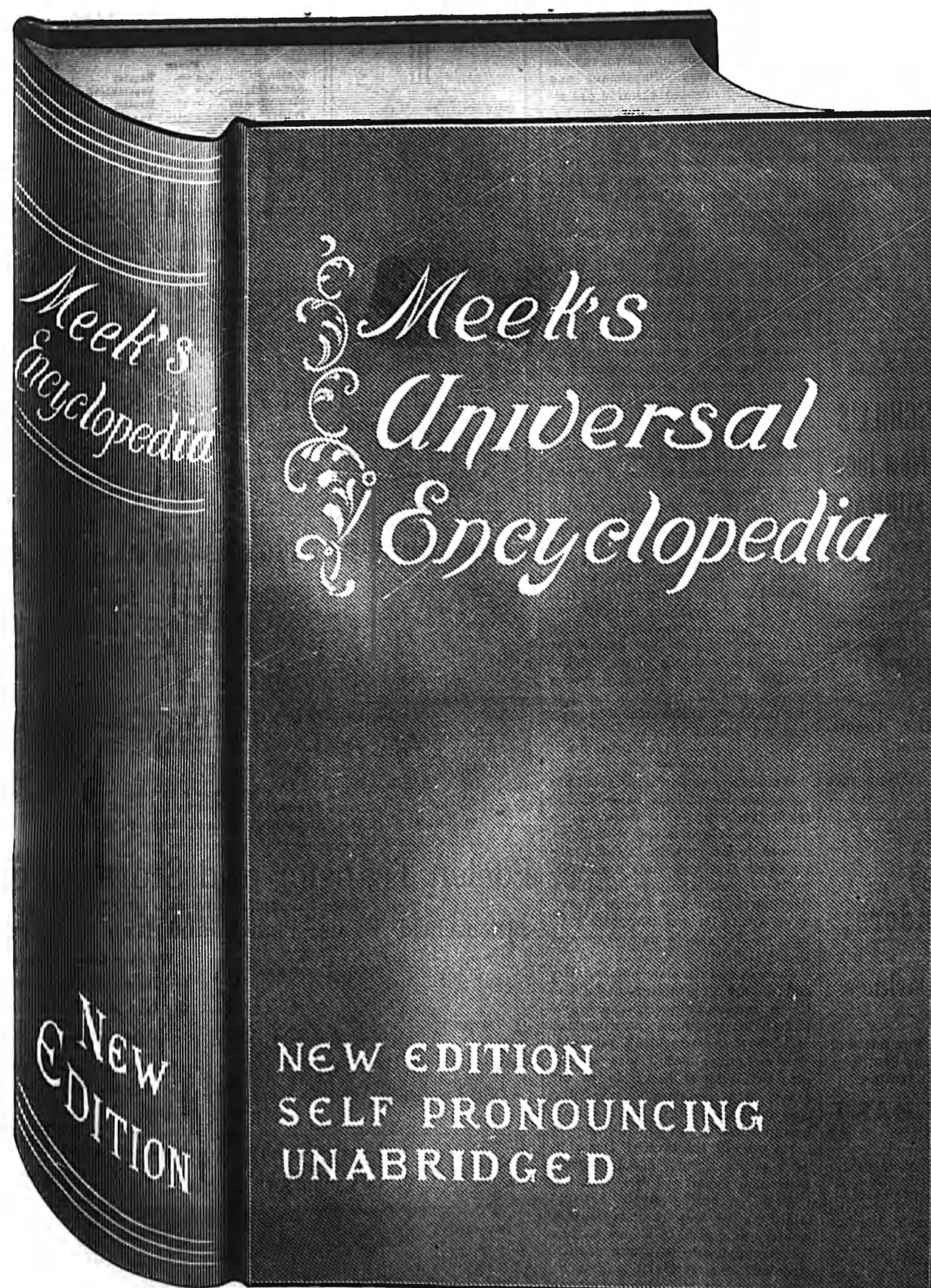


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New Series, Vol. IX, No. 43

### "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 oboloe 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 these 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 pangs 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-incident, exhibit loud protest  
That he is honest in the moral cause."

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

O. C. PATTON.  
Louisville, Ky.



## The Bible.

Outpost exercises as presented at Egypt Church by members of J. A. Sylvester's Sunday-school class from Bartlett Baptist Church, Memphis Association. PROMINENT CHARACTERS OF THE BIBLE.—ESSAY BY MRS. ROCK.

Elizabeth Cady Stanton says: "We are not so much concerned over the unanswerable question as to whether the Bible was written by man, as we are in the fact that it was written by men."

In gathering the subject matter for this paper I am confronted with the conspicuous fact that important Bible characters are for the most part of the sterner sex, while those of the gentler one are put in secondary lights.

It is not my object so much to bring forth the transcendent glory of womanhood that I chose this line of characters, as it is to gratify my own desire to touch upon the unnoticed and unappreciated. For you cannot help agreeing that it is a real delight to discover a hidden virtue in that which has been passed by as common. He who brings out the beauties of modest daisies, the humble violet and the common dandelion, touches in so doing a loftier, more delicate strain than one who expatiates on the glories of the rose and carnation.

The important Bible characters are so many and so varied that to catalogue them without any special object would be endless in scope. Some are so prominent that the word Bible suggests them. I am going to leave Abraham sitting in his tent, and Sarah in her majesty, and take that poor Egyptian girl who was so unfortunate as to fall into this lonely home. I need not speak of the curse that befell the household of Abraham on account of this greatly wronged mother and child. It is enough to say that Ishmael was the blessing of Israel, and is so to this day. I might in passing speak of Leah, the sad-eyed daughter so cruelly wronged by father and husband. Though she was not the favored wife of Jacob, and her sons failed to gain the inheritance, she was the mother of Judah, the progenitor of the Son of Man. Nor is it necessary to pause to more than speak of the mother of Moses, whose courage and good sense saved her babe and placed it in the royal house of Pharaoh; and while she nourished him there, so instilled in his heart the teachings of his forefathers and the promises of Jehovah that not all the seductive charms of the royal court could efface them from his memory nor make him forget his mission. Nor Deborah, the war queen of Israel who, commanding her armies in the field and holding her court under the date palms, comprises a picture out rivaling Semiramis, Boadicea, or Joan of Arc in superb romance. But should I not pause to dwell upon so glorious a theme, fit for bards and painters, as the daughter of Jephthah?

But I must hasten to take up that more conspicuous woman of Moab who became a mother in Israel, and a progenitor of the noblest king of its history. Ruth brings back into the line of history the lost family of Lot. Early in life a widow, surrounded by such trials as are calculated to crush weaker souls, she clings to her sorrowing mother-in-law with that vow that has been the expression of patriotism through succeeding ages: "Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God my God." This modest creature with nothing to commend her, poor and among strangers, by her womanliness brings to her feet one of Israel's lords; and in this simple love story begins the real history of one of the greatest nations that has ever graced the earth. Her life shows us that true greatness does not grow beyond true womanliness.

Who can measure the debt that Israel owes to Hannah, whose prophetic eye saw the downfall of her people under the iniquitous rule of Eli and his sons? And for this she lent her God-given child that Israel might live.

Who does not admire the courageous Abigail who met and fed the Lord's anointed, while her despicable husband goes down in disgrace? And the heroine of Gibson, Rispah, whose mother-love for her wayward boys caused her to watch through days and nights, through heat and storm, to preserve their bodies from bird and beast, and thereby redeemed her family from disgrace?

We must hasten on through long years of civil wars, until we find Israel weeping by the rivers of Babylon and slaves in the palace of Sennacherib. Here we are brought face to face with one of the most glorious of humankind, Esther, the beautiful queen. In her life we see how the Lord chose a beautiful, innocent girl to become the savior of her people. At the shrine of her beauty and loveliness a monarch bows. But that beauty and power are not lost in self. Her people are in jeopardy; she throws her

life in the scales, goes in before the king, saying: "If I perish, I perish."

Nor should be lightly passed over the character of the beautiful Vashti, Esther's predecessor, who rather than step from the high plane of pure womanhood would lose her crown.

No one can fully realize the position of Mary, the mother of our Lord. She was the connecting link between the human and the divine. Her mother heart hovered over his baby bed and nourished him to manhood's estate, until Simeon's prediction should be verified. "A sword shall pierce thine own soul also."

Whether it be upon Mary and Martha or Mary of Magdala we bestow attention, they each become essential exponents to our Lord's life.

When standing in the hall of judgment, surrounded by a cruel and excited populace, deserted by his disciples who had sworn to remain steadfast; when nothing but the wild yell of the mob and the scolding of his persecutors met his ears, no pitying eye, no voice of sympathy, the Saviour alone, then it was that the voice of woman pleaded for him. The wife of the Roman Governor sent her messenger to the judgment seat, and implored her husband to "have nothing to do with that just man."

I shall forbear going through the struggles of the early church to bring out the heroic work of woman in its despaired condition. Nor in the horrid persecutions and inquisitions which followed shall I stop to detail the characters that now stand out in letters of gold on the list of martyrs.

In writing this paper upon the prominent characters of the Bible I have not selected those of my own sex because I think them greater, nor from a sense of jealousy. But rather because I have long felt that they are not well enough known to show as they do that courage, devotion, patriotism, decision and wisdom are not peculiar to man, but grace and adorn the weaker vessel as well.

THE BIBLE AND WHAT TO DO WITH IT.—BY MISS LINDIE L. GOWEN.

The Bible is accepted by all Christian people as the Word of God. It is written by inspiration and contains in its various books all that is necessary to elevate and ennoble mankind. Its teaching has done more for the enlightenment and civilization of mankind than all other books combined. From its blessed pages we learn of God's goodness and wisdom and man's exceeding sinfulness, wickedness, and depravity, his need of help and of strength to overcome his evil disposition and where to go to get it. From it we learn of God's love and care for his creatures. We learn that he so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Now in answer to the question what to do with it, there is but one answer. Read it, study its sacred pages, make it our advisor and counselor and be guided in all the affairs of life by its divine commands and precepts.

THE BIBLE.—BY MISS ANNIE ANDERSON. It should be in the hands of each member of the household old enough to read and understand its contents. Its teachings should be treasured in our hearts and made the rule of action in our lives. Fathers and mothers should study it so that they can instruct their children in its precepts thus, giving a proper conception of the duties they owe to God to themselves and to society. It should be the text book in our schools and studied more than any other book. And its teachings should be carried into all the business relations of life.

"Search the scriptures, for in them ye have eternal life."

## Down in Alabama.

Mobile is quite a centre of military operations at this time; and men who by profession and proclivity are messengers and advocates of peace feel their pulses quicken before the shimmering sheen of burnished armor, and at the ponderous tramp of marching boots. Our pure water flowing in abundance and our gulf breezes coolly fanning their bronzed cheeks, have proven very grateful to the soldier boys, and have evoked lavish praises. Camp Copplager has had in her tents some twelve thousand men, and soldierly fellows they have seemed. It was suggested that the evening of pay-day might witness some unseemly behavior; but extra police found nothing to do, and the men departed themselves with faultless decorum. One officer of the regulars committed suicide and one private of the volunteers was killed by a colored buckster; but no other deaths have occurred in the camp.

The regulars have moved on, embarking in transports for Cuba or taking oars for Tampa, and volunteers from different States are taking their place. Older people say the scenes bring up un-

pleasant memories. Probably every preacher in town has received letters about some brother, son, father, friend who is in the army, and is a source of solitude to those who tarry by the stuff at home. And we are doing what we can to comply with these reasonable requests. All our churches have issued invitations to the men to attend our meetings, and many are accepting. There are some humors in the situation, as when a brotherless maiden avowed her readiness to disown a hypothetical brother who would not volunteer, but waxed wrathful when she heard that a brother-in-law in another State had resigned a lucrative place to enlist as a private; or when one of our useful citizens, formerly of Boston, was repudiated as Captain by a colored company, and went to enlist him a company that would obey; or when a burly Texan stopped shouting for the flag to fire a volley of oaths at a dignified Major in these parts, because said Major shouted and fought for the same flag in the ancient war between the States. But after all this warring is a serious business.

In our church work the summer collapse is a little delayed, we are glad to say; and there are signs of the Spirit's power among us. My co-laborer, Rev. H. H. Shele, at the Palmetto-street Church, is doing well, as he deserves to do, rebuilding his house, paying his bills, and having frequent additions; and at St. Francis-street we are doing something. Two promising young men were baptized two weeks ago, and four other persons await the ordinance, which will probably be administered next Sunday.

A neat village church, capable of seating about three hundred, was dedicated at Bayou le Batre, in Mobile County, May 19th; and the next evening the new pastor, Rev. Milton Robertson, was duly ordained to the work of the ministry. At Theodore, in the same section, a church was organized a few months ago. The Episcopal house of worship in the village was bought, and the work is prospering under the pastoral care of Rev. J. S. Lombard.

The Adams-street Church in Montgomery is rejoicing over the coming of Bro. Quesberry and his accomplished wife. Tennessee brethren know Quesberry. He's got religion enough for a whole community, if it could be distributed, and he has a most envying provoking way of bringing things to pass; but it is confidently believed that about the best thing he has done since he gave himself to the Lord, he did when he found that charming Alabama girl. He will find plenty of work to do in his new field, and he will do it with wisdom and energy.

The South Montgomery Church also scores a victory in securing the services of Bro. Provence, who, I believe, first saw the light in Tennessee, but comes from Florida by way of Richmond College and the Seminary, and is well equipped for his work.

After repeated solicitation Rev. John F. Purser, Ph.D., has retired from the scenes of last fall's agony in New Orleans and has accepted the call of the Opelika Church. Bro. Purser is well known in Alabama, having had a most successful pastorate in Troy; and there is general rejoicing that he has returned to the State. He has a strong church and will accomplish excellent things in his new charge. He and his people will entertain the State Convention in November.

Dr. P. T. Hale, who came to Birmingham just ten years ago, goes to Roanoke, Va. He is a native Alabamian; he has done heroic deeds in South Side, and has been a leader in every good work—President of the Board of Howard College Trustees, debt lifter, evangelist, counselor, friend; and there is probably not a man among us who would be more missed. But the hosts of his brethren will wish him abundant usefulness in his new field. J. J. TAYLOR.

Mobile, Ala.

—Services at First Church as usual. Have recently purchased a most favorably located lot in Dyersburg; and on September 1, 1898, we will begin building a house of worship. Our Master still blesses us with strength, faith and courage. All desiring to have a part in this God-honoring building can do so by sending all contributions to Bro. J. C. Doyle, Treasurer of Church Building Committee, by September 1, at least. I will not beg you. The help in this work is your duty, yes it is an exalted privilege. God help you to help. Very pleasant services at Mt. Vernon and McCullough's Chapel; one received by letter into the membership of each. Good services at Trimble. A noble church, a noble people and a poor, unworthy pastor. We hope soon to build another church house here. The present one is rather old. Spent a pleasant Fifth Sunday meeting at Bethel Church, of which Bro. Tom Early is the lovely pastor. Early is doing a good work there. My first year's work at the First Church and surrounding country has been blessed of God and very pleasant to me. The ordination of three deacons at Grace Church for Bro. Mitchell was a pleasure. Together with Rev. E. B. Paddleton, we ordained four deacons, one minister, organized one church near Dyersburg, which is doing quite well and witnessed quite a number of conversions. Let us pray for conversions at every service. Yours in Jesus' love, W. L. NORMAN.

## SATAN'S BID FOR HUMAN WORSHIP.

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

"All these will I give thee, if thou wilt fall down and worship me."

What a magnificent offer satan here makes for the homage of the Man Christ Jesus. All the kingdoms of the world and the glory of them, constitute a prize that is worth working for, fighting for, and suffering for. Alexander coveted this prize, and to gain it he drenched the world in blood. Napoleon aspired to the rulership of all Europe, and exhausted himself and his empire in his heroic efforts to gain it. Here satan offers to Jesus the ownership of the world upon the simple and easy condition that he fall down and worship him.

The offer was declined. Christ would not bow the knee to satan for all the wealth and power and glory of the world. What did he gain by his refusal? In the eyes of your cold, calculating materialist, or your practical man, so called, he gained nothing but poverty and weakness. Afterwards we hear this man who might have been king and owner of all the world saying, "The foxes have holes, the birds of the air their nests, but the Son of Man hath not where to lay his head."

Why did Jesus sacrifice such an opportunity to secure earthly dominion and glory? Why will a man hold on to a dream when the most substantial and magnificent realities are within his reach? What is a religion worth that keeps a man in the depths of poverty? Why will any man hesitate to sacrifice his religion for material wealth, or social position, or political office and honor? These questions express the secret thoughts and feelings of millions of men.

Fall down and worship me and I will give you the kingdoms of the world. To every human being satan makes this offer. The temptation to part with truth, virtue, conscience and God for worldly advantage comes to every one of us.

Is it wisdom to worship satan? Are the prizes which he offers for such worship more desirable than the things which we lose, when we bow down at his feet and submit ourselves to his control?

Let us look at both sides of this controversy. Let us consider first some reasons which men have for serving satan.

1. In his service we get immediate reward, whereas in the service of God the chief reward is remote.

Man is an impatient being. What he covets he is prone to seek by the shortest and quickest methods. If you want to go to New York, among the first questions which you ask the ticket agent are, "What is the shortest route?" "What train will take me there in the shortest time?" If there is an airline road you will not take that one that diverges six hundred miles to the right or left. If there is a limited vestibule train which makes fifty miles an hour, and you have the money to ride on it, you will not travel on some other train which makes only twenty-five miles an hour. The service of satan accommodates man's hasty and impatient nature. It is a service of short cuts and quick methods.

There are two roads to material wealth. There is a long, up-grade, narrow, difficult, tedious way—the way of truth, purity, fair-dealing and honor. It is a rugged and perilous route, but the end of it is peace, joy and satisfaction.

The other is a short, broad, down-grade, easy road. It is the way of deception, duplicity and dishonor. This road is very inviting, because it is wide and smooth, and always thronged with pilgrims. Its chief attraction is that it is the shortest way to wealth.

A man can get rich cultivating the soil; but he will be old and stiff when his task is accomplished. He can get rich selling calico for a profit of a half cent a yard, or selling bacon for a profit of a half cent a pound; but he will be thirty or forty years in getting rich in that way. Why should a man wear himself out on a farm, or spend more than half his life in a store to make a fortune, when he can go to the pool-room or the stock exchange, or the card-table and make all he wants in a single season?

Young business man: Are you impatient for a mansion, costly jewels and a fine carriage for your young and aspiring wife? You can get them. You can get them quickly. Fall down and worship satan and they shall be yours at no distant day.

Scarcely any man can honestly get to Congress before he is forty years of age. Scarcely any man can qualify himself for the duties of Federal legislation at an earlier age than that. It requires about a quarter of a century of careful observation of passing events and diligent study of the science and history and problems of government to prepare a man to legislate wisely for seventy millions of human beings.

The average man who aspires to a seat in our national legislature is unwilling to give so much

time to preparation. He wants a short cut and an easy way. And to find it, he has only to commit himself to satan. If he is willing to go the way of the demagogue, the trickster, the campaign liar and the ballot-box stuffer, he can get to Congress before he is thirty, and without any more fitness for the work of national legislation than I have for piloting a steamship across the Atlantic.

2. Another reason for the worship of satan is that it is popular. In almost every community of earth the majority of the people are engaged in it. God's churches are open only a few hours during a whole week. The devils' stand open night and day from year's end to year's end. For every person in the prayer-meetings of this city, on Wednesday night, there are fifty in the club-houses, gambling dens and barrooms. For every person who habitually does right, from a love of right, there are fifty who habitually do wrong, from a love of wrong. It is very comforting to a man to know that he is on the side of the majority. There is no danger from standing by his colors. There he can hurl defiance in the face of opposition without the least peril to his person, property or reputation.

The man who refuses to bow down and worship satan is over embarrassed by the consciousness that he is on the side of the minority. He knows that it is unpopular to do right and to be right. He is sometimes placed in circumstances where fidelity to his principles and convictions requires him to suffer the loss of property, the loss of friendship, and to endure the inconvenience and embarrassment of social ostracism. What Thackeray calls the "bull's eye of fashionable society," will admit no one whose conscience is sensitive. The blessedness of that inner circle is reserved for those who will not throw away the kingdoms of the world and the glory thereof for a mere conviction.

A refusal to bow down and worship satan has deprived millions of men and women of liberty and life. There have been times in the world's history when more people were imprisoned for loyalty to virtue than for the commission of crimes. The earth is arched all over with the graves of heroes who chose death rather than disobedience to truth and God.

Even now, in this year of our Lord, 1898, and in this birthland of the free, where people are supposed to have the utmost liberty of conscience, men cannot always speak their religious convictions without exposing themselves to persecution in some form. Now if a man may escape all these hardships, sufferings and perils, by simply bending the knee to satan, is he not unwise and foolish when he withholds such homage? Are not the temporal advantages purchased by devil-worship immeasurably more to a man than the mere sentimental feeling of loyalty to what he believes to be right? Now let us look at the other side and see what reasons can be given for the opposite worship, the worship of the true and living God.

1. The first reason given for the worship of the devil was, that it promises a speedy reward, whereas in the service of God the chief reward is long delayed. In answer to this it may be said that while the advantages gained by wrong doing are generally immediate, they are unsubstantial and ephemeral. The man who makes money by short cuts is more than apt to lose it as quickly as he made it. Such a man is without moral restraint, and is very liable to plunge into dissipation, vice and extravagance.

There are short cuts to office, but the man who gets there by the short road is never able to stay very long. There are no short cuts to real power and enduring fame. The man who would reach an empyreal seat in letters, or science, or philosophy, or statescraft, or art, or oratory must climb to it by long and patient effort. It can be said of all truly great men, "they have come out of great tribulation."

2. A man does not own anything which he gets by sharp practice. It owns him. Many a man does not own the property to which he holds a fee simple deed. It owns him. If your lust of wealth is so strong that you are willing to part with virtue, conscience and self-respect to gratify it, every dollar which you add to your possessions will only increase your poverty. He who worships at the shrine of mammon owns nothing. He has surrendered everything and sold himself into the meanest bondage.

A man's property in anything to which he has a title, is limited by his capacity for using and enjoying it. An ignorant man, who does not know a letter of the alphabet, may have in his possession a thousand great books, but so property in any of them, because of his incapacity to read and understand them.

The man who falls down and worships the devil to get some earthly treasure, thereby destroys his capacity to enjoy that treasure. He may get money by fraud, office by bribery, and fame by falsehood, but

in doing it he so debases his affections as to lose all power to enjoy money, office or fame.

Let a man drench his mouth with a strong solution of sin and he cannot distinguish one beverage from another. The alim so completely covers and penetrates his palate that taste is temporarily destroyed. So, too, if a man put his moral nature under false conditions, by forsaking the eternal principles of righteousness, his capacity for enjoying any possession is destroyed, and he is burdened and tortured by his own snopcesses.

Satanic worship is popular. If we limit the count to this world, the majority is on the side of such worship. But this little orb is but an infinitesimal speck on the map of God's universe, and is perhaps the only spot, save the region of "outer darkness," where satan is worshipped. To the man of faith whose vision sweeps over the whole field, including both the seen and the unseen, the worshippers of God are not in a minority.

In that land which we have seen and whose blessedness we have tasted in hours of enraptured thought, there are legions whom no man can number—angels, arch-angels, thrones, dominions, principallities, powers, cherubim and seraphim, and in all that unspeakably vast array there is not one friend of satan. In all that mighty chorus of hallelujahs and harping symphonies which fills the heaven of heavens, every note is a tribute to God and his Christ.

In this world the lovers of God and righteousness are a minority; but there are circumstances where it is an exalted privilege and an everlasting honor to belong to the minority. It may be that there are old soldiers here tonight whose battle-burnt faces and shattered forms remind us that there was a crisis in their country's history when they joyfully stood on the side of the minority.

Those weeping women who stood by the cross of Christ and faced the fury of a howling mob, were a pitiful minority; but they felt that it was blessed to be there. They would not have gone over to the other side for all the possessions and glory of Caesar.

If for mortals here below there are higher dimensions and profounder joys than those which belong to the mortal hero who stands with the sacrificial minority of God's elect around the white flag of purity and truth, I do not covet them.

Jesus refused to bend the knee to satan. What was the final reward of his fealty to his Father in heaven?

Stand with him in imagination on the Mount of Ascension and look back over his pilgrimage of trial, suffering and sorrow. See how poor he had been. See how he ministered to the needy by day and struggled in prayer by night. See him pursued by cunning priests and cursed by truth-bating Pharisees. See him betrayed by a false friend. See him arrested, dragged into court, spit upon, laughed at, robed with mock royalty. See him fainting under the weight of his burden as he climbs the rugged steep to the place of execution. See them driving the iron spikes through his hands and feet. See his look of agony when the cross is lifted and jerked into the morticed rock. See his pale, sad face as he looks down upon his tormentors and says, "I thirst!"

See him as he hangs in silence through those three long hours of unprecedented night; see him in that supreme orials of his nameless anguish, when he cries, "My God! My God! Why hast thou forsaken me?" See him bow his head and give up the ghost.

See his dead body taken down and laid in the tomb. Three days afterwards, see him burst the bands of death, throw off the grave-clothes and come forth to life and freedom. See him a little later appearing to his disciples; then see him as he stands on the summit of Olivet in his ascension robes. See him there as he looks above, around and beneath, and exclaims, "All power is given unto me in heaven and in earth."

Satan had offered him all power on the earth to fall down and worship him; but he would not have it on that condition. He stood fast in his devotion to his Father's will, and now he has all power not only in earth, but in heaven also.

As he arose from Olivet the everlasting gates were lifted up to receive him; the banners of glory waved; the bells of eternity rang, and all heaven joined to crown him Lord of all.

3. Why should we follow Christ? Because it is only by going after him that we can reach an enduring crown and kingdom. The servant is not above his lord. It is enough for the servant that he be as his master. Christ rose to power, majesty and glory through conflict and suffering, and so must we.

My brethren, the way is long, and some of us may die before we get even a glimpse of the blissful reward which awaits us. With heavy heads and failing strength we stand in the darkness and look towards the East, when there is not the feeblest radiance on the hills to tell of coming day. Still we toll on



and suffer, slogging to our weary hearts and to each other, "Sorrow endureth for the night, but joy cometh with the morning."

4. While unswerving integrity brings us sometimes into poverty and suffering, it is forever true that to be right is to be both rich and happy. The proof of this doctrine is in the heart of the sufferer. He carries in the treasury of his own breast the compensations of a righteous life. His poverty is only on the outside. His soul is clothed with more than purple and fine linen, and he is rich in that which is better than silver and gold.

Oh! how often I have found royalty in rags. How often I have found a soul of princely wealth and power beneath the worn and tattered garb of the pauper.

Besides these secret compensations there are outward and visible rewards. In the last results it is integrity, fidelity to God and truth that conquers and rules. "The righteous shall flourish like the palm tree." "He shall be like a tree planted by rivers of water, and whatsoever he doeth shall prosper."

There are conflicts in which character determines the issue. In times of affliction, sorrow, panic and ruin, is it the bad man or the good man—the man who pays homage to Satan or the man who bows his knee only to God that we send for and whose counsel and guidance we covet and seek?

When pestilence comes, filling the air with deadly poison, filling every street and lane and habitation with alarm, lamentation and bereavement; when an earthquake rocks a great city on its foundations, and strong buildings crack and bend and totter, and people rush out of their homes pallid with fear; when war comes, bringing consternation, desolation and slaughter—then the man who has behind him a life of loyalty to God and righteousness is king. In the esteem of all classes, he rises to an immeasurable height above the man who has bartered his birth-right for the favors of the world.

5. If we follow Christ by refusing to pay homage to Satan; if we imitate him in his unflinching devotion to duty in the face of the world's frowns and calumny, by and by we shall have our Olivet and our ascension day. For us the horsesmen and chariots of God will come down; for us the everlasting gates will be lifted up; to us robes and crowns shall be given; such robes and crowns as seraphs wear in heaven.

#### Norfolk Notes.

"We have missed" you all since the convention. Some few of the brethren lingered, and among them two at least are still hereabouts, one of them, Dr. Hulbert, dean of the Theological Department, University of Chicago, and the other P. G. Elsom, the evangelist, who is holding a meeting for Rev. W. H. Mitchell, of Portsmouth, South Church. His meeting follows upon the one held by Dr. L. G. Broughton, of Atlanta, in a tent, which resulted in the salvation of many souls.

Dr. H. H. Carroll remained over a week to preach for Dr. Hall, of Park Ave., and Rev. Sam Dean, of Atlanta, to give one of his elegant sermons to the Freeman St. people.

The convention made a fine impression on our people, and all seemed sorry when it was time for them to go. On the return from the excursion to Washington many called on their hosts again.

We have just passed through a great event. It was the semi-centennial celebration of our church, which began its existence May 25, 1848. On Wednesday night we held thanksgiving services, with one-minute talks by members, and old-time hymns were sung. On Sunday morning, at 11 o'clock, I delivered the historical sermon before a great congregation, and a special anniversary hymn, written by the pastor, was sung. At 4 p.m. a great meeting was held, when sister churches met to congratulate us. Perhaps I should say daughter churches, for our church is claimed as the mother of Park Avenue, which has a now and beautiful house and 600 members; Central Avenue, with 193 members; Burrows Memorial, with 128 members, and the foster mother of Grace, with 273 members. At this Sunday afternoon meeting addresses were made by Rev. E. B. Hatcher, of the First, a mother church; Rev. J. J. Hall, D.D., of Park Ave.; Rev. A. E. Owen, D.D., of Portsmouth, and Rev. W. J. Young of the Methodist Church. All the addresses were eloquent and captivating.

Last night we had a reunion of the church, and a reception given those whose names have been on the rolls for twenty-five years. Excellent papers were read in the following order: "Our Pastors," Miss Arabella Winston; "Our Deacons," Judge M. L. Euse; "Our Sunday School and its Superintendents," Miss Annie Day; "Our Women," Mrs. R. W. Lamb, and "Reminiscences of the Old Days," Geo. W. Day. Only three of the old charter members were present,

and only six are alive among us. The church in fifty years has had but seven pastors: T. G. Jones, H. J. Chandler, Geo. B. Dealer, J. L. Johnson, W. D. Thomas, J. L. Burrows, and M. B. Wharton. Messrs. Chandler, Dealer and Johnson were pastors only about a year. The deacons, some of them, have names as familiar as household words, such as T. D. Toy, Wm. Day, John Ridley, Eli Cullenall, T. J. Nottingham and Wm. H. Morris. These were men who purchased to themselves "a good degree and great boldness in the faith." The history of the church from the first has been bright, undarkened by a single cloud, unstained by a single disgrace, redolent with the songs of new-born souls, and rich with the blessings of God. Rev. E. B. Hatcher had a great day last Sunday, in that he raised \$6,000 in subscriptions to pay off the debt on his church. Brother Hatcher is remarkably gifted in such work, and has a vast amount of pluck and energy.

The "Baptist and Reflector" is always a welcome visitor.

Norfolk, Va., May 31, 1898.

#### Cincinnati Letter.

I have been a member of the Ministers' Conference of this city for more than nine years, and there have been but few months when all of our churches had pastors. Walnut Hills Church has been pastorless for some months, but on Wednesday of this week they called Rev. G. W. Cassidy of Rochester Seminary. He spent two weeks with the church recently and made a very fine impression upon the people. Dayton (Ky.) Church is still looking for a man to succeed Preston Blake, who went to Lexington last winter. It is no easy task to get a man who will "fill the bill," for Blake was very popular both as pastor and preacher. If they call some one soon, then all of our churches will have pastors. But the indications are that two or more of our churches will be pastorless before many new moons will appear.

The Social Union of this city, which is composed of the leading Baptists of our churches, gave their annual banquet at the Grand Hotel May 31st. It was a very delightful affair. Rev. W. E. Hatcher, D.D., of Richmond, Va., was our guest, and he in his own eloquent style charmed all who heard him. His subject was, "The Baptist of the Future." He certainly said the right things. He made us all feel that we ought to be better Baptists as well as Christians. Dr. Hatcher is very popular in Ohio. Possibly no man in our pulpits stands higher than does he.

Lookland is one of our beautiful suburbs, some eight miles, connected with the city by street cars. The Baptists there had their Centennial celebration on June the 2nd. It was a beautiful day and the Baptist from far and near were there to enjoy the day. Most all of the city pastors were present and took some part during the day. In fact, they all took a prominent part at the noon hour. This church has done a great deal for the Baptists of Ohio in the 100 years of its existence. Two strong churches, Hamilton and Wyoming, have gone out, either much larger and stronger than the mother church. Some of our best preachers have served as pastors and some of our best laymen have been converted there. Long may Lookland Church live to bless the community.

Our Sunday-schools are keeping up finely; they are all getting ready for the annual picnic. There are two things which our Sunday-schools look forward to with great joy, namely: Christmas and our June outings. Hundreds of our children never see the country only on picnic days. It's wonderful how they gaze at the trees, hills, valleys and rocks. A day in the country is a great day with city children.

G. W. FERRYMAN.

#### Louisiana Notes.

The hot season is on us in Louisiana—from the middle of May to the first of November we never for a day forget that we are in the "Sunny South." Even when for a few hours we do not by reason of the clouds see his face, the temperature of the atmosphere forbids that we forget that the "sun do shine" as well as move. The summer season, warm as it is, is the favorite season with our churches for holding their associational and protracted meetings. You can well believe that, with the mercury in the 90's and bonnets full of people, very warm meetings are the rule.

Two new churches occupying important centers of influence in what is recognized as the Catholic section of the State, have been recently organized; one at Donaldsonville, on the west bank of the Mississippi river, sixty miles above New Orleans. This church is the result of the labors of Bro. Thomas, with his chapel car Evangel, who, by his tact and zeal for souls, won the confidence of the people who, until his coming, had denied to the Baptists any

place to hold a religious service. Fourteen persons went into the organization of this church. Since their organization the court-house, though previously refused, has been tendered them for their service. Rev. R. M. Boone, editor of our *Baptist Chronicle*, has consented to preach for them monthly until other arrangements can be made. The nearest white Baptist Church on this, the west side of the river, to Donaldson is perhaps seventy or eighty miles distant.

The other new church referred to is at Jennings, on the Southern Pacific Railroad, between Crowley and Lake Charles. Jennings is a thriving town of some two thousand people, who are mostly from the Northern States. The town is therefore Protestant and progressive. Thirty members went into the organization of this church, and among the number are to be found some of the most cultured people of the town. Steps are being taken to secure a pastor and build a house of worship at the earliest possible moment. Pastors Moberly, of Crowley, and Virgin, of Lake Charles, have been the prime movers in this encouraging work. These two pastors are not only building up strong Churches in their own towns, but, like true missionaries, are giving their time and labors gratis to build up the desolate places in their reach.

Rev. E. O. Ware, the indefatigable Secretary of State Missions, is, after a long season of discouragement, caused by floods and continued drouths in a large area of the State, feeling greatly encouraged. The assurance of generous help from the Home Mission Board has lifted a great burden from his heart. And then, beside, the work at home is becoming better systemized and the missionary spirit is growing.

Our schools at Mt. Lebanon, and Keneshie, are both closing prosperous sessions. Your correspondent expects to preach the commencement sermon at the latter place next Sunday, the 5th. The school at Crowley-Arcadia College, though not strictly a Baptist school, has a wide awake Baptist preacher as its President, Rev. T. J. Barrett, who reports the closing session the largest and best in all its history.

The work of your correspondent at Alexandria is moving forward encouragingly. The membership has been about doubled in the year past. We now have a splendid church building, a growing congregation and a hundred members, where only six or eight years ago we had nothing.

V.

#### Covington Notes.

Rev. Sid Williams came to us on the 29th ult. and remained eight days, preaching three times each day the last four days. There was not a conversion nor an addition to the church, but many Christians, under the severe tension of the occasion, were led to form new resolutions and publicly renounce all worldly amusements and promise more consistent lives in the future.

The question may be asked: "With Sid Williams' success in other places, why such a signal failure in Covington?" Some may conclude that this is an unusually wicked place, but such a conclusion is not warranted by facts. That we have evil among us and some very wicked people is not denied; yet we have many cultured and refined people among our citizenship whose taste has not become vitiated and whose refinement has never been impaired by the existence of evil. We had an evangelist here a few years ago who did a superficial work, claiming several hundred conversions, and to-day they cannot be numbered among Christian people. Perhaps a dozen joined some church while the others went back to the world; discouraged and disappointed, some have grown skeptical. This, together with the fact that it required several hundred dollars—near a thousand—to meet the "expense account," has made our people hesitate to take hold of evangelists. This is one reason of the failure and sufficient to state here. Sid Williams said twice in his discourses: "If I were a pastor no evangelist should ever come to my church." I have a hearty amen to that. Sid is right. We need to rise above the present condition of things. Last night at a regular conference of the church I tendered my resignation as pastor, but the church deferred action on it until the 19th inst. It is just to myself and to the church to say that this step is not the result of any friction or want of harmony between the church and myself. I am undecided as to the future.

W. H. BRUTON.

#### Covington, Tenn.

—Yesterday was a good day at Harmony. I talked about 90 minutes on Sunday-school and Colportage, and took a collection for that work. I preached on the Lord's Supper and the church observed the same. Bro. Editor, this people remember you kindly. Come to see us.

J. W. MOUNT.

Jackson, Tenn.

#### NEWS NOTES.

##### Pastors' Conference.

Nashville.

First Church—Bro. T. J. Davenport preached to a good audience in the morning.

Central—Dr. Frost preached at both hours. Small audience.

Edgemoor—Pastor Rust preached. One received by letter and one for baptism.

Third—Pastor Golden combined church and Sunday-school. Fine exercises.

North Edgemoor—Pastor Sherman preached to two good audiences. 104 in S. S.

Immanuel—Dr. Holt preached in the morning. 86 in S. S.

Seventh—Pastor Burns preached in the morning. Rained out at night.

Howell Memorial—Pastor Howe preached in the morning. Rained out at night.

Mill Creek—Pastor Price preached in the morning. Rained out at night. One baptized since last report.

Bro. Cleveland preached at Sadlersville. One received for baptism.

Brethren Bond, Dement and Kendrick were at the Conference.

Knoxville.

First Church—Pastor Acree preached to a good audience in the morning; no services at night.

Second—Pastor Jeffries preached at both hours. 237 in S. S.

Third—Pastor Murrell preached. One received by letter. 100 in S. S.

East Knoxville—Rev. U. S. Thomas is continuing a meeting and Pastor McPherson is greatly encouraged. During the week there have been eleven professions, four baptisms and six approved for baptism and three received by letter.

Gallagher's View—H. B. Clapp, pastor. Prof. J. T. Henderson spoke and took up a collection for Carson and Newman College.

—Services at the First Church at night as usual. Large congregation at Mt. Vernon Sunday morning. Crowd couldn't get in the house. Received two by letter. Brother and Sister Moore. Brethren are thinking of making some addition to the house. We must have a large house. I have never yet seen it fail—if you cut down your church members to a living active list the church will grow. We are looking forward to good revivals in all of our churches. Trimble is a noble church. McCollough's Chapel has some of the salt of the earth. W. L. NORRIS.

Dyersburg, Tenn.

—A great trip was that to Norfolk, Va., and Washington, D. C. A visit to Cookeville, Tenn., was a pleasant one. I preached twice on Sunday for the pastor, Rev. R. A. Rushing. Bro. Rushing is doing a good work at Cookeville. I took a few subscriptions for the BAPTIST AND REFLECTOR and the Western Recorder. Any church that may wish me to canvass her membership in the interest of these papers will confer a favor by writing to me. I shall be very glad to assist some of our pastors in their protracted meetings during the summer and fall. Will the brethren please let me hear from them.

E. S. BRYAN.

Watertown, Tenn.

—As announced last week, the route selected for the trip to Buffalo to attend the meeting of the B. Y. P. U. A. July 14-17 is as follows: The N. C. & St. L. from Chattanooga; the L. & N. from Nashville; thence the Pennsylvania, C. H. & 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. We will leave Nashville July 12th at 7 a.m. It is hoped that there will be a large attendance. Parties who intend going will please write us at once. Full information can be had by addressing Rev. R. B. Garrett, Chattanooga; Revs. J. O. Rust, W. C. Golden, or E. E. Folk, Nashville.

—Your kind notice of myself and work here are appreciated. You will permit me to say, however, that my resignation here followed a call to Elizabethtown and Gilead, which was so unanimous and hearty I felt that the Lord was directing, hence the resignation at Walnut Street and acceptance there. I leave most excellent brethren and sisters with big, warm, loving hearts. God bless them all. My correspondents will address me at Elizabethtown, Ky. Please change the BAPTIST AND REFLECTOR from Owensboro to Elizabethtown. Having had some paper experience am prepared to say you are making a first-class paper.

J. T. BARROW.

Owensboro, Ky.

—Wheat harvesting ruined my congregation at Rocky Valley Saturday. The old Baptist foot-washing, near by, had a tremendous effect on it Sunday. Sunday afternoon we had a Sunday-school Convention conducted by Prof. Bell. The afternoon services were very much confused by the news of the drowning of Mr. Cummins. Our neighbor and brother, W. P. Phillips, and wife, lost their bright little boy, Herbert Eaton, last week. It was hard to give him up, but these awful crashes come. Sunday morning in front of my residence, seated in their buggy, I was asked to marry Mr. Kate Beadle and Miss Mary Thompson. Last week I married Mr. N. S. Moser to Miss Margaret Griggs. Let the good work go on.

JOHN T. OAKLEY.

—I closed a splendid meeting at St. Elmo Friday night. There were seven professions and nine additions, five by letter, three by experience, and one by restoration. The pastor did most of the preaching. Bro. Fries of the Central Church was with us five nights and did us excellent service, preaching splendid sermons. Our people were delighted with him. The results of our meeting are very gratifying, considering the past struggles of the church for mere existence. Two years ago there were two organized Baptist churches at St. Elmo and another Baptist Sunday-school which brethren were trying to organize into a church, and it was not until the beginning of the present year that all were united. The churches were united a year ago, but the Sunday-school held out until the present year. Now all the disturbing elements are out of the way and the Baptists of St. Elmo are united and happy. Evidence of this was seen in our meeting. There is nothing now to hinder the growth of this church, and we humbly thank God, who has brought it all about.

WM. A. MOFFITT.

Chattanooga, Tenn.

—Please change my address from 416 East Walnut Street, Louisville, Ky., to Mitchell, Ind. I supplied for this church last fall and was called January 1st, and have been making weekly trips from Louisville till the first of this month (June) when I moved with my family on the field. We have been royally received. The ladies of the church had the parsonage repapered throughout, and needed repairs made, and on last Friday evening, before we were fully in possession of the parsonage, a large number of brethren and sisters, old and young, gathered unceremoniously and left us a great variety of edibles, presents of money, and two beautiful mahogany parlor rockers, making us feel that we are indeed among the Lord's chosen. Our church numbers above 350 members, has two-story brick house and large two-story parsonage. The church is heated with furnace and lighted with electricity. The B. & O. S. W. and "Monon" Railroads cross here. The field is pleasant and promising. The weekly visits of the BAPTIST AND REFLECTOR will be most welcome.

I. N. KIMBROUGH.

—I have just read Dr. Hawthorne's stirring sermon to the young ladies at "Boswell College," and as he so strongly appeals to me to show their appreciation of noble deeds done by devoted ones during their life time, I am forced to recall the untiring labors of our beloved President, John T. Henderson, who called on me the other day and said: "Well, we have our \$2,700 debt down to \$1,100. I thought I would rest, but I want it paid this month. I will leave for Chattanooga today. I am footsore and worn almost out; don't feel like tramping those hard pavements in this intense heat, but I want the debt paid; and oh!" said he, "The Baptists of East Tennessee could pay it today, if they only would. Tell your church when you go this week what I am trying to do, and any help will be appreciated." And now, as he tolls on and on to inspire us to our duty to God and to our college, can we do a more fitting act and encouraging thing than to send him a contribution at once for this purpose? He don't ask or desire our words of praise, but he does desire and pray for our co-operation. When I made the announcement Sunday, one brother, who attended the commencement, and who has contributed more than once before, handed me a contribution, saying, "I wish I could do more, and surely if the Baptists knew what the college is doing for our people in East Tennessee they would respond." Henderson needs rest, and needs it now, and can we not, beloved brethren, for once in life all pull together, and everyone that reads this go to the office this day and mail a contribution for this purpose? If so, his much needed rest can and will be taken. Brethren of East Tennessee, you will not know what you have in Carson and Newman College, nor its beloved and wide awake President until you lose it. Please help, and help now.

S. S. HALE, Treas.

Moody Creek, Tenn.

[The following letter was not intended for publication, but we are sure that the many friends of Bro. Lord in Tennessee will be glad to hear from him, and so we take the liberty of publishing it. He has a warm place in the hearts of Tennessee Baptists, and they will join us in praying God's blessings upon him in his new home and in wishing for him a return to Tennessee some time.—Ed.]

I have noticed a time or two a blue cross mark on my paper, and while I have an idea what it means on the surface, I think I can also read deeper down, that when a fellow don't pay up it makes you blue and then cross. So you find a comprehensive way of expression in your blue, cross mark. I send you \$2, and as the fellow said in Corinth, Miss., when he paid the preacher for marrying him, and being told there was no regular fee gave him 50 cents, with the remark that "if it is too much you can give me back the change," if this is too much just give me back the change by advancing my subscription data. Of course being so recent a Tennessean, the BAPTIST AND REFLECTOR is my chief source of religious news and information, and is greatly enjoyed. Indeed, I do not know that it will ever be otherwise, for while my heart is always in my efforts and my efforts always go to those with whom I make my home, I never can lose interest in old Tennessee, where I have for so much of my life joined heart and hand with her noble sons in fighting for the right. May the blessings of the Lord be upon you and your great work of making a great paper, which you are doing, and upon all the noble brethren, male and female, whom I love so well and will never love less.

STACY LORD.

Greenville, Miss.

#### From Knoxville.

Rev. W. C. McPherson, pastor, and Bro. U. S. Thomas are having a splendid meeting at East Church.

Evangelist J. T. Sexton has his tent spread on North Broad Street, and multitudes are flocking to it. There have been some 20 professions to date. The preacher says he doesn't want to "pull 'em" too soon, but wait till they "get ripe."

Dr. Jeffries and the Second Church are making preparations to complete, in the near future, their unfinished house of worship.

Pastor Snow's Centennial Church has passed an ordinance for a new form of church letter, one that will particularly state the facts in the case, and show the record of the dismissed member from the time of becoming a member to the date of dismissal. Bro. Snow would be entitled to a patent on his "letter," but he thinks it might be profitable if other churches should adopt it. Let us hope they will.

Dr. Acree's third daughter, Ruth, who has been sick of fever so long, and who, for weeks, has been lingering at death's door, was rejoiced to learn is very much better, and bids fair to get well.

Rev. J. T. Phillips of Rutledge is to be ordained tonight by the Mossy Creek Church. J. J. B.

#### Carson and Newman.

Since our commencement I have been able to pay \$175 on our note. Many of the people are tired of seeing me come and turn me away empty. I am tired of going, but will continue until the note is paid. I much prefer to stay at home; however, I shall never consent to another debt.

Contributions for the last week are as follows: T. T. Wilson, Chattanooga, \$1; C. F. Hood, Chattanooga, \$1; C. S. Wilkins & Co., Chattanooga, \$10; J. T. Burford, Chattanooga, \$10; R. Brett, Carthage, \$10; I. N. Kimbrough, Mitchell, Ind., \$5; W. D. Turney, Clarksville, \$5; Walter Hunter, Johnson City, \$2; George Cooper, St. John, Kansas, \$5; Robert and Elbert Willson, Niota, \$2; Miss Emma and Brown Gate, Mossy Creek, \$2; Miss Little Brown, Knoxville, \$1; Mrs. Esther Kerr, Knoxville, \$1; W. A. J. Moore, Knoxville, \$5; U. S. Thomas, Knoxville, \$1; Lyons Creek Church, \$1.50; Gallagher's View, \$7.50; John P. Bowen, Bowen, \$1; total \$89.10. To pay the note by July 10th, I must have an average of \$250 each week. I have sent out a great many cards, appealing for small gifts. I hope that many responses may be received. Centennial Sunday-school has College Day next Sunday. Let others do likewise.

I had a pleasant day at Gallagher's View with Pastor Clapp yesterday. They received me kindly, and gave my work \$7.00 cash and \$17 in pledges. This does not include a \$25 pledge by Bro. Clapp.

J. T. BENDISSEN.

—The BAPTIST AND REFLECTOR solicits your job printing of all kinds, and promises neatness, promptness and satisfaction. All job printing will be cash. Let us know what you want and we will quote you prices. Special attention will be given to tract and minute work, as well as larger and smaller printing. All work will be carefully read before being sent out. We can please you in word and price.



## Missions.

### MISSION DIRECTORY.

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

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

**Ministerial Education.**—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Meigs Creek, Tenn.

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

**Woman's Missionary Union.**

**President.**—Mrs. A. C. S. Jackson, Nashville, Tenn.

**Corresponding Secretary.**—Miss M. C. Claborn, Nashville, Tenn.

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

**Editor.**—Miss S. E. S. Sheppard, 222 N. Vine Street, Nashville, Tenn.

**Meeting of the State Secretaries.**

At the call of the Home Mission Board of the Southern Baptist Convention there met in Atlanta, Ga., June 1st and 2nd the Corresponding Secretaries of the various State Conventions. There were present: Dr. M. J. Breaker, Missouri; Rev. E. O. Ware, Louisiana; Dr. J. B. Gambrell, Texas; Rev. A. V. Rowe, Mississippi; Rev. W. C. Bledsoe, Alabama; Dr. J. G. Gibson, Georgia; Rev. J. E. White, North Carolina; Rev. J. S. Felix, Western North Carolina; Rev. W. N. Chaudoin, Florida; and A. J. Holt of Tennessee. Dr. J. W. Warder, Kentucky; Wm. Ellyson, Virginia; Dr. O. F. Gregory, Maryland; and Dr. Bailey of South Carolina, were not present. However, the Boards of Virginia and South Carolina were represented by other able brethren. These with the Home Mission Board and that apostle of missions, the venerable I. T. Tichenor, all contributed to make the meeting both interesting and profitable. The exchange of ideas, methods of work, plans which had proven to be successful, and some which had not, all went to make up the sum total of a meeting second in importance to the sessions of the Southern Baptist Convention alone. Great problems were discussed, and better understood, if not solved.

Our City Work; Associational Missions; Missionary Work Among the Negroes; Cuba; Our Frontier Field and Mountain Missions were some of the subjects discussed by these men who, of all others, were best fitted to give helpful suggestions.

Some opinions expressed and generally concurred in:

1. Our people everywhere are not doing their full duty by the Home Mission Board. That Board needs and should have at least \$200,000 a year for her work.

2. Associational missions are a failure.

3. When a brother lays special claim and gives emphasis to his being led by the Holy Spirit, he almost invariably gives his brother trouble. He gets out of harmony with his brethren at once, ceases to be an efficient church member, kicks out of all denominational lines, becomes obstructive and destructive instead of constructive.

4. The crying demand is for more missionary men in the pulpits and in the pew; men surcharged with missionary zeal; men with whom missions have become a passion.

5. Southern Baptists do not give a fifth part of their income to the support or the spread of the gospel. Should they give a tenth, they would give millions where they now give thousands, and the gospel would soon be preached in all the world and to every creature, and then would the end come.

6. There should be more operation and more co-operation. Dr. Gambrell represented the broadest field, Dr. Breaker the most fruitful field, Bro. Ware the most needy, Dr. Gibson the most Baptized, Bro. White the most Gospel Missionized, and A. J. Holt the most promising.

In such meetings as this the genius of that prince of missionary men, Dr. I. T. Tichenor, shines bright. On every question that touches the missionary work at any point, he is thoroughly posted, has clearly defined views, seems to be able to see right through every difficulty, and has abated not a whit the enthusiasm of his earlier years. Pity he has not physical vigor commensurate with his spiritual activities.

On the whole, the meeting was most profitable, and will be repeated annually. A. J. HOLT, Cor. Sec. Nashville, Tenn.

### Woman's Missionary Union.

"Let us be content to work, To do the thing we can, and not presume To fret because 'tis little."

Our busy Foreign Board Secretary, Dr. Willingham, does not neglect an opportunity to plant a seed-thought in a child's mind. He promises a foreign stamp if the child will write and ask for it. The request is sure to come, and he sends the stamp with some missionary information which that child never forgets.

Dr. Willingham urges that our young folks correspond with missionaries' children and with young native Christians. If some of our Tennessee Bands should wish to write a kindly letter to a far-away Christian, they may address "Joseph Emanuel Pools, Baptist Mission, via Lagos, West Africa;" or "S'rita Florentina Gonzales, care J. G. Chastain, Doctor Arroyo, Mexico, via Laredo, Texas."

Thirty Sunbeam societies were organized in Alabama in six months. One of the most animated discussions at the Norfolk meeting was in regard to training children in love for missions. Mrs. Eakin said: "Keep them constantly in touch with missionaries by correspondence."

Miss Alice Armstrong called attention to the fourth page of *Kind Words*. We will endorse her advocacy of this agency for interesting children. At least a few copies should be taken wherever an attempt is being made to instruct in mission work.

Mrs. Eagle thought more tact should be used in impressing children with the privilege of church-going, giving to missions, etc.

Miss M. E. Wright recommended missionary games, teaching names of missionaries, where they live and location on map.

Mrs. O. F. Gregory said: "To train a child in the right way, commence to pray with it in its early days. Great is the power of a mother's influence."

One speaker claimed that a child would better miss the Sunday-school or Sunbeam exercise than the regular church service. Mrs. Gwathmey declared she would rather have her twin

asleep in the house of the Lord than in mischief on the outside. Her children could suffer no worse punishment than not to attend church service.

The Misses Wilcox and Stenger, lately appointed missionaries to Brazil, will devote themselves to the training of children.

The little Panny Gatherers held one of their profitable meetings at Howell Memorial Church, West Nashville, June 3rd. The subject was, "Missions in Brazil." Two maps drawn by Nellie Keelin and Nora McHann were used in illustration during the lesson, and several excellent papers were read by members. They will discuss "The Life of David" at their next meeting.

That was a bright idea of the Epworth Leaguers at Parkersburg, West Va., and well carried out. They conceived of holding an "Old Folks' Day" whereby the "shut-ins," or infirm persons unable to attend Sunday services regularly, might enjoy a special service. The league provided carriages for all the aged persons in town, without respect to denominational lines, who desired to attend church, and gave them every attention. It was most graceful act and one which will never be forgotten by the beneficiaries. It might be duplicated in cities, where are located homes for aged persons, and be made an annual event the same as "Children's Day." Youth is very apt to neglect old age, and especially at this season, when its exuberance finds vent in sports and outings. The Parkersburg Leaguers have given proof that their Scriptural reading is not perfunctory, and have taken the step which we are told will lengthen the days in the land which the Lord has given them.

**Fifth Sunday Meeting.** That portion of Big Hatchie Association lying between Brownsville and Jackson, Tenn., met with the Ararat Baptist Church, eight miles west of Jackson, on the 28th day of May, 1898, with the following ministering brethren present: A. J. Hall, Charles Lovejoy, J. H. Cain, C. A. Dugger, J. W. Dickens, M. L. Stroup.

The meeting was called to order by the pastor, Bro. A. J. Hall, who stated its object. Bro. Hall was made Chairman and R. G. Herring Secretary.

The meeting opened with song service and prayer by Bro. J. H. Cain. The program was then taken up.

Qualification and Duties of the Sunday-school Superintendent. Bro. L. S. Williams very ably presented the subject, followed by Brethren Cain, Dugger, Lovejoy and Hudson.

Bro. Charles Lovejoy preached the introductory sermon. Text I Tim. III. 8.

Bro. J. D. Johnson was ordained a deacon of Ararat Church.

The congregation was called together after feasting upon the best of the land at 1:30 o'clock. Prayer by Bro. Whit Bond.

Family Worship and Its Benefits. Introduced by Porter Lyuler, followed by Brethren Lovejoy, Bond, Dickens, Dugger and Cain.

Duties of Church Members. Led by Dr. H. P. Hudson, followed by Bro. L. S. Williams.

How Shall We Deal with Delinquent and Indifferent Church Members? Led by R. G. Herring, followed by Brethren Hudson, Powell, Cain, Lovejoy, Phillips and others. The subject was more fully ventilated than any other subject presented to the meeting.

The meeting adjourned to meet Sunday at 9 o'clock.

Sunday morning at 8:30 o'clock there was a song service and devotional services at 9 o'clock, conducted

by Bro. Lovejoy. Scripture lesson Eph. III. Prayer by Bro. Stroup, after which the program was taken up. Duties of Old Church Members to Their New Converts and Young Members. Led by Bro. M. L. Stroup, followed by Brethren Lovejoy, Jones, Lanier and Hall.

Duties of Churches and Sunday-schools to Sunday-school Superintendents. Led by Bro. A. J. Hall, followed by Brethren Davis, Williams, Jones, Betts, Keith and Stroup, after which a recess of five minutes was given.

Bro. Lovejoy preached from James II. 18. Prayer by Bro. Hall.

The meeting closed by offering hands as a token that we would do more for the Lord in the future than we have in the past. The congregation then sang "There is a Land that is Fairer than Day," and an opportunity was offered to any and all who desired the prayers of Christians to come forward. Four came.

The meeting then adjourned to meet with the Woodland Baptist Church the fifth Sunday in July. Thus ended a most pleasant and profitable meeting. It was regretted that no Baptist and Reflector representative was present. It was neglected to thank the good people for the very hospitable manner in which the meeting was entertained. Apparently we never looked up to those who threshed down the acorns.

A. J. HALL, Moderator.  
R. G. HERRING, Secretary.  
[Baptist Reeper please copy.]

### The Missionary Controversy.

REPLY TO DR. HOLT'S REVIEW.

BY REV. J. A. NARRHORN.

Number III.—(Continued.)

Bro. Holt insists upon making Bro. Bostick a Corresponding Secretary for the Gospel Missionaries. On this point I wish to state that a report was circulated and widely published that Bro. Bostick said at the Mt. Horeb discussion, in answer to a question, that he was "sent home by the Gospel Missionaries," and on this report he has been represented as tentatively a Corresponding Secretary. To this he says:

"It has been very widely published in Baptist papers in the South that I was recently questioned in Georgia, and admitted I was sent back to this country by the Gospel Mission. Every item except the last is absolutely without even the shadow of foundation in truth. On the last point I simply stated that I was not opposed to such a central agency as is the creature of the churches and can be kept under their control."

I was present at Mt. Horeb, and Bro. Bostick did not say it. A multitude of Baptists will testify that he

did not. Bro. Ben M. Bogard wrote to the several pastors who invited Bro. Bostick to visit them and they unanimously testify that he took no collections, and in no way acted as anybody's agent.

But Bro. Holt says: "Bro. Bostick was sent by the missionaries to the churches." Bro. Bostick says he was not so sent. It is between them. Bro. Bostick wrote the papers publishing the statement asking them to correct it, but they refused to do it. Why? Did they wish to make a wrong impression for advantage? It seems so. "Misery loves company," and this is an evident attempt to make the public believe that the Gospel Missionaries have a Corresponding Secretary in fact, but are not honest enough to own it. And Bro. Bostick is represented as saying what he did not say to my personal knowledge, and then denied the right of correcting it. Error gets in desperate straits, sometimes.

Bro. Holt is troubled over the argument about Epibrodinus. I see no reason to change a syllable of it. He was a missionary of the church at Philippi, Phil. II. 25, and not of Bro. Holt's "board" at Jerusalem, and he went to Rome and carried the contribution of the church to Paul and Paul acknowledges the receipt of this and other contributions directly to the church, Phil. IV. But he says Paul was sent out by "certain prophets and teachers" in the church at Antioch. I thought you had put all that business in the hands of your Jerusalem mission "board," and lo! here you are doing it some other way.

But he is worse troubled over the argument on 2 Cor. VIII. 21. The passage occurs directly in connection with making contributions for the poor saints. Bro. Holt says it is the presentation of a great principle. I agree to that. But I demur to his assumption of a mission board in it. If certain brethren were appointed by the churches, as I agree, to raise a fund for the persecuted and poor saints at Jerusalem, does that justify the assumption that a convention has

Scriptural authority to appoint a board to take charge of benevolence and missions, and to assume the power to appoint and control missionaries? We have no objection in the world to an inter-church committee as a common treasury for and under the control of the churches, just as that was; but we deny that they had any power over men, as the present board system does. Let Bro. Holt separate between men and money. I have no objections to boards of benevolence to raise funds; but I do object to the boards vested with legislative, judicial and executive powers as they exist among us now, to appoint, control and remove missionaries. He says the Apostle is advocating the great principle of Christian liberality. Very good; but is he advocating a system that places the missionaries under the control of a board? Go on with the liberality, but away with the ecclesiasticism!

He quotes Paul: "I robbed other churches, taking wages of them," and says: "Paul revealed the fact that he was sustained by the contributions of churches which co-operated in the payment of his wages." Yes, that is true; we agree and I argued in my speech. I am for the co-operation of churches in paying the missionary; I have never objected to this at all, but I have and do object to vesting the power of removing and starving missionaries in a board. Raise all the money you can, but bands off of men.

That is precisely what the Gospel Missionaries are doing, co-operating in the churches, not conventions and boards, to pay the missionaries, and the practice fits the Bible ex-actly. Yes, let the missionaries report to the churches, just as Paul did and just as the Gospel Missionaries do. So far as the insinuation that Gospel Mission funds are not properly handled I have only to say: They are sent from the church to the missionary, either by the treasurer or such a person the church may select, and the receipts come straight back to the church and are audited by the church in conference. Various churches and brethren have asked me to remit funds for them because I was convenient to a bank, and I have done so. Only yesterday I sent \$35.00 to China, and the cost was eight cents postage. I could send a thousand dollars for the same expense. Does that not look perfectly simple and about as Biblical as taking 13 cents out of every dollar as the board system does? And, by the way, one board man has only last year indirectly charged a State Secretary with bad accounts and a possible shortage of about \$10,000. We are ready for a comparison of methods any time.

I told you he would have to find a convention to go with his board, and here he is with it in Acts xv. And he argues vehemently that here is authority for associations, conventions and inter-church councils. I agree to that. I am not opposed to associations and conventions per se. If Bro. Holt had read carefully page 30 of the speech he would have saved considerable ink for I stated carefully I had no objections to advisory bodies. I am not trying to destroy them, but to correct an abuse. I said strip them of legislative, judicial and executive authority and make them purely advisory and I do not object. Bro. Holt argues just as if I was opposing these meetings per se. I have made no effort to set aside the evident teachings of this passage nor any other. You can find an inter-church council in it to advise the churches on a question of doctrine, but all the world cannot find a mission board in it to appoint, control and dismiss missionaries for expressing their honest opinions, as the Foreign Mission Board has done.

Think of it, a year or two after one is dead; dead to all practical intents and purposes; dead, with the autograph of death inscribed on brow and cheek and lip.

Thousands of women live for a year or two after all helplessness and happiness have come out of their lives. When a woman becomes hopelessly helpless and unhappy she is practically dead. The young woman to whom the future is a dreary waste, the young wife who is a helpless nervous invalid, the mother whose babies are a burden instead of a blessing—all these, unless they take the right measures to recover their health, are better dead than living. In the majority of cases these ghosts of women owe their condition to weakness and disease of the distinctly feminine organism. Frequently they have been deceived by the incorrect diagnosis of some obscure physician and do not understand the true nature of their trouble. It only costs a two-cent postage stamp for a woman to write and describe her condition to Dr. R. V. Pierce, an eminent and skillful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute of Buffalo, N. Y. He will answer letters from ailing women without charge. He is the discoverer of Dr. Pierce's Favorite Prescription, the greatest of all known medicines for women. It acts directly on the delicate organs concerned in maternity and makes them strong, healthy and vigorous. It banishes the indispositions of the anxious period and makes baby's coming easy and almost painless. It cures all disorders and displacements and checks exhausting drains.

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I told you he would have to find a convention to go with his board, and here he is with it in Acts xv. And he argues vehemently that here is authority for associations, conventions and inter-church councils. I agree to that. I am not opposed to associations and conventions per se. If Bro. Holt had read carefully page 30 of the speech he would have saved considerable ink for I stated carefully I had no objections to advisory bodies. I am not trying to destroy them, but to correct an abuse. I said strip them of legislative, judicial and executive authority and make them purely advisory and I do not object. Bro. Holt argues just as if I was opposing these meetings per se. I have made no effort to set aside the evident teachings of this passage nor any other. You can find an inter-church council in it to advise the churches on a question of doctrine, but all the world cannot find a mission board in it to appoint, control and dismiss missionaries for expressing their honest opinions, as the Foreign Mission Board has done.

Think of it, a year or two after one is dead; dead to all practical intents and purposes; dead, with the autograph of death inscribed on brow and cheek and lip.

Thousands of women live for a year or two after all helplessness and happiness have come out of their lives. When a woman becomes hopelessly helpless and unhappy she is practically dead. The young woman to whom the future is a dreary waste, the young wife who is a helpless nervous invalid, the mother whose babies are a burden instead of a blessing—all these, unless they take the right measures to recover their health, are better dead than living. In the majority of cases these ghosts of women owe their condition to weakness and disease of the distinctly feminine organism. Frequently they have been deceived by the incorrect diagnosis of some obscure physician and do not understand the true nature of their trouble. It only costs a two-cent postage stamp for a woman to write and describe her condition to Dr. R. V. Pierce, an eminent and skillful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute of Buffalo, N. Y. He will answer letters from ailing women without charge. He is the discoverer of Dr. Pierce's Favorite Prescription, the greatest of all known medicines for women. It acts directly on the delicate organs concerned in maternity and makes them strong, healthy and vigorous. It banishes the indispositions of the anxious period and makes baby's coming easy and almost painless. It cures all disorders and displacements and checks exhausting drains.

"Previous to motherhood my wife was very sick," writes Dennis H. Connelly, Esq., of Clear Water, Wright Co., Minn. "Two bottles of Dr. Pierce's Favorite Prescription made her well and strong."

Dr. Pierce's Pleasant Pellets cure biliousness and constipation. One a dose. They never gripe.

Dr. Holt says: "Bro. Bostick was sent by the missionaries to the churches." Bro. Bostick says he was not so sent. It is between them. Bro. Bostick wrote the papers publishing the statement asking them to correct it, but they refused to do it. Why? Did they wish to make a wrong impression for advantage? It seems so. "Misery loves company," and this is an evident attempt to make the public believe that the Gospel Missionaries have a Corresponding Secretary in fact, but are not honest enough to own it. And Bro. Bostick is represented as saying what he did not say to my personal knowledge, and then denied the right of correcting it. Error gets in desperate straits, sometimes.

Bro. Holt is troubled over the argument about Epibrodinus. I see no reason to change a syllable of it. He was a missionary of the church at Philippi, Phil. II. 25, and not of Bro. Holt's "board" at Jerusalem, and he went to Rome and carried the contribution of the church to Paul and Paul acknowledges the receipt of this and other contributions directly to the church, Phil. IV. But he says Paul was sent out by "certain prophets and teachers" in the church at Antioch. I thought you had put all that business in the hands of your Jerusalem mission "board," and lo! here you are doing it some other way.

But he is worse troubled over the argument on 2 Cor. VIII. 21. The passage occurs directly in connection with making contributions for the poor saints. Bro. Holt says it is the presentation of a great principle. I agree to that. But I demur to his assumption of a mission board in it. If certain brethren were appointed by the churches, as I agree, to raise a fund for the persecuted and poor saints at Jerusalem, does that justify the assumption that a convention has

Scriptural authority to appoint a board to take charge of benevolence and missions, and to assume the power to appoint and control missionaries? We have no objection in the world to an inter-church committee as a common treasury for and under the control of the churches, just as that was; but we deny that they had any power over men, as the present board system does. Let Bro. Holt separate between men and money. I have no objections to boards of benevolence to raise funds; but I do object to the boards vested with legislative, judicial and executive powers as they exist among us now, to appoint, control and remove missionaries. He says the Apostle is advocating the great principle of Christian liberality. Very good; but is he advocating a system that places the missionaries under the control of a board? Go on with the liberality, but away with the ecclesiasticism!

He quotes Paul: "I robbed other churches, taking wages of them," and says: "Paul revealed the fact that he was sustained by the contributions of churches which co-operated in the payment of his wages." Yes, that is true; we agree and I argued in my speech. I am for the co-operation of churches in paying the missionary; I have never objected to this at all, but I have and do object to vesting the power of removing and starving missionaries in a board. Raise all the money you can, but bands off of men.

That is precisely what the Gospel Missionaries are doing, co-operating in the churches, not conventions and boards, to pay the missionaries, and the practice fits the Bible ex-actly. Yes, let the missionaries report to the churches, just as Paul did and just as the Gospel Missionaries do. So far as the insinuation that Gospel Mission funds are not properly handled I have only to say: They are sent from the church to the missionary, either by the treasurer or such a person the church may select, and the receipts come straight back to the church and are audited by the church in conference. Various churches and brethren have asked me to remit funds for them because I was convenient to a bank, and I have done so. Only yesterday I sent \$35.00 to China, and the cost was eight cents postage. I could send a thousand dollars for the same expense. Does that not look perfectly simple and about as Biblical as taking 13 cents out of every dollar as the board system does? And, by the way, one board man has only last year indirectly charged a State Secretary with bad accounts and a possible shortage of about \$10,000. We are ready for a comparison of methods any time.

I told you he would have to find a convention to go with his board, and here he is with it in Acts xv. And he argues vehement



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## Lessons from the War.

There are several lessons taught by our present war:

1. There is a lesson to the nations of the old world—a lesson of mercy, of humanity. Those countries looked on with indifference, or at least with inactivity, several years ago when the people of Armenia were being exterminated by the Turks, with all manner of cruelty. Even Christian England sat passively by and was afraid to lift her hand, despite the bugle blast of her Grand Old Man calling her to the task. But when America was confronted with similar conditions on the Island of Cuba, she boldly, bravely, fearlessly and with great self-sacrifice, unaided, took up the burden and bent herself to the duty of giving freedom to the oppressed and struggling Cubans.

It is a lesson which we think the nations of Europe will not be slow to learn—the lesson of the universal brotherhood of man, that suffering anywhere should call forth our sympathy and our help, whether it be among people of our own nation or not. It is simply the extension of the law of Christ—to bear one another's burdens—to nations as well as to individuals. We had just learned to apply that grand truth to our individual relationships, if indeed we had fully learned it; now God in his providence teaches us to apply it to nations. He teaches us that the whole world is kin; that there is a family of nations, and that the weak must have the assistance of the strong in time of danger or need. Since the heroism of America in leading the way in this movement of providence, we doubt if the countries of Europe could again sit idly by and see other Armenian massacres. Such conduct would be in too great contrast with that of America. Public sentiment, which is generally on the side of the right, and which does not stop to count the sacrifice, would force these countries to interfere and put an end to the massacres, as America did in Cuba. That deed will be pointed to as an example for all countries in all ages of the world.

2. Another lesson taught to the world is the difference between the Catholic and the Protestant religion. Spain is a Catholic country, America a Protestant one; Spain is proud, vain, ignorant, weak, decadent, moribund; America is young, fresh, strong, vigorous, intelligent, generous. The difference lies largely in the different religions of the two countries. It is simply the logical and legitimate working out of the principles of those two religions. This fact the world will see and has seen. The world will go farther and compare Protestant countries generally with

Catholic—for instance, Germany, England, Scotland and America with Italy, France, Spain, Ireland, Mexico—and the comparison will not be very much to the credit of the Catholic countries. The freedom of Cuba will mean her freedom not only from the yoke of Spain, but from the still more galling yoke of Catholicism. It will mean also a death wound to Catholicism in the Western hemisphere, if not in the Eastern. It may even lead to Spain herself throwing off the yoke of Catholicism as the cause of all her woes, which it is. Spain is the last great stronghold of the Pope, the jewel in his crown. Italy, Austria, France, Mexico and Brazil are all only half Catholic. They have come from under the temporal domination of the Pope. They are Catholic in form more than at heart. Spain is Catholic to the core—and rotten to the core. If the Pope loses her, he loses all. He was smart enough to see these things. Hence his strenuous endeavors to prevent the war between America and Spain. He turned sick at the first bloodshed in the war. But he never turned sick at the murder of those 200,000 reconcentrados in Cuba, nor at the awful devastation and desolation being wrought on the Island. He will, however, get sicker than that before this war is over, or at least before its results are over.

3. A lesson to us is the need of thorough preparation for war. If we had had such preparation, the war would have been over by this time. Or it may be there would have been no war at all, if Spain had been made to see clearly that we were in position to enforce our demands. The nations of Europe have learned this lesson. We are learning it in the school of experience. But this brings up another point: What lesson shall we learn as to our future national policy? We expect to conquer Cuba, Porto Rico, the Philippine Islands, and maybe the Caroline Islands. What shall we do with them after we have wrested them from the cruel grasp of Spain? Establish independent governments in them and leave them to their fate? That would be to invite their self-destruction in their present weakness and ignorance through centuries of Spanish misrule; or it would be to invite their capture by some other strong government which would not be so quick to turn them loose. Shall we turn them over to one of these other governments? Which one? To determine that question might require a bloody war. Shall we keep these Islands ourselves? We stated distinctly in our declaration of war against Spain that it was not to be a war of conquest, but of freedom. Shall we abandon our high ground and thus give color to the charge of Spain—that all we wanted was to get possession of her territory for ourselves? Besides, what about the Monroe doctrine? What will become of that if we go to extending our territory in all quarters of the globe? What will become of the parting advice of Washington if we go to mixing up in the quarrels of Europe?

But has not the time come when we should take our place in the great family of nations, abandoning our policy of isolation and assuming the power and responsibilities of a great nation which Providence seems to have thrust upon us? Would it not be shirking duty to refuse to do so? Does not the hand of Providence clearly point in that direction? Will we not be compelled hereafter to be prepared for defense of our interests anywhere, and if so, will we not need coaling stations for our ships all over the world? Did not Manila teach that lesson? The United States went to war with Spain to free Cuba, lying within ninety miles of our shores. Everybody expected the fighting to be there. But lo and behold! the very first battle took place on the other side of the globe, over 13,000 miles away. What was the matter? Why, simply this: Dewey's fleet was in Chinese waters. The declaration of neutrality forced him out. He was so far away that he was compelled to go to some place where he could get coal supplies. No neutral country would give him more than enough to carry him to the nearest port. They would then tell him to "go to next neighbor." This would impair the effectiveness of his fleet, if it did not lead to its destruction. America had no coaling stations in

that part of the globe. The only thing to do was to capture coal supplies from Spain, which, as it happened, owned the Philippine Islands, about 600 miles away. And he did it. But it was a fight for life or death.

We believe the best answer to the various and complicated questions which we have asked above would be: Let independent governments be established in these different Islands under the protection and guidance of the United States and with permanent and sufficient coaling stations guaranteed to her. This course would come nearer solving all problems than any other.

4. Another and greatest lesson of all is that this, it is hoped, will be the last great war in the history of the world. We do not believe in war. It is cruel, barbarous. It is wholesale murder, incendiarism on a large scale—death and destruction turned loose. There ought to be no such thing as war between civilized nations, and especially between Christian nations. All disputes should be settled by an international Board of Arbitrators, by appeal to reason instead of to the sword. In the early history of the world disputes between individuals were settled by the sword. And this is true now among savages. But as the world grew in intelligence and in civilization courts of law were substituted for the sword, public justice for private revenge. The degree of barbarism or civilization of a people is determined by the amount of respect they show for their courts.

What has taken place with individuals will also, we believe, take place with nations. The same principles at last apply to nations as to individuals. Courts of justice, or as we should call them, of arbitration, will take the place of war, and reason will be enthroned on the seat of passion. This may not come until the millennium, but the tendency is in that direction. The process of evolution is upward towards that end—a consummation most devoutly to be wished. The Christian sentiment of the world is crystallizing in favor of universal and perpetual peace. We are inclined to think that our present war will be the last great war the world will ever see. At any rate there will hardly be but one more, and that, if it comes at all, will be a general European conflagration, which will be so terrible in its effects that the world will never want to see another war. Paradoxical as it sounds, these modern engines of destruction, and these tremendous guns which can throw a shell ten miles and blow up a ship or fort or set fire to a city—these floating arsenals of death—have done much to bring about a sentiment for peace. With them war has become too serious a matter, too awful, too horrible to contemplate. The guns of Dewey and of Sampson may have awakened a nation to a new birth. But they have also aroused the world to a realization of the destructiveness of these modern instruments of death and to a consciousness of the blessedness of peace. With its ships and railroads and cables and telegraph and telephone wires, the world has become one great network of mutual commercial interests interwoven together, and when one member of the great international body suffers, as it necessarily does in war, all suffer. And so it is to the interest of all that none suffer. For these reasons we doubt if they will ever again allow a great war. Verily it looks as if we are rapidly approaching the time when the nations of the earth "shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

God hasten the day! Amen!

—Rev. Z. M. McGhee, of Sherman Heights, Tenn., labors through two issues of the *Cumberland Presbyterian* to prove that "Christ was baptized by sprinkling, which in duetudim into the priestly office," and he proves it to his own satisfaction evidently. We hardly think it necessary to treat his argument seriously, though of course it would be easy to refute it. It is gratifying, however, to note that in the same issue of the *Cumberland Presbyterian* which contained the second article of Bro. McGhee the editor disclaims editorial responsibility for the views of correspondents.

## Brain vs. Brawn.

In a recent debate between representatives of Mercer University and the University of Georgia the former were unanimously declared the victors by the judges. One of them, Hon. John Temple Graves, in the *Atlanta Journal*, points out that the University of Georgia has been taking more interest in football and other athletic contests than in such intellectual matters as this debate, while Mercer has put all of her enthusiasm along intellectual lines. The representatives of the University had almost no friends in attendance upon the debate with them, while Mercer sent 160 men, including the President of the school, to lend encouragement and inspiration to her representatives. He makes special mention of the fact that "Willie Upshaw"—so well known over Tennessee as "Karnest Willie"—"a man without any physical backbone except that furnished by a plaster of Paris jacket, but with a moral backbone as rigid as a brake beam and a heart as big as the sea—a dauntless cripple and invalid, working his way through college by his own heroic exertions—put his hand into his brave pocket and laid \$100 upon the altar of the emergency, to bring Mercer to Atlanta."

He closes with this advice to the University of Georgia: "It must build up brain to an equality with brawn. It must begin this work among the professors, who are not only the instructors, but the inspirers of youth. If athletics are to live and prosper and not antagonize the elements that make and unmake in Georgia, they must make it clear that they do not destroy but nourish the developments of the intellectual arena."

The trouble with many of our colleges is that they have come to emphasize brawn more than brain. An old sailor once felt the powerful muscles of a college athlete, and exclaimed, "Gentlemen, thars intellect fur you." The whole tendency in some of our colleges seems to be to locate the seat of intellect of their students in the arms and legs, to cultivate muscle instead of mind, brawn instead of brain. We are glad that Mercer has so nobly shown her preference for brain over brawn. We are glad, also, that the colleges of this State have made arrangements, as we stated last fall, for oratorical contests between them, which shall have the effect of emphasizing the importance of mental culture, as against physical culture, which has been too long a predominant idea in our schools. We do not by any means wish to underrate physical culture, but we think our schools have been underrating mental culture, especially by means of intercollegiate contests. It seems to us that the primary purpose of a college should not be the development of the body, but of the mind.

## Question Box.

Ques.—Please explain what Christ meant when he said: "This generation shall not pass away till all these things be fulfilled." Infidels in this country harp on that passage mightily. M. E. STALOU.

Ans.—The expression occurs in Mat. xxiv. 34 and parallel passages in Mark and Luke. Christ was sitting on the Mount of Olives overlooking Jerusalem and telling his disciples about the destruction of that city, which came to pass about forty years afterward—before that generation had passed away. There are references also in the chapter to his second coming. It is impossible sometimes to tell whether he is speaking of the destruction of Jerusalem or his second coming, the two subjects are so intertwined in the discourse. In fact, some parts may refer to both events. But here the specific reference is evidently to the destruction of Jerusalem, which was literally fulfilled. This is one of the strongest passages in the Bible against infidelity, showing as it does the prophetic power of Christ.

—Dr. J. B. Murphy of Chicago announced at the meeting of the National Medical Association in Denver that he had discovered a remedy for consumption. Unlike others who claim to have made such a discovery he gave it to the public. It consists simply in introducing nitrogen to the diseased lung by means of a hypodermic needle, thus giving opportunity for the lung to heal. If the remedy is really effective, Dr. Murphy's name will be spoken with gratitude by many an afflicted person, and will be placed by the side of Pasteur's in the history of medical science.

## PERSONAL AND PRACTICAL.

—We thank our friends who have responded to the statements recently sent them. We hope that all will do so soon. The amount is small to each one of them, but in the aggregate it becomes large to us.

—It is stated that Lieutenant Richmond Pearson

Hobson, the hero of the Morrima, is a nephew of Dr. J. L. M. Curry. We are not surprised at his heroism when he has such blood in him.

—Here is an editorial in one of our best exchanges

headed "The Old Veterans." We see and hear this expression frequently. The word "veteran" means "old," and it is redundant to speak of the "old veterans," unless you mean to describe them as very old soldiers.

—Rev. Albert R. Bond, who has just taken the degree of Full Graduate at the Seminary, is at his home in this city for a short while. He will be remembered as our excellent Seminary correspondent for the last two years. He is a young minister of fine promise. We pray God's blessings upon him.

—Said Dr. Yates: "I am not happy unless I am

doing something or trying to do something to make others happy." What was true of him is true of every one. Happiness is very peculiar. You get it as you give it. Try to get it for yourself, you lose it. Forget self and try to give it to others, you get it. It is always so.

—Unless you can rouse the ministry to a sense

of their duty to a lost world, the millions of heathen now living are lost.—Yates. The ministry? Why not the Christian people? But after all if you rouse the ministry will you not rouse the people? Was not Dr. Yates right about it? Is not the ministry the place to start?

—We extend our profound sympathy to our friends,

Rev. J. S. Hardaway and wife, of Oxford, N. C., in the death of their little son, Robert Horace, on June 1st.

Mourn not for the child from thy tenderness riven  
Ere stain on his purity fell.  
To thy questioning heart, lo, an answer from heaven:  
Is it well with the child? "It is well."

—"I don't intend to be old at 80."—Yates. Of

course not. What is the use of getting old? Age is a matter not of the body, but of the mind and the heart. Let us keep our minds fresh and our hearts pure, and we will not grow old, even if the frosts of autumn and the snows of winter fall upon us. It is a fine art to know how to grow old gracefully.

—We had the pleasure of preaching in Athens last

Sunday night. Under the leadership of their popular young pastor, Rev. T. G. Davis, the church is active and prosperous. The congregations generally are large. The church is making vigorous preparations for the meeting of the State Convention there in October. The auditorium of the church is now undergoing repairs in anticipation of that event. We enjoyed spending a short while with our relatives, Mr. and Mrs. T. E. Moody.

—Dr. L. G. Broughton, pastor of the Third Baptist

Church, Atlanta, is having some trouble on the subject of alien immersion. He refused recently to re-immersion some immersed Methodist who wanted to join his church. The deacons insisted that they should be re-immersed. Drs. Landrum of the First Church and McDonald of the Second endorsed Dr. Broughton, and so the matter stands. We hope that Dr. Broughton will reconsider his determination, and baptize them.

—At last Nashville is to have a new depot. The

bill to this effect passed the City Council last week by a vote of 10 to 1. And it is estimated that the cost will be \$1,000,000—silver dollars, we presume. It is said that this depot will be the finest in the South, not excepting the one in Louisville. The entrance to it will be on the south side of Broad street. We are sure that the whole country will feel like congratulating us on this happy event so long desired.

—We enjoyed very much a visit to Mt. Harmony

Church, near Athens, last Sunday. Rev. T. E. Waggener is the beloved pastor. He is doing a fine work, preaching to several country churches. He

married some time ago a most excellent lady, but an Episcopalian. On last Sunday afternoon he had the privilege of baptizing her in the presence of a large number of persons. The church at Mt. Harmony is composed of a fine class of people, and it was quite a pleasure to preach to them. We enjoyed spending a while in the hospitable homes of Bro. Waggener and Bro. Tip Forest.

—Rev. Byron H. Dement is visiting friends in the city for a few days on his way to the meeting of the General Association of Kentucky, at Hopkinsville. Bro. Dement was born and reared in this county, having been a member of New Hope Church, near the Hermitage. He and Bro. W. O. Carver were both baptized into the fellowship of that church by Rev. John T. Oakley. While a student in the Sunday-school there, Bro. Dement distinguished himself by learning the whole New Testament by heart. He attended Richmond College and was afterward pastor for several years in Virginia. Recently he has been pastor at New Castle, Ky., while pursuing his studies in the Seminary. He is one of our most promising young ministers. We wish some Tennessee church would call him back to this State.

—The changes wrought by the steam-engine, the telegraph and the telephone are well illustrated by the well known historical fact that the battle of New Orleans was fought after peace between England and America had been declared. The treaty of peace had been signed at Ghent on Dec. 24, 1814, while the battle was fought on Jan. 8, 1815. It was March 6th, however, before Jackson and his men heard the news. Now we read an account of the battle of Manila, half way round the globe, a few hours after it was fought. The world knows almost instantly every event of importance in connection with the Spanish-American war. If there is any delay in the transmission of news, it is due to the fact that the information is withheld by officials, not for lack of facilities in transmitting it.

—In the battle of New Orleans it is estimated that the British loss must have been about 2,500, while the American loss, all told, was only 21, of whom 8 were killed and 14 wounded—"a result never known before or since in the history of war," says the historian. "A result never known before in the history of war," truly, but not a result never known since. That was certainly a remarkable feat, but it was far exceeded by that of Dewey at Manila, who destroyed 11 Spanish vessels, captured two others, silenced the land batteries, killed, wounded and captured several thousand Spaniards, and in short cleaned up everything in sight without having a single ship disabled, or a single man killed, and having only seven slightly wounded. There was never a more wonderful victory in the history of the world—unless it was that of Elijah on Mount Carmel.

—Quite an amusing incident occurred during the meeting of the General Assembly of the Southern Presbyterian Church at New Orleans recently. A telegram was received from the General Assembly of the Cumberland Presbyterian Church, then in session at Marshall, Mo. But we will let the *Christian Observer* tell the story. The telegram, it says, "expressed the cordial feelings entertained for our Assembly, and emphasized them by a Scripture reference, 'See Acts xxiii. 2.' As the message was read, some member asked what the text was. The clerk read Acts xxiii. 2: 'And the high priest Ananias commanded them that stood by him to smite him on the mouth.' An exclamation of surprise and then a roar of laughter swept through the house. What could the Cumberland brethren mean by sending such a message? The following verse, Acts xxiii. 3: 'Then said Paul unto him, God shall smite thee, thou whitened wall,' suggested a very sharp response. But the impression was general that the telegraph operator had made a mistake, and a resolution was offered directing the clerks of our Assembly to inquire what text the Cumberland Assembly intended to quote. Further examination showed that the operator had made no mistake, that he had only failed to put in punctuation marks. Acts xx. 32 reads, 'And now, brethren, I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified.' This is a sentiment to which our Assembly cordially responded." The *Observer* well adds: "If you are ever tempted to get angry with a person who has insulted you, before making a hasty answer, examine carefully to see whether you may not yourself have wrongfully punctuated his conduct or his remarks."



## The Home.

### Mary Knitting.

When Mary sits a-knitting  
Beside the cozy fire,  
Her bending face so happy  
With motherhood's desire,  
It makes the room seem holy,  
A consecrated place,  
With God's smile in the fire-light  
That flickers on her face.

The clicking of the needles,  
The rumble of the coals,  
Make such a quiet music  
For our two quiet souls;  
And when the little mother  
Spreads out the garment small,  
The look, the touch she gives it  
Like saintly blessings fall.

We sit until the twilight  
Her snowy waving blur,  
And in the creaking shutter  
A little night-wind stir.  
Then Mary's face sinks lower  
Unto the little gown,  
Until she seems to kiss it  
Before she lays it down.

Harper's Bazar.

### The Miracle of the Flowers.

The hours were long and joy far distant. Care crept over the threshold. Shadows were close to the sun-kling and the light that should have been golden was oftentimes gray.

But, God is not unkindful, though days are dim and twilights dreary. One morning loving hands placed flowers on desk and table. Roses bloomed for tired eyes; great, dewy roses, crimson and pink-lipped, whispering messages of heavenly sweetness. Lovely Martha Washington geraniums in dainty coloring and silken robes, suggestive of old time grace and chivalry, mingled their beauty with showy, red peonies, and a great, soft bunch of snowy pinks, with fringed petals and fragrant breath, told sweet stories of the blossom-time of the year.

O, what visions fair and wonderful they conjured from a buried past—the sweet, sweet flowers!

What happy hopes came trooping in to brighten the present and glorify the future!

A hardened heart grew tender. Bruises were healed and barren places were suddenly bloom-fair and fruitful. The hours were winged. Care crept away with the shadows, abashed.

Joy laughed till the wind caught her music and outside, flooding a beautiful world, was the sunlight, radiant and golden—the sunlight of God's promise and his love.

JERRIE LEE McLIANN.  
Chattanooga, Tenn.

### Darwinism Abandoned.

The American Baptist Publication Society has published a booklet entitled "A Solent Confession of Faith." The author is Miss Emily Lovira Gregory, Ph.D., who won her title at Zurich in 1886, and who was chosen later, because of her eminent abilities as a botanist, to form a department of botany in Barnard College, connected with Columbia University, New York. In this she achieved great success; but her career was cut short by death a little over a year ago. With the exception of believing in the existence of a First Cause, she was in religion for years a materialistic unbeliever and Darwinian evolutionist. Later, however, she became an ardent, de-

vout, enthusiastic Christian. The account she gives of her conversion in the booklet above mentioned is most beautiful and faith-inspiring. Her escape from spiritual darkness involved a great struggle. Doubts and fears, mysteries and difficulties perplexed, enveloped, and distressed her. Speaking of this, she says: "In this state of mind, I went abroad. Almost the first book I took up in the laboratory in Berlin had an article by Sachs, in which he referred to the fact that all the botanists had given up entirely the principle known throughout Germany as 'Darwinism.' This was news to me. I knew that many of the zoologists had done so, but that the botanists had gone over to the other side in a solid phalanx was a complete surprise. I asked the professor (under whom she had studied in previous years, a celebrated man) if this was really true, and he said: 'Oh, yes! In a few years more there will probably be very few adherents to Darwin's theory, or explanation of the cause of variation.' He saw the look of inquiry in my face at once, and said quickly: 'Yes, I believed it too, with others, ten years ago not to believe in Darwinism was taken as a mark of ignorance.'"

### Pilate and Christ.

The resources of art and eloquence have been exhausted in setting forth the contrasted attitudes of Pilate and Christ. On the one hand there is the representative of the power and the glory of the world; on the other the representative of truth and righteousness. Everything seems to be on the side of Pilate. Jesus stands alone without any material aid. But no one can enter into the spirit of this narrative without feeling that after all it is Pilate who is before the judgment seat of Christ. Jesus is steadfastly king; Pilate is the weak and vacillating prisoner. We can never know how much this example of Jesus had done to inspire faith in the royalty of truth and love. In our better moments we find in this narrative the warrant for believing that it is the quality of character and not outward circumstances that determines the real dignity and glory of life.

More than this, who does not see in this attitude of Jesus the sublime illustration of the absolute identity of our Lord with human life and human conditions. Why, we ask, should the Son of God be called upon to witness for the truth before that Roman tribunal? Why should He be exposed to the shame, the mocking, and the scourging of that throng? Why should He submit to be put to death by Pilate's order? There is only one satisfactory answer to such questions. The attitude of Jesus reveals His divinity, except the divinity of all, a holy character, and merging Himself in human conditions. Before Pilate He takes His stand beside every righteous man, who has nothing to aid him but the simple power of truth and goodness. It is this identification of Christ with men that affords the solid basis for believing in the identification of the men who are bound to Him in moral follow-

ship with His triumph and destiny. —The Watchman.

### Unanswerable Proof of the Power of Christ.

I was once preaching in a protracted meeting in Tidewater, Virginia. A man was there who was notorious for his wickedness and his hatred of religion. His wife had been converted, but he would not allow her to be baptized. His niece, a member of the family, a girl of sixteen, had been converted and wished to be baptized. He told her, if she was baptized, he would turn her out of the house. She was baptized and he did turn her out, and she was obliged to go to a neighbor for shelter. During the service that day, I saw a man rise from his seat, fall upon his knees, the tears streaming down his face, and, after kneeling a minute, he arose and walked down the aisle to the seats on the right of the pulpit and began to shake hands with the old deacons and other members, saying, "My friends, you know what sort of a life I've led, you know how I've hated religion. But I can't stand it any longer, I must go with you. I must be a Christian."

Just across the church sat his poor wife, her face all bedewed with tears of joy, and the next Sunday they went down both together into the water and were buried with Christ in baptism. Years afterwards I learned from the pastor of the church that this man was living a consistent Christian life. Now, if you should ask that man why he so changed his course, he would tell you that it was the religion of "Christ crucified" that changed him so. Don't you think he ought to know what was the matter with him? —Rev. J. C. Hiden, in Baptist Argus.

### Sweetest Love Story in Literature.

"Wherever Mrs. Browning trod, whatever she touched, became endowed with the sacredness of her presence," writes Clifford Howard of Robert and Elizabeth Barrett Browning in the June Ladies Home Journal. "When Mr. Browning returned with her on a visit to England, after an absence of several years, he repaired to the little church in which they had been married, and there, at the entrance, he knelt and kissed the paving-stones, upon which she, the light of his being, had stepped. And in after years, when the light had gone from his life, he sought this sacred spot on the twelfth of each September, and in the dusk of the evening shadows passers-by might have seen a white-haired man kneeling for a moment as if in prayer before the door-way of the dark and silent church. Yet little would they have thought to recognize in this man the poet Browning; he whose mystical writings had led the world to regard him as a man of austere nature."

The foreign trade of Porto Rico in the year 1895 was: Imports, \$17,081,600; exports, \$10,070,312. Total, \$27,151,912. Coffee, of which the island produces a superior quality, figured most largely in the exports, \$9,453,000. The coffee product is estimated by our consular agent at San Juan, John D. Hall, at \$13,500,000. Porto Rico is of far greater value than Hawaii.

### WHAT DOCTORS SAY About Per-ru-na For the Ills of Women.

Per-ru-na is a favorite with doctors for the treatment of all cases of pelvic catarrh, known as female disease. The following are samples of letters from doctors touching these cases:

W. T. Mofford, M. D., 1418 East Seventeenth street, Kansas City, Mo., writes: "I have used all of your remedies and find them very reliable. Per-ru-na is invaluable in all cases of menopause, or change of life. I have used it in hundreds of cases and it has never failed me. Man-a-lin is the great rectifier of indigestion and constipation. I have prescribed it in my practice for the past ten years and would not practice medicine without it. I have not given La-cu-pl-a the trial I have the other two, but as far as I have used it, it has been entirely satisfactory. I will do all in my power to advance your most valuable medicines. I wish you great success."

C. C. Walker, M. D., Dickens City, Texas, writes: "I wish people could have seen my wife two years ago and then see her now. She weighed then only 108 pounds; now she weighs 145. All of your medicines do just what you claim them to do. I have tried Man-a-lin in a severe case of jaundice and it worked like a charm. I always keep a supply of your medicines on hand. I will answer all inquiries in regard to your most excellent medicines."

A very instructive and beautifully illustrated book on the diseases peculiar to women, entitled "Health and Beauty," will be sent free to women only. This book was written by Dr. Hartman, who has given these subjects long and careful attention. Address Dr. Hartman, Columbus, Ohio.

The area of Porto Rico is about 3,000 miles, including a few islets under the same jurisdiction. The population is about 800,000; some estimates put it at 1,000,000. It has the same area as the States of Rhode Island and Delaware, and nearly two-thirds more than their combined population. The density of population in Porto Rico is greater than on any inhabited area composed of rural and urban communities in the new world. It is about 390 per square mile, whereas it is but 160 per square mile in Rhode Island and Delaware, and 270 in Massachusetts. This shows that the island has a very healthy climate, and that it is one of the most fertile spots of the earth, for its vast population has been sustained by its products in comfort, in spite of the wringing from the people of millions every year to pamper the foreign governors or send to Spain.

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## Young South.

Mrs. LAURA DAYTON EAKIN, Editor.  
504 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Retardum.  
Our missionary address: Mrs. Bessie Maynard, 28 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for June, Mexico.

### Dr. Diaz.

Dr. A. J. Diaz, no less a patriot and soldier than a missionary, came on from Mexico, where he has for some time been doing mission work under engagement with the American Baptist Publication Society, and was present at the Convention at Norfolk.

It was perfectly natural that he should desire to serve the United States in the present contest for liberating his native land from the domination of Spain. It will be gratifying, therefore, to the friends of Dr. Diaz to learn that from Norfolk he went to Washington, where he was appointed volunteer aid on the staff of General Miller, and immediately entered the service as interpreter.—Dr. Tichenor.

### Young South Correspondence.

The Young South soldier, whose interesting letter I gave you last week, made me a call on Monday, coming in from Camp Thomas for that purpose. "Oh!" he said, "you don't know how delightful it is to sit in a room in a chair and talk to somebody!"

I thought of his mother and what I would like for her to do for my boy if our circumstances were reversed. I gave him tea and cake, and we talked over this work of ours in all its phases, and especially the last item of your sending literature to the soldiers. There are so many idle hours, he says, and there is no Y. M. C. A. tent or anything of the kind in reach of his command.

"Is it hard to live a Christian life," I asked him, "while you are in camp?" "Not so hard as I thought it would be," he answered. "It all depends on taking the right stand from the first. They never ask me to drink or even smoke now!"

That's the true ring, isn't it? If each of our soldier lads would obey the great Captain's orders even as they do their officers' commands in the daily drills! Pray the Master that his men may be known of all about them. Last you have forgotten the proper address of our soldier boy, I give it to you again: Private Frank B. Headley, First Regiment O. V. L. A., Battery G., Lytle Station, Chickamauga Park, Georgia.

Can't you gather up a few magazines, some papers not too old, a book or so, a Bible or Testament, anything that will fill dreary hours and give pleasant employment to the mind, and mail the package to this address? Mr. Headley will see that the welcome books pass from hand to hand, from tent to tent, and scores of dusty men will be refreshed and blessed in their hearts. Take hold of this way of doing good, won't you? Speak of it in your Sunday-school classes and your Band or Society meetings. If you can only find a paper or so, send what a 2-cent stamp will carry. If you can collect a large bundle send by express, but be sure to prepay the charges, and be sure to report all packages sent to the Young South. I want so much to know what patriotic hearts respond to our soldier's call. He has promised to write us another letter soon, and we can add to our resources a "war correspondent."

Yes! There are a few letters, just a few. I fear the heat is paralyzing the Young South. Or is the war absorbing all our interest? Something is the matter, and unless we rouse ourselves very soon, June will tell a worse story than May. Let's wake up! I feel doubly indebted to those who have responded this past week. May there be many more in the last half of this beautiful time.

"When lilacs blow,  
And clouds are highest up in air."  
The first I open is from those dear, faithful little workers in South Chattanooga:

"We are the Infant Class of the Second Baptist Sunday-school. We want to help Mrs. Maynard tell the Japanese children about Jesus. We have agreed to send her our pennies instead of spending them for chewing gum. We send you now \$1. As we are little folks we have but little to give."

THE LITTLE GIVERS.  
Thank you so much! Would it not be a grand thing if all the Infant Classes would do this way? If we only had the pennies that are wasted, or worse than wasted, for very often the stuff you buy injures your health, what could we not do for the dear Lord? Try it. Put the pennies away and send them across the great ocean to our dear missionary. I hope the leader of this best of bands will encourage her enthusiastic little ones to bring in papers for the soldiers. Mrs. Brown can doubtless find some way to send them to the Park.

And here's another letter, whose handwriting is so familiar and always so welcome. When I open it I find two messages, bearing date, Antioch. No. 1 says:

"Sunday eggs and spring chickens have been almost a failure this time, and we were forced to wait for the bees to help us out. Here we are with \$1 to be equally divided between Mrs. Maynard and Colportage work. We rejoice that Mrs. Maynard's full salary was raised in time, and that our leader had the great pleasure of attending the Convention and visiting familiar scenes. We wish great success to the Young South."

ANTIOCH HOME BAND.  
No. 2 is in a sweet childish hand and says:  
"I send 25 cents for the Orphanage. I earned it killing rats and mice. Papa pays me for them and I am glad to earn this much to help care for the orphans."

RICHIE HEARD.  
God grant you may never know the lack of earthly parents' care, dear child! How do you like the new industry, boys? Who else can help destroy these little pests of the pantry and barn? We are so much obliged for this earnest offering, and so glad you were not discouraged by the misappropriated dollars. That poor carrier wishes he had let them alone now. We hope sincerely no more will fail to reach us. This band is one of our strongest allies. We prize them and their constant, steady aid so much.

Now comes a new one! Stand up and bid them a hearty welcome. These are from Lovelace:

"I have been a reader of the Young South page for two years, and I like it better and better as the days go by. At our Sunday-school Convention recently held at Lovelace, while discussing the topic, 'How to enlist the young folks in mission work,' your scribble organized a band of workers, consisting of twenty-five boys and girls, to be called the Lovelace 'Busy Bes Band.' From the congregation I collected enough money to give each of them nine cents, asking that it be invested in whatever way the owner pleased and the amount made out of it reported to me as the leader of the Band, and sent to you with directions as to how it shall be applied. It is our wish to send to you on the first day of every



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month whatever we have on hand. Will you resolve us on the above recorded 'confession of faith?' If so, here is our first month's offering. Entrance fee of Band \$1. Gracie White, Bessie Moulton, Brainerd White add their special gifts."

B. D. WHITE, Leader.  
We open wide our doors. We cheer you to the school. May there be no end to the blossoms in the pathway of those "Busy Beses!" Thanks for this first offering. We hope to have them with us always. We feel quite sure their leader was moved by the Spirit in forming such a Band. We hope for great things from Lovelace. We thank God and take courage.

The next comes from Germantown that has sent us so many kind messages in the past:

"Enclosed please find \$1 for our missionary."  
MRS. M. F. THOMAS.  
How I wish some fifty more good women would find it in their hearts this coming week to write just that. Can't you? We want \$150 for our dear substitute by July 1st. Thank you, dear friend, for all you have done.

The last brings good cheer from Shelbyville and those pyramids sent not long ago:

"Find check for \$1.20 for Mrs. Maynard. The boys in my class have collected this amount in their mile-boxes. We hope to come again soon."

DAISY A. LANE.  
It always delights my heart to find boys interested in missions, because boys make men, and—well, it is often right difficult to get the brethren to feel as strongly as we think they ought in regard to their duty of giving to the spread of the gospel. So keep it

in mind, dear Miss Daisy, that you are training the future deacons and church officers and treasurers, and perhaps even some who will stand in the pulpit, or say, "Here am I!" for some foreign field. May God bless you in the work! Do all the teachers of the classes of restless little boys realize this great opportunity? May the Great Teacher guide you to do your utmost to instill into their eager young hearts a love for missions that the busy world will never blot out. Won't this class gather 'up some literature for those poor home-sick fellows in the Park? Miss Daisy will send it off for them, I know. Shelbyville is such a reading community, it will be little trouble to get a bundle, given. Do try it and write me what success you had.

Now, this is a slight improvement on last week, but not what I hoped for. File in the offerings in the next few days. June ends our first quarter you know. Most gratefully yours,  
LAURA DAYTON EAKIN.

### Receipts.

Fifth year.	
April offering, 1898.....	\$61 27
May offering.....	49 38
First week in June.....	7 50
Second week in June.....	8 50
FOR JAPAN.	
"Little Givers," S. Chak, by Mrs. Brown.....	1 00
Antioch Home Band, by Mrs. Head.....	1 00
Lovelace "Busy Beses," by J. B. White.....	1 00
Brainerd White, by J. B. White.....	1 00
Mrs. M. F. Thomas, Germantown.....	1 20
Miss Daisy Lane's S. S. class, Shelbyville.....	1 20
FOR ORPHANAGE.	
Richie Heard, Antioch.....	25
Gracie White, Lent Mt., by J. B. White.....	10
Bessie Moulton, by J. B. White.....	25
FOR COLPORTAGE.	
Antioch Home Band, by Mrs. Head.....	50
Total.....	\$123 94
Received since April 1, 1898.	
For Japan, on Smith's year's salary, Mrs. Maynard.....	\$44 04
For Japan, on Smith's year's salary, Mrs. Maynard.....	50 00
"Orphanage," Germantown.....	5 00
"Colportage," Germantown.....	5 00
"Postage," Germantown.....	10
Total.....	\$123 94

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## OBITUARY.

**MOORE.**—A gloom of sadness hovers  
over our town, church and community  
on account of the death of Dr. B.  
Moore, which sad event occurred at 6  
o'clock Friday morning. He suffered  
intensely for eight days, but bore it  
with the highest degree of patience  
and submission. When he realized  
that death was approaching he meekly  
said, "If it is the Lord's will that I  
die I am ready." We comfort our-  
selves with these words and commend  
ourselves to the Father of mercies and  
the God of love. Our church and  
community, the medical profession,  
and the Masonic Fraternity have sus-  
tained a heavy loss. We have also  
lost two other most worthy members  
since the beginning of the year, viz:  
Sister Mattie Stallings and Bro. Wil-  
lie McKelvey. We murmur not but  
bless God for the hope of heaven.  
D. B. JACKSON.

**TAYLOR.**—Many hearts were made  
sad because of the death of Bro.  
George Sidney Taylor, who, without a  
moment's warning, as he walked the  
street, was summoned to appear be-  
fore God. It is comforting to know  
that his life testified to the fact that  
he was ready to answer even at such  
an unexpected call. His consistent  
life and sudden death left a lasting  
impression on those who knew him  
best. He was born March 3, 1847, and  
died May 11, 1898. On Dec. 8, 1870, he  
was married to Miss Morilla B. Ma-  
son. Seven children blessed the hap-  
py home. For twenty-five years he  
was a useful member of the Baptist  
Church. While many are sad since  
he is gone, our sorrow is not without  
a hope, for we believe "there remain-  
eth therefore a rest to the people of  
God." May the God of all comfort  
sweetly comfort the bereaved and teach  
them to say, "The Lord gave and the  
Lord hath taken away: blessed be the  
name of the Lord."  
W. H. BRENGLE.

Springfield, Tenn.

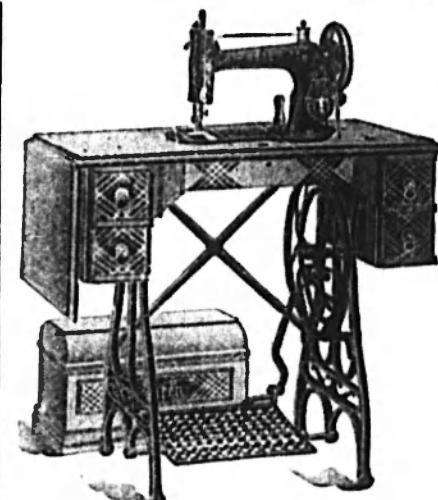
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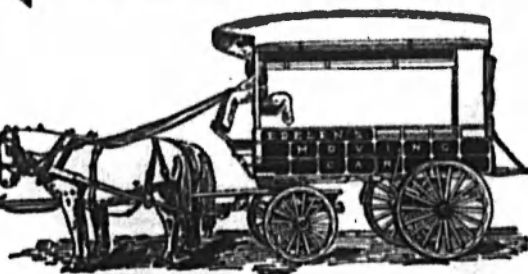
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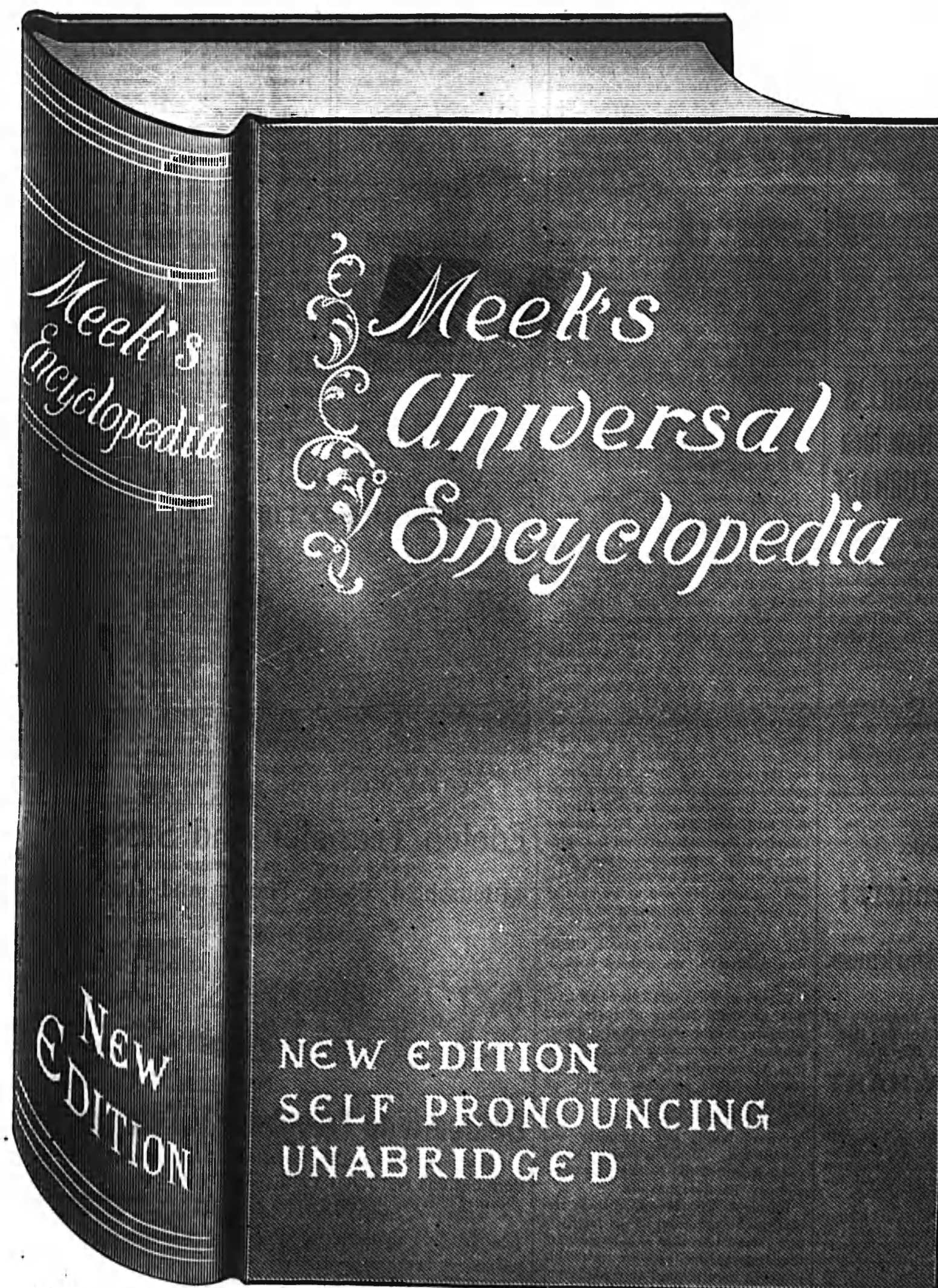
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## GOD KNOWS BEST.

The gates of life swing either way on timeless hinges night and day. One enters through the open door, one leaves to return no more. And which is happier, which more blest, (God knows best.)

We greet with smiles the one who comes like sunshine to our hearts and homes. And reach out longing hands with tears To him, who in his ripened years comes gladly to his heavenly rest, (God knows best.)

He guards the gates. We need not dread The path these little feet must tread. Nor fear for him who from our sight Passed through them to the realm of light. Both in his loving care we rest, (God knows best.)

Mary Whitton Lygon, in *Commonwealth*.

## Garments for the Renewed Soul.

BY REV. C. L. ANDERSON.

There are some worldly-minded people who seem to think that Christianity consists of prohibitions. They view only the negative side of the Christian religion. With them Christianity is a constant series of undressing and redressing. According to their thinking Christianity robs man of the sweetest and brightest of earthly pleasures. It is, do not engage in this or that game of amusement; quit this habit; or leave off those associations, etc. But Christianity teaches that we are not only to cease to do evil, but also to learn to do well; not only to put off anger, malice, etc., but also to put on hearts of compassion, kindness, etc. No man has ever yet climbed to heaven on a ladder of notes—prohibitions. The house that has been swept and garnished must be occupied with good, else the evil spirit will return and bring some company with him.

Let us look at the positive side of Christianity, or the garments the renewed soul must put on. Paul was careful to exhort the converts of his time to put on the garments which belong to the renewed soul. If they had become members of the king's household, they should adorn themselves as becometh their station. The old man, which metaphorically represented their former envelopment, was to be put off completely. When the spiritual nature of man throws aside the worldly garments and has been renovated—renewed—made new after the likeness of its Creator and is entering into a positive knowledge of God and divine things, it is then ready to adorn itself—to dress itself for the kingdom of heaven. It can never do this before the mirror of this world. You can't even wash those old worldly garments and make them answer the purpose. This renewed soul must put on the uniform of the army of heaven or prove disloyal to the command of the Lord of hosts—the Captain of our salvation.

In his letter to the Colossians (iii. 12-15) Paul opens the heavenly wardrobe and points out to us eight articles that constitute the garb of the holy soul. When all believers can be induced to wear only those garments that belong to the inner spiritual life, then will the army of the Cross present a sight that will be grand to behold. Why believers will continue to wear the filthy garments of worldliness while it is their privilege, yea, their duty, to put on the clean linen of heaven, is a puzzling question to me. A man dressed in clean linen shirt and a pair of dirty cottonade pants is not the combination the eye delights to behold. Yet it is about as pleasing as that believer who endeavors to put on the beautiful garments of the Christian graces and at the same time continues to wear the old filthy garments of the world. There is a want of harmony and blending in the combination that destroys its beauty.

Let us go into this heavenly wardrobe and get the garments our souls must wear, put them on and

keep them on. The first one that catches your eye is a heart of compassion (R. V.). It is the garment that reveals those tender mercies and deep yearnings which have their seat in the heart; which reveals our attitude toward a lost world and to all who are objects of mercy. Shall we who are the recipients of heaven's greatest mercies fail to be merciful?

The next garment we find in this wardrobe is kindness or Christian courtesy. It is that "sweetness and gentleness of disposition" that is shown in our daily intercourse with our fellowman. Christianity sweetens and promotes friendships; reconciles man to man as man to God.

The third garment is one of the most beautiful ever worn by a renewed soul. It is that exquisite garment of humility. When it is closely examined every believer should want to wear it constantly.

There is a great difference between a low mind and lowliness of mind. A low mind is characteristic of a base being while lowliness of mind is a characteristic of a holy being. This humility is the same character of mind that was revealed by the meek and lowly Jesus. It is a just conception of our true relationship to God and our actual condition. It reveals to us our absolute helplessness and dependence on God. This will destroy pride and haughtiness and enable us "not to think more highly of ourselves than we ought to think." We will think lowly of ourselves.

Meekness is another adornment of the soul that helps to beautify it. This is that mildness and gentleness that shows itself in every sphere of activity. The fifth is not especially a long garment, but a garment of long suffering. When the holy soul wears this it becomes patient and endures rebukes and provocations. This is the same characteristic that is mentioned in 1 Cor. xiii. 4, and means "to be a living spirit." This grace makes us very slow to avenge ourselves of any wrong; makes us kind, even to our foes; makes us like our Heavenly Father, who has borne long with a sinful world and is exceedingly kind even to the vilest. There is another garment that closely resembles this last one. It is forbearance. It has more of personal feeling in it than the former.

We are not perfect and are liable to make mistakes that will call for the patience of our brothers toward us, so let us be patient with them. As we look still further in this outfit of the soul we find forgiveness, one of the most beautiful adornments of the soul. "Thou sweet to be forgiven. How much better it is to forgive and live in peace than to cherish malice and live in hatred and bitterness. It is God-like to forgive. If God could forgive us for all the offenses committed against Him, surely we should forgive one another.

Here the Apostle pauses for a moment, to examine the soul which he is dressing. It looks well. But something is lacking. All these articles need something to hold them in place—something to give symmetry and beauty. He looks into the wardrobe and finds one more piece. It is the band of Christian love; the golden girdle that binds all the other parts into one perfect whole. It gives symmetry and beauty to the entire costume. It is the one article that is indispensable to perfectness.

A believer thus adorned is beautiful to behold, not only by man, but also by heavenly beings. These beautiful characteristics of the holy soul should pervade the whole spiritual nature and virtually envelop the whole man so that they will become as conspicuous as the outer garment one wears.

This heavenly uniform is furnished freely to all who will lay aside their old garments of the world. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." "Blessed is he that watcheth and keepeth his garment lest he walk naked and they see his shame."

Brownsville, Tenn.

## To Tennessee Baptist Pastors.

Beloved and Honored Brethren: Instead of sending to each of you a letter, which would take a week of time and \$20 in postage, I adopt this plan of addressing all of you through the columns of the "Baptist and Reflector." I trust each of you will carefully read what I have to say, in the name of the Lord.

A great destiny lies before the Baptists of Tennessee. The everlasting gospel ought to be preached to all the people of our great State. Over a million people in Tennessee are yet unsaved. The Gospel of Christ is still the power of God unto salvation to every one that believeth. It is our opportunity and our obligation to evangelize this State, and there are Baptists enough in the State to do it. If we will only act together it can be done in a very short while.

## AGITATION.

We should agitate this matter. Preach about our great opportunity. Press upon our people this obligation. Many whole counties are wholly unsupplied with Baptist preaching. Tens of thousands of people never hear preaching of any kind the year round. Shall we sit idly down and let our people perish for lack of the Gospel?

Well, how shall we set about remedying this matter? You pastors are doing your part in preaching to your people. It is no little thing that about a thousand Baptist preachers are preaching the Gospel of Christ every Sunday in Tennessee. But then several thousands of others are preaching that which we cannot accept as the Gospel. Four hundred Mormon preachers are said to have Chattanooga as their headquarters, and they go through our State and sister States, two by two, preaching a doctrine that we believe to be at variance with the Gospel of Christ. Much Gospel is preached by what is known as evangelical denominations, and many souls are saved through their instrumentality, for which we are thankful. But there are many things preached by yet others that are not conducive to the spread of the pure Gospel at all. Russellism is spreading its hurtful influence over many portions of our State. Adventism, Universalism and many other isms are hindering the Gospel.

## CO-OPERATION.

Our success, under God, lies in co-operation. We shall have to work together if we ever succeed in stemming this tide of evil influences. The only medium through which the Baptists of Tennessee work as a whole is the Tennessee Baptist Convention. If all the pastors will stand by us, we will see to it that the Gospel, as we believe it, shall be preached to "every creature" in Tennessee. Over one thousand places of destitution are now open for us to enter, if we had the means of doing so. We have numbers of good preachers saying to us, "Here am I, send me." But we have not the means of doing so. We lack \$5,000 at this moment of having enough money to supply the calls on us. This amount can easily be raised if every one of you, my brethren, will give your assistance. Suppose that each one of you, and I now address one thousand white Baptist preachers, should next Sunday present the matter before your church where you preach and ask for a collection for State missions, the \$5,000 could be raised. Let me beg of you, brethren, to become deeply interested in this matter at once. The missionaries we have are all doing a noble work. On next Sunday, when you are asked to take up a collection for our missionaries, these same missionaries will preach at least one hundred sermons in destitute places. Who may measure the influence for good of these messages of Grace? Brethren, beloved, let me beg of you to look after this matter of taking up a collection for us at your very next appointment. If you will preach on missions and take up a collection, it will do you good,