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Six Months! **OF LIFE.** **Six Months!**

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

In presenting to your attention this, the latest book of the gifted author, DR. GEO. A. LOFTON, D.D., we feel that we are offering something that will meet with a hearty and prompt reception from the people. His other book, "Character Sketches," has reached a sale of about 120,000 copies and is still selling rapidly. The "Harp of Life" contains riper thoughts than the former book, and is going to be a profitable thing for salesmen. It contains about 463 pages, is printed on beautiful sized and super-calendered paper, is profusely illustrated with original pictures drawn by the author. It is a rare combination for an author to have the ability to illustrate his own ideas. You will also note that we have reduced the price of this book to meet the demands of the times. We have an honestly made book, good paper, good cloth, good leather, and good workmanship. It is original and striking. It presents with genuine freshness and sparkling variety many things that you have thought of possibly before.

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SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., FEBRUARY 24, 1898.

New Series, Vol. IX, No. 27

Off in the Sully Night.

Off in the sully night,
 Ere slumber's chain hath bound me,
 Fond memory brings the light
 Of other days around me.
 The sun lies, the tears of childhood's years,
 The words of love then spoken.
 The eyes that shone, now dimmed and gone,
 The cheerful hearts now broken!
 Thus, in the sully night,
 Ere slumber's chain hath bound me,
 Fond memory brings the light
 Of other days around me.

When I remember all
 The friends, so linked together
 I've seen around me fall,
 Like leaves in wintry weather,
 I feel like one who treads alone
 Some haunted hall deserted,
 Whose lights are fled, whose garlands dead,
 And all but he departed.
 Thus, in the sully night,
 Ere slumber's chain hath bound me,
 Fond memory brings the light
 Of other days around me.

—Moore.

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 kingdom. A thoughtful pastor in a large city once said to me, "My Sunday night and prayer-meeting congregations come from the cottages;" that is, from people living in humbler circumstances. The Christians living in the more comfortable homes have a strong tendency to become "oncres," as Mr. Gladstone calls them; they go to church Sunday morning and make that do for the week. How natural and easy for a brother and his family living in a comfortable home to find the delights of that home, in the evening, so delightful that they excuse themselves from going to prayer meeting or the Sunday evening service and stay in. A house with the temperature of Florida all through, a bright fire in the grate, a soft light falling on plenty of charming reading matter, comfortable chairs and lounges, soft slippers, pleasant games, sweet music, with fruits and nuts and pleasant 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 find the people in the best circumstances, with the most comfortable homes, attending evening services in their churches least regularly; of course there are marked and noble exceptions to this statement. For instance in the Walnut-street church, Louisville, Deacons W. B. Caldwell 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 prayer-meeting.

I wish to say further, that the absence of those living in 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 interesting to see how people coming into easier circumstances follow along in the beaten way of their predecessors. A family heretofore living in moderate surroundings has suddenly or gradually come into possession of a competency. They have always thought cards and theaters and wine to be devices of the devil; but somehow things change, and there must be the peak of cards and a social game of whist or euchre; 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 "oncres" 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 dying world. Your home has its claims and rights, but so have your church and your God.

Knoxville, Tenn.

The Campos Baptist Mission, Brazil.

Your kind letter authorizing 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 Brazil. 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 building." We have no less than three churches, built nearly all by native initiation and native help. Up in the North of Brazil, in the State of Pernambuco, where our Bro. Eatzminger 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 necessary and went to build during some of their leisure 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 Brazil, in the city of San Fidels, 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 his 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 house 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 help us finish it. And, praised be his name, He has not failed us. We have spent about another \$2,000, and ere long we shall see 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 have it ready on March 25th, our anniversary. We are expecting to have glorious times with the Lord and His people.

We closed the year with 40 baptisms in the Mission alone. I think that in the Rio Mission they have more additions than here. Altogether, it seems to

me that this year's work in Brazil 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 Macho, is a city of at least 10,000 inhabitants and only two hours distance from Campos. The other place is called Itaperuna and counts about 8,000 souls. I earnestly ask your prayers, dear readers, on behalf of these two new preaching places.

God bless you all. Do not forget to pray for Brazil and for your missionary in Campos.

SOLOMON L. GINSBURG.

Campos, Brazil.

The Pastor and the Paper.

BY P. S. HANSON, 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 material 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 is justified in furnishing what the people want—an infamous plea that would shield every scamp that panders to depraved humanity and fattens on its vices.

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 seize 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 better.

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 ground.

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 spheres of activity.

At great expense we build church establishments, and secure the best preachers that money can command. And we contribute millions of dollars to guard and to foster educational institutions. We take annual collections and make eloquent 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 be remembered in our prayers and helped by our co-operation.

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 bankruptcy.

As to our religious journals, I sincerely believe that as a rule they have been projected and conducted by men whose purposes were as pious as those of the founders and fosterers of any other of our great evangelistic agencies. And it is also true that

as a rule they are only kept afloat by dint of desperate endeavor and heroic sacrifices.

My contention is that their beneficent agency should have wider recognition and heartier support. And pastors 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 is sudden in ignorance and one that is alert and keen with quick appreciation because of intelligence already 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 eloquence, 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 own sake, needs to see to it that his labors are prepared for and supplemented by this most potential instrument. While 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 handsome 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 up for a model pastor, but he does have 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 rallied around *The Standard*, and it would be borne forward triumphantly to loftier 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 carrying out our Lord's will in the evangelization of the world "from the days of John the Baptist until now." He does not claim to be attacking apostolic methods, but in opposing our organized work he is certainly 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 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 recognized 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 organized missionary work in this State.

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

In submitting this reply I have taken pains 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 lands 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 censure.

Let us clear the atmosphere and ascertain what we are about to investigate.

It is not a question 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 churches of Jesus Christ to "go into all the world and preach the gospel to every creature." Neither is it an ethical or moral question that divides us. It seems 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 "Gospel 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 reflection have led me to see it differently now. I am convinced the whole system is neither Scriptural nor best, but is fraught with evil to our cause, discount and slavery to our churches, 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 plans, which, if proven to be true, will certainly demand of us to readjust our methods. Let us take notice of these charges in the order in which Bro. Burnam gives them: (1) Never until recently was he led to question these methods of the State Board of Tennessee, but he states that experience and reflection have led him to see differently. This statement reveals the fact that he has had some "experience" with 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 experiences were. Those "experiences" 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. Burnam and his sympathizers found themselves powerless, with the overwhelming sentiment of the Association 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 himself 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, discount and slavery to our churches, 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, over..... | 500 |
| Sermons and other religious addresses..... | 36,472 |
| Baptized..... | 2,308 |

| | |
|--|-------|
| Total received into mission churches..... | 6,977 |
| Professed conversions..... | 5,309 |
| New Sunday schools organized..... | 224 |
| Number of pupils and teachers in same..... | 8,910 |

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 "fraught 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 "discount 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 Board 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 in to the controversy and make his words mean what he never intended them to mean.

Here is what Bro. Huff says for himself regarding the words quoted by Bro. Burnam: "In the language quoted by Bro. Burnam, I did not mention our Board 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-houses, 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 baptized 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 culmination 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 "re-take 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 REFLECTOR 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 very busy. Bro. W. M. Vines is doing well also. Our hearts go back to old Tennessee. The University gets larger and larger; \$200,000 was given recently.

B. B. MARSHALL,

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 knoweth 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 execution 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 own 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, philosophizing and poetizing 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 its 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 or Bible religion. The restless, roving mind of skepticism will return to the Ark. In the cheerless waste of waters wide, like Noah'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, unBaptistic, 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 that he is rushing in where angels fear to tread.

Liberty is the watchword of the age. The heart of humanity pants for freedom. It is the muttering of coming storms 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 wants. We see their tears, hear their groans and feel with kindred sympathy the throbbing of their hearts. 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 Macedonian 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? 1. He has less baggage to carry, only the Bible. 2. It costs less to maintain him, about one-third. 3. Of our men, like their great prototype, wear camel's hair and live on locusts 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 prosperous. 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, baptizing 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 always, 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 jet—whether glowing in the furnace of the sun or mirrored in a dew-drop—whether twinkling in the stars or shimmering on the lake—whether streaming through the gates of morning or reflecting heaven in the face—hall to light! Light of nature, light of science, light of history, light of truth, welcome to our creed. And light of the morning, we hail 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 beighted 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. How 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 outstretched to either faction, let them say in the words of the great apostle: "Brethren, be not children in understanding; howbeit in malice be ye children," 1 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. 1, 2. Hear the parable of the iceberg:

"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 steel-blue 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 Presbyterianism are reared on oat-meat and the catechism.

Experienced deacons are greatly needed and are hard to find. Our manner of selection is sometimes 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 leadership of the church, as in everything, will largely depend its growth and conquest.

Now I utterly mistake the genius and purpose of the young people's movement if it does not beautifully conserve and greatly promote these desired

ends. It brings our young people together, 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 primordial chaos. It is full of sleeping potentialities in brain and heart and purse and life. One day they will hear the divine fiat, "Let there be light!" and out of the chaos will rise words of beauty, spheres of symmetry and systems of light.

Third—Let us live our principles. Truth to be effective must be incarnated, principles to flourish and propagate, have to be embodied in living organisms. There must be correspondence between the principle and its environment. "By their fruits ye 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 believe 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 Christ, but better to live Christ; good to speak with the tongues of men and of angels, but better to have charity. "Baptist principles believed 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 live 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 every 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 these good."

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

Some South Carolina Notes.

I have been in the Palmetto State now nearly five months, and during this time I have been pretty quiet, so far as writing to the papers is concerned. One reason, however, is that I have been too busy here to become very well acquainted with the brethren and the general work of the State, hence have had little to write about.

So far as I have been able to observe, it strikes me that, 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 better condition and doing better work than any of our similar institutions with which I am acquainted.

Our State Mission Secretary, Dr. Bailey, is a typical Irishman, and the work is being looked after with regular Irish vim. He is very 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 more loved 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. Sheut is at the head of this school and seems to be the right man in the right place, and we confidently expect a 50 per cent. increase in attendance next year.

My own church work (the First Church, Orangeburg), is prospering beyond my highest expectations, and while it was a great burden for me to give up my 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 dedicate a beautiful new house of worship on the second Sunday, Dr. Thomas of the Courier preaching the sermon.

J. D. WINCHESTER.

Orangeburg, S. C.

Missions.

MISSION DIRECTORY.

State Missions.—Rev. A. J. KOLA, D.D., Executive Secretary. All communications desired for him should be addressed to him at Nashville, Tenn. W. M. WOODCOCK, Treasurer, Nashville, Tenn.

Foreign Missions.—Rev. E. J. WILLIAMS, D.D., Corresponding Secretary, Richmond, Va. Rev. J. E. SNOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

Home Missions.—Rev. I. T. TIERNEY, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. JARRUM, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

Ministerial Education.—All funds for young ministers to the S. W. E. University should be sent to G. M. Savage, L.L.D., Jackson, Tenn. For young ministers at Carson and Newton Colleges, send to J. T. Henderson, Mosby Creek, Tenn.

Orphan's Home.—Send all notices to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to G. T. Check, Nashville, Tenn. All supplies should be prepaid.

Women's Missionary Union.

President.—Mrs. A. C. E. Jackson, Nashville, Tenn.

JOHN R. FORD, Secretary.—Miss M. M. Claiborne, Maxwell House, Nashville, Tenn.

Recording Secretary.—Miss Gertrude Hill, Nashville, Tenn.

Editor.—Miss S. B. Shanks, 223 N. Vine Street, Nashville, Tenn.

Our Quarter's Work.

The first three months of missionary and colporteur work for the current Convention year have just closed. We have just 58 laborers on the field, a few more than we had at this season last year. But we have undertaken some new and expensive fields, so that while the number of missionaries is not quite so great, the expense of carrying forward the work is much greater than ever before.

Only 56 of the 58 laborers have reported, and a brief summary of their work is herewith presented:

| | |
|-------------------------------|------------|
| Days of labor. | 3,178 |
| Bibles supplied. | 119 |
| Miles traveled. | 20,954 |
| Sermons preached. | 1,431 |
| Other religious services. | 8,9 |
| Total services and addresses. | 2,213 |
| New churches organized. | 3 |
| Constant members of the same. | 75 |
| Baptized. | 138 |
| Restored by letter. | 149 |
| Total received. | 163 |
| Professed conversions. | 351 |
| New church-bouses built. | 7 |
| New church-bouses repaired. | 7 |
| Total cost of both. | \$1,122.50 |

| | |
|--|--------|
| New Sunday schools organized. | 23 |
| Pupils and teachers in same. | 794 |
| Sunday schools addressed. | 174 |
| Sunday schools supplied with literature. | 22 |
| Sunday-school institutions held. | 2 |
| Bibles and Testaments sold. | 848 |
| Bibles and Testaments donated. | 1,911 |
| Total Bibles and Testaments distributed. | 2,759 |
| Other religious books distributed. | 1,007 |
| Page of religious tracts distributed. | 68,314 |
| Families visited. | 7,057 |
| Families supplied with Bibles. | 297 |
| Families prayed with. | 1,616 |

This work, which has cost the Baptists of Tennessee, through the State Board, less than \$1,500, is ten times as great in its visible results as the Gospel Missionaries, so-called, have done in the last five years over all the earth, and at less than one-tenth the cost. This alone should silence the warfare that is being urged against the churches that prefer to adopt this plan of carrying forward their missionary work.

Our colporters have been especially successful these ninety days, having organized in mid-winter twenty-three new Sunday-schools with about 800 pupils and teachers, having sold and donated over 1,000 Bibles and Testaments and over 500 other religious books, and distributed over 68,000 pages of religious tracts besides, and visited nearly 8,000 families. This work will be made manifest in the great day. These Bibles, these tracts, these visits, these Sunday-schools will

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 sisters, has served to out short the contributions to this department. While our expenses in the Sunday-school and Colporteur 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 themselves against this great work, but may this statement bestir our brethren and sisters who do believe in it, and who rejoice in its success, to redouble their efforts to bring it up to a self-sustaining point. A little criticism against our organized work has the effect on timorous brethren and sisters 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 succeeding grandly. We are doing a more progressive work along these lines than all other denominations in the State combined. We are doing highway and hedge work. Through the mountains, over the plains, into the cabins of the poor and the mansions of the rich alike our workers are pushing their labors. They visit eighty-eight families every day. Think of a thousand Bibles placed in needy homes within ninety days, over eleven Bibles and Testaments distributed 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 through their efforts twenty professions of faith in Christ every Lord's day.

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 this report send us something to help 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. Nashville, Tenn.

Woman's Missionary Union.
Program for March, 1898. Subject, Italy.

1. The Italian Hymn—"Glory to God on High."
2. Scripture Selections—1 Tim. II. 5; John II. 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 fields?"

5. Fact—"Since 1870 all Italy has been open to the preaching of the Gospel. The present liberal government is constantly rendering invaluable service in maintaining the rights and privileges of missionaries and native helpers. The Jesuits, whose name has grown to be a synonym for all that is hypocritical and satanic, have not as much influence in Italy, where they are well known, as elsewhere, notably in the United States."

6. Hymn—"My Faith Looks Up to Thee."

7. Leaflet—"Roman Life," by Olive May Eager.

8. Report from "Reporters" appointed at last meeting.

9. Duets.

10. Secretary's report. Treasurer's roll-call with payment of dues.

11. Call attention to mission literature of the three S. B. C. Boards: *Foreign Mission Journal*, 35 cts.; *Our Home Field*, 10 cts.; *Kind Words* (weekly), 50 cts. W. M. Union has departments in each.

12. Hymn—"A Mighty Fortress is Our God."

Leaflets on Italy:—"A Pressing Need in Italy;" "An Italian Hospital;" "Italy;" "Italy as a Mission Field;" "Italy—Past, Present and Future;" "Unredeemed Italy;" "Roman Life," (each two cents); "Italy in a Nutshell, 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 "quix" 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 know anything about the colored people."

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

But the next one enthusiastically assures her querist: "My REFLECTOR comes next to my Bible." Another says she "passes on" all her copies; they are too good to keep to herself. So, when the next regretfully wishes she could afford to subscribe, you mentally resolve to do some "passing on" yourself 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 precious moments, even we busiest ones?

There are 6,000 priests in the city of Rome, and yet a sermon is rarely heard. They do not study to instruct and elevate the people. Indeed, for the 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 until the accommodations are crowded.

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, lest 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," say the Papal authorities. Such are considered disqualified for the priestly office. Every priest who becomes a Christian is persecuted by his church.

"The Italians have been led, step by step, into error by the Church of Rome, who buried the truth as it is in Christ deep down beneath a mass of superstitious and false doctrines, until the misguided masses can no longer distinguish the true from the false. The Jesus whom they know is only a helpless babe in the arms of a gentle virgin, or, at most, is but a dead Christ on the cross."

Our State Vice-president, Mrs. S. E. Nelson, writes during the revival in

Chattanooga First Church: "Enclosed find letter of a newly organized society. Will you please mail them the necessary literature? I have nothing left which I think helpful to send. Our society observed the week of prayer, and were blessed; we are now having revival services. At times the presence of the Spirit is 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 fill for frequent and emphatic treatment?

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 consequences of sin, and those of us who are giving our lives to the work of persuading men to accept it are impostors.

If Christ be not risen our preaching of Him to men is vain, and the faith we and others put in Him is also vain. Yes! we are found false in the sight of God if we are declaring something that is not true. Yea, more, we and all others, who trust in Him for pardon, are deceived and we are yet in our sins. The shackles we hoped were broken are still laid on.

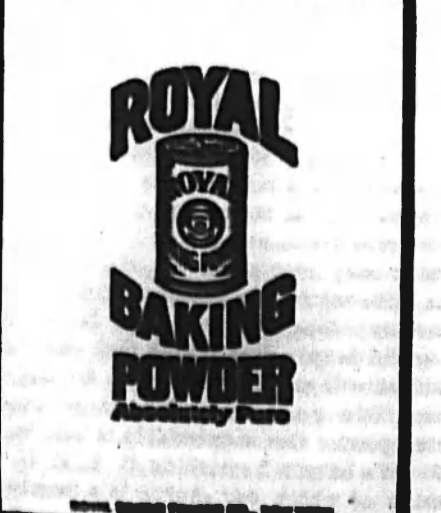
If Christ be not risen, all the sweet consolation and joyous hope that has enabled us to bear up under the loss of our departed loved ones was a mockery, for they that are fallen asleep trusting Christ are perished.

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

Dr. Broadus says: "The resurrection of Christ establishes the divine origin of His mission and teaching; it gives God's sanction to all His claims, and He claimed to be the Messiah to speak by divine authority, to be one with God."

All throughout His ministry Jesus had prophesied His resurrection and He based His claim to be the Messiah upon it. More than once He was asked for some sign that would substantiate His declaration that He came from God.

He rose in the highest grade taking power from heaven. Actual facts show it cannot be denied further than any other fact.



"Why Women Cannot Sleep."

The highly organized, finely-strung nervous system of women subjects them to terrors of nervous apprehension which no man can ever appreciate. The peace of mind, the mental poise and calmness under difficulties, which is necessary for happy womanhood is only possible when the sensitive feminine organism is in a perfectly healthy condition. If there be any weakness or derangement in this respect no remedy in the world so completely restores womanly health, nervous vigor and capability as the wonderful "Favorite Prescription" invented by Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute of Buffalo, N. Y. It purifies, heals and strengthens; insures functional regularity; provides physical reinforcement and sustaining power at periods of special weakness and depression.

It is the only medicine which makes the coming of baby safe and comparatively easy. In a personal letter to Dr. Pierce, Mrs. Margaret Collin, of Cutler, Algoma Co., Ont., says: "I was a sufferer and was cured by Dr. Pierce's wonderful medicine. When I commenced the medicine I could neither eat nor sleep. My hands and feet were constantly cold. I had a wailing, troublesome pain for three months, and my monthly periods were never regular. I took Dr. Pierce's Favorite 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 in deed 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 impossible for a man to remain nineteen years at a church without repeating himself occasionally. I found out that this could be done occasionally and but few, if any of the brethren, detect it. I remember to have prepared a special sermon for the church early in my pastorate. The church was somewhat delirious 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 is, at the next meeting, I turned the same sermon loose again. I had really forgotten that I had preached the sermon the meeting previous. I was surprised when a good brother asked me what I meant by preaching the same sermon at successive 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 night through protracted meetings and on funeral 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 sermons, 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 alike." 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 REFLECTOR, though I would not venture 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 minister 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 now-a-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 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 enthrall them. Right here I wish to say that too much of our preaching is an attempt to "enthrall" rather than instruct and benefit our people.

I wish the ministers, including myself, could remember that the more we preach to please the people the less we are apt to please God. Some of the happiest hours of my life have been when standing before my people I knew so well, with a message from God to sinful man.

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 deliver and led souls to the fountain of life eternal. When I stand on the other shore I confidently expect to find among the redeemed many who have been saved under my ministry 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 great 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 Baptist 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. Whitten in the above mentioned 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 in June, 1893, two years later.

Bro. Whitten further says, "While the church with which I have relation agreed to continue services under the original name of The Dyersburg Baptist 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. This statement is verified by the deed granted by the First Baptist Church to the organization known as the Dyersburg Baptist Church. (See Record Book No. 10, page 440, in the County Register's office.)

3. We, The First Baptist Church, followed out to the letter the advice of the Council given June 10, 1892, even to the giving up of our pastor, whose resignation was tendered and accepted June 10, 1892, three days later. (See Church Records pp. 27 and 30.) We also afterwards accepted and carried out the advice and counsel of Elder J. N. Hall in his attempted settlement of the difficulties Sept. 11, 1892. (See Church Records, page 36.) In compliance with which advice and counsel we unanimously called another pastor. (See Records, page 43.) Soon after this the parties now composing the Dyersburg Church pressed the separation. (See Records, page 47.)

4. The statement in regard to the financial affairs is correct, as far as we 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 organizations; but we, being the original church and having never disorganized, did not deem it wise to do so then, as in our opinion that would be a sacrifice of the principles we had contended for from the beginning of our trouble.

The First Baptist Church sends no praise from me. They fear God rather than men. And with Him we stand or fall. It is in God only we trust.

W. L. MOORE.

An Appeal.

The American Baptist Historical Society, Philadelphia, has not hitherto appealed to the churches as it should have done through the past years. This gives it the stronger claim for consideration now. Its needs are not large, as compared with those of other national societies, but they are urgent. It asks the help of all our churches, by an early and generous contribution, as well as the special aid of those who are particularly interested in its work.

It has already entered into its permanent fireproof apartments, in the new building of the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, and it asks for five thousand dollars wherewith to pay for them.

It has begun the collection of a Library, to take the place of that which was destroyed by fire two years ago, and it asks for fifteen thousand dollars as the nucleus of a fund for this work, that it may be done in all respects worthily of the denomination which it represents.

It asks for books, manuscripts, catalogues, portraits and pictures, documents and mementoes of all sorts, and record and illustrate the life and achievements of the Baptists of the past and the present throughout the world. Every State Convention, Association, periodical, school, mission station and institution of every kind is earnestly requested to have itself fully represented in the archives of the Historical Society, and thus without delay.

It has no means wherewith to send agents for the collection of money or mementoes, and therefore it asks every one who reads these lines to act as each agent, promptly and effectively, with assurance of our hearty appreciation. Circulars of information and answers to special inquiries will be sent to all who desire them.

Address: LEONARD MOORE, President, 1420 Chestnut St., Philadelphia, Pa.

this. That "there is no salvation outside of the church" is a fundamental principle of the Catholic church. We suppose that the proposition would be denied nowhere else but in America. Its denial is evidently intended as a bid for popularity and patronage in this country.

The Home.

"Love Thyself Last."

Love thyself last. Look near, behind thy duty
To those who walk beside thee down life's road.
Make it their duty by little acts of beauty
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who stands with his hand on his forehead,
His head bowed and his heart in pain and danger,
To help him when he may see the world in danger.

Love thyself last. Find the child who is half-blind
And help him see the world in danger.

As for the rest of the world, it was given
To the love of a perfect peace with all the world.
And the rest of the world, it was given
To the love of a perfect peace with all the world.

Love thyself last, and the stranger who is half-blind
Will see the world in danger.

And the rest of the world, it was given
To the love of a perfect peace with all the world.

Our National Songs.

It was surely Andrew Fletcher who wrote, "I know a very wise man that believed that a man were permitted to make a bad ballad, he need not care who should make the laws of a nation." It would be interesting to know how many free-born Americans can repeat all or even one of our national songs and we find the number to four. "Yankee Doodle," "Hail, Columbia," "The Star-spangled Banner," and "America." This question was brought for my mind a year or two ago, when, on the return passage from Liverpool Captain Watkins, now on the Paris, but at that time on the Berlin, was presiding at an entertainment given by the passengers for the Samens Fund. "God Save the Queen" had been lustily sung when, out of courtesy to the Americans on board, the captain suggested the singing of "America." After a burst of applause,

My country, 'tis of thee,
Sweet land of liberty,
Thy name is called in praise
Rose in full chorus, but at the close of the fourth line the words grew fainter, and when the end of the first verse was reached only three voices were heard, one of them being that of the gallant captain, who was 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 of the Van Rensselaer house, still to be seen at Greenbank, with the air of "Kitty Fisher's Jig" ringing in his ears, Dr. Shackburg wrote the words of "Yankee Doodle," and presented words and music to the officers of the militia with great solemnity, commending the air as one of the most celebrated in martial music. The joke took well, to the great amusement of the British officers, and "Yankee Doodle" was at once known as the march and song of the militia. The tune was known in the times of Charles I., and has even been said to be of classic origin, having been chanted in the days of Miletus, certainly in the days of Herodotus, and possibly in those of Homer.

The words "Yankee Doodle" have been variously defined. The general acceptance is that "Yankee" is from "Yankin," meaning, in the vocabulary of the early New York

Dutch, to grumble, to snarl or yelp, and its derivative noun, "Yanker," meant a howling cur. It was not in use, save among the lower classes, or reasons which today forbid slang being 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 despised the Dutch and the Dutch despised the New Englanders, while the British ridiculed both. Hence the use of the term to indicate the contempt which existed.

The bit of Dr. Shackburg became known throughout the army, and the song was sung in a sort of contempt for the colonials. This contemptuous use of the song continued until after Lexington. In 1775 the British troops tarred and feathered one Thomas Ditson, in Boston, marching to the tune as the best means of heaping contempt on the Yankees. But this was changed at Lexington, and it was said that when the British commander was once asked about how he liked the tune, he answered: "How they did make us dance to it!"

"Doodle" was a Lancashire word for trouble, and is thus referred to as early as 1622. There is an early version of the words in English, which runs:

"Yankee Doodle came to town
Upon a henish pony,
He stuck a feather in his hat,
And called him macaroni."

In other versions the second line runs, "Riding 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 Oliver Cromwell himself under the name of "Nankee Doodle."

The "Star-spangled Banner" was written by Francis Scott Key, in 1814 at the time of the bombardment of Fort Mifflin. Mr. Key was a well-known lawyer of Baltimore, a brother-in-law of Chief Justice R. B. Taney of the Supreme Court of the United States. By authority of President Madison Mr. 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 flagship Surprise, commanded by Sir Thomas Cochrane, a son of Admiral Cochrane, on the charge of violating his parole. The negotiations were successful; but the British, being about to make a combined attack by sea and land on Baltimore, detained Key, lest he should carry intelligence of their preparations to his countrymen. Being a non-combatant, he was not made a prisoner of war, but was simply detained on shipboard for a few days. He then, with his friend, witnessed the bombardment of Fort Mifflin, the key of Baltimore, anxiously watching his country's flag all day floating over the fort, catching occasional glimpses of it through the night, by explosion of shells and rockets, and delightedly saw it when the morning dawned, still waving over its patriotic defenders. The song, in fact, is a description of the scene and his feelings on the occasion.

In the enthusiasm of the hour Mr. Key seized a pencil and, sitting on the deck, with the flag floating over 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 in Baltimore wrote it out just as it now stands. The next morning he took it to Judge Nicholson, of the Court of Appeals, whose wife was a sister of Mrs. Key and asked him how he liked it. The judge who had commanded a volunteer company of artillery in the engagement, praised it enthusiastically. It was then placed in the hands of a printer and was printed on a single sheet of paper and distributed in every part of the city. It was hailed with enthusiasm and it was soon regarded as America's favorite anthem.

The flag that inspired the "Star-spangled Banner" was made by a daughter of Rebecca Young, who made the first flag of the Republic under General Washington's directions. She was selected by Commodore Barry and General Stricker family connections, to make the banner, which she did, being an exceedingly patriotic woman. The length originally was forty feet, and it had a width of twenty feet, and contained four hundred stars of bunting. It had fifteen stripes, instead of thirteen, each stripe being two feet wide. The flag was so large that Mrs. Mary Pickens was obliged to obtain permission from Capt. Galt's brewery, in Baltimore, which was near her house, to spread it out in their malt house, and she worked many nights, until 12 o'clock to complete it in the given time. It is now in the possession of Mrs. Eben Appleton, of New York, whose grandfather, Colonel George Armistead, was the gallant defender of the fort during the bombardment. Mary L. D. Ferris in the *New England Magazine*.

Queer Discipline.

The true disciplinarian does not 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 following from a newspaper will illustrate this point.

"Willie!"
"What you want?"
"I want you to get right up!"
"All right," says Willie, and turns over for another nap. Half an hour passes and then—
"Willie!"
"Y a a a"
Fifteen minutes later
"You, Willie!"
"Well?"
"You going to get up today?"
"Yes."
"Well, be about it then. You march yourself right down here!"
Twenty minutes elapse.
"Willie!"
"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-comeing."
"You'd better, sir, if you know what's good for you!"
Fifteen minutes later:
"Willie! If you're not out of there in ten minutes I'll douse you with

A CASE OF ASTHMA.

Mr. Simon Laster of Texas, Finds a Cure.

Asthma is simply catarrh of the bronchial tubes. The only way asthma can be cured is to cure the catarrh which causes it. All remedies that do not cure the catarrh can do no more than palliate for a short time, and stress up symptoms. It can be cured by a permanent cure. Mr. Simon Laster of Lone Oak, Texas, had asthma for a long time. In a letter to Dr. Hartman he writes as follows: "I had asthma. During the winter the doctors cost me \$25. I was told that if I took \$75 worth of medicine I would be cured. I took it, but it did not cure me. I was told that if I took \$100 worth of medicine I would be cured. I took it, but it did not cure me. I was told that if I took \$150 worth of medicine I would be cured. I took it, but it did not cure me. I was told that if I took \$200 worth of medicine I would be cured. I took it, but it did not cure me. I was told that if I took \$250 worth of medicine I would be cured. I took it, but it did not cure me. 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I was told that if I took \$14750 worth of medicine I would be cured. I took it, but it did not cure me. I was told that if I took \$14800 worth of medicine I would be cured. I took it, but it did not cure me. I was told that if I took \$14850 worth

No lamp is a good one without the chimney made for it.

Go by the Index.

Write Station, Nashville, Tenn.

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.

We acknowledge receipt of an invitation to the marriage of Miss Mathele, daughter of Mr. and Mrs. Thomas H. Willingham of Macon, Ga., to Mr. Hugh Turner Arnold on February 10th. We extend warm congratulations.

The new house of worship of the Grace Baptist Church, Orangeburg, S. C., was dedicated on Sunday, February 13th. Dr. A. J. S. Thomas, editor of the Baptist Courier, preached the dedication sermon. Rev. C. B. Croiland is the happy pastor of the church.

A brother in Tennessee writes to Bro. Folk of the BAPTIST AND REFLECTOR, to tell, through his paper, who Melchizedek was. And Bro. Folk 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 law in the college.

The many friends in Tennessee of Bro. W. D. Upham, better known as "Earnest Willie," will be glad to know that he has attained the goal of his present ambition, and is now a student 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 diabetes, 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 not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months treatment, and will cure 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 Waco, Texas, and I can fully recommend it.

Rev. L. B. FOWLER.

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

The Baptist News is kind enough to say, "Among our exchanges there are few so breezy and newsworthy as the Baptist and Reflector of Nashville, Tenn. In its recently adopted new dress it is a beauty in appearance as well as make up." If it would not seem too much like "tit for tat," we would say that "among our exchanges there are few so breezy and newsworthy" as the Baptist News of Du Quoin, Ill.

The death of Bishop Quintard, Episcopal Bishop of Tennessee, was a great loss to our Episcopalian brethren in this State. While, of course, we did not agree with him in very many things, we have always held him in high esteem as an able preacher and a cultured Christian gentleman. His greatest work, probably, was the successful establishment of the Southern University at Sowden, which was begun by the soldier Bishop, Leonidas Polk, before the war.

We acknowledge receipt of the following invitation:

Judge and Mrs. H. J. Livingstone invite you to be present at the marriage of

Nora Tallafiero

Mr. James D. Borum, Wednesday, February Twenty-third, Eighteen Hundred and Ninety-eight, at one o'clock, p. m. Brownsville, Tennessee.

We extend our heartiest congratulations, with best wishes for happiness and success in life.

On February 10th Stetson University, DeLand, Fla., celebrated what is known as "Presentation Day." During the past year at least \$200,000 has been added to the University in buildings, apparatus and endowment. This fact made the day one of peculiar interest. Drs. W. R. Barber and J. L. M. Curry were the orators of the occasion. President John F. Forbes announced that another \$100,000 endowment had just been completed, one half of which Mr. Stetson had given on the condition that the rest was secured before July.

We desire to say a little more about this so-called Gospel Mission movement. Some brethren think it involves simply a case of difference as to choice of methods. The Christian Index recognizes 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 scripturalness 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 movement has time and again attacked Dr. Gibson, and this weighs more with him than argument. It is to this that we are opposed. We propose also to hereafter use the term Crawford Mission Movement, which is the accurate term. It is at the last analysis simply a movement inaugurated by Dr. Crawford, of North China, and managed on his theories rather than the board system.—Christian Index.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflammation of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous lining of the Eustachian Tube. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

J. C. CHENEY & CO., Toledo, O. Sold by all Druggists.

Sleeplessness.

Especially Frequent in High Altitudes.

How it May be Overcome in Any Climate.

From the Chaffin, Pueblo, Col.

While the Rocky Mountain region is justly famed for its salubrious climate, and is becoming more and more the mecca toward which pilgrims are traveling from all parts of the world that they may fill their weakened lungs with its life-giving air, yet there are ailments in that climate as to any other one of the chief of which is sleeplessness. This is due to the rarity of the air which on some constitutions is too stimulating to the nerves. In some cases patients are compelled to remove for a time to the sea level to escape the high nervous strain. As sleeplessness is not an uncommon accompaniment to certain nervous conditions in any climate the story of a woman of Pueblo, Col. may point a moral to others who have had a similar affliction.

The woman came to Pueblo thirty years ago when the town was a frontier settlement, and Indians were by no means unusual visitors, bands of them often passing through on their way from the mountains down to the plains to hunt buffaloes.

She has been in good health, until a few years ago when at each recurring springtime she became debilitated, weak and languid. Her strength left her, she was listless and listless. This too, in spite of the stimulating effects of the high altitude. The most serious difficulty, however, was sleeplessness which she could not cure. The long weary watches of the night told on her health and she dreaded the approach of night. This lack of sleep weakened her strength and brought on extreme nervousness, until she was a physical wreck.

As she could not well take the long journey necessary to a change of climate, she sought for some nerve restorative, that would build up the nervous system, and thus enable her to get that sleep and rest without which she could not long endure the strain. She at length found this in Dr. Williams' Pink Pills for Pale People. She said to the reporter, "By the time I had taken one box of these pills, I not only felt stronger, but to my surprise found that I could sleep."

"I have taken four boxes now and can take a long nap during the day and sleep soundly at night. The medicine not only takes away that weary depressed feeling, but creates a buoyancy and exhilaration that does not pass away when one stops taking the pills. I am forty-nine years old and about thirty years ago I began to be troubled with gathering lings in my head. The trouble continued until I was unable to hear a sound through my right ear and my left ear was badly affected. I had no idea that the pills would benefit my ears but they eventually did, as my hearing is very much improved."

I consider Dr. Williams' Pink Pills for Pale People a wonderful medicine. The address of the woman is: Mrs. H. E. Graham, 214 E. 4th St., Pueblo, Col. Send for circulars, free.

Notary Public. All the elements necessary to give new life and richness to the blood and resuscitate a faded complexion are contained in Dr. Williams' Pink Pills for Pale People. They are sold in boxes of ten cents each, or six boxes for \$5.00, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

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 the pastors, churches and schools in West Tennessee that we are not idle. The Executive Board of the West Tennessee Sunday-school Convention met in Humboldt the 8th inst. and made out a program of exercises for our meeting in Ripley April 8th. We hope to have it ready for distribution throughout West Tennessee very soon. Our aim will be to renew our allegiance to the objects and aims of the Convention and set out afresh to make it stronger, better and more far-reaching in its influence. We can and will have a grand Convention if we can only have the hearty 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.

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 and 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 following is found in the BAPTIST AND REFLECTOR of February 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? [The point is well taken. We accept the correction.—Ed.]

GROCERIES.—The "old reliable" George Zieker, 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 do better than to call or write them when in need of groceries.

DANGER IN SODA.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

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 is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant 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.

Dr. Harlandon recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large, 20 grain lozenges, very pleasant to taste and contain the natural acids, pepsines and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co., of Marshall, Mich.

S. B. P. Association.

Program of the Southern Baptist Press Association, to be held in the First Baptist Church, Asheville, N. C., March 9-11, 1898:

MARCH 9.

3 p. m.—Called to order by President A. J. S. Thomas; devotional exercises conducted by the President.

3:30 p. m.—Welcome address, Pastor J. S. Felix; response, J. M. Frost.

4 p. m.—Agents versus Premiums: Agents, I. J. Van Ness; premiums, J. B. Cranfill.

8 p. m.—Devotional exercises, R. M. Boone.

8:15 p. m.—The Baptist Paper as a Helper in Denominational Life, J. B. Gambrell.

9 p. m.—Editorial Responsibility, J. L. Johnson.

MARCH 10.

9 a. m.—Devotional exercises, J. C. Porter.

9:30 a. m.—Business.

10 a. m.—Report of Committee on Mutual Eastern Advertising Agent, N. B. Broughton.

10:30 a. m.—The Delinquent Subscriber, W. A. Clark.

11:15 a. m.—The Sphere of a Baptist Paper, T. T. Eaton.

2 p. m.—Trip to Baltimore by way of Beaucatcher Mountain and Konilworth Inn.

7:30 p. m.—Banquet at Battery Park Hotel. Short speeches as follows: The Editorship vs. the Pastorate: The Editorship, R. H. Pitt; the Pastorate, J. W. Parry; The Editor's Easy Chair, J. G. Harris; The Monthly, T. B. Thomas; The 81 Paper, M. Ball; The Editor's Trials; The Editor's Wife; The Editor's Sweetheart; Our Hosts.

J. N. Prestridge; Our Guests, J. H. Tucker.

MARCH 11.

9 a. m.—Ride over city in street cars.

11 a. m.—Rejected Manuscripts, R. A. Venable.

12 m.—Business and adjournment.

2:30 p. m.—Trip over mountain on train.

HOME.

Note.—The leading speeches will be about twenty minutes in length, after which opportunity will be given for discussion of the subject. The speeches 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 ever 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 a month. However, while in the community the sum of \$36.50 was voluntarily handed to me and the church will easily raise it to \$50 in March, all I 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 from Concord with a cheerful heart, feeling that East Tennessee Baptists will 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 sent by his mother, the earnings of her own hands. Pastors, will you not all help me in this struggle? I work hard in the 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 \$5 each that would otherwise drop only a quarter or half dollar into the basket. For once let East Tennessee Baptists show their zeal and liberality. I pay \$130 on the debt today—help me to pay again next week. The entertainment given last week was a complete success in every respect. It was heard by 300 people. Bro. J. T. Sexton, the blacksmith preacher, is here, and large crowds are attending the services. The prospects are good. J. T. HENDERSON.

THE PICTURESQUE NORFOLK & WESTERN.

What One Sees and Thinks. Going east or coming south, if the traveler is fortunate enough to be a passenger on one of the Norfolk and Western superb trains, he finds here the fulfillment of his fondest hopes as to railway travel. Aside from the train service, 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 touched by the grandeur of nature's art and the beauty of panoramic scenes, from the time the great engines begin their climb up the Alleghenies and rush along the Blue Ridge mountain, a picture changeable but no less inspiring entertains the looker-on. The points that we have become familiar with when in college we studied the early days of our country and its trials crowd upon us at almost every stop of the train, and we frequently recall instances of history that we are familiar with while we remember so clearly

EDUCATIONAL.

The Leading School and Teachers' Bureau of the South and Southwest is the NATIONAL BUREAU OF EDUCATION. J. W. Blair, Proprietor, successor to Miss Crockett and J. W. Blair, Western Building, Nashville. Send 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 Alleghenies, forms one of the most beautiful scoops 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 country 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.—Knoxville Tribune, Feb. 2, 1898.

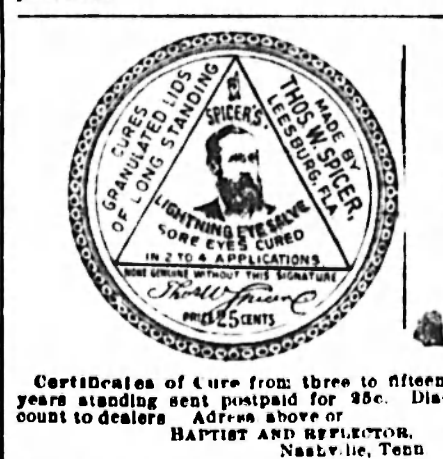
Please give me the address of Rev. Mr. Hayes, the blind preacher, and oblige. H. D. HUFFAKER.

Chattanooga, Tenn. [We are sorry that we cannot give the address. Can any of our readers do so? Ed.]

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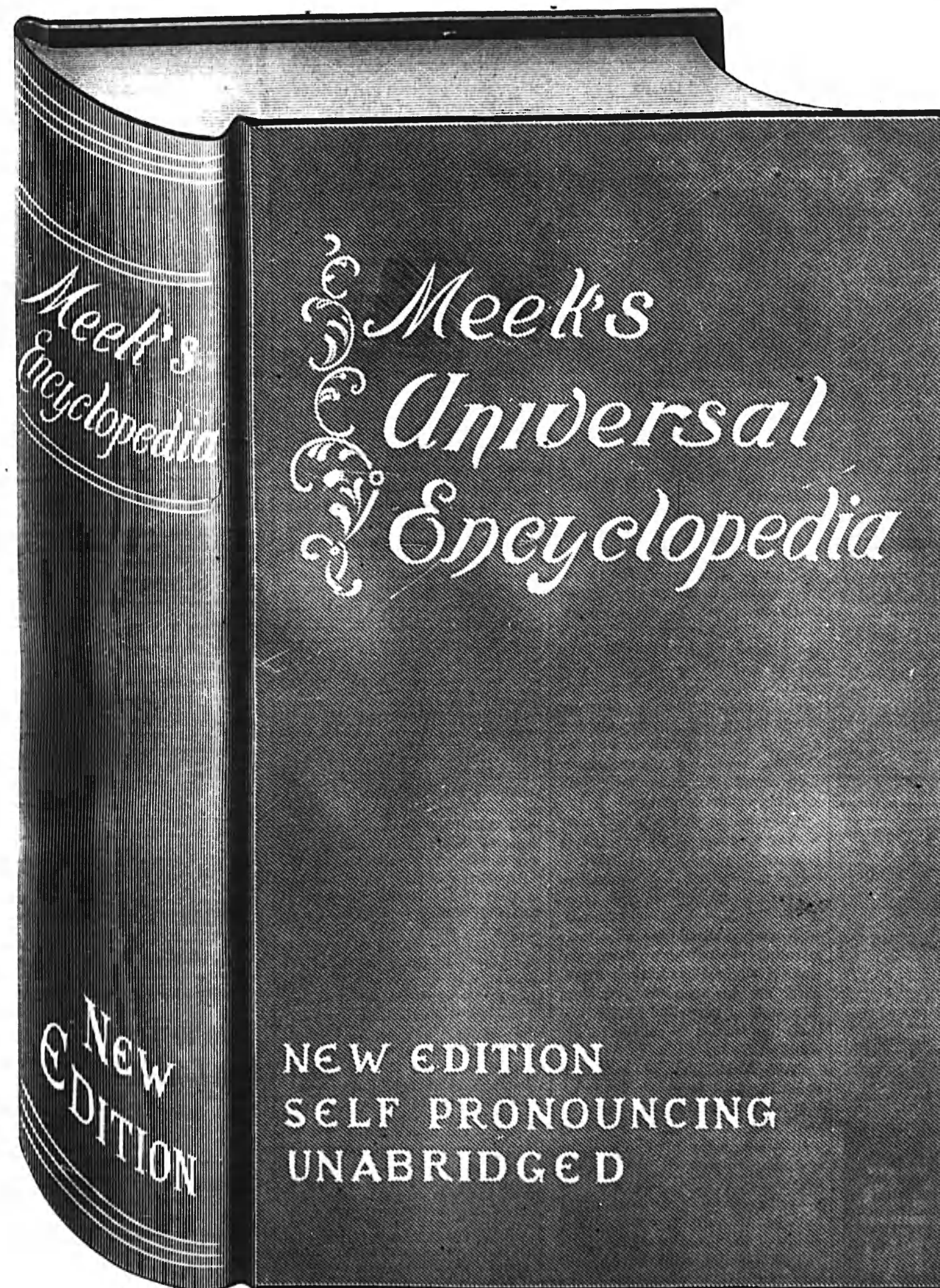
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"Undertake For Me."

BY MISS MARY J. PHILLIPS.
(Verses suggested on hearing a sermon from the following text:
"Undertake For Me.")

As Ezekiah, years ago,
Made known his bitter grief and woe
May I come, too, and just as he,
Say, Father, Undertake for me.

O Lord, thou knowest where I stand
And lest I fall, reach out thy hand.
And though thy face I cannot see—
Dear Father, 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 for me.

Though disappointments weigh me down,
And fortune o'er me seems to frown,
May my portion 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 blessed 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 shadows fit across my way,
I'll cry to thee on bended knee,
Kind Father, Undertake for me.

And when my earthly race is run—
When I draw near life's setting sun,
And heaven's portals I can see,
Dear Father, Undertake for me.

Hidgedale, 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 italics, 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 xvi. 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 xv. 4; Mark xvi. 20. I would not quote 1 Cor. iii. 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 (*sunergos*) 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 succeeding 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 souls to Christ, ever beseeching them to be reconciled to him, not receiving the grace of God in vain. We are clearly taught also that in all our work for the

Master we need his attendant blessing. "Who then is 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 violation of principle in the matter of method and plan, if sanctified 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 benefited 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 him 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 censure or of blame. Prayer for the pastor will also cause the member to become interested in the work of the church. The member will desire to see his pastor succeed in whatever he undertakes, and to aid him he will enter into the work of the church as best he 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 harmonized working of the entire body. It is an old adage that we only learn by doing. Experience is our 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

chances to ten he will doubt it, speak negatively concerning it or remain silent. 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 saith 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 hands the print of the nails, 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 church? If the preacher chafes to have an "off Sunday"—and what preacher does not occasionally?—and you drop in on that day you will probably think him prosaic 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 his 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, he will honor the house of God with his presence when his pastor is announced to preach.

3. A member should advise and counsel with his pastor. The pastor should be a man worthy to know and sympathize 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 confidant of his pastor. To say the least, a member should let his "inner standing" be known to him. And he should confer with his pastor about the eternal welfare of those in whom he may be interested. Tell him their faults, their likes and dislikes, their prejudices, their beliefs, their aspirations, and how they are living, in order that he may be guided close up to their hearts, where, if he be wise, he 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 untouched. 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 toll-worn son of the hills possesses his 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 moulded