East Becond Bireet, Chattanooga, Tenn. to whom communications for this department should be addressed.—Young Bouth Motto Nulls Vestigla Resrorsum
Our missionary's address Mrs Hessis Maynard, 62 Sakai Machi, Kokura, Japan, vis San Francisco. Cal

-Mission subject for February, The Colored People.

## Religion in Japan.

One day last summer, before the close erable lener. a young woman, pass the the girls were so full of pity that they all scattered as they are. We must stayed under the bridge before the of light to read I hope I shall have ficers found her and took charge of twice as many to bigin March with. her, they went without part of their | The first is from our carnest worker food, some giving up their fish, some at Rues Springs part of their rice, and so on, among the encouse my horsary offering, 12 them saving enough to feed her a day cents. I wish it was in re. I will try girls would tell her of Christ

We knew nothing of it until this our year expres fall when we happened to hear of it and rejoiced that our girls had the spirit of self sacrifice enough to cause them to thus deny self to help a poor suffering fellow creature.

They are all manifesting the same solrit now in trying to help carry the financial burden of the school They know how small is our apportionment compared with the needs, and how prices are steadily rising, making it field, Va , but I think stells one of our | We are always so grateful to bring more impossible each day to make both ends meet, and after consulting as to what they could do they came and asked us to hire them to keep the yard clean, pull the weeds, cut the grass. sweep up the rubbish, etc., which we have always hired coolles to do So now every day, at their exercise time, instead of playing, they go out into the vard and do this work. The money thus earned they put into the school fund, and it helps much, but the spirit of love as d devotion and faithfulness of which it is the sign, helps us far more, and makes us feel that if we do all we can the Lord will surely come to our help, and do the frest. Anne S Buzzell, in Gleanings Tokyo Japan

## Young South Correspondence.

I give you today a clipning from a little paper called Gleanings, published in the interest of missions in Tokyo. Japan, to show you what religion has done for one girls' school in that island empire. Is it not a beautiful example for us in this blessed Christtan America to follow? Will you not deny yourselves to keep our dear misslonary in her little corner of a land, where such results follow the sending of the gospei? Do you remember what James says of "pure religion?" Does not this little incident in the everyday lives of these Japanese "bales in Christ" go far to prove that they are most truly God's own children? Lt us prove our love for the Savior in the same sweet way. We shall not lack opportunities, if we look for them.

This week finishes our record for February. The tide has run backward. That has to be at times, but I want it to reach the highest mark during our last month. Four more weeks will end our fourth year aseditor and correspondents and carnest coworkers in the cause of the Young as Nellie has always been. May God My children are always cager to hear

South. We have gone steadily up, up notwithstard up the hard times. But unless there is a united effort during March, a very or thus lastic rallying of all our fore s I fear so much we shall not reach, much less surpass the \$712 of our third year. Is there one who will not wend in an offering during these last few days, in view of this state of affairs? Please don't walt until the fast week and then overwhelm me with work. Make up your minds what you can do immediately and send right on I wish from my heart I could hear from every single reader of these words before this windy March blows out to astes in another year for us of school, our girls saw a poor, mis What do you sa. Ask your bands, your home circle, your Sunday-school gate, and later, while out walking, they classes or your schools as a whole to waw her sitting under the bridge about come to our re-cue. Go to work with a block away from our compound. a will, every one young or old in our She was there the next day also, and own Tennessee, or in our out-posts, felt they could not est unless they did not let our barner droop at the last something for her. They did not come moment Hapustacry out "victory" and ask us to feed her, which we would and have south. But the last letters gladly have done, had we known, but for h bouary Yes, there are some every night during the few days she sweet cheers messages you will de-

at a time. After supper they would to come again soon I wish this given carry the food and water, put it down to the O phanage and I will send the near her, and then some of the older next to our most occurry I do hope we will own Mrs. Maybard by the time

JAMES II GALDRAITH Make it in March, won tyou? Will no record of it. So I suppose it has you not gather from an your friends? | gone with the rest. I think I bave it win take a great many offerings to succeeded in interesting the post-office give as a right to call Mrs. Maynard authorities in the fact that some one mers Thank you for this help. We has been real zing from the gifts sent shall hope for one more letter from us, for his own benefit, and I hope

The next is from an old time friend who never falls us, and is dated Longborder workers, as the letter is post-

"Please find enclosed \$2 for our dear missionary I she erely hope the rest of her \$600 may be raised before April | ago:

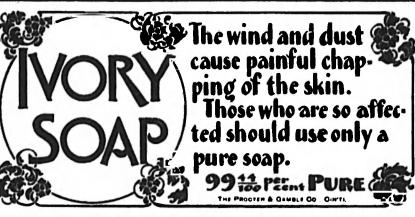
let Can you ter me where I can obtain 'Earnest White's Echoes from a EVA HEADEN It wish take mighty work to pay the whole of Mrs Maynard's salary, but | with us four little boys to stitch for we are athi hopey and praying that | and the baby sick too." it may be done. Let me appoint you a special committee to collect from all

whom you can interest in the next few weeks Wontyon serve? We always ask most of those who do most, you most li era gift I do not know a better way to get the book than to write to Mr. Whit D. Upshaw, Mercer University, Macon, Ga Here's our own Nellie of Paris back

again, in spits of the fact that I have never gotten her last \$3 It is safe, for | Chestua Baptist Church, a small part of her post office order several prayers for your success." times. He will not pay the cash over to me until i prosent my duplicate, and although the pitltion went to Washington weeks ago, I have heard not a word from it | If Nellie will ask | be delighted to hear again from this her own post-master to interest himself in it, I think he might harry it up a little I am so anxious to get it before the year goes out. Do try at jour end of the line, Nellie dear. I ve taken the long walk to the post-office here | the Japanese oblidren. I wish all the ever so many times to ask about it, | Sunday-school teachers would try this until I fear they count me a nuisance. | plan of gathering the birthday pen-What does Nellie say? Oh! yes. Just

"Here I am again after a long absence with a dollar for our dear missionary, and I hope you may yet recalve the \$1 sent in November."

NELLIE POWELL. We appreciate such a steady friend



help her bear her sorrow for the loss | news of Mrs. Maynard. They feel a emember us while her grief is so new. Neilie knows this.

The next is from Jefferson:

'Enclosed you will find post-office order for \$1, of which please give 75 cents to our missionary and 25 cents to the Orphanage leent you a dollar a short time before Christmas which I know must have been lost as you did not acknowledge its receipt. I did not send an order then, but I do this time I am an invalid and cannot attend to business myself, but I feel so much interest to the work of the Young South. My niece, Miss Lucy M. Davis, adds her dollar for Mrs Maynard " MRS JULIA T. JOHNS.

Thank you so much for not being discouraged by the loss of that other dollar. I have looked all through November and December and I find miserable work done. Be sure hereafter to register or seud order or check. cheer to an invalid's chamber.

Now comes one from those friends of ours who live near that wonderful lake the earthquake made not so very long

"Please find enclosed \$2 our Carist mas collection for the Orphanage We are a little late in sending it, but mother has had her hands quite fuit.

> TEDDIE ALGEE. ROHIN ALGEE. SNOW ALGEE. PAUL ALGEE

We are so much obliged. Now, know Thank you very much for this | won't you work for Japan? If you could gather even a little offering in March, we would be so glad.

The next is the last and comes from Gudger:

"I send the last contribution of the Ladles' Missionary Aid Society of I have seen the money-order clerk's | amount for the Orpharage, with our

ADDIE L COLTHARP. Sec. and Treas.

We are grateful indeed for both the offering and the prayers. We shall Society.

Birdle Lond of Class No. 10 First Baptist Sunday-school, Chattano ga, one of my dear little schola s, seads in her birthday offering for the help of nies in. I find it interests my class so much. I always take the Issue of the HAPTIST AND REFLECTOR acknowledging the offering to Sunday-school and read what it says about it, and it the paper is not taken in the family, I lend it to the child for a week, hoping thus to gain the interest of the parents.

of her mother. It is sweet in her to sort af proprietary interest in her, you see. Year after year each one remembut there is no surer comfort than work | bers her gratitude for her added year for the dear Master. I am so glad of happy life, and as there are sixteen now in Class No. 10, it counts up quite handsomely, especially in May, when the teacher adds bers-I beg every teacher reading this, and every mother to send in at least one penny for each of her "mile-stones," and I ask them to collect from each child under their care it will do good to both the givers and the far-off Japanese. Try

> Now, let us leave no stone unturned this last month. "Provoke one another to good works." Let us show what the Young South can do, when it is thoroughly roused and in "dead earnest " Come on from all quarters! I'm ready for dozens and scores. If I have to put in double time I shall only be too happy I am sure all our "old reliables" will write once more, and I hope to hear from all our "occasionals." and from many new friends. Study the "Receipts" and boom" tiem to your utmost ability next month | | rely on you. You bave met every emergency so nobly. We shall not falter nor fail. I am quite confident. God help us all! Most hope fully, LAURA DAYTON EAKIN.

Chattanooga.

it just once!

## Receipts.

First half year.
Th rd quarter...
Japuars offerit Jonuary offering
First Tou to February
S cond week is February
Third week in February FUR JAPAN Birdie Lewil, class No 10 First Bap S S. Chattano ga Eva He den Virginia Neme Powell, Paris FOR ORPDANAGE James R Galbraith, Rhea Springs Chestna Aid Society, by A. L. Colthorp Mrs. Julia T. Johns, Jefferson For Japan
" Orphanage .....
" Ceiportage .....
" State Missions ...
" China

## BABY instant relief for skin-tortured bables and rest for fired mothers in a warm tath with

Currena Boar, not a single application of ('t rici na (elotment), the great skin cure The only speedy and economical treatment for liching, burning, bleeding, scaly, and pumply humors of the skin, scalp, and blood.

programs, Sole Proprietors, Bosten.

1 " How to Cure Every Baby Humor," mailed free. BABY BLEMISHES CUTICUES SUIZE

The Greatest Curative

Agent Known.

July 8, 1897-To President of Elec-

rolibation Company-Sir: It gives me

pleasure to inform you that the Elec-

ropolee has been used in my family

for the past eighteen months with most

satisfactory results. The one just or-

dered is the second I have had of you.

Rear Admiral United States Navy.

DuBois & Webb.

518 Fourth Ave., Louisville, Ky.

CHURCH LETTERS.

Our Church Letter is new and com

plete. It comprises a Letter of Die

mission in regular form, a return

Notice of Reception and printed marg-

inal stub for preserving a permanent

PRICES: One dollar pays for 50 let-

ters bound in board cover. Fifty

cents pays for 25 letters bound in

strong manilla cover. All sent post-

paid. Address BAPTIST AND RE-

-FOR SALE .- A \$50 six months

cholarship in one of Nashville's beat

business colleges. Teaches short-

FLECTOR, Nashville. Tenn

Reflector, Nashvilla Tenn.

Yours very truly, S. B. LUCE,

No lamp is a good one without the chimney made for

Go by the Index.

Write Macherh Pierst ... I Pe

## RECENT EVENTS.

-The Baptist Standard of last week had a very glowing and at the same time a very just tribute to Dr. J. B. Gambrell, whom it denominates "the Great Commoner."

-It is announced that the amount needed by the Missionary Union in February and March to enable it to close the financial year without debt is \$221,000 The receipts for those months usually average about \$200,000.

-Weacknowledge receipt of an invitation to the marriage of Miss His greatest work, probably, was the Matchle, daughter of Mr. and Mrs. | successful establishment of the South-Thomas H. Willingham of Macon, Ga., to Mr. Hugh Turney Arnold on February 16th We extend warm congratulations.

-The new house of worship of the Grace Baptlet Church, Orangeburg, S. C., was dedicated on Sunday, February 13:h. Dr. A. J. S. Thomas, editor of the Baptist Courier, preached the dedication sermon. Rev. C. H. Crosland is the happy pastor of the

-A brother in Tennessee writes to Bro Folk of the BAPTIST AND REFEC-TOR, to tell, through his paper, who Melchizedek was. And Bro Felk told. If a man who knows enough to tell who Melchizedek was doesn't know enough to publish a first-class paper, who does !- Word and Way

-At the recent examination by the Supreme Court of North Carolina eleven students from the law department of Wake Forest College obtained license to practice law-all of them who made application. This speaks well both for the college and also for Prof. N. Y. Gulley, the efficient professor of | dowment had just been completed, one law in the college.

-The many friends in Tennessee of Bro. W. D. Upshaw, better known as "Earnest Willie," will be glad to know that he has attained the goal of his present ambition, and is now a etudent at Mercer University. He seems perfectly elated at the privilege of being there, and we are sure that he will make full use of the splendid opportunities presented to him.

-On account of the Illness of his wife, Rev. N. W. P. Bacon, of Hernando, Miss., has gone with her to Sharon, Ga., her old home, with the hope that it will benefit her. Neighboring preachers have consented to look after his churches until his return. His churches have granted him indefinite leave of absence with full salary. We

## A TEXAS WONDER.

Hall's Great Discovery. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures dia-betes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If oot sold by your druggist, will be sent by mall on receipt of \$1. One small bot tle is two months treatment, and will

mall on receipt of \$1. One small bottle is two months treatment, and will onre any case above mentioned.
All orders promptly filled. Send for Texas testimonials.

E. W. HALL.

Sole manufacturer, P. O. Box 218, Waco, Texas. Sold by Page & Bims, Nashville, Tenn.

READ THIS.

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

Deafiness Cannot be Cured by local applications as they cannot reach the discussed portion of the sail by constitutional remades. Deafness is caused by an inflamed condition of the mucous lining of the Enstachism Tube. When this tube gest innamed you have a rumbling sound or imperfect named you have REV. L. B. POUNDS.

F. J. CHENEY & CO , Tolsdo, O. Bold by all Druggles, 75e.

trust that bis excellent wife may be fully restored to health.

ville, Tenn. In its recently adopted

new dress it is a beauty in appear-

ance as well as make up." If it would

not seem too much like "tit for tat,"

we would say that "among our ex-

-The death of Blehop Quintard,

Episcopal Bishop of Tennessee, was a

great loss to our Episcopalian breth-

ren in this State. While, of course,

we did not agree with him in very

many things, we have always held

and a cultured Christian gentleman.

ern University at Sewance, which was

begun by the soldier Bishop, Leonidas

-We acknowledge receipt of the foi-

Judge and Mrs. H. J. Livingstone

invite you to be present at the mar

Nora Taliaferro

Mr. James D. Borum,

Wednesday, February Twenty-third.

Eighteen Hundred and Ninety-eight,

We extend our heartlest congratula-

tions, with best wishes for happiness

-On February 10th Stetson Univer

sity, DeLand, Fia., celebrated what is

known as "Presentation Day." Dur-

ing the past year at least \$200,000 has

ings, apparatus and endowment. This

fact made the day one of peculiar

Interest. Drs. W. R. Barper and J.

L. M. Curry were the orators of the

occasion. President John F. Forbes

announced that another \$100,000 en-

half of which Mr. Stetson had given

on the condition that the rest was se-

-We desire to say a little more about

the so-called Gospel Mission movement.

Some brethren think it involves sim-

ply a case of difference as to choice of

methods. The Christian Index recog-

nizes the right of Baptists to differ

about missionary methods and remain

in fellowship. But these brethren are

acquainted with this movement. It

denies the scripturalness of board

missions, claims exclusive scriptural.

ness for its wild notions, attacks the

character of our honored secretaries,

and makes wild and extravagant

charges against board management.

In Georgia the leader of this move-

ment has time and again attacked Dr.

Gibson, and this weighs more with

to hereafter use the term Crawford

Mission Movement, which is the ac-

curate term. It is at the last analysis

simply a movement inaugurated by

Dr. Crawford, of North China, and

managed on his theories rather than

Deafness Cannot be Cured

the board system. -Christian Index.

been added to the University in build-

at one o'clock, p. m.,

Brownsville, Tennessee

Polk, before the war.

lowing invitation:

and success in life.

cured before July

Qaoin, Ill.

Sleeplessness. -The Baptist News is kind enough to say, "Among our exchanges there Especially Frequent in High Altitudes are few so breezy and newsy as is the BAPTIST AND REFLECTOR of Nash-

How it May be Overcome in Any Climate.

From the Chieftain, Pueblo, Col.

changes there are few so breezy and newsy" as is the Baptist News of Du in that citmate as in any other one of the chief I coold sleep of which is sleeplessness. This is due to the too stimulating to the nerves In some cases | n ght patients are compelled to remove for a time to paciment to certain nervous conditions (in any when one at spe taking the pills him in high esteem as an able preacher climate) the story of a weman of Pueblo, Col similar affiction

The woman came to l'aebio thirt; years ago. way from the mountains down to the plains to much improved

ago when at each recurring springtime she become debilitated, weak and languid Her atrength left ber, she was listices and lifetens Cor it or curitio This too, in spire of the stimulating effects of Suber bed at d swarn to before me this 6th the high sittiude. The most serious difficulty day of J. y 1897 however, was sleeplesaness which she could not cure. The long weary watches of the night. Althe clements necessary to give new life ners, until she was a physical wreck.

up the pervous system, and thus enable her to N Y

While the Rocky Mountain region is justly | get that sleep and rest without which she could famed for its salubrious climate, and is becoin not long endure the stral bhe at length ing more and more the mecca toward which found this in Dr. Williams' Pink Pills for Pale pligrims are traveling from all parts of the People She said to the reporter "lly the world that they may fill their weakened lungs time I bud taken one box of these pills. I not with its life-giving air, yet there are aliments only felt stronger but to my surprise found that

"I have taken four toxes now and can take a ratity of the air which on some constitutions is long map during the day and sleep soundly ail

the sea level to escape the high nervous strain. | weary depressed feeding but creates a buoy As sleepleseness is not an uncommon secon | ancy and exhitaration that does not pass away

may point a moral to others who have had a years ago I began to be troubled with gather ings is my head. The trouble continued until I was unable to hear a sound through my right when the town was a frontier settlement, and ear and my left car was hadly affected. I had Indians were by no means unusual visitors. no idea that the pills would benefit my ears but bands of tite's often passing through on their they eventually did as my bearing is very

"I consider Dr Williams I'nk Pills for Pale People a wonderf . 1 med c'he The uddress of She has been in good health, until a few years the woman is Mrs. II L. Graham, 214 E. 4th

GRORGE W. GILL.

told on her health and she dreaded the ap and richness to the blood and res ore shattered proach of night. This tack of sleep weakened reeves are contained in Dr. Williams' Pink her strength and brought on extreme nervous. Piles for Paic Loopic. They are soid in boxes tever in loose form, by the dezer or hundred As she could not well take the lorg journey at 5 cents a box or six bexes for \$2.50, and necessary to a change of climate, she cought may be had of all druggists or directly by mail for some nerve restorative, that would build from Dr Williams Medicine Co Schenectady.

## W. T. S. S. Convention.

I noticed your reference in last issue to the West Tennessee Sunday. school Convention. I will say for the information of your readers and to West Tennessee that we are not idle | good. The Executive Board of the West Tennessee Sunday-school Convention met in Bumboldt the 8.h inst. and throughout West Tennessee very soon of the intellectual glant. I love it Our aim will be to renew our alleg! because it fights its battles with love. ance to the objects and alms of the And God is love. Convention and set out afresh to make it stronger, better and more farreaching in its influence. We can and will have a grand Convention If we can only have the bearty co-operation of every pastor and Sunday-school pupil in West Tennessee Let them show their loyalty and earnestness by having every church and Sunday. school represented by at least one or more delegates, sent to help in its work and to imbibe its spirit and carry into the schools and churches new inspiration and enthusiasm in their work. him than argument. It is to this that

The Sunday-school is a great work. Oh, that we could make our pastors and churches feel the great importance of this work, then we would have large crowds flock to our Conventions to receive new inspiration end be better prepared to carry on this great work. Let us expect great things, undertake great things, and God will help us to accomplish great things. But, as much as we love the Sunday-school, we should never place it before home instruction or the preaching of the gospel. It is a strong ally of both. First in importance is the home training, and the preaching of the gospel is the God-appointed means of saving the world.

The Sunday-school is the strong arm of the ohurch. It is also a true friend of the bome, undertaking to help the inmates of every bome to gain admission into our "Father's house do better than to call or write them of many manalons." A pure home is I when in need of groceries.

a type of heaven, and the preaching of a pure "gospel is the power of God unto salvation to everyone that believeth," and both are a joy forever.

We would be glad to have Middle and East Tennessee represented in our the pastors, churches and schools in | Convention We will try and do you T. E. GLASS.

Pres't W T S S Convention.

-- I like your paper. Its gentle made out a program of exercises for stealing influence is more dear and our meeting in Ripley April 6th. We sweet than the perfumes of "Araby," hope to have it ready for distribution and more potent than the regal sway

CLARENCE HODGE.

Preaching in the morning at the First Baptist Church In Fowler's Hall Subject, "Christian Courage." in the evening at 2 o'clock at McCollough's Chapel. Suijet, "If God be for us who can be against us?" At night preaching again at the First Church. Subject, 'Some things Courageous Christians Must Meet.' hard, pleasant, and we humbly trust a profitable day's service. W. L. NORRIS.

Dyersburg, Tenn.

-The following is found in the BAPTIST AND REFLECTOR of Februar. 17th: "The Arkansas Baptist published a letter last week from Dr. C. S. Blackwell, Secretary of the Baptist Young People's Union, South, in which he states that he was received into a Baptist Church on his Campbellite baptism. We think that Dr. Blackwell ought to be re-baptized at once." Brother, why say re baptized? Now, answer frankly, has he ever been baptized, as your re would indicate? H. M. CRAIN.

The point is well taken. We accept the correction.-ED ]

GROCERIES .- The "old reliable" George Zickler, the grocer, Nashville, Tenn., is headquarters for groceries. None but the newest and best goods kept in stock. You are always justly and honorably treated. You cannot

J. N. Prestridge; Our Guests, J. H. Serious Basnits Sometimes Follow Its Tucker

MARCH 11.

DANGER IN SODA.

Excessive Use.

Common soda is all right in its place

for cooking and washing purposes, but

it was never intended for a medicine,

and people who use it as such will

We refer to the common use of soda

to relieve heartburn or sour stomach,

a habit which thousands of people

practice almost daily, and one which

The soda acts as a mechanical irri-

tant to the walls of the stomach and

bowels and cases are on record where

It accumulated in the intestines, causing

death by inflammation or peritonitis.

safest and surest cure for sour stomach

(acid dyspepsia) an excellent prepara-

tion sold by drugglets under the name

of Stuart's Dyspepsia Tablets. These

tablets are large 10 grain lezenges,

it has time to ferment, sour and poison

Dr. Wuerth states that he invariably

uses Stuart's Oyspepsia Tablets in all

ing the food they create a healthy

appetite, increase flesh and strengthen

the action of the heart and liver They

are not a cathartle, but intended only

for stomach diseases and weakness and

will be found reliable in any stomach

trouble except cancer of the stomach.

Tablets at 50 cents per package.

, S. B. P. Association.

MARCH 9.

ercises conducted by the President.

Agents, I. J Van Ness; premiums, J.

8 p. m. - Devotional exercises, R. M.

8:15 p. m. -The Baptist Paper as a

Helper in Danominational Life, J. B.

9 p. m.-Editorial Responsibility, J

MARCII 10.

10 a. m. - Report of Committee on

Mutual Esstern Advertising Agent,

10:30 a. m.-The Delinquent Sub-

2 p. m.-Trip to Biltmore by way of

7:30 p. m. - Banquet at Battery Park

Beaucatcher Mountain and Kenil-

9:30 a. m. - Business.

N. B. Broughton.

seriber, W. A. Clark.

Paper, T. T. Eaton.

worth Inn.

Marshall, Mich

C , March 9-11, 1898:

B. Cranfill.

Boone.

Gambrell.

Porter.

the blood and nervous system.

Dr. Harlandson recommends as the

some day regret it.

worse and worse.

9 a. m -Ride over city in street and indispensable in the kitchen and | care.

li a m.-Rejected Manuscripts, R. A Venable. 12 m - Husiness and adjournment

2 30 p. m -Trip over mountain on train.

Note - The leading speeches will be about twenty minutes in length, after which opportunity will be given for is fraught with danger; moreover the soda only gives temporary relief and discussion of the subject. The speeches in the end the stomach trouble gets at the banquet are expected to be about ten minutes each.

## Carson and Newman College.

I was with Rev. S. S. Hale Saturday and Sunday at Concord church in Greene county. He had the largest audience on Saturday I over saw at a regular Saturday meeting. Yesterday was to have been observed as College Day, but owing to the incessant rain, not more than two or three dozen assembled. College Day was postponed very pleasant to taste and contain the a month. However, while in the comnatural acids, peptones and digestive munity the sum of \$36 50 was voluntaelements essential to good digestion, rily handed to me and the church will and when taken after meals they digest easily raise it to \$50 in March, ail I the food perfectly and promptly before asked for One young lady, a former student of Carson and Newman, kept away from the church by the rain, rode five miles in the afternoon to give me \$5 for this cause. I came away cases of stomach derangements and finds them a certain cure not only for from Concord with a cheerful heart. feeling that East Tennessee Baptists sour stomach, but by promptly digestwill surely help me to pay the note. Bro. Hale gives his full support to the college and it tells among his people.

As I run over my mail this morning I find a hearty letter from a poor but zealous minister and wife, enclosing \$5. A young preacher hands me \$3 All drugglats sell Stuart's Dyspepsia sent by his mother, the earnings of H N ROBERTSON, Prop. P O. Box 803 Mem. her own bands.

Pastors, will you not all help me in A little book describing all forms of this struggle? I work hard in the stomach weakness and their cure mailed free by addressing the Stuart Co., of | college all week and then go out Saturday and Sunday to speak for this cause. If you will see your leading brethren privately in advance, many will give & each that would otherwise Program of the Southern Baptist drop only a quarter or half dollar into Press Association, to be held in the | the basket. For once let East Ten-

liberality. I pay \$130 on the debt today-help me to pay again next week. 3 p. m - Called to order by Presi The entertainment given last week was a complete success in every redent A. J. S. Thomas; devotional exspect. It was heard by 300 people.

First Baptist Church, Asheville, N. | nessee Baptists show their zeal and

Bro J T. Sexton, the blacksmith 3:30 p. m. -- Welcome address, l'aspreacher, is here, and large crowds are tor J. S. Felix; response, J. M. Frost. attending the services. The prospects 4 p. m.-Agents versus Premlums: J. T. HENDERSON. are good.

## THE PICTURESQUE NORFOLK & WESIERN.

What One Sees and Thinks. Going east or coming south, if the

traveler is fortunate enough to be a train servica, which everybody knows is unexcelled, the chief attraction of this road is the beautiful country through which it passes and historic spots that one comes in contact with, which fill the land of the Shenandoah to overflowing. If the traveler is 11:15 a. m. - The Sphere of a Baptist | touched by the grandeur of nature's art and the beauty of panoramic seenes, from the time the great engines begin their climb up the Alleghanics and rush along the Blue Ridge mountain, a picture changeable but no less Hotel. Short speeches as follows: inspiring entertains the leoker-on. The Editorship vs. the Pasiorate: The | Thepoints that we have become familiar Editorship, R. H. Pitt; the Pastorate, with when in college we studied the J. W. Perry; The Editor's Easy Chair, | early days of our country and its trials J. G. Harris; The Monthly, T. B. | crowd upon us at almost every stop of Thames; The \$1 Paper, M. Ball; The | the train, and we frequently recall In-Editor's Trials; The Editor's Wife; stances of history that we are familiar The Editor's Sweetheart; Our Hosts, with which we remember so clearly Telephone 1220, Nashville Exchange.

## EDUCATIONAL.

The Leading School and Teschers' Sureas of the South and Bouthwest is the NATIONAL BUREAU OF EDUCATION J. W. Blair, Propriotor,

successor to Miss Crostbweit and J. W. Bisir, Wilcox Building, Nashville. Bend stamp for information.

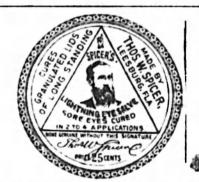
that we fancy at times that we were partakers therein. The Norfolk and Western traverses the garden spot of Virginia. The famous Shenandoah Valley, situated between the Blue Ridge and towering Alleghanies, forms one of the most beautiful scopes of country that a railroad ever passed through. There you find clear, sparkling rivers and brooks to rest the eye upon, and when tired of this we hardly realize it until we are brought by the power of steam upon the side of a mountain where a view of the surrounding co:ntry can be had, broken, as it is by high and rugged mountains. When we roll into Washington or Norfolk after a day on the Norfolk and Western we feel little fatigue, for the day has been one of real enjoyment, a thing that rarely tires. - Knox ville Tribune, Feb 2, 1898.

-- Please give me the address of Rev. Mr. Hayes, the blind preacher, and oblige. H D. HUFFAKER. Chattanooga, Tenn.

the address. Can any of our readers \$35. Address Y. Z. are Baptist and We are sorry that we cannot give do so? En 1

-FOR RELIEVING THROAT DIS-EASES, COUGHS AND BOARSENESS, use " Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

Wanted To correspond with teachers and employers Have filled vacancies in 17 States. Operate in every States. Robertson's Teachers' Agency



Certificates of ture from three to fifteen years standing sent postpaid for 35c. Discount to dealers

Adress above or Haptist and Reflectors, Nastville, Tenn

## Schill's New Idea **Furnace**

For beating Dwellings, Churches, passenger on one of the Norfolk and and Public Buildings. The great-Western superb trains, he finds here est beat producing and fuel saving the fulfillment of his fondest hopes as | device known to the world. Cata-9 a. m. - Devotional exercises, J. C. to railway travel. Aside from the logues free. M'fgd. by Schill Bros., Crestline, Ohio.

> P. F. & A. T. JONES, Agents, Nachville, Tenn

Awarded Gold Medal at Nashville, Centennial.

Cumberland Telephone & Telegraph Co

General Office, 180 N. College St., Nashville, Tenn.

Connections with All Points East of the Mississippi River.

Nasbville Ratee-Residences, \$2.50 per mo. and up, according to service. Business, \$3.50 per mo. and up, according to service.

Nashville Rates of Freigt.



Leaves New Orleans Daily at 12.0g noon via L. & N.R. R. Nashville at 7.20 a.m. Through ituitet Siceping Cars from New Orleans "CHICAGO & NASHVILLE LIMITED"

Leaves Nashville Daily at 7.80 p. (1).

P. P. JEFFRIES, Gen'l Passenger Ages

Eveneville, ind.

D. H. HILLMAN, Gen's Southern Agent

5. L. ROGERS, Trav. Passager Agent

Atlanta, Ca.

Nashville, Tenn.

For detailed information, address

## East Tennessee Items.

I am now recovering from a case of fever, and have made my regular tripe sincerity I intend to spend my time in | drinking the Master's acryice.

give the readers of our paper a few items from the "beautiful land or the mountains."

and additions to church s of this a revival some time ago. This comes ( Watauga ) Association have not | in as a supplement to the amount conswelled the record as in former years, tributed at the time. I now close with I think our true children of God in a prayer for the people. this part are becoming more established against sir. and are putting a higher estimate on the practice of all the Christian virtues. We are daily realizing that practical work - what our churches are ceeding, for the great mass of material that has been brought Into the churches of this country lies almost entirely undeveloped, but they are an energetic people, and we hope soon to see them, with more enthusiasm. marching in the laboring lines of Christianity.

Beginning at home. I may say that the Alientown Church, of which liev. W. H Hicks is pastor, has recently enjoyed a good meeting, in which five united with the church. The pastor was assisted by Rev. G. W. Edens. a. worthy and promising young preacher of Holston Association, to whom our people became much attached. Tris was during the latter stages of my sickness, so that I got to only a few services. Since then my father and I have conducted a meeting with Stoney Church, of which he is pastor. The meeting resulted in five professions and four accessions to the church. Some of the brethren say that, while not so many were converted, it was the best meeting the church has ever

I am just home from my regular appointment with Union Church I do the best country churches in East Ten- Father. She was born Apr., 3 d 1870 and I have never seen a people who the gospel in its purity. They have an excellent house of wo ship I am due many thanks and much respect to the | Jesus; she delighted so much in help for their pastor.

to breath a prayer for these people as | friends. they scan these lines. I am much interested in them, for there is where | comforting thought it is to us that we many of my early school days were | mourn not as those who have no hope. spent Many fond recollections linger | We know that today dear Bettie is in my heart of those days, but alas | sweetly resting in a Savior's love and they are gone, and duly now calls me | free from all sorrow and pain. Our back. I also have made one trip in | journey here will not be long. Very the service of tre flethel floor, which | soon we too will hear that "atl.), small is one o' great possibilities, and we | voice" saying to us as it said to Bethope to do more along the line of tie, 'Come up higher: and I pray development with this year than be- that our heavenly Father will say to fore The leading members seem to each of us. as I bel'eve he said to her: be very hopeful of a successful year.

derstand, is in a meeting conducted by a few things, I will make thee ruler their pastor, Rev. A J. F Hyder and over many; enter thou into the joy of Rev E. F. Jones, of Zionville, N. C., thy Lord " who is said to be a noble preacher. Her remains, after resting for three Let our prayers and good wishes go | months in the vault at Mount Olivet out for the success of the meeting. | Cemetery, were removed January 23. Brethren of Tennessee, remember in 1898, to Spring Hill Cemetery, where

of God," for while they are loving and serving the Master, they have evil in most every form to deal with.

While there are slx distilleries within to all my churches except one during a space of twelve miles along a certain the last month. I am truly thankful | mountain stream in our country, I am to God for restoring me to my work | proud to say we had more quiet times again With more earnestness and during holidays than usual - less

Just now I am requested to thank If you will allow me space, I will the good sisters of Union Church, in behalf of Rev. W. H. Ilicks, for a very nice and serviceable present sent him recently as a token of their ap-Though the number of convessions | precision of the work done by him in

E II Theres

## OBITUARY

In Meson. Ded at her tome in Latenarae, Wisomercialy, T no , in or Thin of January 1898, a ster Morrie In moreon wife'of Ho H as Thempsor, and d aghter of B o John Fign. may of Davidson county Sater The mpson was in her 29 h year. She and Bro Thompson were married seven years ago, and soon after mace their home in LiGuardo. She united with the Baptist church here about three years ago and remained a valuable member until released from sufbring a few mornings si ce. Her kind dispusation and earnest Christian life gave her a warm place in all hearts She left one chird, Julia, a very oright, sweet little girl about 6 years old. Her remains were carried by oving friends to Watertown, the former home of tro Thompson, and. a'ter a beautiful burial service by Bro Gilliam, was laid away to rest

until that sweet morn shall come

S G SHEPARD

GRIER - Or the morning of the 19th enjoyed. Having beforehand promised of O tober 1867 the death angel visto labor in a revival in this church, I lited the home of Mr. A. J. Green and could not obey she urgent call of one claimed for his own his second daughof my own churches, but secur d the ter. Bettle Francis G eer five minservices of Rev. Mr. Kite. of Jefferson | stes before | just after the morning County, who, in connection with Reve. light had come, her spot a grante R B. Shoun and S. C. Delvach, is the to the Gors Land the a rig conducting the ne ting with good re- | waite Bitti - if a had been and her suffering she bereit with trest an fortitude, a. ways we my we my to not hesitate to say that this is one of submit to the will of her fearency nessee. They are kind and generous; She was united with the North Edge field Buptlet Church about eight years take more interest in the preaching of ago, and was a consistant and devoted member. Her heart a desire seemed to be to do sometting for ladies of the church and community | ing others Hir devoted parents and for a nice Christmas present, which | dear slaters and brotters whom she will be of great value and also serve | has left behind will ever remember her as a life time memento of their regards | ready and willing hands with which to help them. She leaves behind to I have begun work with Buff City | mourn their loss not only her home Church for 1898 and want the readers | circle, but a host of relatives and

But how thankful we are and what s "Well done, thou gord and faithful The church at Holly Springs, I un- servant; t'ou hast been faithful over

your prayers these mountain "sons I they were interred. HER COUSIN.

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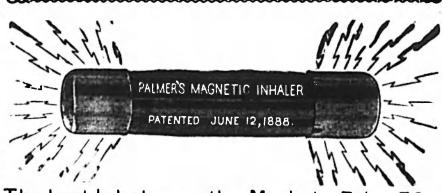
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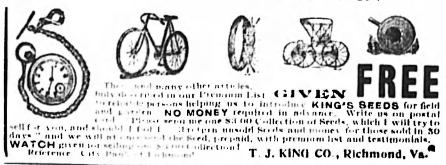
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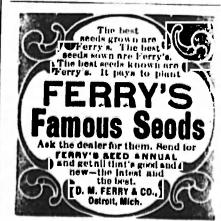
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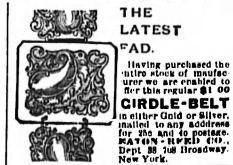


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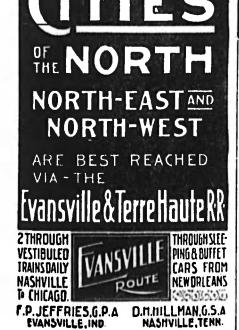
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## Critical Guesta.

We have all known them. They have abused the hospitality of each one of us

Tuey appear among us oftenest in the guise of a relative or family friend They pretend to a certain amount of affection, and always to an interest, thereby justifying themselves in the censures that they make. Very often they come as old school friends of our mothers, who never great us with any cordiality, but hold as off at arm's length, as it were, for inspection.

I knew one such in my youth. She never appeared on any of her semiarrua visits without looking me over and asking me of I were just as naughty as I used to be. And then she always told me how naughty I had been.

Sometimes they come as cousins or old aunts. These say nothing to the child, whom they dismiss like a delinquent but they take the parent aside and ask if the gravity of such and such a course of training is realized. They are so solicitous for the welfare of the household! They are so sorrowfully surprised that you do not see for yourself how idle such a course of discipline must be! And then they sometimes wonder, and the parent wonders, why the children should so persistently show their worst side when these well-

meaning visitors are there! And semetimes these guests come with no disguise at all, but simply because they are tired or bored at home and wart a new sensation. They never buttonhole you about your methods and means. Indeed, their boast is that they confine their attention to their own affairs, and make no suggestions to their neighbors. Yet they keep their shoulders in a state of perpetual shrug, and their lips framed to constant sigh, while with you.

"Ah! Yes! Well, of course, if

you can affird to do so; I can't," they say, with a strong accent on the 'you," implying, as you very well know, many invidious things and comparisons. Or they put the accent on the "I," and say: "I mover have such things, but then I have had to think of so many other you get a feeling before they go that speakers has stood in the way of ready to say good-bye you are alto enjoy the very sunshine at your windows

Your silver and your purses may be safe with them all, but not one of your private affairs. They are pickers and stealers of your very emo-



tions, these persons; and their findings they carry out of the house for the edification of other acquaintances. Over a teacup they discuss your children, and on some street corner they stop to wonder, with another friend, why you should have | tion will be helu. had so much trouble with cooks!

If a man's house is his castle, is It right that one to whom his gates are opened should do that for which an enemy would be debarred? We do not hear enough of the duties of guests, and we have almost forgotten the obligations which ancient usage imposed npon one who had eaten the salt of another man.

Yet it ought never to be forgotten that to be admitted as a guest implies a certain trust, as when one shows another the way to his be longings. And just because by law the crime of piffering among them is unpunishable, the crime Itself becomes the greater. - Harper's Bazar.

## Consumption Cured.

Consumption Cured.

An oid physician, retired from practice, had placed in bis bands by an East india missionary the formula of a simple vegetable remedy for the appealy and permanent cure of Consumption, Bronchitts, Catarrh, Asthms and all throatand L. ng Affection, also a positive and radical cure for Fervous Debility and all Nervous complaints. Having tested it wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all who wish it, this recipe, in German, French or English, with full direction for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A Nojes, 820 Powers' Block, Rochester, N. Y.

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> S. C. HODGES, See Board of Trustees.

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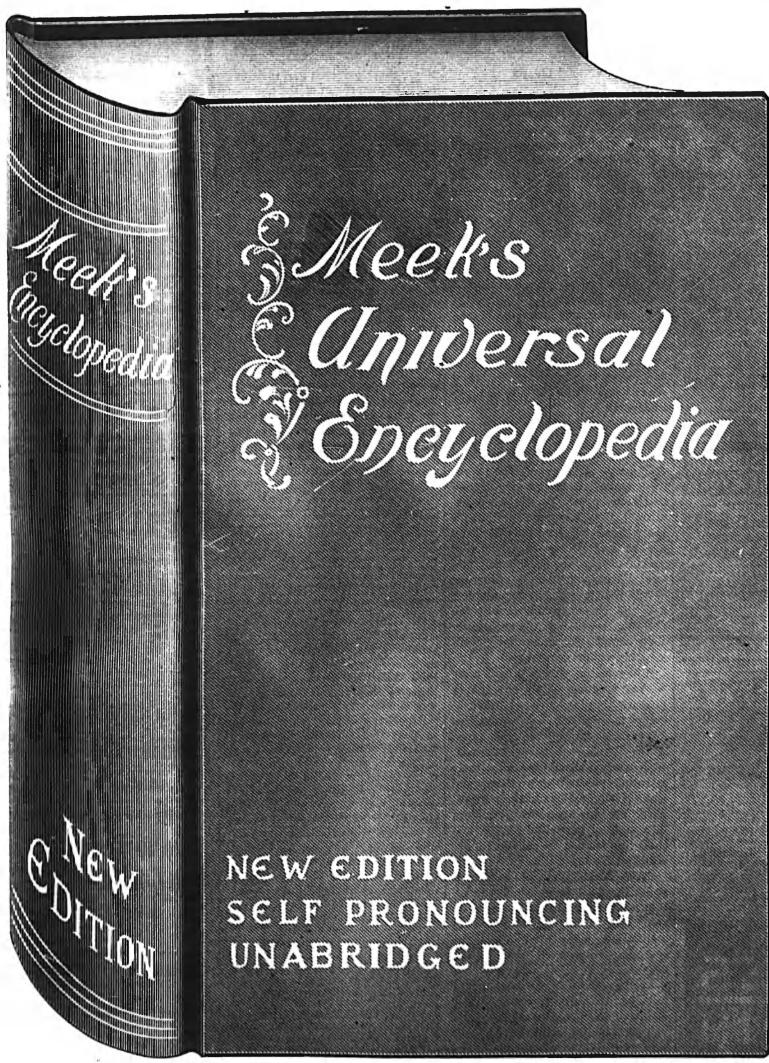
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> As ffezekiab, years ago, Made koown his bitter grief and woo May I come, tho and just as he, Say, Father, Undertake for me

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O Lord, thou knowest where I stand And lest I fail, reach out thy hand. And though thy face I cannot see-Dear Pather, Undertake for me

Thou knowest what my burdens are-Thou knowest every grief and care, Then in thy boundless love so free, O Father, Undertake fer me.

Though disappointments weigh me down. And fortune o er ms seems to frown, May my natition ever be Dear Father, Undertake for me

Lord. I'm oppressed, my heart is sad, Thou knowest what would make me glad I've told my sorrows all to thee, O Father, Undertake for me.

Thy bleased light, kind Father, throw Upon the truths I long to know. And may my heart's desire be To have thee Undertake for me

And when I lay me down at night, Before my seasons take their flight, May my faint whispers rise to thee-With Father, Undertake for me.

And at the dawning of the day, When abadows thit across my way; ful cry to thee on hended knee, Kind Father, Undertake for me

And when my earthly race is run-When I draw near life's setting sun. And heaven's portal - I can ses, Dear Father, Undertake for me Ridgedale, Tenn.

## "Workers Together."

BY C E. W. DOBBS, D D.

In our common version 2 Cor. vi. 1 reads: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." The Revised Version has: "And working together with him we entreat," etc. In both versions the words "with him" are in italice, showing that they are wanting in Greek. The Revision is more literal, inasmuch as "workers together" translates a Greek verb (sunergountes, present participle of sunergeo ) To what fellowship of work did Paul refer? it is usually assumed that his reference was to co-operation with God in the blessed work of winning souls to Christ. It is no doubt true that we are permitted thus to work with God, the Lord working with us as we preach and urge the world to come to the Savior. (Mark zvi. 20.) But is that the apostle's thought in the above passage? Verse 20 of the preceding chapter would favor the ordinary view, which gathers additional support from such passages as Acts ev. 4; Mark xvl. 20. I would not quote 1 Cor 111. 9 as favoring the view, for there the reference is as doubtful as in the present text. The "fellow workers" may refer to Paul and Apollos as "laborers together "-the fellowship of these two in the work, rather than to their co-operation with God. This view is favored by the fact that there is no "with" in the original, unless it be insisted that the compound form of the word (sunergoi) implies the "with." "God" is in the genitive, seeming to represent the "laborers together" rather as belonging to God as his servants than as "fellow workers with him." The sneeding expressions lend force to the suggestion; for it is said we are "God's building-God's husbandry." Whether, therefore, we regard the passages as teaching that we are fellow-workmen under God, or as associated workers with God, our duty is the same. We should earnestly seek to win sonls to Christ, ever beseeching them to be reconciled to him, not receiving the grace of God ia vain. We are clearly taught also that in all our work for the

Master we need his attendant blessing. "Who then is chances to ten he will doubt it, speak negatively con-Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Blessed work! Blessed Helper! Blessed success! Blessed reward!

## Duty of a Church Member to His Pastor-From a Rural Standpoint.

BY REV. C. HODGE.

Duties of a church member vary to a certain extent with his environment. If he be a Baptist and reside south of the Mason and Dixon line, obligations which a Baptist layman north of the line would scarcely think of assuming will rest upon him. Customs, practices, means and ways of accomplishing ends and purposes differ or vary with the district, country or land in which one may live. This observation accounts for the reason why the great Apostle Paul, if he would succeed, must needs cultivate the art of adaptation. There is no necessity for viciation of principle in the matter of method and plan, if sanct fled common sense is introduced in the forefront as the leader.

With the idea in view, then, that different demands are made upon a church member, according to his environment, and with the additional thought that every preacher by reason of his nature and capabilities, does not require the same at the hands of his members it is, therefore, held that a strict numbering of duties of a member to his pastor cannot be put down. It is, nevertheless, possible to enumerate a few that approach near enough to the universal to be generally applicable.

1. The first duty I would mention is that a member should pray for his pastor. The great work of the pastor is to feed his flock. He does this in most part through his sermons, but oftentimes also in an almost equal degree by association with the membership. Now, if a member have no special desire to see "the pleasure of the Lord prosper" in his pastor's hands, or is indifferent to the matter, he will not be fed by the pastor's sermons, nor benefitted but little by his association. On the other hand, if he have an earnest longing to see his pastor do well, to see him grow in power and in wisdom, to see him stand with the favor of God upon him and the blessings of the people following him, he will involuntarily invoke the Father's guidance to be with him. Then, when he attends the services he will have a willing, a receptive mind, and not only a mind thus ready, but a heart and soul prepared to receive the manna from the skies and be fed upon the bread of eternal life. Such prayer will also clothe birn with the spirit of praise and take from his heart the propensity for finding fault. He will be in a mood to resent instead of listen to, with inclined ear, the whispered word of can. The member that prays for his pastor will also take an interest in his pastor's personal affairs in his social and home life. Is it not evident, then, that the pastor for whom his members pray, night and day, approaches the ideal and that he has already arrived at the solution of the "many-phased-work problem" that the churches of this age present?

2. A member should attend regularly the services of his church. Attendance upon church services, both business and purely spiritual, is necessary to the complete development of the individual member and the harmonised working of the entire body. It is an old adage that we only learn by doing. Experience is dur best teacher. Church services properly conducted become real experiences in which every member is privileged to participate. If a member is not at the services and something takes place or is done that is a little out of the ordinary, instead of believing it or speaking favorably about it, nine

cerning it or remain eilent. A notable instance of the results of a member's not attending services is illustrated in the case of doubting Thomas, as recorded in John xx. Why did Thomas doubt the Lord's resurrection? Let us see: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and salth unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad because they saw the Lord." . . . "Then said Jesus to them again, Peace be unto you; as my father hath sent me, even so send I you, and when he had said, he breathed on them, and saith unto them, Receive ye the Holy Ghost." . . . "But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his bands the print of the nails, and put my finger into the print of the nalls, and thrust my hand into his side, I will not believe." A cursory glance at this quotation is sufficient to see the ideas of the foregoing sentence fully illustrated. The immediate reason why Thomas doubted was on account of the fact that he had not seen the Lord as the other disciples had, and this doubt was made possible by his not being at church. Also at this coming together Christ gave unto the disciples his great command, but Thomas was not there to receive it. How many things does a member miss by not attending regularly the services of his churchi if the preacher chances to have an "off Sunday"-and what preacher does not occasionally?-and you drop in on that day you will probably think him procaic and dull. But try him five Sundays in succession and you will find that he improves on acquaintance. You, the member, need to keep acquainted with the pastor from the pulpit. It is the duty of the member to attend the services of his own church, and go to hear bis own pastor preach, regardless of the attractions and allurements elsewhere, which sometimes appear in the form of a better preacher, sometimes a more attractive service and sometimes a "modern evangelist." Whatever may be the inducements, a considerate and a courteous member will put all by and. assuming the role of a patriot or a martyr, ha will honor the house of God with his presence when his

3. A member should advise and counsel with bis pastor. The pastor should be a man worthy to know and sympathise with the heart-throbs of his people. They should impose implicit confidence in him. They should cultivate him as a companion and friend. Every member should make a confident of his pastor. To say the least, a member should let his "incensure or of blame. Prayer for the pastor will also ner standing" he known to him. And he should concause the member to become interested in the work of fer with his pastor about the eternal welfare of those the church. The member will desire to see his pastor in whom he may be interested. Tell him their faults, succeed in whatever he undertakes, and to aid him their likes and dislikes, their prejudicas, their beliefs, their aspirations, and how they are living, in order that he may be guided close up to their hearts. where, if he he wise, be can touch and talk to the honest, conscientious self within every one of them. By such kindly help the pastor can reach those that, possibly, would remain untoucled. Further, a member should give the benefit of the experience and wisdom he may have gathered through the years to his pastor. The "pillars" of a congregation may not be wise in the knowledge of the schools. Grayness and age even are not always sure indications of wisdom in the superlative degree. But the veriest tollworn son of the hills possesses bis hard-earned share of royal experience. The pastor should have free access to his treasured source. The splendors of heaven oftentimes spring forth from the humblest depths of earth. Again, the older members alone can lead the pastor into the back-life of the community. They alone are acquainted with the folklore and the traditions that have stealthily monided