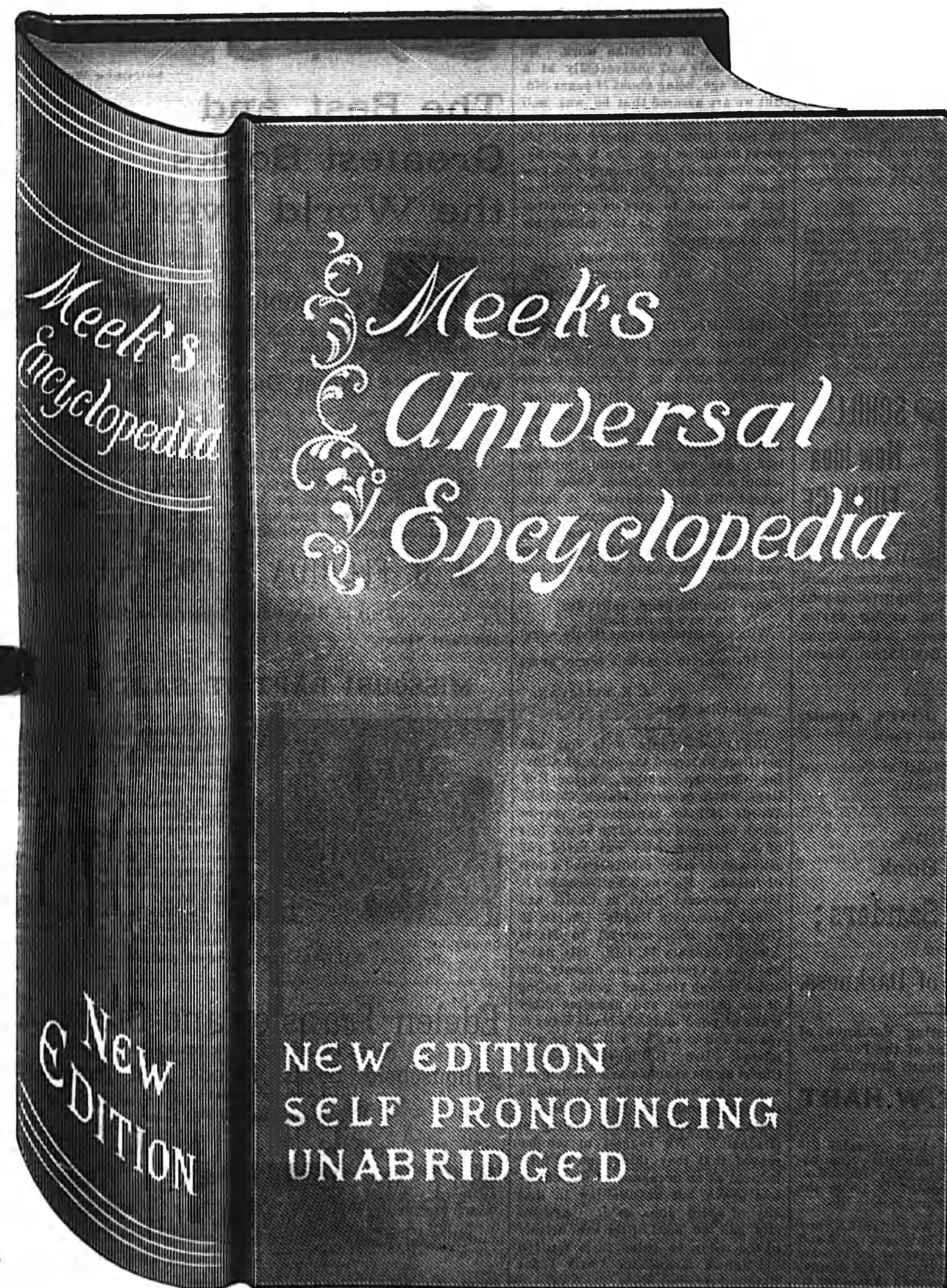


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Comfort.

BY JERRIE LEE M. HANN.

There came a sweet dream with Love's tender gleam
What mattered the days' toll and strife?
When One said, "Behold! In letters of gold
Your name in the Lamb's Book of Life."
Chattanooga, Tenn.

I Ought.

BY REV. D. W. KEY.

The sense of obligation is divinely implanted in our nature. It is the voice of God in the soul. It is a proof of inferiority and of dependence. Very early in life each one of us heard from the depths of our being the irrepressible cry, "I ought." It was not a dream, not fancy, not an inference, but a distinct, clear call to duty. During the intervening years it has not always been heeded, but it has never been hushed by the "hum and shock of men." Without staying to consider many inviting questions that clamor for discussion, permit me to speak out my feelings in regard to some of my church duties. I am a church member: I am trying in some sort of way to improve my opportunities and to fulfill my obligations.

1. I ought to attend the services of my church.
(a) I promised to do so by joining. I remember that I so promised in the covenant made between me and the church when I joined. It is right for me thus to promise because it was my duty before the promise was made. It is my duty to meet with other Christians to worship because the voice divine speaks to me, "Neglect not the assembling of ourselves together." I ought to keep my promise. I can keep my promise only by actual attendance on the services, not simply by "holding my membership" in my church. Sometimes it is my duty to be absent from the services of my church. Obligations do not cut itself really. I ought to do my duty sometimes by not going to services at my church that I might do something else. Do I sometimes say within myself, "I ought to go out to the services at my church today, but as I do not feel like it, I believe I will stay at home, or take some recreation." The high impulse, "I ought," is canceled by "I will not."
(b) Others expect me to attend. I aroused that expectation by joining. When I am not at the services others are disappointed. I have sometimes met some of the members who inquired affectionately the reason of my absence from the last meeting. When I joined I desired that others should expect me to attend the services. I would believe that I was thought unworthy of confidence and respect, if no one had ever expected to see me at the services again after my becoming a member. Others expect me to be at my place of business during business hours. I try frequently to meet other engagements because I am expected and do not wish to cause any disappointment. Surely I ought to meet the just expectations of my brethren. The expectation of others will help me to attend, and my attendance will help others to expect me.

(c) Others will be influenced by my attendance. I ought to use my influence for increasing the attendance on the services of my church. My presence is worth more than my invitations; it is indeed my best invitation. My presence is not worth much, but nothing I have or can do can be made its proxy.
(d) I receive benefit by attendance. In helping others I am myself helped. Some old truth comes to me in a suggested way with new force, or some new idea is gained, or some spiritual impulse is felt at every service. Sometimes an unexpected preacher or visitor is present whom I would not miss willingly. The more regularly I attend services the more I want to attend. "And being let go they went to their own company." "For a day in thy courts is better than a thousand."
2. I ought to pray for the prosperity of my church.

Absent or present at the meeting, I ought to pray for my church.

(a) It is plainly commanded. "Pray for the peace of Jerusalem." "Pray for one another." The conduct of Paul is a command in act, telling me to pray for my church. He wrote to the Colossians: "We also, since the day we heard it, do not cease to pray for you."

(b) Others have requested me to pray for them. In times of sore need special requests have been made for my prayers in behalf of those who know me personally. Others have treated me in a way not flattering and have shown actual indifference towards my spiritual welfare. Their attitude towards me is a strong and unspoken appeal for my prayers. The prosperity of my church, the growth of individual members, will depend much on my petitions at a throne of grace. Looking out on the world I need to pray for the light and the truth to go out to the ends of the earth. "Thy kingdom come" is a plea for the onward march of the gospel until it absorbs the kingdoms of all the earth.

3. I ought to give to her support. Praying and paying are complementary. Prayers and alms are linked together.

(a) Giving to support my church shows my sincerity. Praying without giving is lip service and heartless.

(b) Gifts are needed. Without means a house of worship cannot be built or repaired or furnished. Money is needed to supply the needs of the helpless poor. Money is needed to supply many of the wants of my pastor. Money is needed for missions. "I robbed other churches, taking wages of them, to do you service."

(c) My gifts incite others to liberality. The giving of one church stirs up other churches. The examples of churches in Macedonia and Achaia stimulated Corinth. The liberality of one individual spurs up other members to do likewise. My gifts, though not large, help others to give also. One spur in deed is worth two in talk. My gift is small, but my obligation to give it is great.

(d) Giving helps my spirituality. Giving is an act of worship. It is one of the graces of character linked with faith, knowledge and love. Parting with my substance for Christ's sake deals a heavy blow to my covetous nature. Giving is an exhibition of heart and of faith that brings joy to the giver. It frequently happens that the liberal man is not at all inclined to take rank with the most spiritually minded, but I have never known a man of intense spiritual life who did not cheerfully contribute to support his church.

4. I ought to live consistently.

(a) This is a difficult duty. My weakness, ignorance and wickedness are in the way of right living. Because I despair of reaching a state of holiness this side the grave, I am in danger of condoning my sins. I believe in Christ, but I need to live in him moment by moment. I need to bring up my lagging life to an ever increasing approximation of the divine pattern.

(b) Right living leads to joyous strength. I would be pure and strong. I would like to have the strength to put ten thousand to flight. I could then rejoice in strengthening the weak.

(c) A consistent life wins others to Christ. "One sinner destroyeth much good." But right living is also wonderfully magnetic. I would have my candle burn so steadily that it might help to chase earth's long night away. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I need not be seen, but my Father would be glorified. I ought to walk in the light and be a medium of light to a benighted race.

For a moment let me become a pastor and give to each one of my readers a simple card which has proven very helpful in my work. On one side, be-

sides some announcements, are these words: "Come ye," "Go ye," "Bring ye," "Pray ye." On the reverse side:

I ought to
Attend the services of my church,
Pray for her prosperity,
Give to her support,
Live consistently,
Seek to win others to Christ,
Be meet for the Master's use.
Greenville, S. C.

Taking Spain's Lost Territory for Christ.

In the midst of threatening war with Spain we have much as a nation for which to thank God and take courage. First and foremost, the gradual sympathetic knitting of her lost provinces in North America without our own republic. Kindness begets kindness. Love is more powerful and enduring than the sword. The Spanish conquerors planted the cross in blood split ostensibly for Catholicism, but in reality for plunder, for fifty lucre, for territory. The lives of the millions brutally murdered under the holy pretext of planting Christian religion cry out against them: "Vengeance is mine, saith the Lord, and I will repay." God does not forget to enforce his laws. Sooner or later the penalty is inflicted. In the third commandment He calls himself a "jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Looking at the misfortunes of the Spanish in this light, the hand of God is clearly manifested. For more than 300 years they ruled with unparalleled atrocity these provinces. The poor, ignorant, whipped, oppressed, crushed, spiritless natives, in ambition but little above the burro—their beast of burden—yielded because it was the best they knew. In 1821, after eleven years of alternate successes and defeats, the portion known as Mexico, led by warrior priests, secured their independence. Revolution after revolution followed, until after the Mexican war. Losing much of their vast territory, they gradually passed into a more stable government.

Cruel as war seems to be, in the wake that follows many a one, innumerable blessings are crowded in. Mexico today is taking her place among the front ranks of nations because of the invasion of her country by a generous Christian nation—the United States. Seeds were scattered which took root, sent out branches, which are now overshadowing the entire country. Progress is the watchword of that republic. A slow, spiritless, contented people are moving up from the quickening touch of our nation, while their mixed religion of Catholicism and idolatry seems to resist the attack of the missionary. Yet the heaven must work entirely into the whole jump. The first Bibles carried in by our soldiers were introduced today. Today, with our missionaries living among them, expounding the Scriptures and exhorting them to accept the true and only way to salvation, surely the work will grow and strengthen, until the entire people will (o away) with forms and ceremonies and adopt the simple worship of New Testament Christians.

"Spain has committed monstrous sins," said Orlepi, Italy's Bismarck, in a recent published interview, "for which she is now paying."

The prime cause of Spain's condition is the general state of ignorance in the upper and lower classes. It is the priesthood, absolutely sovereign everywhere, which has led that fine country into ruin.

The work already begun in Cuba by Dr. Dias and others, who have in the past decade risked life and liberty for New Testament religion, will go on. Education, the handmaid of missionary efforts, has begun its work of breaking off the shackles of ignorance and of enlightening the understanding. If we could at all times realize the value of a word fitly

spoken we might aid in this glorious work. As soon as the war was over the rush to the island of those pure and devout spirits, whose prayers are daily and hourly ascending in behalf of the reconcentration, will prove the greatest blessing to long oppressed Cuba. The opportunity for speaking for Christ they will not despise.

Let our constant and united prayer be for Cuba, free—freedom from the yoke of oppression, freedom from the degrading, groveling, soul-killing Catholicism.

God Justified And Condemned.

BY REV. ENOCH WINDES.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Luke vi. 20, 30.

Two facts are here stated regarding two general classes of people. One class consisted of the common people and the publicans, the other of the Pharisees and lawyers. The passage tells simply and positively what each class did. Luke seems to introduce the statement as a supplement to Jesus' testimony regarding John the Baptist.

1. The first class, common people and publicans, accepted God's counsel as revealed through John—"justified God"—and they had demonstrated to all observers their acceptance by receiving baptism at the hands of John. Receiving John's baptism, it appears, was their plainest, most forceful and unequivocal declaration of their approval of God's counsel as made known through John. In it they said God's teaching was right; that it was what man needed. The language is simple; there is no room for misunderstanding. By the literal act of receiving John's baptism they "justified God," publicly declared their approval and acceptance of his teaching.

But what was the baptism of John which they received? This question cannot be too carefully considered. A wrong notion of John's baptism things wide open a flood-gate to false doctrines. A right notion of it opens the way into beautiful fields of Christian thought. John's baptism was "the baptism of repentance for (unto) the remission of sins." (Luke III. 3.) Fortunate indeed the man who received this! Yes, that man was the blessed of God, for he could not in the very nature of the case receive this baptism until brought into harmony with God. And if he is in harmony with God isn't he fortunate? Isn't he the blessed of God? I most heartily wish every human being on earth could receive John's baptism, i. e., "the baptism of repentance for (unto) the remission of sins." Look into it and see its exquisite beauty and incalculable worth. There can be no such thing as John's baptism, "the baptism of repentance for (unto) the remission of sins," without "repentance for (unto) the remission of sins." This is a proposition that none will attempt to deny except with reference to the words "for (unto) the remission of sins." Well, then, let that part go for the present, and we will put it thus: there can be no such thing as "baptism of repentance" in the absence of repentance on the part of the subject baptized. This is not a man on earth would think of denying. But a few words of illustration may cause it to stick. I might baptize my dog or my watch, but it would not be a "baptism of repentance," for neither subject is capable of repentance. I might baptize my little babe, but it would not be a "baptism of repentance." I might in all solemnity and in due form baptize President McKinley who has not repented, but it would not be a "baptism of repentance" for simple lack of the element of repentance.

Now, another proposition. There can be no such thing as genuine (scriptural) repentance that does not bring its subject into harmony with God, and whoever is in harmony with God must first have his sins remitted. None will dispute the last clause of this proposition. Some may question the other part. But let us see some definitions of repentance. Repentance is a turning in spirit from a course of sin to a course of righteousness. To this no one will seriously object. But again, repentance is a change from the love of sin to the love of righteousness. And none will object to this. For whoever turns from sin effectually is no longer in love with it. He hates it. And there is, I submit for the consideration of every candid mind, no middle ground between the hatred of sin and the love of righteousness. Each is the opposite of the other.

If then the genuinely repenting man is in love with righteousness, is he not in harmony with God? And can he be in harmony with God while God is holding his sins against him? Of course the element faith comes in in the completion of repentance. In fact, repentance and faith in the scriptural sense of the

terms are principles dwelling together in the soul. By the grace of God the soul becomes their home. They abide inseparable, and where they dwell God dwells, and God dwells not in an unpardoned soul. For in all the history of God's dealings with humanity wherever a repenting soul has been found there has been a pardoning God. So our original proposition is established, and this is it in still another form:

(1) There can be no such thing as "the baptism of repentance" without the repentance of the subject baptized.

(2) And there can be no such thing as repentance, genuine repentance, that does not bring its subject into harmony with God, and whoever is in harmony with God has his sins remitted.

(3) Therefore there can be no such thing as John's baptism, "the baptism of repentance for (unto) the remission of sins," without first the subject of the baptism has the "repentance for (unto) the remission of sins." Thus it appears that "repentance for (unto) the remission of sins" was essential to John's baptism. The literal act without the spiritual essential was worthless. What was it worth with the spiritual essential? The act did not lead up to, much less through, the spiritual essential, nor did it produce directly or remotely the spiritual essential. On the contrary, the spiritual essential appears to create a demand for the act. Acts, everybody knows, are indices to spiritual states, or conditions. It was especially the case with the two classes named in the passage of Scripture under consideration. By the act of baptism, qualified as John's baptism, one class "justified God," declared their approval and acceptance of His doctrines. Their act was a picture of their spiritual state. Rather the series of acts constituting a baptism was a picture of the series of spiritual states from sin into righteousness, from separation from God to union with God. The conclusion therefore is inevitable.

(1) To approve John's baptism was to approve everything essential to the system of doctrine he preached. His baptism set forth in symbol every basal principle he preached.

(2) To accept John's baptism was to accept everything essential to the system of doctrine he preached. This was well understood in John's time. As late as Paul's time there were none to controvert the principles. As soon as the twelve men at Ephesus found out they had missed a basal principle of John's system, the coming Christ the object of faith, they were baptized, recognizing the fact that they had received John's baptism only in form and not in reality.

(3) Unless John's baptism differs from Christian baptism radically in purpose and symbolism, to accept the baptism of any organization called a church, or to accept the thing that organization calls baptism, is to accept every essential principle of the system promulgated by that organization. The baptism is the illustration of the basal doctrines of the institutions authorizing it. Consistency therefore imperatively demands that whoever changes his religious faith should make a public declaration of his newly elected faith in what his proposed associates call baptism. To illustrate—when I become a Campbellite I go through the water. I could not get there any other route. When I become an Old Presbyterian the transition must be finished by sprinkling. That is their illustration of basal principles. When I become a Cumberland Presbyterian, or Methodist, the transition must be finished by sprinkling, pouring or immersion, all three. These three rites illustrate their basal principles. And as the three have so little in common either in symbol or purpose, I would be in all good conscience bound to demand all of them.

2 The second class named in the passage of Scripture under consideration, the Pharisees and lawyers, had rejected God's counsel revealed through John, and had shown their rejection by declining to accept his baptism. Not acting as the first class did showed that they were not in the same spiritual state or condition. In rejecting John's baptism they rejected every essential principle to his doctrine. Thus they condemned the counsel of God. Their lack of a particular action proved that in their hearts they condemned what God said through John.

Finally, this passage does not teach either directly or remotely that a man must perish if he is not baptized. It merely states that a certain class of men approved and accepted God's teaching by being baptized, while a certain other class condemned God's teaching by rejecting the very same baptism, a baptism that they could never receive until they had been brought into harmony with God. Let baptism therefore have its place and meaning in the Christian system. It is the privilege and duty of the one who repents unto the remission

of sins, and no other. It is no legal rite in which the impure may engage in order to become pure. Nor can it be both a symbol and a procuring cause. God might make a picture of the upborn, but he has never delegated such authority to man or church, nor has he conferred on such a privilege. The thing is first born, then the picture is made. Let baptism stand pure as when God gave it. Like the fundamental principles of Christianity, its perversion is its destruction.

Lascassas, Tenn.

Hunting a Big Place.

BY REV. A. F. GORDON.

Paul was a great man; he was a hero, a magnificent preacher, and he said: "When I am weak then am I strong," "for in nothing am I behind the chiefest apostles, though I be nothing." His self-abnegation made him conspicuous. We never find him enquiring after certain churches with an eye to a call to a big place. He went where the Lord said go and did what He said do, and he made the whole world big by being and having been in it. Little men may create a stir, but big men move things. Abraham never appears as great as when, in obedience to God's command, he goes to the land of Moriah to offer Isaac. Mary is greatest as she wipes the feet of her Master with the hair of her own head. A Baptist preacher said this concerning a church for which he had preached for quite a while: "I did not take it because I thought it was anything big. I propose to have something better than that." The old adage, "Set your mark high," might be observed as well by ministers as any other class of men, but in their aspiration for the big, for the high place, it ought to be with a perfect willingness to remain in the little or low place if it be God's will for them to do so. They should not aspire to the big place simply that they may have a big place. There are no big nor little places in the vineyard of our Lord. Every man's place is a big one when in it he does with his might what his hands find to do. It is a man's business to make his place big. It is usually the little man that hunts for a big place. The man who can't make a little place big would make a big place extremely small if he were in it. Some men begin life with this kind of logic: There are big places in the world and big men must occupy them. I am a big man, therefore I must have a big place.

There is not the difference between any two things in all the universe, unless it be between God and the devil, truth and error, that there is between a man's opinion of himself and the opinion others have of him. The very thing a child can't do is the very thing it wants to do; and so with some preachers with regard to places of work. The ones they are most unfitted for are the ones they seek. Not all the preachers are big-place-hunters, and those who are generally let out very soon, and thus advertise their littleness. It's intensely true here "that the first shall be last." The man who is in the ministry hunting for big places will forever be in a small one. The man who makes his place big today will be a bigger man and find a bigger place to-morrow. A man finds big places in proportion to his willingness to occupy little ones. A man never rises above the character of the motive which prompts his course in life. A man's desire for big places is gratified in proportion to the amount of purity in the motive which prompts the desire. It may sound somewhat paradoxical, but nevertheless true: A preacher rises on his knees. And it's also true that a frog can't swell itself into an ox.

Louisville, Ky.

ASTOUNDING.

Would that every man, woman and child might read and could so have these facts impressed upon their minds and hearts as was the writing on the wall to Belshazzar:

"Take your Bible and carefully count, not the chapters or verses, but the letters from the beginning of Genesis to the 'amen' of Revelation and when you have accomplished this task go over it again and again, ten times, twenty times, for times, nay, you must read the very letters of your Bible eighty times over before you have reached the requisite sum. It would take something like the letters of eighty Bibles to represent the men, women and children of that old and wondrous empire, China. About 1,400 of them have sunk into Christless graves during the last hour; 33,000 will pass day forever beyond your reach. Dispatch your missionary tomorrow and 1,200,000 immortal souls, whom Christ died, will have passed to their final account before he can reach their shores. What such facts touch us or not, I think they ought to move our hearts. It is enough to make an aw-weep."—Rev. Silvester Whitehead.

It is said that there are 3,600,480 letters in the Bible. Multiply these figures by 80 and add 6,000,000

to that and you will have an idea of the vast multitudes of people in China.

We have the light; they as a nation are in darkness, and but for the mercy of God you might be in their place. Can you repeat the Golden Rule?

We say we love Christ. Can we love him and refuse to obey the great command, "Go ye into all the world and preach the gospel to every creature." To love Christ we must know him. "He that saith, I know him and keepeth not his commandments is a liar, and the truth is not in him." What are you going to do about this matter?

VERSKY.

CHRIST'S CONCEPTION OF A TRUE WOMAN.

[Commencement sermon before Rosecomb College by Rev. J. B. Hawthorne, D. D., pastor First Baptist Church, Nashville, Tenn.]

"She hath done what she could: she hath come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark xiv. 8, 9.

A few days before the crucifixion of our Lord, he was at Bethany, in the house of Simon the leper. As he sat at meat a devout woman belonging to the company of his disciples came into the room, broke an alabaster box of very precious ointment and anointed him in anticipation of his approaching death and burial. There were some unseasonable, unsympathetic and sordid people present who criticized severely. They pronounced her expensive act of devotion a waste of precious material. Jesus rebuked them by saying, "Let her alone. She hath wrought a good work on me."

On a former occasion Jesus had told his disciples that he must go up to Jerusalem and be condemned and put to death. This good woman, remembering his words and desiring to show her faith in him and her affection for him, anointed him with costly oil in anticipation of his burial.

Here we see woman acting in a sphere where her nature shows to the best advantage, and in which she may attain to the highest usefulness and distinction. In this sacred realm, woman is man's angel, a way-side sacrament, a hand-writing of God, a window opening toward a world of cherubim.

Here we have an exhibition of profound and intelligent reverence. This woman recognizing in the man whose head she anointed not only the perfect pattern of humanity, but the Divine Son of the Living God, honored him with the best gift that she had, and with the most delicate, appropriate and acceptable service that her pure heart and skillful hands could perform.

A woman without reverence for goodness and greatness, a woman whose heart is a fountain of malevolence, and whose tongue is given to profanity, is, according to ancient English poet, "A savage beast that nature has lodged in a painted house."

A woman who has degenerated into a termagant, a public scold, and who borrows the language of the prize ring, the fishmarket and the brothel to express her hatred of God and her defiance of his laws, is a human monstrosity from which virtuous men and women everywhere shrink with horror and loathing.

The service which this woman rendered was befitting her womanly nature and in harmony with the spirit and precepts of her divine Lord. There was not the semblance of masculinity in her conduct. She did not mount a rostrum and make a speech in the interest of Christ's kingdom. She did not don the livery of the pulpit and go into the synagogue and deliver a public discourse. If she had done either, Jesus would have rebuked her. She came in silence, and with all the modesty and humility of true womanhood gave expression to her faith and devotion in a service that was genuinely feminine. So womanly, beautiful and appropriate was the act, that our Lord bestowed the highest praise upon her and declared that her name should be transmitted to the latest posterity.

Young ladies, I am sure that you will appreciate any motives in emphasizing the proposition that the woman who would serve the Lord Jesus Christ acceptably, and make for herself an enviable and enduring name among his followers, must act in harmony with his revealed will and consistently with the law written upon the constitution of her own being. Whoever thinks of the notorious Mrs. Lease—a propulsive political stump speaker—as a Christian woman? Where is there a chivalrous and womanly serving man in this country who has not been dishonored by her unbecoming performances on the hustings and in the halls of legislation? Where is the modest American woman who does not condemn her violations of every fundamental conception of true Christian womanhood?

Whoever thought of Dr. Mary Walker as a pattern of feminine refinement and piety? Whoever looked upon her as she appeared in masculine attire on the floor of a Washington hotel lobby, without revolting at her disloyalty of her sex? Where is the true man who can cherish for her the lofty esteem which he is wont to bestow upon modest womanhood? How can he regard her as anything less than an enemy to religion, a betrayer to her sex and an unblushing rebel against the constitution of her own being?

One of the most glorious achievements of modern times is the emancipation of woman. For many centuries false religion and false conceptions of her capacities and possibilities kept her in a state of shameful inferiority to man. The growth of a better philosophy and a purer Christianity has unfettered her nature, and opened to her a thousand avenues to usefulness, distinction and happiness that were once closed against her.

But along with her emancipation has come in some quarters a spirit of insubordination to God's revealed limitations of woman's sphere—a spirit embodied in that latest and most hideous monstrosity known as the "New Woman." It is about the only thing on this planet from which I would flee, and which makes me sometimes sigh for "a lodge in some vast wilderness." To that evil spirit I could truthfully say what Macbeth said to the ghost, "Take any shape but that, and my firm nerves shall never tremble."

In the beautiful and sacred act of anointing our Savior's head this woman taught a lesson which is worthy of all the emphasis that human eloquence can bestow upon it. Her exalted tribute to the tolling, weary and unselfish Redeemer of men was not *post mortem*. Before his tragic death, before his nameless agony in the garden, before he was arrested, condemned, spit upon and cruelly scourged, and at a time when he needed all that human sympathy and affection could do for him, she broke the costly alabaster box and refreshed him with its delicious odors.

Unlike that noble woman, we are wont to leave our alabaster boxes of ointment in their hiding places until the moral hero, the toiler and sufferer for God and humanity, is dead, shrouded and confined. Then when his eyes see not and his ears hear not, and he is insensible to human esteem and applause, we bring forth the hidden treasure and bestow it upon him. Some years ago a good man of my acquaintance died, leaving the imprint of his benevolent and Christ-loving soul on almost every community of the great State in which he lived. He gave all the energies and resources of a strong and cultured mind, all of his material possessions, and every affection of his great heart to the cause of truth and righteousness. He made contributions to the moral and religious welfare of his fellow-men that will endure until this old world dissolves with fervent heat and disappears. And yet, I never saw in any newspaper, secular or religious, a mention of that man's work until his tolling hands were folded for the sleep of death. I never heard from any human being, save a solitary Christian woman, one word of appreciation of the long and heroic service which he rendered to God and his country.

But when he died hundreds came to do him honor. They gathered around his cold and senseless form, recalled the favors they had received at his hands, the inspiring and comforting sermons he had preached, the helpful words he had spoken to them when they were ready to faint in the battle of life, and the many self-denials he had practiced in relieving the poor and neglected. They brought floral tributes, white and pure as the light of heaven, and laid them upon his casket.

I rejoiced in all these expressions of respect and gratitude. I love to see flowers laid upon a casket. They seem to be the fittest emblems of the affections and hopes we cherish for our beloved dead. I love to see sorrowing friends gather around the mute form of a noble man and tell of his many virtues and commendable deeds. But as I watched all that was done over the dead body of that old servant of God, I could not repress the wish that some of those bright flowers had been scattered along the pathway of his struggling life; that some of those alabaster boxes had been emptied upon him in the days of his weariness and sorrow, and that some of the plaudits spoken over his dead and pulseless form had been whispered into his ear while he staggered under the burden and heat of the day.

That old Christian minister is not an exceptional case. There are millions of men and women just as true and faithful as he, going through life without ever hearing a word of gratitude, or of generous commendation. They hear criticisms unkind and cruel, but scarcely a syllable of approval and appreciation. If kind things are said about them, they

are spoken where they can not hear them. Those who know of their worth are waiting for them to die before they lift up their voices in recognition of their virtues.

There are women in this community who besides doing all the drudgery of the home during the day, sit up at night and with tired hands make garments for the poor and destitute children in their neighborhood. We extol to the skies the munificent gifts of a Vanderbilt, or a Rockefeller, but they are unworthy of mention in comparison with the heroic sacrifices of these toiling women for whom the great world has not one note of praise. These are God's unowned queens; and when the day of their coronation comes, we shall esteem it an overruling honor to sit at their feet.

Young ladies: Next to your parents, your truest benefactors are the men and women who teach you, the men and women who are conscientiously and faithfully devoting themselves to the task of giving you an intellectual and moral equipment, which will enable you to grapple successfully with the problems of coming life. The life of any consecrated teacher is one of great struggle and self-denial. In it there is many a heartache and many a briny tear of which the pupil knows nothing. No class of toilers is so poorly paid. None need more the help of human sympathy. The pecuniary compensation which they receive is a poor reward for the benefits which they bestow. Recognize your indebtedness to them now. Why not bend them in the midst of their struggles? Why not bind the laurel to their brows as they bend beneath their burdens? Why not speak words of cheer while their ears can hear? What will they care for these things when they are cold and stiff in death?

"What help in a comrade's bugle blast,
When the peril of Alpine heights is past?
What need that the spurting paeon roll,
When the runner is safe beyond the goal?"

"What worth is eulogy's blindest breath,
When whispered in ears that are hushed in death?
No! No! If you have but a word of cheer,
Speak it while I am alive to hear."

Forty-four years ago I was a student in an Alabama college. The faithful, skillful teacher who taught me the rudiments of Latin and Greek still lives. At frequent intervals since then, I have expressed to him my gratitude for his patient devotion to my interests during the period in which I was his unworthy pupil. I have every reason to believe that these remembrances of him have contributed to the happiness of his life. A few days ago I met him. With tottering steps, but shining face, he approached and greeted me by saying, "My dear boy, how I love you."

Our Savior said of this woman, "She hath wrought a good work on me. She hath done what she could; and whosoever this gospel shall be preached throughout the whole world, this also which she hath done shall be spoken of for a memorial of her."

She had encouraged the heart of the struggling and weary Christ, and now he encourages and strengthens her. He recognizes and applauds the kind and beautiful service with which she honored him. He shows her how by bestowing a costly gift upon him she had not only comforted and gladdened his heart, but had made herself as immortal as his gospel and kingdom.

This was encouragement indeed. It made the good woman realize the dignity and value of what she had done on his behalf. It thrilled her with the consciousness that she was a real factor in a spiritual kingdom which was destined to endure forever, and which should ultimately dominate the world. It revealed to her the sublime possibilities of her life, and how, day by day, she might project herself into a distant future.

Young ladies: Emulate the example of this woman. All around you are human beings with sad hearts. Doubtless you may find among your companions in studying, girls who are depressed and afflicted with pessimistic views of their own capacity and prospects. Because they are less gifted by nature than some of their class-mates, they imagine themselves doomed to disappointment and failure. They need your encouragement. Tell them that their reward will be in proportion to their fidelity and not to their success, and that they must so use their talent, whether it be great or small, as to win for themselves an imperishable obituary.

Some are carrying secret sorrows which weigh like mountains of lead upon their hearts. They need to be told that God is in their grief, and that it is discipline for a higher station and destiny.

Some are driven almost to despair and desperation by cruel persecutions. They need to be told that the highest mission to which God calls any of his children here, is to endure persecution for righteousness sake. They need to be reminded of the Savior's

words, "Rejoice and be exceedingly glad, for great is your reward in heaven." They need to be pointed to the robes and palms and crowns of the glorified martyrs.

Men are sometimes placed in great emergencies where a word or two of cheer would nerve them for heroic efforts and grand achievements.

A child was seen at a high window in a burning building. A brave fireman started up a ladder with eager desire to rescue that child. He had almost gained the window when the terrible heat seemed to overcome him. He halted and staggered, and was just about to turn back when someone in the throng below cried out, "Cheer him! Cheer him!" Immediately the excited multitude shouted: "Hurrah! Hurrah! On, brave fellow!" In a moment more he had the imperiled child in his arms and began to descend with it to the ground.

There are some about us who, for the love of Christ and the salvation of their fellows, are enduring great hardships and facing great perils. Sometimes they stagger and almost faint. They need the support of human sympathy. They need to hear a shout from the camp of Israel: "On, brave soldiers! On! Endure to the end, and God will give you a crown of life."

Notice, finally, the measure of this woman's devotion to the Master. "She hath done what she could." She went to the limit of her capacity. She had invested all her earthly treasure in that one alabaster box of ointment, and in breaking it and bestowing its precious contents upon the person of Jesus she did all that it was possible for her to do.

Young ladies: Let it be your ambition and purpose to win this plaudit—"she has done what she could." To accomplish this end you must not be satisfied with past and present achievements. Every day with you should be a day of royal discontent. You never bought as well as you ought to think; you never planned as grandly as you ought to plan; you never executed as skillfully as you ought to execute. Over your attainments in literature, science, philosophy, music, painting and moral excellence there ought to hover a sublime ideal saying to you, "Come up higher; do better than you have ever done; be more than you have ever been."

So improve your present opportunities that when your prescribed course of study is completed, and you stand before your president to receive your diploma, you shall have the satisfying consciousness that you did what you could. For those of the graduating class whose purpose is to be teachers, I have this message: Make the most of yourselves and of your high vocation. If it be possible to forge your way into the very front rank of educators, be satisfied with no secondary position. The lower ranks are crowded, but there is room at the top.

If it is your purpose to pursue painting or sculpture, as your life work, resolve to accomplish something that will be a real and enduring contribution to art.

If you have decided to devote yourself to music, determine that you will rise above mediocrity. There is so much music in our day that only those who attain to a very lofty standard can enlist attention and command applause.

If you should enter the field of literature, be not content with mere cleverness. To the making of books there is no end; but how few of them make any lasting impression on the world. How few of them will be preserved as treasures to be transmitted from generation to generation. Write, but do not publish until you are sure you have produced something that will be recognized as a real addition to good literature.

Whatever be the vocation that you choose, I charge you that you enter it with no lower motive than the glory of God. If you covet immortality here and hereafter; if you desire to carry into every hour of this life the benediction of God's smile, and in the end to be met for the plaudit, "Well done, good and faithful servant," do for the glory of Christ and his kingdom the best that you can.

Young woman: "To thine own self be true." What is thy real self? Not that material, perishable body. That is no more a part of it than the garment which covers it. Thy real self is within. It is that which thinks, reasons, aspires and wills. It feeds on the invisible, the eternal and divine. It is winged. It mounts to ethereal heights where glorified spirits revel and happy angels sing. Be true to that. Let it dwell in perpetual fellowship with the true, the beautiful and the good. Bring it day by day to the eternal fountain of inspiration that it may be divinely illumined, divinely uplifted and divinely empowered for the duties and conflicts of life. By and by that immortal self, God's own glorious image, freed from clay, in heaven's eternal sphere shall shine a star of day.

From Morristown.

Wouldst thou like some notes from this quarter of thy moral vineyard, dear BAPTIST AND REFLECTOR, so that thy myriad readers might know how goeth the King's business in this hill country? And dost thou know that these denizens along the bases of Clinch Mountain on the North and of Great Smoky on the South and the intermediate valleys do firmly believe that the original paradise was located hereabouts, and that Holston, Nolachucky, French Broad and Clinch Rivers are but other names for Euphrates, Gihon, Pison and Hiddekel? Now I have not heard just that in so many words, but from words and actions and lordly assumptions I've absorbed so much, and they do argue and maintain that when the New Jerusalem comes down out of heaven, after this old world has had its igneous purgation, that it will make headquarters in this self-same lovely country, and forsooth our hills and mountains have their bowels full of coal with which to expurgate and sublimate the wickedness together with all unseemly things.

But allow me to "light" and proceed to give some notes on recent happenings and situations.

Quite lately we have had to honor us with their presence.

THE EAST TENNESSEE MEDICAL ASSOCIATION, which for two days discussed pathology, materia medica, bacilli and all the rest, mystifying, confusing, dumbfounding poor simple mortals like this scribe, as they set defiance to dictionaries and ordinary forms of speech. I listened to a paper which Dr. What's-his-name read. I was forcibly reminded of a drive of five miles I once took on a summer's night in a howling electric storm. The darkness was Cimmerian, and I knew I was alive and in the road only when vivid flashes of lightning gleamed and glared for an instant. So now and then as I listened to this paper I recognized a Saxon word, tiling together cervix, peristomium, leucimeter, ataxia, rhula, suture, duodenum et id omnia genus. But I liked those same doctors. They are a set of handsome, polite, well-dressed, courteous gentlemen that certainly attract attention by their personnel, and every one without exception wears hair on the upper lip, albeit a good many are barefoot on the top of the head. Do they leave their upper lip unshaven as a protection from microbes? I don't optine, for when in Quincy and Tampa, Fla., I was told that in the cigar factories, work in which is regarded as very unhealthy, that on account of the protection rendered the men from their beards, and especially their moustaches, their average of life was longer than that of the women, who inhaled more of the fine poison dust of the tobacco into their lungs and sooner succumbed; from which I argue that the God who made us did not intend for women to work in tobacco factories. But these physicians all wear moustaches, and what surprised me they smoked while discussions were going on, with the president in the chair. Mr. Editor, we do not do that way when we meet in Conventions. But I liked these physicians quite well. Ere they departed we were busy with

OUR ANNUAL SCHOOL CLOSING, which we cannot appreciate too highly. We regard our graded school as the solitary diamond of our city and county. It has enrolled for 1897-8 nearly 500 pupils, eleven of whom graduated last night, five young gentlemen and six young ladies. For two nights in the opera-house the public were highly entertained by these closing exercises, which were all set to an elevated pace, and merited and won the unstinted praises of our citizenry.

Prof. Charles Mason, a noble gentleman, a consistent Baptist and superintendent of our Sunday-school, is at the head of our educational institution, and to him and his efficient corps of teachers is due our highest praise. They gave us an elegant, monee which having tasted, like Oliver Twist we'll be crying for more. Taken altogether, nothing has given me so high an opinion of Morristown and its people as the school and this commencement. If I were disposed to "curl" I might say, "Long may it wave."

In my church work I trust I am MAKING A BEGINNING, for I've had various hindrances, viz., when I reached here March 1st I found a journeyman evangelist "running a meeting" which lasted nearly a month, which, if it did good, it (the good) is not in evidence. I have heard of two or three converts, but I know of but one baptism. My pastorate really began at the close of that revival (?). Next we had a small-pox scare, under which schools were suspended and churches closed, following which I was unavoidably absent in South Carolina. So the preponderance of my work has been pastoral visiting, of which I have done much. Our congregations are waxing, our

Sunday-school has introduced the missionary idea, taking collections once a month for missions. Our church takes collections for missions every Sunday night. Our Woman's Missionary Society is active and vigilant. While I realize the difficulties of the situation, feeling that we are suffering from lack of discipline and from want of liberality, yet I have found some of the Lord's true saints here, and I never had a field in which the call for work was more imperative. "There is very much land to be possessed" and much work to be done that none who have gone before me have ever done. If constant pastoral work, plain gospel preaching and humble dependence on God count for anything, then we'll have better news to chronicle by and by. We earnestly invoke the prayers and sympathies of all our brethren. My predecessor in this pastorate, Rev. W. C. Hale, lives here, and is a true "yoke-fellow." He is a great comfort to me. O for a Hale-storm!

Yes, I was at Carson and Newman commencement. Heard your Jupiter Tonans, J. B. Hawthorne, in the baccalaureate sermon as he leaped from sphero to sphere and from star to sun. And I heard Dr. Carter Helm Jones, whose sermon was as sweet and beautiful as a well-shaven lawn, dotted with roses, oleanders and rhododendrons, along which border flowed a beautiful clear, sparkling stream, on whose placid bosom floated swans, and over whose waters poised birds of paradise as he discoursed on Christian Culture. But I'm not going to tell you about it, for to do so would usurp the places of Dr. Phillips, President Henderson and Prof. S. E. Jones, and their facile pens are not to be encouraged to corrode. Call them out.

WM. HENRY STRICKLAND
Morristown, Tenn., May 25th.

East Tennessee Notes.

The fourth Sunday of May was a good day at White Pine. It was the writer's privilege to preach to a splendid audience and administer on behalf of the church the Lord's Supper. White Pine is a business and growing town. The Baptists have a gem of a house, with a \$300 debt on it. If the scattered Baptists in reach of White Pine would unite, they could easily pay off the debt and be the leading church in the town. Their pastor, Rev. S. M. McCarter, is now in the Seminary, but is expected to return to the church in a few days.

CARSON AND NEWMAN COMMENCEMENT went above high-water mark this year. The baccalaureate sermon by Dr. Hawthorne was pronounced by competent judges equal to anything in Fish's "Master Pieces of Pulpit Eloquence." His theme was "True Greatness" as taught and exemplified by Christ and illustrated by his most eminent followers.

His lecture Thursday on "The Great Orators of the World," was a deluge-it overflowed all the landmarks, went above the highest mountain tops, and swept everything before it. The lecturer grandly illustrated his theme, and, in our judgment, the delivery and publication of this single lecture would render the author immortal and rank him among the most famous of the world's great orators.

The brilliant and genial Carter Helm Jones was with us, and by sermon and lecture added much to the interest of commencement. His lecture on "The King of the Alphabet" (I) was unique. It was a pay lecture, but the popularity of the speaker drew a large and splendid audience to our magnificent auditorium for an hour's entertainment.

The orations, declamations and essays of students were excellent.

The debate by representatives of the four literary societies was one of ability and interest. Subject: "Resolved, That the race problem of the North is greater than that of the South."

The association of alumni and alumnae of the college was ably represented in essay and address by Miss Rebecca Clapp of Corryton, and G. W. Fox, Esq., of Loudon.

The graduating class of '98 consisted of nine members, eight men, young and old, and one young lady. The "A. B." degree was conferred upon W. Powell Hale, H. L. Jones, J. A. Miller, Glenmore Garrett and Prof. J. T. Pope of Moshelm College; "B. S." upon W. J. Cheek, H. M. Geren, E. J. Vaught and Miss Jess's Johnson.

Captain W. W. Woodruff, President of the Board of Trustees, made a two minutes speech eloquently of the announcement that the college is soon to have a modern and elegant young ladies' boarding hall on the college campus.

J. J. B.

Mokey Creek, Tenn., May 25th.

—Dear Bro. Folk:—You are making the BAPTIST AND REFLECTOR better and better. I am glad you have my dear friend and classmate, J. J. Burnett, engaged in contributing to your columns. His work will abide the test of time. D. W. KRY.
Greeneville, S. C.

NEWS NOTES.

Pastors' Conference.

Nashville.

Central—Dr. Frost preached at both hours to good congregations.

Edgefield—Pastor Rust preached the commencement sermon of Brownsville Female College in the morning and preached again at night.

Cotennial—Bro. S. W. Kendrick preached in the morning and Pastor Fessell preached to the mill men at night. Received one for baptism. The ladies of the church presented the pastor with a handsome suit of clothes.

Third—Pastor Golden preached at both hours. 170 in S. S. Subject at night, Brazil.

North Edgefield—Bro. B. T. Lannon preached at both hours. Good S. S.

Immanuel—Pastor Ramsey preached morning and night.

Howell Memorial—Pastor Howe preached at both hours. One received for baptism. 117 in S. S.

Seventh—Pastor Burns preached at both hours to good audiences. Two received by letter.

Dr. Folk was present and made a good report of the Sunday-school Convention.

Chaplain Ireland was present. He reported one conversion among the soldiers and twenty reclaimed, over 200 requests for prayer.

Memphis.

First Church—Rev. N. W. P. Bacon preached at both hours. Pastor Taylor preached the commencement sermon at Water Valley, Miss.

Children's day celebrations, Sunday-school institutes and fifth Sunday meetings were held Sunday, the 25th inst., with the Whiteville and Mt. Moriah churches, Memphis Association. Attendance and exercises good.

—My correspondents will please note that I am at Knoxville, Tenn. I will be here for two weeks or more with Pastor McPherson. We are expecting a great meeting. Pray for us that we may have much of the Holy Spirit and a great ingathering of souls. U. S. THOMAS.

—Central Avenue Church is preparing for its 25th anniversary to take place in July next. Bro. R. G. Craig is inspiring the church to build a pastor's home as a memorial for the blessings of the one-fourth of century. By invitation, as ex-pastor I preached yesterday morning and night to appreciative houses. Superintendent J. A. Prescott is hopeful of the Sunday-school. J. D. ANDERSON
Memphis, Tenn.

—Last Sunday I had the pleasure of preaching at Fall Creek to a large congregation. This was my old charge for nineteen years. It's here at home. How encouraging to preach to your neighbors and shake hands with them, and find fifteen or twenty dollars left in your hands. God bless Fall Creek. Let me tell you: That Sunday-school Convention at Round Lick was a good one. I don't know when I have enjoyed myself better. When you get such men as Frost, Holt, Polk, Waters, Ramsey, Howe, Golden, Jarmon, Wilkes, Woods, Faubion, Price, Carney, Russell, Rushing, Grimes, Gilliam and others together, look out! I am so glad that I love these brethren with all my heart. Thank God for the meeting. J. T. OAKLEY.

—In the future you will please send my BAPTIST AND REFLECTOR to Mayaville, Ky., where I have recently established headquarters in the First Baptist Church. I find the enemy's position strongly fortified, though by no means impregnable, with such a Commander and such an army as we have. My reception has not only been kind, but exceedingly enthusiastic and cordial. We have here one of the finest church buildings in the South, and I hope a good prospect for future work. Many of our noblest men have labored here, and I trust I shall be able to reap from their labors. I have noticed with great gratification that Bro. W. H. Tharp, recently of Little Rock, Ark., has been elected president of the Southwest Virginia Institute at Bristol. It seems to me that no wiser selection could have been possibly made. You will remember him as the successful president of the Somerville Female Institute. I believe we all may expect great things from Bristol in the future. Prof. Tharp has yet his first failure to make, and is voted by all who know him a Christian scholar, an experienced educator and a true Baptist. J. W. FORLER.

Mayaville, Ky.

—Missionary Controversy.

I notice that Bro. J. A. Scarborough is now answering my reply to his tract. So soon as his articles have all appeared, I shall ask to be heard in a brief

final word of reply. Let us all hope that the controversy shall not only be conducted in a Christian spirit, but that it shall have the effect to draw us all nearer each other in the work of the Lord. It is sad that we are divided. How much more strongly we could stand, and how much more effectively we could work if we were united. A. J. HOLT.
Nashville, Tenn.

The Orphan's Home.

To most people the name "orphan" suggests bereavement, sorrow, suffering and probable ruin. To a Tennessee Baptist it also carries with it the thought of a magnificent brick house with beautiful grounds and shady walks, a lovely, kindly disposed matron and fraternal childish association. No one can look without being favorably impressed and moved to thank our God for the present condition of the Home. The debt for the property is canceled, and only a small deficit in current expenses being carried. This, however, ought not to be. But you will feel some degree of solicitude to look at the fence about the Home. It has done a good part, has stood and waited until the debt was all paid before it dared to present its claim. But now its decaying, loose boards call for an iron fence of good style and durability to take its place. Can the Baptists of the State allow this want to remain unsatisfied, while many of them expend for luxuries as much as the fence would cost, seeing it would require so small a sum from each one. Let's do this at once. Will Dr. Holt suggest a plan by which we may do it? T. T. THOMPSON.

Pulaski, Tenn.

An Old Time Worship at Mossy Creek.

It was my pleasure to worship with my home church Sunday, the 25th inst. It was a genuine apostolic service. The singing was congregational and the hymns were spiritual, according to New Testament direction. Our choir here does not seek to monopolize the music. The sermon by our pastor, Elder J. M. Phillips, was very timely, earnest, inspiring, edifying—very helpful. It was intensely practical. There was a sprinkling of students in the assemblage. It was to them more particularly that the discourse was directed. Bro. Phillips took three verses from the different epistles of Paul; one from Romans, one from Corinthians and one from Thessalonians: "Study to be quiet, working with your own hands, attending to your own business." "Ministering the gospel of God." "Wherefore we labor that whether present or absent, we may be accepted of Him."

The word translated "study" is properly rendered "ambitious." "Be ambitious to be quiet."

I. Be ambitious to be quiet. (1) In seeking bodily and mental rest. (2) Be ambitious to be quiet as to the little member "Keep the peace." (3) Be ambitious to work with your own hands. Manual labor is not menial or undignifying, but honorable for all. Paul was a tent-maker. The boys and girls must not get above the kitchen and plow-handle. Honor your parents. Bring back the soiled hand and brown complexion if necessary. The marks will be honorable. Work that you may be honest. Poverty tempts to dishonesty. Work that you may be above need. It is right to have that you may supply your own wants.

II. Be ambitious to be useful. It was Paul's ambition to minister the gospel of God. Oh! how many ways one may minister the gospel of God, not only in the pulpit, but in private Christian devotion and personal touch in daily life.

III. Be ambitious to be quiet, to work, to be useful with reference to Jesus as Master and Lord. Men may be quiet and working and ministering, prompted by selfish motives, but, if Jesus be the soul and inspiration of it all, we shall be accepted when he comes. And oh! what a welcome awaits all such. Dr. Baker then prayed a most appropriate prayer, the congregation sang, "Take My Life and Let it be Consecrated, Lord, to Thee," and the people of God went out blessed, helped determined to lead better lives and to help others.

Thanks to God, many of our Baptist churches are of the original type; they believe in the spiritual worship; they love their pastor and God; they pray and praise; they work and wait; they are a power for good, above anything, we think.

God abundantly bless the old Baptist Church at Mossy Creek, her pastor and co-workers, and all our brotherhood.

Remarks: Brethren, do we not all need to be more simple and spiritual in our worship? Are not some of us in the city aping the Episcopallians? And are not some town churches trying to put on airs and taking to themselves forms of service somewhat like some city Baptist churches, to be in style? Baptist churches ought to be as far from Rome as

possible, if they would glorify their Lord, and I know of no better way to keep down pride and in the distance a cold formalism, than as brethren to keep close to the cross of Jesus, at his feet, singing spiritual songs and hymns with grace in our hearts, and loving each other as he gave us commandment. S. E. J.

Mossy Creek, Tenn.

From Chattanooga.

This church is composed of some as good members as any church in the State. Our territory is very extensive. We have some members living in the following places: Orchard Knob, Missionary Ridge, Fort Chestnut, East Lake, East End, Ridge-dale, Highland Park and Chattanooga proper. This gives you some idea of the magnitude of the field. Since I came to this field six months ago we have had twenty-four additions to the church by letter and baptism. Before the United States commenced co-gregating so many soldiers in Chickamauga Park my congregations had grown so that we had in the Sunday morning services about as many people as we could conveniently accommodate. For two or three Sundays the nightly gathering of troops, in the vicinity of Chattanooga, had a demoralizing effect upon my congregation. The feeling is natural to see the men who were and are to defend the honor of our loved nation. Now my congregations have about got back to what they were before the troops commenced to meet in Chickamauga Park, and we expect to move along in a quiet, earnest way in the army of the Lord. To do our best work on this important field we need and must have a house that is adequate to the demands of the field. Every month we put some money into the bank for the purpose of erecting a nice up-to-date building.

The members of Beech-street Church have made n yself and wife feel very much at home among them. They have three times remembered us in a public way. First they gave us a very thorough pounding a few days after we moved on the field. Not long after the pounding they gave us a nice reception in the church-house, consisting of recitations, music and refreshments.

Recently the ladies of the church decided they would like to see how their pastor would look dressed up, and they served a notice on him to go to Mr. Bostrom, the preacher's tailor, and get measured for a suit of clothes. The suit is a West of England cloth, and valued at \$35. The writer appreciates these tokens of reward more than words can express.

There is one other thing which causes the pastor to have a very tender feeling for the church, and that is, that there is very rarely a prayer offered in the congregation in which the pastor is not mentioned.

I hope all who read these lines will join me in the prayer that God will help us to erect a nice church building on this important field.

I want now to speak a word for our organized work in Tennessee. I have known our efficient Secretary of the State Mission Board, A. J. Holt, D.D., for sixteen years. I believe that, under God, he did more for the cause of missions in the great State of Texas than any man who has ever been the Secretary of the State Mission Board in Texas. His work in Tennessee needs no commendation.

My connection with Mission Boards commenced in 1885, when I labored in Albany, a beautiful West Texas town, under the appointment of the State Mission Board. In that place God graciously blessed the mission work; during the year forty-four were added to the church by baptism and twenty by letter. Later I occupied Laredo and Corpus Christi, under the State Board. In Corpus Christi the work of the Board was specially blessed; the membership of the church was doubled in one year and the financial strength was also doubled.

I mention the above to give those who may read these lines an idea of my experience with Mission Boards. Concerning this experience I want to say that my relations with Mission Boards have always been pleasant, and I never considered myself any more bound than I would have been had I been pastor without any connection with the Mission Board. My experience with the Mission Boards has led me to the opinion that they are in the main composed of intelligent, God-loving and God-fearing men.

From my acquaintance with the Mission Board of Tennessee I think it would be hard to find a collection of better men. The members of this Board, that I have met, are intelligent, Christian gentlemen, and have the cause of Christ at heart.

May the Lord guide our Mission Board and continue to bless our mission work.

J. H. MAUTIN,
Missionary State Board,
Highland Park, Tenn.

Missions.

MISSION DIRECTORY.

Home Missions.—Rev. A. J. Holt, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn.

Foreign Missions.—Rev. R. J. Williams, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. 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. Fitchner, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jeffries, 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. B. University should be sent to O. M. Savage, U. D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Muddy Creek, Tenn.

Orphan's Home.—Send all money to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Chick, Nashville, Tenn. All supplies should be prepaid.

Woman's Missionary Union.—President, Mrs. A. C. S. Jackson, Nashville, Tenn.

Corresponding Secretary.—Miss M. M. Calhoun, Maxwell House, Nashville, Tenn.

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

Editor.—Miss E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

The Baptist Orphan's Home.

To care for helpless and dependent orphan children is a most praiseworthy act of benevolence, by whomsoever performed. Hundreds of families in our State, besides caring for their own children, are generously giving homes to one or more orphans. This is most praiseworthy. But experience and observation have taught us that it is better for the people and better for the orphans that we establish a permanent home that is always ready to receive and provide for this unfortunate class of people.

It is the exception rather than the rule that an orphan child may find a suitable home in a private family.

Private families usually have children of their own to provide for. It is by no means an easy task to rear a family of children if they be own brothers and sisters. There are likely to arise petty jealousies and disputes and complaints of favoritism. The task becomes still more difficult when there are half-brothers and half-sisters to be reared with full brothers and sisters. Rare indeed it is where such a mixed family succeeds in the difficult undertaking. Times without number have such a state of affairs caused the separation of husband and wife, and sometimes bloodshed and murder. These difficulties increase when there are children of a widower and children of a widow brought together by the marriage of their parents. The children are of no kin at all. The lack of consanguinity, of ties of blood; the jealous fear of favoritism; the incompatibility of temper, renders the task extremely perilous of mixing families in this way. The task of endeavoring to raise with one's own children an orphan child, not allied by ties of blood, is still more extremely difficult. If the family that undertakes to provide a home for orphan children has no children of their own, the case is still perilous. People that never have had the care of children know comparatively nothing of the responsibilities and expense of raising a family. Many such families think it would be a fine thing to have an orphan child to love, and one that would in turn love them. Moved by the sweet sentiment of love and by the sweet spirit of charity, many such families seek out an orphan child to

raise. But were the statistics known it would be surprising to note the very few families that have persevered in the task to its completion. Actual experience is not what they supposed it would be. The constant care, the fearful responsibility, the many complications, the actual trouble which shall I say generally arises—fills them with dismay, and after a few years of toil and sorrow they generally give up in despair. Our Orphan's Home has had practical experience in this line. Half of the children we have sent out to good homes have been returned to us, and that through no fault in the child, but generally because the family found out by actual experience that raising an orphan child was not what they had supposed it to be.

There are many difficulties, not here enumerated, that confront the family that attempts to raise an orphan child, such as the interference of relatives, either of the family or of the child; the talk of neighbors; inherited evil tendencies; bad blood. Well, well; let us stop at this, for fear of discouraging some who contemplate the very benevolent thing of taking an orphan child to raise.

Should any Baptist family desire to undertake this God honoring, humanitarian task we have a number of suggestions. In our Home whom we would like to see adopted into good Christian homes. But it were better even then for such families to have one of what they are to undertake.

But a few words demonstrate the absolute necessity of having an Orphan's Home. Consider an nation everywhere recognize this necessity, and Christian denominations everywhere are looking after this work of charity. Where there is no home, but the orphan placed in families, there is no remedy for the dissatisfaction, and the orphan child is either set adrift or retained under protest, or the persons who placed it are notified to come and get it, and when they come, if they come at all, they have no where to take it until they persuade some other family to take the child. An orphan who travels from one family to another does it exceedingly difficult after a while to get into a good home at all. How much better to have a home!

Our children in the Baptist Orphanage are cheerful and contented. None of them want to leave the Home. Last summer in taking a child from the home I had to hold her on the car seat to prevent her from attempting to leave the car to return to the Home. When we arrived at the station where we were met by the good lady who had asked for the child, I had to unclasp her fingers one by one from mine and place her in the buggy with the good lady by force and hold her there to prevent her from jumping out. Yet, after all, she found a lovely home, and is now happy and contented. I only write of this to show how our children love our Home. All of the children who have ever remained with us to the age of 12 have professed religion and have joined our West Nashville Baptist Church. Our children are taught to be industrious, cleanly, orderly, studious and obedient. The housekeeping, sewing, mending, ironing, scrubbing, sweeping, milking, churning and all kindred labor is performed by our children. We respectfully challenge comparison of our children with other children, both with regard to general character and habits of industry, cleanliness, etc. Our beds are models of neatness; our floors are kept swept marvelously clean; our dining-room shines; our children sing like regularly trained musicians. If anyone is the least skeptical as to the Orphan's Home idea we respectfully invite some

one to our Home, at any season, unannounced, to become convinced. Should you arrive at 8:30 or 7 p. m. you will notice lights shining in the chapel. Stop on the front gallery and cavedrop if you like. A white-haired matron is reading from the Bible. The children sit around in respectful silence attending to the Word of God. Then they sing—such sweet songs! Then they kneel, and the voice of the good "mother" goes up to God in tender, earnest prayer. Then they sing again, and after a few words from the matron they disperse to their rooms, each one coming up for a good-night kiss from "mamma." By this time you will be weeping if you are like other mortals.

Then stretch forth thy hand in charity sweet And offer the gifts both needed and meet, And into your heart this message shall be: "Inasmuch as ye did, I was done unto me."

A. J. HOLT, Cor. Sec.

Woman's Missionary Union.

Subject for June, Mexico.

An invitation came for us to visit some friends in Chiquitlan. It was four o'clock in the afternoon before horses could be found and prepared for us. It was rainy, so when the full moon came out the light was only enough to show the terrors of the way. Long slopes of melted lava so steep that our horses slowly picked their way to the right and to the left, while we lay back in the saddles to keep from falling over their heads. Ten o'clock came before our damages were paid, and we rode into the typical little village to find all shut up and asleep, for they could not be sure that we would come. They considered it no trouble, however, to quit their beds, and to give us a welcome and a cup of hot coffee. The next morning, after sleeping peacefully on the "soft side of a board," we were taken from house to house till we had visited every family of importance in the place, for they were all related and none must be slighted. It was a very pleasant experience. Those people, so far from everywhere that their mail is carried over the mountain on horseback once a week, live well. Their houses are well constructed and nicely furnished, while the *patios* are beautiful with orange trees and flowers.

Our last morning was come, and before quite awake our host called that we must come at once if we would see the volcano Colima send up its morning pillar of smoke. Scurrying into some apparel, we ran into the street for our first glimpse of an active volcano. It was only a gentle reminder of the unrest fermenting far below, and was beautiful, as the white column rose softly in the air and spread out before waiting away. The thought of riding down that mountain was too much, we decided to return by a less precipitous though longer route. The country was lovely. We saw many interior towns, rested in the middle of the day, and with one exception had good quarters at night. In this place we had a small room not quite as clean as some stables, with no opening but the door. Wrapping ourselves in our red blankets, we slept as well as the concert kept up by a corral full of burros outside of our door would permit.

We passed an immense iron-foundry, a sugar-mill and a *tequila*-mill, and all along the charcoal-burners were at work burning up the pines with which the mountains are covered. It will be a good thing for Mexico when they learn to get out and burn the coal that must abound in these hills. Nothing short of seeing could convey an idea of the view that spread out before us when we reached the end of the mountain chain, looking over what is called the "Eye of the Waters." Away down

so far that I could not see how we ever could get there, was a level country with five lakes in view, but not a sign of habitation. Poco-a-poco—little by little—our genial beasts climbed down as surely as they had climbed up, and just at sunset we rode into Santa Ana, glad to see the little place again, bringing back a supply of health and spirit that had long forsaken us.

In all our journeyings the Catholic chapel was everywhere present, but not a sign of Protestantism. In Tapalpa we learned of a Bible and Testament which we ourselves had given, that was read and loaned around, and even in one case sent many miles away for a two week's visit to friends. Not an evangelist had ever been there.

Although it was well known who we were, we were most cordially treated, and whenever we could put in a word, or quote a text, or sing a hymn, we had pleased listeners. One woman told me that she could not understand the Bible, so I taught her of God's promise that "If any man will do His will, he shall know of the doctrine." A man asked me if we could hold meetings undisturbed in our city. Another was eager for the Bible that I offered to send to her if she would read it. Almost the first words on meeting one man carried the announcement that he was not a Catholic, and I was glad to find that he did not mean by that that he was rejecting all belief. An old man was dying, and his friends told me, with great comfort in the fact, that he was a reader of the Bible. In one home, where they had a piano, they were charmed when Florencia sang the songs of Zion.

If all Mexico is as ready for the harvest as the towns of this mountain trip, O may God Himself send the laborers!—Extract from *Missionary's Note Book*.

One who attended the Norfolk gathering says, "My impression is that this is the best annual meeting we have ever had. There was a marked improvement in the discussions and papers presented by the ladies. There is no question but that we have a number of strong, able, consecrated women connected with Woman's Missionary Union."

Mrs. Jackson conducted the religious exercises at one session, and Mrs. Eakin, besides replying to a question from the Question Box, was appointed to write a letter of greeting from W. M. U. to the foreign missionaries.

All the former officers were re-elected with the exception of several Vice-presidents, and two changes in the Local Committee in Baltimore. Mrs. Jackson was chosen Vice-president for Tennessee, it being considered desirable for that position to be filled by an officer of the State Central Committee.

Now, "To the work! To the work!" Let us hear every week of a new society being organized.

Mary Jones is the name of a young

The Royal is the highest grade baking mix in the house. Actual tests show it goes one-third farther than any other brand.



The woman who is weary of the loss of her hair, and who has a poor and variable appetite and no strength or nerve, who suffers from pains and aches, and who is generally in a state of nervous prostration, and who has become irritable, cross, blue and discontented, is in almost every case suffering from weakness and disease of the delicate and important organs that bear the burdens of maternity.

Thousands of women suffer in this way and do not recognize their condition, neglect it rather than submit to the obnoxious examinations and local treatment insisted upon by the average physician. Dr. Pierce's Favorite Prescription is a wonderful medicine for women who suffer in this way. It does away with the necessity for these trying ordeals, and may be used in the privacy of the home. It acts directly on the delicate organs concerned, and makes them strong, vigorous and healthy. It banishes the discomforts of the expectant period and makes baby's advent easy and almost painless. It transforms weak, nervous, petulant invalids into happy wives and mothers. Thousands of women have testified, over their own signatures, to this fact. The "Favorite Prescription" may be procured from any good medicine dealer. Any woman who will write to Dr. R. V. Pierce, Buffalo, N. Y., may have the advice of an eminent and skillful specialist without charge.

Mrs. Cora M. McLaughlin of Rockport, Conn., writes: "I had displacement and inflammation of the uterus. I was under the treatment of our family physician for a long time but received no benefit. I had falling of the internal organs with alteration and enlargement. I commenced using Dr. Pierce's Favorite Prescription, Golden Medical Discovery, 'Pleasant Pellets' and 'Extract of Sassafras' and on the first day I began to improve, and in a short time I was able to do all my household work. It had not been for your medicines I would have been dead long ago."

Stomach and liver troubles with sluggish action of the bowels are cured by Doctor Pierce's Pleasant Pellets.

Welsh girl who lived about one hundred years ago. In 1792 she read in a neighbor's Bible these words, "Search the Scriptures." She longed to have the book, but they would not give it up. She decided to earn enough to buy a Bible. For eight years she labored hard and practiced the greatest economy till she saved the price of a Bible, which in those days cost a great amount of money. She then started to walk 25 miles, barefooted, because she had no shoes. When she got to the man who sold the Bibles, he said he had none but those that were engaged. Poor Mary's grief was so pitiful that it touched the man's heart, and he said, "You must have a Bible." God used this girl's faithfulness to stir up the hearts of others, who in four years formed the British and Foreign Mission Society, by means of which Bibles could be bought much cheaper. This was the beginning of Bible distribution. There are now about 80 Bible societies doing this work, and any one can have a Bible for 25 cents.—Hope

The Missionary Controversy.

REPLY TO DR. HOLT'S REVIEW.

BY REV. J. A. HARRISON.

Number II.—(Continued.)

In his second article Bro. Holt gets to his work squarely, and in the first paragraph says he agrees with the first three pages of my speech, where I compare the Baptist and Papal positions concerning fundamental principles. Let me quote the speech:

"There are only two primal theories among Christian people with respect to church organization and work.

1. "That the Savior organized his church, fixed the laws governing it in every relation, organic and practical, as they are contained in the New Testament; that what is not given to the church in the Scriptures as law to be observed must be rejected; that he sent the Holy Spirit to be, and that he is,

A GREAT REMEDY.

Greatly Tested.

Greatly Recommended.

The loss of the hair is one of the most serious losses a woman can undergo. Beautiful hair gives many a woman a claim to beauty which would be utterly lacking if it were not for the hair. It is almost as serious a loss when the natural hue of the hair begins to fade, and the shining tresses of chestnut and auburn are changed to gray or to a faded shadow of their former brightness. Such a loss is a most serious necessity. There is one remedy which may well be called a great remedy by reason of its great success in stopping the falling of the hair, cleansing the scalp of dandruff, and restoring the lost color to gray or faded tresses. Dr. Ayer's Hair Vigor is a standard and reliable preparation, in use in thousands of homes, and recommended by everyone who has tested it, and experienced the remarkable results that follow its use. It makes hair grow. It restores the original color to hair that has turned gray or fallen out. It stops hair from falling, cleanses the scalp of dandruff, and gives the hair a thickness and gloss that no other preparation can produce.

Mrs. Herrmann, of 335 East 59th St., New York City, writes: "A little more than a year ago, my hair began turning gray and falling out, and although I tried ever so many things, to prevent a continuance of these conditions, I obtained no satisfaction until I tried Dr. Ayer's Hair Vigor. After using one bottle my hair was restored to its natural color and ceased falling out."—Mrs. Herrmann, 335 East 59th St., New York City.

I have sold Dr. Ayer's Hair Vigor for fifteen years, and I do not know of a case where it did not give entire satisfaction. I have been, and am now using it myself for dandruff and gray hair, and am thoroughly convinced that it is the best on the market. Nothing that I ever tried can touch it. It affords me great pleasure to recommend it to the public."—FRANK M. GROVE, Pawtucket, Ala.

There's more on this subject in Dr. Ayer's Cures. A story of cures told by the cured. This book of two pages is sent free on request, by the J. C. Ayer Co., Lowell, Mass.

bers of the Jerusalem church, but the modern Mission Board is not of one church, and hence he raises the question whether they were members, and asks: "Did not Philip live in Samaria?" No. Acts vi. 3 tells us the deacons were selected from "among" the members of the church, and Philip was one of them, v. 5. In chap. viii. 5 we are told that "Philip went down to Samaria." This was some time afterward. Then Bro. Holt rushes out with his Board, made by assumption in the very teeth of the Word, and boldly declares: "This Board (big B) did not only attend to the distribution of this one church, but of scores of churches scattered all over Asia Minor and Eastern Europe. Wherever Paul and his companions went they received contributions to be sent to Jerusalem, and these funds from Antioch, D. r. h. e. l. e. a. n. o. n. u. m. T. r. o. a. s. e. p. h. o. u. s. G. a. l. i. l. i. a. t. a. C. a. p. p. a. d. o. c. i. a. M. a. c. e. d. o. n. i. a. T. h. e. s. s. a. l. o. n. i. c. a. B. e. r. i. a. C. o. r. i. n. t. h. w. e. r. e. s. e. n. t. t. o. J. e. r. u. s. a. l. e. m. t. o. b. e. h. a. n. d. l. e. d. b. y. t. h. i. s. s. a. m. e. B. o. a. r. d."

Yes, indeed! "He is 'bleared' to have a Board, and he has boldly took possession of the Jerusalem deacons, re-named and re-commissioned them, clothed them with power to manage the religious business, secular and sacred, throughout Palestine, Asia and Europe, and declares that from all this area the funds were collected and sent to this same Board. And then he says: 'Our brethren talk of centralization. Here it is, enough to furnish food for reflection to our Gospel Mission brethren.'

Yes, it is centralization, no doubt about that; but it is the creation of Bro. Holt's imagination and assumption, without a shadow of Scriptural proof. And as we have some "food for reflection," we will reflect a little:

1. Who was the Corresponding Secretary of that Board, Bro. Holt, and how much salary did he receive?

2. Give us the name, please, of just one missionary sent out, directed and supported by that Board, and his field and salary.

3. Who filled Stephen's place on the Board after he was killed?

4. Who managed the business when the whole church except the apostles (missionaries) "were all scattered abroad?" Acts viii. 1.

5. If the Board sent the missionaries, how is it that Peter and John were sent "by the apostles?" Acts viii. 14.

6. Did the Board send Philip to Gaza? Acts viii.

7. Did the Board send Peter to Corinth? Acts x.

8. When the whole church, including your imaginary Mission Board,

was scattered abroad, who fed the missionaries then?

9. When Saul was converted and began preaching, did he get his commission and instructions from your Jerusalem Board or from Jesus the Lord? Acts xiv. 16, 17; Gal. i. 1 and 17.

10. At the time your Board was appointed, how many churches had been organized, and where were they? You say they managed the business for "scores of churches," and name just a dozen. Please name one score.

11. How was the gospel originally sent out from the Jerusalem church—missionaries sent by your "Board," or a church scattered by persecution?

12. When Barnabas went to Antioch was he sent by the Board or by the church at Jerusalem? Acts xi. 22.

13. Did the "Board" appoint Saul to go to Antioch, or did Barnabas go to Tarsus for him? Acts xi. 2-5.

14. Who sent Paul and Barnabas to Asia Minor—the "Board" at Jerusalem or the church at Antioch? Acts xiii.

15. Who sent them on the second journey through Asia and Galatia and into Europe—the "Board" or the Holy Spirit? Acts xvi.

But enough. I am sorry to see Bro. Holt fall into such a way. For plain, unvarnished, straightforward assumption I have never seen anything in print to surpass it. And it is in the very teeth of the plainest words possible to utter.

The apostles expressly stated that the work of these men was to "serve tables," and that they were appointed to this work to care for the "widows" and to relieve the apostles of this secular duty, thus separating between the Spiritual work of missions and the secular. But Bro. Holt just makes a headlong rush at the passage and tries to force a meaning into it utterly contrary to the text and the context.

A strong Board man in Tennessee wrote me that Bro. Holt was wrong, and asked me to ask him certain questions, which I have done in the reflections. His entire subsequent argument is based upon these unfounded assumptions, and I could well afford to drop the argument now, but I will follow him through the series. If I should grant what he has assumed he would still be without proof to justify the present practice, for his imaginary Board was elected by a church, while the present system elects them by the Convention. And now you can look for him to try to find a Convention somewhere, but it will come after his Board, and prove him wrong, even upon the basis of his own assumption.

I have followed him closely and at length on this chapter because it is the backbone of his argument, and it is broken.

(To be continued.)

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Middle Tennessee Sunday-school Convention.

This Convention met with the Round Lick Church near Watertown May 27-29. It was called to order at 9 o'clock by the president, E. E. Folk. Devotional exercises were conducted by Brother L. B. Jarmon, who emphasized the importance of unity and brotherly love. The reports of vice-presidents showed that in most of the Associations in Middle Tennessee the Sunday-school cause is in good condition. There is room, however, for growth. The work of the Convention will not be complete until there is a Sunday-school in every Baptist Church in Middle Tennessee, and each Sunday-school is thoroughly organized and earnestly working for the Master's glory. Pastor J. P. Gilliam delivered a cordial address of welcome, to which Rev. W. C. Golden made a fitting response. "The Object and Work of the Convention" was discussed by Brethren Enoch Windes, I. S. Baker and others in excellent speeches. Rev. T. J. Eastes opened the subject, "The Bible in the Sunday-school," in a thoughtful speech, followed by Rev. A. J. Ramsey in a very suggestive address. Devotional exercises were conducted in the afternoon by Rev. B. T. Lannon. "The Sunday-school in the Home" was discussed by Brethren J. T. Oakley, T. J. Eastes and J. M. Frost. Brother Oakley emphasized the importance of the Sunday-school. Brother Eastes that of the home, and Brother Frost both. Dr. Jas. Waters read a very instructive paper upon the subject, "Sunday-school Teaching as a Sphere of Usefulness." This was afterwards requested for publication in the BAPTIST AND REFLECTOR, Brother C. M. Smith also made an earnest speech on the subject.

At night the Convention sermon was preached by Dr. J. M. Frost before a large audience. The sermon was a powerful one, thoughtful, helpful and practical, and was greatly enjoyed. On Saturday the Convention was called to order at 9 o'clock. Interesting devotional exercises were conducted by Rev. W. L. Howse. "The Divine Authority for the Sunday-school" was discussed by Rev. W. C. Golden in a fine speech followed by Judge J. S. Gribble in a thoughtful one. Rev. A. J. Ramsey made a very practical talk on the subject, defining the difference between the authority of the letter and the authority of the spirit. Revs. D. B. Vance and A. J. Holt discussed "Missions in the Sunday-school" in very interesting addresses. After dinner devotional exercises were led by Rev. R. J. Wood. Rev. J. T. Oakley then conducted the question box and made this feature of the program quite full of life and interest. Rev. S. H. Price read an excellent

paper on "The Influence of the Sunday-school," and was followed by Rev. William Wilkes in a warm speech. "The Sunday school as a Factor in Our National Life" brought out an interesting discussion by Rev. J. H. Grime, Dr. James Waters and others. At night Rev. S. H. Price preached a strong, solid gospel sermon.

On Sunday at 9 o'clock there was a model Sunday-school conducted by the president. Prof. F. M. Bowling taught the Bible class and Miss Maggie Wallace the infant class. Both of these classes were quite interesting. Prof. A. J. Brandon, Jr., delivered an earnest address on "Sunday-school Teaching as a Sphere of Usefulness." Revs. Rutherford Brett and S. N. Fitzpatrick made excellent speeches on the "Object of the Sunday-school." At 11 o'clock Dr. A. J. Holt preached a fine sermon on "Go forward," which cannot fail to do great good. At night Rev. William Wilkes gave us another good gospel sermon, after which there were a number of brief talks expressive of the enjoyment experienced at the Convention, and the help received from it. The president made a few closing remarks. The Convention then sang "God be with you till we meet again," the brethren gave each other the right hand of parting, Rev. J. P. Gilliam offered an earnest closing prayer, and the Convention adjourned.

We should have stated that the following officers were elected for next year: President, E. E. Folk; Secretary and Statistical Secretary, Rev. R. M. Paulson; Treasurer, J. H. Williams. Also there was a vice-president elected for each Association in Middle Tennessee. The time and place of next meeting were left to the executive committee. It was ordered that the minutes of the Convention be printed in the BAPTIST AND REFLECTOR. These names will appear in the minutes.

It was certainly a fine meeting. The attendance was very large, ranging from five hundred to one thousand or twelve hundred. On Saturday not half the people could get in the house, which seats about 600 people. Not all of these, of course, were delegates. Most of them came from Round Lick and surrounding churches. There was not as general an attendance as we should like to have seen. Still there were a good many from various parts of Middle Tennessee—enough to do the speaking and preaching, and do it well. With such an inspiring audience, however, it was hard not to speak and preach well.

Then it was a harmonious meeting. The keynote was pitched when Bro. L. B. Jarmon, in the opening devotional exercises, read the Psalm beginning, "Behold how good and how pleasant it is for brethren to dwell together in unity." There was only one negative vote during the Convention, and that was as to how the minutes should be printed.

It was also a spiritual meeting. Through all the songs and prayers and speeches and sermons there ran a sweet tone of spirituality. There was no lack either of humor or pathos, but underlying all was this spirituality. We dwelt together in heavenly places. Our hearts burned within us as we walked with Him by the way, and as we communed with one another. It was good to be there.

And then it was a practical meeting. The many helpful suggestions made in the various speeches will, we are sure, bear fruit in better Sunday-school teaching, and ultimately we trust in the conversion of many souls and the glory of God.

With reference to the challenge as to which could have the best Sunday-school Convention, Middle Tennessee or East Tennessee or West Tennessee, a lady said to us at Ripley after the fine meeting of the West Tennessee Convention there in April: "Now don't you go and say that the Middle Tennessee Convention is better than ours anyhow, whether it is or not." Of course we would not. Brother Glass knows us well enough to know that we would not. But then we shall have to tell the truth, and we are inclined to think, Brother Glass, that Middle Tennessee is a little ahead. East Tennessee, however, is to be reckoned with yet. But you will have to do pretty well, Dr. Grace, if you beat us.

The hospitality of Watertown and community

was of the most cordial and generous sort. The only regret which the people there seemed to feel was that they did not have a good many more delegates and visitors to entertain. We suggested that the brethren of Round Lick Church invite the meeting of the State Convention with them next time the Convention comes to Middle Tennessee. We hope that they will do so. We are sure that they could entertain the Convention in royal style. And such audiences as they would furnish! It is enough to make one's mouth water to think of it.

We had a delightful home with Brother B. C. Hale, who treated us most kindly. We had too pleasure also of sharing the hospitality of Brethren W. N. Waters and C. C. Young, and regretted that we could not accept the numerous other invitations extended to us. Bro. J. P. Gilliam, the popular pastor of the church at Round Lick, endeared himself very greatly to every one.

Gladstone and Bismarck.

The recent death of Mr. Gladstone has again led to a comparison between himself and Prince Bismarck, a comparison which has not infrequently been made. There is a considerable similarity between them. The two were nearly the same age, Mr. Gladstone being a few years the older. The principal periods of their careers were contemporaneous. Both were statesmen of the highest type. Both stand out as the most prominent representatives of their respective countries during the present century. Both were idols of their parties. Both were the best loved, and at the same time the best hated, men in the nation. Both were prime ministers, and as such had upon them the responsibility of government. Both were creators of new policies.

But here the similarity ends and dissimilarity begins. Bismarck ruled with an iron hand; Gladstone with one of flesh. Bismarck was a man of blood and iron; Gladstone a man of flesh and blood. Bismarck ruled by force; Gladstone by moral ideas; Bismarck by might; Gladstone by right. Bismarck said, "Might makes right," Gladstone said, "Right makes right."

Back of Bismarck stood the army; back of Gladstone the people. The characteristics of Bismarck were courage and firmness; those of Gladstone justice and truth. Bismarck was an imperialist. Gladstone started as such, but gradually grew into a democrat of the broadest type. Bismarck lived for Germany; Gladstone for the world. With Bismarck the question was, what was best for Germany; with Gladstone it was simply, what was right. Bismarck was narrow and selfish; Gladstone broad and liberal. Bismarck is comparatively uncultured; Gladstone was a scholar of varied accomplishments. Bismarck was driven from power against his will and retired to his castle, where he spends a miserable old age, sour and surly; Gladstone at the height of his influence resigned the reins of government on account of the infirmities of age, and retired to private life, carrying with him the love of his friends and the respect of his enemies. His last years were passed happily in reading and writing, and in experiencing the comforts of the religion by whose principles he had so long been guided. Bismarck can say with Cardinal Woolsey,

"Had I but served my God with half the zeal I served my king, he would not in mine age Have left me naked to mine enemies."

Gladstone could say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Statements.

We are sending out statements to those of our subscribers who are in arrears. We trust that it will be convenient to them to renew their subscriptions now. The summer is always a dull season on religious papers. The war excitement of this year has added somewhat to the dullness of this season. It takes money to run a paper. We try to pay our bills promptly when they fall

due. We have to depend, however, upon our subscribers to enable us to do this. They have been very kind in the past. We shall expect them to continue to be so in the future. The amount is small to each one of them, but in the aggregate it is large to us. We trust that those who receive statements will not throw them aside, but will remit promptly.

Memories of the Heart.

The following poem is republished by request. As stated before, it was found at Wake Forest College, signed Edgar E. Folk and in his handwriting, and was supposed to have been written by him. He does not remember to have written it, however, and presumes that he must have copied it from some one else. He would be greatly obliged if any one could tell him the author.

MEMORIES OF THE HEART.

We may shroud the mossy veil from the rose,
The blossom from the spray,
The bloom that peers the luscious grape;
A touch will brush away;
The vine may loosen from the tree
It clings to once so fast;
But the heart will keep its memories
"Till life itself be past.

The gold must die from sunset skies,
The purple from far hills;
The foam-flowers fade from o'nal waves,
Grown hush the babbling rills;
The earth grow cold and motionless
"Neath winter's bitter blast;
But the heart will keep its memories
"Till life itself be past.

The flush will fade from cheek and brow,
The sweet smile wane and die,
The freshness leave the coral lip,
Tears dim the brightest eye;
Youth, beauty, hope and happiness,
Even love, may die at last;
But the heart will keep its memories
"Till life itself be past.

Question Box.

QuEs.—Please answer the following question in your paper:

The church at A. excluded a member from fellowship. Said member went and presented himself to B. church; said church took him in without any acknowledgment. What should A. do in this case? Should A. declare non-fellowship against the action of B.? Said church being in another Association. Please answer soon. J. B. STILLMAN.
Corvle, Ala.

Ans.—There is both an independence and an interdependence of the churches. In her sovereign capacity as an independent church the church at B. had as much right to receive the excluded member as the church at A. had to exclude him. But in doing so under the circumstances she was guilty of a breach of courtesy toward a sister church, thus violating the interdependence of the two churches. In other words, while the church at B. had a right to receive the excluded member from the church at A., it was not right for her to do so unless she had some good reason for the act. Let the church at A. appoint a committee to see the church at B., or a committee from her, and talk over the matter in a loving, fraternal spirit. We believe that in that case it can be satisfactorily adjusted. A declaration of nonfellowship of one church for the other should be only a last resort. In the present case it would be hard to enforce, as the two churches are members of different Associations.

QuEs.—What should be done with an officer of the church who treats on whiskey in an election? We have such a thing in our churches. Officers and lay members engage in such things and some of us wish to terret it out and stop it if we can. Some say, say nothing, it will cause trouble in the church. Some of our preachers say the same. Such work has made men drunk and caused women and children to suffer. So I cannot let it pass without an effort to do something with the members that act so, as I consider it quite a disgrace to the cause and Church.
Please answer in full. Yours in Christ,
J. G. HALL.

Clinton, Tenn.

Ans.—The officer has been guilty of three sins. 1. Bribery by means of whiskey, which is no less bribery than if money had been used. 2. Lending his encouragement to the use of intoxicating liquor, the influence of which is deadly and damning. 3. Bringing the cause of Christ into disrepute by the fact that he, a professed follower of Christ and an officer in his church, should have done the things indicated.

The pastor of the church ought to go to him and in a kind and loving way point out these facts to him. Or the church should appoint a committee to do so, if he hears them, well. If not, we

think the only way for the church to retain her purity and herself-respect is to withdraw the hand of fellowship. It is time all of our churches were taking a firm stand on this liquor question. And let it be remembered that it is just about as bad for a person to make some one else drunk as to get drunk himself, if not worse. "Woe unto him that putteth the bottle to his neighbor's lips."

PERSONAL AND PRACTICAL.

—What ought to be done with a Baptist preacher who would go to a Sunday-school Convention and bring away with him a box full of cakes and knives and forks belonging to his hostess?

—The remains of Mr. Gladstone were laid to rest on last Friday in Westminster Abbey amid imposing ceremonies. Curiously enough they were placed by the side of Lord Beaconsfield, his great rival.

—We have made arrangements with Rev. M. M. Bledsoe of Jackson, Tenn., to act as agent for the BAPTIST AND REFLECTOR. He will travel in various Associations in that part of the State in the interest of the paper. He is an excellent man. We hope the brethren will receive him kindly.

—Edward Bellamy, author of "Looking Backward," died on Sunday, May 22nd, at his home in Massachusetts, aged about 49 years. Bellamy was a socialist of the most advanced type, a dreamer of dreams and a seer of visions. We doubt if his dreams shall be realized until the millennium.

—It is announced that Louisville Baptists are rejoiced over the coming of the Southern Baptist Convention next year. Under all the circumstances we think that Louisville is the best place for the meeting of the Convention. If the Whitsitt matter is to be fought to a finish next year, Louisville is the appropriate place where the fight should take place.

—The latest war news is that the Spanish fleet, under Admiral Cervera, took refuge in the harbor of Santiago de Cuba, and that Commodore Schley is now blockading the mouth of the harbor, and so has the fleet "bottled up." As this effectively disposes of this fleet for the present, it is announced that the invasion of Cuba will begin at once.

—The total net increase in the M. E. Church, South, last year was only about 18,000, and in the M. E. Church 10,000, making a total net increase in the Methodist churches of this country of only 35,000. The net increase of Baptists in the United States during the same period was 231,768. Why the difference? Who can answer?

—The school at Watertown, of which Prof. F. M. Bowling is the accomplished principal, closed the day before the meeting of the Sunday-school Convention at that place. The literary address was delivered by Rev. J. O. Rust of this city. We got there too late to hear the speech, but we heard numerous echoes of it. It was said to be quite a fine one.

—The annual report of the South China Mission of the Southern Baptist Convention for the year 1897, just received, shows that there are in the mission eight churches and twenty-two out-stations. During the year there were 131 baptisms. The present number of members in the mission is 1,063. The contributions last year were \$1,020 37. In connection with the mission there are a number of prosperous schools.

—In accepting his election as President of the Southern Baptist Convention this year, Judge Haralson stated that this would complete ten years of service for him in that position, and that next year he desired some one else chosen. Of course every one recognized the sincerity of Judge Haralson in his request, but so far as we know the feeling was unanimous that it should not be granted unless for some other reason than that given by him. He has made too good a President.

—The Baptist Argus says: "We congratulate Bro. W. O. Carver on his being promoted to an assistant professorship by the trustees of the Seminary. And this same to Bro. W. J. McGlothlin, who was granted a vacation to study in some university. He will

not go immediately. No two young men of our Convention deserve more appreciation and advancement at the hands of their brethren." Both of these professors, as is well known, are Tennessee boys. We in Tennessee feel proud of them.

—The commencement exercises at Boscebel College were quite interesting. The commencement sermon was preached by Dr. J. B. Hawthorne in the First Baptist Church on May 22nd. The art reception, concerts, etc., were largely attended and much enjoyed. The commencement proper occurred on Tuesday night May 24th. After the essays by the graduating class, Rev. A. J. Ramsey delivered an eloquent literary address. Prof. Lamar has reason to congratulate himself upon the success of the past season. He anticipates a still more successful session next year.

—Our Methodist brethren have got themselves into considerable trouble. We announced sometime ago the fact that Congress had appropriated to the Methodist Publishing House of this city the sum of \$288,000 as compensation for the loss sustained by it on account of Federal occupancy during the war. When the report of the Publishing House was made at the General Conference at Baltimore, only \$150,000 of this amount was accounted for. The question arose, what became of the balance. It is now admitted that thirty-five per cent. of it, \$100,800, went to the agent who by his indefatigable labors, secured the appropriation. What makes the matter worse, however, is the fact that while the bill for the appropriation was pending in the Senate it was charged that if the appropriation should be made a large per cent. of the amount would go to the agent. This charge, however, was explicitly denied in a telegram by Messrs. Barbee and Smith, agents for the Publishing House. Upon the strength of this denial the appropriation was made. These facts have been published in the daily papers. We give them as matters of news. We hope that our Methodist brethren will succeed in clearing up the ugly affair.

—The Christian Index publishes the resolution adopted by the Kentucky General Association last year, which was the basis of Dr. Eaton's resolution in the Southern Baptist Convention at Norfolk. It is as follows: "So soon as it becomes practicable, we would recommend that the selection of trustees from the different States, which should have appropriate representation on the Board, be made by the General Baptist bodies of those States. Until this does become practicable, we recommend that the Southern Baptist Convention be requested to appoint all the messengers from each State where a vacancy occurs, a committee to report nominations to fill such vacancy." The Index calls attention to the fact that the resolution contemplates not only that the messengers from Kentucky shall have the privilege of nominating persons to fill a vacancy in the Board of Seminary trustees, but that messengers from each State shall have the same privilege. This involves a change in the policy of the Convention which will require earnest consideration on the part of the committee to which it has been referred. It is a question if this will not necessitate a new charter for the Seminary.

—We mentioned last week the fact that there was a large and enthusiastic mass-meeting of the citizens of Nashville at the Tabernacle on Monday night for the purpose of protesting against the open saloons and gambling houses of the city in violation of the law. We are thoroughly in sympathy with the purpose of the meeting. We endorse every word of the resolutions adopted. Had we been in the city we should certainly have been present at the meeting, and should have voted for the resolutions. And yet we will venture to say that when a certain party nominates candidates for office, no matter who they may be or what their character, whether saloon-keepers or not, two-thirds of those who were present at the mass-meeting will march up to the polls and put in their votes for those candidates. Afterwards when the candidates are demonstrated to be under the influence of the saloons—which everybody knew beforehand was the case—these persons who voted for them will attend mass-meetings to protest against their course, but at the very next election they will march up to the polls and vote for the same kind of candidates again, and so on and so on ad nauseum. That is what makes us sick and makes us despair of ever attaining the end which was so earnestly and properly emphasized in the mass-meeting, civic righteousness. You are not apt to have civic righteousness until you have righteous citizens.

The Home.

IF I WERE YOU.

If I, a little girl could be,
Well—just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That every one would turn to say:
"T'gad to meet that child today."
Yes, yes, my bird, that's what I'd do
If I were you.

O—If I chanced to be a boy,
Like some I know;
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun—
Ah, if I could be so,
I'd strive and strive with all my might
To be so true, so brave, polite,
That in me each one might behold
A hero—as in days of old.

"'Twould be a joy
To hear one, looking at me, say:
"My cheer and comfort all the day."
Yes, if I were a boy I know
I would be so.

But now, perhaps, you'd ask of me:
"When it was you
Who had the young and merry face,
With smiles and roses all in place,
Tell us what did you do?"
Ah, dearie! If I ever fell
Far short of doing wisely, well—
It was, you see,
Because none ever took the time
To tell me in such lovely rhyme
What I should now rejoice to do
If I were you.

—Sydney Dayre.

The Glory of Giving.

BY THE LATE MISS EVAHELLE SIMMONS.

There are few subjects in the religious life of a conscientious Christian which occasion more serious consideration than that of one's personal obligation in regard to giving. If a divine assessment could be made, if we could hear the voice of God demanding just the portion of our means needed for the extension of his kingdom, who of us would dare call ourselves his children and yet withhold aught that he claimed?

It is true that the Bible sufficiently emphasizes the duty of Christians to give freely, but the question arises, "What wilt thou have me to do?" O ten there is an honest doubt as to the extent of our personal obligation. Shall we give a tenth? perhaps more, or less?

It is impossible to settle this matter properly until we have first surrendered ourselves and our all to God.

"Take my silver and my gold,
Not a mite would I withhold;
Take it, Lord, and let it be
Consecrated, all, to Thee."

Then we receive it again as stewards, to be disbursed—not one tenth for God and nine-tenths for ourselves, but all under his direction. How it glorifies the commonplace things of life to feel that "whether we eat or drink we do all to the glory of God!" And how it exalts our financial relations to feel that in our personal expenditures we are acting under his direction, that we are receiving, in two-fold sense, every good and perfect gift from him. While we will not look upon him as a hard task-master who wishes to deny us all except the bare necessities of life, we shall find that this sense of stewardship will make us more careful in regard to sinful extravagance, as well as in regard to that portion of our means which is to be reserved exclusively for the Master's use.

"How shall I lay aside for a rainy day?" perhaps you will ask. Ah, that "rainy day!" How selfish it makes us; or, at least, how unselfish we think we would be but for the fear of this constantly before us!

A young working woman who was entirely dependent upon herself for support was thoroughly unhappy because she could not decide what was her duty in the matter of giving. A genuine desire for the extension of Christ's kingdom conflicted with a horror of being dependent, and a desire to lay aside something for the time when she perhaps could not work. She confessed that she never fully settled the matter until she became fully reconciled to going to the poor-house. "I save all I can," said she, "but how can I withhold my mite when I see such need all around me? If by giving to the needy now I become in need myself some day, why I shall be ready to accept God's care for me, whatever human instrument he uses. I think one is never unrequited for entertaining the Guest who honored Mary and Martha with his presence. And since I have been trying to be God's steward I find that I am so much more accurate a financier that I still have something left for a rainy day, and I am not at all sure that I shall carry out my intention of going to the poor-house."

Are you ready to say: "Thy will be done in heaven, on earth, in me?" Are you ready to go, not only to the stake, but to the poor-house, if need be, for him who trod Gethsemane for you?

Two remarkable cases under my observation have done much toward dispelling my fears for the proverbial "rainy day."

An orphan girl with no relatives able to help her, was told that she must seek health in a distant climate. Her friends tried to obtain for her some light work by which she could defray her expenses, but no one wished to employ a semi-invalid. A godly man and his wife, 800 miles distant, heard of the case and, not knowing the young lady's name, wrote me this message: "Send her to us—at once—to spend the winter. When our climate shall have completely cured her then we will help her to get some work." By the same mail came another letter from a working girl, herself an orphan, saying: "Send her to me. I will share my room with her and pay her board for several weeks, until she can find work. Dr., our great specialist, has promised to give her treatment, free of charge."

Is it not inspiring to know that God has so many servants to whom he will say: "Inasmuch as you have done it unto one of the least of these you have done it unto me?"

God has chosen to provide, in a remarkable way, for another devout woman, a widow, who, in the ante-bellum days, owned a number of slaves. One of these, after the war, went to Boston, obtained an education and, being now a most prosperous business man, sends his former mistress \$30 per month for her support. Her kindness to a slave has borne abundant fruit. "Cast thy bread upon the waters, for thou shalt find it 'ter many days."

It is easier, perhaps, to trust God for ourselves than for others. The claims of benevolence are often thrust aside from fear of the "rainy day" for our children. We quote the Scripture: "If any provide not for his own, he is worse than an infidel." We believe the promise: "Trust in the Lord to do good, and thou shalt be fed," but our children must be banqueted.

I stood once by the coffin of a man who had been a father to the fatherless, a friend to the widow and the orphan. His daughter stood by the open casket, and a widow, placing her hand on her head, said, through her sobs: "He has been a father to my orphan children, and I know his child will never suffer." That indeed was a legacy which could not be taken from her, a draft upon the bank of heaven, for "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." We have seen the treasures of earth vanish in a single night, but the treasures of heaven yield an unending interest unto children's children.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The Catacombs.

The visitor to Italy complains of modern steam tugs on the Grand Canal in Venice, and the new-fangled ideas of cleanliness in the streets of Naples and the new quarters in Rome, but the height of the prosaic seems to have been reached with the illumination of the catacombs by electric light. No more dim distances, in which one must take care not to be lost, no more monk guides, holding lighted tapers, no more darkness, mystery, and imagination. This being the feast of St. Cecilia, says the Rome correspondent of the *Pall Mall Gazette*, the catacombs of St. Callixtus, where the Roman virgin was buried in 177 A. D., were for the first time all glowing and glaring with thousands of electric globes illuminating even the most remote corners and giving to the whole a mundane rather than a mystic air.

These catacombs are outside the Porta San Sebastiano, on the magnificent Appian Way, that the Romans called the Queen Road, and near the world-renowned tombs of Cecilia Metella. St. Cecilia is not the only prominent martyr of the early Christian era whose name is connected with this burial place, for the remains lie there of several popes of the third century, as witness the original tombs of St. Anthonis, St. Fabianus, St. Lucius, St. Cornelius and St. Eutychianus, who all sat in the chair of St. Peter.

Thousands of Romans and foreigners have today visited this sacred spot. The crowd itself formed a picturesque view, as from below one looked up at the pilgrims descending and ascending the long, steep flight of stairs, or at the long procession of cowed monks and black-robed nuns, showing in vivid contrast to groups of students of the German College in their scarlet gowns, a garb that causes them to be called, in fun, the little cardinals. The corridors responded in echoes to their chants at the different al-

CRAMPING PAINS For Which So Many Women in Desperation Take Morphine.

The ill of women are many. They are subject to innumerable pains and agonies unknown to men. A multitude of women only exist. Their whole lives are but one long drawn-out ache, one protracted suffering. To such women Peruna comes as an unmitigated blessing. Mrs. M. E. Seymour of Bowman, Ga., was one of these women. She had been very sick a long time. Lost all hope. She says: "In August, 1895, I was very sick. I had lost all hope of ever being better, as I had been treated by five doctors; all of them did me no good. Last of all they said that I had a worn-out, broken-down constitution and there was nothing to do. My head and back of neck hurt me all the time, and small of back, with cramping pains all through my abdomen. I could not sleep, could not eat anything that would agree with me; had bloody discharges all the time. I had dizzy and blind spells and could not see well at all. I saw Dr. Hartman's advertisement and thought I would write him. I had been taking morphine, as my doctor advised it. When I began taking Peruna I could only take a teaspoonful at a time. I have no idea but what I would have been dead now if it had not been for Peruna. You have done more for me than anyone else."—Mrs. M. E. Seymour.

Send for a free copy of Dr. Hartman's latest book on woman's diseases. Address The Peruna Drug Manufacturing Company, Columbus, Ohio.

tars, while there was a subdued hum from the less devout sight-seer. What would be unperceived by the visitor, if he were not preinformed, is that the five miles of corridors and chapels are not on the same level, but from three different floors, one under the other. The most interesting spot is where St. Cecilia's tomb was found, and where also stands a copy of the statue of the saint designed by Maderno, representing her after her martyrdom. Next stands a most interesting marble tablet, the inscription on which was originally a pagan one dedicated to Marcus Aurelius. The Christians utilized the tablet by turning it and writing on the back a new epitaph to Pope St. Damasus.

Bones and skeletons of the ancient martyrs are found all along the walls in three rows, one above the other. The lower room is the more disturbed, as almost every one tries to take something away as a sacred relic. But the electric light on these bones turns the catacombs into a museum.—*Scientific American*.

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10 YEARS THE STANDARD.

Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

504 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South, Nolia V. St. Clair Restaurant, Mrs. Hattie Maynard, 22 Sakai Hachi, Kokura, Japan. Via San Francisco, Cal.

—Mission subject for June, Mexico

Further Light On Our Duty.

1. We have already expended too much in men and money on Mexico not to expend more. We have done too much or too little. In the light of present triumphs, we can easily decide which.

2. We have many of our own race there, and Christ will hold on to them only by getting a hold on Mexico. And very few of them are compulsory residents of Mexico. They are there representing great American manufacturers; they are there developing mining and other industries; they are there studying natural history.

3. Growing politically the Republic will be exerting a powerful influence upon the Central and South American Republics, inasmuch as they speak the same, or a kindred language, and that influence must be such as to commend the sources of Mexico's power and greatness—namely, the religion of Christ.

4. In a very few years Mexican Christians will be helping us to send the gospel to the other papal and to the pagan fields. This is important, for we shall need their help and they will be in a position to afford the powerful. Mexico will be worth everything to us in sending the gospel to Popo-ridden Spain and Portugal, and the Latin-American races. Christ, so long unknown, is coming into Mexico, and by prayer and gifts and labors we must hasten his complete away.—Rev. J. S. Kirtley, in *W. M. U. Leaflet*.

Read this to your band, missionary society or Sunday-school class. Then pray for Mexico. L. D. E.

Young South Correspondence.

The printers played me a sorry trick week before last. In speaking of the missionaries whom it was our pleasure to listen to in the ladies' meetings at Norfolk, I wrote "the inimitable and only Miss Buhlmalier." It came out "the inevitable and only Miss Buhlmalier!" Now, while I would be quite willing for this dear, gentle soul to be "inevitable" in every woman's meeting in the land, that word usually carries the idea of submitting to something that cannot be avoided, and I should never use it of Miss Buhlmalier. No one is more gladly heard or more thoroughly enjoyed in the circles of the Woman's Missionary Union than this consecrated worker among the emigrants in Baltimore. Her quaint, slightly-broken English has a charm of its own, and her deep earnestness touches all hearts. So I beg her pardon humbly for the typographical error.

I neglected to acknowledge an offering for Japan from Mexico that was given me in Norfolk by our dear Mrs. Chastain. She is back in the home-land on a very trying mission. Her little son is ill, and she has brought him to her old home for surgical treatment. She herself looks far from strong. When you kneel by your bed tonight, ask God to heal the little lad and to give the mother all sufficient grace.

I have sent Miss Winn of Clarksville the boxes she asked for, but I found that my stock was so nearly exhausted that I had not enough for Mrs. Paul Jones of Brownsville, so I

have asked Miss Armstrong to send them direct to her from Baltimore, and have sent her 10 cents postage, which I think will be sufficient, and I credit the other 10 cents to Japan.

I am glad to tell Miss Augusta Chiswell of Maryland that her order is safe in the money-order department of the post-office here, and I have filed a petition for a duplicate. In a few days no doubt I shall have the pleasure of giving her proper credit. This must have been one of the last letters appropriated by our dishonest carrier, as it probably reached here on the 27th of April. As no other complaints have reached me, I hope this is the last trouble of this kind. I am sure of one thing. I shall be most pleasantly misled at the post-office, for while I never accused anyone, I felt it my duty to lay every account of loss before the authorities. A great many others on this poor carrier's route have reported losses since he was arrested, but as far as I can learn, nothing has been recovered but the contents of the two "droops."

But the letters? Yes there are a few, a very few. The tide must run low sometimes. The Young South is busy with the closing schools. We are taking a good long breath after our April and May work. Bless your hearts! We are going on directly, and June will not lag behind its older sisters when once we are fairly started.

The first letter I open is from West Point:

"My little class (the Infant Class of West Point Baptist Church) contributed the first Sunday in this month 40 cents, which I send you for the orphanage. We hope to be able to do more. May this be the best year in the history of the Young South!"

MRS. R. J. WOOD

"Amen!" says the editor. With God's help it shall be the very best of all the five years. We are most grateful for this offering. The summer always goes hard with all charities. So many regular contributors go away to the sea-side and mountains, and debts must be made to supply even the barest necessities to the children. Let us not forget them during the warm summer-time.

We are so glad to see the next message from Memphis:

"I enclose \$1 promised the Young South last Christmas. I am so glad to know we have done so well. I will try to do my part better this year. I enjoyed your letter from Norfolk so much, also the one from our missionary." SEBASTIAN HARRIS.

Thanks for both the offering and the encouraging words. We are always so pleased when the same old friends keep coming. Let us hear often from Memphis this year.

The next is from Brownsville:

"Please send me two dozen pyramids for my Sunday-school class. I enclose 20 cents postage. The children are anxious to get them, and I hope they will send in a nice little sum for Mrs. Maynard."

MRS. PAUL JONES.

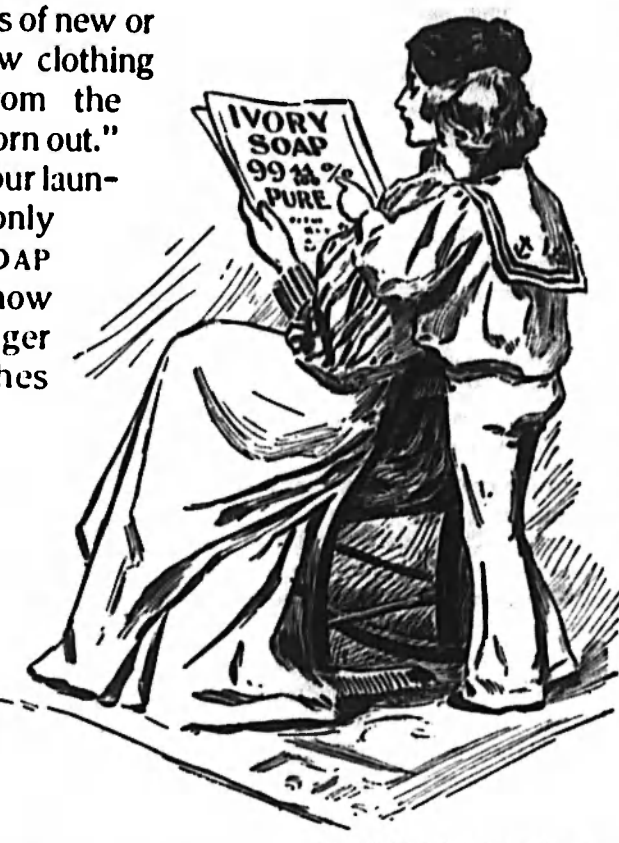
As I said before, the boxes will be sent from Baltimore. I think the pyramids are no longer to be had. I am always so glad to supply any one with these little helps. Some 20 distributed in one of our Sunday-schools in Chattanooga brought in over \$53 not long ago for our Foreign Board. I feel confident Miss Armstrong will send me a fresh supply soon. Let me know just how many you wish. A 2-cent stamp will bring you six. We shall hope to hear soon from these little Brownsville workers.

Now comes the cream of all this week's collection. I wonder if the writer will mind if I whisper to you that it is dated at Ada? It says:

"When I read the letter in last

WHAT DOES IT MEAN?

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week's BAPTIST AND REFLECTOR from Mrs. Bessie Harlowe Maynard, it touched my heart and I felt that I must give the Young South

VIVA DOLLARS

for Japan. What appealed most to me was the strong, simple faith of that little Japanese girl, who made her mother ashamed. I feel that the same might be said of a great many Christians in our land, myself among the rest. Now don't you go to publishing my name in the paper. You may hear from me again."

A GROWN-UP CHILD.

Heaven surely sent us that generous offering this week. What would our "Receipts" be without it? I do not wonder that this pathetic incident moved one heart. I wish you all would hunt up the paper of May 12th and read it over again. Then ask yourself what can I do to help my dear substitute do such work as that? "Except ye become as little children," said our dear Master. Oh! for the faith of this tiny "Jap" girl. Then we shall receive even more than we ask, and his kingdom will come! Thank you so much, dear friend at Ada. Are there not many others who will feel constrained to help at once a work that pays as this has done, if nothing else had been accomplished but what this story proves? Let that little half-starved heathen child lead us on to greater heights than we have ever reached. We are so glad our dear missionary told us this true story. Let us pray for her as we work for her. May she have many such proofs that her labors are not in vain.

I am expecting great things of you now. These vacations can be so profitably used, if only one has the mind to work. Let us go right at it, and never let up a day. There is the fruit to sell, the garden produce to be kept up to the highest standard of excellence, the oblations to be marketed, the eggs gathered closely. Oh! so many things to be done to turn honest pennies over into the Lord's treasury. I hope we will not forget Dr. Willingham's wish, that we keep on steadily, constantly, not waiting until the last and rushing in ever \$40,000 on him as was done this year. Let us set all the States a

good example here in our little corner. June must run over because May fell behind. Up now and at it! Our first quarter must bring in at least \$200 to satisfy my wish. It is such a privilege to own a missionary like our dear worker in Japan. Surely we ought to be willing to make even great sacrifices to keep her doing our work. What will you do in June?

Hoping to see my desk piled high with responses from all over Tennessee and all our outposts, I am yours most affectionately,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

Fifth year.
April offering, 1898..... \$61.27
May offering..... 65.28

FOR JAPAN.

Mrs. Chastain, Mexico..... 50
L. D. E. Chattanooga..... 50
Mrs. Paul Jones' class, Brownsville..... 10
Sebastian Harris, Memphis..... 1.00
A grown-up child, Ada..... 5.00

FOR ORPHANAGE.

Infant Class, West Point S. S., by Mrs. Wood..... 40

Total..... \$114.46
Received since April 1, 1898:
For Japan..... \$105.55
" Orphanage..... 5.73
" Postage..... 15
Total..... \$114.46

For Mrs. Maynard's salary, fifth year, \$60.64. Make it \$150 by July 1, '98, won't you?
L. D. E.

—The following from the Temple Magazine is very pertinent as to the value of Christian effort: "When Andrew brought Peter to Jesus, he did not consider him much of a catch. Yet, when on the Day of Pentecost three thousand were converted under Peter's sermon, he altered his mind. Some one has well said, if the three thousand converts were not Andrew's children, they were his grandchildren. Andrew was not noted for his preaching ability or for his writings, but he had a work to do, and he did it. And who shall say it was not of equal importance with that of any of the apostles? He knew how to lead men to Christ. And if I understand the want of our early today, it is more Andrew's."—*Religious Telescope*.

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OBITUARY.

KARNS.—Mrs. N. E. Karns died at
her home near Powell's Station May
15th, as the immediate result of a
stroke of paralysis. Mrs. Karns was
born of devotedly religious parents
(Thomas and Margaret Conner) on the
18th of February 1820. She became a
Christian in October, 1843, and has
belonged to the Baptist church ever
since, without a trace of unchristian
conduct at any time. On the 8th of
February 1844, she was married to C.
W. Karns, who died nine years ago.
Her life was devoted to Christ and the
spread of His gospel and to the interest
of her family. It can be truly said
that she performed the duties of sterling
Christian womanhood unflinchingly.
For four or five years before her
death, Mrs. Karns was confined to
her room with rheumatism. During
this time she employed herself reading
religious papers of which the BAPTIST
AND REFLECTOR was her choice.
Among religious books she delighted
most in Connell's Life of Spurgeon
and Dr. Graves works, one of which
she was reading when stricken down.
The Bible was her constant compan-
ion. She leaves three sons and one
daughter, besides a large circle of
relatives to mourn her death.

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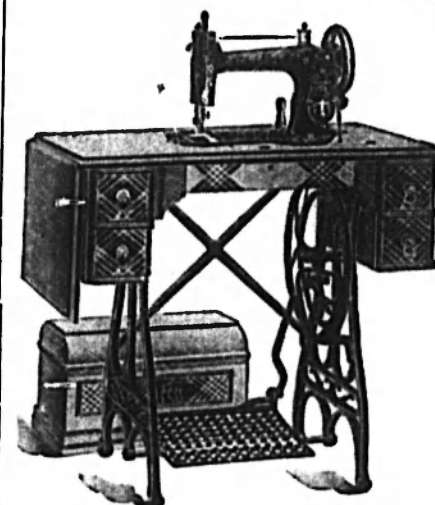
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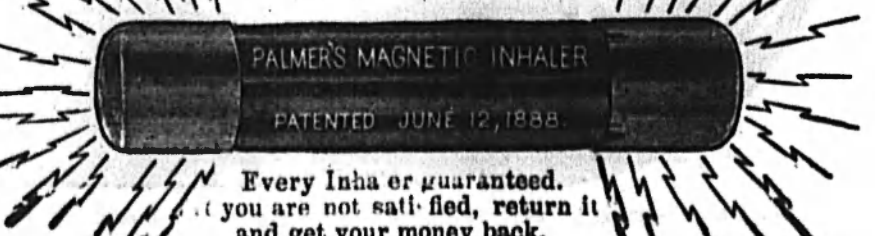


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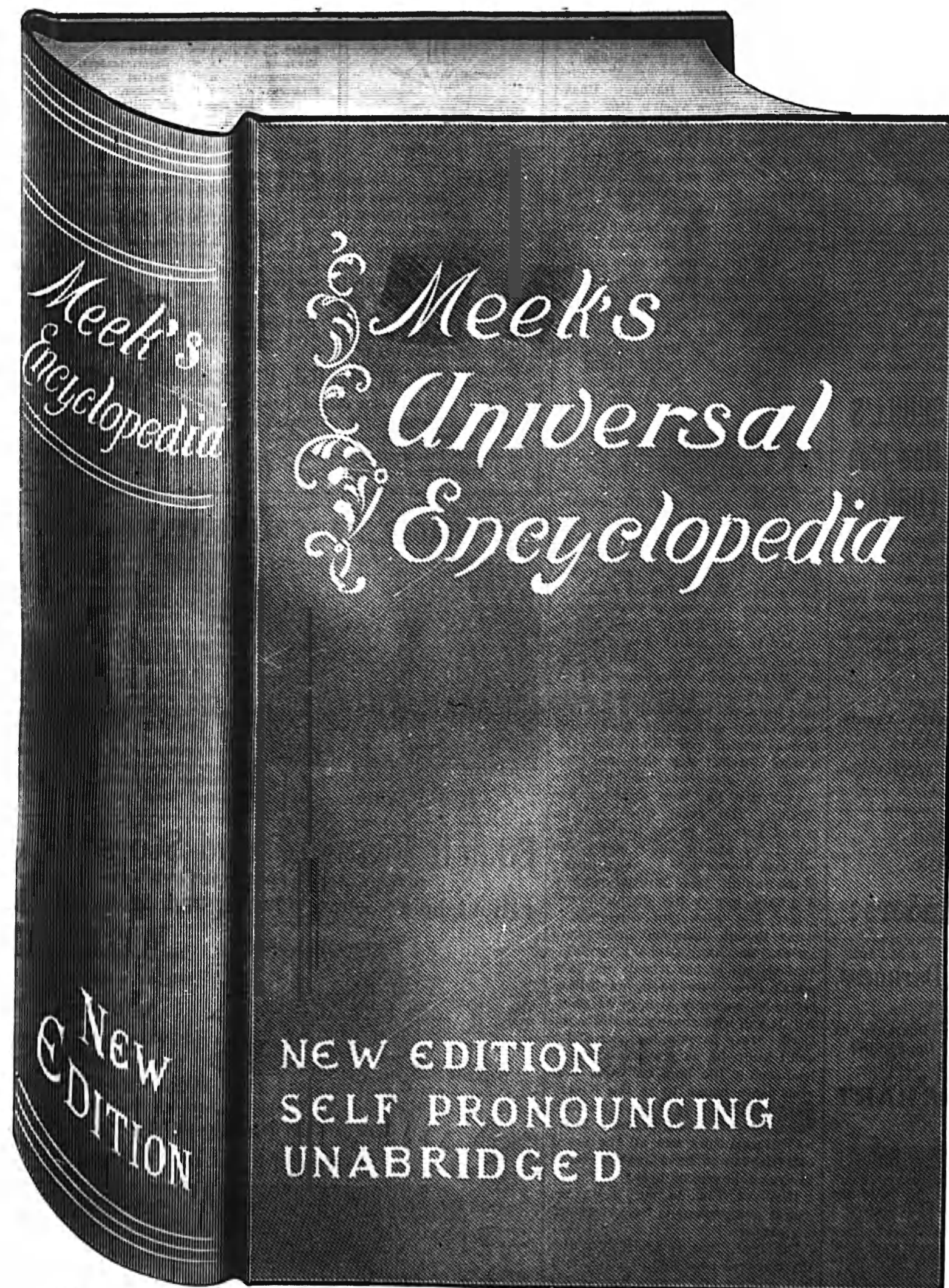
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NASHVILLE, TENN., JUNE 2, 1898.

New Series, Vol. IX., No. 12

SEMINARY COMMENCEMENT.

The commencement exercises of the seminary began Tuesday evening, May 31, with a sermon, delivered by Rev. W. H. Geistweidt, of Galesburg, Ill., before the Society for Missionary Enquiry. Mr. Geistweidt's subject was, "A Revolution in Missionary Work." The speaker began with a reference to the present war. Certainly revolution is the order of the day. The close of the century sees the nations in arms and our own nation at war.

The speaker lamented that the gifts for missionary work show a decided falling off in all denominations. The churches seem to be toying with the work of spreading the gospel among the nations that should receive it. There is need of a deeper conviction on the part of the believer concerning the gospel truths, a conviction that will put one on the defensive.

Mr. Geistweidt thought the Parliament of Religions had done great harm. Upon hearing the remarks of the Buddhists, the advocates of Shintolism, the Mohammedans and others, some Christian people became persuaded that those foreign people had good enough religions. Some said they did not see the need of sending money for their conversion. They did not believe in forcing down their throats a religion that was unpalatable and that they hate. So they declined to give to foreign missions. Others suggested that mission work might be expedited by compromise. These unbelievers seemed to have some good points, so why not allow them to hold some of them and back a few Christian ideas on to them?

Mr. Geistweidt thought such a suggestion infamous. He said there should be no compromise. There should be a vigorous warfare for the whole Christian truths, that was the spirit and policy of Paul and the other apostles and the teaching of Christ. Shall we allow the mission work to descend to a mawkish sentiment, or follow the command of Christ, "Go ye into all the world and preach the gospel?" There is only one course. The will and command of Christ should be obeyed.

The gospel of Jesus Christ is the only gospel that can wash away blood stains from the hand and heart. There must be intelligent conviction. The Baptist Christian is the most intelligent or the most ignorant. It would not be safe for any other than a Baptist minister to advise one to take the Bible and from that to determine convictions. That which we need to double our contributions is to have conviction permeated with intelligence. The apostrophe of conviction is not immersion, but obedience to Christ. The only truly loyal soul is the liberal soul. It is perfectly possible to have your theology so broad that the devil may sit on the outer edge with some degree of comfort.

The speaker contended that there is a need for revolution, the true place to the individual. Man's first duty is not to the family or State, but to himself. One by one the world is saved.

You will need enthusiasm. We don't need more men, but more man. Nothing will make a whole-souled man but devotion to the gospel. Christianity is edified manhood, and that is built on the archetypal man. Preach a joyful gospel. You are commissioned to go forth to carry salvation to the lost, hope to the downcast. Go forth with such a commission, believing not so much in the happiness of duty as in the duty of happiness. Sing your way into human hearts, lives, character.

The alumni address was delivered in Norton Hall, on Wednesday morning, by Rev. R. P. Johnston, D.D., of St. Louis, Mo.

Dr. Johnston was graduated at the seminary and has risen almost at a single bound to a foremost position in the Baptist ministry of the country. There are many distinguished orators, but he easily stands among the best. After leaving school he was pastor

for a few years of David's Fork, a wealthy country church in the neighborhood of Lexington, and from David's Fork he was called to St. Joseph, Mo., where he sustained and advanced his reputation for learning and eloquence. He recently became pastor of the Third Baptist Church of St. Louis. The seminary rejoices over her alumni.

Dr. Johnston selected a timely and interesting subject, "Religious Unrest." The speaker began by referring to the spirit of unrest, that may be seen on all sides. The most superficial view of the world shows a state of unrest. The most predominant characteristic of the age is its unrest. It is impossible to mingle with men and not to notice this spirit. The equilibrium of things is mightily disturbed. This unrest embodies itself in movements. In the sphere of politics and elsewhere every country is astray. Old orders are changing. This is the golden age of the agitator.

Behind all other unrest is the religious unrest. Two mighty forces have produced this unrest—rampant doubt and unwavering faith. There was never a time when doubt was stronger, and faith is brighter than ever. This is an age of extremes. The biggest word in the nineteenth century is "science." Everything must be scientific or it is nothing. The speaker did not desire to engage in cheap tirade against science, but affirmed his belief in true science. If the balance were struck now, the result of science would be against the religious influence. But this result is only temporary. This antagonism between science and religion is not due to a necessary conflict, but to false science and false theology. There is no conflict between nature and the Bible. The scientist, like the theologian, is not always infallible, and science, like theology, cannot always claim to be inspired. Scientific men have been actuated by the conviction that man is sufficient without God. Believe where you must and doubt where you can. Theology has tried to offset science and both have made claims that cannot be sustained. It is only false systems that clash. Science has become dogmatic where it ought to be silent, and theology has gone to science and drawn conclusions according to the orthodox standard. The greatest battles in Christendom have been waged around the Bible in the last half century. These conflicts are not confined to the seminaries and colleges; the press has popularized them. Many people, seeing their inferences overturned, have surrendered the facts. People do not distinguish often between facts and inferences. Many others have not abundant religion, but their faith has been vitiated by doubt.

But there is a movement toward God. Missionary and evangelistic efforts show that there is a movement back to God. This is seen in the desire for a clearer knowledge of God, to know more of Him, to see Him. There is a deep conviction that no perfect expression of God has yet exhausted God's revelation. As a result there is a reaction against the substitution of human formulas for the divine word. Men refuse the human standard where God has spoken; they refuse to be bound by the fetters of last century's logic, to be barred by arrogant tradition. Creeds are tentative, not final. No creed has ever contained the whole truth of God. We will not accept any creed unless we can put our interpretation on it. "Back to the Bible: back to Christ" is the cry. This is voiced in the conviction that God's last word has not yet been spoken. The claim of the nineteenth century is to think God's thoughts in nineteenth century language. We have not yet graduated from God's school. The speaker said that it is admitted that there is nothing true in religion that is not eighteen centuries old, but that also many things are not necessarily true because they are old.

As a result of this movement toward God, men are studying the Bible as never before. It speaks a message to this generation. From God's word

emerges a royal person, the center of the word—Christ. More lives of Christ have been written in the last half century than in all the preceding centuries.

This movement toward God is seen also in the desire for better methods in the service of God, a wider scope for activity and usefulness. The churches of to-day are composed largely of children of church members. We do not reach out. Four-fifths of the church members come through the Sunday school. The results are not commensurate with the efforts. With the great clatter of work most of the city churches average about one conversion a week. But the outlook is not hopeless. When man has gone to the extent of his folly, God will open an opportunity. The churches are engaging in self-examination. They have been seeking the interest of the ego; they have found in the Bible, not egotism, but altruism. There has arisen a new band with the cry, "The world for Christ, and Christ for the world." The Golden Rule is being applied to all things of life.

Again this movement is seen in the desire for a higher manhood and womanhood, a higher and better life. Many of the ills of the body religious are due to the low spiritual state of the body religious. They are protests against our unspirituality. The speaker affirmed his belief that the movement toward God was growing while that away from him was decreasing.

On Wednesday morning (seventy-five diplomas, in separate schools of the seminary, were delivered by President Whitsett. After these exercises Dr. W. W. Landrum, of Atlanta, Ga., delivered the commencement address.

The speaker began by a pleasant reference to his seminary co-students of the long ago. He came, he said, with an old message. The highest order of animal is man; the highest order of man is a Christian; the highest order of a Christian should be a preacher. The main matter of the ministry is preaching the gospel by God's authority and in his name. Exalt God's character and commands. There should be less of the man and more of God. The preacher should be a voice for God. What the world most needs is salvation. The minister should understand salvation as disclosed in the Gospel of Christ. Salvation is the biggest word in the human dictionary, because it is the mightiest thought of God.

Salvation is a present experience in the soul. Make salvation your specialty. Theology is man's word about God's word. Man's word changes; God's word changes not. The Bible is one thing and theology is another. The speaker said that he had come to believe that we should not be craving light until we had used what light we already have. Preach your convictions, but do so in love.

Moral certainty is possible and practicable. Experience is the basis for verifiable certainty. Dr. Landrum emphasized the importance of experience, and showed that the Baptists alone give in the financial support of missions. There must be a distinction made between giving to God and paying one's debts. The contributions for fuel, light, and local church expenses, including the pastor's salary, are to pay debts, and should not be considered as gifts to God. Mr. Geistweidt earnestly advocated this distinction. Christian giving is the paying of money to that object from which you do not directly or indirectly receive anything in return. Charity does not begin at home. Charity begins at that point beyond the home to which you are looking with a helpful hand. The churches of Jesus Christ need to learn the relation between liberality and spiritual blessings. The Lord says: "Bring in," and his promise comes, "I will pour out the blessings."

There is need of a revolution looking toward the to-

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