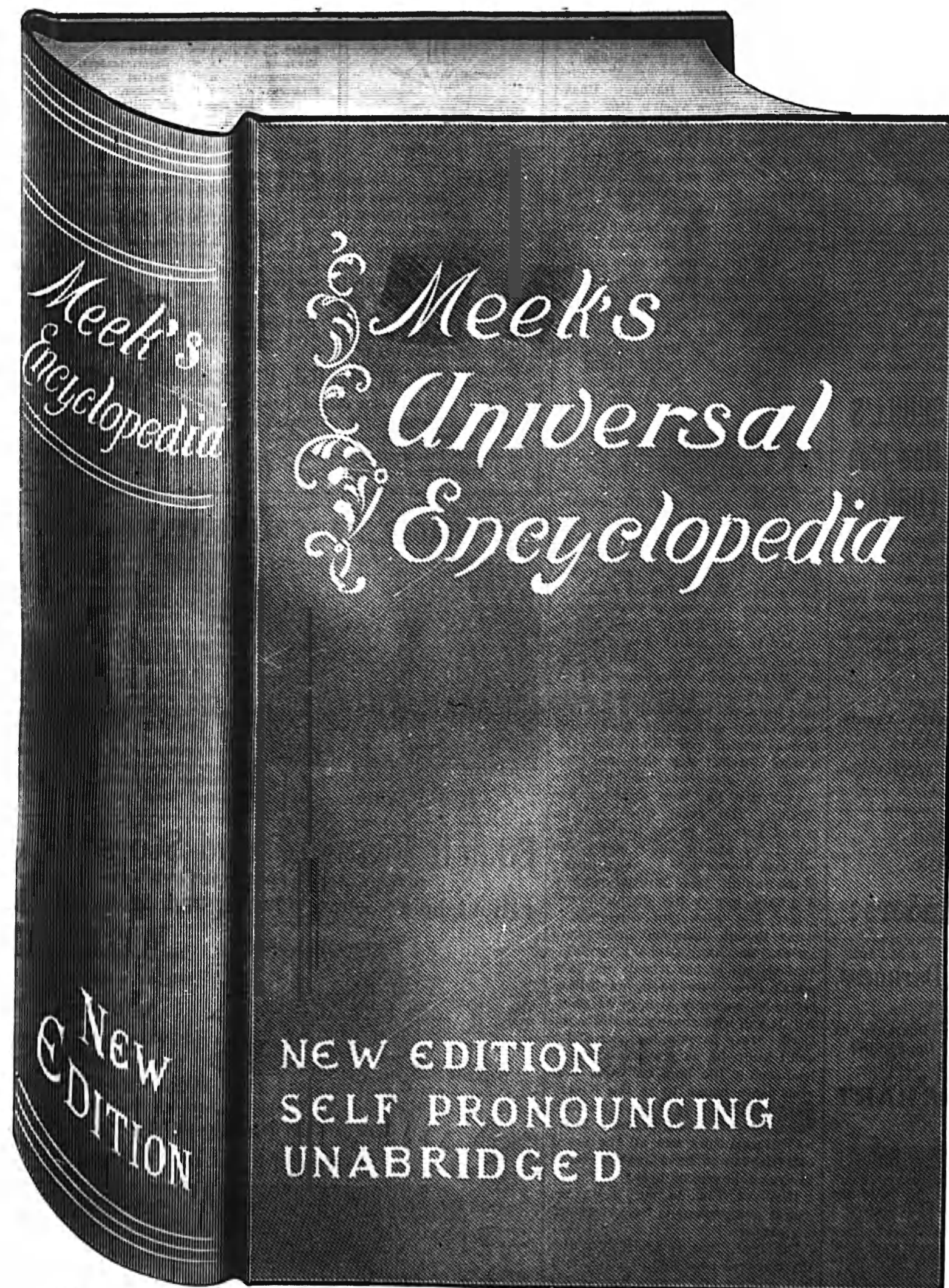


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ADDRESS

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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-

Continued to page 4.

Extracts from Mormon Writers.

1. Mormonism teaches that salvation is found alone in the Church organized by Joseph Smith. [The Mormon Church is] "the only true and living church upon the face of the whole earth."—*Doctrine and Covenants, Sec. 1:30*

"[Mormonism] is entirely unlike all plans or systems ever invented by human authority; it has no alliance, connection or fellowship with any of them; it speaks with divine authority, and all nations without an exception are required to obey. He that receives the message and endures to the end will be saved; he that rejects it will be damned."—*Pratt's Works, Paper I.*

2. Their so-called revelations of the present are put on the same level with the Bible.

"Has God given many revelations to man? Ans. It is a great number. Where have we any account of his doing so?—Ans. In the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and other publications of the Church of Jesus Christ of Latter-day Saints."—*Catechism Chap. III., Ques. 1 and 2*

"Wilford Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible."—*Apostle John W. Taylor, Salt Lake Tabernacle, April 1, 1897.*

3. The Mormon Church makes belief in the person and mission of Joseph Smith as a prophet of God, an essential article of faith.

"Joseph Smith is the New Witness for God; a prophet divinely authorized to teach the gospel and reestablish the Church of Jesus Christ on earth."—*New Witness for God, Thesis IV., p. 1-1.*

"Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not, is of Anti-Christ."—*Millennial Star, Vol. V., p. 118, Brigham Young speaking.*

4. The Mormon Church teaches that its priesthood is the infallible and only medium between God and man.

"Men who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power they are in reality part of God." . . . "Men who honor the priesthood in them honor God, and those who reject it reject God."—*New Witness for God, p. 187.*

5. The Mormon Church teaches that God is an exalted man who was once as we are now.

"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. That is the great secret." "And you have got to learn how to be God yourselves. . . . the same as all Gods have done before you—namely, by going from one small degree to another, and from a small capacity to a great one."—*Journal of Discourses, Vol. VI., pp. 3, 4.*

6. The Mormon Church teaches that Adam is God, the Supreme God, the Creator of this world, our God, and the only God with whom we have to do; and that Jesus Christ is his son by natural generation. Several quotations are at hand, which might be given, shocking and blasphemous to the Christian.

7. The Mormon Church is Polytheistic. It teaches a plurality of Gods; and that these became Gods, having been men. Being men, they became Gods by practicing plural or celestial marriage, and the other Mormon principles.

"The head God called together the Gods and sat in grand council to bring forth the world."—*Journal of Discourses, Vol. VI., p. 5.*

"Gods, angels and men are all, of one species, one race, one great family." "By consent and authority of the Head, any one of these Gods may create, organize, people, govern, control, exalt, glorify and enjoy worlds on worlds, and the inhabitants thereof."—*Key to Theology, pp. 41 and 43.*

8. The Mormon Church teaches an anti-Biblical doctrine of salvation. It uses the atonement of Christ to cover original sin, the sin of Adam, and teaches its adherents to depend on good works as the basis of pardon for personal sins. It also teaches a doctrine of baptism for the dead that is antagonistic to the Bible doctrine of retribution and that encourages people to remain impenitent.

"Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the Church of the living God, in all ages of the world."—*Millennial Star, Vol. V., p. 117, Brigham Young the speaker.*

"Every man who has a friend in the eternal world can save him unless he has committed the unpardonable sin. And so you can see how far you can be a Savior."—*Journal of Discourses, Vol. VI., pp. 7, 8, Joseph Smith the speaker.*

"The doctrine of polygamy is to the Mormons both sacred and fundamental. They believe and teach that Jesus Christ was a polygamist. The manifesto of Sept. 24, 1890, was not a repudiation of the doctrine of plural or celestial marriage, and did not claim to be such. It was, as all honest Mormons freely confess, only a suspension of the practice for the time being. They hold the principle to be as eternal as God himself.

"If ye abide not in that covenant" (plural or celestial marriage), "then are we damned; for no one can reject this covenant, and be permitted to enter into my glory." "and again, as pertaining to the law of the priesthood: If any man . . . have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him."—*Doctrine and Covenants, Sec. 132:3, 4, 6, 61, 62.*

10. The Mormon church teaches that God is a polygamist; the natural father of all intelligent beings in heaven, earth or hell. "each God, through his wife or wives, raises up a numerous family of sons and daughters; . . . for each father and mother will be in a condition to multiply for ever and ever."—*The Seer, Vol. 1, p. 37.*

"The prophet Joseph Smith taught that man, that is, his spirit, is the offspring of Deity; not in any mystical sense, but actually."—*New Witness for God, p. 361.*

The above assertions and extracts are taken from a leaflet, "The Reasons Why Christians Cannot Fellowship the Mormon Church," published by order of the Presbytery of Utah, April 8, 1897, to be had at 5 cents per copy, or \$1.00 per hundred, of Kinsman Publishing Co., 314 State Street, Salt Lake City, Utah.

Four hundred missionaries are zealously preaching these abominable doctrines in our Southern States and they are gaining converts.

Strengthen our State Board! Help our Home Board. We must meet and overcome this vile adversary.

Choctaw Indian Games in Mississippi.

In their savage State the Indians were passionately fond of their match games of ball play, one town against another. With the exception of the Catholics, the church members do not now engage in these match games because of their demoralizing effect. But the worldly-minded young bucks have no such scruples, and, like our white young bucks, will go any distance to play a match game.

The ancient Greeks never celebrated the Olympic games with more zest or deeper interest than do the Choctaw Indians of the present day enter on their annual match games of ball play. This ball playing of the Indians is a different game and far more exciting than the baseball of our white boys. For example: Last fall the Bouge Chitto clan challenged the Turkey Creek clan for a match game, which was accepted. As usual, both clans, with men, women and children, dogs and cats, all arrived on the playground a day or two before the game came off, and took up camp. The young bucks, decked in paint and feathers, walked about boasting how they would "whitewash" their opponents and win "every trick," offering to back their judgment by betting every "souly" (money) they had. The other clan, not to be bluffed, would take up the bets as fast as they were made. As the excitement and boasting increased their ambition got the better of their judgment. As usual, when the "souly" gave out, they would bet their coats, jackets, knives, etc. Some would even bet their pony and go home afoot when they lost. Strange to say, the squaws would catch the excitement and bet the last shawl, blanket or handkerchief they had, that the bucks of their clan would win. So it seems they are just like our white squaws, and have faith in their sweethearts and husbands.

Each party brings a wizzard with them, whose magical incantations are supposed to drive off the evil influences that may put a spell on the players of his clan and cause them to lose the game. The grotesque pantomimes and monkey actions of the magicians are more ridiculous than those of any clown in a circus.

When the day has arrived, two poles are erected near each other, at each end of a line, some two hundred or two hundred and fifty yards apart. Midway between these another pole is erected. Near by a scaffold is erected upon which each match bet, tied up in a separate bundle, is placed. One man from each clan is seated on this scaffold as judges and stake-holders. After the magicians have performed their magic arts around the poles, the rival players take their stands with ball-sticks in hand, which need a description. Each player has two of these sticks, one in each hand. They are made of narrow slabs of hickory or white oak, some three or four feet long, narrow at the ends, but wider in the mid-

dle where they are shaved thin so as to bend readily. These sticks are bent till the ends come together and are tied together far enough towards the yoke to form a good handle. This leaves a spoon or bowl, at the bent ends, large enough to hold the half of a ball. When the two sticks are brought together and clamped on a ball in its flight, they cover it up, ready to be hurled by the player like a ball from a cannon. No player is allowed to touch the ball with his hands. If he does, he is ruled out for that game. When all are ready, a piteer takes his stand near the middle pole and hurls the ball high up in the air. Both parties now rush forward to catch it with their sticks. Then comes the "tug of war." If one is so lucky as to catch it in his spoons, his opponents try to knock it out of his sticks before he has time to hurl it on its errand to the poles at the end of the line. If he can even get away from the crowd and hurl it at the poles, there are opponents there watching for his ball to catch it in their sticks before it can hit the pole or go between them. If all miss the ball in its descent, great is the rush and scuffle to catch it from the ground in their sticks.

When one thinks he has it safe, another knocks it out of his sticks, and starts to rush out of the crowd and get to where he can hurl it. Another may trip him as he passes, and falling to the ground he loses his ball. Then another rush and scuffle over it, with yells and hurrahs, ensues from the friends on either side. The squaws, who have bet their last shawl or handkerchief, partake of the excitement, and rushing up stimulate and excite the players by screams of encouragement and frantic gesticulations till pandemonium seems to be let loose and every player is put on his mettle and aroused to his best. Every player divests himself of all superfluous clothing, retaining only his pants. In a long scuffle over a ball in a hot day they sweat profusely and are sometimes almost overcome with heat. The squaws keep buckets of water for such a crisis, and rushing up cast showers of it over the contestants to refresh them.

Some wonderful feats of skill in catching balls on the fly and hurling them with unerring precision at the mark are sometimes performed, which elicit the loudest applause.

Taken altogether, these Indian match games are pronounced by all the whites to be the most exciting of any other games they have ever seen played on this continent. Some of the amateurs say that if a base ball team from any of our Christian colleges could come down to Mississippi and see a Choctaw match game well played, they would confess that their base ball was a mere side show compared with it. They would see that these heathen had beaten them so far in playing ball that they would disband their team and never try again to revive these heathen match games in a Christian land.

So exciting are these Indian games that many white men and negroes attended them and created much disorder by betting and quarrelling and disputing about the results of the game, as well as in flaming the Indians with contraband whiskey. Hence I am glad to say that our legislature passed an act at its last session making it a penal offense to bet on an Indian match game of ball play.

These facts are given that the professors in our Christian colleges may learn that these heathen can excel their students in some fashionable college contests.

A FRIEND OF THE INDIANS.

—Our dear Brother Folk, of the BAPTIST AND REFLECTOR, repeats more than one harmful rumor regarding the Seminary. This is one of them: "In this connection we may call attention to another charge which has been made, that the state of plety at the Seminary is at a very low ebb." He goes on to admit that he does not know the facts in the case.

We find ourselves, to our great joy, thrown with the students of the Seminary more or less every day. Lately we have been out with several parties of them in the city mission work, and we meet them in the city prayer-meetings, Bible classes, church services, in their rooms, in the street and more and more are we impressed that we have never known, to speak mildly, a more Godly body of men. They are a constant inspiration to us. "The state of plety at the Seminary," is beyond question far superior to what it was when the Editor of the BAPTIST AND REFLECTOR and the Editor of the Baptist Argus were fellow-students there, rooming in the old Waverly Hotel. We come away from the students' devotional meetings in New York Hall with more spiritual elevation than from any other service in Louisville, or out of Louisville.—*Baptist Argus.*

—In Christianity nothing is of real concern except that which makes us wiser and better; everything which does make us wiser and better is the very thing which Christianity intends.—*Arthur Stanley.*

CHRISTIAN SELF CULTURE.

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

"Thou, therefore, that teachest another, teachest thou not thyself?" Romans II. 21.

Self culture is man's first duty. He owes it to his Creator to develop and discipline the faculties with which he is endowed. Not to cultivate these gifts is to despise them and to despise also the goodness of God in bestowing them.

Self culture is man's duty to himself. To neglect it is to neglect self, and to sin against self. In developing his natural gifts a man increases the value of his own being. It will not be denied that some men have more value than others. One Luther, or one Judson, or one Spurgeon, or one Gladstone, or one Dewey outweighs a thousand average men.

The value of such a man consists not in what he has, but in what he is. A man may possess the wealth of the Vanderbilts and be intrinsically worthless. Our highest ambition should be to build ourselves and not our fortunes. I want to be respected, admired and loved for what I am, and not for something that is exterior to myself.

The importance of self-culture is apparent when we consider that a man's usefulness to society is conditioned upon it. Christ said to his disciples, "Ye are the light of the world." To give light to others we must be light. To do good we must be good. The Christian's first sphere of labor is within his own breast. There he must generate the forces which will render effective his efforts to advance and elevate his followers. The capacity of a man to move other men towards the kingdom of God is measured by the spiritual force generated and preserved in his own spiritual being.

The power of the Christian for doing good is in proportion to the magnitude of his own personality. If he is small there his influence will be feeble, but if he is large there, his influence will be mighty. Back of my words and deeds is my character. From that they derive their quality and power. If I am weak at the centre of my being—weak in character—my words and deeds must be correspondingly weak.

The cry of the age is for more Christian activity, but the profoundest want of the age is a stronger, nobler and grander type of Christian manhood and womanhood. There are many whose Christian activities are intense and unremitting, but comparatively unproductive. The secret of their failure is a lack of equipment for their undertakings. Having neglected self-development they have not the spiritual capacity to compass the objects which they desire to accomplish.

I know some persons who sadly impoverish and dwarf themselves while they endeavor to enrich and enlarge others. Their religion consists more in doing than in being. Like Martha they are "tumbled about much serving," and are "careful and troubled about many things." They fail to appreciate the wisdom of those who, like Mary, sit at Jesus' feet and learn of him. The ideal Christian possesses the characteristics both of Mary and Martha. Such a Christian is as spiritual as he is active, and his activities are effective, because they are backed by a divinely developed and divinely illumined personality.

I know by personal experience that a man may fail to feed and strengthen his own in his efforts to minister to the spiritual improvement of others. I know also that it is easier for the average Christian to stand up for an hour and impart wholesome instruction to others, than it is for him to go into the privacy of his closet and spend an hour in earnest, solemn preaching to his own heart. Preaching is no easy undertaking. To produce a sermon that is worthy of God's holy cause, and that is adapted to the needs of the immortal being to whom it is addressed, is a task before which the best equipped man in the pulpit stands with fear and trembling. But the best of preaching is easier than practice. It is easier to teach a thousand what were good to be done, than to be one of the thousand to put into practice my own teaching.

It is true that working for the spiritual welfare of others is conducive to our own spiritual improvement. But the most important and essential elements of self-culture are not secured in that way. We must have periods of absolute seclusion that we may cultivate the closest communion with God and our own spirits. We must have frequent opportunities for honest and thorough introspection, and for the most undisturbed and careful study of divine truth. If the Man Christ Jesus, who knew no sin, and who was the incarnation of the highest wisdom of the universe, sometimes withdrew from the multitude and even from his bosom companions for the purpose of communing with himself and with his Father in heaven, how can we, with our manifold weaknesses, keep in the path

of rectitude and make our lives a perpetual benediction to others, without spending much of our time in secret meditation and in seeking the closest communion with him who is the source of all our life and light and strength.

I see much religious zeal that is not according to knowledge. I see men attempting to teach others who need most of all an application to themselves of what they teach. "Thou that teachest another, teachest thou not thyself?" If you do not, how fatally inconsistent you are; and how impotent and unfruitful your teaching.

Paul's charge to Timothy was, "Take heed unto thyself, and unto the doctrine." He meant that self-culture should precede any effort to cultivate others, and that as a means of moral and religious influence, character is more potential and important than precept.

Besides this general spiritual self-culture, which develops and ennobles the Christian and which prepares him to illustrate in his own personality the excellence of the Christian religion, he needs a special training in regard to means and methods.

Some of the best of men accomplish but little, because they have not learned how to use their attainments skillfully and effectively. One talent properly invested will gain more than a hundred talents misused. I have seen one man with a capital of only five thousand dollars make more money than another man with a capital of a hundred thousand dollars. I have seen teachers in our common schools who were vastly more useful to the cause of education than some other teachers of greatly superior scholarship. The most successful worker in the Sunday-school is not always the teacher who knows most, but the one who makes the best use of what he knows.

The most useful men in the ministry are not those who are the most intellectual and learned, but those who have attained to the greatest skill in the application of what they know. There are thousands of men in the ministry whose theological learning is vastly superior to Moody's, but in special training for the work of leading lost men to life, Moody is the peer of any man who has lived since the days of the Apostle Paul.

There are great art critics who could not paint a picture or carve a statue if their lives depended upon it. One of the most learned musicians I ever saw could not raise the commonest congregational tune.

There is such a thing as skill in teaching and preaching the Gospel. It is attainable only by careful and diligent study and discipline. We recognize this fact in the establishment of schools of homiletics. Homiletics is the art of constructing a sermon—the arrangement of truth in such a form, and its presentation in such a manner, as will make the profoundest impression and secure the best results. It is the study of the best methods of bringing God's truth in contact with human minds and hearts.

Great scholars and thinkers have stood in this pulpit who neither touched your hearts nor won your serious attention. You yawned, and perhaps slept during the delivery of their discourses. Other men, vastly inferior to them in learning and intellectual power, have stood here, whose ministry bewitched you, stirred the fountain of your tears, and lifted you into Empyrean heights of thought and feeling. In these experiences you have a demonstration of the importance of a skillful arrangement and a skillful presentation of divine truth.

I trust that you see the point which I have endeavored to make. In seeking preparation for Christian work among our fellow-men, we must do more than develop ourselves. We must do more than make ourselves good and wise and strong. We must learn how to use our goodness in a way that will make others good. We must learn how to use our wisdom in a manner that will make others wise.

We must learn how to use our strength in a way that will make others strong. To accomplish these ends three things are essential.

1. The first is a knowledge of ourselves. To use his powers to the best advantage, in promoting the cause of truth and righteousness in the world, the Christian must know what his own powers are. Over the gate of an old Grecian temple this inscription was written: "Know Thyself." Without such knowledge real success is impossible. Christians should know exactly what are their aptitudes and qualifications for Christian work.

In the absence of this knowledge some men undervalue themselves, and refuse to take responsibilities which they ought to bear. There are men in this church whose extreme modesty deprives the cause of Christ of labor which they are competent to perform. Christian humility does not require a man to underrate himself. It requires him to know and appreciate and diligently employ every capacity that he has for usefulness in the kingdom of Christ.

In the vineyard of the Lord there is a place and a work for every Christian, and any Christian who knows himself and covets usefulness, will not be long in finding his place and work. A church member does himself and his church great injustice when he gets into a position too high and difficult for him to occupy successfully. In such a place he neither develops himself nor helps the cause which he desires to serve. In attempting to occupy such a position, he keeps out of it some other person who has the requisite equipment for its responsibilities and duties.

Equally foolish and hurtful is the church-member who puts himself into a place which affords insufficient scope for the exercise of his talents. It is the duty of every Christian to accept the highest and most responsible position which he is qualified to occupy.

2. The Christian worker should know human nature. To influence men he must understand the human heart. He who would minister to man's spiritual necessities, must know what man's spiritual necessities are. How can the physician safely and successfully treat physical diseases if he does not know the anatomy, structure and functions of the human body?

We must know human nature—its weaknesses, its depravities, its blindness, its deceitfulness and all its varied susceptibilities, capabilities and possibilities if we would wisely and successfully minister to its spiritual wants.

To understand men of this age, we must understand the age itself, its spirit and tendencies. This is not an aesthetic age. The lovers and seekers of the beautiful are comparatively few. Painting, sculpture and poetry exert a very feeble influence upon the generation of men now living. It is not a philosophic age—an age which loves and glorifies great thought and great thinkers.

This age will go into history and be known to all succeeding generations as the money-loving, money-seeking, money-making and money-hoarding age. The spiritual worker must recognize this fact, and adapt his methods to men subject to all the sordid and corroding influences of a material civilization.

3. The Christian worker needs to study the fluxes of things. He should know how to adapt himself to times and seasons, persons and occasions.

I once heard Dr. Talmage say, "I despise prudence; I never pray for it; my prayer is, Oh God, give me a holy recklessness." The scriptural idea of prudence is the wise choice of means and methods for the accomplishment of the end which we have in view; and this is always commendable. Jesus taught this great law of adaptation when he spoke of putting new cloth into old garments and new wine into old bottles. Paul taught it when he said, "I am made all things to all men, that I might by all means save some."

Intelligent and skillful musicians would not play a requiem at a marriage feast nor the wedding-march before a funeral procession. They will suit their selections to the times and occasions which they serve.

If I were called to pray at the bedside of a dying sinner, I would not pray for rain, raiment, food and shelter. If I were invited into a household which had just been plunged into a deep sorrow by some great bereavement, I would not deliver a discourse on baptism or church government. If I should endeavor to lead a company of boys into the kingdom of Christ, I would not come upon them in the act of playing a game of base ball and ask them to suspend until I could preach them a sermon on election and predestination.

Solomon says, "To everything there is a season, and a time for every purpose under heaven." May God help us to know when, where and how to work for his cause.

Every man in the church is supposed to be useful, because on entering the church he promised consecration to the Lord's work. If any man among you has ceased to do the Lord's work he is virtually dead. He is a corpse unburied, uncoffined and unshrouded.

In the ancient school of Pythagoras it was a point of discipline that if any one grew weary of labor and returned to an idle life, he should be published to the world as dead, that a funeral hymn should be sung, and a monument, but a very cheap one, should be erected and inscribed with the name of the ignominious idler.

I have sometimes thought that it might be wise to introduce that ancient custom into the church. In some way we ought to emphasize the solemn truth that every idler in the church is virtually dead, and that he could not be more worthless to God's cause if he were wrapped in his wailing sheet and buried out of sight forever.

My brother, if you love idleness better than spiritual labor, let us shroud you, bury you, build your monument and write your epitaph.

SEMINARY COMMENCEMENT.

Continued from page 1.

tal obliteration of false distinctions in missionary activities. All distinctions in missionary activity grow out of a misinterpretation of Scripture. The speaker illustrated his idea by suggesting a spiral beginning at Jerusalem, rather than by concentric circles. We cease to live when we cease to give. Missions are keeping many of our churches from dry rot. The law of evolution may serve as an illustration of a spiritual truth. The law of spiritual growth is that we should help others.

In conclusion the speaker exhorted the young preachers to have correct notions of their work. Three elements enter into the work: haste, personal justification, sacrifice.

The graduating exercises were held at Broadway Baptist Church, on Thursday night. Addresses were made by four of the full graduates—Gwatkin, Leonard, Ray, Smith. Diplomas were given to sixteen full graduates, of whom two were from Tennessee, and to a large number of English and eclectic graduates. President Whitsett and Dr. W. E. Hatcher, of Virginia, made short addresses. The seminary hymn was sung and, with a benediction by Dr. Warder, the prosperous session closed.

BOND.

Southwestern Baptist University, 1897-8.

The enrollment for the year just closed is 307. It was 270 a year ago, which was in excess of previous years. The growth has been steady, not only in numbers, but in grades of study. All of the schools had a gain but two. Taking the percent of gain in each of the schools (English, Mathematics, Greek, etc.), and then their sum, and from this sum subtracting that of the loss in the two that suffered loss, dividing this remainder by the total number of schools, we found the general average of gain in the matter of work done to be a little over 9-10 per cent. For example, if in the year 1896-97 the number of students receiving instruction in mathematics was 190, and in the year 1897-98 the number was 206, the gain was 8-19 per cent. In many instances the same student had two studies in mathematics; but in this summing he counted but once. The calculation is made in the same way for Latin and others. There has been a gain in this general average for the past several years ranging between seven and twenty-six per cent. This steady and healthy growth is no doubt gratifying to Baptists and other friends of the institution.

The fact that in face of the bread and meat practical tendencies of our times, the number studying Greek is three times as many as it was seven or eight years ago, and that in Latin there was a like ratio of increase, proves that much of the hopes for liberal education in the future is wrapped up in the Southwestern Baptist University. The practical value of mathematics and English, and the fascination which natural subjects have, the necessity of much work in philosophical studies, such as logic, metaphysics, moral science, with young men having the law or gospel ministry in view—these are so evident as almost to insure their continuance and growth. But not so with Latin and Greek. You have to point, not to store houses, barns, factories, but to the often unwarded lives of great men, in proof of their value in every case of liberal education.

Nearly two hundred took work in Latin, and over one hundred in Greek. The steady growth of the school, without soliciting agencies on any large scale, without trying to prejudice the public against other existing institutions, is so marvelous that the ever present help of God must be mentioned in explanation. Oh, that we may escape sinning against Him and incurring his displeasure! Not by what the world calls miraculous intervention, but by giving us of his grace, he prepares trustees to counsel for the good of the people, in matters of health, economy, comfort, discipline and with His presence makes the classroom a good-natured work shop.

I wish the public could have looked in on the body of trustees in council last Tuesday and Tuesday night till nearly eleven o'clock. No man was there that seemed to think of himself or his kin, but of the prosperity of the institution. The presence of manufacturers, bankers, physicians, merchants, farmers would inspire confidence in the safe management of its finances. There is hardly any bank that looks more closely after its affairs, in keeping its paper alive and its capital well invested.

Thinking that "Madison," with his good memory and ready pen will generously report the details of commencement week, I have contented myself with making this general exhibition.

G. M. SAVAGE.

Commencement Exercises of the S. W. B. University.

These exercises were the most brilliant and satisfactory in the history of the university. The sermon, by Dr. C. H. Strickland, text, "A greater than the temple is here," was of great spiritual power, couched in the best English and delivered with great oratorical force. The sermon before the J. R. G. Society, by Rev. A. J. Fawcett, of Arkansas, text, "For me to live is Christ, to die is gain," was a spiritual uplift, and left a good impress on all his hearers. Brother Fawcett is a forcible speaker. The literary societies were at their best. The Palladian (young ladies) gave a magnificent entertainment. Miss Louise Savage, of Jackson, and Miss Hattie Garrett, of Tennessee, won wreaths of laurels. Miss Antonette Anthony, of Tennessee, won the gold medal, known as the Robinson Medal. In the Apollonian Society, Mr. R. E. Holland won the H. H. Prescott Medal, for the best speech. In the Calliopean Society, Mr. H. L. Winburn, won the L. W. Young Medal. Mr. Ross Moore won the Dudley Fleming award. Mr. R. E. Pettigrew won the J. R. Graves award. Both of these gentlemen are of Tennessee. Mr. R. H. Thompson, Tennessee, won the Joseph H. Eaton Medal. Mr. L. E. Barton, Arkansas, won the C. H. Strickland Medal, for the best prepared and delivered oration by members of the graduating class.

Rev. Oscar Haywood, of Mississippi, delivered the annual literary address, and it was a splendid production and was greatly admired by all who had the pleasure of hearing him. His subject, "The Power of Education."

The alumni meeting was well attended and was a success. The speakers chosen a year ago being absent, Prof. Irby delivered the annual address, subject, "The School's Best Gift to the Republic is a Christian Manhood."

Commencement Day was an ideally pleasant June day; the spacious building was filled to overflowing, every thing and everybody seemed to unite forces to make the occasion a grand success. There were ten graduates on the stand, namely, Miss Antonette Anthony, of Durhamville, Tenn.; Miss Emma Lee Deupree, Meers, Bond Anderson, and J. F. Biggs, of Jackson; L. E. Barton, Jonesboro, Ark.; R. W. Hooker, Kossuth, Miss.; C. A. Moore, Trenton; I. B. Tigrett, Halls; C. S. Young, Ripley, Penn. Thomas, Collier, Tenn. The essays by the young ladies were well written, and were unusually well read. The orations by the young men were well prepared and splendidly delivered.

The young ladies will devote themselves to teaching, and the schools that secure their services will make a happy choice. Both took the degree of Master of Arts. Mr. Barton and Mr. Hooker are ministers; Mr. Moore and Mr. Tigrett will become physicians; Mr. Young will be a lawyer; Mr. Anderson will be a railroad magnate, having already been offered a line position, headquarters in Washington, D. C. Mr. Thomas will be a teacher, and Mr. Biggs will be a merchant. The trustees were well pleased with the work of the year, and said the finances are all right. The faculty remains as last year. The great need of the university is the completion of the new chapel.

MADISON.

Browsville Female College Commencement.

The commencement sermon was preached Sunday, May 20, 1898, by Rev. J. O. Rust, of Nashville, in the Baptist Church, packed and jammed to its utmost capacity, by a beautiful audience. This discourse was off the beaten track pursued on such occasions, was characteristic of the preacher, and received with marked attention. He preached again at night an uplifting and edifying sermon on the profitability of godliness.

At the annual meeting of the Board of Trustees on Monday, Prof. C. A. Folk was unanimously re-elected to the presidency of the college. A gratifying report of the condition and prospects of the institution was submitted.

Monday evening, at the opera house, the beautiful drill of the elocution class, with music and recitations, attracted special attention.

Tuesday, Rev. W. H. Bruton, of Covington, Tenn., delivered the alumnae address, at the opera house. It was like all the deliverances of the speaker, most excellent.

Tuesday evening occurred the commencement concert. The drill of the young ladies in music, singing and recitations was clearly shown to be accurate and thorough.

Wednesday, June 1, was commencement day proper. The principal feature was the address to the graduates,

by Rev. Luther Little, of Bonham, Texas. It was a noble and inspiring oration on the theme, "Something Beyond." Then followed a conferring of degrees and presentation of diplomas. Misses Nettie Coffey, Julia Powell and Patti Powell, all No. 1 girls, in a double sense, each received the degree of M.S., or Mistress of Science. President C. A. Folk and his excellent assistants have done good work in the education and elevation of the pupils committed to them, evidenced by the proficiency and refinement manifested by their charges, on these occasions. Nothing occurred to mar the systematic arrangement of each programme, and the ease and dignity of President Folk and his most admirable and charming wife, elicited general approbation and praise. They have shown themselves eminently fitted to train, elevate and refine young ladies; to educate their minds and to develop the womanly and lovely qualities of their hearts.

The exercises were closed by a sensible address from Hon. D. O. Thomas, on behalf of the trustees.

Medals were awarded as follows: To Miss Anna McLeod, of Nut Bush, Tenn., for punctuality and promptness, she having neither been absent nor tardy at any exercise during the entire session. To Miss Persis Griffin, of Galloway, Tenn., for keeping the neatest and tidest room in the College Home. To Miss Hortense Given, of Lyngate, Tenn., for the most rapid advancement in music during the time she had been taking lessons. Miss Phillips, the accomplished musical director, Miss Hardy, of Bells, Miss Alsbrook, of Shelby County, Miss Meriwether, of Madison County, Misses Mary and Annie Moore, of Brownsville, Miss Hamblett, of Brownsville, and Miss Conner, of Ashport, Tenn., all won golden opinions from all sorts of people, for the grace and ease with which they performed their parts.

The next scholastic year was announced to begin Wednesday, September 7, 1898. "SPECTATOR."

Bristol Note.

Our cause is moving along smoothly in Bristol. Congregations are good, and frequently the baptismal waters are distributed. Our associate pastor, Rev. E. J. Meese, of Chattanooga, is doing an earnest and faithful work, especially with our two mission stations.

The commencement exercises of S. W. V. Institute are just over. Dr. A. B. Dunaway preached the commencement sermon. The commencement, in some respects, was both sad and joyful. Of course many felt sad at saying good-bye to our faithful friends, Dr. Ryland and his wife, who have been with this school five years, go to Lexington, Ky., to reside with their daughter. Others were made sad at the leaving of the outgoing president, Prof. S. D. Jones, who has for several years had charge of this institution. President Morris, of the Board of Trustees, also introduced our new president, Prof. W. H. Tharp, of Little Rock, Ark., who is a graduate of Toronto University, Canada, and a man of ripe experience in school work. Parents will make no mistake in putting their daughters under Prof. Tharp. In his address, accepting the responsible position, he made a fine impression. Several of the old girls have engaged their rooms for the next session, and the outlook is brighter than I have ever seen it for this institution.

President Jones, whose resignation was reluctantly accepted, spoke feelingly of his love for the institution, of the kindest feeling felt by him for the Board of Trustees, the institution, and our city. He said that he had been forced into the work against his will, and that he had never seen a time since then that he could safely give up this work till now, hence his resignation.

President Tharp will retain nearly the whole of the old faculty, thus maintaining the high standard of the institution. Our denomination has a right to be proud of this institution of learning, and outside of the bonded debt, which is not due for six years, \$4,000 will settle all of our debt which is unprovided for. Your scribe has been acting as pastor of this influential and growing church for two years, and attempting, in connection with his pastorate, the work of the financial agent of the school. At the recent meeting of our Board of Trustees, realizing that this double work could not be successfully carried further by one man, we decided to secure, if possible, a special agent for the college work. Bristol is a strategic point for the Baptists. Hold this point, and we can hold it with the school, and to a large extent it gives us Southwest Virginia and East Tennessee. Lebanon and Marian Churches in Virginia have secured pastors at last. Greenville, Tenn., a delightful town and people, still remains pastorless. I give

my old friend and brother, Dr. W. H. Strickland, a hearty welcome at Morristown. A good preacher and a good people.

Depend upon it, your scribe will speak some warm words for the "Baptist and Reflector" in this field and the neighboring associations this summer. It is always a welcome visitor in our home and a great help to the pastor in his work.

M. E. BROADBUSH.

Bristol, Va., Tenn.

Paris and Winchester.

Having a most cordial invitation from Pastor Martin Ball, of Paris, Tenn., I spent last Sunday with him and his people. My rhetoric is exhausted when I say that I enjoyed myself immensely. Not to have done so would have been to advertise myself a dyspeptic, both physically and mentally. Kind words and pleasant greetings came from saints of all denominations and sinners of every grade. Paris Church is doing quite well under Pastor Ball's administration. Pastor and church appear to have each other well in hand. I asked them Sunday night to help us build our Winchester Church. They responded liberally in spite of their own home burdens. In similar circumstances most churches would have given very little if anything. Yet they stand easily far ahead of any church or community in helping Winchester. Their conduct in this matter is praiseworthy in the highest degree, when it is considered that ten or twelve years ago, when they did not number fifty all told and were unable to help themselves, they struggled through a building enterprise and there were none to help or sympathize. They were made to feel that nobody cared whether they lived or died. And when it is further considered that Winchester is two hundred miles from Paris and they have no common interest except in the cause of Christ, it is truly Christ-like in them to help. Will some Middle Tennessee Baptists stop a moment and think? A community of people in a remote section of the State, no richer than you are, with just as heavy a load to carry as that load under which you are sweating, having just as many calls on them for money as you have, and debts to pay just like you, that community is doing more (cheerfully doing it, too) than you are proposing to do to build the walls of Zion right at your own door. Again, I say, Will some Middle Tennessee Baptists stop and think? I feel sure if you do I will get a contribution from you, or an invitation to come and preach for you and tell you what we need and want at Winchester. Understand, I am not out of a job and hoping to find one by running around and preaching by invitation. I have job much, and I am just wanting you to help me do my job. There's no rust accumulating. Six prayer meetings, thirteen regular sermons and a deal of visiting every four weeks, forbid rust, and adding the building of a church house, a fellow is denied the luxury of gazing at the moon, and he has to think and work two rows at a time.

ENOCH WINDES.

Lascassas, Tenn.

NEWS NOTES.

Pastors' Conference.

Nashville.

North Edgfield Church—Pastor Sherman preached at both hours to good congregations. 178 is S. S.

Seventh—Pastor Barnes preached. Usual services. Centennial—Dr. Folk preached at both hours.

Howell Memorial—Pastor Howe preached. Two received by letter. Good meeting of the Sunday-school Union.

Mill Creek—Pastor Price preached at both hours to good audiences. 80 is S. S.

Chattanooga.

First Church—President J. T. Henderson presented the claims of Carosa and Newman College. Pastor Garrett preached at both hours. Morning subject, "The Christian Soldier," night, "Gumbling." Second—Good services. One received by letter. Bro. Zachert, superintendent of the German Baptist Orphan's Home, presented his work to the Sunday-school and took a collection. Bro. Orall lectured on "Tramps and Tramp Life" at night.

Central—Fair day—Celebrated the Lord's Supper. One profession and one received by letter. Fine congregation at night. Twenty additions since Pastor Fristoe's coming seven weeks ago. Work is splendid condition.

St. Elmo—Meeting in progress. Good latestest. S's professions and four additions to date. Rev. A. J. Fristoe was with the pastor three nights and preached three powerful sermons. He will preach every night this week.

Brothers R. O. Crall, the tramp preacher, and Ed. Zachert, superintendent of the German Baptist Orphan's Home, were present at the Conference.

First Church—Pastor Acre preached at both hours. One received by letter.

Second—Pastor Jeffries preached. Two received by letter and two baptized. 308 is S. S.

Third—Pastor Murrell preached at both hours. Three restored and one received by letter.

Centennial—Pastor Snow preached in the morning and the young people held a missionary meeting at night. One baptized. 386 is S. S.

East Knoxville—Bro. U. S. Thomas is aiding Pastor McPherson in a fine meeting. Already there have been thirteen professions, four restored and eight baptized. Meetings continue.

—Will not one thousand Baptist women in Middle and West Tennessee and elsewhere send one dollar each for the chapel building fund? This is the first time I have made this call. Simply place a one dollar bill in a letter properly addressed. Not one most likely is 10,000 would be lost. Over \$6,000 more is needed to complete the building.

G. M. SAVAGE.

—Saturday and Sunday were good days at Prosperity. We had a splendid crowd Saturday and three additions. Sunday we had one of the largest congregations we have had for years. I love the people at Prosperity. I know of no congregation which can show a nicer, neater, healthier, cleverer and better people than the one at Prosperity. God bless them.

JOHN T. OAKLEY.

I desire to express my sincere thanks to Rev. J. J. Burnett for the excellent likeness and accurate sketch of my honored father, Elder Daniel Buckner, and the BAPTIST AND REFLECTOR for the space allowed it in the issue of May 5, 1898. The face is perfectly natural, judged by the surviving children, and there are but three small errors in the sketch. One placing the date of his marriage about a year later than it occurred, another representing him as having been once pastor at Albany, Ky., which was not the case, and the other representing my brother, B. B. Buckner, as having been killed in the Mexican war, whereas he went safely through that war and died of sickness in the city of Mexico the day after peace had been proclaimed.

R. C. BUCKNER.

Dallas, Texas.

—Dear Bro. Folk.—After next week my address will be Oneonta, Ark. Let me say a word through the BAPTIST AND REFLECTOR relative to Edgemoor church at White, Tenn. I have been preaching there one Sunday in the month since January. The brethren tell me that congregations have increased four fold. The Sunday-school has largely increased, and at the prayer service Sunday night the house is over one third full. Several have been received into the church. I want to thank the ladies of the church for paying my expenses to the Southern Baptist Convention at Norfolk, Va. I am told that the work at Edgemoor is looking up better than for years.

W. A. LUSK.

[We are sorry to lose you from Tennessee, Bro. Lusk. Let us hear from you occasionally.—Eo]

—The Baptists of Tennessee will leave Nashville at 7 a. m. July 12th for the Young People's Convention at Buffalo, N. Y. Parties from East Tennessee can arrange to meet us here at that hour, and those from West Tennessee can meet us here or in Louisville. The official route selected by Dr. Garrett, our transportation leader, is as follows: The N., O. & St. L. from Chattanooga; the L. & N. from Nashville; thence the Pennsylvania, C. & W., and Wabash routes via Toledo, Detroit and through Canada and Niagara Falls. This makes a most delightful trip. The rate is one fare for the round trip. Parties who intend going will please write as at once. Full information can be had by addressing Rev. R. B. Garrett, Chattanooga; Rev. J. O. Rust, Nashville; Rev. W. C. Golden, Nashville, or Rev. E. E. Folk, Nashville.

—I had the pleasure of preaching Sunday to old Zion church in Haywood County. This is the church that graced me license to preach about seven years ago. Bro. A. J. Hall is now the faithful pastor of this dear people. This was the first time I had been back to Zion for a number of years. The old church is the same, but many of the dear ones have passed over the river. Among the number is my dear mother who fell asleep in Jesus the first year I entered school. In company with my aunt, Mrs. W. W. Dapies, I visited the grave of my mother and grandfather. As I stood there by the last resting place of her who

was the dearest friend I ever had on earth, my heart was made sad, and I could not help but weep, but there was a sweet thought that came into my mind that mother was not dead, but only resting, sweetly resting in the paradise of God.

M. M. BLKROSE.

—We have just closed a two weeks' meeting held at our Tabernacle, which has resulted in great good. While there was not a great gathering, it resulted in a great blessing to the Christian people, and has laid a broad foundation for future work. There were some ten or twelve conversions and many others who were "almost persuaded," and may yet be led to take the final step. Like most tabernacle meetings, it did a general work, differing from a meeting held in a church, and we may still expect results if followed by faithful and judicious work. Rev. T. N. Compton of Baton Rouge, La., did the preaching with great clearness and power. This was his second meeting here, but the people heard him with increasing interest. In the near future he will give his whole time to the evangelistic work. May the Lord continue to bless his labors.

W. R. BERNHOLD.

Springfield, Tenn.

Carson and Newman College.

The balance on the note now including interest, is about \$1,100. If the balance is not paid by July 1st, the note must be renewed. Since January 20th I have paid \$1,600. I perhaps need to rest, but I can't rest until this debt is paid.

Pastors, friends, former students, can't you raise a few dollars in your church and community and send in? Will not 250 people who may see this notice send at least \$1 each? Help me out in this effort and I will give the valuable space I have been taking in our paper to matters of more interest to you. Let us pay this balance by July 1st. A widow of a Baptist minister gave \$5 last week.

Drs. Hawthorne and Jones brought large crowds to our Commencement, their sermons and addresses were great and the people seemed enthusiastic for the College.

I am in Chattanooga for two or three days. I heard Dr. Garrett preach two good sermons yesterday.

J. T. HAMMONSON.

A Peep at The Round Lick Convention.

I love to think about our Sankey-school Convention at Round Lick. It was good to be there. If I were called upon to describe the meeting I would pronounce it as having the right kind of folks at the head. At times it was Frosty. At other times it was Golden. It was a meeting of great price. At times it had a rushing tendency. It was a meeting of much waters. It was far in advance of previous meetings. It afforded a splendid opportunity to get a look on the people. Dr. Frost favors admiral Sampson, while Bro. Golden favors the gallant Dewey. These two gentlemen are dry land naval heroes. I have lately heard Frost sink the Spanish fleet at Manila twice. Brethren Baates, Wilkes, Vasee, Waters, and Headdee were the heavy weights, while Carney, Howe, Russell, Rensing and Bryna were the light weights. Brett was strangely serious. Jarmos and Oakley had the longest faces of any members of the Convention. Gilliam made me think of Absalom who lost his life by having too much hair. Ralkee was the ugliest man on the ground. Holt was the buffalo of the Convention. Ramsey was in the midst of some the prettiest man present, notwithstanding the presence of Fitzpatrick. Brim was called for his shortness. Grims was the Aaron of the Convention, as he had the beard on which the holy oil might run down and roared. Brasdos and Fitzpatrick were the "bushyheads" of the occasion by an overwhelming majority and several occasions to hear from. Russell carried the sign of being the noblest Roman of them all. Windee had the appearance of a native missionary in a land all can easily guess. Famblos and Woods were the pony team of the meeting. They are little, but my bow they pull.

The old bachelors and young maids were on the grounds early and late. The widowers and widows from far and near were also on hand. The conduct of the widowers showed they were determined "the widows should not be neglected in the daily ministrations" (Acts 6). "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak and of Sampson, and of Jephthah; of David also and Samson, and the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions and tarred to fight the armies of the aliens."

That was a grand and good meeting which has passed into the eternity of the past.

"But the heart will keep its memories."

"Till life itself be past."

JOHN T. OAKLEY.

Missions.

MISSION DIRECTORY.

State Missions.—Rev. A. J. MOLE, 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. E. SAOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

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

Ministerial Education.—All funds for young ministers to the S. W. E. University should be sent to O. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Headerson, Mossy Creek, Tenn.

Orphanage Home.—Send all monies to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. O'Connell, Nashville, Tenn. All supplies should be prepaid.

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

DOAN'S FEMALE SECRETARY.—Miss M. C. McIntosh, Maxwell House, Nashville, Tenn. **BOARDING SECRETARY.**—Miss Gertrude Hill, Nashville, Tenn.

Address.—Miss S. E. A. Shankland, 222 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

"Faith is the faculty by which one is able to trust in Christ, to love Christ—a faculty implying continuous effort, loyal and enthusiastic service, and progressive activity." Let us hear messages from those who are living this definition.

"We commend the women's work to the pastors and churches. A live, active women's society in a church disseminates information and quickens interest in missions and other wise does good."—*From Report of Foreign Mission Board.*

"Woman's organized movement in missions is one of the great world-movements of the century. The work of Elliott, Brainerd, Carey and others led up to the time when two women, one the mother of Samuel J. Mills, the other Mary Webb (an invalid), the inaugurator of the 'monthly concert of prayer for missions,' started the little well-spring which has proven to be the beginning of a great stream. Twenty-one societies, now in existence, give one-fifth of all that is given for Foreign Missions and millions for the evangelization of our own country. The needed lesson of systematic giving, systematic mission study, systematic training of children, and, above all, systematic prayer for missions, has been impressed through those various agencies."—*From Miss Hick's Address.*

"The thoughts we sow for Christ, the inspirations we put into immortal lives, the lessons we teach, the influences for good we start, shall surely not die with us."—*From Miss Armstrong's Report.*

Entire receipts of the W. M. U. for the year, 1897-1898, \$59,203 51. Contributed to Home Board, \$35,636 24; Foreign Board, \$21,633 51; Sunday-school Board, \$1,023 76. Total expenses, \$2,015.43 shared by the three Boards. Officers of the W. M. U. receive no salaries, presenting services as a willing offering to God and their beloved denomination."—*From Report of Mrs. Lowndes.*

"Miss A. W. Armstrong has been Secretary during the whole ten years

organization of the W. M. U. Over 77,000 letters and manuscripts have been written, over a million leaflets distributed and nearly a half-million dollars raised, besides countless offerings of prayer, time, brain and labor. Eighteen State and territorial organizations now stand in line, accepting and carrying out recommendations of the three Southern Baptist Convention Boards."—*Ten Year's Review, Historical Paper.*

Dr. Frost asked the help of the W. M. U. in the Home Department, in continuing to send boxes to Sunday-school missionaries, and hoped the necessity of increasing the Bible Fund would be appreciated. "God's hand is in the work."

Tennessee led last year in contributions to the Bible Fund.

"The Sunday-school Board supplied the 1,500 Testaments given to immigrants landing at Baltimore. A German girl left her bulky family Bible in the old country, because she thought America had a different Bible. A poor family going to the State of Washington, the mother trying to feed a sick babe on cold coffee. A bewildered young Jew with a long journey before him, had but 20 cents. Such cases are assisted, then pointed to the Giver of perfect gifts."—*Miss Marie Buhlmaier.*

"How can Chinese women lead Christian lives without the Bible? They cannot, so we must teach them. As they have never learned to read, we teach them to memorize texts, hymns and prayers. They do this readily. The girls in our boarding schools are our hope for the future. They assist us to teach the women."—*Mrs. G. W. Greene.*

Responsibility for personal work among our colored "neighbors" is being more fully realized, also for the 800,000 German neighbors in Texas, 800,000 in Missouri, 200,000 Italians in New York (more than in Florence, Italy), 30,000 Cubans in Tampa, Fla. You may not be in actual contact with any of these "neighbors," but you can send them the Word of God through our Sunday-school Board.

Have you made preparations for Children's Day in your school? The beautiful program, "The Morning Star" is dated for June 12, but another day will do as well, if there has been delay. Seize this opportunity of impressing upon the young folks the value of the Bible to themselves and to everyone for whom the Light came into the world.

Death of Mr. Ganger.

"A. Ganger, Esq., one of Stillville's most prominent and highly respected citizens, has passed away. Our community sustains a great loss in his death, for no one man has done more to advance its prosperity. He began life a poor boy, but by industry, integrity and enterprise, amassed a large fortune, of which he devoted a liberal share toward the public interests of Stillville. No death in many years has occasioned so much regret."

So said the morning paper. Should not we investigate the career of so estimable a man? How did he make himself the center of great influence? Why, he operated a famous distillery which was the chief advertisement of the town. The farmers around Stillville thought Ganger a clever fellow. He gave them a ready market for their corn, and they cheerfully invested the proceeds of their crop in the products of his concern, and went whooping home, Saturday

night, with little money left in their pockets, but a well-filled jug under the wagon-seat.

True, there were enough poor people who would have been glad of the meal which the corn might have made, but they were usually a thriftless, drunken set. And who so kind to them as Mr. Ganger? Why, Ganger was the first to propose a county poor-house. And he gave a large sum to have the public school named after him. There was but a small school attendance, for the children had to work in the factory with their mothers. The men of these families spent their time and the children's wages at the corner groceries.

Of course, such a trifling population gets into mischief. There were enough drunken brawls to keep the jail tenanted. There, again, did Mr. Ganger show public spirit. He was a man for peace and order, proposing an increase in the police force and the introduction of electric lights to frighten away evil-doers.

In social circles Mr. Ganger must be missed. He it was who formed the "Good Fellows," the polite club, where many a mother's son learned to toss off a glass of fine liquor, and to shunt the cards like a thorough man of the world. Yet nobody despised a drunkard more than he. But he ought to prove by precept and example (?) that a man can drink moderately and be none the worse for it.

One of the "Good Fellows," returning from the club-rooms, fell from his buggy and was dragged to death by the frightened horse; but who should say that a glass too much brought about the accident? Another of the club shot his friend, but Ganger himself cleared him by testifying to the homicide's occasional freaks of insanity. It was probably this same emotional insanity which caused several separations of married couples, betrayals of confiding innocence, and embezzlements of trust funds, among the best circles of Stillville.

None lamented those unfortunate slips from the path of respectability more than the esteemed Mr. Ganger, and it seemed an unmerited affliction, when his own son evinced a mortifying want of self-control, and fairly wallowed in inebriety until an asylum and early grave closed his career. "Nothing but good of the dead," said the merciful pagan; the no less merciful but truth-loving Christian writes Mr. Ganger's epitaph in a meaningful sentence: "The rich man died and was buried."

The First Baptist Chapel in Switzerland.

The Baptist Church in Zurich, the largest city of Switzerland, exists already for forty-eight years. During this time the congregation had to meet in small and unadapted localities, while not only the city had its large, splendid and historical church buildings, but also all the other denominations represented here had their local chapels. This has hindered the growth of our work very much.

After long and prayerful deliberation and self-denying liberality, the small church of 200 members undertook the erection of a house of worship. In doing it we experienced God's faithful guidance. On February 14th of the present year the new house, seating about 600, was dedicated. It was a great and blessed day for our work in this city and country. However, the building has burdened the church, whose members are financially weak, with an almost unbearable debt. We greatly need the assistance of our brethren, whom God may make willing to help us; such is our earnest prayer. In this beautiful and rapidly growing city lots and material for building are

exceptionally high in price. The sacrifices of the church (and they are really such) amount to 50,000 francs (\$10,000). A debt of 92,000 francs (\$18,400) very burdensome even for a church full of faith and hope as ours. But, worse than this, the debt is hindering us to prosecute the work aggressively in other places where doors are open. Our church has rented halls in three different villages, and God is blessing the work everywhere. We, therefore, pray our brethren in America to help us for Christ's sake in this his work.

During 1897 we received sixty persons by baptism, and this is the very city where, it will be remembered, those early Taufers (baptists) at the time of the Reformation were drowned in the river Limmat. Yes, they were drowned, but not the gospel truth, which they confessed at the cost of their lives. It lives and spreads even here, our faithful band and our house of worship witness to it. God be praised!

In the beginning of this year (God gave us an awakening, and sixteen were received by baptism. The Lord and his work here is greatly in need of help. May the dear Lord incline the hearts to supply this need! Donations are to be sent to me or to Rev. J. C. Grinnell, 957 Payne Ave., Cleveland, O., and they will be received in the *Sabbath*.

With Christian salutation,
REV. JOHN KRESOLTERS,
Zurich, Switzerland.

A Generous Gift.


I called upon Dr. Frost one day recently and told him of the need I had in my work of some suitable song books for the soldiers to use in our service, whereupon he remarked that he had some song books which he had just received, bound in heavy Manila paper and containing sixty choice songs, words and music; and to cap the climax, his large heart poured into his lips these magnanimous words: "Now, Bro. Leland, I want to make your regiment a present of two hundred copies of this song book, with the compliments of the Sunday School Board." To which I replied that in the name of the regiment and my superior officers, I would be most delighted to accept the gift; and, to make a long story short, it is sufficient to say the books were delivered, and the soldier boys proceeded at once to give expression of their gratitude by singing a number of the songs.

I just wish to add that the book is one which will fill a long felt want in many country churches and Sunday schools.

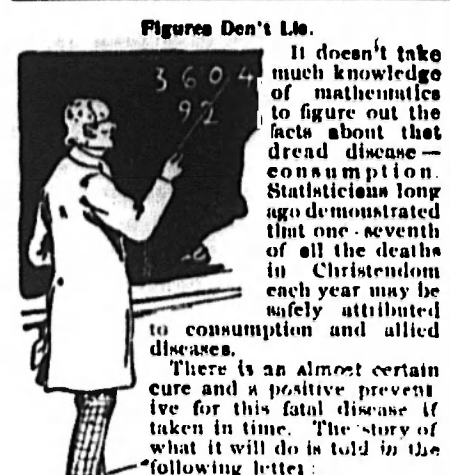
Any schools or churches needing a choice selection of songs, in a cheap, durable edition, will do well to correspond with Dr. Frost.

L. J. LELAND,
Chaplain First Regiment.

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



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BAKING
POWDER
Absolutely Pure



Figures Don't Lie. It doesn't take much knowledge of mathematics to figure out the facts about that dread disease—consumption. Statistics long ago demonstrated that one-seventh of all the deaths in Christendom each year may be safely attributed to consumption and allied diseases.

There is an almost certain cure and a positive prevention for this fatal disease if taken in time. The story of what it will do is told in the following letter:

"About two and a half years ago, when I was Flat Back, Ky., writes J. W. Jordan, Esq. of Corbin, Whitley Co., Ky.: 'I was taken with severe pains in the chest, after which I began to spit up blood and was also troubled with night sweats. I was so short winded that I could hardly walk half a mile at once and if I got the least bit winded, I would have an attack of pulmonary asthma, and almost die for about two or three days. I concluded to try Dr. R. V. Pierce's and I related my case to him. He wrote me that I should take his 'Golden Medical Discovery.' I began using it and used about six bottles. I began to see that it was helping me, so I continued to continue its use. I did so and have improved both in strength and in weight. I have not had the phthisis, nor spit up any blood since last spring.'"

The Missionary Controversy.

REPLY TO DR. HOLT'S REVIEW.

BY REV. J. A. SCARBOROUGH.

Number IV.—(Continued)

Having dwelt at length on the passages relied upon to prove mission boards Scriptural, and having assumed a Board out of the deacons and a Convention out of the deacons and a Convention out of the Jerusalem council, he comes in his fourth article to my main argument, in which I show by indubitable Bible proof and the official records of the Boards and the constitution of the Southern Baptist Convention, that the present system in its legislative, judicial and executive aspects is unscriptural; the very backbone of my address, he would dismiss it with a wave of the hand as "glittering generalities and irrelevant." Ah, brother, there is the rub. I am sorry for any man who honestly tries to meet such an array of Scripture and evidence. As Bro. Holt's review does not give even an outline of my argument from pages 10 to 22, it is important that I state it briefly.

1. I showed from numerous passages that the very constitution of Christianity made Christ sole Lawgiver, the Holy Spirit sole Guide and Administrator, and every Christian free from human control save by the Word of God.

2. I showed that the Southern Baptist Convention assumed in its constitution the rights of the Holy Spirit to "direct" that they had created Boards and these Boards had assumed legislative authority and made laws and interpreted and enforced them which are contrary to the plain inhibition of Christ, even to the extent of passing *post facto* laws over the missionaries and requiring them to surrender the right of publication on pain of removal, thus assuming the prerogatives of Christ as sole Lawgiver in his kingdom and destroying equally by

placing men in Christ's stead over the missionaries. My proofs were from official documents and Bro. Burrows never even touched them in his reply.

3. I then drew the comparison between the constitutional laws of Christianity and the practices of the early churches, and the constitutional laws of the Conventions and Boards and present practices, and showed beyond the shadow of a doubt that in the matter of legislative, judicial and executive authority, they are not only unscriptural or contrary to the very constitution of Christianity, but even an oligarchy, a hierarchy and despotism.

This part of the speech contains the "glittering generalities and irrelevant" matter of which Bro. H. speaks. Are they "irrelevant?" How are we to find out whether an institution is Scriptural, save by comparing its constitution, laws and practices with the Bible? I stated plainly the constitutional laws and proved it by the text. Bro. Holt says he accepts both. Then I gave the constitution and practices of the Convention Board system, compared them with the Bible and proved they violated the plain text.

Then he admits the principles, accepts the Scriptures, and admits that what I allege against the Boards may be true, and yet contends that a Board may be and do contrary to the Scriptures and yet be Scriptural. This is to argue that an institution may violate both the spirit and letter of the Word of God and still be Scriptural. Will he tell us when an institution becomes unscriptural? He claims that the Holy Spirit is guide, just as I do, but hear him:

"The guidance of the Holy Spirit is through our judgment, and not independently of it."

His preposition "through" shows, unless I wholly misapprehend him, that the Holy Spirit guides the missionary operations of the missionaries "under the Board," "through the judgment" of the Board. This puts the Board between the Holy Spirit and the mission work, and makes the Board the vicegerent of the Holy Spirit; it subjects the purpose and will of the Holy Spirit—the infinite God, to the "judgment" of the Board composed of finite mortals, and is an assumption by the Board of the prerogatives of the Holy Spirit.

This was and is my contention, and Bro. Holt's admission and argument clinches my argument. He contends that the Board may be guided by the Holy Spirit "through" their "judgment;" but I thought the guidance of the Holy Spirit was secured through the "Word of God, the sword of the Spirit." And here he clinches my argument again, by making human judgment of equal authority with the Bible. This is to set aside the Bible and put human judgment and "sanctified common sense" in its place, and this is precisely my argument.

Here is the fatal defect in his contention. He sets aside the Bible as guide and claims "our judgment" as the medium of guidance. That is precisely the argument and foundation of Popery; the assumption that God guides through the judgment of the Pope—and the Board! Hence the relevancy and justness of my comparison. He says:

"We claim to be guided by the Holy Spirit, in sending them to their fields, in the regulation of all their work, and in every department of our missionary enterprise. Who shall say that we are not thus guided? He should be omniscient and omnipotent to decide otherwise."

Yes you claim it, but you have not proved it. Do not ask me to prove it is not true, but you prove it is true, for you affirm. It is not my place to prove a negative. But I did prov-

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needs coaxing, not crowding. Dr. Ayer's Pills stand without a rival as a reliable medicine for liver complaint. They cure constipation, and they cure its consequences, piles, biliousness, indigestion, sick headache, nausea, coated tongue, foul breath, bad taste, palpitation, nervousness, irritability, and many other maladies that have their root in constipation. They are a specific for all diseases of the stomach and bowels, and keep the body in a condition of sound health.

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and can prove that the Convention and Boards have assumed legislative, judicial and executive powers and used them even in the removal of missionaries, and that this very thing is forbidden in the very constitution of Christianity. They have done and are doing what the Bible forbids men to do. You admit my Scripture premises, do not deny evidence but admit that it is possibly true, make no attempt at refuting the argument, but then boldly deny the conclusion, and assume that the Holy Spirit guides men "through their judgment" to do what the Holy Spirit, in the Bible forbids them to do.

1. Now, if it is a fact that the Holy Spirit alone is guide, and Christ alone is Lawgiver, and all Christians are equal with respect to authority in the kingdom of God—and Bro. H. admits all this; and

2. If it is a fact that the Convention Board system assumes and exercises the prerogatives of guiding and making laws and destroying equality in the kingdom of God—and Bro. H. does not deny this, for he knows my proof is irrefutable; then

3. This System has usurped: 1, the prerogative of the Holy Spirit to guide; 2, the prerogative of Christ to make laws; 3, the power to destroy and set aside Christian liberty and equality; and

4. Therefore it is unscriptural in these specific things.

Bro. H. admits my premise and proofs, but then when I reach my conclusion and in the application show that it is not only unscriptural, but has become an ecclesiastical hierarchy, oligarchy and despotism, he quotes my conclusions and says triumphantly: No proof. Where did he study logic and the laws of rhetoric? Down this way people put the premises, proofs and arguments before their conclusions and not after them, and I had given six pages of proof and argument, which Bro. Holt admits, and then calls them "glittering generalities," which are "irrelevant," and denies the inevitable conclusion of an admitted premise and proofs.

He lost the "thread of his discourse" completely, and from the affirmative rushed over to the negative side, then back to the affirmative, admitting premises and denying conclusion, demanding that I prove a negative and negating to prove his assumptions and affirmations, until it becomes impossible to tell whether he is affirming or denying.

But he did the best he could and is to be commended. No man can prove the present system in harmony with the plain word of God. He passes

over pages 22 to 27 without a word. Here I made the comparison of the system with the Bible and showed that it did not fit at all. It was wise in Bro. Holt to let that part of it severely alone.

The conclusion of letter four is an attempt to justify the assumptions of power by the Boards by assuming that his assumed Jerusalem Board and Convention used and exercised similar powers, etc. And he even goes the length of asking whether the Boards regulate the missionaries in the matter of eating, sleeping, clothing, etc.; declares the Boards do not make oppressive rules, but all they do is for the good and convenience of the missionaries, and then proceeds to prove it all by the way he has been treated. Would it not have been better for him to have proved by the Scriptures that they have a right to make rules governing the missionaries at all? Herein he admits my contention that the Boards are legislative, have become lawmakers in the kingdom of Christ, and are contrary to the Bible.

He declares the missionaries of the Board are all good orthodox brethren and that the Board has never required them to do unscriptural things. I think the missionaries are all right; it is not what the missionaries have done that I object to, it is what the Board has done. Our question is, "Are Mission Boards Scriptural?" not, "Are missionaries Scriptural?" He declares the Boards have never required the missionaries to do an unscriptural thing, but did not the Home Board require Bro. Murrow to organize a Convention auxiliary to the Southern Baptist Convention and dismiss him for refusing? Where is the Scripture for requiring missionaries to organize Conventions?

He says the missionary should work harmoniously and obey the Board or "get out!" How would it do for the churches to tell the Board to work harmoniously and obey the Scriptures or get out?

Bro. Holt closes chapter four very sorrowfully. No wonder! I imagine he felt very much like brethren Burrows, Gibson, and Vaughan did at Mt. Horeb when they saw that about a thousand people were convinced that I was right and grew so enthusiastic that they rattled their heels on the floor. He has tried the Bible on that speech and failed, and he will now have to quit or try something else. What shall it be?

(Continued)

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J. J. BURNETT, CORRESPONDING EDITOR.
A. E. CAMANISS, FIELD EDITOR AND GENERAL AGENT.

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Some Suggestions.

We spoke last week of the small increase in the membership of the two Methodist churches in this country last year—19,000 in the M. E. Church and 16,000 in the M. E. Church, South, or only 35,000 altogether. These figures have given our Methodist brethren a good deal of concern, and several theories have been advanced to account for them. Some attribute the small growth to the Epworth League, which, it is thought, has absorbed the energies, if it has not sapped the spiritual life, of the church. The *Christian Advocate* thinks that it is due to the inevitable reaction from the sensational preaching of evangelists like Sam Jones. Others claim that it is the result of departing from the faith of the fathers with reference to sanctification and losing the Holy Ghost religion which was so prominent a characteristic of Wesley and the early Methodists. We know not which side is right about it. Perhaps they all are, at least to some extent.

If we may be allowed to do so, however, we should like to suggest some other causes which occur to us.

1. The substitution of machinery for the simple worship of God. "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John iv. 21, 23, 24)

This great truth is as true now as when first enunciated by Jesus to the woman at the well. It is neither in the mountain nor in Jerusalem that we are to worship the Father; in no fixed place, not in splendid temples, not with forms and ceremonies, but with a simple spiritual service, in which we may bring our spirits into contact with God's Spirit and feel the thrill of that blessed touch, inspiring us, lifting us up. Methodism started out at first as that kind of a religion. It was begun as a protest against the formality and worldliness of the Episcopal Church. All that Wesley meant to do was to lead the Mother Church back to a pure and simple religion. He had no thought of founding a church of his own. He lived and died a member of the Episcopal Church. When one of his followers—Asbury or Coke—began to assume Episcopal authority he protested very vigorously. He preached anywhere—on the commons, in the woods—wherever he could get an audience. He made much of the Holy Ghost, both as to his con-

verting and his sanctifying power. But after a while his followers were organized into a separate church. They patterned their polity after that of their Mother Church, which in turn patterned after her Mother Church, the Catholic. They substituted machinery for a simple worship and came to rely upon that for success more than upon the Holy Spirit. The process of evolution back towards Episcopalianism and Catholicism was gradual. At first there was an enthusiasm which overleaped the bounds of machinery. But the machinery became more and more complicated, the forms and ceremonies more and more burdensome, the enthusiasm more and more fettered, the dependence upon the Holy Spirit more and more weak until the result is seen in few conversions, as with the Episcopallians and Catholics. You can't convert people by machinery. You can't save souls by forms and ceremonies. You can interest them; you can entertain them, but you can't save them. If souls are saved through the church, as Catholics believe and as too many Methodists are coming to believe, then machinery and forms and ceremonies are all right to interest and amuse people. But if souls are saved only by the power of the Holy Spirit through faith in Christ, as is clearly taught in the Scriptures, then the less machinery, the less forms and ceremonies, and the more direct dependence upon the power of the Holy Spirit, the better.

2. It is but another phase of the above point to speak of the oppression exercised by the Methodist Church. This oppression was seen conspicuously several years ago when a prominent and useful minister of the church was silenced from preaching for six months because of a technical violation of the law of the church. And this was done at the dictation of one man, against the expressed wish of an overwhelming majority of his Conference. This oppression was seen again recently in the action of the General Conference at Baltimore declaring that "any traveling or local preacher or layman who shall hold public religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such services, shall be guilty of imprudent conduct, and shall be dealt with as the law provides in such cases."

This is interpreted by the *Christian Advocate* as follows: "The true theory is that the Methodist preacher in charge is in charge not only of the pulpits from which he preaches, but of all the interests of Methodism within the bounds of the territory to which he is assigned."

In other words, the machine must control. Whoever runs against that must be punished for his rashness.

The individual has no rights which the machine is bound to respect. Everything must be made subordinate to that. The Holy Spirit is eliminated as a factor in calling men to preach and directing them to a field of labor, except as he may operate through the machine. The wishes of a whole community must be subjected to the wishes of one man, the agent of the machine. This is the theory of Rome. In adopting it our Methodist brethren took a long stride towards Rome. But they only took a stride in the direction in which they were already headed. How much further Rome lies beyond, time will tell. The same theory would prevent a Baptist from preaching in a community where there is a Methodist Church—if the machine had the power to do so. That is the only thing lacking. Given the power, and oppression and suppression would follow—or persecution. This is the machinery in motion, the great iron wheel revolving and crushing those who may fall under it. It leads to a cold, dead, formal, mechanical religion, with the elements of voluntariness and spirituality largely eliminated. No wonder souls are not saved.

3. A third cause of the small number of conversions, it seems to us, is the fact that our Methodist brethren are too much disposed to substitute the gospel of salvation by works for that of salvation by grace through faith. They used to preach salvation by grace with much effect, and that is the theory now, as laid down in the Discipline. But the tendency among them seems to be to lay more and more emphasis on works, and on the church.

The burden of Sam Jones' preaching is, "Quit your meanness and join the church." A prominent Methodist pastor in this city sometime ago asked a lady to join his church. She said that she was not good enough. He replied, "Join the church and it will help you to get good." How far he represented Methodism we are not quite sure, but we know that the tendency is to substitute works for faith and the church for Christ. It is simply the Romeward road again which they are going. Rome went the same road a good many years ago. How far will they follow her? Under such preaching how can you expect souls to be converted? The zeal for numbers has proven a boomerang.

We have written the above things for several reasons:

- (1) The subject forms quite an interesting study.
- (2) It is being discussed now considerably in Methodist circles, and while the subject was up we thought we would like to say something on it.
- (3) We hoped that we might be able to help our Methodist brethren to a solution of the problem with which they are confronted. They may not thank us for what we have said. But we assure them that we have said it only in love and with an earnest desire to be of service to them. We beg them to "think on these things."

4. We thought perhaps these reflections might be suggestive to Baptists. We believe in organization. Life always tends to organization, spiritual life as well as animal life. But all ecclesiastical organization must be subordinate to the local church, to Christ its head, to the Bible its law, and to the Holy Spirit its guide. It must be a purely voluntary and free organization, without ecclesiastical authority. There is and can be no such thing as an ecclesiastical hierarchy among Baptists. Whenever they leave the simple spiritual worship of the New Testament and begin to substitute forms and ceremonies and cold mechanical religion, at that moment they cease to be Baptists, in the true sense of the word. And in so far as they depart from these Baptist principles, which are the principles of the New Testament, they lose spiritual power, and losing spiritual power they lose converting power, for such power comes only through the Holy Spirit. The very essence of our Baptist faith is a spiritual religion. Let that be borne constantly in mind. There is nothing which can take its place.

Hobson the Hero.

One of the most daring deeds in naval history occurred at Santiago de Cuba, last Friday morning. It had been ascertained definitely that the Spanish fleet was on the inside of the harbor, but on account of the narrow neck of water leading into the harbor, and the strength of the fortifications, Admiral Sampson did not care to risk the attempt to run his ships into the harbor so as to engage battle with the Spanish fleet. He did not wish, however, to keep all of his fleet on the outside waiting for the Spanish fleet to come out and engage battle. At this juncture a young Lieutenant by the name of Richmond Pearson Hobson formed the plan of stopping up the entrance to the harbor by sinking a boat, thus putting a cork in the neck of the bottle, as it were. Of course there was a great deal of danger attending the deed, but there were a number of volunteers who were willing and anxious to take the risk. Six besides Lieutenant Hobson were selected, and another smuggled himself on board.

The Collier Merrimac was chosen for the sacrifice. Just before daybreak they ran her into the mouth of the harbor, and despite the terrific fire from the Spanish batteries, they swung her across the stream, exploded previously arranged torpedoes and sank her at the narrowest point so as to completely block up the entrance to the harbor. Strange to say, Hobson and all his companions escaped alive. Two of them were wounded. The Spanish Admiral was so struck with the bravery displayed by them that he sent word to Admiral Sampson under a flag of truce that the men were all safe, and that he would hold them as prisoners of war ready for exchange. This generous act on the part of the Spanish Admiral has softened the hearts of the Americans towards him and towards

Spain very much. The deed of Lieutenant Hobson is one to make the blood of every American citizen tingle with pride at the thought that it was the act of an American. It has also awakened the intensest admiration throughout the whole civilized world, and will be recorded in naval annals along with that of Lieutenant Cushman, who destroyed the Albemarle in the Albemarle Sound during the war. Verily, one touch of bravery makes the whole world kin.

Sigsbee, Anthony, Dewey, Bagley, Hobson—these names will be linked together in undying fame along with the American naval heroes of other wars.

"Dixie."

We stated sometime ago that the author of Dixie was Dan Emmett, who is now living in Ohio. Mr. D. P. Pauls, the veteran music publisher of Louisville, Ky., says, however, that the song was written first by Mr. Will S. Hays, of Louisville, who is a noted composer, and who is the author of such popular songs as "Mollie Darling," "Take This Letter to My Mother," "Little Old Log Cabin in the Lane," etc. Mr. Pauls claims that Mr. Emmett simply changed the words to suit himself. He says that the first verse of the song as written by Mr. Hays ran,

"Dixie lan' am de lan' of cotton,
Cinnamon seed and sandy bottom;
Look away, look away,
Look away down South in Dixie!"

In Mr. Emmett's version this was changed to read:

"I wish I was in de land of cotton,
Old times dar am not forgotten;
Look away! Look away! Look away!
Dixie land!
In Dixie land where I was born in,
Early on one frosty mornin',
Look away! Look away! Look away!
Dixie land!"

Every Southerner knows that the way the song was sung during the war was according to Mr. Hays' version. We remember distinctly the expression "cinnamon seed and sandy bottom." In our childish imagination, however, this was changed to "simmon seed," and really we are not sure yet but what that is the proper reading.

Chapel Fund.

By request of President Savage we reopen our Chapel Fund column. Dr. Savage is making very strenuous efforts to raise the money to erect this chapel, which is so greatly needed. We hope that every one that can possibly do so will assist in it. The following amounts were promised:

Edgar E. Folk.....	\$ 10.00
J. T. Henderson, Mossy Creek.....	2.00
G. H. Crutcher, Shelbyville.....	10.00
Mrs. Geo. R. Calhoun, Nashville.....	5.00
T. D. Moore, New Middleton, Tenn.....	1.00

We shall be glad to record the names of other contributors.

Question Box.

- Ques.—1. Has a preacher any right to baptize who has been excommunicated from a Baptist Church and his credentials have been revoked?
2. Would he not have to be restored to the church that had excommunicated him, and would he not have to restore his credentials before the baptism performed by him would be legal?
3. If an excommunicated Baptist preacher whose credentials have been revoked baptizes by the authority of another church, does he authorize him to do it make it legal?
4. Does the Bible speak of a reordination? If so, where?
5. Is there a precedent for a reordination in Baptist history? If so, where?

Indian Mound, Tenn.

G. W. BRAY.

Ans.—1. No.

2. The proper course would be for him to be restored to church membership and to the work of the ministry by the church which excommunicated him, but not necessarily.

3. Yes. The authority to baptize resides not in the preacher, but in the church.

4. No.

5. We do not know of any.

Ques.—1. It is said that Christ should be the first that should rise from the dead, that he was the first born from the dead, the first fruits of them that slept. We read also that Enoch was not, for God took him; that Elijah went up by a whirlwind into heaven; and at the crucifixion many bodies of the saints which slept arose. Were these resurrections?

2. Were the disciples made before Pasceost subse-

quently re-baptized? It seems if they had been it would have been mentioned.

3. Why then were the twelve disciples at Ephesus re-baptized?

D. D. CATE.

1. No. Enoch and Elijah did not die and so could not have been resurrected. The resurrection of the saints at the death of Christ was not a permanent resurrection, but only a temporary one; they returned to the grave. Christ was the first to rise from the grave without returning to it, and so was the first to conquer death and the grave, and thus insured the resurrection of his followers.

2. No.

3. Because they had been very imperfectly taught before their baptism. They knew only the baptism of John. They had not so much as heard that there was such a thing as the Holy Spirit. They had probably been baptized by someone who had heard John preach, who had been converted and baptized by him and had gone off preaching and baptizing like John. This was not Christian baptism. It lacked at least one essential element of such baptism, the proper design.

- Ques.—1. Is it contrary to Scripture for a minister of the gospel to engage in secular pursuits for support?
2. Should he not devote his time to the study and expounding of God's word and trust God for the necessities of life?
3. Please explain 2 Tim. ii. 4.

AN ENQUIRER.

Ans.—1. No, for Paul made tents while preaching the gospel.

2. It is better to do so if practicable. But sometimes it seems to become necessary for him to engage in secular pursuits for support, such as tent-making, farming or teaching, etc.

3. The verse reads in the Revised Version: "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." The emphasis is on the word "entangleth." He may sometimes engage in the affairs of life, but he does so only so far as may be necessary, and does not entangle himself in them—he does not become so engrossed in them as to prevent him from discharging his duties as a soldier. So it should be with the preacher.

PERSONAL AND PRACTICAL.

—Could Paul have said, "Henceforth there is laid up for me a crown of righteousness," unless he could have previously said, "I have fought a good fight?" Is it not true that we "must fight if we would reign?"

Ques.

—The preacher in China must keep two objects before his mind. One is to interest and the other to instruct his hearers.—Yates. And is not the same true with regard to the preacher in America—or anywhere?

Ques.

—Rev. J. S. Kirtley, of Little Rock, Ark., spent a day in this city last week on his way to Georgetown College, Ky., where he is to deliver a commencement address. Dr. Kirtley is a fine preacher, and a genial social gentleman.

Ques.

—According to the *Foreign Mission Journal* for June the total contributions to the Foreign Mission Board last year were \$123,808.32. Of this amount Tennessee gave \$6,331.76. The *Journal* by mistake left out one of the 3's, and made the amount \$631.76, which was of course a mistake.

Ques.

—Some of our exchanges object to our calling Tom Dixon a Baptist. Well, Tom is not as good a Baptist as he ought to be by a great deal. But he claims to be one, and is a member of the Baptist Pastors' Conference in New York, and says that he expects to continue to be. For this reason we classed him with the Baptists.

Ques.

—From Cliff and Scaur, A Collection of Verse, by Benjamin Sledd, G. P. Putnam's sons, New York and London. Prof. Sledd is professor of English literature at Wake Forest College. He has the genuine poetic instinct. In the collection there are a number of short pieces and several longer poems. We hope that Prof. Sledd will soon give us another volume.

—We acknowledge receipt of an invitation to attend the marriage of Miss Marguerite Corinne Spels, of Overall, Tenn., to Mr. Henry Downs Jamison, of Nashville, on June 10. Mr. Jamison is the son of Prof. R. D. Jamison, formerly of Murfreesboro, now of Nashville, and a brother of Rev. A. T. Jamison, of Camden, S. C. He is a prosperous young merchant of this city, and a consecrated Christian man. We presume that his bride is all that he could wish her to be. We pray God's blessings to rest upon them in their union.

Ques.

—The Convention number of *Sunshine*, the Tennessee representative of the Young People's Societies of Christian Endeavor, is handsomely illustrated, and is quite a credit to journalism as well as to the Christian Endeavorers of Tennessee. It is expected that there will be some 25,000 or 30,000 Endeavorers in Nashville on the occasion of the meeting of the Convention here, July 6-11. We shall not, we presume, be able to agree with everything which the Endeavorers will say and do while they are here, but as an army of Christian workers earnestly desiring to advance the Master's cause we extend to them a cordial welcome into our midst.

Ques.

—A wife brought suit against some saloon-keepers in Ohio to recover damages for the selling of liquor to her husband, who had been blacklisted. The case was hotly contested for a week, but the jury brought in a verdict for the plaintiff, giving a verdict for \$1,000.00. The *Journal and Messenger* suggests that other wives go and do as she did. They may in Ohio, but not in Tennessee. We have no law which would permit them to do so. In this State wives have no rights which saloon-keepers are bound to respect—and few other persons seem to have such rights. We think, however, that such a law should be passed and should be rigidly enforced.

Ques.

—At a conference of the editors and proprietors of Baptist papers in the Northern States, at the meeting of the Anniversaries in Rochester recently, a committee was appointed looking to the organization of a Baptist Press Association of the Northern States. This is a good move. We are glad to see it. Our Southern Baptist Press Association has already, we believe, been a source of much benefit as well as much pleasure, and we hope that it will continue to grow in power for good as it grows in age. It has been suggested that we should have a National Baptist Press Association, including the representatives of the Northern as well as the Southern Baptist papers. This would be pleasant, but we doubt if it would be practicable on account of the wide territory to be covered.

Ques.

—The *Religious Herald* says: "Do you not think, Bro. Folk, that we can do without any 'campaign' on the matters covered by the resolutions of Dr. Carroll and the request from Kentucky? These relate to a matter of importance, it is true, but a careful and representative committee has it in hand. Mayn't we use our time and strength in other ways, which will do more to hasten the coming of the kingdom? We know a church member, quite unlettered, but very amiable, who never made but one motion in his life. That, however, he has made very frequently. Whenever in church meeting some discussion gets unpleasantly warm, this amiable brother rises: 'Bro. Moderator, I move that we let this subject drop.' But the trouble is, Bro. Plitt, that the subject won't 'drop,' and if we are going to have a discussion at all, we think it better, as we said, that the question should be discussed and settled on the whole issues involved rather than on side issues."

Ques.

—A farmer said to us a few days ago that the farmers had not been in better shape financially for many years than they are now. And that is true as a rule. They have learned to raise nearly everything which they consume. The price of their farm products, such as wheat, horses, mules, cattle, hogs, etc., has increased, some of them considerably. Cotton forms a conspicuous exception to the rule. But even in cotton countries, through industry and economy the farmers are in better condition than they were a few years back. It was feared at first that the war might seriously affect business. But it has become evident that America is bound to win and probably without any serious loss, so that confidence is again restored to a large extent. So far the principal effect of the war from a financial standpoint has been to turn loose a large amount of money in the country for the mobilization, equipment and supplies of our soldiers. Evidently better times are coming.

The Home.

God's Providence.

God's Providence is mine inheritance:
read
The quaint old legend on a rainy
day.
When gray and thick, the clouds hung
overhead,
And mist were folding close about
my way.

God's Providence? Then, wherefore
should I fear?
My Father's love is roof and inn for
me.
Forever, since my Father holds me
dear,
His goodness shall my guard and
sustainer be.

Another, Heaven-endowed with world-
ly gain,
May count his wealth and gaze his
acres o'er,
May reap his harvest fields on hill
and plain,
And reap in barn and bin his frag-
rant store.

And I may own no loch of tilth or
foot
Of fallow in this great wide earth I
tread:
Yet am I rich and need no pledge to
boot.
Save God's clear stars above my
lifted head.

God's Providence is mine inheritance.
Come loss
Or change or grief, whatever God
send,
All things shall work for blessing,
and the cross
Be gladly borne if shared with
Christ my Friend.

—Margaret E. Sangster.

Girlhood in Turkey.

While the rest of the world is
moving, Turkey is not standing
still, as we are apt to believe. It is
true that reforms are few and made
slowly, but they are inaugurated
nevertheless. In nothing have these
reforms been so apparent as in the im-
proved condition of girls and wom-
en, where formerly they were
slaves.

Some twenty or thirty years ago
there was a great educational move-
ment in Constantinople; a Ministry
of Public Instruction was insti-
tuted, schools were founded, and
everything seemed to herald the
dawn of a new intellectual era in
Turkey.

Previous to that time the only
schools for girls existing through-
out the empire were the primary
schools, generally attached to the
mosque of each quarter.

A pretty custom, which may still
be seen in many of the old quarters
of Stamboul, prevailed on the ad-
mission of a new pupil to one of
these schools.

On the day appointed for her ar-
rival, the children of the school,
headed by the Imam, and perhaps
somebody with a musical instru-
ment, go in procession to the house
of the new pupil, who awaits them,
decked in her most splendid finery,
a new satehel, gaily embroidered,
banging at her side.

If she be very little, her father or
some male relative will follow her,
while the quaint procession, sing-
ing hymns, winds its way through
the streets to the school. After-
ward all return in the same way to
the new pupil's house, where a
feast of cakes and sweetmeats awaits
them.

Introduction in these schools is
of the most meagre description.
The Imam is the "reader" of the
mosque, and under his tuition the

girl learns to repeat a few verses of
the Koran, and to read and write.
At the age of ten she is taken from
school, as it is considered no longer
proper for her to associate with boys,
and further instruction is continued
under governess—usually a French-
woman. Her time is now occupied
in learning to perform gracefully
all those elaborate obeisances which
occupy such an important place in
Turkish society.

To obviate the faults of the gov-
erness system, a normal school was
founded at Stamboul in 1870 by Sav-
fet Pasha, a polished gentleman and
an accomplished scholar, who was
the Minister of Public Instruction
at that time. The plan was to take
girls who had left the primary
schools and give them a strictly or-
thodox education which would fit
them for teachers in secondary
girls' schools and for governesses
in the homes of the rich.

The programme of subjects in-
cluded Turkish, Arabic and Per-
sian, writing (still a rare accom-
plishment among Turks), geograph-
y, arithmetic, drawing, needle-
work, and, of course, the Koran.

The object of giving drawing
lessons was more particularly to
assist girls in the embroidery which
forms the occupation of so many
Turkish families. Unfortunately,
this school, although well conceived,
has been badly managed, but it is a
step in the right direction.

This is not the only effort that has
been made to raise the standard of
education. In Constantinople, and
some of the larger towns of the em-
pire, secondary girls' schools have
been founded.

The subjects taken up in these
schools are the same as in the nor-
mal school. No European language,
it will be noticed, is taught in any
of the girls' schools. The masses,
however, still receive nothing but
their primary school education.

Turkish girls have but few amuse-
ments. Debarred by her ignorance
of European languages from the
literature of civilized countries, her
pleasures consist of an occasional
picnic or accompanying her elders
on the formal visits which occupy
such a large portion of a Turkish
lady's time.

On household festivities or great
religious feasts wealthy people will
often organize entertainments on a
very elaborate scale. Gipsy dances
or a troop of clowns, with some sort
of pantomime or show, are engaged
for the occasion, and the neighbors,
rich and poor, are invited to the
performance.

The Turks are exceedingly hos-
pitable. A friend of the hostess is
free to bring all her sisters and her
cousins and her aunts, with their
families, on such occasions. These
are gala days for the Turkish girl.

Another pleasant side of Turkish
girl life may be seen any day in
early summer at the Sweet Waters
of Europe or some other favorite re-
sort on the outskirts of Constanti-
nople.

The family will set out in the
morning, and, spreading their rugs
in some field, spend the day there
doing nothing, and apparently very
contented with the occupation. A
few cakes or some sweet confections
suffice for old and young.

A stranger is invariably struck
with the prematurely serious air

that Turkish children wear. The
girls do not play and run like our
healthy children. They sit or stroll
about, quietly and gravely, their
yashmaks or veils loosened and
forming a snow-white framework,
which displays to advantage their
complexion, as yet unspoiled by
paint and power.

But the Turks are learning. Cer-
tain wealthy and powerful pashas
have shaken off the trammels of big-
otry and prejudice so far as to edu-
cate their children in European
fashion. These fathers send their
sons abroad and provide capable
foreign governesses for their girls.
In such homes, daughters, while
occupants of the school-room, are
often encouraged not to neglect the
muscular exercise which is essen-
tial to healthiness of both mind and
body. They walk, drive, and even
ride over the paternal estates.

Returning to Turkey, the boys
are delighted to find their sisters
sympathetic companions, and natu-
rally seek to marry ladies of the
same cultivated stamp, and so very
slowly but surely the walls of
Turkish isolation are being under-
mined.—*Jessie Armadale, in Golden
Rule.*

Mother's Partner.

The people of Denton were start-
led one evening by the sudden
ringing of the church bell. It was
not an evening for service, and the
only other thing for which it ever
rang was fire.

Men and women rushed out of
their houses and looked up and
down the one little street of the lit-
tle village, but nowhere could they
see any signs of fire.

As suddenly as it started just so
suddenly did the ringing stop, and
it was soon known that it was done
by Otis Barton, who had only been
trying to see for himself how hard
the sexton had to pull.

Now Otis, without being a vic-
cious boy, was always getting into
mischief, and was a terror to the
town. He had no father, and people
shook their heads and said he
would never be any better, but
would go from bad to worse.

But Otis was always sorry for
having done anything that really
annoyed others, and, after the bell
ringing, went at once to his mother
and told her of it. He thought she
seemed sadder and more unhappy
over it than usual, and was sur-
prised when she looked at him and
said, suddenly:

"I fear mother is about to fall in
business, Otis, and I see no help for
it but for me to take a partner."

Otis opened his eyes in amaze-
ment. He knew about their neigh-
bor, Mr. Crafts, who would have
fallen if Uncle Jim had not helped
him and become his partner; but
Mr. Crafts kept a store. He looked
so puzzled and bewildered that his
mother said:

"Well, Otis, think a moment; what
is mother's business?"

Otis mentioned sowing, house-
keeping and various other things,
but his mother always shook her
head. That was not the business
she meant. Suddenly a light came
into his eyes as he said quickly:

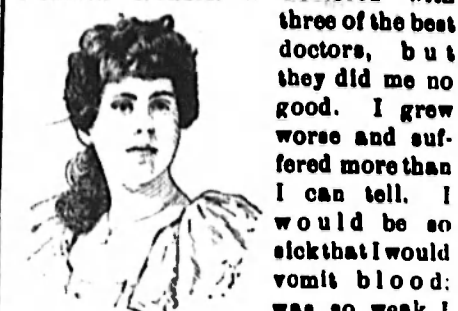
"I know, mother. It's to make me
a good boy."

"Yes, dear; but am I succeeding?"

STOMACH TROUBLE.

A Case of Sytcmatic Catarrh Which Baffled the Doctors.

"I cannot say enough in praise of
your medicine. I was very bad with
stomach trouble. I doctored with
three of the best
doctors, but
they did me no
good. I grew
worse and suf-
fered more than
I can tell. I
would be so
sick that I would
vomit blood:
was so weak I
could scarcely stand on my feet. I
could scarcely eat anything and could
not drink a bit of water, tea or coffee.
I cannot tell you how I lived. I was
nearly a year that way. Finally a
cough set in and my friends thought I
had consumption, and I thought I
could not live long. I saw your ad-
vertisement of Pe-runa and Man-a-
lin. I got a bottle of Pe-runa and had
taken about a third of a bottle when I
felt better. In all took ten bottles of
Pe-runa and three of Man-a-lin, and
I positively think it saved my life."



Libbie E. Simon, Dorand, Mo. Send for a book written by Dr. Hartman especially for women. It is a handsomely illustrated pamphlet and treats of female catarrh in its many phases and complications. It will be sent free to any address by The Pe-runa Drug Manufacturing Com-
pany, Columbus, Ohio.

Otis did not answer. He was
thinking about that partner his
mother spoke of. Who would it be?
Uncle Jim? He liked him, but he
was very sure he would not like to
have him reprove and correct him.
No, there was no one who could do
that as mother could.

"You see, dear, said his mother
presently, "that in order to prevent
myself from falling I must get some-
one to help me. Now, there is only
one person in the world I would
care to ask, but I am not sure that
he would be willing to become my
partner."—*Our Little Ones.*

—If we were only a little more ten-
der one with the other, how much
sweeter, brighter the world would
seem! and sweeter and brighter to both
ourselves and those who engage our
kindness and long-suffering. How
much misery grows out of needless
misunderstandings and needless criti-
cisms. It is not that the hawthorn is
more fragrant to-day than yesterday,
but that to-day we have a soul to
drink its breath. It is not that men
are more full of fault than good, but
that we have not eyes to see nor hearts
to echo the good in them. Be kind.
It is kindly, and, more than all, it is
Christ-like.—*Sci.*

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
A Pure Grape Cream of Tartar Powder.
30 YEARS THE STANDARD.

Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

304 East Second Street, Chattanooga, Tenn.,
to whom communications for this department
should be addressed.—Young South Notes
Nelle Voeltje Rectorum.
Our missionary's address: Mrs. Emma May-
nard, 28 Sakai Machi, Kohure, Japan. Via
San Francisco, Cal.

—Mission subject for June, Mexico
—'Pray ye therefore the Lord of the
harvest that he will send forth labor-
ers into His harvest."

—The Southern Baptist Convention
began work in Mexico 18 years ago.
There are now over 30 missionaries,
including the native workers and 30
churches, which last year contributed
over \$600. It is the policy of Roman
Catholicism to keep the people in
dense ignorance. It is our duty to en-
lighten them. Are we doing it? Every
dollar we give to our Boards helps to
this end. Pray for Mexico as you give.
L. D. E.

Missions in Mexico.

Mexico is a republic of twenty-seven
States, a federal district and two ter-
ritories. It has a total area of seven
hundred and sixty-seven thousand
square miles, and a population of
about twelve and a half millions. Of
these one-fifth are white, two-fifths
Indian, and two-fifths of mixed blood.
The Spanish language is generally
spoken, and Roman Catholicism is the
prevailing religion. Atoe paganism
was nominally annihilated at the in-
vasion of Cortez, and Mexico was ex-
ternally converted to Catholicism at
the point of the Spanish sword and by
the terrors of the Inquisition. After
three hundred years of domination
Rome's representatives held two-thirds
of the real estate of the country, her
monasteries and churches had impover-
ished the people, and a pitiful state
of intolerance, ignorance and degrada-
tion everywhere prevailed.—*W. M. U.
Notes*

Wanted.

Wanted! young feet to follow
Where Jesus leads the way,
Into the fields where harvest
Is rip'ning day by day;
Now, while the breath of morning
Scents all the dewy air;
Now, in the fresh sweet dawning,
Oh, follow Jesus there!

Wanted! young hands to labor;
The fields are broad and wide,
The harvest waits the reaper
Around on every side;
None are too poor or lowly,
None are too weak or small,
For in His service holy
The Master needs them all.

Wanted! young ears to listen,
Wanted! young eyes to see;
Wanted! young hearts to answer
With throbs of sympathy.
When on the wild waves' sighing
The stranger, sad and lone,
Of lands in darkness lying,
Forsaken and forlorn.

—Exchange.

Young South Correspondence.

You have doubtless read of the vast
army now in camp at Chickamauga
Park near Chattanooga. A great city
of white tents now greets the traveller
on the land where the battle was fought
in September, '63. Among the gleam-
ing monuments, the uniformed soldiers
with their clashing sabers and their
negligé steeds go in and out. The
notes of the trumpet and the beating
of the drums disturb the wild birds
that for thirty years had built their
nests above the heroes of the civil
war. Some of your fathers and
brothers are drilling there in the hot
sun and dust. I am sure the Young
South is represented in that mighty
throng of 80,000, for one member of

this band of ours has written me a
letter which I am pleased to give you
first this morning, and I am sure you
will read it with great interest. It
bears date Camp Thomas and says:

"I have been an interested reader of
the Young South ever since Mrs.
Eakin took charge of it, and I have so
often thought I would like a nearer
acquaintance. My home is in Ohio,
but I was converted at Mill Creek
Church, near Nashville, while on a
visit South for my health. Afterwards
I removed to Nashville and put my
letter in the Seventh (Bro. Wright's)
Church, and it was there I first felt
called to preach and by that church I
was licensed. About a year and a
half ago I returned to my old home
and I have been working to get enough
ahead to attend the Seminary, but at
the first call for volunteers, I felt it
my duty to join the army. My object
in writing to the Young South is to
see if I cannot get some help in fur-
nishing reading matter to the soldiers
in this great camp. Good books are
very scarce, but there are plenty that
the boys ought not to read. Cannot
each one of you gather up a few maga-
zines or recent papers and send them
out to us? We want something inter-
esting, something that will be read.
I wish we had some of Dr. Lofson's
'Character Sketches,' or books like
E. P. Roe's, and we would welcome
the Youth's Companion. I will be glad
to look after the distribution of as
many as you will send, placing them
where I think they will do most good.
Do not send anything you would wish
returned, for I cannot promise to keep
up with anything started on its rounds.
We are holding church services at a
little church just north of the Park,
and last night we had a splendid
prayer-meeting, and we will have serv-
ice on our company's street tonight.
I believe the outlook is very favorable
for Christian work, and I will be glad
of the co-operation of the whole Young
South. Our company is located north-
east of Snodgrass Hill."

FRANK E. BEADLEY.

First Regiment O. V. L. A. Battery G.
Lytle Station, Chickamauga Park,
Walker County, Georgia.

Now, there's a new line of work for
us! What will you do? Who cannot
gather together a few fresh books,
magazines or papers and address them
as above to our soldier friend? A few
cents will bear much good cheer. If
you succeed in collecting a good large
bundle send by express, but be sure to
prepay the charges, as Uncle Sam is
slow in paying off the rank and file.
Do not in any case send to me, for I
have no way of getting out of the
Camp. If this battery is moved the
mail will follow. I had the matter pre-
sented to our Sunday-school last Sun-
day, and I hope to send down a goodly
lot by some one soon. Try your Sun-
day-school. The "Daughters of the
Confederacy," and various Chattanooga
"Clubs" and our B. Y. P. U. have
already responded to this cry for good
literature. But so much more can be
used. The convalescents need it, and
it will be given to all the Hospital
tents. The boys need it in their leisure
hours. It will be a safe-guard against
the thousand temptations on every
side.

So I beg you, young and old, take
up this work immediately. And won't
you write me in regard to it? Let me
hear from every one who thus re-
members the soldier boys. There are
so many under 21 years of age. Al-
ready several have been sent to their
far-off homes dead. Bibles will be
most welcome. There ought to be one
in every tent.

We thank you, Mr. Beadley, for
giving us this opportunity, and we
wish from our hearts God's blessing
on your efforts to do good in His
name. Won't you write again?

It will not take us very long to dis-
pose of our mail this week. There are
fewer letters than in a long long time.
Is the Young South taking a nap?
Well, let it be a brief one. These are
too stirring times for us to fall asleep.
The next is from our faithful little
Missesplan:

"Enclosed find \$1 for our dear mis-
sionary."
IRMA FLINN.
Thank you, very much indeed! God
bless and keep you ever true to Him.
The third comes from the staunchest
of all our workers at McKensie:

"I sent you, the week before the
Convention at Norfolk, \$1 for Mrs.
Maynard, but as I have seen no men-
tion of it, I fear it was lost. It is a
post-office order and therefore safe. I
regret the delay. My dear mother is
worse again. Pray for us."
LILLIAN BURDETTE.

We will, we do!
"As thy days may demand,"
May thy strength ever be."
I shall acquire at the office about
the order. Our carrier must have got-
ten it in his last haul.
The next message is short but much
to the point and comes from those
earnest workers in Clinton:

"Enclosed find \$1.00 from Clinton
Sunbeam Society for Mrs. Maynard."
ROSIE FOLLINGSWORTH.
See and Treas.

How I wish that every Baptist
Church had such a collection of bright
"Sunbeams!" We are so grateful to
these for their continued interest and
zeal in the Master's work. May they
be richly blessed in their giving. I
feel quite sure they will take up the
new work of sending good literature
to Camp Thomas.

The next—and alas! for us—the last
this week comes from Gum, from a
new member if I am not mistaken:
"Please find enclosed \$1.50 for mis-
sions."

MANIE RUBIN.

Thank you so much! That helps us
out wonderfully this "short" week.
Come again and write a long letter,
won't you?

I want to renew a request I made of
you some time ago. Please don't
send me "chain letters." My poor
eyes are taxed to the utmost they will
bear and I cannot "make two copies,"
etc. There is scarcely a week I do not
receive one or two of these epistles,
and one week I received four. I would
rather spend the postage in some other
way. So let me beg of you not to
honor me as a link in any of these
numerous "chains."

I have a fresh lot of mite-boxes and
some new literature, that I shall be
most happy to send you, if you think
I can thus help on your work. Miss
Annie Armstrong of the W. M. U.
headquarters in Baltimore is so very
kind to us. Send postage with your
order, and always state exact number
of boxes desired, and please be polite
enough always to acknowledge the re-
ceipt of your package at your very
earliest convenience.

I hope for a better record for next
week. Never mind if the sun does
pour down upon us and make us in-
clined to laziness. Shake off the leth-
argy. That \$600 must be forthcoming!
Good-bye, most cordially yours,
LAURA DAYTON EAKIN.
Chattanooga.

Receipts.

Fifth year.	
April offering, 1898.	\$61.27
May offering.	22.25
First week in June.	7.50
FOR JAPAN.	
Irma Flinn, Miss.	1.00
Clinton Sunbeam, by R. Hollingsworth.	1.00
Missie Ruble, Gum.	1.50
FOR CAMP THOMAS.	
Total.	\$117.52
Received since April 1, 1898:	
For June, of fourth year's salary, Mrs.	
Maynard.	
For June, of fifth year's salary, Mrs.	
Maynard.	
Organists.	7.75
Total.	\$117.52

From Mr. Maynard.

Our work during February and
March has been most encouraging.
The meetings have been well attended
and marked attention has been shown
by the majority. Our school holds up
both in numbers and interest. Sev-
eral incidents have occurred recently
that may seem trifling, and yet they
indicate a decidedly more favorable
attitude on the part of the neighbor-
hood than has been hitherto manifested.
On last Sunday morning it was rain-
ing and the streets were very bad.
We were not expecting as large an at-
tendance as usual, but my wife looked
out of the window and saw an old man
bringing his little boy on his back
and when he put him down at our gate
he hurried away as though he did not
wish to be seen. He has never been
in the house.

Another incident that encourages
us is the coming of two female teach-
ers from the Sho Oakkoo (public school)
to receive instructions in the Scrip-
tures on Saturdays. Last year two
came and asked to be taught, but on
the following Saturday returned to
say that they had been told by the
Superintendent that if they came to
our house they would be expelled from
the school. There are two young
women who attend our meetings regu-
larly, both of whom we think are
converted. One has asked for baptism
and the other says that she wants to
be baptized, but will try to get the
consent of her family first. We think
there will be no serious difficulty in
the case of either, and hope to add
them to our number as soon as we are
fully assured of their conversion.
There are three young men also of
whom we feel hopeful. One (a book
keeper for the Kyushu R. R. Co.) has
been coming regularly to the meetings
and at night for some time. He re-
cently bought a Bible and a hymn
book and is reading tracts.—*Gleanings.*

The Work at Whitwell.

Our church at Whitwell is moving
on very well. We now have a mem-
bership of seventy. The church has
been organized five years. This church
has been organized and sustained
through the work of the State Board,
the writer having an appointment un-
der the Board to work in the bounds
of the Sequache Valley Association,
and finding Whitwell to be a rapidly
growing mining town with no Baptist
church in it, established a regular ap-
pointment there and soon after organ-
ized the church with a very few mem-
bers, but it has been gaining from its
organization. I found some who had
never heard a Baptist sermon until I
went there.

We attribute all our success there
to the work of the State Board, as we
could not have given them the atten-
tion without the aid received from
the Board. The church is in a pros-
perous condition; composed of as
good people as we find anywhere, and
bids fair to become the leading church
in the town in the near future. We
worship in a hall, not very suitable.
We expect to build soon; then if the
State Board can aid the church so that
a pastor can give all his time greater
work can be done.

Our membership in the Valley has
increased very rapidly since the State
Board has given us help. I baptised
a brother at my home church on the
fourth Sabbath in April who is eighty-
eight years of age. He had been a
member of the Methodist Church for
a number of years, but of his own ac-
cord became convinced that sprink-
ling water on the head of one was not
scriptural baptism, hence desired to
receive baptism.

Our BAPTIST AND REFLECTOR gets
better every year. A Methodist said to
me, "Your Nashville paper is the best
paper I read."
T. F. Eakin.
Pikeville, Tenn.

RECENT EVENTS.

"Our country righting wrong" is a better sentiment to inspire our hearts than "our country right or wrong."

The General Association of Kentucky Baptists will meet at Hopkinsville June 18th. Rev. C. G. Jones of Covington will preach the annual sermon.

An interesting revival is being held in the Brooklyn Baptist Church, Wilmington, N. C., conducted by Rev. John B. Larkins of Wake Forest College.

Rev. W. W. Lee of Louisville, Ky., has accepted a call to the Dallas Avenue Baptist Church, Huntsville, Ala. He began his work there on last Sunday.

The censorship of the American press is even more absolute than that of the Spanish. Secrecy is one important element of success in a naval warfare.

Dr. J. W. P'rovin has resigned the presidency of Mississippi College, Clinton, Miss., to devote more time to his work as professor of science in that institution.

We give a good deal of space this week to the commencement exercises of our various schools. But we do not know that we could publish anything more interesting or more important.

Rev. A. P. Pugh of Pensacola, Fla., has accepted a call to Union Springs, Ala. This is one of the best churches in that State. We congratulate them upon securing so good a man as Bro. Pugh for pastor.

We had the pleasure of preaching at the Centennial Church, this city, on last Sunday. The pastor, Rev. W. I. Pessell, has been quite sick for a week or more. His church has granted him an indefinite leave of absence to recover his health and strength.

The largest Baptist Sunday-school in the world is said to be that in connection with the Baptist Temple, Brooklyn, of which Rev. Cortland Myers is the pastor. He has also received into his church during the past six months over 200 new members.

The centennial of Beaver Dam Church of Ohio County, Ky., was celebrated Saturday, May 28th, with appropriate exercises. Addresses were delivered by Revs. R. T. Bruner, J. T. Barrow, Dr. T. T. Eaton, Prof. A. F. Williams, Rev. G. L. Morrill and Dr. J. S. Coleman.

Rev. T. O. Mahan has resigned the care of the church at Hickman, Ky., his resignation to take effect in the fall. He has not decided where he will go, but it is said that a strong church in Arkansas is after him. He is a good man and an excellent preacher of the gospel.

A TEXAS WONDER.

Hall's Great Discovery. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months treatment, and will cure any case above mentioned. All orders promptly filled. Send for Texas testimonials.

E. W. HALL, Sole manufacturer, P. O. Box 318, Waco, Texas. Sold by Fage & Sims, Nashville, Tenn.

READ THIS:

Marlin, Tenn., Nov. 24, 1897. We, the undersigned, have used Hall's Great Discovery, of Waco, Texas, for kidney and bladder troubles and can cheerfully recommend it. R. K. MAIDEN, W. K. CHASE, ELIZ. BROOKS, Sold by R. R. Rogers, Marlin, Tenn.

We learn with deep regret of the death on May 28th at his home in Columbia, S. C., of Rev. M. J. W. Loughby, pastor of the South Side Baptist Church, Columbia. He attended Wake Forest College and the Southern Baptist Theological Seminary, and was a useful minister of Christ.

Rev. R. K. Maiden, one of the editors and publishers of the Word and Way, Kansas City, Mo., has accepted a call to the church at Belton, Texas. He will continue, however, his work as editor of the paper, in connection with Bro. S. M. Brown. Brethren Brown and Maiden are making an excellent paper of the Word and Way.

It is announced that Dr. Frank White, the eloquent blind preacher, of Arkansas, has resigned the care of of Immanuel church, Little Rock, after having been instrumental in building it from a small mission worshipping in a store to a large church worshipping in an elegant edifice. He has been thrice elected chaplain of the State Senate.

A number of pastors in Arkansas have volunteered their services to the State Board, some for two weeks or longer. They are willing to go and preach in any destitute section of country to which the Board may direct them. This plan was adopted in Tennessee some six or eight years ago with good success. It might be well for our pastors to try it again.

Dr. P. T. Hale pastor of the South Side Baptist Church, Birmingham, Ala., has accepted a call to the Calvary Baptist Church, Roanoke, Va. When he offered his resignation as pastor of the South Side Church there was overwhelming opposition to his leaving it, and a committee was appointed to see him, and ask him to withdraw his resignation. We do not know what he has decided to do.

Rev. A. C. Dixon, of New York, is leading the evangelistic movement among thirty thousand soldiers, at Tampa, Fla. He writes as follows with reference to the meetings there: "At the second service the audience had increased to about 1,500, and on Sunday evening 3,000 men sat, reclined and stood within hearing of the speaker's voice. Gen. O. Howard thrilled and melted their hearts as he told his experience. Forty-one years ago he was converted and joined the church in this town of Tampa. He was then a soldier, stationed at Old Fort Brooke, and his brother officers were scoffing infidels. Though unable to answer their arguments he felt the need of a Savior, and one night in his little barracks room he surrendered to the Lord Jesus Christ. He was so filled with joy that he could not sleep. He began at once to bear testimony to the power of Christ to save, and had the pleasure of seeing several of his former scoffing friends become active Christians. Among the boys in camp I have found two sons of Baptist preachers, a brother of a Methodist pastor and many whose mothers and wives are devout Christians. The books, specially the New

Testaments, for distribution among them, are eagerly taken. It is interesting to note that they secure a New Testament before they seek other books or papers. The Word of God is the most popular book in camp at this time. The Army Christian Commission has been organized, with D. L. Moody at the head of its evangelistic department, and General Howard has secured from the proper authorities papers which give permission to go with the army wherever it moves. These camps give an opportunity of preaching the Gospel to men at a time when they are willing to bear and heed, such as may not come again to this generation."

F. J. CHERRY & CO., Toledo, O. Sold by all Druggists. New styles in Shoes and Trunks. C. B. Horn & Co., 200 Union St.,

New Era in Medicine.

This tells of a discovery that alleviates suffering and prolongs life. It is inexpensive, effective. Medical science is revolutionized over this, one of the greatest achievements of modern times.

The fact that several dollars spent for the right medicine has effected a cure where a skilled and expensive physician aided by the latest and most ingenious instrument of science, had failed, is a matter of much importance. Important, because it opens to the distressed sufferer a new, inexpensive and sure avenue to the restoration of health and the full enjoyment of the pleasures of life. Such was the experience of Mrs. Ada M. Herr, of 439 North Charlotte Street, Lancaster, Pa.

From a weak, nervous, desponding person, she was made a strong, active woman and a cheerful, helpful wife. Her story is interesting. Mrs. Herr suffered terribly from female disorders. Her nerves became unstrung, cramps gripped her and caused her most intense pain. So weak and physically demoralized was she, that the slightest labor worried her and household duties were a burden. The most alarming symptoms of her malady were the frequent fainting spells that afflicted her.

In the midst of her work, or in a conversation, dizziness would come upon her and she would fall prostrate in a swoon. She consulted a reputable physician. He diagnosed her case and prescribed the usual remedies.

Instead of improving, she continued to grow worse; the ailment that was robbing her life of the joys of young womanhood became more pronounced.

It seemed impossible to correct or even

to check the disorders. "I had become greatly weakened," said Mrs. Herr, in telling her story to a reporter, "and the awful cramps and the frequency and nature of the fainting spells alarmed me beyond belief and shattered my system. I tried electric treatment; it failed, and I did not know where to turn for help. A friend told me how her mother had been greatly benefited by taking Dr. Williams' Pink Pills for Pale People."

"I had but little hope for success; but decided to give these pills a trial. I took two boxes and was much benefited. After taking six more boxes I was cured. Dr. Williams' Pink Pills for Pale People had done what all the previous treatment had failed to do."

"I am fully restored to health now, and the things that I had hardly dared attempt before. No discovery of modern times has proved such a boon to women as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and nerves, invigorating the body, regulating the functions, they restore the strength and health to the exhausted woman when overeffort of the physician proves unavailing. These pills are recognized everywhere as a specific for diseases of the blood and nerves. For paralysis, locomotor ataxia, and other diseases long supposed incurable, they have proved their efficacy in thousands of cases. Truly they are one of the greatest blessings ever bestowed upon mankind."

Shoes and Trunks at C. B. Horn & Co.'s, 206 Union St.

"Harvest Bells,"

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This book contains nearly 400 songs, the cream of gospel music, and is becoming world renowned. The thousands who are using it in churches, Sunday-schools and all religious meetings say it is the best book now before the public. Nos. 1, 2, 3 can be had in single copies or combined in round or shaped notes. Prices reduced 20 percent. Wholesale prices: Nos. 1, 2, 3 combined, either round or shaped notes, per dozen, \$5.50; Nos. 1, 2, 3 combined, words, paper cover, \$1.30; Nos. 1, 2, 3 combined, words, board covers, \$1.65. Be sure and state if you wish round or shaped notes; also give your express office. If they are to be sent by mail, add 8 cents for each note edition and 2 cents for each word edition.

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For Fencing, half cost of putting. Also best Farm Yard, Cemetery Fencing, Iron Posts, Gates, etc. I can save you money. Freight paid. Catalogue free. K. L. SHELLEBARGER, 36 F. St., Atlanta, Ga.

Testaments, for distribution among them, are eagerly taken. It is interesting to note that they secure a New Testament before they seek other books or papers. The Word of God is the most popular book in camp at this time. The Army Christian Commission has been organized, with D. L. Moody at the head of its evangelistic department, and General Howard has secured from the proper authorities papers which give permission to go with the army wherever it moves. These camps give an opportunity of preaching the Gospel to men at a time when they are willing to bear and heed, such as may not come again to this generation."

Sweetwater Fifth Sunday Meeting.

Convened with the Union Grove Baptist Church, Monroe County, Tenn., May 27, 1898, with a good representation of ministers and several laymen present and a large congregation. After the introductory by the writer, the organization was effected with M. J. Flory as Moderator and the writer Secretary.

Reports were had from 19 churches out of 44, some of which were very gratifying. The discussions of the program were interesting throughout, and Saturday morning by 9 o'clock it was evident that the house, though good in size, would not hold more than the ladies and children, when it was proposed to move to the grove and such crowds, good behavior and intense interest were never witnessed by our scribe at any such meeting. It would have done honor for any Association. Our efficient collector, H. C. Pardue, sold nearly \$10 worth of books, and could have sold more had he had certain kinds. This work is being pushed and its benefits realized as never before in our Association.

On Sunday a sermon was delivered by Rev. T. R. Waggoner, theme, "Giving a part of Christian worship," and the way those people responded in the collection showed that they both believed and practiced, as the collection was the largest to my knowledge we have ever received at such meetings. May their example provoke others to better work. The next meeting will probably be held with Union Fork Creek Church, but it is not definitely decided yet. Wherever it may be, let all our churches send delegates, reports and collections for missions. These meetings are growing rapidly in interest and missionary zeal. Eventually alone will reveal the good they accomplish.

H. E. PARSONS, Sec.

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Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Mrs. Turner's booklet, "Coffee & Cakes," free. JAS. HEERIN & CO., Cincinnati, O.

How Some of Our Readers Can Make Money.

Last month I cleared, after paying all expenses, \$355.85; the month previous \$200 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pittsburg, Pa. They help you get started, then you can make money awfully fast. MRS. W. H.

Again At His Post.

With a heart overrun with gratitude this week I come into the columns of the BAPTIST AND REFLECTOR and into my pulpit, after experiencing the confinement of the sick chamber for nine weeks. While I have lost much in this time I have gained much. While I have lost the sweet associations of the membership of my charge, and the much coveted privilege of standing up with a message of life each Sabbath day, and while I lost the privilege that I so much enjoy of our denominational gatherings, such as the Norfolk and Watertown meetings, that I might shake the hands and look into the faces of the common brotherhood, and have such sweet and helpful interchange yet I have gained a nearness to my Lord, a sweetness of communion with Him and an experience of dependence and confidence that overbalances all human enjoyment and eclipses anything gotten out of human relation.

Like the old gray mountaineer, caged for a long time, I said to God, "Swing wide the cage door and let me go out to my natural sphere," and it was so. Or like Lazareth, I said to God, "Unwind the bandage and let me go the old paths again," and it was so. So I am happy this morning because every wheel of Providence and every touch of the Divine hand means my good. So I believe.

A good day at Christiansa. Notwithstanding a basket dinner at Walnut Grove was given by the Epworth League folks, our crowd was fair. And here let me gather up all my

grateful affections with which to thank Sister A. J. Brandon and her Sunday-school class for a nice suit of clothes. The suit is of costly goods and was given by the following ladies: Mrs. M. T. Brandon, Misses Maud Miller, Beulah Smith, Addie Wiggs, Lizzie Belle Miller, Florence Winn, Pearl Allen, Tabble Johnson and Mrs. Minnie Smith. I am sure I appreciate this nice gift coming from such co-operative and appreciative hands and hearts. When we look upon Prof. A. J. Brandon, his looks bearing expression of moral power, educational worth and religious pride and benevolence, let us not think that all came on the father's side but let us think of his mother as possessing such gifts as make the community better, the church richer, the home happier and the pastor more and more helped in his work. GEO. A. OGLES, Milton, Tenn.

Interesting Distances.

This war is proving to be a good geographical lesson, and millions of people are learning more about the relative positions of different countries and many more things concerning these countries than they ever knew before. Many of the older people have forgotten much they learned in geography at a school, and find now that their children can give them valuable information. One of the most interesting factors in the war problem, as we have it to-day, is that of distance. Numerous speculations concerning the conflict are based upon contingencies at long range. Opposing fleets are thousands of miles apart, and the wonder is how and when and where they will come together. Commodore Dewey made a voyage of 628 miles from Hong Kong to Manila and annihilated one fleet of the army, but there is an intense desire to hear further from him because he is so many thousands of miles away from our shores. He must establish a base in the Philippines, or sail across the Pacific, about 7,000 miles. Here are some of the distances which are of special interest at this time, taken from a recently published map, and presumably approximately correct:

From Hong Kong to San Francisco, via Yokohama, Japan, 9,381 miles; from Hong Kong to Manila, 628 miles; from Hong Kong to Honolulu, Hawaii, 4,917 miles; from Honolulu to San Francisco, 2,080 miles; from San Francisco around the Horn to New York, 15,760 miles; from Cadiz to Havana, 4,699 miles; from Cadiz to New York, 3,204 miles; from the Canaries to Cape Verde Islands, 836 miles; from Cape Verde Islands to Porto Rico, 2,375 miles; from Havana to St. Juan, Porto Rico, 1,040 miles; from Key West to Havana, 90 miles; from Hampton Roads to Porto Rico, 1,501 miles; from Cape Verde Islands to Paris, Brazil, 1,000 miles.

The Fish and Game Law.

In several northwestern states have been considerably modified. Send for free synopsis of these laws to W. B. Kelsberg, 22 Fifth Avenue, Chicago, Ill.

To Grocers.

We have direct proof that peddlers of washing-powders say that the stuff they're selling is "made in the same factory" as Pearlina—and that buying from them will save going to, or ordering from, the grocery store. Do you want people "saved" that. You have these same washing-powders in stock. Possibly you are giving them out, whenever you can, in place of Pearlina. You are trying to push them into notice; they are trying to crowd you out. You think you are "making more money on them." But will it pay you, in the end?

Send it Back. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never equalled. And if your grocer sends you something in place of Pearlina, be honest—send it back.

JAMES PYLE, New York.

Send it Back.

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JOHN TROTWOOD MOORE.

(From the Louisville Courier Journal.)

John Trotwood Moore, better known through-out the South as "Trotwood," is one of the brightest of Southern writers, while comparative a new Richmond in the field of letters. Mr. Moore began writing at an early age, purely for the love of it, and as the expression of a heart overflowing with melody, and his work shows the grace like this. Mr. Moore is a native of Alabama, is of old Scotch-Irish ancestry, and has inherited many of the pronounced traits of that sturdy race which is so noticeable in his work, chiefly a love of nature and intense patriotism. His father, Judge John Moore, of Marion, Ala., is one of the most distinguished judges in that State. James Moore, first governor of South Carolina, and Alfred Moore, who was appointed to the supreme bench of the United States by George Washington, were some of the name family. Trotwood's admiration for Tennessee's all-time great and his writings in their behalf brought him an offer from The Horse Review, of Chicago, six years ago, and he has been on the staff of that paper ever since. Some of his most delicate and fanciful bits of verse as well as his best stories have appeared there until his name is a household word wherever the horse has a friend. He has become known to magazine readers through such stories as "Old Mator," "Miss Kitty's Fun," "Dick" and others, and such poems as "Wearing the Gray," "Longing for Tennessee," "The Lily of St. Center," and others. As a painter of negro type he has no equal, save, perhaps, Thomas Nelson Page, and what Page has done for the Virginia negro, Moore has done for his prototype in Tennessee. He is the Ian Maclaren of the old slave and the Middle Basin in his "Drum-tacty." His book, songs and stories from Tennessee has become a permanent addition to Southern literature. It is now in its second edition.

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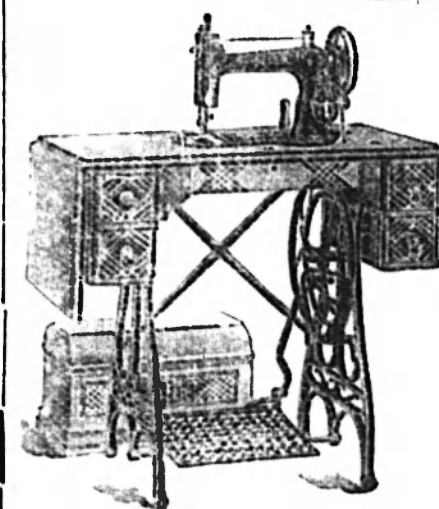
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OBITUARY.

MORRIS.—On the 17th of April, 1898,
the life of Sister Martha C. Morris
went out, creating a great void in the
community and in her home. She
had been in feeble health for several
years, and for several months before
her death she had been confined to her
room. But she was hopeful through-
out her illness and looked forward to
ultimate recovery. Physicians and
friends and devoted children did all
they could for her restoration, but
were powerless to stay the "death
angel." She was born Dec. 18, 1832,
and was married in February, 1856.
She was educated at Greenville, Tenn.,
and was a woman of rare culture and
attainments.

She was the mother of nine children,
five of whom survive her. Most of
her married life was spent at the fam-
ily home in Cook County, near Ran-
kin Station, but for several years she
has lived most of her time at Mossy
Creek in order to educate the children
in the college. Her husband died here
twelve years ago, greatly lamented by
all who knew him. Sister Morris pro-
fessed faith in the Savior early in life
and for nearly a half century lived a
consistent Christian life. She was a
member of the Baptist church at Ran-
kin, near her home, and one of its most
valued members.

On the evening preceding her death
she spoke to the writer with evident
satisfaction of long service she had
given to her Master since she became
a subject of converting grace and ex-
pressed the most abiding trust in Him
in view of her approaching death.

The funeral services were conducted
in her late home by her pastor, Dr.
Jesse Baker, and the writer, and her
remains, followed by a multitude of
friends, were laid to rest in the Bap-
tist Cemetery by the side of her late
husband, Joshua Morris.

J. M. PHILLIPS.

WRIGHT.—Another happy spirit has
been emancipated from extended and
intense suffering in its mortal taber-
nacle to meet and mingle with the re-
deemed in the paradise of God. Sis-
ter Sarah E. Wright was born Aug.
30, 1834; joined Old New Hope Bap-
tist Church, Davidson County, Tenn.,
at the age of 18; was married to Al-
fred S. Wright in 1856, and died
March 4, 1898.

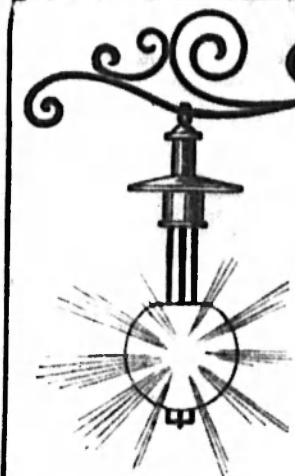
She was an exemplary woman. Her
children are all professors of faith in
Christ; and some of them fill honorable
and useful positions. As a member
of society she was highly esteemed.
This was exemplified in the large num-
ber that followed her body to the
grave. She was punctual in meeting
her church and pastors in their gather-
ings to worship, and took an interest
in the work of the church. Death to
her had no terror; indeed she was
desirous to depart and be with Christ.

While the church feels to have sus-
tained a great loss, she has secured
incomparable gain. May her useful-
ness be supplied by the increased dili-
gence and consecration of the church!
May those she loved, after consecrat-
ed lives, rejoice with her in glory for-
ever more!

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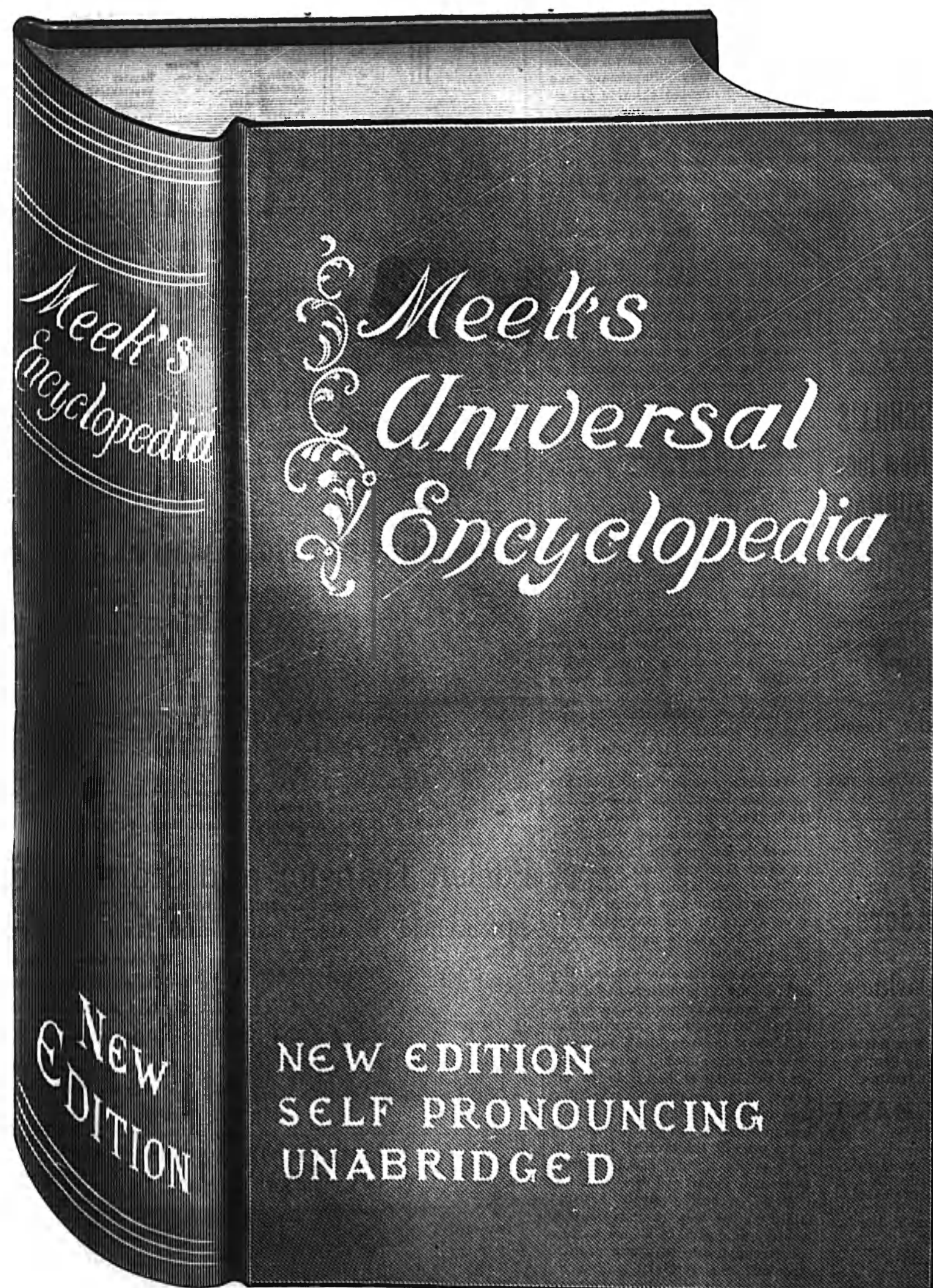
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NASHVILLE, TENN., JUNE 16, 1898.

New Series, Vol. IX, No. 43

"My Times Are In His Hand."

But lest I thoughtless, wasteful be
Nor heed his guiding, gentle rod,
Only a minute at a time,
In wisdom wonderful, sublime,
Most patiently and kind does he
Deal out my sojourn time to me.

Swiftly they fly, 'tis true, I know,
And life at longest here below
Is but a span—a breath, a sigh,
Compared with God's eternity,
But minutes, dealt one at a time,
Enough for years three-score and ten,
Run up to millions. How much, then,
Of time's swift flight should we complain?

Ah, God is good. Well does he choose
To deal out time for us to use
In portions small, so well he knows
When goodness precious gifts bestows
In great abundance, men oft choose
His bounties reckless to abuse.

Hence, speed on, time. Your wildest flight
But speeds me on to heaven's delight,
That blest abode—perpetual light,
Where time is no more in sight or flight,
Where one eternity of love,
Peace, happiness and joy above,
For the redeemed shall ever prevail.
So blest eternity, all hail!

—Anonymous.

Some Evils of Infant Church Membership.

BY REV. D. V. CULVER.

The sprinkling of unconscious infants originated in the error that men are saved by baptism. Then logically, if baptism saves men and women, it will save young people and children and babies. When once the error of baptismal regeneration had taken root it grew to a tree whose fruit filled the world with false interpretations of scripture which lead to an unconverted membership in the churches resulting in the world in the church and a worldly minded church without spiritual life or power, dead in trespasses and in sin. The consciousness of unforgiven sin leads on to a yearly profession of religion by the young people until they fall back upon the idea that they cannot be saved, or settle down to a kind of religious conservatism with a desperate hope that somehow the church will save them.

The teaching of the Bible is plainly that of growth. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." And again, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." In the natural world, babies are very lively models of humanity, and how they do grow! It is a great disappointment to parents when one ceases to grow and becomes a dwarf. Their hopes of his manhood are blasted, their aspirations for his future greatness or usefulness are nipped in the bud and they finally accept him as a burden to be borne and cared for. Weak physically, a dwarf cannot sustain the caliber of manhood and accomplishes very little in the world and nothing is expected of him. He is a caricature on humanity.

I have seen his duplicate in the spiritual world—persons who have known the forgiveness of sin and have joined the church, but either through neglect or obduracy consequent on previous education, failed to obtain a nourishing share of the "milk," and consequently never could digest the "meat" fed from the pulpit to the grown up ones, and their spiritual dyspepsia made them spiritual midguts, fat, discontented, out-of-place sort of people who positively refused to grow. Paul is his dignified, fatherly way calls these people "babes of Christ." They are infant church members, saved and kept by the power of God, spiritually old enough to have been teachers, yet they "are become such as have need of milk," and not of strong meat," little old children who "have need that one teach them again the first principles of the oracles of God," diminutive men

and women who "have no experience in the word of righteousness; for they are babes." Our churches have many such members; old infants who must be nursed and carried along by the church. I have seen a few such men in the physical world. They are generally beardless and present a premature old appearance and act as though they did not belong among men and were too old for children. They always excite pity and sometimes disgust.

Our church infants are not always harmless. Their piping voices can be heard in worldly matters but not in spiritual. They are the ones who whisper suspicious things about others and foment strife and misunderstandings and are tossed to and fro on every wave of false teachings and love worldly amusements and vanity fairs and fashions and are led by the popular voice rather than by the Bible. But they do the greatest harm to themselves. They not only lose the reward promised to the workers in God's vineyard but they actually suffer a loss. What building they have done on the foundation Christ Jesus has been "wood, hay, stubble," and when the test of their life work comes, their works will be burned. They are world wise and not rich toward God. Their life capital, the gift which God gave them with which to do business and make gain, has been buried in a napkin and the "talent" will go to those who have shown their ability to use it. I have no doubt that in the New Jerusalem their home will be on some back street suited to their poverty, and while they will certainly be happy yet they cannot rank with the widow whose two mites some ringing along the ages, because the spirit which prompted her to give all her living was so filled with love to God that her life was not too great a sacrifice for her to make in his service. No doubt her palace is near the throne.

I imagine there are two kinds of infants in heaven; those who die before reaching the years of responsibility and are very precious to the Savior, and those pilgrims not above thirteen and a half inches high. Just think of sitting on some old giant's knee up there while he recounts the stories of his mighty battles in the flesh, his conflicts with Satan and his triumphant victories, and how this diminutive soul clasps his hands in glee over the tales of trials and conquests he never could experience.

Let us, brethren, carefully study God's word "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," but may grow up into him in all things who is the head, even Christ."

Disappointments.

Is it possible for one to live long enough to accept disappointments gracefully, especially those affecting his daily vocation or touching his aspirations? To be unexpectedly dropped out of class, to be superseded by another in the election of the new faculty, to be notified that another will fill the place at the desk or in the counting room. Just at this time professors and instructors, more particularly those holding positions in universities and colleges controlled by politics, are passing through the scouring brought about by the annual election. The majority in the vote throws them into the deepest consternation, and why not? Easy work, light responsibility, fine pay, in the harness, comfortably settled, satisfied, more than pleased, climate conducive to health—snatched away leaving the future obscured by impenetrable darkness. As recently exhibited after the regents' meeting, the strongest will quake beneath the stroke.

It is all very well to say the world is wide, why repine? Work enough to do; seek other pastures green; be brave; stem the tide. This is an era of unequal contact. Preference, fancy, influence, likes and dislikes, imaginary or real causes control rather than judgment based on merit. The competent is pitted against the incompetent, the worthy against

the unworthy, the deserving against the undeserving, it is a free fight with the odds against them who are best qualified to give honor and dignity to the calling.

A few years ago a booming iron city in Alabama advertised extensively for mechanics in house building. In a very short time the place was overrun with carpenters. Every man who could handle a hammer and saw pretty dexterously, considered that he was an expert in the trade. A multitude of grumblers very soon paraded the streets, using the most abusive epithets against the place and people, and what was worse still, they came. The disappointment was keen but it served them right because they were under false colors.

The hangers on at Washington City, after the installation of the new president, in a new role, constitute a mammoth multitude seeking appointments. Every appointment hurts some faithful appointee. The cherished hope that he may be retained in his office is followed by the pang of disappointment when the new man comes to demand his place. He writhes under it. Concealment of what he feels is futile. While it lasts there is no trouble comparable to go with it. Disappointments respect no condition, no rank, not even youth, not middle age, nor old age. They cut at the root of the most sensitive vital nature of human existence. To prepare for them is not easily done. Crying "Thy will be done" is a hopeful sign. It is the true remedy crying day and night until relief comes "In patience possess ye yourselves" and the blessing by and by will shine out like the noon day sun. C. A. S.

Quiet Hour Thoughts.

None can estimate the mighty reciprocal influence of Foreign Missions upon our own land. There must be great spiritual up-lifting from the widespread increase in mission zeal now apparent. Faith in God's promise to bless the preaching of the gospel to the saving of men arouses, develops and maintains zeal in mission work, and faith is the very mother of the highest and truest soul—prosperity.

"Wise men never sit and wait their turn,
But cheerily seek how to redress their harm."

The man who contends manfully for believers' baptism and gets red in the face when he argues for the independence of the local church, and yet is not dead in earnest in the work of missions—well, after all, he is a sorry sort of a Baptist and the careful, prayerful study of the New Testament would surely make him a better one. It takes the belief and practice of all of the commands of Christ to make a genuine, full-fledged Baptist. The command to evangelize the world is as imperative as the one to join a local church by baptism.

"Who does the best his circumstance allows,
Does well, and nobly—angels could do no more."

Dr. Broadus once said, with his matchless pathos, "If you want to make Christianity flourish, take hold of it according to the largeness of its true conception. Interest yourself and your children and your church in saving the people on the other side of the round world and then you can get them to take hold of things near home. That is history and experience. It is not speculation. Try it and you will find it so more and more."

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Co-insistent, exhibit loud protest
That he is honest in the moral cause."

The only proof that you are cherishing a faith in Jesus Christ that makes you to the heart of God is that your sympathies and longings are reaching forth towards every lost soul in this wide world.

Louisville, Ky. O. C. PATTON.