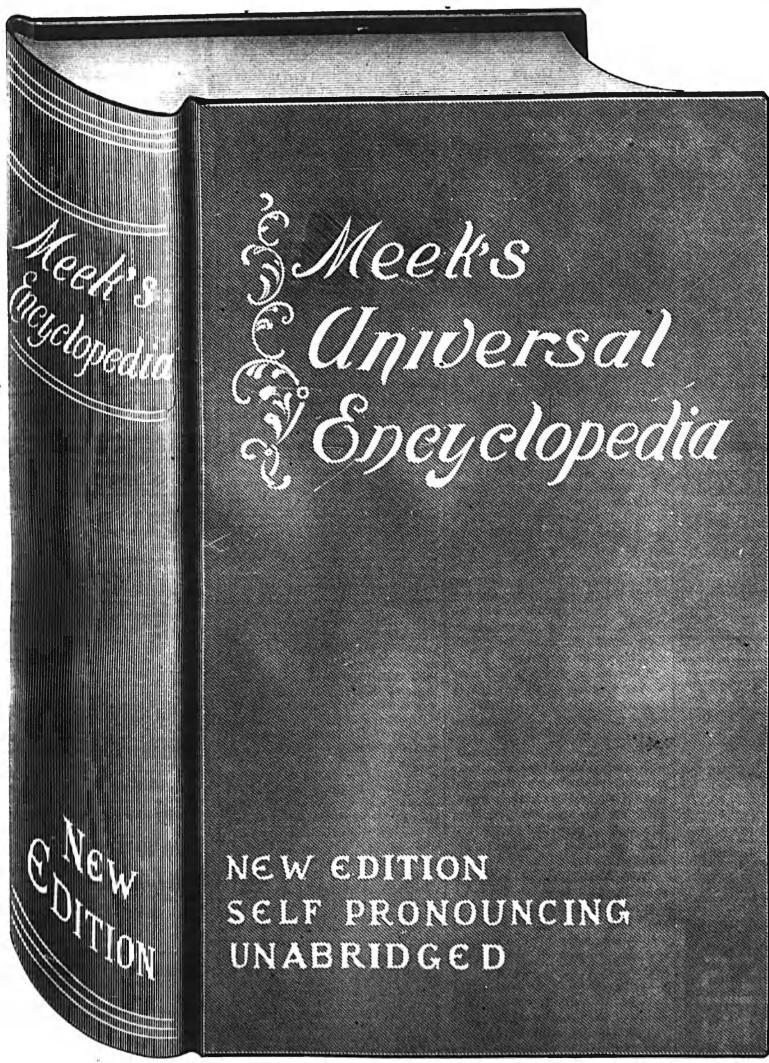
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New Series, Vol. IX., No. 28

"Undertake For Me."

BY MRS MARY J PHILLIPS (Linea suggested on bearing a sermon from the following text: 'Undertake For Me ')

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

Old Series, Vol. LXI.

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

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

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

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

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

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

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

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

"Workers Together."

BY C E. W. DOBBS, D D.

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

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

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

BY REV. C. HODGE.

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

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

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

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

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

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

the thought and ilfeof the coming generation. Happy the pastor if he bave a score of these "gray-beard graduates" of the sebool of heaven as counselors. Fool, written large, however, would any pastor be who dared to act upon all the vagaries gratultously poured fortbupon him. Let every member advise with the pastor, but only the capable and tactful presume to give bim advice. 4. A member should talk his pastor up and never

talk him down. There is a time to talk, and there is a time not to talk. When your pastor does something that is not exactly according to your notions and prejudged opinions, that is a time not to talk. There is an old Swiss proverb that runs like this, "Speech is silvern, silence is golden." Everyone needs to understand when to speak, and when to keep ellerce. Especially is this needful concerning your pastor, since he is set for a light to the community, and is the "observed of all the observers." Before you speak you should know his inner-life and the motives that influence and shape bis thoughts and purposes. Knowing these, and further knowing him to be an honest, conscientious, God-honoring man, it becomes the duty of every member to set him aright when he is misinterpreted and to defend him when he is calumniated or attacked. At such a time ellence is dishonorable and cowardly. A member should beware how he gives credence to every idle report about his pastor. I read of a young minister lately whose reputation was undermined, whose field of labor was taken from him, and who finally died of a broken heart, all on account of the slandering tongue of a woman whom the community esteemed chaste and pure. Like Mrs Potiphar of olden time, she became incensed at her Joseph and to retaliate she sent the poisoned shaft abroad that brought him to an untimely grave. On her death-bad she confessed that the vile report had not so much as a scintilla of truth in it. Let the member sit down on mere reports about his pastor like a thousand of brick, and cause the one circulating them to feel that he is in the smallest kind of business and beneath the notice of respectable Christian people. Again, there is in almost every community a person who might be styled a "sermon-taster." This person is generally a female. She is possessed with a memory, her chief characteristic, which is powerfully inconvenient to her pastor. She is usually about the best read person in all her acquaintance. She is always at church and sits in the front pew but one. She pays the strictest heed to every word that the preacher utters, and the congregation can tell by the crane of her swan-like neck whether the sermon is to her taste or not. When the sermon is concluded she can tell just where and how many times the preacher misquoted the Holy Word, and whether or not the sermon was his own or a borrowed one. And this news she airs the following week to her own entire satisfaction and also to the satisfaction of her neighbors as well. For it is understood that they have not taken the time to think over the sermon, and when one appears who is a recognized authority on such matters, having heard every preacher that came to the district within a period of thirty five years, they listen to her opinion with due respect. She thus sets the key to the situation of the pastor's efforts, and sad the day if he incur her inveterate ill-will. The sermon-taster may, however. do a deal of good, and yet be utterly unaware of it. A preacher who is not so much inclined to do conscientious work and preparation for his sermons as he should, doubtless finds a remark of here dropped by the wayside specially for him a spur to urge bim to more diligent and honest effort. It is, therefore, confidently alleged that the sermon-taster has a mission as well as many another small thing. However, the following advice may be privately administered to the member: Avoid becoming a pulpit critic. It is not worth the time. Get all the good possible out

5. A member should pay the preacher. If the Bible chapter of first Corinthians a God-sent injunction. It reads in this way: "Even so bath the Lord ordained that they which preach the gospel shall live of the gospel." Look at some reasons for the truth of this passage:

(1.) The perfect, omniscient God has ordained it. It is ultimate. He has spoken it under the new dispensation. It is binding. He doeth all things best. It la right.

(2.) The preacher is also here by a natural right. The economy of nature provides a sphere for him. He file the aching vold, the felt need of the world's panting life. Man has his gods, hence he must have his priests. If true, they add to life, enhance the value of temporal things and make yet higher civ-

Then they should not alone be remunerated, but honored as well.

(3.) The preacher is chosen and set apart unto his vocation. He works and tolls and gives his life to it. Any workman will affirm that the laborer is in a chosen calling, he has the same right to live by It that any other class of laborers have. He should be paid.

(4) An easy solution of the question, "what shall one render unto the Lord for all His benefits?" is set forth in this passage. The answer is, pay the preacher. Since the Lord cannot be paid directly, He has provided that the undersbepherd, His embassador, shall receive a portion of the world's stewardship in His stead. Reward the embassador and bis King is honored and pleased.

(5.) A last reason for the passage is that it puts a check upon seltishness and greed. The person with money and the desire for more money is perpetifally importuned by this open "avenue of cheerful giving" and the constant stream of happy people that frequent it to let go his fast grip of the almighty dollar, and turn in with them. The real pleasure in right giving needs to be tasted but once to induce and inspire the fixed habit. A cheerful giver is a greater rebuke to selfishness than all the sermons and homilies on the subject extant.

These duties that have been named and commented on here sprang from an experience, not long but vivid, intense and truly enjoyable. More than an application to rural homes in smallt hills and fields is not claimed for them. In this limited sphere the particular has been eliminated, and only the general, the typical has been written.

Russeliville, Ky.

The Missionary Controversy.

No. 11 -(Continued)

BY A. J. HOLT, D D.

In raplying to the body of Bro. J. A. Scarboro s book I shall not take the time of the reader in answering his prefatory remarks. These are of a personal character, and I greatly desire to deal with principles rather than in personalities. My only explanation or apology for having dealt with Bro. Burnam's introduction so lengthily is found in the fact that in it he made direct charges against our State Board, which I considered entirely proper to answer. So I shall omit any remarks concerning Bro. Scarboro's preface, or Bro. Bostick's introduction, or yet Bro. Scarboro's dedication.

The first, second and third pages of the body of the pamphlet is taken up with a comparison of the Baptist position with Romanism, with most of which I take pleasure in agreeing. Were it not for the implication constantly present that those Baptists who believe in the Board system are tending toward Romanism, I could with more grace agree with any brother in this implication I do not share. I do not hesitate to avow my supreme confidence in the orthodoxy and Scripturalness of the belief and practice of my Baptist brethren who are pleased to work through the Board system. To offset the implication of Bro. Scarboro with my own assertion I state my decided belief that Board Baptists would go to the stake and suffer martyrdom rather than surrender one whit of the independence of our churches.

On page 5 the author announces his theme: "Are Mission Boards Scriptural?" "Are we willing to test them by the Scriptures and accept or reject them accordingly? Do not tell me they are old! Romanism is older by a thousand years. Nor that they are successful! Romanism is more successful."

To set this matter at rest as to the basis of the controversy, I assert:

of the sermon, but do not permit its influence over parisons of age and success stated above, as inheryou to be annulled by a pessimistic countenance with ing in Romanism, are without force when we consider in what are they successful, and in what are they old. The constitution of a Haptist Board is so is inspired then is the fourteenth verse of the ninth diametrically different from the constitution and objects of Romanism that the two cannot be compared, and the constant effort of Bro. Scarboro to array them in comparison is prejudicial.

On page 6 we have a fine appeal as to honesty of personal motive. We take it for granted that his motives are pure, but his extreme anxiety to show that they are such awakens a question. Still no motives will be impugned in these lines. I love to regard my brethren as perfectly honest.

But others, too, have investigated this subject. Mr. Scarboro is not a pioneer in this investigation. As Bro. Hull told us in last week's issue, this battle was fought years ago with the anti-missionaries. Let us follow him in argument. On page 7 he says: "Let us examine the passages relied upon to prove ilisations possible. They are the world's preservers. Mission Boards to be Scriptural. Acts vi. This

has nothing to do with missions, but refers wholly to the distribution of alms.

Now let us not dismiss this passage of Scripture so summarily. We are told in Acts ii. 44, 45. "All that believed were together, and had all things comworthy of his hire. Since the preacher is laboring mon; and sold their possessions and goods, and parted them to all men, as every man had need." Acts iv. 32-35 makes a similar statement.

Bro Scarboro says these deacons-if deacons they were, which, by the way, he fails to prove-had nothing to do with missions, but were wholly engaged in the distribution of alms. Where did he get this information? The record tells us that "all that belleved were together, and had all things common: and sold their possessions and goods, and parted them to all men, as every man had need." Then the apostles, preachers, men, women and children were supported out of one common fund, according as every man had need. What were they doing but trying to carry out the commandment of Christ to "go into all the world and preach the gospel to every ereature"- "beginning at Jeru-a'e n?" Were they not a missionary body, if you please, and were they not all supported by this common fund? Then it was not "distribution of alms," unless they were all paupers, for they had all things common

We have not done with Acts vi. yet. This same committee of seven mor, called without Scriptura authority, by Bro Scarboro, deacons, but which i have more right to call a Board, had absolute control of the proceeds of the possessions of between 5.000 and 10 000 members of the church at Jerusalem All of the operations of that church were doubtless paid out of this common fund. I say doubtless, for it stands to reason. The members had sold all their possessions, and so had nothing left. They had all things common, and so all lived out of the common fund Here are all the essent al features of a Mission ary Board My brother states the point that they a belonged to one church lias he not taken this for granted? Did not Philip live in Samaria? But granted that they did a l belong to one church, that does not relieve the situation. In fact, it only adds to the difficulty presented by Bro. Scarboro and his

This Board did not only attend to the distribution of the funds of this one church, but of scores of churches stattered all over Asla Minor and Eastern Europe Wherever Paul and his companions went they received contributions to be sent to Jerusalem, and these funds from Antioch, Dirby, Lystra, Ico nium, Troas, Epicsus, Gallatia, Cappadocia, Mace donla, Thesalonia, Berea and Corinth were sent to Jerusalem to be candled and administered by this

Our brethren talk of centralization Here it is. enough to furnish food for reflection to gur "G w pel Mission" brethren. As to the method of this distribution, whether by stipulated amounts, or otherwise, we are not told. This first Board cer tainly performed some of the duties of a modern Baptist Board. It fed missionaries. We are fond of claiming the apostles to have been missionaries. and the apostles and all others were supported by this fund administered by this Board, for they had all things common, and this Board-these men-vere "set over this business." So much for Bro. Scarboro's first proof text. He has certainly fallen upon the wrong passage But let us follow bim up further. He cites next 2 Cor. xl. 8, 9, and Phil. iv. He makes a great argument about Epaphroditus who was sent from Philippi to Rome to take Paul the contributions of the church, and says it was plainly a church affair. Paul declares in 2 Cor. xi. 8, 9. "that that which was lacking unto me the brethren which come from Macedonia supplied," etc. Here was a missionary who was sent out by certain "prophets and teachers" of the church at Antioch, Baptist Mission Boards are Scriptural. The com- and who was supported by the contributions of various brethren of Maccionia. That does not sound like a "Gospel Mission" movement. Dr. Powell of Mexico was sent by certain brethren of Richmond. Va., and that which is lacking to him, the brethren of the Southern Baptist Convention supply. Is the case not quite similar?

Bro. Scarboro says concerning Epaphroditus "This is a fine proof text for the Gospel Missions. but a perfect boomerang to the advocates and defendants of Boards. The methods of the Gospel Missionaries fit this passage exactly. Yonder are the missionaries on the field like Paul, and here is Bro. Bostick, a 'fellow-missionary,' come to see us. and when he returns be will be our Epaphroditus."

How our dear brother strains to make the case fit. He makes Bro. Bostlek an Epaphroditus. The latter was sent from a church to a missionary. Bro. Bostlok was sent by the missionaries to the churches. It fits just the other way. After awhile Bro. Bostlek wi go from the churches to the missionaries as Epaphroditus. But Bro. Bostlok is the missionary himself. There is the rub. It was quite an unfortunate comparison. If Bro. Bostick's visit to America meant anything to the missionaries abroad, he came as their Corresponding Secretary to stir up all the funds he could for the missionaries. The more Bro. Scarboro points at Bro. Bostick the more he injures his own position.

The allusion in the same connection to the dismissal of Dr. Crawford will be noticed in detail further on. Thus closes Bro. Scarboro's second proof text.

If the reader will kindly follow us through the entire discussion we will endeavor to make it interesting, and we devoutly trust that the Spirit of the Lord will guide us into all truth.

(To be continued.)

FAITH'S TRIUMPH OVER FEAR.

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

"He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." Psalme cxil. 7.

When an enthusiastic word-painter delineates a human character which combines all the highest qualities of mind and heart, we call it an ideal picture. Such a picture is presented in our text. It is not an exact likeness of any mere human being. It is a picture, not of what any Christian man is, but of what every Christian might be, and ought to be.

I believe in the utility of ideals. Without the inspirations which we derive from them, we could not attain to a high degree of excellence. The Bible has its ideal as well as its real characters; and its ideal men have helped us perhaps more than its real men.

A faith that lifts man above all fear has not been attained by any human being, but it is at ainable. Some have almost reached it. I should not have to go beyond the precincts of this community to find some whose faith and purposes are fixed and immutable. and who amid the manifold evils which surround them are scarcely conscious of such an emotion as fear. The ideal eaint, outlined in the Pealm from which our text is taken, is happy as well as holy. He inhabite a frail body and lives in an evil world, and yet he is not afraid of evil tidings.

The promise is not that be shall not hear evil tidings, but that he shall not be afraid of them. Is there war in the land? The saint is no more exempt from the hardships and calamities of it than the sinner. Is there pestilence in the city? The godly are not less exposed to it than the ungodly. We who come here to the house of prayer and put ourselves under the wings of the Almighty, are in no less peril from certain temporal evils than those who go youder to the bouse of dissipation and vice.

The storm that sweeps the ocean is not more merciful to the vessel which bears the missionary to his field of benevolent labor than to the pirate ship on which brutal men are plotting robbery and murder.

What then is the peculiar privilege that belongs to the man of victorious faith? It is simply exemption from the fear of evil tidings. He is not kept in a state of trepidation by the anticipation of possible calamity; and when calamity comes, he does not look that God is in it, and that his mighty hand will overrule it for his everlasting good.

When a bank breaks and a godless man loses the money which he had deposited with it, he becomes desperate. The prospect of bankruptcy and poverty fills his soul with bitterness and eursing. His affections and his hopes of happiness center about his money, and when his riches take to themselves wings and fly away he has nothing in himself, nothing in the character he is building, on which to fall back for support and comfort. His god is cast down and destroyed, and he is left without a sbrine at which he may find an eye to pity and an arm to save. Separate the great stock gambler from his gold and he is ready for suicide.

in the Lord. When his money is gone he does not feel that his birth-right is lost. He regards money as something external to his manhood. He can be as much of a man without as with it. Day by day he makes his deposit in the bank of heaven, where moth and rust do not corrupt, and where thieves do not br ak through nor steal. I know men in this community who have been reduced from afluence to poverty. But this reverse of fortune has made no change in them except for the better. There has been no wreck or weakening of their manhood. There is a light in their eye, a buoyancy in their step, and a ring in their voice which betokens faith in the doctrine that life is more than meat and the body more than raiment. They are as true to the church, and as loyal to truth, rectitude, honor and God today, as when their store-houses were full to over-flowing.

I have been in communities where pestilence was

legislature. They tasted polson in the water they drank, and smelt it in the air they breathed. They sald, "If this scourge should come to me and mine, we shall not be able to bear it. If I should lose my child or my wife, I could not survive the calamity."

When this cause of anxiety was removed, the very same people were in equal dread of some other evil. Oh! it is a poor life that is all the time kept in bondage to fear. Such a life is not worth living. The man who lives for money, perishes in all his inner life when his riches perish; and the wife who deifies her husband virtually dies when ber husband goes to

"Where your treasure is, there your heart will be also," and, therefore, the destruction of your treasure is the death of your beart. Every man has his god, and his courage, hope and manhood perish when his god falls.

If a man gives up his work in the church when he loses his money, we know very well that the god he trusted was not the God of the church.

The wife who has forsaken the sanctuary because death plunged her into the woes of widowhood, buried ber god when she buried her husband.

The godly man, described by the Psalmist, is not afraid of evil. Why? Bccause bis heart is fixed, trusting in the Lord. He has a strength, a solidity, and a mastery of circumstances of which faithless men are utterly destitute. His heart is fixed. How blessed such a state.

Happy is the man whose great problems are solved, and whose mind is settled. No one can be happy as long as he does not know bis own mind. "A doubleminded man is unstable in all bis ways," but, "If thine eye be single, thy whole body shall be full of

To have a great object distinct y in view, and to pursue it with a steady purpose and unflagging zeal, is what makes the lives of some men more useful and happy than others.

If a man is employed to keep the books of a business house, and he is in doubt as to whether he has chosen the right vocation, be will prove to be a very unreliable book-keeper. If a man is attempting to preach the gospel, and imagines that he might have hotter success at the bar, bls preaching is not worth hearing. If a man is doing a grocery business this year, but expecting to do a banking business next year, there are about three chances to one that his grocery business will break him before bis banking operations begin.

The man who is jack-of-all trades and good at none, can never be successful or happy. The man who is victorious and happy in the undertakings of bis present life brings to some single occupation an undivided mind and strength, and says in the language of Paul, "This one thing I do."

While there is no chance of usefulness or happiness for a man as long as he shifts about from one object to another, it does not follow that all will go well with bim when his mind is settled, and his energies upon it with any feeling akin to despair. He knows and activities are centered upon a single object of

Everything does not depend solely upon having your heart fixed. You will be neither useful nor happy unless it is fixed upon the right thing. What is your heart fixed upon? Upon making money? Does it cling to that as the chief good? Do you say "No matter what becomes of my neighbors, or my family, or my church, I am determined to push my business and get rich?" Or is your heart fixed upon political distinction and power? Have you resolved to go to Congress at any sacrifice of integrity and honor? Or is it your supreme purpose to become a society pageant and chase the galeties and pleasures of the passing day?

Alas! It is too easy to fix on any of these things. Not so with the man whose heart is fixed, trusting It does not require any vigorous exertion of the will to fasten yourself to objects like these. Your heartstrings as naturally and easily take hold of them. when they lie within your reach, as the ivy clasps and twines itself about the trunk of the decaying tree. Alasi for the man who has fastened himself, with all his affections and hopes, to that which is destined to perish; because when that support goes down, he must go with it.

I have seen a man link his destiny to a political office seeker. He believed that if he could get his candidate into Congress, he would thereby secure for himself some lucrative job. His heart was fixed upon it, and into every lane and alley, doggery, dog-kennel and den of vice, he would go to get votes. He succeeded. His man went up to the nation's Capitol duly accredited, and took his seat in the hall of national legislation.

doing its deadly work. I saw some people who were a lack of influence, he failed to get the promised job almost erazed with fear. They had visions of vast for his faithful follower, and that faithful follower, armles of microbes as hideous and horrible as those stung and maddened by disappointment, plunged which recent'y engaged the attention of the Tennessee into dissipation, went down to the gutters, and quit the world with bitterness in his heart and imprecations on his lips.

There is a fever in this land, which is exciting millions of people, young and old, male and female, to the point of madness and desperation. It is the gambling fever. They are craxy with desire to get rich suddenly, and without honest labor.

I tremble to lift the vail which hides the sequel from your view. We are sowing to the wind, and we shall reap the whirlwind. A nation of gemblers will, by and by, become a nation of drunkards, desperadoes and sulcides. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also

But turn from these sad pictures, and look at our ideal man. "His heart is fixed, trusting in the Lord."

We obtain here an inspiring conception of the true relation in which God's children stand to bim. It is the heart, and not the intellect, which binds a man to God. True religion is not something into which a man le driven. It le something which he seekssomething which he craves, as "the heart panteth after the water-brooks." In true religion man has an experience of God's love and power, and clings to his bosom as the dependent child clings to its mother's breast. The heart goes to God for refuge, comfort and joy, crying and singing as it goes, " Nearer, my God to thee." And when it comes nigh to bim. it finds that its trust is not misplaced.

The profane and unbelieving cannot understand the Christian's faith. They suppose that the Christian submits to what he believes to be purely arbitrary restraints to secure some promised benefit. They suppose that he foreakes his evil ways merely to avoid divine punishment, and that he would go back to bis uncleanness and wickedness but for his fear of divine wrath. They imagine that he gives alms and goes about doing good, because in the life to come his holy deeds will be rewarded with glory and immortality. They think that if heaven were abolished, the Christian would foreake the service of God, and go back to the beggarly elements of the

But I know, you who are regenerate know, and God knows, that if there were no hell to shun and no heaven to gain, his true children would cling to him.

We are under no constraint, save from our own affections. We are in God's service because our hearts are there. We praise God because we love to praise him. We climb into his arms in prayer, because there our hearts find their highest joy and satisfaction. We feed the poor, and send the gospel to the destitute, because our souls find rest and rapture in doing good.

In an ocean storm, the ship rolls from side to side and pitches from wave to wave. All things within her change, except the needle on the compass. That alone is steady if, by the sudden heaving and laboring of the vessel, it should be partially thrown out of line, it is only for a moment. It will right itself again. It will swing round to the right place, and there it will rest.

So with the man whose faith is fixed on God. Troubles, financial, political, sociel, domestic, or all combined, may come upon him, but though confused and perplexed, and turned out of his course for a while, he will as certainly right himself, and get back into the path of duty and peace, as that the disturbed and trembling needle will return to its normal position on the compass.

When the heart is fixed, trusting in the Lord, there is no fear of evil tidings. The blessed repose of a godly life is beautifully expressed in one of our hymns.

"Rocked in the cradle of the deep. I lay me down in peace to sleep; Secure I rest upon the wave, For thou, Oh Lord, hath power to save

I know thou wil't not slight my call, For thou dost mark the sparrows fall; And calm and peaceful is my sleep, Rocked in the cradle of the deep.

And such the trust that still were mine, Though stormy winds swept o'er the brine; For though the tempest flery breath Rouse me from sleep to wreck and death,

In ocean's cave, still safe with thee, The germs of immortality;
And calm and peaceful is my sleep, Rocked in the cradle of the deep.

-Some church members seem to experience the most rapturous delight in singing: "I am glad salvation's free." Os the word "free" they want all the stops of the organ out, the knee swells put to their full power, the soprano, tenor, alto and bass to strike the word with all their force, and hold as But either from lack of fidelity to his promises, or long as they have breath.—Word and Way.

Our Georgia Letter. READY FOR DR. BROUGHTON.

The Third Baptist Church, Atlanta, bas been put into "apple-ple" order for the coming of Dr. Len G. Broughton, the distinguished evangelist who will assume pastoral charge on the first Sunday in March. By means of thorough painting and renovation the edifice appears as if perfectly new. An immense congregation will assemble on the 6th of March to hear

his opening sermon. It is generally expected that this church will take on new life and grow rapidly under the inspiration and leadership of this spiritual cyclone who is coming.

Dr. A. T. Spalding has been for three months, since Bro. Winchester went away, the highly acceptable and successful supply.

NEW SCROOL AND CHURCH FOR COLLEGE PARK.

At a recent gathering of the citizens of College Park with State School Commissioner Glenn it was decided to erect a handsome school-bouse, in which will be established a Preparatory School. This will considerably increase the educational facilities of this literary suburb of Atlanta and be a direct feeder to the Cox Female College. This last named is doing so well that its friends think there is not such another in Georgia. The facts are, the Coxes are fine educators; they have a most favorable location just out of Atlanta, most excellent buildings and equipment, and last, but not least, the confidence of the public.

CORNER-STONE LAID.

On the afternoon of February 14 h the corner-stone of Central Baptist Church, Newnan, was laid, Dr. J. H. Hall officiating, in the presence of a large assembly. At the close of the ceremony various articles were deposited in the cavity of the stone. This church was organized in July of last year, and in the latter part of the year building was begun. The congregation is the same for which Dr. Hall has been the faithful pastor for twenty-six years, withdrawing from the First Baptist Church to erect the superb structure whose immense proportions crawl upward toward the sky. It is being built of Georgia marble from the famous Tate quarries, which is said to be the finest quality of marble produced anywhere in the United States. The main auditorium will have a seating capacity of 450 and the Sunday-school annex a seating capacity of 200. It will be so arranged that when occasion requires both the auditorium and annex can be thrown into one apartment, giving ample accommodation to over 600 people.

In speaking of Newnan affairs I may add that Rev. Mr. Adams, the new pastor of the old First Church, is more than filling the high expectations of his friends, in reorganizing and leading on his people to every field of usefulness; but then, did ever pastor have a better deacon and Sunday-school superintendent than this pastor has in the person of Judge Alvan D. Freeman? I know not.

WAYCROSS LOSES PASTOR.

The recent announcement of the resignation of Rev. W. H. Scrngge, the efficient, successful and beloved pastor of Waycross, is a genuine surprise. The letter was read by an officer of the church, the pastor not being present. Those present were affected considerably by the decisive tone of the resignation and tears were abundant. It is understood that Mr. Scrugge has no field in view. He intimated that his usefulness was at an end in Waycross. His resignation was accepted. What the church will do is not known, though it is probable that a new pastor will be called at once. The retiring pastor stands among the very first of his calling in Georgia, having raised this Waycross church up from a weak mission station to rank among our most efficient.

celebrated her 88th applyersary at her home, there being present on the occasion all her oblidren, viz: Deacons G. B. and A. D. Adair, both members of the Second Church, Atlanta; Mrs. A. J. Moone, Treasurer of the Georgia Baptist Orphans' Home of Atlanta; Mrs. J. L. R. Barrett, wife of Rev. M. Barrett, and Mrs. Herrick of Galnesville. The occasion was most enjoyable and impressive. This seriba had, some years ago, the honor of being the pastor of this venerable and amiable mother in Israel, and cheerfully testifies of her lovely Christien character and helpfulness to him in his work. May many more anniversaries be granted to her among us.

Rev. A. B. Vanghan, D.D., declines calls on all sides-one from Rome, Ga., one from Texas-and continues his present work at Canton.

Wa bava a few vacant pastorates in Georgia, vis: Monros, Clarkston, Wayoross Second Church, Roma, Mariatta and possibly others.

Rev. T. W. O'Kailay of Criffle, who has base for

some time out of health, and who, on that account, bas repeatedly tried to resign, and whose noble church has as often refused to accept his resignation, has recovered his health and will continue with his present important charge.

The Winder Baptiste are happy over the acceptance of their call by Rev. T. W. Reed.

Buford Church having given up Dr. D. W. Gwin, has secured Rev. Mr. Twitty; and thus changes frequent, some wise and some otherwise, are going on all the time.

Greatly appreciating your weekly efforts to feed your large list of subscribers and assuring you that your menu constantly improves, I will say good bye. W. H. STRICKLAND.

Decatur, Ga.

Student Volunteer Movement.

A wonderful exhibition of missionary spirit and enterprise has been witnessed in Cleveland during the last week at the triennial convention of the Student Volunteer Movement for Foreign Missions.

Many countries have been represented in this gathering. Missionaries and workers of experience have been present from india, Burma, Laos, the Straits, China, Corea, Japan, Pereia, Syria, Turkey, Spain, Southern Europe, Central Africa, North Africa, South Africa, West Africa, Mexico, Colombia, Bra-Canada, and other lands. This representation has made possible an interchange of views and experiences along missionary lines that cannot fall of the most baneficent results. Especially is this seen from the fact that for five days the leaders of various Boards have been able to study the methods of other great missionary agencies and to increase the efficiency of their own.

Among the speakers who have been heard on topics of vital importance are the Rt. Rev. T. U. Dudley, Bishop of Kentucky; Gen. James A. Beaver, Judge of the Superior Court of Pennsylvania; Bishop N. X. Ninde, D D, President Council of Epworth League; Mr. Robert E Speer, Secretary of the Presbyterian Board; Rt. Rev. M. E. Baldwin, O D . Bishop of Huron; President Charles Cuthbert Hall, D D., of New York; Rev. W. A. Leonard, D.D., Bishop of Oilo; Rev. S. M. Zwemor, F. R. G. G., of Arabia; Prof. M. N. Wyckoff, of Japan; Mr. D M Thornton, fraternal delegate from the Student Volunteer Missionary Union of great Britain and Ireland; Rev. Harlan P. Beach, Educational Secretary Student Volunteer Movement; Rev. J. L. Bruce, of Brazil; Dr. Edmund Buckley, of the University of Chicago, and Rev. David J. Burrell, D D, of New York.

The main sessions of the Convention were held in the Grays' Armory, which was packed at every session. Overflow meetings were arranged in Assoclation Hall and the Euclid Avenue Baptist Church, which were also well filled. One of the impressive occasions of the meeting was the opening "quiet hour" led by Dr. F. B. Meyer, of London, in the Armory. This was the first session of the Convention, and it made a lasting impression on all who witnessed it.

In addition to the main meetings, division meetings were held each afternoon. These were divided according to the subjects considered, Thursday's division meetings being on countries. At various churches, led by men and women especially qualified for the various subjects, those interested in India, China, Japan, and other countries, heard of the work and the difficulties in the way in each of these lands. In a similar manner phases of missionary work were discussed on Friday, medical, evangelistic, and educational.

On Saturday, great denominational railies were held, and on Sunday the various city pulpits were rally in the afternoon, and Sunday night a mi farewell meeting.

The extent of the representation in the Convention has been remarkable. Delegates have come from the Independent universities as: Yale, 25; Harvard, 20; Princeton, 16; from State universities, as the University of Michigan, 23; from denominational colleges, as Ohio Wesleyan University, 16; Northwestern University, 60; from theological Seminaries, as Mo-Cormick, 15. Western Reserve University sent 31; Lake Erie Seminary sent 41, and Toronto sent 80.

The algulficance of the Convention lies in the fact that the great institutions which have provided and are providing the leaders for the learned professions, religious, political, and educational, have sent their leaders to plan a campaign for the conquest of the world. This fact alone gives a prastige and a prominance to the Convention which insures its widespread attention and gives additional bops that the present dilemma of missions will mast an aarly solution.

At the asnual Naw York meetings of the scoretaries

of mission boards, about thirty boards are usually represented. More than sixty missionary boards have had official representation at this Convention. Among these were the American Board, the American Baptist Missionary Union, the Methodist Episcopal Board, the Protestant Episcopal Board, the missionary boards of the Free Baptist, the Presbyterian, the Evangelical Lutheran, the Presbyterian in Canada. the Christian, and the Wesleyan Methodist, the Woman's Congregational Mission boards, the Christian Woman's Board of Missions, the Woman's General Missionary Society of the Church of God. the Woman's Preshyterian boards of Missions, and the Woman's Foreign Missionary Union of Friends. In fact all the leading missionary enterprises of the North American continent have sent their representatives to this truly unexampled gatherings.

All through, the Convention has been discernible the feeling which actuates the leaders of the movement, in giving entire credit to the Divine Hand for the wonderful work accomplished through this agency. This has manifested itself as a deep under-current running through the entire organization of the Con-

The officers of the Student Volunteer Movement are young men, yet the enterprise has moved forward steadily and all conqueringly, and with no serious mistakes to be remedied in any part of its career. zil, Chill, the Pacific Islands, the United States, This surprising and gratifying condition is attributed to the very evident fact that God himself is working through the movement and directing its energies.

Salt Earned.

It is not claimed that anything more than salt was earned. Itdoes not work that way. A prayer-meeting had been held on Friday night. Saturday had been devoted to visiting and two sermons. Sunday morning, windy and biting cold, had a drive of two miles to a hollow, in the middle of which flows a creek, and up which the wind came like lightning running away, baptized a young lady while a dosen shivering people looked on with reverent mien, swapped clothes at a house half a mile away, drove three miles to church (Maxwell), preached fifty minutes to a large audience (large for winter), on "Baptism of Repentance for the Remission of Sine," showing that repentance and remission of sine are bound to exist before there can be any such thing as "the baptism of repentance for the remission of sine." Why make baptism a condition of remission (pardon) when baptism without repentance is worthless, and repentance (Scriptural, genuine repentance) is unto remission of sine (pardon of sine)? Why hold man to a condition and persistently demand of him to meet that condition in order that he may become what he already le?

Sunday evening had a drive of nine miles through failing snow to Winchester, where I preached forty-five minutes to a good winter audience, having a respectable representation from four different denominations. on "Buried with Christ in Baptism." showing what Col. ii. 12 cannot mean and then that it must mean burled in agreement with Christ and risen in agreement with Christ-complete Christ, complete Christian. Christ really dead to imputed sin. Christian really dead to actual sin; Christ really buried after death, Christian really buried in water; Christ actually risen to a new state without imputed sin, Christian actually raised from the burial in water to walk in a new state.

Salt was earned, and a degree of satisfaction, although 10 p. m. brought a body a little tired and a mind disposed neither to dive nor soar.

ENOCH WINDES. Lascassas, Tenn., Feb. 22, 1898.

Seminary Notes.

The International Students' Convention at Clevefilled by visiting delegates in the morning. A young land was attended by sixteen delegates from the In Gainesville on February 20th Mrs. Sarah Adair people's rally was held in the afternoon, and a men's students. Dr. Dargan was one of the appointed

> Dr. Robertson entertained the Senior Greek class recently. In addition to the pleasure of the evening, an opportunity was afforded for professor and student to come in closer touch.

> Dr. Whitsitt on Friday evening gave his lecture on "Robert Burns, The Peasant Poet." A good insight into the poet's time and character was given.

Bro. Evans spoke of the Northern Boards at the Monday missionary meeting.

The students are looking forward with pleasure to the "Gay lectures" to be delivered by Dr. Lorimer, March 30th, 31st and April 1st.

Dr. Willingham is expected on Missionary Day.

-Please announce through your paper that my address will be Fulton, Kv., from this time on While I leave Tennessee I will not forget her noble people. Let the dear Baptist and Replication come on. I go to Franklin, Ky., to assist Bro. E. N. Dicken in a meeting.

J. H. WRIGHT. N. Dicken in a meeting. Nasbville, Tann., Feb. 28, 1898.

NEWS NOTES. Pastors' Conference.

Nambville. First Church-Pastor Hawthorne preached to a very large audience. He answered Ingersoil's lecture delivered a few nights ago. No service at night.

Ce tennial-Pastor Feazell preached at il a. m. on "The second coming of Christ," and at night on "The wonderful Christ." Received four by letter. Edgefield-Dr. R. J. Willingham preached at 11 a. m. on Foreign Missions. Pastor Rust preached at night on Matt. xil. 41. Good audiences. Received seven for baptism, two by letter, baptized five.

Immanuel-Pastor Ramsey preached at both hours. Received two for baptism. Seventh-Bro. H. F. Burns preached at both hours

to good audiences. Good S. S. Third-Pastor Golden preached to a very large

audience in the morning. Three received, two for baptism. 184 in S. S. Dr. Willingham preached a think you have the best paper I have ever read yet. fine sermon at night on Missions. North Edgefield-Pastor Sherman preached at both

hours to fine congregations. Five received by letter. 188 in S. S. Good B. Y. P. U. Subject, "Our Missions in China."

both hours. Pastor-elect Howse will take charge next Sunday.

Mill Creek-Pastor Price preached at both hours to good audiences. 74 in S S.

Brethren Willingham, Wright, Burns, Mahon. Gilliam and Lannom were present and made good reports. Bro. Ware, State Secretary of Louislana, was also present. Knezville.

Centennial Church-Pastor Snow preached in the morning. B. Y. P. U. conquest meeting at night. 369 in S. S. Received one by letter.

First-Pastor preached in the morning and Rev. Jno. A. Wray, Milledgeville, Ga., at night. One added by baptism. 361 in S. S.

Second-Pastor Jeffries preached. Three added by letter. 268 in S. S. Island Home-Pastor Anderson preached. 91 in

Third-Pastor Murrell preached. One profession.

143 in S. S. Grove City-Pastor T. A. Payne preached. 66 in S. S. A lot was secured and a movement is on foot to build a chapel.

Smlthwood-Rev. R. M. Murrell preached at 3

Fine session of Sunday-school Association at First Church in the afternoon. Annual election of officers.

First Church-Bro. Davenport preached. Text in the morning, Rev. il. 1-7; at night, "We would see Jesus." Congregations good. Bro. Taylor preached for Bro. Bacon at Hernando, Miss.

Central-Pleasant day. Subject in the morning, "The sacrifice of lease." Good congregations. Central Avenue-Good congregations at both ser-Germantown-Good day. Bro. Hudson preached.

Trinity-Pastor Hamlett preached. Pleasant services. Morning subject, "The sending out of the seventy." Evening embject, "Seeking the Lord." Central Mission-Bro. Thrasher gave an encouraging report of the work here.

-Noticing your inquiry as to the oldest Baptist, I give you the first two names on our Woodland Church liet: Mrs. H. L. Nicholson, baptized May, 1835; Wm. Curlin, baptized June, 1835. Both mcmbers of this church continuously to present date.

-I was at Baker's Grove Saturday and Sunday. Congregations small Saturday but good Sunday. I am hoping to do much good at this church this year. I had a pleasant visit at the home of Elder A. Sperry. who has spent much of his time of late years in studying prophesy and the signs of the times. It is quite Instructing to bear him talk on these topics. He is looking for the second coming of Christ, who said, "I say unto all, watch." J. T. OAKLEY.

-The people come six and eight miles to hear Bro. Sexton. Our house will not accommodate the crowds. About twenty-five have professed conversion and ten of them are students. The meeting will continue through the week. It any Tennessee Baptist, who is able, even at a sacrifice, does not help me this spring to pay that note, I will feel inclined to mark his name off my list, ... Miss Vallie Bundron started today to Idabo to accept a position as J. T. BENDERSON. teacher.

Mossy Creek, Tenn.

-We are enjoying a very precious season of grace at this place. Our meeting has been in progress nine days, with Bro. Thomas Sexton, the blacksmlth evangelist, assisting. The church is thoroughly revived and a religious awakening pervades the entire community. There have been about twenty-five conversions and reclamations. Fifteen have united with the church and many others are expected to follow. Sexton is an illiterate man, but he preaches the gospel with great simplicity and power. The Lord honors and blessas his work in a wonderful manner. To His name be all praise.

J. M. PHILLIPS. Mossy Creek, Tenn.

-You will see that I am one of the four months subscribers, and my time expires to-morrow. I have read your paper with much interest, and was always glad for the time for the welcome visitor. I have been a member of the Bantlet church for thirty-two years, and have read several Baptist papers during that time, but As Marshall Ney was called the bravest of the brave, so I think you are the Baptist of the Baptists. I endorse your paper heartily and endorse you heartily for standing by the cause of Christ with so much courage. May God bless you in the good work. And Howell Memorial-Bro. A. Robertson preached at may you live long to advance the good cause which you are advocating, is my prayer.

Catalpa, Tenn., Feb 24 1898 A READER.

-Bro. J. H. Wright of Nashville, Tenn., is here assisting the pastor of the Baptist Church, Rev. R. Brett, in a series of meetings. Bro. Wright is a minister of great power. Much real good is being done as a result of bis preaching.... i came here in the interest of the BAPTIST AND REFLECTOR. By the assistance of the pastor i succeeded in putting the BAPTIST AND REFLECTOR in every Baptist home in Carthage. Some of the Baptists were taking the paper when I came here and all of the others have subscribed. is there another church that has a record like this? is there another paper which goes into every Baptist home of any church? Is there another minister that has the honor of being pastor of a church like the one in Carthage? E. S. BRYAN.

Watertown, Tenn. -The church at South Pittsburg, Tenn., at the suggestion of our State Secretary, wrote to Bro. W. J. Mahoney, one of the students at Jackson, to come and preach for us a few Sundays. Our people have so fallen in love with him that the church has called Bro. Mahoney to the pastorate, and he has accepted. On Sunday, March 6th, the ordination service of the young brother will be conducted. Bro. Holt, Bro. Hale of Pikeville, and Bro. Sherrill of South Pittsburg have been invited to examine and conduct the ordination of Bro. Mahoney. Bro. Mahoney has within him that strength of character which demands the attention of men, and is imbued with ambition to become a mighty power in the hands of Christ of winning many souls into the kingdom of God. The church desires the prayers of the pastors and churches of the State that Bro. Mahoney may become a mighty power in the work to which he has

-Dear Bro. Folk: -How swiftly the year has fied! I find that I must begin to make arrangements to attend the Southern Baptist Convention. I wonder if all our preachers and people are preparing for it. I greatly fear the unfortunate strife in our papers has had a bad effect on the benevolence of the people. But our work must not suffer. May this sad condimissions and our organized work. You will do a good service if you call upon all our Baptist editors to join you in calling upon the people to begin at once to offer special prayer for the coming Convention. In thirty years our denomination has not had a gathering so important as this one will be. We

been called.

South Pitteburg, Tenn.

W. J. LODGE.

E. A. TAYLOR.

Memphis, Tenn. [A wise suggestion, surely. Let it be adopted.

need above all things wisdom from above.

-I have just closed a glorious meeting at Ball Camp, which resulted in twenty-five conversions and six backslidden Christians reclaimed. There seemed to be a deep spiritual feeling pervading the entire church and neighborhood. This church is rapidly coming to the front. It is one of our strongest and best churches when in her strength. The meeting B. Clapp the first nine days, when he returned home to go to one of his old points of preaching. He did

some excellent preaching and my people were well pleased. Bro. H. A. Klbby was also with me and did some good work. Pro. Sam Hill closed bis school at the hour of preaching and came and did some good work; as a result quite a number of bis pupils were converted. Bro. Hill is one of our best young men. There were twelve additions to the church and twenty-one have told me they would be members soon. We will now have two prayer services a week, Wednesday and Sunday nights. All praise be to God for bis goodness.

-We are here, and well pleased with our new home, so far. On our arrival, the 17th, on the 1 p. m. train, we were met with conveyance and driven direct to our home. A large reception committee of brethren and sisters greeted us, and gave us a most cordial welcome to our home and the town. Oar furniture, which had been shipped from Searcy, was set up, and a grand dinner spread for us on our own table in the dining-room. The weary travelers forgot they were tired, so bright and joyous was everybody and everything. Loads of supplies were coming in on our arrival, and continued for some time after. A barrel of flour, the best patent; keg of molasses, hams, sugar, coffee, four loads of wood, rice, canned goods, tinware; in fact, almost everything that one would need for housekeeping was furnished, enough to do for weeks to come. My first Sunday was a beautiful day; good congregations at both services, and I believe good was accomplished. I believe the Lord directs the footsteps of his servants even one so humble and insignificant as myself. And in looking back over the past I realize that be has been good to me, and I can say with David, "Surely goodness and mercy shall follow me all E. C. FAULKNER. the days of my life." El Dorado, Ark., Feb. 26.

Atlanta, Ga.

The Home Mission Board and Tennessee.

wish to correct an impression that may grow out of Bro. Woodcock's articles contained in your last issue. The Home Mission Board received from Tennessee for its Conventional year ending April 30, 1897, the sum of \$4,530.51. Of this amount \$1,623.35 was the value of boxes sent to frontier missionaries. These boxes were sent as free gifts from the Baptist women to the missionaries, and did not avail the Board a single dollar in the payment of its obligations. Deducting their value leaves \$2,907 16 as the cash contribution available to meet the obligations of the Board. Of this sum \$2,250 was appropriated to the State Board of Tennessee to help their State Mission work, leaving but \$657 of her contribution which the Home Board could use for work outside of the State. Surely Tennessee is not giving too much to the Heme Mission Board. I. T. TICHENOR.

The Chapel

This building seems to come before some people in the same light as a local church bouse or other local enterprise. There is an important difference. As a rule, each locality should build its own church bouse. as Humboldt has recently done. What locality should build this chapel? Some would perhaps answer "Jackson."

The Baptists of Jackson, like other communities, have their own church houses to build, at cost of thousands of dollars. They have to meet all other expenses incident to church careers in thriving, prosperous cities. I would not ask any church or tion; which we'll endure for a night only, we trust, brother abroad to help build any church bouse in be the means of arousing to action all the friends of Jackson; it is contrary to my notion of propriety in uch matters.

A community sometimes mentions poverty as an explanation for the dilapidated or unfinished condition of its church house. I see they have finished their own houses. Each alone has built several bouses: and all together are unable to build one. My reason cannot reconcile such statements. The Baptists of Jackson are able to build this chapel; but they are not under obligation to do so. It is unjust to require It of them. The Baptists of Jackson are under little more obligation to contribute to this building than those of Humboldt, Trenton, Union City, Memphis, Nashville, and a hundred other communities thriving like them. The local constituency of the University cannot be restricted to narrower limits than Middle and West Tennessee; and every Baptist within these bounds should, in justice and propriety, recognise his part in the enterprise. This building is for the advantage at one and the same time, year in and year continued eighteen days. I was assisted by Rev. H. out, generation in and generation out, of all Baptists, and especially and particularly of Middle and West Tennessee. G. M. SAVAOR.

Missions.

MISSION DISSECTORY.

Atate Missians.-Rev. S. J. Hold, D.D., Missionary Secretary. All communications designed far him should be addressed to him at Nashville, Tenn. W. M. WOOD COOB, Treasurer, Nashville, Tenn.

toroign Missions.-Rev. R. J. WILLING HAM. D.D., Corresponding Secretary, Richmond. Vs. Rev. J. H. Smow. Knoxville Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for in-

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

Minteterini Education.-Al tunds for young ministers to the S. W. B. University should be cent to G. M. Bavage, LL D. Jackson, Penn. For young ministers a Carson and Newman College, send to J T Hendereon, Mossy Creek, Tenn.

Grphans' Home. -Sendali montes to A. J Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T Check. Nashville, Tenn. All supplies should be

Weman's Missionary Culon

PARSIDEST .- Mrs. A.O. S. Jackson, Nashville Tens. CORRESPONDING SECRETARY -- Miss M M Clar borne, Maxwell House, Nashvi'le. Tenn.

RECORDING SECMETARY.-Miss Gertrude Hill Nashville, Tonn EDITOR-Miss S. E. S. Shankland, 223 N Vine Street, Nashville, Tenn

Woman's Missionary Union.

AN OPPORTUNITY.

Christ, when on earth, spoke much more of daily life than of future rewards and punishments. Only rarely did He, with masterly sweep, draw back the curtain that divides this world from that to come and show scenes pictured on the velled canvas of eternity. In one such picture the features of each of us may be discerned, standing out from the background of the unknown in startling relief.

On a dazzling throne sits the Carpenter of Nazareth, now Judge and King, to decide with unerring judg ment, to reward with kingly munificence, or condemn with kingly indignation. Before him stand you and I, together with all who have lived and

Some will say, Surely the Judge will approve magalficent service or sacritice rendered in the eyes of the world; surely the King will reward greatly wherethe world has applauded greatly. These will surely be Hin standards." As easily as a shepherd knows sheep

from goats, so easily the Judge knows whether you and I have come to, or fallen short of, His standard. The dividing line is drawn. Judge and to unite with them in the observance King unite in sentence and awards: of the week, March 13:h to 20th, as a is more blessed to give than to re-"I was hungered and ye gave me meat; | time for special prayer and offerings I was thirsty and ye gave me drink; I | to our Home Mission Board. was a stranger and ye took me in; We earnestly hope, as you love your naked and ye clothed me; sick and ye | country and would honor your Savior visited me; I was in prison and ye | by seeing it made his in the bonds of came unto me-for these things enter | everlasting life, you will accept this into Heaven." Astonishment is on the | kindly Christian invitation. faces of both good and bad. "For such things, and to Thee!" Then the | two days-the two Sundays, the one shining, angel-attended King pro- preceding and the one closing this so claims the fundamental law of His Kingdom: that relation of Himself to | You have perhaps been a child of His people, which makes them soul of God, made so by Divine mercy, these His soul, flesb of Ris flesh. Done to the humblest of His brothren, the most trivial act is heavy with significance for eternity, because done to eternity's | tion. They have come with the morn-King. The rich can do no more, the ling's rosy beam and have lingered poor can do no less, than to minister | with you through all the shadows of to, or neglect the Son of God.

How then do glory and responsibility God, not for them, but for us. God

mands for sympathy and help are bis presence forever. And yet how changed by heavenly alchemy Into | many months, maybe years, have | one religion. Yet, It was the purpose heaven's gold.

What magnificent opportunities! To one such, I would call your attention. For several years the Woman's Mis-Missionary Societies and the churches through all the South to join in a Week of Self-Denial for Home Missions. I need not dwell on the work of the 372 " brethren of Christ" un-Board, touching, as it does, every part of our Southern country and adding to the church last year fortyseven hundred souls. It is more my them, needs your help; that through them you may minister to Christ. they need prayers. The third week In March has been set apart for this special ministry of self-denial and daily prayer in public, or in private. i invite you for a week to share the Savior visibly present he would ratprivilege of giving up one meal, one lify what i ask in his name. luxury, one necessity, or the result of one day's work to Christ. Who would not feel honored so to do without, and | cated to God, that in them you will

Let all who would share the joy of such self-denial and prayer remember the week, March 13:h-19:h, 1898.

Kingdom may come speedily in our

FANNIE E. S. HECK. i'res Woman's Missionary Union.

Societies and churches wishing sug-

gested topics for daily prayer service. and leaflets on Home Missions by Dr. I. T. Pichenor and Miss Heck, free, should write either to Miss M. M. Cialborne, Maxwell House, Nashville, Tenn., or Woman's Missionary Union, 304 N. Howard Street, Baltimore, Md.

Miss Claiborne has the letters of six needy missionaries which she is anxious to place. Who will ask for one? It would be easy to fill a frontier box in connection with the Week of Prayer-" faith and works."

Earnest prayer will surely lead to earnest giving. We expect several hundred dollars from Tennessee women, who love home and country. Remember to mark this gift " Self Denial for Home Missions," and forward it to W. M Woodcock, Treasurer State Convention. A report of the amount should be sent to Miss Claiborne, Corresponding Secretary Woman's Misslonary Union.

An Appeal.

The Baptist Women's Missionary Societies give you a cordial invitation

"You are too busy?" Then spend lected week-in this Christian service. many years. Since that hour when he pardoned and saved you a thousand blessings have been your daily porthe night. There has been with you the abiding consciousness that you

of his ceaseless love to you. Jacob, exiled by his brother's wrath sionary Union has asked the Woman's | his flinty pillow, saw the stairway upon which the angels of God ascended and descended, and set up the stone as a memorial that God had met him there. He called the place "Bethel, the house of God," bccause driven der the care of the Home Mission | from the tent of his father lease, God's pavilion was over him, though eleeping on a bed of adamant.

With home, family, friends, the church of God, the house of prayer purpose to tell you that the Board, for | through all the years of the past, there is perhaps not a stone erected by your hands which marks his love They need money; they need sympathy; | that made you share in full the blessings of his Father's house.

> My brother, my sister, I have two proposals to make to you. I come as God's messenger. i am sure were the 1. That you make these two days, if

no more, times which shall be dedirejoice to add his prayers to those of a | think of the past, of his abundant praying multitude, asking that God's grace in redeeming you, of his great love in blessing you even as though you were his only child, of his great power in keeping you even unto eternal life. That you measure your obligations to him by the mercles of the past, by the blessings of the present and by the hopes of the future. That you compute the claims of a lost world by the sorrows and tears and agonies and blood which sin has brought upon it; by the peace and joy and cleansing and life which Christ can give it, and by the glory that will come to our King and the joy among the angels of God when the multitudes of his redeemed shall be gathered before the throne and sing the song of Moses and the Lamb.

2. That you compute what is your annual income, not your net gains, but the amount you receive annually, and then give that part of it which represents two days' income to your Master's work in our home land That will be a small portion of what the Master intrusts to you.

If you will, who knows what may be the result. A tract which costs but a single cent was the means of converting thirty Karens to Christ. Somebody gave that cent. It may have been some widow's offering, and representing in her great need, not only the self-denial of an aching heart, but the greater love of that tried soul for her Redeemer.

Try it this once. Give it as though Christ stood by you and you saw the hands, the feet, the side of the cruclfled one. Make it love's offering to

Quiet Hour Thoughts.

Two thoughts should constantly cheer and stimulate us in all our labor for Christ. We are laboring with direct authority from him and he has given to us the assurance of his perpetual spiritual presence.

Think of the solid basis upon which the command of our Master to us rests "All authority (R. V.) hath been given unto me in tesven and on earth. Go ye, therefore"-bccause all authority is his to over-rule and make contribute at last to the success of the gospel all difficulties, barriers and opposition with which we may meet.

It is said that Celsus, looking out crowd around each needy servant of were bis child, born from above. You on Christianity in the second century, have carried in your bosom a title to with the feelings of Gibbon or of Volcan take care of His poor without us. | a heavenly Inheritance. You have | tairs, said that a man must be out of Can we take care for Heaven without | cherished the sweet hope that you shall | his mind to think that Greeks and them? The daily, hourly, bomely de- one day see him as he is and live in Barbarians, Romans and Scythians,

bondmen and freemen, could ever have passed without any suitable memorial | of its founder the Christianity should displace all other religions, and It is the sublime genius of Christianity that from bis mother's home, sleeping upon | all experience attests its power to give to the souls in every clime that peace which alone is pure and satisfy-

"I ace the wrong that round me lies.

I feel the gullt within: t hear with ground and travail cries

The world confess its sin. Yet, in the maddening maze of things,

And tossed by storm and flood, To one fixed truth my spirit clings I know that God is good."

The earnest cry of the truly penitant oul is, "What must I do to he saved?" The earnest cry of the forgiven soul is, "What must I do that others may he saved?"

What a wonderful age is ours! How ought we unceasingly to thank God for our great opportunities! How ought we to thank bim for the noble achievenients of those gone before us, and tru-ting God for the future, go forward projecting and undertaking more far-reaching schemes of Chris-

> "We are living, we are dwelling, In a grand and awful time: in an age on ages telling. To be living is aublime

It is a blessed privilege and an incentive to earnest, diligent effort to study within the walls made sacred by the prayers, labors and examples of Boyce Riggan, Manly, Broadus and Harris These men wrought earnestly and with the loftlest of models over before them. The very air of our Seminary is fragrant with their influence. They still live!

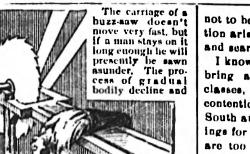
Wouldst thou from sorrow find a sweet relief? Or is this heart oppressed by woes untold? Beim wouldst thou gather for corroding grief? Our blessings round thee like a shower of

O. C. PEYTON. Louisville. Kv.

-Prof. Washington cites, as an example of the prevailing idea of religion among many of the colored race, the story of a colored man who went to his weekly class-meeting, and said to bis class leader, "I's had a ha'd time since our las' meetin'; I's been sometimes up and sometimes down. 'Spect I's broken eb'ry one ob de ten comman'ments since our las' meetin', but I tanks God, I's not los' my 'ligion yet." The coming generation of young men and women need to be taught that they should not only profess Christianity. but put it in practice in their daily ives - W. M U.

-"To run amuck" is properly to run amok. Formerly in India, Siam and other Eastern countries, Malay him and then trust him who said. "It men, driven mad by oplum, hasheesh or other drugs, would run about ceive," for the results that will follow. frantically, sword in hand, striking at any one they might happen to meet and crying," amok, amok "--kili, kill





loss of energy which leads finally to con sumption is not always very rapid but if it isn't stopped it will presently begin to naw its way into the most vital part of the body, the lungs. There would be very little consumption if every family would keep Dr. Pietce's Golden Medical Discov ery in the house, and u cit whinever feeling. "out of sorts. It keeps the entire body in such a high condition of health and forcefulness that wasting discuses have no chance to get a foot hold. A teaspoon ful or two before meals in a little water gives the digestive organism power to as similate the blood making nerve toning strength building properties of the food It enables the liver and exerctory system to clear the circulation of bilious poisons I remove all waste matter from the body It replaces worn out tissue with hard mus-

lebility into active power and nerve force The originator of this great." Discovery "R V Pictor, M D is chief consulting physician to the great Invalids' Hotel and Surgical Institute of Buffalo. N. Y; at the head of a staff of nearly a score of eminent associate physicians and surgeons. He has acquired, in his over thirty years of active practice, a reputation wound to no living physician in the treatment of obstinate chronic diseases. His prescriptions must not be confounded with the numerous "boom" remedies, "extracts," "com-pounds," and "sarsaparillas," which a profit seeking druggist is often ready to urge as a substitute. Dr. Pierce's medi cines are the product of wide experience and deep study. Any one may consult him by mail free of charge

mlar flesh, and changes weakness and

Observer at a Loss for a Text. Brother Editor: - As they have not

heard from him in some time, some of your readers have been asking, I wonder what has become of Observer Is he dead? No, he is not dead. He has been in his observatory closely watching the trend of discussion among the theological stars. His observations have convinced him that the wisest of them are liable to make serious mistakes when they rush into print, unless they weigh well the words and sentences with which they announce their discoveries or express their ideas. Hence he has been for some time wishing to write a homily or preach a sermon on the perils of authorship. But he has been at a one of the most popular books of the Mississippl and Prof. Whitsitt of loss for an appropriate text. He first | age. His "Character Sketches" has thought of Job's expression when he had a greater run than any other had such miserable comforters: "Oh! | book ever issued from the Southern that mine adversary had written a press save school books, with 120,000 and morally. But as i am speaking book " Job knew that when he got copies already sold, the lowest price him to put his thoughts in black and | being \$2.50 per copy. Yet this popuwhite there would crop out some weak | lar writer has not been able at all point, and he could quote the author against himself and pin him to the | misunderstood, nor to keep from say- | Prof. Martin, unfortunately for him, wall. Observer next thought of Solo- ing things at one time that seemed to put himself on record in a book that mon's proverb: "He that pleadeth contradict something he had said be- led many good brothren to believe he Church in 1849; died Oct. 24, 1897; aged his cause first seemeth just; but his fore, especially when his friendly was heterodox on some theological 71 years, 9 months and 22 days. She neighbor cometh and searcheth him out." As I could not decide which was the more appropriate text, I coneluded to delay no longer, but would take both and let your readers take their choice. If I do not stick to my texts I think your readers will all

illustrations and proofs. is this: It seems that our biggest proachers, our wisest professors and charpest editors, if they make books understand the English language well cannot be misunderstood.

on a former occasion, and they seem of Baptist loyalty to Christ he said to apologise by saying he was misun- Milton, Tenn.

not to he aware of it till some contention arises and their neighbor cometh and searcheth it out.

I know these are serious charges to bring against such noted literary classes, but so warm have been the contentions among the Baptlets of the South and so voluminous their writings for the past two years, my proofs are too numerous to mention in one article. So I must select a few promnent cases.

They will pardon me if, first, I take two prominent editors, Rev. J. N. Hall and Rev E E Folk. For clearness of thought and forceful expression in debate I will put J. N Hall against any polemic in the United States. Yet, strange to say, this brother complains when he puts his thoughts in print that E. E. Fojk fails to comprehend his meaning. What Editor Foik and some others thought was strong defamation he insists was intended for a little friendly criticism. One thing is certain, if he wished to make a friendly criticism he certainly used very clumsy English, or it would not have led Editor Folk and others to thick it meant just the opposite. Then when he denied Folk's assertion and called on him for proof I presume he was himself surprised to see the | did not express himself more clearly | be invented it anew after it had been a many instances in his writings where Folk quoted Hall against Hall. Here is where Hall's much critical

writing gave him away He had accused Folk of being tender-footed and to pin him down to cold facts. writing too little polemically. Folk then had him where Job wanted his adversary, and proved conclusively ing the creation of the first man out of that even if Folk had written too little | clay. Said he: "After de Lord had Hall had written too much. Folk made Adam he stood bim up by de claimed that he was misunderstood in time to prevent a wreck, while Bro. Hall carelessly put on a full head of ran into such Baptists as John A. | really good Baptist speech by putting Broadus, Carter Helm Jones and othlision, and of course received damage. What a pity these editors can't after condemn him by his own utterwrite so clearly as not to be misunderstood! But I must not be too hard on the editors, as I may become an editor myself some of these days.

So I will turn your attention, secondly, to the case of two preminent preachers, Geo. A. Lofton and John T. Oakley Dr. Lofton has written times to write so plainly as not to be | ter than the editors or the preachers. neighbor," John T. Oakley, eth and scarcheth him out."

Dr. Lofton wrote a book on Baptist history to corroborate Dr. Whitsitt's historical discoveries and to show that Whitsitt had been misunderstood. Not long afterward he was called on agree that I stick to my subject in my to speak before the Baptist Young | book, but by what he publicly teaches | children partaking of this quality are Poople's Union and felt justified in now. His critics say, What a pity a The first point I wish to emphasize | magnifying his office by bragging on | college professor can't write the En-"Baptlet loyalty to Christ and the Scriptures" in all the ages. By his rhetorical ilourishes and "Baptist or write much for the papers, do not | brag" in this speech he got himself into a "peck of trouble" with that X enough to write so clearly that they | roads critic, John T. Oakley, whose argus eyes discovered such contradic-My second point is: If they write | tions of some things he had said in much for the public and even express | his book that Lofton had to leave the themselves clearly, they are almost | defence of Whitsitt and come to his sure to say something at one time own defence by saying he also was which contradicts what they bad said | misunderstood. In his glorification | used to express his ideas. He, too, had | writer.

A FRIEND'S ADVICE.

And what it led to.

It is not a common occurrence that a friendly word should be the means of giving nearly forty years of happluess and health to the person heeding the advice it carried. This was the case with Mary Lingard. At twenty-five she was dingging out her days in misery. At sixty-one she finds hetself so active and strong she can do work that would shame many a younger woman, and looks back ou thirty-six happy, healthful years of industry. But let her tell her story:

"Thirty-six years ago! had great trouble with my liver. The doctors allowed that there were tumors growing on it, and they bisiered my side in an effort to give me relief. I was at that time carring my living as a tailorest, but for five years, the tween the pain in my aide and the hibsters I was in constant misery, and work was a drag to me, with mo prospect of relief, fortunately for me, however, a friend advised me to take Dr. Ayer's Sarsaparilla, and finally persuaded me to take a regular course of it. When I first commenced taking the Sarsaparilla my side was so painful that I could not fasten my dress and for a time I did not get any trebelle, but my friend advised me to take Dr. Ayer's Sarsaparilla usually results in a complete cure. Since and during tness veries I have passed through the most critical network age and to day, at sixty-one years of age! Am astive and storing and alde to do a woman's life without any particular trouble and the without any particular trouble and since and during tness veries. I have passed through the most critical necessary of age! Am astive and strong and alde to do a woman's life without any particular trouble and the without any part

he meant "in general," and not in derstood; he did not mean that Barevery particular, and be was sorry he | ber actually invented immersion, but on some points. But his stern critic in matters of history will not allow him either poetic license, a rhetorical | cal professor ought to understand the ilourish or Baptist brag. He wants | meaning of words well enough not to

Their discussion reminds me of negro preacher who was once describ- by "all Baptists" he did not mean all, yard fence to dry." Here a X roads also; that instead of a lack of the negro critic exclaimed: "Who made courage of his convictions he simply de fence?" The preacher replied: had the prudence to put on the brakes | "Hush your mouth, nigger! Such questions as dat would spoil de best theology in de world." Oakley can steam, with the brakes all open, and | make the application and not spoil a so many questions. He must rememers with a sixty miles an hour col- ber that he has said many things in print and some stern critic may here-

Thus it seems the preachers cannot write the English language any better than the editors, and are just as liable to be mlaunderstood when they put their thoughts in print.

Let me cite, thirdly, the case of two college professors-Prof Martin of Louisville, Ky. Both of these brethren are said by those who know them well to be elegant gentlemen socially of literary attainments, truth compels me to say that they don't understand the English language a bit betpoints. So general was the verdict against bis views, and yet so confident was he that he was correct, he inelated that his critics all misunderstood him. His friends say his written utterances have been so misunderstood you must not judge him by his glish language plain enough for the people to understand him! Prof. Whiteltt, unfortunately, also put himself on record in Johnson's Enclopedia, saying all Baptists practiced sprinkling and pouring till the year 1641, when immersion was invented by one Edward Barter. This caused such a storm of adverse criticism in the Baptist press that his best friends

lost art for many years. But his adverse critics insisted that a theologiuse those that did not express his ideas. He also had to explain that but only the English Baptists.

This shows that our learned proessors do not make any better showing in writing English than our editors or preachers. They are just as flable to be misunderstood as Editor Hail or Pastor Lofton.

I have brought the above gentlemen to the witness stand because I knew they would all testify that I was correct in my assertions that their writings had been misunderstood, all of which goes to prove that there are nore perfect, no, not one, in the English language. The sooner we mend our speech the better it will be for the peace of our Zion, since ambiguous English has caused much of our recent controversy.

If all our writers would express themselves in plain and distinct English and conduct their discussions in the same courteous spirit manifested by Brethren Lofton and Oakley in their recent contention, what a happy family the Baptists would have. So may it be in all our future discussions. OBSERVER.

Tennosce Observatory at X Roads.

WARREN.-Sister Jane C. Warren was born in George County, Kentucky, Jan. 2, 1836; married to Jared Warren Oct. 11, 1849; united with Baptist leaves four children and two grand children. Sister Warren was a Christian of the highest type, a church member true and faithful, a neighbor loved and respected by all. Modesty was one of the characteristics that marked the life of this excellent lady. Her found to be the embodiment and expression of true manhood and womanhood. She was a lady of economy and charity, possessing that true grace of culture which made her the model of mothers. Bidding her companion adleu some years ago, she braved the eweeping tide of adversity and rose up to high honors as one capable of making all things subservient to her aims and desires. A mother le gone. She was interred in the Milton Cemetery deplored the unfortunate English he | with funeral services conducted by the G. A. OGLE,

BAPTIST AND REFLECTOR.

The Baptist, Retab. 1836. The Baptist Refiscior, Estab 1871. Consolidated August 14, 1889.

NASHVILLE, TENNESSEE, MARCH 3, 1888.

A. B. CABANISS.......Pibld Editor and General Agest.

SUBSCRIPTION PAR APPUM, IN ADVANCE. Single copy, \$8. Include of 10 or more, \$1.75. To ministers, \$1.50.

OFFICE-Oumbarland Prosbyterian Publishing House. Talephone No. 1648.

Entered et postoffice. Nachville. Tens.. as second-class matter.

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The South.

In a sermon preached in the Baptist Temple, Philadelphia, on November 14, 1897, from the text "Godliness, with contentment, is great gain," Dr Russell H. Conwell says:

I think that there has been no nobler exhibition of the highest Christian heroism and obedience to God than was exhibited at the close of that great war in 1865. As I travel through the Southern States and meet the Confederate veterans whose hairs are now so gray, evidently passing off the world's history so rapidly. I feel a sense of reverent respect, which increases with every day. To meet those men who fought as they fought, who gave up what they surrendered for what they believed to be their duty to their home and State; to suffer as they suff red, losing limbs, and suffering all their life-time from awful wounds; brave on the field of battle, as only the Angio-Saxon race may perhaps claim to be, giv ing up home, property and hope of progress; reduced to poverty, eacrificing all on the altar of an ideal patriotism for the benefit of one's country, and then to be crushed in defeat; having done all they could; having persevered until they had not a piece of pork or a piece of corn bread left; out of provisions, out of ammunition, outgenerated, outnumbered, sur-rounded and defeated; then to rise up as many of those Southern men have risen up, and accept the defeat as final and regard it as settiling the question of slavery and the question of disunion forever, going cheerfully at work in the ruins and ashes of their old plantation homes, locking arms with the men whom they fought, and entering into the councils of the nation with a patriotism that exceeds even the patriotism of the North. Having accepted it all in humility and surrendering all, they rise again to be union men and patriote exceedingly loyal to the nation, and bearing no useless malice. Such exhibition of heroic obedience to the precepts of God is something to be reverently honored. Oh, all honor to the Confederate veterane of the South who accepted defeat with all its humiliation, with all its crushing sense of loss, with all its shame, and turned bravely to other duties, saying: "It is settled; we will be brothers again with those who defeated us." It is something sublime. Moved by such a spirit the Southern States stride forward into the front rank of a Christian civilisation.

Paul means a spirit like that when he referred to this ideal of a Christian life. "Godliness with contentment." Having dons one's duty promptly and bravely, then to be contented with it.

This is a noble tribute, all the more so because it comes from one who was himself a union soldier. a Lieutenant of Artillery. We do not know just what Dr. Conwell means by saying that the Confederate veterans were "out generaled." If he refera to General Lee, we would put along side of this utterance the recent tribute of Dr. E. Benj. Andrews, President of Brown University, to Gen. Lee. Dr. Andrews was also a federal officer. Among other things he said: "Lee successively defeated, outgeneraled and routed the best generals that Washington could send against him, and it was not until the immortal Grant, with the finest army of veterans that the world has ever seen, took the field sgainst him that Lee's marvelous accomplishment received a check. Even against Grant, Lee fought as probably no other

preciation in the South.

We want especially to emphasize the remark sermon and offered the prayer. that the people of the South "in surrendering all, rise again to be union men and patriots laski, for which he has the affection and the gratiexceedingly loyal to the nation, bearing no use tude of the Baptists there, and should have the less malice." This is true. There are no more gratitude of the Baptists all over the State. He loyal citizens in the United States to-day than are has had to labor under many difficulties and disthe peo, lo of this Southland. They tried hard to advantages. But he is regarded as the best proachget out of the union, but failing they have come er in the town, and with his seal and consecration back in good faith, and they have come back to he is leading his little flock steadily and surely stay. If a war should come between the United onward and upward. Besides preaching to the States and Spain, there would be no citizens of church in Pulaski he has established also some this country who would more readily take uparms mission points around, to which he preaches on in defence of our national honor than the sous of Sunday afternoons. One of these in particular is the South, among whom would be many who once quite promising and serves to strengther the fought against the stars and stripes.

Taking our stand a third of a century after the close of the war and forgetting as far as last week, that the health of Sister Thompson has possible all the bitter memories of that unhappy greatly improved, and Bro. Thompson thinks he period, we believe we express the sentiments of the overwhelming majority of these Southern peo- which, for a while, he feared he would be comple when we say that they are glad the war ended as it did. They realize now as they could not work, and if he can continue for a few years then the enormity of slavery, of traffic in human beings. And they would not have the system of slavery, with all its attendant evils, restored if they could. Indeed, they are glad that they did not succeed in establishing a separate government in this country, which would have led to continual friction, and probably frequent war and and disintegration. At the same t me, though, they believed then that the essential principle for which they fought—the doctrine of State's rights, and not the system of slavery-was right. They believed it then and they believe it now.

And it is gratifying to know that the people of the North have come to recognize this principle more and more.

We heard Dr. Andrews say at the close of his magnificent lecture on General Lee, that the cause for which the South fought is not lost, that the war emphasized the doctrine of S'a'e s rights, and that the people of the North have come to believe it more and more. By the way, is it not a little curious? The people of the North say that they fought to destroy slavery. And they did it. The people of the South say that they fought to preserve the principle of State's rights. And they did it. Each got what they fought for. Is not this a remarkable instance of the wonderful providence of God in bringing good out of evil and in causing all things to work together for good, and making even the wrath of man to praise him?

A Visit to Pulacki.

We had a delightful visit last Sunday to Pulaski. This is one of the oldest and at the same time one of the best towns in Tennessee. It has about five thousand inhabitants. Strange to say, however, until recently there had never been a Baptist the same time, though, a nation must maintain her Church in it, and seldom if ever a Baptist sermon preached within its borders.

In the summer of 1896 Bro. T. T. Thompson met with little encouragement, but moving his tent to the Northern part of the town, he met at once with success. There were a good many professions and a church was organised. There were, it seems, a number of persons there who were Baptists in sentiment, but who had joined other ohurches because there was no Baptist Church there. Some of these cast in their lots with the new church. A lot was donated by a brother who claimed to be a Baptist, but who was immersed by a Cumberland Presbyterian minister and is now a member of the Methodist Church. In ninety-two days from this time, a neat, comfortable house of worship was erected. The ehurch has continued to grow steadily until there are now sixty-nine members. None of them are wealthy, but they are good, clever, spiritual

people. On last Sunday morning the new house of worgeneral ever fought, and against odds that would ship was dedicated. By invitation we preached

have driven Napoleon to despair." But while the dedicatory sermon. Bro. Thompson offered some exception might be taken to the expression the prayer. Three new members were received. that the Confederate veterans were "outgener- and amidst tears of joy were given the right hand aled," the atatement of Dr. Conwell, taken as a of fellowship. At night Brethren J. L. Green. wloic, will meet with hearty approbation and ap. D. H. Malone and W. H. Street were ordained as deacons. The editor preached the ordination

Bro. Thompson has done a noble work in Puchurch in Pulaski considerably.

It is a matter of gratitude, as we announced will be able to continue his work in Pulaski. pelled to give up. His heart is deeply in the longer we believe that the church will become a strong, self-sustaining church. At present it is assisted by the State Mission Board.

(We may add in parenthesis that the work in Pulaski is one of the finest illustrations possible of the importance of the State Board and of the great good it is accomplishing all over the State bloed-shed, and it may be to further secession. Pulaski, however, is by no means alone in this

> We enjoyed being in the hospitable homes of Brethren Green and Malone.

War Clouds.

This country seems drifting rapidly into a war with Spain. It all depends upon the finding of the court of inquiry now investigating the wreck of the Maine. If they find that it was caused by an explosion from the outside, and that it was with the connivance of Spanish officials, war is inevitable. If they find that it came from the outside, but was due to irresponsible parties, our Government will demand an indemnity on the ground that it was the duty of Spain to protect our ship while in Spanish waters. If Spain refuses, war will fo'low. If they find that the explosion occurred on the inside of the vessel and was due to carelessness or an accident, there is nothing for us to do but to swallow our medicine. It seems, however, that the accident theory has been abandoned by almost everyone. It will probably be a week or more yet before the court will make its report. Meanwhile hurrled preparations are going on in getting ready for the war which is generally expected.

We should regret very much to see a war. War is wholesale murder. "War," said General Sherman, "is hell." We hope it may be averted. At honor and dignity. If we are to allow our ships to be blown out of the water and our sailors hurled by the hundreds into eternity through treachers went there and held a tent meeting. At first he and make no protest against it, we may as well disband as a nation, for the name American will have lost its power. There is something worse to a nation than the loss of a few thousand men, and that is the loss of national honor. We trust, however, that a way may yet be found by which we shall be able to save both our honor and also many valuable lives.

Mississippi College.

On account of the yellow fever at Clinton, Miss., last fall, Mississippi College was broken up for a time and the students scattered, many of whom failed to return at all. In consequence, the trustees of the college have been unable to meet their promises to the members of the faculty. Dr. W. T. Lowrey of Blue Mountain has undertaken to raise this deficit, amounting to about \$3,500. Thirteen hundred dollars of this amount has been raised so far. Dr. Lowrey thinks that it will be necessary to raise the whole amount "to save the

credid of the denomination and to prevent permanent injury to our great institution which has done so much to give us prominence and power as a denomination in Mississippi."

The editor of the Baptist Layman says that the aum is needed "to save Mississippi College from permanent disaster." At the same time, however, he thinks that "from present indications the amount will not be raised." We should be very aorry if this should turn out to be the case. We hope and expect better things of our Missis. sinni brethren. Mississippi College has done a noble work among them. We feel sure that they will stand by the institution in her time of misfortune, brought on by a public calamity, for hear that many farmers are going to plant more exwhich she was, of course, in no way responsible. tensively this year."

"At the Next Election."

The Christian forces of Kentucky have joined hands for the purpose of getting a local option measure through the Legislature. It had a clear majority in the Senate, as evidenced by every vote. But by a parliamentary technicality it became tied up there, and for a while it looked as if it would be defeated. But we are glad to see that it has finally passed. When defeat threatened, the Western Recorder protested vigorously and said: "The day of reckoning will surely come. 'To vour tents, O Israell' The day of political judgment will come-at the next election." But will it? That is always the cry-"at the next election." We venture to say that "at the next election" many of those Kentucky Baptists and Methodists, etc., who were indignant over the action of the Legislature and who were vowing vengeance at the next election, will, when that election rolls around, march up to the polls and vote for members of the same parties, if not for the same men, be very interesting. who resorted to parliamentary trickery to defeat this bill. We do not mean to say that the editor of the Recorder will be one of them. But some of his readers will, we fear.

An Open Letter.

Rev E. E. Hoss, D.D., Editor of "Christian Advocate," Nash

DR. Hoss:-I know that you are a very busy man, and I do not wish to obtrudo unnecessarily upon your time. But if you can possibly find the time to do so, it would be a source of gratification to myself and others if you would answer the question I have several times asked you, but to which you have as yet made no reply, as to whether or not you believe baptism comes before the supper.

I should be glad to have you answer as soon as you can find the leisure time to do so.

Very truly, EDGAR E. FOLK.

P. S.—As you are so busy, it will be sufficient if you will aimply answer "yes" or "no" to the question. It will not require much time, perhapa, to do that. E, E. F.

Question Box.

Ques.—When was the Campbellite Church organ-ises, and by whom? Also what is its fundamental doctrine?

Ans.-It was organized in 1828 by Alexander Campbell. Its fundamental doctrine is baptismal salvation. Mr. Campbell said that "baptism is equivalent to regeneration."

PERSONAL AND PRACTICAL.

-An untruth le no less an untruth because told by a preacher, and if that preacher be an editor-it is still no less an untruth.

-Said Emerson: "I can't bear what you say, for the thunderings in my ear of what you are " This is true. Back of the words is the life, which gives weight and power to the words.

-It was a special pleasure to see Bro. R P Mahon, of Humboldt, in the city last Monday and to have him brighten our sanctum with his genial countenames. Bro. Mahos is one of the finest preachers and best beloved pastors in the State. The beautiful Baptist bonse of worship recently erected in Humboldt is evidence both of the liberality of his people and of his popularity among them.

the paper last week, he and others are taking active and led to adopt Baptlet principles by the negroes, and vigorous steps to insure a large attendance and a successful meeting at the West Tennessee Sundayschool Convention in Ripley April 6:h-7th. We trust organised a white Baptist Church and became its that it may be so.

20,00

-Up to the first of January the farmers of the South had sold 861,841 more bales of cotton than were marketed in the same period in 1806 But the entire amount sold brought \$21,580 044 less money than the crop of the preceding year. As the excess of 861 841 bales were worth \$32 774,100, it will be seen that the cotton growers have lost \$54 305 046. The Arkansas Baptist says: "In the fac- of these facts, we

M. M. M.

-Sam Jones began a three weeks' series of meetings in this city last Sunday. The usual large crowds are in attendance We shall have something more to write about the meetings later on. Mr. Jones, by the way, created a sensation recently by announcing himself as a candidate for Governor of Georgia. It was bard to tell from his letter announcing his candidacy whether he was in earnest or not. At any rate he soon withdrew from the race and now says that his friends must address him as "ex-Candidate Jones, Limited."

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-Dr. J. B. Hawthorne, the eloquent pastor of the First Baptist Church, this city, returned last week from his trip to Florida. He spent the time while there, for the most part, la hunting and fishing. He is pretty badly sunburnt, but is evidently very greatly improved in health. His members were delighted to see him back in the pulpit at the First Church last Sunday. He signaled bis return by a strong reply to the lecture of Mr. Ingersoll delivered in this city last week. We shall publish it next week, and it will

-Mr. B. L. Willingham died auddenly at his home in Macon, Ga , on February 17th. He was a strong man, and a genial, high-toned Christian gentleman, His home had a genuine air of Southern hospitally about it. He had reared a large family of nine cone and four daughters, all of whom are prosperous and useful members of society in the pariotil localities in which they live. The best known of these, perhaps, is Dr R. J. Willingham, Convenonding Secretary of the Foreign Mission Bonn, Richmond, Va. We extend to him and the other members of the family our warmest sympathy incheir great bereavement.

ار ار ار -The trial and conviction of M. Zola in Paris last week because be had come to the defence of Dreyfus, the Jew, who he maintained was unjustly convicted of selling army secrets to the German Government, was a travesty upon justice and causes fear for the stability of the Republic. The witnesses upon whom he relled to prove his case either refused to attend or refused to respond to the questions of his counsel, and were justified in doing so by the court. A howling mob continually surrounded the court-room crying, a bis Zola, "Down with Zola." Oace or twice he came near being mobbed. Finally, under these circumstances, the jury sentenced him to a year's impris-

A. 10. 10.

-Tho Baptist News, of which Dr. W. P. Throgmorton is the excellent editor, says very aptly and pointedly: to load its readers to suppose that the whole denomination is corrupted, and that everywhere there is contention and strife and that the bulk of the brotherhood are astray on the great doctrines of the denomination, that paper is a denominational calamity itself. It believes the people whom it professes to stand for and lowers them in the esteem of men and women whom they ought to reach and benefit. To criticise wrong doing is all right, but to produce the impression that everything is wrong when the great body is all right, is slanderous."

-It was an unexpected pleasure to have a visit from Rev. E O. Ware, Corresponding Secretary of the State Mission Board of Louisiana, last Monday. He had been on a visit to his old friends in Kentucky, and at the same time combined business with pleasure by trying to interest them in the Home Mission work, Louisiana being an important field occupied by the Home Board. Bro Ware mada an interesting talk before the Pastors' Conference, in falthful missionaries. 'Lift up your eyes, and look which he brought out the remarkable fact that the on the fields; for they are write already to harvest."

-As seen by the statement of President Glass in white Baptists of Louisiana were first evangelised who brought them from their homes in the older States when sold into siavery. At one place a negro pastor. Bro Ware is doing a noble work in Louleiana amid many trials and difficulties.

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-"During the week that our battle-blp Maine, was blown up in Havana harbor, the licensed satoon blew up its thousands of as good men as lost their lives In that greet dieaster. Our papers and our people were aflame with indignation and wrath concerning the destroyed ship, but all seem to be content to let the liquor-seller continue to reaphie harvest of crime and death."-The Baptist Standard. You do not understand the difference, Bro. Cranfil. When the Maine was blown up we lost about five million dollars. But the saloons pay us begood many million dollars for the privilege of blowing up people. You see it is a matter of money, and it makes a good deal of difference with us whether the money goes

out or comes in.

-Rev. B. F. Riley, D.D., now filling the chair of English in the State University of Georgia, has been invited by the Society of Science, Letters and Arts, of London, to present a paper before that body on The Difficulty of Preserving Pure English in the United States, on the occasion of a meeting to be bold on July 19:h next. This is certainly a high compliment to Dr. Riley. But we do not like the reflection contained in the subject, that there is greater difficulty of preserving pure English in the United States than there is in England. In fact, we are inclined to think that the people of this country speak the purest Eaglish that is spoken anywhere in the world, and that they give it the finest accent. And especially is this true of the Southern people.

-Rev. J. P. Gilliam of Watertown spent last Monday la the city taking in the Sam Jones meetings and circulating among friends. A strong Baptist, an earnest Christian, a fine preacher, and a genial, popular gentleman, he is one of the most useful pastors in the State. But then he could har ily help being so when he has one of the very best fields of labor la the State-Round Lick and Shop Spring churches, the two having a membership of between 500 or 600. And they are a noble people, too, with whom it is a pleasure to labor. They are looking forward with pleasant anticipations to the meeting of the Middle Teanessee Sunday-school Convention at Watertown oa March 27th. They are expecting a large attendance. Let us not disappoint them. We enjoyed having Bro. Gilliam in our home.

20.00

-A dastardly affair occurred at Lake City, S. C., last week. A negro had been appointed postmaster for that place. All efforts to prevent his confirmation had failed. He had been warned to leave, but paid no attention to the warning. Suddenly one night his house was surrounded and was fired upon. He himself and several members of his family were killed, while others were badly wounded. The house was then set on fire, and the dead bodies burned. It was a terrible outrage, and no one condemns it more severely than the best people of the South. We do not think, though, that the negro ought to have been appointed postmaster. It was in defiance of the Southern white sentiment. That sentiment may be called simply prejudice, but at any rate the prejudice exists, whether right or wrong. But still his appointment did not justify the terrible revenge which was taken upon him. Such acts are very deeply to be deplored.

10.10

-It was quite a pleasure to have Dr. R J. Willingham, Corresponding Secretary of the Foreign Mission Board in the city last Sunday. He preached two very stirring sermons, at the Edgefield Church in the morning and at the Third Church at night, and also made a helpful talk to the Pastors' Conference on Monday morning. He hopes that the Board will beable to come to the Convention out of debt. He thinks that if It can do so, the Board will be able to appoint new missionaries as well as to send old ones back to their field, and that it will be able to make a general forward movement all along the line Let us until the hands of the Board and give it the opportunity to accomplish the great work which we believe God intended is to do. Dr. Willingham seems greatly rejoiced at the glorious tidings which are coming to the Board from the foreign fields. Everywhere God seems to be abundantly blessing the labors of our

The Home.

Prayer.

More things are wrought by prayer Than this world dreams of. Wherefore, let thy voice Rizo like a fountain for me night and

For what are men better than sheep That nourish a blind life within the

If, knowing God, they lift not hands of prayer. Both for themselves and those who

call them friend? For so, the whole round earth is every

Bound by gold chains about the feet

Young Men.

Besides the pleasure derived from living an honest, upright life, every young boy growing up into manhood should take into consideration the fact that much of his future life will depend on how the first fifteen years were spent. He should never forget, then, that his boyhood years must ever be open for inspection. and that, sooner or later, his early record may become a factor in making or marring his fortunes.

I have in mind a young man who a few years since went to a strange city to attend a technical school. A few weeks after he had entered upon his duties as a student he was arrested, charged with committing a grave offense. As all the circumstances in the case pointed to him as the offender, his chance for acquittal seemed very discouraging. A stranger, and without friends in the city, what defense could be offer? He knew but two men in the place, one the pastor of an influential church, who had formerly been his teacher, the other, an old shoemaker, once a neighbor to his father. They were called, and both bore witness of his excellent reputation as a boy. The pastor had not forgotten his scholar, whose word was as good as his oath any day, and the old shoemaker remembered the young man as the boy who was always above doing a mean or cowardly act.

With all this evidence before him, the judge conducted a most thorough investigation of the damaging circumstances, with the surprising result of discovering the young man's innocence. After dismissing the case he shook the young student's hand in a hearty fashion and assured him that he owed the quick disposal of the case and his own ac- as well as bread, cast upon the water quittalate his unspotted life in boy- return after many days .-- Forward. hood.

Said he: "I was so firmly convinced of your guilt that I considered further evidence superfluous, duced was not to be set lightly | this old world that it is possible to himself. "If the bucket had youth whose word was as good as only guess how in its first form it in the basket. The labor was not gold, could develop into a criminal came to be just as it was, but the useless after all." in early manhood; hence I determ. | guess is so well founded that it ined to leave no stone unturned to ought to satisfy Yankees seeking | King had ordered this apparently arrive at the truth, and you know | the source of the Yankee flag. The | useless task. It was to test their the result. Ah, my young friend, first flag of the United States of capacity for perfect obedience, with there is nothing like a clean record | America was raised by Washington | out which no servant is reliable. back of you when you are falsely at Cambridge, Mass., January 2, At this mement the King came up acoused by an enemy.'

of 7, sarned half a dollar picking | Andrew. The next year Congress | In great things. Henceforth thou berries. It was the first that he substituted thirteen white stars for shall stand at my right hand." had ever earned, and he went skip- | the crosses. Now in Northamptonping along the pavement, showing | shire, in England, in a village called it to all the boys he met, telling how | Great Brington, is an old church he had earned it.

"Look here, Jerry," he said, displaying his new treasure to a boy scribed to the memory of lawrence several years his senior, "I earned t, and it is a beauty."

like it," sneered Jerry, at the same | daughters. Two of these sons emimoment knocking the money out of grated to America, and from one of Tommy's hand.

ment, with Tommy after it; but | the same generation are buried here, Jerry was too quick for him, and and the Washington coat of arms is snatching it up pocketed it, and engraved on one, bearing an inscripwhen the child accused him of dishonesty he denied having it and insisted it was still lying somewhere near. Though Tommy was not convinced, he had no means of redress, but he never forgot the mean deed nor the boy who was guilty of it. Years went by. Jerry, through the nfluence of two friends, was employed in a Government office in Washington. A year later he was quietly dismissed; and as the cause was not made public the circumstance was soon forgotten. Sometime afterward Tommy was

appointed to fill the position of which Jerry had been relieved, and, proving a faithful servant, he remained at his post for more than a score of vears. Jerry studied law, and in the course of time became quite an orator. One summer he announced himself a candidate for the United States Senate. Being a flattering, genial fellow, he had a large following, and his election seemed to many a foregone conclusion. But one morning the daily papers published a statement to the effect that the popular candidate had been dismissed from a Government office because of the false entries he had made. The charges were denied by Jerry and his supporters, and a committee was appointed to examine into the truth of the statements, but investigation showed that the report was true. The next week the election took place, and he was defeated.

A few days later Jerry received a letter from Washington. He broke the seal and read it:

"Do you remember the day you stole a little boy's berry money and almost broke his heart? If you don't, I do; and that mean deed has cost you a seat in the Senate.

TOMNY HATFIELD." It is well to remember that thistles,

The Stars and Stripes.

The origin of national flags would until I heard the testimony of the be a deep, unfathomably deep subhonest men who had known you as ject in most cases, but our flag, the a boy. Such evidence as they pro- stars and stripes, is so young in aside. I could not think that a boy to find out a good deal about its | brought up the ring before the well who would not do a mean thing, a origin; still even as to ours we can was dry it would have been found 1776. It consisted of thirteen to him; and, as he bade the man On the other hand, more than a stripes, alternate red and white, keep the ring, he said:

Hatfield, a pleasant-faced little boy the crosses of St. George and St. containing the tomb of one of George Washington's ancestors. It is in-Washington, who died in 1616, leaving behind him (this is on the tomb "It's nothing; I've had dozens | mind you) eight sons and nine them descended our great man. to "Eliz Washington," who died in 1622. Now on this coat of arms appear three stars, with the stripes or bars beneath them. No one could see it without being reminded of the "Star-spangled Banner." Undoubtedly when Washington was arranging to raise that flag at Cambridge, and arranging the flag, too, he took the idea of the stripes from his own old coat of arms. Not wanting to make the new banner too personal, so to speak, he kept in the blue field and the crosses, used in the British flag, but Congress, when it took up the subject, was pleased to follow the old coat of arms that

An Oriental Story.

belonged to the great general, who

was fighting for them, and substi-

tuting the beautiful stars for the

crosses that the red-coats carried.

-Exchange.

An Eastern King was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves and went away. After putting in one or two bucketsful one of the men said:

"What is the good of doing this useless work? As soon as you put the water in on one side it runs out on the other."

The other man answered:

"But we have our day's wages, haven't we? The use of the work is the master's business, not ours." "I am not going to do such fool's work, "replied the other, and throw-

ing down his bucket, he went away. The other man continued his work | in the world. The growth during till about sunset, when he exhausted | the last 100 years has been a fraction the well. Looking down into it he saw something shining at the bottom. He let down his bucket once more and drew up a precious dia-

mond ring. "Now I see the use of pouring water into a basket," he exclaimed

But he had yet to learn why the

quarter of a century ago Tommy with a blue field emblaconed with "Thou hast been faithful in a lit-

tle thing; now I see I can trust thee

Sick.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every offort in our behalf; we get discouraged and skeptical. le most cases serious mistakes are made in doctoring and in not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidences of danger, It went spinning along the pave. Several of the Washington family of such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the backthese tell us in silence that our kidneys need doctoring. if neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, then fill a vial with your water and let it stand twenty-four hours. If there is a sediment or ecttling it is further proof that the kidneys and bladder need doc-

There is a satisfaction in knowing

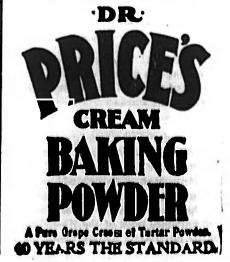
that Dr. Kilmer's Swamp-Root, the

great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles, it corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date physicians, Hospitals and Homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatiem and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mall upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention BAP-TIST AND REFLECTOR and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

-Russia has the most rapidly increasing population of any country ess than 1,000,000 annually.

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Young South.

Mrs. LAURA DAYTON EAKIN, Editor. 504 Bast Second Street, Chattancogs, Tsan, to whom communications for this department should be addressed.—Young South Motto: Nulia Vestigia Retrorum.
Our miscioany's address: Mrs. Ressis Maynard, 63 Bakai Machi, Kokure, Japan, via Ban Francisco, Cai.

At Last.

When on my day of life the night is falling, And, in the wind from unsunned epaces blown, I hoar far volcos out of darkness call-

My feet to paths unknown.

Thou who hast made my home of life so pleasant, Leave not its tenant when its walls decay;
O love divine. O helper ever present.

Be thou my strength and stay! Be near me when all else is from me drifting, Earth, sky, home's pictures, days of

shade and shine,
And kindly faces to my own up'ifting
The love which answers mine. I have but thoo, O Father! Let thy Be with me then to comfort and up-

No gate of pearl, no branch of palm I merit,
No street of shining gold.

Sfilee it if my good and Ill unreckoned, And both forgiven through thy unbounding grace, I find myself by hands familiar beck-

Unto my fitting place; Some humble door among thy many mansions,

Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There from the musle round about me I fain would learn the new and holy song, And find at last, beneath thy trees of

healing, The life for which I long John Greenleaf Whittier.

-Mission subject for March, Italy

-Will you answer this question for me inside of three days after you road it? " le mission work more difficult in pagan or papal fields?" Give me your reasons for your belief as briefly as possible. L. D. E.

Young South Correspondence.

You! Thank you. The Young South is much better. It was only a slight attack of - well, shall we call it "Inertia?" it is moving along nicely | there not another who can spare five now. By next week I feel sure is will | dollars just at this critical juncture? be thoroughly convalescent.

I want you to do me the great favor of sending in your letters for next week early. I am going to have a great pleasure, God willing, through the kindness of our editor-in-chief. As a member of the Southern Bantist Press Association, I am going to the annual meeting at Asheville, N. C., on March 9th. Now, I shall have to make up my "copy" on Tuesday, March 8th, a day earlier than usual. Please hear that in mind. I am anticipating great profit as well as pleasure in this trip, and I am hoping you will receive great benefit, as your editor must gain much in a three-days association with the gifted editors of our Southern Baptist papers. I am certainly most grateful for such a rare | are working for great success." opportunity.

I said last week that I wanted you to do ible the number of letters, and I believe you have almost, if not quite, only keep it up to the end! Keep con- very fond of Sunday-school. My class stautly in mind that there are the last | has the best teacher. If you will some

forward the Young South work in all lines, laying stress on Japan. If we must fall in some of our expectations, let's reduce our failure to a minimum. But the letters? Here they are. No.

is from Franklin: " Enclosed find \$1 for Mrs. Maynard. Our father is pastor of the Franklin

Baptlet Church." FANNIE MCLEAN JARMON.

I remember your father in the long ago. Thank you so much for thus helping along this dearest hope of the Young South We shall count on you for another year.

WALTER JARMON.

No. 2 comes from "old reliable" a McKenzie:

" I send you to day \$1 for dear Mrs Maynard. I had hoped to have more than this. I can't get money for what have to sell, though 1 try ever so hard I feel right 'blue' over our ' Recolpts,' but I have done all I can. have asked the Lord to open a way for me to carn some mo ley for the support of our dear missionary, but I have falled to find any. I had thought of canvassing for some good book or paper, but the consinued bad health of my dear mother makes it impossible for me to leave home, even for a day. Can you not suggest some way by which a girl can earn money at home? l am growing desperate. I want to help so much and I can do so little. I am praying carnestly that the \$600 may be raised even yet."

LILLIAN BURDETTE. Ah! my dear child, if we all had worked as faithfully as you have, we would have that \$600 now. I am quite sure we can say of you, "She hath done what she could " Do you know I am always thinking country girls have all the advantage over city girls in earning money? You see I only know one side of the question. But there's always this comfort. If we do our best, "angels can do no more." Your example, your brave words all through these years have been much to our work. You have built more bravely than you knew. May God send health to the dear mother with the spring s balmy breezes.

No 3 is from one of our staunchest riends, whose Young South "hell' is ever ringing at Madison:

"I send you a check for FIVE DOLLARS.

the contents of my bell, which gets a weekly contribution for Japan. I am earnestly yours in the cause."

MRS. J. W. MENKES

Oh! how I wish we had about twenty such workers as this tried and true friend. We are so grateful to her. Is

No 4 comes from some more untiring little workers in the capital city: "Enclosed please find \$i for our LILLIAN ROTH, missionary." GEORGE ROTH

DIAZ ROTH. Thank you very much. We are peeting some very pleasant news from this quarter soon, look out for it! No. 5 brings me 4 cents postage,

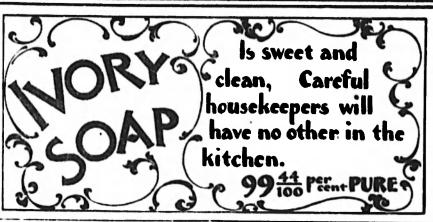
used in sending nine pyramids to Stanley Windes in Winchester. Fill them up before March goes, if you can. No. 6 comes from a stronghold of

"We send you our usual contribusome good news to add. A friend adds

ours. Shop Spring:

INFANT CLASS SHOP SPRING B.S. in the same envelope is No. 7:

"May I join you? I am a little girl seven years old. I go to school and done it. March opens well. If we I can read and spell and write. I am



send you \$1 for Japan. After this I'll work with Mrs. Waters' Band." MATTIE GILLIAM.

up the \$4 05, such a grand contribution from Watertown and Shop Spring. I feel quite confident we shall hear from Mattle often, If she joins Mrs. Waters' carnest workers See "Recelpts" for proper credits. I wish I could hope to be at the Convention.

No. 8 also comes from Watertown: "Enclosed find \$1.01 for our birthday offering, papa's, my brothers' (John and Fred), and my own. We give it to Japan. I send also 25 cents for Bro. Holt's Sunda/ school and Colportage work. May God bless our dear editor." RUBY WATERS.

much as the money. Ruby sends in some suggestions for the Library. I ment. No news yet from Nellie Powwas about to give that up, thinking no | ell's \$3 one took any farther interest in it. She names "Miriam Heth," written by Dr. Holt while he was in Jerusalem, as her choice for poetry. "Grace Truman." by Sallie Rochester Ford, for liction, and the "Life of Spurgeon" for blography. Thank you very much

No. 9 brings sunshine from Clinton: "Enclosed and \$1 10 from the Sunbeams' to be equally divided between Mrs. Maynard and the Orphanage. We hope to send an offering each month.

ROSSIE HOLLINGSWORTH.

toc. and Treas. That's the way I want it done, "an offering each month." What other band will join the Clinton Sunbeams? The systematic, steady giving tel's. Thank you most heartly, Miss Rossie. May you shine on for years to e me! We are so glad when your rays strike

No. 10 remembers the Library also. bringing us greeting from Auburn: "i send a small offering (25 cents) for Japan. I do hope we will succeed

in getting the \$600." ETHEL HANCOCK The books she suggests are Life o' Gen. Robert E. Lee" and 'Grace Truman." Thank you! Come again, won't you? Can you not interest others?

No. 12, which rounds out the dozen for this week, comes from one of our outposts in Texas:

"Find analoged 80 co sends for Japan. We are still interested in the Young South. Grace sent you \$1 in August, enclosing a bill but I fear it never reached you, and ehail never risk it again."

MRS. TINBLEY. I acknowledged the receipt of \$1 from Grace Tinsley on August 5th. Was that the one referred to? I hope tion (50 cents) for Japan, and we have | so. I find no other. Thank you for this offering. These Texas friends \$8 05 to ours. We wish the cause you have been so faithful to us. We prize them much and feel so grateful to them.

The types made me say last week that I liked the "earnest" offerings. Well, so I do. I am Inclined to be lieve all our offerings are made in earnest. What I wrote though was that I liked the "earned" offerings. I feel somehow as if a peculiar blessdays of our fourth year. Do with to the Middle Tannessee Sunday-school ing goes with the gifts made by those your might all you possibly can to Convention, I'll introduce you to her. | who have worked to earn what they

send. I wish I could suggest some now ways, of making money. I will be so much indebted to any one who Thanks! Thanks! to each one making | willfgive; us some fresheldes on this oublect.

Don't let me fall back now in March. Fill the blustering raw days with earnest work, so we may welcome April's coming with glad hearts. Let us hear from every one who reads these lines, and God will reward youl Most anxiously yours,

LAURA DAYTON EAKIN.

Chattanooga. P 9 - I am obliged again to ask you to take more palme (in making out your checks or orders) to write "Mrs. L D Eakin" correctly. I have one this morning to "Mrs. Eakins" and The editor appreciates the prayer as another to "Mrs L D Akin." Sometimes even a little error delaya pay-

> Receipts. First balf year...
> Third quarter...
> January offering.
> February offering. FOR JAPAN. Fannie McLean Jarmon, Franklia..... Ethel Hancock, auburn Helen Tineley, Texas POR ORPHANASE. Clinton Sunbeams, by R. Holliagsworth... A Friend, Shop Spring, by J. P. Gilliam... FOR COLPORTAGE. Ruby Waters, Watertown POS STATE MISSIONS. Friend, Shop Sprine, by J. P. Gilliam. . FOR MEXICAN SCROUL Friend, Shop Spring, by J. P. Gilliam. POR PORTAGE.

Subtract \$451.70 from \$600. Yes, it caves \$148 30. Almost \$1501 Can we give that much to Japan in the next few days? God belp us to do our very

best.

Stanley Wisdes, Winchester

Total
Received since April 1, 1877:
For Japen
Orphanege
Colportage
Blate Missions

Most Torturing, Disfiguring,

Humiliating Of itching, burning, bleeding, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of Cuticuma (ointe, ment), the great skin cure, and a full dose of CUTICUDA RESOLVENT, greatest of blood puritiers and humor cures.

Ramkniks speedily, permanently, and economically cure, when all olse falls. Program trains sun l'agus, Cour, fiele Program Bonto

PIMPLY FACES CUTTOURA BOAR

About half the lamp-chimneys in use are Macbeth's.

All the trouble comes of the other half.

But go by the Index.

RECENT EVENTS.

-Dr. W. A. Jarrelhas become pastor of the Oak Cliff Baptist Church, Dallas, Texas.

-if Bro. S. E. Valentine will give us his postofiles we shall be glad to write him in reply to his letter.

-Prof. John T. Averest died at his home in Danville, Va., on February 16th. He was a coble type of a Christian gentleman.

-Elder D. E. Gambrell of Arkaneae has accepted a position as field agent for the Baptist Standard of Texas, with headquarters at Dallas.

-Dr. A. C. Barron of Charlotte, N. C., has just closed a series of meetings at Wake Forest College at which nine. teen professed conversion.



NEW MULTIFLORA ROSES

With seed of linear new Roses plants may be had in bloom in the days from time of sewing. I tast at any time. They grow quickly and fix wrengly art in large clusters and in such manifers in the garden, where they bloom all summer. In lost they bloom lost summer in lost they bloom both summer and winter. From a parket of seed one will get Roses of various solors, white, pink, crimson, etc.—no two alke, and mostly perfect double and very sweet treatest of mostly. See all 2de, per pix 3 pixts for any see of the see all the see all colors.

I put have wall its mean. All colors.

Chinese Lontern Plant. Magnificent (spid Hung) five et Plant. A real gem in the resulted.

Tree strawberry, larvest fless berry bulb Double Rowered Tuberous Blegonia. The strawberry lavistant. Fatta fine.

Situal Flowered Gindlains Childs.

Spotted Calla Lity, 1 Wanthertia.

Pancy findialns, All different colors.

Flowering Charlis, Mysed coors. Also.

One Great 146 ange Cular. Plant datalogue and THE MAY FLOW EH Manish. Magnifer of a year, filustrated—colors) blate each month—devoted to Flowers and Gardening. Worth 615 shut for trial

year. fugurated—colored plate each month—devoted to Flowers and Oardening Worth \$1 50 but for trial All the above for 40c, postpaid. Our Great Colored Place Catalogue of Flower and Vegetable Seeds, Balbs, Plants and Early New Fraits in the finest ever leated protuced illustrated. 18 Wagatiseen Large (whered Plates, 18) nares. Malled for litets, or FREE to any who ex-pect to send us an order after getting the JOHN LEWIS CHILDS, Floral Park, N. V.

-Mr. Enen Bumsied of Boston has made a study of dancing and its effects. He says: "Mission workers who have taken statistics among fallen women tell us that seventy-five per cent. ascribe the first cause of their downfall to dancing." The Bantist News well says: "This is a black record for what some professed Christian people call a harmless amusement."

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Dis. covery cures all kidney and bladder troubles, removes gravel, cures dia-betes, seminal emission, weak and lame back, rheumstism and all irreg-slaristes of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months treatment, and will

care any case above mentioned.
All orders promptly filled. Send for
Tasas testimonials.

E. W. Hall.

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

CLANTON, ALA., March 8, 1897.—I sertify that I have been cured of kidnay and bladder troubles by Hall's Great Discovery of Waco, Texas, and

I oas fully recommend it. Rav. L. B. POUMDS.

-Rev. Ernest Cook, pastor of the Water Tower Church, St. Louis, has accepted a call to the First Baptlet Church, St. Joseph, Mo. Bro. Cook is a strong man and has done a fine work in St. Louis.

-The Millionaire is the name of a new paper published in Nashville, of which James B. Fitch is editor. It does not seem, however, to be published in the interest of millionairee, judging from its first issue.

-The Lee-street Baptlet Church, Richmond, Va., has called to its pastorate Rev. M. Ashby Jones of Bardstown, Ky. It is presumed that he will accept. He is one of the four preacher sons of Dr. John Wm. Jones.

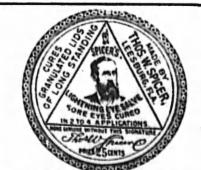
-The "Church Register" proves by a dezen professors of Greek that there is not a standard Greek English Lexicon which gives "to pour" or "to sprinkle" as a definition of the Greek word baptizo. Affusionists pay no more attention to lexicons than to the New Testament in the matter of baptiom. - The Central Baptist.

-Referring to the fact that the Texas Baptist Standard and the Texas Baptist and Herald are both being printed by the same press, the Baptist Signal suggests that they combine, and thinks that in that case "Texas will have one of the best Baptist papers in the State." We expect, Bro. Stamps, that you might as well talk about oil and water uniting.

-They are enjoying a "revival of religion"-so it is rightly described in the secular press-in Ashburn, Ga., of an entirely novel variety. Every morning the business of every merchant is opened with prayer. The merchants reach their shops early in the morning and do no business until prayers have been offered. A sureenough revival this!-Religious Herald. We wish that we could have a revival of that kind in every community.

-The Baptist Outlook beautifully says: "From time to time the prophet of hope arises, and speaks with rapture of the future times. Why is one permitted to think and sing of a golden age for the race adown the track of time? It is because ethical ideals are allowable; that is to say, we entertain moral ideals of the World-ground, or of God. If the basal Being is impersonal, if there is no will, intelligence, goodness immanent in the system to which we belong, if a blind, driving force sits at the helm or storms against the sails of destiny's bark, if we can entertain no ethical conception of God, there is little for us but to fall back in despairing pessimism, and bewall life as the 'vanity of vanities;' and the very stars of heaven lose their beauty."

There is more Caterrh in this section of the country than all other diseases put together, and until the last few years was supposed to be iscurable. For a great many years doctors pronoused it a local disease, and propertied incal remedies, and by constantly falling to cure with local treament, prosousced it is. cure with local treatment, prosounced it in-curable. Belesce has proven catarry to be a constitutional disease, and therefore requires a constitutional tra meat. Hall'a Catarry Cure, manufactered by P. J. Chanev & Co., Toledo, Obio, is the only constitutional cars on the market. It is taken laterally in deser-from 10 drips to a teascooscul. It act di-rectives the blood and mecons surfaces of the system. They effer one headered dollars for any case it falls to oars, Bend for circulars and testimenals. Address, F. J. CHEMEY & CO., Toledo, O. Bold by Druggists, 780.



Corridentes of Care from three to filteer years steading. Saive east postpaid for all Dissount to Sailers. Annua above of HAPTHY AND REPLACTOR, Nashville, Tenn.

DEATH. FROM

Life was Ebbing Away While in the Mountains.

A Woman was Resoued when in a Perilous Plight. The Novel Method Used to Fave Her.

From the Press, Ottumea, Iowa.

Miss Nois Noble, of 416 East Haine Street, | by the Dr. Williams' Mediciae Company, Ottumwa, lows. daughter of Mr E M. Noble. Schenectedy, N Y , as they contained in a conthe shirt manufacturer, has accomplished a deased form all the elements accomplished werh which will not only heardt ber, but us. give new life and richness to the blood and doubtedly be of service to many others. It was shattered serves. praiseworthy undertabling; one which she They had learned of cases similar to here may feel proud of and amply repaid for her in which had been cured. The pills, they said defailgable eforts.

A reporter of the Press boaring of her suc or all house for \$2 50, and could be bad at any orasful achievement sought as interview with druggist's

Miss Noble seemed cheerful, bopcful and in a semed as if all possible remedies had been the best of bealth. Apparently she had not tried and the expense had been considerable, suffered say ill effects from her efforts which without he ug beardited. Her friends were so were reported to bave done much sood

About two years ago shu accompanied her pills, that she finally decided to try a box, and parents to the west, and resided among the nountains for several menths. This was done is the hopes that her besith might be improved as she was suffering from at mimis. Icatead of the change of climate benefitting her, she rap id y became worse and her parents bastily returned east mith her.

Reputable physicans were summoned and exercised their shill, but it was of no avail live condition became werse and ber face assumed a ghost-like appearance. She was wasting away for want of blood, and what little she did have, was watery and it a deprayed state. Any sight exertion caused excessive fatigur, and paipation of the heart. She had no appeite and the daintiest viande did not tempt ber ler condition was deplorable and death seemed nigh Many of her fris:da thought she was going into consumption

Finally some friends advised her to try Dr experience with those wonderful pills and are Williams' Pinh Pills for Pale People, prepared using them with satisfactory resu ta.

A PECULIAR FACT.

Thousands of People Have Dyspopsis in

Its Worst Form and Do Not Know it.

every disease because it weakens and

disturbs the action of every nerve and

organ in the body; poor digestion

causes heart trouble, kidney troubles.

lung weakness and especially nervous

tear unless generously fed by well

Keep the digestion good and no one

Mrs. H. M. Lee of Rochestor, N Y.,

writes: For the sake of auffering hu-

manity I want to say that from a child

bad a very weak stomach, threw up

my food very often after eating and

after a few years nervous dyspepsia

resulted and for more than twenty

I tried many physicians and adver-

my nerves and stomach; in short,

I have recommended Stuart's Dys-

popula Tablete to many of my friends

and now I want In a public way to say

ballava enreat ours for stomach and

latter of inquiry at any time and feel

that I am In my small way helping on

Steart's Dyspepela Tablete le not a

patant medicine, but they contain only

sia Tablate at 80 casta for fall sixed

thay are the eafest, pleasantest and I

chronic nervous dyspensia.

a good oaues.

digest food.

taking Stuart's

years I have suffered inexpressibly.

need fear the approach of disease.

the true cause overlooked.

digested, wholesome food.

A weak stomach is the cause of about

package, and anyone suffering from nervous dyspepsia, sour stomach, headaches, acidity, gases, beiching, etc., will find them not only a quick relief but a radical curs.

were inexpensive, only costing 60 cents a box

Miss Noble was reluctant to try them, for it

eathusisetto regarding the good qualities of the

the pilis had been taken, and ahe purchased

some more The change is her coadition was

so great that after taking four boxas of the

remedy, she considered herself wall, and stop-

ped taking the med'cine. Hut her severs sich-

pess could not be cured so soos sad she was

obliged to commence tables the pills again.

After using a few more boxes all traces of her

fearful disease had disappeared. Today, she

is the picture of health, her complexion balan

that of an ideally beaithy young lady, and about

parreloue improvement wrought is the besith

of his daughter through the merits of Dr

Williams' Pinh Pills, that he too is using them

Several have beard of Miss Noble's case and

and is repidly resalaing bis falling bealth.

- as active as in ber younger days.

nine-tenths of all disease, yet in most Send to Stuart Co., Marshall, Mich., cases the wrong thing is treated and for little book describing cause and cure of stomach troubles giving symp-This is because a weak digestion toms and treatment of the various produces symptoms resembling nearly forms of indigestion.

> -FOR BRONCHIAL AND ASTIMATIC COMPLAINTS, "Brown's Brunchial Troches" bave remarkable curative properties. Sold only in boxes.

break down or nervous prostration, How Mrs. Wm, Hanry Makes Money! the nerves cannot stand the wear and

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. 1 put a notice in the papers that I am salling the Iron City Dish Washer, and people send for them by tha dosen. Thay give such good satisfaction that avery family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get started good. tleed remedies with only temporary re- I don't see why any one should be lief for nervous dyspepsia and not destitute, when they may just as well Dyspepsia Tablets last September, Address the Iron City Dish Washer elx months ago, have I been free from Co., 145 S. Highland Ave., Station suffering caused by the condition of A. Pitteberg, Pa., and they will give yon all instructions and testimonials recessary to succeed.

Postitvely CURED with regetable remedies. Haveoured many thousand cases called hopeless. From first dose symptoms rapidly disappear and in tenday at least two thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS' TREATMENT FREE by mail.

I'R. H. G. BEN'S SONS, Specialiste, Atlasta Gs. naive troubles. I write my honest opinion and I will gladly answar any

the fruit salts, digastive solds and WATCH AHD CHAIN FOR ONE DAY'S WORK peptones necessary to help the weak stomach to promptly and thoroughly All druggiste sall Steart's Dyspep-

SYSTEMIC CATARRH. An American Disease Growing Very Psevalent.

Catarrh not only affects various organs of the body, but it may affect them all at once; some slightly, and others more severely. Such a condition la known as systemic catarrh, and it was such a ease with which Mrs. Adlin Adams, Crafton, Ky., was troubled. Of her cure abe writes as follows: "I take the pleasure to let you know what Pe-ru-na has done for me. I tried ail the doctors in the country without any

relief. When I commenced taking your medicine I began tomend from the first bottle. I have bottle. I have taken four bottles and am en-

tirely well. I was about to give up all hope when I concluded to take your medicine. I believe that it is the best medicine in the world. I can't speak too highly of it. I have been the cause of four other families taking it and they any It is the best medicine in the world. You are at perfect liberty to publish my name. I would be glad to answer any letters of inquiry, as I am sure that it is the best medicine in the world."

"Health and Beauty" is a book written by Dr. Hartman, which treats of the catarrh peculiar to women. It is invaluable to any woman whether she is sick or not. Prevention is better than cure. Address The Peruna Drug Manufacturing Company, Columbus, Ohio, for a free copy of this book.

-I saw in your paper a request to know the oldest Baptist. I don't know but that I am probably the old est one. I am 82 years old, have been a member of the Baptist church 60 years, a deacon over 40 years and have been a subscriber for this Baptist paper off and on for 50 years. I would never have been without it If my financial olroumstances had permitted, and I hope to be able to read it the remainder of my life. I live near the flourishing little village of Leighton, Miss.

DAVID SPARKS. [May you be apared many more years, Bro. Sparks. Let us hear

from others.—ED.] FENGING For Poultry, half cost of Netting. Also best Parm Yard, Cemetery Fences, Iron Posts. Gates, etc. 1 can save you money. Freight paid. Catalogue free K. L. SHELLABARGER, as F. St., Atlanta, Ga.

want to say or do something that will cheer some one, and while I am confined at home closely on account of rheumatism, looking out of the windows at the passers by and seeing those old soldlers of the cross, Drs. W. C. Grace and McCandiess, visiting the sick it does me much good. I love our brethren, I love the Lord, his people and his cause. and I do think we have as good people in Sweetwater as anywhere on earth. I think I heard the best talk at Cleveland the other Sunday, made by our beloved Bro. J. T. Henderson, on education, that I ever listened to. It was pointed and will serve to arouse some of us up to do our duty. W. A. McDonald. Sweetwater, Tenn.

-I have just returned from Dunlap, Tenn., where i filled my first appointment as pastor. Found the people kind and enthusiastic in their work. We hope to accomplish great things there this year for the Master. Brethren. can't we complete the necessary amount to raise the debt on Doyle College in this month? I am not ignorant of the fact that you have many calls of this kind. But this is a suffering point, for here we are in great danger, not only of having our school closed out, but unless we pay the little balance due, we will lose a valuable piece of property. I have traveled about two and one-half months for this college, and have been quite successful so far, but other duties forbid further work of this kind. Now, brethren, "just one more pull" and we will be up the bill. How many Sunday-schools will follow the example of the Centennial Church at Nashville. They gave us \$10. Can't ten Sundayschools do the same? Brother Super intendenta, what do you say? Please let us have your help, and in doing so we feel sure that you will not only

J. B. ALEXANDER. Doyle Station, Tenn.

-Program of the West Kentucky and West Tennessee Mini tors' Institute to be held at Newbern, Tenn., beginning on Tuesday night after the second Sunday in March: 1. Introductory sermon-W. H. Wil-

bring blessings upon yourselves, but

also upon the children of coming gen-

erations. Wemustralee\$400 in March.

lame, B. F. Hide. 2. What encouragement for our work in issiah iv. 10, 11, and John xiv. 239 A. S. Hall, W. H. Sledge.

3. The Now Testament Church What is it, and when did it begin?-J. N. Hall, G. L. Ellis.

4. Why have we just the 66 books of our Blble?-F. Ball, T. C. Mahan. 5 The Bible on the use of liquor-

J. H. Milburn, B F. Whitten. 6. What did circumcision of the

-I am a poor hand to write; yet | flesh typify?-R W. Mehan, W. S. 7. Did Baptists immerse before 1641 S. C. Hearn, W. B. Clifton. 8. Design of baptism-J. H. Wright T. F. Moore. 9. Evidences of conversion-8. K Tigrett, T. A. Waggoner. 10 Reciprocal duties of pastor and members-W. H. Ryals, Geo. Burlingame.

11. Our duty to give the gospel to the lost—A. J. Holt, J. W. Gillon. Other brethren are desired and expeoted. All come praying.

Phillips of Blountville, Tenn., a few ilne, Oblo. weeks ago: His language was, "The Presbyterian pastor refused to have anything to do with the meeting." | P. F. & A. T. JONES, Agents, I attended the meeting twice with a view of doing anything I was asked to do consistent with my views and former teachings. I found it about like many modern meetings. After a sermon sinners were invited forward. Then Christians were called upon to come forward and kneel around them. Then prayers (public) were called for, both by men and women. Next friends were asked to go out over the house and talk to alnuers. And next came the handshaking and the degree of confusion that attends such. I felt out of place, as I do not engage in this kind of thing, and al-

ways feel that my fallure to conform will be misunderstood, so I do not like to attend such meetings. In other words, I stand doctrinally opposed to new measures and revival machinery, whether practiced in my own church or out of it. I only trouble you with this statement because I fear the bold asser-

1. N. PENICK, Ch'm. Com.

A Statement.

tion that I refused to have anything to do with the meeting might make the impression that I lack Christian and denominational charity. I need hardly add that I have great Christian love and respect for the Bap-

tists, and have no doubt that I stand with all consistent Calvinists la sil the churches on the subject of revival machinery. J. C. CARSON,

Pastor Presbyterian Church (Southern), Blountville, Tenn.



Dwellings,

Please allow me to make a short Public Buildings. The greatest heat statement of my reasons for not producing and fuel saving device working in the meeting at the Bap- known to the world. Catalogues tist Church referred to by Mr. Noah free. M'igd. by Schill Bros., Crest-

Nashville, Tenn.

Awarded Gold Medal at Nashville. Tenn.

GATARRH INHALER



CURES BY INHALATION, And is the latest and hest up-to-date method for curing Catarth. Asthma. Colds, Bronchilla Sore Throat, Headache, and is endorsed by all

Physicians.

Caswn Point, N. Y., Nov 16, 1997.

"It cured me in threadage of a studdern cough, I believe it a God-send to the afflicted." B. F. Brying

Isaac Muira, Clay City, Ind., writer: "Your Citarrb Inhaler has cured me sound and well." [We can furnish thousands like the above.] SPECIAL OFFER:

I will for a short time mail any reader of this paper my new Inhaler with Medicine for one year on three day's trial free.

If it gives satisfaction, send me \$1.00, if not return it Send for it now. Address, DR. E. J. WORST, Bos 18 Ashland, Ohle.



Convention

Almanae,

Setting ont

Work and

Interests,

All Its

PERIODICALS

Self-Prononneing Bible, 250. Testament, 6 cis

Bibles,

Family

Pulpit

Bible

Dietlonary-

Low Prices.

Bend for

Catalogna.

SOUTHERN BAPTIST CONVENTION

CHILDREN'S DAY (JUNE 12, 1898.) Programs Without Cost.

Teachers' Each Order Contributes to the Bible Fund. Davotlonal and fosters the Sunday School in-

terests of the Convention. Price List Per Quartor.

Address all orders, sither for Supplies or Bamples, to the

BAPTIST SUNDAY SCHOOL BOARD 167 North Cherry Street, J.M. Frost, Sec. FASHVILLS, TEKN.

Price, 10 eta. \$1.00.

Per Dozen,

Single Copy.

With a sharp stick you can turn up the dirt and get ground ready for planting-but what a clumsy slow, laborious, ineffective way of going to work! Not | much more so, though, than the old-

fashioned way of washing. Think of it! Grinding the clothes up and down on a wash-board, with nothing but soap and main strength to get out the dirt. Then think how simple and easy is Pearline's way

-soaking, boiling, rinsing. You need Pearline for all your washing and cleaning.

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OBITUARY.

CARNAL.-Slater Ridley Carnal was born October 24, 1839, and departed this life January 13, 1898. She professed faith in Christ in her 32nd year and united with the Baptlet Church, where she lived a true and devout Christian until the Lord called her home. She was the mother of five boys, Over whom she had the care all alone, as her husband had been called several years previous. She lived to sce them all grown, two of them consecrated church members. She died in the full triumph of a living faith. In her death the church at Wilders ville loses one of her most aged mem bers, loved and respected by all who knew her. She was laid to rest besid her husband, Sim Carnal, in the fam lly cemetery, Henderson County, Tenr Rev. J. R Hall conducted the funera services. Having spent many happy moments in her home, I can say tha it was the home for the minister. Bu alas! she sleeps in Jesus; yet we trus that our loss is her gain.

W. H. PETTY, Pastor. Jackson, Tenn.

MANLEY. - In loving memory of Asa, daughter of Mrs. Annie Manley, who was born February 12, 1890, and died July 9, 1897. Her parents and friends realize that a bright light has been taken from their home and that a wetter spirit they never knew. She had a wonderfully obedient and sub miss ve disposition, always ready to ot on y do the bidding of her par te, but even anxious to do whatever he thought would please them. She as always so cheerful and happy that her very presence, with the little songs which were ever on her lips, had a tencency to drive away gloom and «adness. While wecannot understand hy the Lord would take away such a bright and precious child, yet we know that be doeth all things well and se try to bow in humble submission to his will, feeling that our loss is her gain, and that while we grieve for her she is sporting on the shores of a blissful eternity. May the Lord comfort the bereaved ones, and may the memory of the little girl inspire their hearts to a greater degree of Christian

duties and prove a blessing at last. FANNIE KILPATRICK

ORE. - Mrs. Nannie Ore died Nov , 1897, aged 29 years. Again death has robbed us of our most worthy president, and again our hearts are made sad when we realize that nothing of earth can stay. The brightest dowers bloom only to be gathered to adorn the rich palaces of the great beyond. Mrs. Ore was a woman of more than ordinary worth. She was a dcvoted Christian, ever ready to lend a helping hand to every good work. As our president, shej was a faithful worker, always prompted by a loving spirit, carrying with her a marked degree of purity and goodness which none failed to recognize or respect. She leaves two little girls, father, mother, three sisters and two brothers, who sadly mourn their loss.

Resolved, That we tender our heartfelt sympathies to the bereaved ones. praying that He who has promised grace sufficient, may pour the oil of consolation on the broken hearts, and uphold them by his Holy Spirit.

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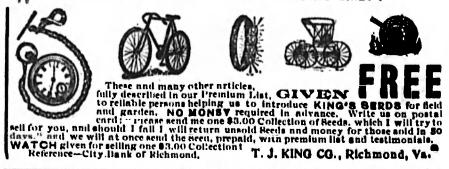
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OBITUARY.

WALTERS. -Ardle Beal, son of J. A. spent on the farm where be died. He and Saille A. Walters, died Feb. 10, came to this county in early manbood 1898, in his 14th year. He professed from his native State, and by exercisfaith in Christ in ble ninth year, joined ing prudence, perseverance and econthe Santa Fe Eaptist Church and my, became comfortable in his finanlived a consistent Christian until occ. There was no display made by death. A broken-leg caused his death. Bro. Brooks of what he did for the While his afflictions were of only a less fortunate in life; but many were few days, they were of the most in- the kindnesses extended, and many a tense nature, yet be bore them with "thank you," fell on ble ears alone. that degree of Christian patience and | His promises were as good as a bank Christian fortitude which belong pe- note. He was always a man of good cultarly to the children of God. And morale; but he did not accept the even amid indescribable auffering be Savior by faith until in August, 1893, would lift up his voice in prayer of at a meeting held in the Germantown thanksgiving to God for blessings he Baptist Church, when Rev. J. W. had received, and in a dying hour Porter was pastor. He was baptized sang praises to His name. When he Into the fellowship of this church bad gotten far out into the turbid Aug. 25, 1893, and made a good memwaters of death, a voice with the ber, and was a consistent Christian to melody of a heavenly lasd came back | tha last. He would come to church saying, "Don't 'cry, mamma; 'don't near the close of life when failing bealth cry, papa; I am going to heaven; Jeaus | bad overtaken him, when be could is calling for me." While the church scarcely walk. His life in the comand Sunday-school sustain a loss in munity won for him many friends who his death, letsus thank God for bis will sadly miss him. As a citisen, Christian life and triumphant death. business man and Christian he will While this world has become poorer long be remembered. At no place will because of bis removal from it, let us Bro. Brooks be missed like be is rejoice in the fact that heaven bas | missed at home, where he was kind, been made richer, and exclaim as did affectionate, tender and true. The the Apostle Paul: "Thanks be to God faithful friend, the loving husband, the who giveth us the victory through our | kind father and the exemplary Chris-Lord Jesus Christ." tian has passed from the seenes of earthly life and labore, and bas left BIS PASTOR.

RATEER -In memory of little Net-

angele' happy band that surrounds

There will be a giorious dawn.

Nettle le just another link to the

chain in heaven to bind you closer,

another angel waiting and watching at the beautiful gate for her loved

ones. Her little cradle is vacant, her

toye lie undisturbed, but the memory

of Nettle will ever be sacred. A few

minutes before the summons came she

waved her little band toward heaven

and emiled; then the angels wafted

AUNT HATTYE.

We shall meet to part, no never,

We shall part, but not forever;

On the resurrection morn.

no pain nor suffaring.

home their treasure.

tle Belle Rather, who departed this "Life's race well run, life January 14, 1898. Nettle was born Life's work well done. Life's crown well won." in October, 1897, to James A. and T. J. DAVENPORT. Belle Rather, Nashville, Tenn., and granddaughter of Rev. A. H. Rather -Southern Baptist Convention. of Greenbrier, Tenn. She came to Norfolk, Va., May 5-12, 1898. The fond and loving parents and devoted Southern Railway announces rate of sister only to bless their happy one fare for the round trip, from all home one short year and three points on its line to Norfolk, Va., on months, and though suffering most of account of the Southern Baptist Conber life, she was ever ready to smile rention, which meets at that point May upon her loved ones. Never shall 5-12th, 1898. Date of sale and limits they forget the sweet ways of Nettle; will be announced later. The most oftentimes she would wave ber hand attractive route to Norfolk is via the to papa on his going to work, but Bouthern Railway. alas, that little band is beckoning CHURCH LETTERS. them to a brighter world, for God bas Our Church Letter is new and com-plete. It comprises a Letter of Dissaw fit to call home the idol of their heart-only a flower sent on earth to bud, then waft heavenward to the God that gave it, to bloom in the Celestial

mission in regular form, a return Notice of Reception and printed marg-inal stub for preserving a permanent City, where her glittering crown of record. glory will forever abine. Weep not, dear parents, for she bas joined the

hope. We feel that for him was

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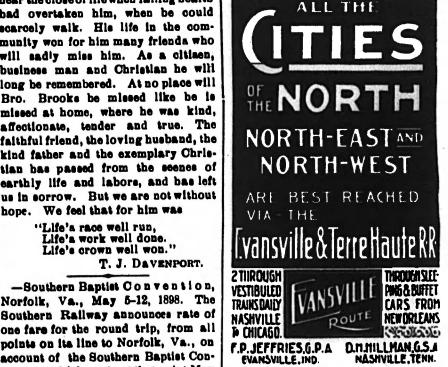
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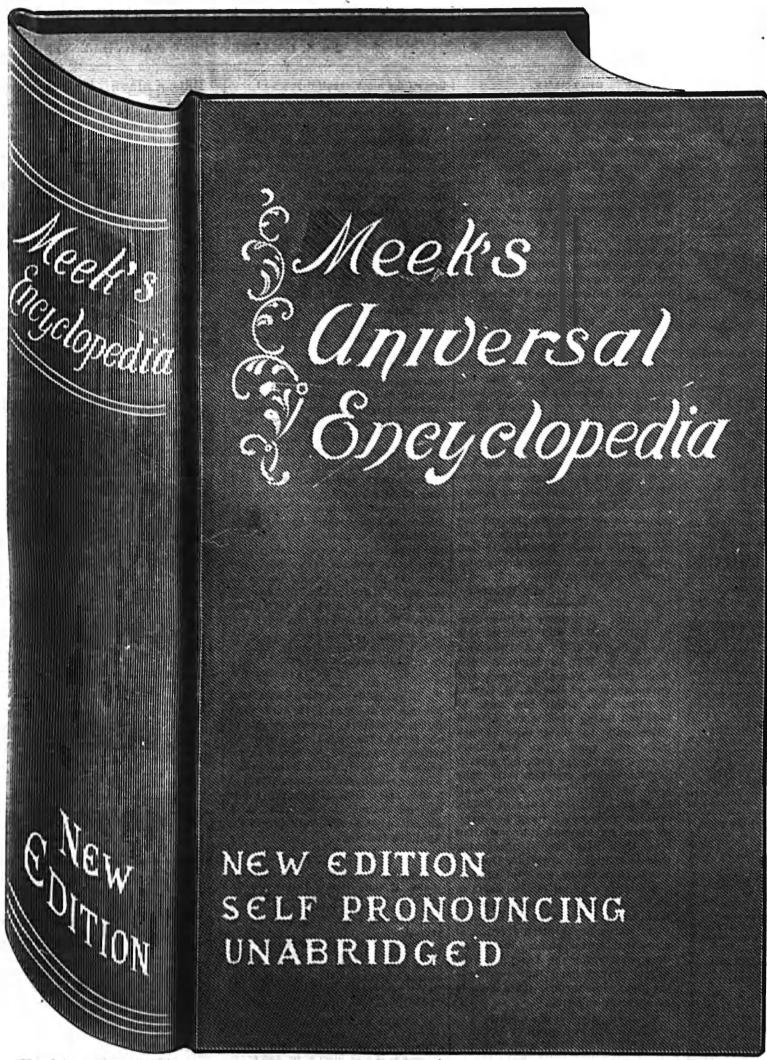
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What I Live For.

I live for those who love me For those I know are true; For the beavan that smiles above me And awaita my spirit too: For all human ties that hind me, For the task that God assigned me. For the bright hopes left behind me And the good that I can do.

I live to learn their story Who've saffered for my sake To emulate their glory And follow in their wake Bards, martyrs patriots, sages, Whose deeds crown history's pages And Time's great volume make

I live to ball that season By gifted minds foretold. When man shall live by reason And not alone by gold: When man to man united And every wrong thing righted. The whole world shall be lighted As Eden Was of old.

I live to bold communion With all that is divine. To feel tast there is uplos Twist piture's heart and mine To prolit by affiction, Grow wiser from conviction Fulfilling God's design

I live for those who love me For those that know me true; For the heaven that smiles above me And awaits my spirit too: For the wrong that needs resistance For the cause that needs are at a poe For the future in the distance, And the good that I can do.

Dr. Vedder's Harp of a Single String. HY F. H. KERFOOT, D D.

My friend and brother, Dr. H. C Vedder, has struck some trenebant blows recently in the Watchman against the aentlmentalism of so called opencommunion. One of these articles has been copied into the BAPTIST AND REFLECTOR. With the general purpose of that article I am in hearty sympaths: but there are some statements in it which, in my judgment, ought not to go unchallenged. Dr. Vedder says: "What is distinctive in the faith and practice of Baptists may be stated in two words, believers' baptism. All that is distinctive in our faith and practice is either expressed or implied in those two words." He then defines the words "baptism" and "believer" in a very eatisfactory way, and adds: "Those words, moreover, are the present justification of the esistence of Baptiste as a separate body. They are the sole justification." It seems to me that Dr. Vedder, in bis saal to defend one point of the citadel, surrenders what is even more important than that which he tries to hold. I am free to say that, If "believers' baptiem" is the only thing that justifies our denominational existence—well, I should have to be a Baptist still. For the Bible teaches "believers" baptism," and we are bound to stand for whatever the Bible teaches, whether that be great or small. But if what Dr. Vedder says on this point is correct, then, as important as believers' baptism may be, the Baptists have a far smaller mission in the world than most of us have been wont to believe. I insist. however, that the mission of Baptista on earth is a far greater one than this which Dr. Vedder assigns

1. Let ue take his statement that "all that is distinetive in our faith and practice is either expressed or leaplied is the two words, believers' baptism." The

to them. He is, it seems to me, clearly wrong in

parrowing their mission as ha does.

question here may turn somewhat, indeed, upon the Precise sense in which the word "distinctive" is used. Dr. Vedder, from what he says further on, seems to have used it to express the idea that "believers' baptiem" is the one single characteristic of Baptists which is absolutely peculiar to them, and so is "a distinctive doctrine" of theirs in the sense that no other denomination holds it in common with them. But I submit that this is altogether too narrow a use of the word "distinctive" in characterising Baptists as a peculiar people. Even if it were true that "believers" baptism" is the one single doctrine which Baptists are alone in holding, still it need not follow that this le all that is really distinctive of Baptists. Believers' baptism might be the only doctrine which Baptists are absolutely alone in holding, and yet there may be other doctrines that are characteristic of Baptists, and that sharply distinguish them from very many other Christians. Take, for example, our doctrine of congregational government for the churches. Dr. Vedder denies that this doctrine is distinctive of Bantlits. I admit that it may not be distinctive in the sense that there are no other Christians who hold it. But assuredly it is distinctive in the sense that it is characteristic of them, and sharply distinguishes them from very many other denominations. So, too, as to the doctrine of immersion. According to Dr. Vedder's idea immersion cannot be regarded as at all a distinctive doctrine of Baptists. For there are other denominations that practice immersion. But while immersion may not be a distinctive doctrine with Baptlete in the sense of distinguishing them absolutely from all other Christians, it is distinctive in the sense of distinguishing them from many, many others. And this, I submit, is as common a use of the word "distinctive" as the narrow and misleading use which Dr. Vedder gives to it.

A few years ago my good brother made, as I think, a very similar mistake in unduly narrowing the meaning of a word or two. He said in a newspaper article, as i remember it, that "immersion was neither fundamental nor characteristic with Baptiets." There may be a jeense in which this is true. immersion is not fundamental in that it is the only foundation, or the most important part of our foundation. Neither is it characteristic in the sense that no others except Baptists practice it. But immercion is fundamental with Baptists in the sense that no one can be a Baptist who does not have in his foundation this doctrine of immersion. And it is also characteristic in the sense that one mark or characteristic of a Baptist is that he believes in immersion. To say, then, broadly, that immersion is neither fundamental nor characteristic with Baptists is, it seems to me, to use words in a loose and mis- body. leading sense, just as it is to say that nothing is dietinctive of Baptists except that which distinguishes them from all other Christians on earth.

But Dr. Vedder makes, I think, a far graver mistake than in his questionable use of the word distingfaith and practice of Baptists may be stated in two words, "believers' baptism," he overlooks the fact the word distinctive in his own narrow sense, if he pleases, and even then and in that sense it is, I claim, fully as distinctive in Baptlete that they stand for a whole set of doctrines as it is for them to stand for the one doctrine of believers' baptism. It may, indeed, admit of some debate whether Baptlets-certainly our kind of Baptlets-are absolutely alone in standing for believers' baptism, as Dr. Vedder claims for them. But it does not admit of one moment's question that it is absolutely "distinctive" in Baptlete that they alone stand for a certain set of doctrines which may be called "The Distinctive Doctrines of the Baptists." Some other denominations may hold some one or some part of these doctrines; but no denomination stands for them all. This group of doctrines may be stated as follows: The infalil-

ble and all-sufficient authority of the Word of God; the principle of absolute voluntariness in religion: the proper relation of regeneration (repentance and faith) to baptism; the Scripture doctrine of baptism; the doctrine of congregational church government, and the doctrine of the true nature and law of the Lord's Supper. Baptlets do not stand one whit more for believers' baptism in the face of a gaineaying world than they stand for each and all of the above named doctrines in the face of multitudes who deay one or more or all of them. And it is fully as distinctive of the faith and practice of Baptists to stand for all of these doctrines combined as it is to stand for any one of them.

2 This brings me to Dr. Vedder's second proposition, which is that the "two words, believers' baptiem, are the present sole justification for the existence of Baptlets as a separate body." This proposition falls to the ground inevitably with the other. If all that is distinctive in Baptista cannot be summed up in the two words, "believers' baptism," then of course the sole ground for the existence of Baptiste as a separate body cannot be simply believers' baptism. if, as I have said, Baptista have various doctrines that they are bound to stand for as Baptists against one or another class of opposers; and more especially if Baptlets have a combined group of doctrines which they are bound to stand for alone, in the face of all the world, then Baptlete have some other justification for existing as a separate body than just to preach and preach and preach "believers' baptism." I yield not a whit to my brother as to the requirement and the far-reaching importance of believers' baptism. But for myself and for Baptists generally I claim far more than a harp of a single string. Our harp has many strings. Our mission to the world is a wide one. We hold all by ourselves such a set of distinctive doctrines as would, if adhered to in straightforward fidelity, do away with all tampering with the Word of God, and with all proxy in religion, and, as far as men can judge, with all unconverted church membership, and all perversion of the ordinances of God, and all civil and ecclesiastical domination and personal lording over God's churches. All this, and even more, Baptiete stand for. And it is absolutely distinctive, or characteristic of them, that they stand for all of these at one and the same time. And the fact that they may succeed to a greater or less extent in leavening one or another of the denominations with more or less of these doctrines does not abridge their right to claim these doctrines as distinctively Baptist doctrines; nor does it render any less necessary or justifiable the existence of Baptiste as a separate

Louisville, Ky.

None Are Receiving Too Much.

Bro. Tichenor gete the impression from my letter tive. In saying that all that is distinctive in the in the BAPTIST AND REFLECTOR of February 24th that I thought we were giving too much from Tennessee for Home Missions. My Intention was not to that Baptists stand for a group of doctrines even more show that we were giving too much to any of the than for any single doctrine. In this case he may use Boards, but rather that we were giving too little to State Missions, and the amounts given other Boards were introduced to emphasise the decrease in collections for State Missions. The Baptists of Tennessee who believe in the work of our State Mission Board have great cause to be grateful to the Home Board for the generous help we have received from them. and it ought to be our great desire to not only inerease our payments to the Home Board, but to so increase our paymente to State Missions that it would no longer be necessary for our State Board to receive help from the Home Board. But for the help received from the Home Board for the last saveral years onr State work would be now in a badly crippled condition. How long will we allow such a cosdition to exist? W. M. WOODOOOK. Nachvills, Tenn.

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