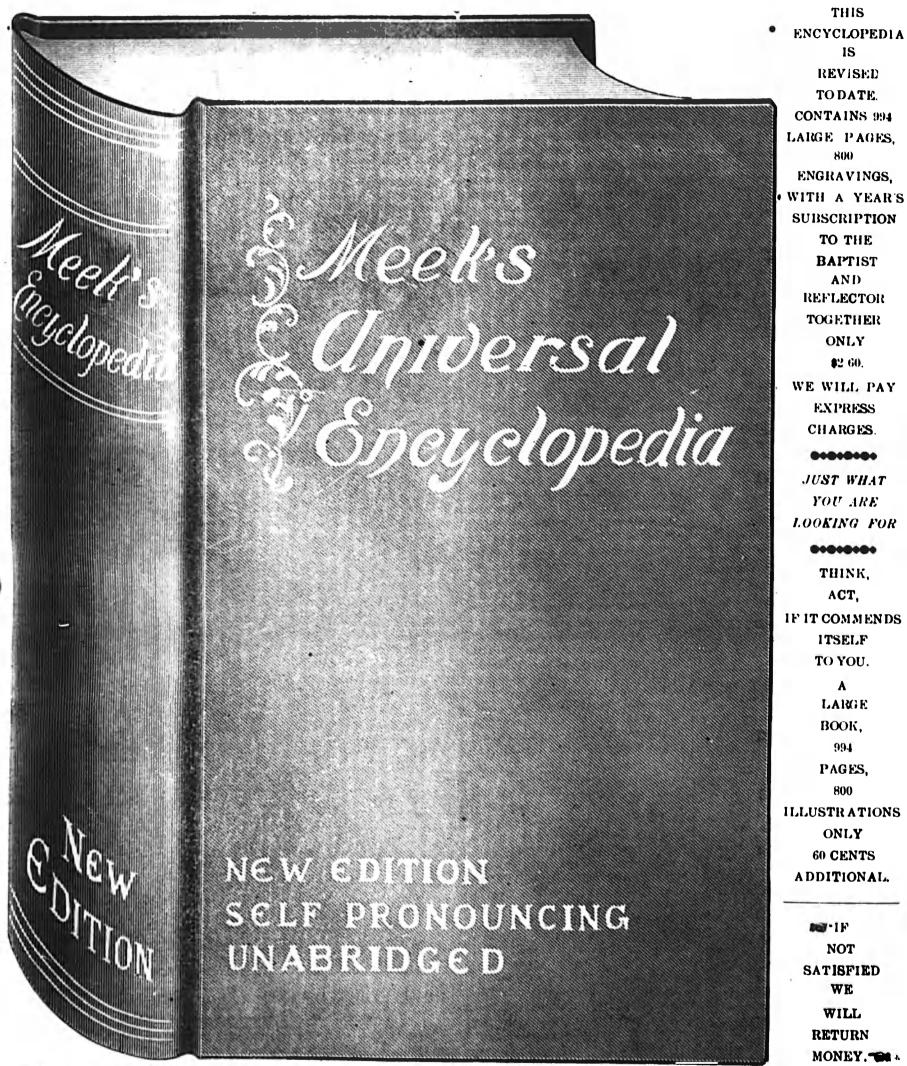
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What a Song Did.

We should never be discouraged. Take it to the Lord in prayer, There sweet words of endless comfort Fell upon the midnight air, l'ttered by a homeless wanderes Walking briskly to and fro. in the street cold and deserted Covered with the pure, white snow

in a chamber just above him Bits a maiden in despair. Now she listens to the music Sweetly ringing in the air We should never be discouraged." Ab, and heart, he still, she crien, I must see this sweet voiced singer; Thither then she quickly flies

Boon the ainging, growing fainter, Falls upon her car no more: it t within her heart shes turning Words of comfort o'er and o'er; As she standing, fondly listening To ber side creeps dull "Despair," Then these words Boat gently to her 'ake it to the Lord in prayer.'

litter the ght, forever leave me, Never, pever come again: All my grief to Him I'll carry, He will share my every pain. Humbly then she bows before Him With her heart uplifted there, And when once again she rises-One can trace no marks of care

She has told it all to Jasus. From her heart despair has flown: But the homeless one goes onward Ne'er to know the good he's done-Onward, marching through the snowdrifts, Tis his feet with cold are punis. Then he falls upon the pavement. Dying friendless, far from home

When the sun in all its splendor, Rises o'er the eastern bills, Then they find him cold and lifeless Free from all earth's woes and like Thus we went to sing with angels. Left this world of sin and care, While the maiden sang so sweetly "Take it to the Lord in prayer.

The Baptist Paper as a Helper in Denominational Life.

BY J. B GAMBRELL, D.D.

A great newspaper is the greatest single force in the world. It is the greatest single institution known to modern civilization. It has more eyes to see, more cars to hear, more feet to go, more hands to work and more nerves to feel. To the body of its clientelle a newspaper is the heart. Into it from every part of the body flows the life current; out from it, for better or for worse, flows the currents reaching every nerve center. These currents flowing in and flowing out are either purified and made healthier or they are deteriorated and made poisonous.

Every paper is both an exponent and a maker of sentiment. More, it guides the sentiment so as to make more sentiment. In this way the paper of a State is to a very great extent the maker of the polleles of the State.

The editor of a paper sits in easy reach of the shief levers of power for controlling public opinion. He can turn on light at one point and shut it off at another. He can pass one question to the front and gain for it public attention, and he can side-track another question.

The personality of a strong editor is very great in the public mind. His influence is, as a rule, entirely beyond his wisdom or ability. No other man has a tithe of his opportunities to gather around him a strong partisan force, ready to stand by him in his personal contentions, through thick and thin. The temptation to gather such a force is very great. Vigorous friends are a prime necessity to get subneed strengther ing. They encourage the editor in bis ment of heresy.

course, and with the burdens of his place be needs much encouragement. I'erhaps some editors are not adverse to power, and to the consciousness that they are in a position to take care of themselves.

By processes of assimilation and diffusion, the dominant spirit and purpose of a paper become the dominant spirit and purpose of the readers. And as the stronger and better informed of our people in any State take the State paper, it comes to pass that the paper dominates.

If the editor who controls this mighty engine of power be wise and cautious; if he have a comprehensive grasp on the situation; if he have a gracious heart and a constructive mind, he becomes through the paper an unspeakable blessing to the denomination. If, on the other hand, he is narrow minded, acrid, wanting in circumspection, impracticable or quarrelsome, he is a calamity.

I have spoken of the editor rather than of the paper, not only because he must in every case be the leader, but because he gathers to himself spirits in harmony with his own spirit. Thus in time each paper develops a genius which becomes the genius of its readers, and of the denomination where the paper is the accepted organ of communication. A fighting paper will raily the denomination for conflict with the world, the flesh, the devil, the Catholics and the Protestants, but more especially with each other. A paper with an extreme doctrinaire for an editor will set multitudes of preachers and others off on doctrine, frequently running doctrines to seed. A speculative, impracticable paper will keep the denomination on a wild goose chase. A godly, well balanced paper will diffuse the odor of piety throughout all our ranks.

All that has been said is to be taken within human limitations. Too great an extreme in any direction produces, in time, a reaction. You can only go so far into a field; beyond that you begin to come out on the other side. The over-fighting editor fights out in time; but he does untold harm while the process of exhaustion is going on.

The extrame doctrinaire ends up with disgusting people with doctrine and does a double harm. The merely sentimental editor evaporates and leaves a barren waste to mark the spot his platitudes cursed. The final remedy for all Baptists is the God-given sanctified reserve of common sense, which vetoes folly and approves wisdom. It is often a long time, however, in the process of exhaustion before the reserve is drawn upon sufficiently to stop the waste.

It seems a pity that Baptists have not some way to more summarily and effectively control the Baptist press. The only condition of editing and controlling a paper, however important to us as a people, is money enough to buy it. If a wrong man has the money we are leto it until he can kill himself. And nothing dies as hard as an established paper. The Baptists' liberty to buy or start a paper has cost us heavily, but the way to mend matters does not appear. The Baptist press of the South has been, as a rule, true to the accepted articles of faith. There has been a robust denominational spirit very helpful toward the maintenance of sound standards of doctrine. There has been but little denominational softening of the brain. In the matters of faith and of the practice of ordinances we have profited by the unvarying defense and confirmation of our papers. It is distinctly not in this direction that we must look for cause of complaint against the press. Heresy, as men call heresy, has scant courtesy and no mercy at all at the hands of the Baptists of the South, because our papers have been unceasingly faithful to fundamentals. May they never cease to deserve the high praise accorded them in this respect. There is a heresy, however, of which they have been as a class by no means clear, a heresy appallingly disastrous.

I have been a reader of Baptist papers more than forty years. I bring a charge against the press, and go on the stand as a witness. Not all are guilty scribers. They brace the paper, and papers always alike; but I implead the press on the grave indict-

A serious Frenchman charges the ministry of his country in these words: "Your preaching is false in tone and false in accent." There is a heresy of proportion and a heresy in tone. It is the duty of those who minister from the pulpit or by the press to set out a just view of the truth to be believed and practiced. Much of the public teaching from the pulpit and press is little less than a carleature on New Testament teaching in its symmetry and beauty and effectiveness. It would be possible to draw a fair picture of Gen. Lee with a nose a foot long. That would call for all the other features in proportion. Buta nose a foot long with all the other features diminished would be a hurlesque. It would give no conception of the noble face of America's greatest man. The heresy of false proportion of which the press has been guilty to a hurtful extent has carried multitudes of preachers away. The church and its ordinances have been preached to the exclusion of the soul saving doctrines 'till the churches have become so self conscious that all power to save has been lost, and the churches having a name to live have died under the spiritual law laid down by our Lord that he who would save bis life shall lose it.

This heresy of false proportion has revealed itself in magnifying deductions from doctrines and historical facts above their value, to the neglect of the weightler things of the gospel. It has gone further in these latter days and led Baptists, in fighting battles outside of the Scriptures, to speak of "Authorities" as if there were any authorities beyond the New Testament.

Hers appears a wide field upon which it were easy to animadvert, and I have many things I would like to say; but likely all of you could not bear them

A paper ought to reflect New Testament teachings and spirit. To establish this no argument is wanted. Forever two related subjects hold sway in the New Testatment, salvation and growth in grace. They should lead in our papers and everything else follow in due proportion. Then would there be symmetry and safety.

The heresy in tone is scarcely more damaging than that of false proportion. That is a bad paper that puts everybody on the war-path, that silences the voice of love and fellowship, and generates strife rather than godly edifying. The doctrines of grace and salvation have often been preached in such a hard, gritty way that men have turned from them in disgust. I have seen a loaf of bread 3,000 years old, made by Egyptian hands. It had food elements in it, but it was so dry and hard the best of teeth could do nothing with it. So, some give out the bread of heaven in such a way that men would rather starve than cat it.

New Testament teaching for which Baptists stand is beautiful in form and lovely in spirit. My deliberate judgment is that Baptists have done their cause immeasurably more harm by false proportion and false tone in presenting the truth than all the outside world could ever have done it. And the papers have led in these heresles.

Brethren, we have need to exceedingly fear and tremble in view of our great responsibilities. It is in our power to call the denomination back to the old path, and keep it there. And I mean the old paths marked by the blessed feet of the Son of God in his ministry to lost men. Or it is in our power to diffuse an evil spirit of strife among God's people to their hurt. We may be the mighty agency of the press to depress or raise the spirit of missions. We may lead along the main road of service, or distract and mislead to the wasting of our great strength. The dying words of the great Grotius suit our station: "Be serious."

Dallas, Texas.

The above article was written to be read at the recent meeting of the Southern Baptist Press Association, but was received too late.--ED.]

The Missionary Controversy.

No. F .- (Continued.)

It is no pleasant matter to answer a man with a personal grievance. Our personal grievances warp our judgment, blunt our perceptions, color our decisions and lead us frequently wide of the mark of correctness. I regret that Bro. Scarboro has a personal grievance. Ills discussion of the subject ceases to be dispassionate and his arguments are not well poised while under the sway of his personal grievance. His fierce assailment of Boards on page 28 of his tract cannot therefore be taken as the caim, unblased judgment of an impartial writer. Yet these strong charges cannot be passed by in silence. Here are some of his bitter assallments: "The Boards make, interpret and enforce laws over the missionaries, which laws are forbidden by the very constitution of Christianity, and they have attempted to compel missionaries to obey these laws and dismissed them, when the missionaries are forbidden by the very word of God, as all the rest of us are, to obey them-and more than this, keeping the evidence of their despotic and tyrannical lordship over the missionaries from the churches, using mission funds to pay extravagant salaries to those who do these things, ostracising, condemning and persecuting those who refuse to obey, shutting these wronged and injured but faithful and godly missionaries out of the churches, and 'Baptist organs' trying to prevent churches and pastors from expressing sympathy for them and supporting them, opposing gospel missions, whose methods they are forced reluctiantly to concede in perfect harmony with the plain word of God. preaching and prophesying its failure, because they want it to fall." All this and very much more to the same import, all assertion without argument or one whit of evidence adduced is concluded by his personal experience related as follows:

"I have felt its iron heel: I have plead the cause of right and liberty before its secret sessions in valu. I have looked into the faces of my own children, made beggare for a time by its tyranny; I have tossed on a sleepless pillow in prayer through long nights of lagony, praying for deliverance from its cruel decisions.

One would think the veritable days of the Inquisition had returned and had laid violent hands on our Bro. Scarboro. I do not mock his grief. He has a grievance; whether just or unjust, I cannot decide. In my heart I sympathize with any man who is in trouble. But my love for the cause of my Master rises above personalities. I can only deny in general terms that Boards do as they are charged. I have never known of a Board whose acts could be described truthfully by the above. I have been intimately associated with every one of our General Boards, and for many years the efficial servant of two State Boards, and in all my observation and experience I have not known such conduct. If it were true of one Board it would not hold as an objection against the system any more than the unjust decisions of one church would hold good against all church organizations.

In this matter I feel driven to let the personal arguments of Bro. Scarboro be answered by the person against whom they were evidently aimed. I think it is unfortunate for the discussion that his unpleasant personal grievances should be brought in. As he has brought them in, however, I shall submit Dr. Gibson's reply. It will be borne in mind that Bro. Scarboro was a missionary of some kind, employed by the Georgia Baptists through their State Board. Dr. J. G. Gibson is the Corresponding Secretary of this Board. Being desirous to know if these charges of Bro. Scarboro were correctly alleged against the Georgia State Board, I called to see Bro. Gibson while in Atlanta recently, and as he was absent from home. I left a letter of inquiry concerning the matter, and the following is Dr. Gibson's reply, given without abridgement or comment:

Dr. A. J. Holt, Nashville, Tenn.

MY DEAR BROTHER:-I regret very much failing to see you while you were in Atlanta, and have been delayed in answering the letter which you left for me by my absence from the city. The following statement you may use, in whole or in part, as you see proper. I have not time to go into all the ramifications of this matter:

First .- I will say in a general way I can get no If they have published any account of their receipts and disbursements I have never seen it. They claim to have no paid agents and yet they have a man here from China with his family who seems to be acting very much as one, and his visit and work here, according to his own statement, made in my presence, will cost somebody about \$2,000. We know what the

expenses and receipts of the Foreign Board are and sociation. I there pressed him for his proof and he are not ashamed or afraid of the figures, or we would not publish them to the world as we do. The soconverts: and, according to their own showing, this period the Foreign Board missionaries have recelved one convert for about every three hundred dollars. All good business men determine the efficiency of work by the results obtained. It will not do for them to say that they are young and inexperienced, for a number of them are old employes of the Foreign Board and have been on the ground for years; besides, their originator and leader is one of the oldest missionaries in the Empire of China.

Second -If the Board's methods are unscriptural the Gospel Mission methods are equally so, for the Boards are doing the work of the churches by the authority and under the direction of the churches. The Gospel Missionlets claim to be doing identically the same thing. If two or more churches may, seripturally, unite in sending out missionaries, a thousand or more have the same authority to unite and appoint such agencies as may be wise to superintend their

Third. - You say, if J A. Scarboro on page 28 of his pamphlet is alluding to the Georgia State Board you desire the facts concerning his connection with said Board, as well as of his severance from it. Now, I have not time at present to go into all the details and show the utter absurdity and inconsistency of Bro. Scarboro in this matter and the unreasonableness and groundlessness of his charges against our Board. His whole statement of the matter is a tissue of misrepresentations and contradictions of the truth in every detail of the whole affair, as the records of the State Board will show.

Attention to the following statement will give you an insight into the question at issue: During our Conventional year ending April, 1895, the Board had Bro. Scarboro employed by the month holding Bible institutes; at its annual meeting, April 17, 1805, it decided to enlarge its Bible institute work and Dr. B. D Ragadale was elected to engage in that work for a year. Neither Bro. Scarboro's nor any other brother's name was mentioned before the Board while the question was pending. There was no occasion to dismiss Bro. Scarboro, even if it had been desired, because the time of his employment by the Board expired at the end of cach month. If the Board had wished to dismiss him and thereby commit a moral and legal outrage as he charges, it could not have done so, because his time had expired, but instead of the treatment alleged by him the Board offered to re-employ him by the month on exactly the same terms that he had been employed during the previous year, and thus renew the relation that had existed between it and him. He subsequently did work for the Board (in May), for which I paid him and now hold his receipt. At a called meeting of the Board it authorized me to employ him for three months instead of one, which was for a longer period than the Board had, during the previous year, authorized his employment. The Board even went further and said, "as much longer as work is needed and the funds will authorize." I submitted this proposition to Bro. Scarboro and he declined it. saying (now, listen! How strange his words sound under the circumstances!): "It seems that the Board does not want me." I replied: "It seems that they want you a little worse than they did last year, as they have offered you employment for a longer time at the same salary." He then said that he could not when, during the year before, he only had the promise of a month's salary ahead,

on charges, as he alleges; it not only did not dismiss him on charges, as he alleges; it not only did not dismiss him, as he alleges (for his time was out, having expired by limitation); but, on the contrary, proposed to re-employ him for a longer period at exactly the same terms per month as for the previous year. He, soon after the above recited transaction, published his charges against the Board in the Index. The Board followed it with a brief statement of the far as the Board is concerned. It was hoped that he continued his tirades against the Board persistently,

said that he could prove every word of it. I declared publicly in his presence that he could not prove a called Gospel Missionists have been at work in China word of it, for there is not a scintilla of truth in the about five years. They claim to have received nine whole matter, and he said he did not have time and asked for all of the next day. I proposed to spend is one convert to every ten or eleven hundred dollars the day with him, and he then said he did not have received. (Bostick's showing). During the same all his evidence there and it would take a week. I proposed to stay a week, or a month, if necessary, and said that I only wanted five minutes to prove that the Board was not guilty of any of the ebarges. He objected to proceeding any further, and I then made a statement-in substance the facts above reelted-and the meeting ended. In the face of all this he came out in the next issue of the Southern Baptist, proposing to prove his charges and challenging us to the test, very dramatically saying: "Now, gentlemen, put up or shut up!" He is the man to "put up or shut up," for he has proved nothing. His published letters in the Southern Baptist prove nothing about the action of the Board; they only prove that individual members of the Board had adversely criticized him I told him at Mt. Horeb that this was all he could prove and, besides, that I would admit all that-that he could prove by me that individual adverse criticisms had been made and, moreover. that I had made them myself to his face, in a friendly, brotherly way. In his desperation he is endeavoring to construe unfavorable comments on the part of individuals, whether members of the Board or not, as chargeable to the Board. I have attended every meeting of the Board for the last six years and have been present from the beginning to the end of every one, and I therefore know that It has never taken any action in any way unfavorable to him, and all that he or anybody else may say to the contrary is untrue in every sense. Instead of the Board dismissing him as he alleges, under charges and without giving him a hearing on charges, it never had any charges against him and never dismissed him, as is shown above; but, on the contrary, he declined to accept work from the Board-work of the same character and on the same terms that he had had before, thus on his own motion declining further connection with the Board: vet he save the Board has endeavored to ruin him, cut off his ministerial head, bury him in oblivion and persecute him, all of which is as false as it is vicious. He made an attack on the Board through the Index, the Board simply replied by making a statement of the facts, and has not had a word to say about it from that day to this. I showed all this at the Mt. Horeb meeting in the presence of Bro. Scarboro and Bro. Bostick, and defied the former to prove a word to the contrary; he declined even to undertake to do so, but still reiterates his assertions. Now, some one may ask what is the explanation of his strange conduct. I do not know. except it be that the Board did not give him appointment by the year, instead of giving it to Bro. Ragsdale; but this surely cannot be the true explanation, for he had frequently, during the past year, told me that he could not accept work by the year from the Board because he was physically unable to do it, and at his request I had for several months previous been endeavoring to secure him a pastorate; but he may have thought that the Board preferred Bro. Ragsdale to himself, and this he could not bear. He must have been insincere when he told me he was not able to do work regularly for the Board, or he would not have said to me after the rupture that "he had met the greatest disappointment of his life, for he bad intended to give his entire time in the future to Bible institute work;" and yet declined service at the hands of the Board for three months, or as much longer as the funds would authorise it on that exact accept it, and had made other engagements; yet he line. He alone is responsible for these strange inpublished to the world that the Board had beggared consistencies and contradictions. His allegation him and compelled him to receive alms to keep his that the Board dismissed him because he favored the family from suffering; and this in view of the fact Gospel Mission movement is utterly untrue. If the that he had the promise of three months' salary Board had dismissed him (which it did not) it could not have been for this cause, for the Board did not have the slightest intimation that he favored the No; the Board not only did not deny him a hearing movement. On the contrary, he manifested an unwavering antagonism to it. I more than once reproved him for his hard and derisive statements with reference to it.

There are many other facts in connection with the affair which would make his inconsistency and contradictions even more glaring. Like some other leaders of the Gospel Mission movement, be endeavors to justify bimself in bis course by alleging mistreatment of bimself by the Board. At the Mt. positive information as to Gospel Mission methods. facts, and there the matter has rested over since, so Horeb meeting I forced bim to a very material modifloation of his published charges of exorbitant exwould see his mistake and redeem himself, but he bas penses of the Boards. I also showed, in the presence of him and Bro. Bostlek at that meeting, an injustice threatening to prove all his charges. This I have which had been done to the Home Board in the Murgiven him three opportunities to do before good au- row matter; and while their sense of justice did not diences in his own field—one of them was at a late impel them to acknowledge it before that audience, meeting at Mt. Horeb Church in the Hephalbah As- they did admit in the next issue of the Southern Baptist that they had nade a mistake about it. But my refuses allegiance to the God of the Bible. He delifes the confusion and disaster to which they are flylag Now, my brother, if there is any further information that I can give you I will do so with pleasure.

May the Lord bless you in your work. J. G. GIHSON, Cor. See'y.

Here we have Dr. Gibson's denial of the flerce charges alleged against his Board by Bro. Scarboro. While regretting this personal feature, this is the only way to reply to the charge against a specific Board. I trust that the controversy hereafter will be well rid of this personal feature. So soon as I have gotten through with Bro. Scarboro's book. which will take just one more article, I shall have something to say in conclusion affirmatively, and may the Father of us all keep our hearts and minds through Jesus Christ our Lord.

(To be continued)

THE CHARACTER AND DESTINY OF THE UNGODLY.

SERMON PREACHED BY REV. J. B. HAWTHORNE, D.D.

PASTOR FIRST BAPTIST CHURCH, NASHVILLE "The chaff which the wind driveth away." I'salms

The Bible divides the great world of mankind into two classes-those who trust God and obey him and those who reject him and despise his authority.

i sometimes find agnostics and atheists who pos sess some excellent moral qualities. They are sincere, generous and honorable. But the Bible goes deeper than these qualities, and takes hold of the radical question: To what government do you belong? Who is your master? Whom do you serve? There are certain men in our community whom we take to be subjects and citizens of our government: but they are not subjects and citizens. In times of peace we see very little difference between them and men born and reared upon our soil. But if war should begin and the government should call for men to defend the country, they would soon hoist above their dwellings and places of business the flug of some other nationality to let us know that while they are among us they owe to allegiance to our gov-

You may appear well; you may have virtues which excite the admiration and applause of men; you may be called a good man; but the Bible is concerned only with the question of allegiance. Are you a citizen or a foreigner? Do you or do you not take own nature." God for your Master and bow to his will as the supreme law? The Majesty of Heaven recognizes but two classes among men-the righteous and the wicked. The psalmist says of the righteous man, "He is like a tree planted by streams of water, bringing forth his fruit in season;" of the ungodly he says, "They are like the chaff which the wind driveth away.

Up to fifty or sixty years ago the farmers of this country threshed and winnowed their wheat just about as the people of the East did it three thousand years ago. The bundles of wheat were put upon a hard earthen floor and beaten until the grain was separated from the straw. After the straw was removed the winnowing was done. A man stood on a high block in the open air and poured out from a vessel the wheat mingled with the chaff. The grain fell directly to the floor beneath him, but the chaff was caught up by the wind and carried away. That light, shifting, worthless material, called chaff, is God's picture of the man who is attempting to live without

1. This figure of speech implies that the ungodly true and right. It has a supreme aim, a uniform tendency, and a single motive power.

Not so with the ungodly. When a man ceases to believe in God and his government, he is capable of believing almost anything. Drifting hither and thither, no one can tell today what he will think or what he will be tomorrow. Take a life away from God and it has no unity or fixedness of thought and purpose. Passion, pride and selfishness drive it about as the wi'd drives the dismantled ship.

No where but in God does man find a consistent law. The laws which he makes for himself have all sorts of accommodating curves around bis pet desires and ambitions. Such a life has no singleness of purpose. Its alms are as varied as its impulses. It moves in as many directions as the chaff when It is driven by the wind. It is an uneasy life. Its yearnings and bopes are vague. Its vision is fixed upon no sbining goal,

Ingarsoll says, "Lot every man be God unto himself. Let his own judgment and impulses give law to his life." That is just what every man does who

want of time forbids my pursuing this subject further. himself. He assumes that whatever he has a desire to do is right.

> Mr. Ingersoll was very consistent with this doctrine when he tried to shield from justice men who had systematically robbed the public treasury. He was consistent with it when he tried to secure for one of his clients the privilege of using the United States mail in disseminating obscene writings and pictures.

> Mr. Ingersoll is perfectly consistent with his doctrine when be defends crime, because, if every man should be God and law unto himself, there can be nothing punishable in crime.

> if what a man desires to do is the supreme law, then drunkenness is right, adultery is right, theft is right, murder is right. The womb of hell could not bring forth anything wrong.

> If there be no God above us and every man's life should be regulated only by his own impulses, then the words right and wrong should be obliterated from our vocabulary, and we should hold no man accountable for his deeds. If ingersoll is right, let every prison door be thrown open, and every convicted felon be clothed with the emblems of purity. Let Guitteau be canonised for unparalleled sanctity, and Judas lecarlot be exalted above Jesus Christ.

> Who can anticipate the conduct of the man who tells us that he repudiates divine law, and has no higher standard of rectitude than his own earthborn passions? Who can conject are today what he will do tomorrow? Such a man has no immutable basis of character, and therefore can have no stability of purpose or conduct.

> A few summers ago, in a deep mountain gorge, and just after night-fall, I came suddenly upon a black bear. I was not afraid, because I knew very well the nature of the beast, and could anticipate his movements. I went one way and the bear another, and there was no conflict.

> But if I should meet a follower of Robert Ingersoil in a deep mountain gorge, after night-fall, I would not know what to expect. Recognising no God, no moral government, no distinction between right and wrong, no law of action but his own appetites and passions, whether he blessed me or killed me would depend upon his impulses at the moment of our meet-

> I know of nothing beneath the stars from which my soul so quickly recoils with dread and horror as that human monstrosity who says, "My god is myself, and my only rule of life the promptings of my

> 2 The figure of speech in our next implies that the ungodly man is a very unprofitable character. Chaff is a very worthless thing. The farmer gets rid of it because it is worthless and a nulsance. He is glad when the wind drives it away, and the further it is driven the better he is pleased.

> Now do not leap to the conclusion that this is an extravagant picture, and that the Bible is harsh and unreasonable in its judgment of men. Of all books it has the profoundest regard for man. It recognizes in the most degraded and despicable of mankind a being but little lower than the angels. What seems to some to be undue severity may be accounted for by the fact that God knows men will not act wisely in reference to their eternal interests until they have just perceptions of their own character. There is no hope for a man who believes himself to be something when he is nothing. He must be made to see how lean and poor and worthless he is, away from God before he can be persuaded to trust God and live for his glory.

The Bible teaches that however skillful, enterprisman is unstable. The godly man is fixed—fixed in ing and successful a man may be in the great realm his affections, purposes and habits. He is like a of material industries, or however luminous in the glory, he is as worthless as "the chaff which the wind driveth away."

Is that unreasonable? Man was made for the service of God, and he is useful only so far as he does God's will. He may be very active. He may build a railroad, or write books, or found a city, or rule a nation, but if in his mind and heart there is no recognition of God's claims upon him he is not useful. In God's calculation his life is a lost life, and in the end when the final estimates are made of the good that had been done upon this planet, the activities of such a man will be reckoned as worthless.

Can you think of a sadder sight than a buman being capable of making great and enduring contributions to the welfare of a world that is so needful of man's help-can you think of a sadder spectacle than such a being, making for himself a record of utter worthlessness?

Think of that being going away from the judgment seat of the Almighty, in the face of a gathered universe, branded as forever worthless. We think of wandering stars-stars lost from their orbits and of

but what imagination can picture the darkness and horror of a human soul upon which God's righteous indignation has inscribed the words, "Thou art worth-

"Where the tree falleth, there it lieth." The man who is worthless in this life will remain worthless through all the cycles of the endless hereafter.

By and by the earth may dissolve, and out of its elements a new and fairer world may be formed. In the far away ages to come, yonder suns and systems may pass away, and out of their scattered ruins new and more glorious orbs may be constructed. But out of him who sinks faithless, Christiess, godless and worthless into eternity, nothing better and nobler can ever be made. "He that is filthy, let him be flithy still." What was chaff in this life must remain chaff forever. Nothing is more certain under the government of God than the final permanence of character.

If the Bible teaches anything with more clearness than another, it is that there is coming a day of final trial which shall lay bare the foundations of every human character, and remove all the obscurities that now rest upon God's government of the world.

In many places the ungodly man is more prosperous than his righteous neighbor. He has more friends, more riches and more honors. Lifted up with pride, he looks down with an air of commiseration upon those who would rather be pure and honest than rich and renowned. The day is coming when this order of things shall cease.

The tares and the wheat grow together in the same field, and lie together on the same threshing floor. In this world the good and the evil stand together, and sometimes it is a little difficult to distinguish the one from the other. In the next it shall not be so.

Now the wicked appear in "the congregation of the righteous." Now the wolf in sheep's clothing walks along the highway undetected. Now villains can disguise their dark purposes, stand at God's al are and receive the confidence and affection of those who worship in spirit and in truth. It shall not always

Now fools and knaves are lauded and honored. while men of wisdom and virtue are "wounded by the slings and arrows of outrageous fortune." It shall not always be so.

Faith looks beyond all these things to a time of sifting and separation. The day is coming which shall make manifest what is wheat, and what is chaff -what is true and what is false. "God shall bring every work into judgment with every secret thing."

I believe that the true children of God should look forward to the general judgment as the most glorious event in the life of the universe. They should contemplate it not with dread and horror, but with joy and gladness. It is to be a day whose light will make clear to us all the perplexing problems of the present life. It will be a day when all who have battled and suffered for truth and right shall receive eternal vindication and reward.

But to those who have not known God and obeyed the gospel of his Son, it will be a day of wrath-a dreadful day, for then God shall be revealed from heaven in flaming fire to execute vengeance upon them. in that day when the archangel's trump, louder than ten thousand thunders, and more awful than the crash of falling worlds, shall call the living and the dead to judgment, who of us shall be able to stand?

Revival at Mossy Creek.

The revival meeting in our church at this place closed after two weeks' duration, on the first Sunday in March. Bro. Thomas Sexton, the "blacksmith" evangelist, was with me throughout, and did all the in God. It is founded upon convictions of what is living and acting with reference to God and his and community were in every respect highly gratifying. Fifty-one professed conversion or were renewed from their backelldings and restored to the fellowship of the church. There were added to the church 26 by experience and baptism, 12 by letter and 3 by resolution, making a total of 41 additions to the church. These were mainly composed of adults of mature age, very few children of tender years being among them. Four had formerly been connected with the Methodists and two with the Presbyterians. This was the best meeting we have had in our church since my accession to the pastorate. The membership were more generally and thoroughly revived and the community more fully brought under the influonce of the meeting. The effect on the students of the college was also most salutary. Besides the work of conversions, which embraced more than two score of souls, the entire student body was greatly benefitted and uplifted spiritually by the meeting.

The church is better united and more thoroughly compacted for aggressive work than it has been for years, and but for the constant drain upon it to meet the financial necessities of the college, it would now

be able to undertake the much needed enterprise of building a parsonage and improving the house of worship. With the prospect of the complete deliverance of the debt of the college, with the effort that is now being made, we are encouraged to believe this consummation is near at hand.

I beg, in closing, to add a brief statement expressive of my estimate of Bro. Sexton as an evangelist and of the work he is doing in our churches:

There are many things that are commonly regarded as essential elements in soul-winning that Bro. Sexton does not possess. He is not educated; he knows nothing of the teachings of our schools, and has little knowledge of history and of the world's literature. His speech is ungrammatical and he violates the laws of language in almost every utterance. So. if l'aui could say, "I come unto you, not with the enticing words of men s wisdom," with much greater propriety can Sexton adopt the utterance. To a cultured ear his bad grammar is at first exceedingly offensive. But despite this, Sexton wins on you as he proceeds with his discourse and, ere you are aware, he has you under the pell of his influence and is carrying you with him to the goal of his discourse. He is one of the most effective speakers ! have ever heard preach. The elements of his effectiveness are, first, his entire dependence on the Holy Spirit for utterance and guidance. His discourses are unstudied, yet from start to tinish they are full of interest. They abound in humor, anecdote, illustration and pathos, enabling him with master-hand alternately to play on all the chords of the heart. Hartzhog of Clemson College, and others. awaken the thought, fix the attention and move the soul. He speaks largely from his own experience and confirms the word he proclaims by his own experimental knowledge of its power. He tells the ally revivals of religion. l'astor Reamy of Johnsinner that Jesus is a divine Savior and will save the worst of sinners, because he has saved him. He often refers to his own life in sin, but always in evident humility and shame, mingled with gratitude to God for his great mercy in saving him. While his knowledge of the Scriptures is limited, yet his expoeltions are always eminently just and helpful. He is an untiring worker in a meeting. His soul seems on fire with zeal for the salvation of sinners, and he deaves no stone unturned to influence and move them action. He is never so happy as when exhorting

ners to come to Christ or pointing the penitent Inquirer to him for salvation. He is eminently safe in his counsel to inquirers: he evinces no haste in getting them to make an avowal of their faith, but urges them to be fully persuaded in their own hearts before they make a declaration of their faith. He is also sound as a Baptist. Whatever may have been the character of his statements in other meetings, in his meeting with us there was not an utterance from his lips to which any Baptist, however strict, could take any exception. His sermons bristled throughout with the distinctive truths of Baptists, and yet uttered in such a conservative manner as to conciliate prejudice rather than offend and awaken opposition. He greatly needs to take time to more fully equip himself for his work. I trust that his financial condition will soon be such as will enable him to give himself more leisure for study and self-improvement. If he can do this, I couldently predict for him a widely useful career, such as will parallel that of Uncle John Vassar, of sainted memory, whom he more nearly resembles in his methods than any J. M. PHILLIPS.

man I have ever met. Mossy Creek, Tenn.

South Carolina Notes.

A quiet but steady and most effective work is going on in our State that will tell for good in all the years to come. It is the holding of Institutes for our colored preachers, under the co-operative plan The great University here is doing a wonderful adopted some two years ago between the Home Mis- work. Between eight and nine hundred have masion Board, the American Baptist Home Mission Society, our State Baptist Convention and the Colored State Baptist Convention. The colored brethren seem most eagerly to desire more thorough training for their work that they may not be blind leaders of the blind. Here and there is an educated man among them in the pastorate whose life and work is a lesson to others of his race of what can be done by diligence and application. He acts as a sort of stimulus to others to incite to higher and better things. The New Era Institute is brought to the very doors of these people, and they seem greatly to appreciate the opportunity. The writer recently attended one of these Institutes and lectured on Theology. Other white brethren lectured on Homiletics, Church History and Missions. It was said that every negro preacher in the county was in attendance. They appeared to be ambitious to learn. Many of them heard these great topics discussed for the first time in their lives.

The management of the Institute work is intrusted

sections of the State. The expenses are borne by the four bodies mentioned above. One of the district superintendents says that they have never had the least difficulty in securing the assistance of the white pastors in his work. On the other hand, they have been always glad to aid. The colored people, he says, think it is the greatest move in their behalf within a generation. The work is without a doubt greatly promoting good feeling between the races, and is a great factor for peace and good will. Our people in this State believe that this movement has been a great step forward.

Since last writing you our young people have been favored with a ten days' visit from Sccretary Calvin S. Blackwell of the B V P I' South. He received an ovation in every place and was the means of greatly stirring un interest in work for young neople Beginning at Greenville, where he spent three days in a "school methods," he went through to Charleston, touching various points on the way, and concluding at Camden, whence he went into North Carolina. Dr. Blackwell has the practical side of the work, and succeeds in telling the people how to do the work. He is to attend the State B. Y. P. U. Convention at Batesburg, S. C., March 30th to April ist next. This Convention, it is expected, will be largely attended, as the interest seems to be great and widespread. Among the distinguished speakers who have been secured for the occasion occur the names of Dr. C S. Gardner, President Montague of Furman University, Dr. D. M. Ramsey, President

Two excellent revival meetings have been reported recently From what has been said it is inferred that both have been genuine works of grace, and reston did the preaching at Bamberg, and the town was greatly moved. There were some fifty-three conversions during the meeting. At Barnwell Pastor Lide has been assisted by Bro. H. C. Buchholz of Chester. The work seems to have been deep and thorough both in the hearts of God's people and in the quickening of the uneaved from death to life. I have heard of no other special meetings recently.

Bro. Subjett is still out on his canvass to secure funds for the erection of Alumni Hall for Furman University. The times are very hard in this cotton State, but he is meeting with encouragement.

A.T.I

Huntingdon Notes.

I must compliment you on the good paper you are making It is a paper of individuality, and fills an emportant place in our denominational literature. It deserves a wide circle of readers.

My change from Kentucky to Tennessee is, I trust, for the good of our cause here. There have been 20 or 25 additions since I came here in December. Our church has taken on new life, while our congregations are steadily growing larger. Our Sundayschool is the largest ever known in this town. We are planning for a renewed effort on mission lines. Our church here co-operates with the State Board, and her offerings on mission lines will show earnestness, devotion and Christian development.

We are glad the editorial bombardment is over and that our big guns are again turned on the

The State Board in its wisdom refused to assist our church to have preaching twice a month, but Concord came to her rescue and gave the third Sunday night, and our cause is saved after all. The pastor has to drive eighteen miles after preaching at 11 o'clock on Sunday. God is so wonderfully blessing us, we will not need aid another year. "All things work together for good."

triculated since last September. Several will graduate this year.

Bro. Dicken ol Mississippi has become a partner with Bro. Baber, and we look for greater things for our cause in the near future.

Drs. Holbrook and l'eterman are important factors in our great school. The cheapness of the Institution commends it to those seeking an education.

No one remembers ever seeing the editor of the BAPTIST AND REFLECTOR or the Secretary of State Missions in Huntingdon. Why is it thus? [Why don't you invite us to come?-ED.]

A splendid system of water-works and electric lights will be in operation here by May. A well 200 feet deep is now ready, flowing out at the top, clear as crystal and as pure as the best. No, we are not going out into outer darkness, but will have greater can, send something. Brother, consider this queslight soon. Pure water is a great blessing, so we feel we are on the upward grade.

I trust our Bro. Wright will do a good work in Fulton, but I would prefer Nashville to Fulton. He to four district auperintendents, who live in as many has my best wishes, and I will rejoice to see the

Baptist Church grow and prosper in Fulton. No one is better prepared to do the work than Bro. Wright.

Dr. Hawthorne is giving old Bob some hard licks. They are timely. Huntingdon, Tenn.

Louisville Notes.

The latest phase of the Whitsitt controversy is intensely personal and deplorable. It has taken the form of an effort to prove that Dr. Whiteltt has lied about the authorship of the "Independent editorials." The effort comes over the name of Dr. J. T. Christian, and finds publication in the columns of the Western Recorder. It is more accurate to say in the pages of the Recorder, for the "proof" was presented in a page and a half of that paper on February 24th. When in the issue of March 10th Dr. Whiteltt resented the charge and committed his reputation to the keeping of his brethren, Dr. Christian wrote a second article, which has appeared this week, in which he repeats the charge, though he seems to think that he does not make the charge since he does not apply the terms.

it is doubtless a mistake to fancy that this charge eliminates all other questions from the controversy. but it certainly seems that the brethren, whether in the denomination at large or in the Board of Trustees, are called upon, before all else, to vindicate the man entrusted with the presidency of the Seminary from this impeachment of his veracity. It is to be hoped that the authors of this charge and the promoters of its publicity may recede from such an extreme position, and that if they must fight they will conduct their campaign on the higher planes of Christian controversy.

Recently Rev. Sid Williams has aided Pastor Hunt in a meeting of great power. About 150 were added to that church, and we hope that, in apostolic phrase, they were added unto the Lord. The same evangelist is to begin a meeting with the Walnutstreet church.

l'astor-evangellet Dew, who has recently become pastor of the Logan-street Church, cannot content himself with pastoral duties alone, and as a consequence one of our missions has enjoyed the uplift of one of his series of sound gospel sermons.

Pastor F. W. Taylor has resigned the care of the Third Avenue Church.

Pastor Joues and Prof. McGlotblin will have large sympathy and earnest prayers for them as they wait anxiously for the issue of the serious illness of their

One of our Kentucky churches is seeking to win your Dr. Lofton, but the Central can hardly replace W. O. CARVER.

Louisville, Ky., March 18th

Richmond, Va.

A Suggestion.

DEAR BRO. FOLK: I see that a movement is just now set on foot to erect a worthy monument to the memory of Dr. J. R Graves. It is a timely enterprise, particularly if it may be induced to take its most befitting expression. The church building in which his son in-law, Dr. O L. Halley, preached the gospel is now in ru'ns, and his affileted people are shelterless. The worthlest monument to the great editor and preacher would be the erection of a new house of worship for bis daughter and her husband. His children cry for help. By all means let the monumental pile be built, not in a marble shaft, but in a house where the gospel shall be preached. This, I am persuaded, will be the truest honor to Dr. Graves and the most pleasing to the great Head of the church.

The grave surely ought to be duly marked by affectionate love, but the noblest monument ought to be erected in Fort Smith, Ark.

Carson and Newman College.

W. R. L. SMITH.

We have already begun our preparation for com mencement exercises. The Baccalaureate sermon will be preached on May 25th, at 10:30 p. m. by Dr. Hawthorne. At night Dr. Carter Helm Jones will preach. As these exercises come in the middle of the week, our preachers can attend without interfering with their church work. This arrangement is made principally that we may have the attendance of valuable friends.

In the last two months I have paid \$1,040 on the \$2,700 note. If the churches and individual friends of the college will do half their best, we can pay the note by June. Who will help? Let everybody that tion seriously and I believe you will send ma a cheek or money order before you dismiss the subject. Some women's societies are helping generously.

I had a delightful trip to Newport Saturday and J. T. HENDERSON.

NEWS NOTES.

Pastors' Conference.

Nashville.

First Church-l'astor Hawthorne preached at both hours.

Central - Pastor Lofton preached in the morning. 315 in S. S. Baptized two since last report. Pastor preached at the First Cumberland Presbyterian Church at night and took a collection for the Cu-

Seventh-Dr. Holt preached at both hours. Good

North Edgefield-Pastor Sherman preached at both hours. One received by letter and one profession. Good mission S. S.

Third-Bro. J. H. Wright preached at both hours. l'astor absent

Centennial - l'astor Feazell preached at both hours. Good audiences. 105 in S. S. immanuel-i'astor Ramsey preached at both hours

One received by experience. Good S. S. Edgefield-Pastor Rust preached as both hours. Received two for baptism and four baptized.

Howell Memorial-Pastor Howee preached at both hours to good audiences.

Mill Creek-Pastor Price preached at both hours. 48 in S. S.

Rains Avenue-S. S. in a flourishing condition and doing good work.

Mt. /lon(col.)-Good congregations. 104 in S S. First Edgefield (col.) - Dr. Boyd preached during the week. 112 in S. S. Chattanoors.

First Church-Yesterday was another field day. Three were hantized and four more were received for baptism and one under watchcare. The pastor preached in the morning on "The Chistian's Hope" At night Mr. Charles N. Crittenton, the merchant evangelist, preached to a packed house a warm, tender sermon. There is a spirit of revival pervading cuperating. Each church and each individual Christhis church for which pastor and people are grateful

Beech-street-Rev. J. H. Martin, pastor, reports good congregations and a hopeful outlook. The church is moving for a new and better house of worship, and is laying the foundations broad and

Second Called Rev. J. A. Gable of Montgomery,

-Good day at Culleoka; good crowds. Our "patriarch," Uncle Jack Redding, is quite ill. Bro. W. E. Walker preached at Pulacki, to the delight of our very appreciative little church. Our mission at Mc-Lin's school house is in a flourishing condition. T. T. THOMPSON

-1 am just closing my winter campaign in Southwest Georgia. It has been the most delightful, and, so far as the human eye can see, fruitful work of my life. Hope to greet my dear old friends in Shelbyville, Tenn., the first Sunday in April. Pray for the blessings of God to rest upon the meeting there. W. A. NELSON

Camilla, Ga.

-Our church at Owenton has recently been greatly blessed in a meeting, in which we were assisted by Bro. Sid Williams and his singer, Bro. Brown. During the meeting 37 were added to the church by letter, restoration and experience and baptism-15 by baptism, 3 by restoration and 19 by letter. We feel thankful for this great blessing. J. H. ANDERSON.

-Rev. A. J. Fristoe of l'etersburg, Va., has been unanimously called to the pastorate of the Central Baptist Church, Chattanooga, and has accepted, to take effect April 15th. Bro. Fristoe has done a grand work at the Second Church, Petersburg, and we feel that the Central Church here is to be congratulated on securing him. A number of our leading ministers know him and he will be warmly welcomed F. S. YAGER. to our State.

Chattanooga, Tenn.

-Last week was a profitable time with our church here. We held a series of missionary prayer-meetings. We were to take a collection for Foreign Missions and we sought to get into the proper spirit so that the church and the givers would receive a blessing as well as the receivers. Not only did we pray for the mission work, but we studied about the work. Our church was greatly benefitted and there was quite an increase in the number of contributors to our mission work The college, under the leadership of Prof. C. A. Folk, is doing admirable work. It is a good place for young ladles to get a good, thorough CHAS. L. ANDERSON.

Brownsville, Tenn., March 14th.

-To accept a call to Greenwood, Miss., I resigned the care of the church at Adalrville, Ky., and of the Oak Grove Church in Robertson County, Tenn. , 1 want to say of those Tennessee Baptists whom it was my privilege to serve that they showed me many evidences of brotherly love and nobleness of character. They are stronger than they know of, and it is my prayer that they may abound more and more and may find a faithful shepherd to lead and feed them. As to my brethren in Kentucky i have already witnessed to their faithfulness. Their equals are hard P. I. LIPSEY.

-BROTHER HOLT: - My copy of the BAPTIST AND REFLECTOR February 14th, second page, second column, middle of 38th line from the top, represents you as saying: "(1) Never until recently was he (Burnam) led to question these methods of the State Board of Tennessee." And to show you understood this language to mean just what it implies (i e., that I questioned the methods of the State Board), you follow it with the comment: "This statement reveals the fact that he (Burnam) has had some experience with our State Board." I repeat, I never raid any such thing And I am puzzled that you can deny using the language above set forth Can it be that the copy of the BAPTIST AND REFLECTOR sent to me "mis juotes" or "misrepresents" you? I hope so. There is no other escape for you.

Fayetteville, Tenn., March 19.h.

- Dear Brethren of Tennessee: - We have six weeks more before our books close for this Convention year. The malls which are coming in from our missionaries show that God has graciously blessed our work on the foreign fields during the past year. The question comes up with us-will we praise Him and show our gratitude by going up to our Convention with no indebtedness and prepared to send back our missionaries who are now at home resting and retian must help decide this question. We have received so far this Convention year \$3,929 17. Tennessee is a little ahead of what she was the same date last year, and we hope very much that she will still further increase her contribution so that we may be able to go to the Convention with all indebtedness paid, and prepare to make a forward movement. Let every church and every pastor help in this glorious work which the Master has committed to us. R. J. WILLINGHAM, Cor. Sec.

-The nine men necessary to secure that \$100 from "a Baptist preacher" have not yet been heard from. Though there are fourteen \$100 gifts, all but one had been made prior to this proposition. It looks as if enough to finish the chapel is not going to be raised. And what shall we do? I am distressed. It does seem that Baptists ought to be so thankful to God for the growth of their institution of learning that they would gladly make a thank offering. I do not know what the institution is to do if another session opens and the chapel is not finished. If a poor school girl can enclose a postal order for \$2, as one did last Friday, the prosperous ought to be heard from. If an aged and poor Presbyterian brother can hand me a dollar, as one did last night, what must be thought of prosperous Baptists? This old man had not bought a hat for himself in nearly two years; but for more than a half century he has attended church and Sunday-school, and he knows what Christianity means to the world. If a gentle house wife, whose only source of income is from eggs and butter, can help build a church house. contribute to the various missions and hand me \$2, as she did yesterday evening, for the chapel, is it just for the man who has a trade and a business to give G. M. BAVAGE.

Last Call.

To the Vice-Presidents of the West Tennessee Sunday-school Convention. Brethren-Are you doing your duty? I fear not, from the report I had from our Statistical Secretary, Bro. W. J. O'Connor, Jackson, Tenn., a few days ago. Only four Vice-Presidents out of ten have made a report.

Brethren, this ought not to be. You certainly have not lost interest in this great work. We are so anxious to have a correct statistical report of all the Sunday-schools in West Tennessee so we can learn definitely how many schools, teachers and pupils we have. In that way we can learn the needs of the field. To accomplish this we must have the hearty co-operation of those appointed by the Convention to do this work.

The Vice-Presidents and schools that have not made a report to Bro. O'Connor, won't you please do so at once? Then show your earnestness and loyalty in this great work by attending the Conven-

tion in Ripley April 6th with a full report of the work done and the needs of your Association. Let every Sunday-school in your Association send one or more delegates to the Convention to help in its work and to imbibe its spirit, and carry into the schools and churches new inspiration and enthusi-

Brethren, i don't make this appeal for my sake, but for the Master's sake. What has Jesus done for you? Can't we make a sacrifice for this great work? The Sunday school is the strong arm of the church. it is also a true friend to the home. Send in your T. E. GLASS, President.

Brownsville, Tenn

The J. R. Graves Monument.

That your readers may understand what has been done in this matter I will say that soon after Dr. Graves' death the Trustees of the Southwestern Baptist University took steps to raise an endowment for a professorship in this institution, to be known as the J. R. Graves professorship, of from \$10,000 to \$30,-000, as a tribute to bis memory. They have taken in pledges for this \$3,400 and have collected of this amount \$1,680.92.

It will be remembered by many of your readers that Bro. T. J. Eastes some years ago wrote an article in your paper endorsing this movement.

The Trustees decided upon this method of raising a monument to his memory.

1. Because they knew it would be more in accordance with his wishes that they should perpetuate his memory in this way.

2. Because the income from the amount so raised could be perpetually used for Christian education and for teaching the truths for which he so earnestly

3. That it was more appropriate that this institution should do this because he was so long the honored President of its Board of Trustees, and because it was nearer in accord with his doctrinal teachings than any other institution.

I will further add that should anyone wish to contribute to this fund for this monument to his memory, let them send the amount to our Treasurer, Prof. H. C. Jamison, stating the purpose for which it is given, and be will receipt for the same. If all would send in at once who feel disposed to give to this purpose and thus express their appreciation of Dr. Graves' teachings, this monument would be completed this J.A. CROOK, Sec. B'd. Trus. year.

Jackson, Tenn.

Jackson Items.

Dr. C H. Strickland of the First Church has not been very well for several days. On the 17th inst. Bro. Hudson of Memphis preached at both hours for Dr. Strickland The doctor filled his pulpit yesterday at both services, though be was not very strong. Bro. Hudson visited Jackson in the interest of his work-finding homes for orphans and destitute children. His visit was not a fruitless one.

Bro. D. D. Shuck is making progress with his work in the Second Church. The church ordained three deacons last evening.

Dr. G. M. Savage had a good day at Saulebury yesterday.

Bro. F. C. Flowers preached at Decaturville twice yesterday.

Bro. R E. Pettlgrew has accepted the pastorate of Mt. Ollie Church near Somerville, and has begun his work with encouraging prospects. Bro. W. H. Petty preached at Malesus yesterday.

Bro. Ross Moore preached at Central Ave. Church, Memphis, yesterday at both hours. Bro. L. E. Barton preached at Johnson Avenue

Church yesterday at both hours. Prof. R. A. Kimbrough preached for his Hickory

Valley Church on the 13th inst. He collected \$10 86 for missions. The church decided to build a new house of worship. He preached for his Center Church on yesterday. One was received by letter.

Bro. Lovejoy is pushing his work in earnest at the Highland Avenue Church. Bro. E. B. McNell is moving church matters vig-

orously at Henderson. Bro. A. J. Hall's Ararat Church sent 66 to the Board of Ministerial Education last week.

The University was favored by the presence of Bishop Gallor and Dr. M. A. Matthews last week. Both made finished addresses.

Judge A. W. Stovall of Jackson has just published "The Life, Lectures and Poetry of Rev. E. H. Osborne." It is a very timely production, and rescues from oblivion many of the rarest gems of eloquence and poetry in the English language. The many friends of the deceased appreciate the work very much, and it is selling rapidly at \$1.

Jackson, Tenn., March 21st.

MADIBON.

Missions.

MISSION DIRECTORY.

Minte Missions.-Rev. A. J. Holz, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. WOOD-OOGE, Treasurer, Nashville, Tenn.

tereign Missiems.-Rev. R. J. Willing. HAM. D.D., Corresponding Secretary, Richmond, Vs. Rev. J. H. Snow, Knosville Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for it formation may be addressed

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

Ministerini Education .- Al funde far young ministers to the 8 W. B. University should be sent to G. M. Savage, LL D. Jackson, Tenn. For young ministers at Carson and Newman College, send to J T Henderson, Mossy Creek, Tenn

Orphans' Rome. -Sendall monies to A J Wheeler, Tressurer, Nashville, Tenn. All supplies should be sent to C T Cheek. Nashville, Tenn. All supplies should be

Waman's Missionary I nion PRESIDENT -Mrs. A.C S. Jackson, Nashville

DORRESPONDING SECRETARY -- Miss M M Cis borne, Maxwell House, Nashville, Tenn. RECORDING SECRETARY .- Miss Gertrude Hill

Nashville, Tenn. EDITOR-Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

Home Missions.

An especial effort is to be made just now by our good sisters in behalf of the Home Mission work. it would be a blessing to as all as well as to the Home Board if this effort were to be Igeneral. Our noble Board is making s great effort to go to the Convention free from debt.

Tennessee has been peculiarly biessed this past year. Neither pestilence nor floods have seriously injured us. Poor Mississippi, Louislana, Alabama and Arkansas have been great sufferers. The floods that devastated large sections of our sister States scarcely touched us, and the pestilence that scourged them only scared us Should we not make a great thank offering for Home Missions? The Home Board in our sister States has been forced to come to their rescue. Let us stand by her.

Then another opportunity is open ing up to our Home Board. The indian Territory and Oklahoma are being rapidly settled up, and we could profitably quadruple our work there. and if we fall to keep step with the advancing tide of immigration we will lose our opportunity. Finally Cuba, we verily believe, will be opened for our entrance within a very short time. We should, until the hands of our Home Board so as to give her the means to selseany advantage that may be offered. Home Board this year. With all our duties let us not neglect this one.

A. J. Holl, Cor. Sec. Nashville, Tenn.

Woman's Missionary Union.

Who bids for the little children, body, and soul, and brain; Who bids for the little children, young and

without a stain?"
"I bid," cries Poverty, howling, "I'll bid for them one and all.
I'll teach them a thousand lessons, to

to steal, to crawi."
"I'll hid higher and higher," cries Crime, with a wollish grin.
Liove to lead the children through the

flowery paths of sin."
1, shame," cried True Religion, "ob. "Oh, shame," cried True Religion, "oh, shame, that this should be, I'll take the little children, I'll take them

all to me.
I'll lead them up with patience from the mire in which they trod, I'll teach them works of kinduess. I'll

bring them up to God.

In her excellent paper on "Work

annual meeting of the Woman's Missionary Union of Tennessee, Mrs. Laura Dayton Eakln says:

"Mothers should talk missions to their own children from their very cradles. Much can be done in this way, and many impressions made that will never be blotted out. We mothers are so busy with the care of the restless little bodies that we are prone to leave the minds and souls to others-all too much. Even while she fashions the dainty garments, could not the mother show a picture in the Journal to the eager eyes, or read a bit of some letter from a missionary to her little brood? It seems to me a duty that a mother owes herself and the children God gives her, to keep herself in touch with woman's work. and therefore with mission work. Do we all do it? Do you attend that struggling society in your own church? Do you set an example before your children of giving regularly and systematically to this part of the Master's work? Above all, do you allow your children to have their own money to give' It is so easy to do this There are always little services you can pay them for. You can put them in the way of earning scores of honest pennies, and when they grow up, giving cheerfuily and intelligently, there will be no cry, no dreadful, heart-rending ery of debt from our Boards. The Lord will have his own!

Then the Sunday-school teacher has a wide wide field in this line There is never a lesson which does not bear upon this all-important subject. Plant the seed to the fertile soil of these young nearts. The harvest will ripen, and the reaping be an hundred

"The Band work is a most important one that should be encouraged in every church. A 'Sunbeam' Band, a society composed of children, but always directed by a mature mind. will do much in educating the little There are many pretty kindergarten exercises that you can use in this special line. The setting up of an Indian village, a typical scene from the 'Sunrise Land,' the showing and explaining of curios from the var.ous countries, where our missionaries are at work, will help to teach the great lessons of their need of the gospei and of our duty to give it to them

"Ah! the children are the hope o the church as well as the nation | 1.st us, mothers, teachers, all who have an atom of Influence over the generation of to-day, let us never lose an opportunity to train them wisely, and to that great end let us read and pray and give ourselves.

"May this year be one of great help to our young people' May the Good Shepherd lead the lambs!"

The wife of the pastor of the First Baptist Church, Blair, Neb., leads age attendance 46. They study whatever phase of missions and missionary work will be of most interest and profit to the children. They respond to roll-call at each meeting of the band by coming forward with as many pennies as they have been able to collect, and placing them in the bank kept for this purpose. In every lesson they seek to bring out some beauty of the life of Christ and some feature of the great mission work that we are called to do. They also devote a portion of their time to biographical studies of Bible men and women. A recent review of the "Life of Joseph," extending through a series of meetings, | many interesting features. I sold a especially interested the members of man a Bible recently who told me he the band. During the year, these had been keeping house twenty-one children raised \$28, and of this they | years and had never had a Bible in have given to missions \$11, to the | the house. His wife and eldest daugh-Sunday-school for new song books | ter had a real struggle as to who

with children is good leadership. Are there not some young people in the churches who are neglecting a great opportunity of this sort? Such work may seem small, but its results are

A faithful Sunday-school teacher recently wrote: "Enclosed find the Christmas offering of some dear little children. I have talked and read to them of China's great need. They are little ones, and could be easily trained | their contributions. This disposition in the spirit of giving back to the Lord part of their untold blessings. Would that the older ones were as same that prompted Judas to sell susceptible! Accept our offering, Christ for thirty pieces of silver, though so small. Money is by no thinking of course that Christ would means our greatest or only gift. I trust this may be our crowning year in missionary work."

Highland Avenue Church, Jackson, has a band of "Faithful Workers," just organized, numbering 35. The | If it cost a million to save one soul it members are securing subscribers for the Foreign Mission Journal

What good news! How we long for such every week! We have over 40 such societies on our list, but not all are reporting.

Sblne, "Sunbeams!" Work, "Earnest Workers!" Helping Hands!" To be sure, Jesus knows. whether you let us know or not But it was Jesus who told us to lead others, by our good works, to glorify our l'ather

Work among Italian children in American cities is especially fruitful These go to the public school and quite speedily learn English. They are delighted with the attractive teaching in sewing and Sunday-schools. They are very affectionate and enthusiastic; they commit to memory very rapidly, and retain well what they once luarn. in a school with which I am familiar, great stress is laid on the perfect memorizing of Scripture. The primary class, made up of children gathered out of the streets, after a very few months under training, repeated the golden texts for the quarter without a break, and with scarcely a suggestion from the teacher. - Gospel in All Lands.

If the third week in March was not a convenient time for you to meet according to the ilome Board's request. the benefit to be derived from carryone hour each day to study of so country.

Seek a blessing from the Lord, who alone can guide our statesmen, prelight to all nations.

And, if you really pray, you will for lack of helpers. surely give, give joyously, give with Unbelief and idolatry are the evils Tennessee ought to give \$5,000 to the a mission band numbering 75, aver- no pang at the self-denial involved. that are ruining Brazil. The prime Mark your gift, "Self-Denial for Home Missions," and forward, through usual church channels, to W. M. Wookcock, Nashville.

From a Missionary.

I see some suggestions as to plans arranging for pastors to go to the Southern Baptist Convention. This is right. A church loses nothing by sending her pastor to these annual gatherings. Will some one suggest a plan by which the missionaries could go? How they would enjoy it.

In my colportage work I meet with \$10, and to State Convention work \$5. | should have it.

Among Children," read at the last The most important thing in working In my visits one day and part of an-

other I found five families out of six that had no Bible in the house. You may think it is exaggeration to say there are 90,000 families in Tennessee without Bibles. Work a week with me and you will not think so.

There is a great deal said of late in regard to expenses in our work. We are getting very tired of it. If they could see how little some of us missionary workers live on they would stop their complaining and double to measure the saivation of the soul by so many dollars and cents is the llberate himself and he would have that little mite clear. It prompted Ananias and Sapphira to keep back part of the price Away with such an idea. The salvation of the soul can not be estimated in gold and silver. would not compare with what Christ

" i gave my life for thee. What hast thou given for me?"

I wish to put a question before the body, and hope the editor or some one else will rise and answer: What is the difference, if any, between the missionary and the pastor?

Before I close this article I wish to eny that the most helpful visitor at my house is the BAPTIST AND REFLECron. The first thing I do at my earliest convenience is to peruse its conents. Then I feel that I have had a pleasant chat with the brethren and sisters all over the State as well as other States, and even foreign lands. There is nothing that keeps us in touch with the denomination like our paper. God bless its editor and every contributor.

God answer the prayer by a liberal contribution. B. F. BARTLES, Missionary Colporter for Beech River Association, Lexington, Tenn.

i'ray for our field work, and help

From Brazil.

After receiving your kind letter, dear editor, giving me permission to send you an illustrated article on Brazil, my time has been so occupied that it has been almost impossible to attend to any correspondence. And yet i love to write to the brethren at home, then appoint other dates and secure | telling them about our work, about our plans, our progress and the many ing out the admirable program. Give | blessings the good Lord designs us to bestow on our labor. But time is so great and personally interesting a scarce, especially now, that we are topic as the salvation of our own only three families amidst millions of unbellevers and idolaters.

The field is growing, but laborers are diminishing. How long this state serve our libertles, and make us a of things will last we cannot tell. But we are certain that this work suffers

> enumles we do our utmost to destroy It is strange how many false ideas





thought and study she grantes to it natural. A wo nan hates to think that she is growing day by day less charming and attractive and conthind to her humband's eyes than in the days in court-hip

I woman may alway to tain ber charm and the vivacity and freshiness of youth if she will take to product cate of her he A tremendons percentage of all health women is due to wenkings and discusthe distinctly formulae organism.
Pierce - Favorite Proceedings is an unif ing remedy for all disorders of the naturally affects the materials stops debilitating drains and souths and tones the next - Proserves in a woman sands of women have testified to its mar velous metit-

spectable dealers in medicine. Deal and where you are hope to treated. Any shore keeper who trus to give you a substitute for what you dimind is not treating you honestly and to a sound take your tr

and had attend to odds. The shade had that no medical a transfer on their self-ters. Fixed by transfer of the real line and has a fixed by the real line and t

good home made work. Sould wone cent stamps to over mailing only to the World . Distansary Medical Association Buffalo N V for a paper covered copy of Dr Pietee's Common Sense Medical Ad viser Cloth binding it -tamps

are in vogue about the Chistianity in Brazil. Brazil is not Christian, and if compared to China, I believe you | ed on the retirement of Dr. Whitelit can find just as much morality, if not | from the Seminary have done more to more, in China than in Brazil

Oh! that the people who defend Romanism at home could but come and see it as it acts in Romish-ridden lands, as it proceeds in Brazil for in- that the Whitsitt matter is nearer set-

I love the Brazillans. They are a quiet, hospitable, agreeable and pleasant kind of people. But Rome, with its idolatries and superstitions, is but it is the honest opinion of some spolling them completely.

last civil war in the interior of the corpse" some day. State of Bahla. It cost Brasil many precious lives, and thousands if not millions of dollars. Do you know the cause of this war? An ignorant | and shame on our Baptist denominavagabond gave himself out as a sainta miraele-worker-and people began to flock to him, believing in his lies and stupidities more than in God. This man got into his head the idea | Are you one of them, Bro. Davis? that he is going to re-establish the monarchy, and the people believed him and followed him blindly -followed him unto death, preferring to die than to deny this rogue.

Christianity indeed! These people with their great number of saints and images, and rosaries, etc., need more of the proclamation of the gospel than many a pagan land. Brazil is far from Christ, far from his Word, very far from our God. But we are doing something. Very little, it is true, but still it is something. Had we as many men as the China field has, we could do more, no doubt.

up more men, more laborers, more apostles, real spirit-filled missionaries Pray for Iti

In the Campos Baptist Mission the work has gone a little forward. We have passed through many a trial and overcome, praise be the Lord, many a difficulty. But still there is one thing that is drawing us back. It is the lack of a decent house of prayer I send you by this mall a copy of our building. I want it to plead for itself. | ago but for the efforts of some of our You can see what we have done, and so called "peace-makers," "Our mis-

you can see what lacks to be done. We need at the present rate of exchange \$1,500 to finish. The Board says that there is no money to be spared. Brethren, help us. The work suffers for the lack of a decent house. Send contributions for the Campos church house to Pro. Willingham, Richmond, Va.

God bless you all. Yours for Brazil, SOLOMON L. GINBBURG Campos Baptist Mission, Campos, Brazil.

"Our Mission."

in an article under the above heading in your issue of Feb. 17th our taiented and much beloved T. G. Davis | of Athens speaks some words of praise for our editor, gives the brethren some tlmely advice about "church history," 'Board" or "no Boards," etc.

I may be a one-eyed "extremist," incapable of "seeing but one side" of Bro. Davis article, but at the same time there is an under-tone about it that I do not like His commendation of our wise and conservative editor is very good, did he not make a | sion" is not simply to preach the goscut at those who chance to differ with | pel, but to also "contend earnestly for Bro. Folk on his attitude concerning | the faith once delivered to the saints." the Whiteltt controversy. I know of some as good brethren as Bro. Davis or Bro. Folk who have not been able to approve fully of the course of the great good for our cause. BAPTIST AND REFLECTOR, and some have stopped their papers. Bro Da- | be was a boy and have watched his vis would call these brethren "oneeyed extremists." And with him such | terest | May God continue to bless little fellows as Dra Cranfill, Carroll, | him and may he not only be a "soul-Eaton, Jarrel and others whom we winner," but may he also be a bold love to honor are incapable of seeing and fcarless defender of those prinbut "one side" of a great contro | ciples so dear to Baptists versy. For my part I believe these brethren and papers that have insist-

bring real and abiding "peace" to our Southern Zion than those who have been "on the fence" crying "hold on." "walt," etc. And I also believe tled in Texas than it is in Tennessee. Some of our broad, liberal, "peacemaking" (?) brethren no doubt think they have it buried here in Tennessee,

of us little "one eyed extremists" You no doubt have heard about the | that it will prove to be a very "lively

> I believe that Dr. Whitsitt has done more to destroy the peace of our Southern Zion and bring disgrace tion than any other one man. Yet some of our "peace-loving" (?) brethren are patting him on the back and saying, Hurrah! for "Uncle Billy. Bro. Davis wants us to "bury" ou

strife, our "church bistory," "Boards" or "no Boards," at least for the rest of 1898. But he falled to tell us just how to do it. Would he have us "bury" them by saving nothing abou them-not making the least protest Why, yes! The very thing!

Just let "Uncle Billy" alone: say nothing of the "Gospel Mission Department" in the Teacher, let the disorganizers destroy our Boards and mission work; say nothing about the Secretary of our B. Y. P. U. being received into the Baptist Church on his Campbellite baptism; be sure to Ohi that the good Lord would raise say nothing about Martinism, Harperism or any other isms. Just preach the gospel and cry peace, peace, peace! My earnest prayer is that we may not pass these matters by as of "minor importance," as Bro. Davis advises us, but that we may look upon them as of great importance-meet them like mes and deal with them as they deserva. Yes, let us "bury" them, but let us kill them first. Some of them would have been dead and burled long

A DOCTOR'S DIRECTIONS.

They save a daughter from blindness.

When a father writes that yours "is the best media me in the world you can allow something for seeming extrasa game in the statement if you know that the media me or prays I ented a lovel draghter of disease and restored to media me the excessibility of the early lost. The best media me that cares you. The count is the media me that cares you. The count is the media me that cares you. The count is the media me tree in the world have been the same defined and the care that it is a common experience to have Dr. Aver's Sarsaparilla prescribed by a physician. It is a common experience to have Dr. Aver's Sarsaparilla prescribed by a physician. It is a common experience to have Dr. Aver's Sarsaparilla prescribed by a physician. It is a common experience to have Dr. Aver's Sarsaparilla prescribed by a physician. It is a common experience to ser a 'common experience

lo conclusion, let me say that I dearly love our dear old BAPTIST AND | for two months. We have service on REFLECTOR and believe it is doing

I used to play with Tom Davis when course as a minister with loving in-

W. N. Rost.

Glen Alice, Tenn.

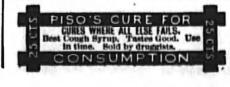
A Good Meeting.

Ebenezer Baptist Church, constituted October 6, 1897, in Knox County, Tenn, fifteen miles east of Knoxville, has just closed the first series of meet ings in her history, with good results. Fifteen professed falth in Christ, five young men were baptized and added to this church and others stand approved for baptism. The meetings were continued fourteen days. All the preaching was done by the earnest, consecrated young pastor, Rev. W. W. Bailey, except one sermon, and that one was preacehed by the prince of gospel preachers in East Tennessee-Rev. H. C. Hamstead.

Bro. Balley is a promising young minister and a fearless preacher of the truth. He took charge of Ebenezer Church as soon as it was organized. with only 24 members, and the church now numbers 43 and will soon be 50 or 60. They are now worshiping in their new house, although it is not completed, but they hope to finish it this year. I was in attendance most in Texas, and will fill his pulpit at of the time during their revival, and | this place Saturday and Sunday. We a more hospitable people i never have | are glad indeed to welcome him back been among. I leave them, praying | to his former place and glader still to God to prosper them in their great

I was with Mt. Harmony Church on the last Saturday and Sunday in February. Had the pleasure of addressing this body of earnest, zealous workers on Sunday-schools and colportage. This church takes a collection for missions every month; and the church is poor, but they have, on an average, contributed more than \$3 per month for the last five months. They bad in hands \$15 44, and of this amount they agreed to give \$7.53 to Sunday-schools and Colportage.

J. N. MANARD, Colporter. Mossy Creek, Tenn.



I en traumatitut un med te brace it ute with

Mt. Lebanon Church.

Our church work is moving on nicely considering the absence of our pastor the first Sabbath in each month and Saturday before. Sunday-school is

very good. Rev. Charles Hale of Shelbyville, Tenn , has been preaching for us for over two years now, during which time we have had 48 additions to the church, 33 by baptism and 7 by letter. We are glad to say that our members are sound, Spirit melted, Bible molded Baptists, observing all things whatsoever has been taught ns by Christ and the Apostles, abstaining from all teachings that do not accord exactly therewith. Our young members especially have been carefully and privately, as well as publicly taught the doctrines of the Apostolic church by our beloved pastor, Bro. Hale, who is pure in motive, clear in mind, fixed in purpose, spotless in character

and sound in every point of doctrine and who does not fail under all eircumstances to declare the entire counsel regardless of any and all characters. His close trimming sermons often touch the quick of our petrified natures, but everyone has to admit that it is no more Hale that pierced us, but it is the Bible shears cutting at the dead branches. For more men of God who will fearlessly and boldly condemn the evils and amend the humble Christ-like spirits of this age, we

We will have services as usual on Saturday and Sunday next. We expeet a large crowd, as our pastor bas returned from a visit to bis brothers see him looking so much better than when he left us.

May God's choicest blessings ever be with our dear editor and his valua-EVER A BAPTIST. ble paper.

-Southern Baptist Convention, Norfolk, Va., May 5-12, 1898. The Southern Rallway announces rate of one fare for the round trip, from all points on its line to Norfolk, Va., on account of the Southern Baptist Convention, which meets at that point May 5-12th, 1898. Date of sale and limits will be announced later. The most attractive route to Norfolk is via the Southern Rallway.

-Let every youth aim, first of all and most of all, at self-mastery. Without it he must be bese and miserable. With it he cannot but he happy. Without it other things are but "gifts of the evil genil, which ara curses in disguise."-F. W. Farrar.

BAPTIST AND REFLECTOR

The liaptiet. Estab. 1836. The Baptist Reflector. Estab. 1871 Consolidated August 14, 1889

NASHVILLE, TENNESSEE, MARCH 24, 1898.

PISID EDITOR AND GENERAL AGENT

RUBECRIPTION PER ANDUM, IN ADVANCE. Single copy, St. In ciuba of 10 or more, \$1.75. To ministers, \$1.50

OFFICE-Oumberland Presbyterian Publishing House. Telephone No. 1543.

Entered at postoffice. Nashville, Tenn as second-class matter

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To Norfolk.

We have selected the Asheville livite as the route by which we expect to go to Norfolk This route is as short as any other, if not shorter, and it is by far the most beautiful, taking us through the "Land of the Sky," of which we gave some notice last week. We never tire of the magnifi cent panorama which is constantly presented to our view on this route. The fare for the round trip will be \$18.15, which is the price of a ticket one way. The time for going will be about 3 hours, requiring two nights and one day, or two days and one night. We will announce the exact schedules later. We should be glad to have many of our readers go with us on the trip, and go by this route.

Ticket to Southern Baptist Convention.

For 18 new subscribers to the BAPTIST IND RE-FLECTOR at \$2 each we will give a round trip ticket from Nashville to Norfolk for the purpose of attending the meeting of the Southern Baptist Con- that they cannot give so much and so systematicvention, May 5 10. From other points the rates ally to missions will be in the same proportion—that is, one new \$2 subscriber for every \$1 the ticket will cost. The there have preaching every Sunday. Their pasnames may be sent in either as you secure them or all together. We cannot give the ticket, however, until all the names and money are received. which should be not later than May 1st. We announce the offer thus early so that those who wish to take advantage of it, as we know some do, and as we hope many will, may have time to secure the required number of subscribers.

Our Bible Offer.

BAPTIST AND REFLECTOR (for one year) and a Teachers' Bible for \$3. Recently we reduced the price to \$2.90, having secured a reduction on the Bible. Since that time, however, we have arranged to use a better Bible which costs us a little more money, and we find that we cannot afford to put the paper and Bible at \$2.90, but shall have to go back to the old figure, \$3. Ten cents is a small amount to each subscriber, but using as many Bibles as we do, running up into the thousands, it makes, as you see, a good deal of difference to us.

The Bible which we are offering is the best on the market for premium purposes. It is selfpronouncing, has flexible backs, large bourgeois type, with maps, helps, concordance and everything of the kind in a Teachers' Bible, together with the latest improvements. Its list price is \$4.25. It retails here for \$3,50, and is cheap at that. How can we afford to offer the Bible and the paper so cheaply? Simply because by huying the Bibles in large quantities we get them at the benefit of the reduction. We make nothing of handling it constantly, instead of only a few of the Bible. You have a splendid opportunity to months during the year, it is natural that they

Country vs. City Churches.

We write it that way. But we do not like the tersus. It means literally "against." We do not mean to imply that there is any necessary antagonism between country and city churches. We mean by the expression only to speak of the two as contradistinguished from each other. As a matter of fact there ought to be no antagonism between country and city churches. They have too much in common. They both have the same general interests, the same purposes, the same doctrines, the same duties. They both belong to the same family There is a strong inter-relation between them, and at the same time a strong interdependence between them. Each is dependent upon the other. Especially is the city church dependent upon the country church, from which it draws its best supplies, both of pastors and of members. There should be no jealousy, no prejudice existing between them. They should be mutually helpful.

And yet there are differences between them. We speak only in general terms, of course.

The exceptions to the rules which we mention are numerous on both sides. But we believe it is true that as a rule country churches put more emphasis on the doctrinal side of religion and city churches on the practical side. Country churches seem to feel the importance of sound doctrine more than city churches. Their pastors preach to them, as a rule, only once a month, and then they usually select some of the great themes of the Bible for discussion. Then, too, people in the country have more leisure for reading and studying, and they like to read about and hear about and think about these deep things of God. They have fewer books to read, and so they read the Bible more, and they love to have its sacred truths proclaimed to them. The practical duties of Christianity, in the way of visiting the sick and feeding the hungry and clothing the poor, all such deeds of charity, are not forced upon their attention so constantly and so strongly as in the city. Then, meeting only once a month, they do not have the opportunity for organization and cooperation in benevolent work which the churches in the cities do who meet every Sunday and often between Sundays. Nor do they handle so much money as those in the city, nor so regularly, so

But in the city it is different. The churches tors could not preach on what are called doctrinal subjects every time, so they generally discuss the practical side of the Christian life, which is an inexhaustible theme, and of which the Bible is full. The people in the city have so little leisure for reading, on account of the constant press and push of business, and when they do read they have to give so much time to the daily paper that, sion of the great doctrines of the Bible is to them not specially interesting. The reason why preachers in the city sometimes preach what are called is no other like him. Some one once said: "The sensational sermons is because the people have newspapers made Sam Jones." "Let's sea them been reading about these sensational matters all during the week, with a double dose for Sunday, they do not is proof that they cannot, that God and their minds are full of them. They would pay little attention, perhaps, to a simple gospel sermon; so the preacher tries to put himself on a level with his audience, as Sam Jones would say. Then the practical side of life is forced constantly upon the attention of those living in a city by the fact that so many people are around them, and among them are many who are poor or sick or distressed in some way and demand their sympathy apt to knock up every one of your criticisms in and their help. For this reason it is natural that the practical side of Christianity should form a frequent theme for pulpit discourse in the city. And with their regular meetings and the opportunity thus given for organization and co-operation

greatly reduced prices, and we give our readers the Christian life. Handling more money, and secure a fine Bible at small cost. Do not neglect it. should give more in proportion than those in the country, and so should take more interest in missions as a rule.

These things will account for the fact that they are disposed to put more emphasis on the practical than on the doctrinal. Let us repeat, however what we said at the outset, that we have been speaking only in general terms and that there are numerous and often important exceptions to everything we have said.

As a rule, however, the above statements are correct, as every one will recognize. But, as we said some time ago, we believe the doctrinal and the practical ought to go together. The city churches would be better off if they had a little more of the doctrinal and the country churches would be better off if they had a little more of the practical. The city churches need the doctrinal to strengthen them and the country churches need the practical to give expression and direc tion to their doctrinal views.

It is sometimes the case that people in the coun try think that people in the city haven't got any religion because they don't preach on these doc trinal subjects and because they lack the emotional element to a large extent, while people in the city think that the people in the country haven t got any religion because they lack the practical element. One side says: "Show us your faith." The other side replies "Show us your faith by your works." As a matter of fact they are both right. Religion does not consist in doctrine alone, nor in emotion alone, nor vet in practice alone, but in all of them-the doctrinal. the emotional and the practical. All three are resuired to make up the full, well-rounded Christian.

The old preacher advised the young preacher to carry his best sermon with him when he went to the country to preach, and his best coat when he went to the city. There is a good deal of truth in the remark. But it depends somewhat on what is meant by "best sermon." If it be a doctrinal sermon the old preacher was quite right. But if a sermon on some practical duty this would probably be more appreciated in the city.

The sum of what we are saying is this Neither the country nor the city church is perfect. Noi ther has all of religion. Each has a part, an im portant part. Each needs to learn from the other Each is dependent upon the other. They both belong to the same grand family. Both are working for the same great end-the salvation of souls and the glory of God There should be no jealousies, no enmities, to antagonisms between them, but only the most perfect sympathy and brotherly love and earnest co operation. God grant that it may be so.

Sam Jones.

The Sam Jones meetings in this city closed last Sunday night. All during the three weeks of their continuance large crowds attended upon them, from 3,000 to 8,000 or 10,000. The last serexcept by those who attend Sunday-school, the mon was addressed to men only, and there were Bible is often a neglected book, and se a discus- probably 6,000 or 7,000 present. It was an inspir-

> Sam Jones is unique. He is sui generis. There make another," was his comment. The fact that and not the newspapers made him. But God made only one. All imitations are parodies, comedies, and often tragedies.

Mr. Jones is a puzzle, an enigma, a paradox. He is not only many-sided, but his various sides seem utterly opposite to other sides. You can't commend him by wholesale and you can't condemn him by wholesale. If you do cither, he is the very next sermon. To get anything like a just estimate of him you must hear him again and again, and any correct criticism of him must take into account his different sides, the good as well as the bad, and the bad as well as the good. We the city churches have a better chance for discharging the practical and benevolent duties of and used not do so again now. Ws want only to take this occasion to say again what we have said repeatedly before, that the great the overwhelming objection to Sam Jones is simply that he does not preach the gospel of salvation by grace through faith, not of works. It is too much the gospel of works he preaches. As a consequence he tends to become a mere reformer, giving a temporary improvement to the life, but failing in the noble work of saving souls. Out of the many hundreds and even thousands who gave him their hands or stood up, during his meetings here, promising to lead a better life, we have not heard of a single one pining any church and thus man ifesting a permanent change of heart and life

Mr. Jones is a John the Baptist, except in two respects: (1.) He is not a Baptist. He makes no secret of it. But he does not occupy the stand point of a Baptist, either as to the ordinances or as to the still more important doctrines of grace. We think he is worse off for it. He would, we think, be much stronger and more effective if he only occupied the Baptist foundations in theology. (2.) He does not, like John, point his disciples to the "Lamb of God that taketh away the sin of the world." He leads them often to the point of crying out, "What must I do to be saved?" And then, instead of answering as Paul did the paler, the slopes of Beaucatcher mountain." There is a "Believe on the Lord Jesus Christ and thou shalt be saved," he answers, "quit your meanness and join the church." It seems almost mockery, like giving a stone to those who cry for bread or a very Niagara of power- wasted

Question Box.

Ours - Was It a physical or spiritual death that God had reference to when be commanded Adam not to eat of the forbidden fruit? Ing .- Both.

Ques .- Can the Missionary Baptists receive into their church a Free-will Bantist without baptizing the applicant? If so, how? And if not, why not?

Little Doe, Tenn.

Ans .- No. Because (1) the Free will Baptists are Arminian in their beliefs as to the doctrines of grace, while Missionary Baptists are Calvinists, or Paulinists. (2) The Free will Baptists believe in open communion, and we cannot afford to fellowship those who do, as it would break down our own principles.

PERSONAL AND PRACTICAL.

-As between an assassinator of the body and an assassinator of character, we prefer the former He is less to be feared.

-The Watchman finely says: "When a man begins to live to extend the kingdom of God, win men from sin and to honor God, with him discipleship has become apostleship. He has entered the higher Chrietian life." 10 St. St.

-Where will the Southern Baptist Convention meet next year? We suggested Little Rock as the place of meeting, but the churches there have not seemed disposed to take hold of the matter. There was some talk of Waco inviting it, but we have heard nothing of it lately. It is the West's time to

have it, and we presume there will be no question of its coming West if invited.

-It was an especial pleasure to have Mrs. Eakin, the talented editor of the "Young South" department, as one of our party at the meeting of the Southern Baptist Press Association. With her kindly disposition and her genial manners, she added much to the pleasure of the sparty. The editor and his family do not see how they could have got along without her. She is doing a noble work on the Young South.

200 -It was a great pleasure to have with us at the meeting of the Southern Baptist Press Association In Asheville, Dr. A. E. Dickinson, the veteran editor of the Religious Herald. He is the Nestor of Southern Baptist editors, having occupied the tripod for thirtythree years. It was quite gratifying, therefore, to hear him state that during all these years there has never been a time when Southern Baptist editors were more fraternal towards each other or treated each other any better. If this is true, we confess that we are sorry for the editors of the past, but we are glad to know that there has been an improvemeat in this direction. .

-Once when Mark Twain was reported dead in Southern Rallway. We hope that many others over telegrams for particulars, he sent a cablegram to a New York paper, signed "Mark Twain," saying: 'Report of death greatly exaggerated." It was ones reported that Gov. Turney of this State was dead Someone asked him afterward if he saw the statement in the papers. He said that he did, bu he knew it was a lie as soon as he saw it.

JE JE JE

-The Religious Herald well expresses our sentlments in the following paragraph: "Will correspondents and contributors heed this plucous plea for patience? We are thronged, we are fairly suffocated with articles, news letters, etc. We are printing more than ever before. We never delay an artic c unnecessarily. If there is delay, there is good reason for it Don't get impatient. Bear with us. And don't stop writing. But 'boil it down - do, by all means, 'boll it down.'"

O' course it was a typographical error, and from the standpoint of the printer a very small one. But the reversal of one letter sometimes reverses the entire meaning of a word. The Religious Herald of last week in describing the trip of the Press Association to Bi-tmore spoke of the "magnificent drive along good deal of difference between Beancatcher and Beaucatcher, both in beauty and in significance.

20,20

A number of brethren have expressed the hope serpent to those who ask for fish. Mr Jones is a that we should be able to get Dr. Hose to answer the question as to whether he believes baptism comes before the supper. They should remember, however, that Dr Hose is a very busy man and has not had time, probably, to give attention to a little matter like this. When he gets the time he will answer the question To tacilitate his doing so, we put it in this shape. Dr. E. E. Hoss: "Does baptism come before the supper" Yes or no will be sufficient

-Rev F. B. Meyer, who is now in this country, says: "This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself -it can only be so when the motive of your life is low. Be not content with eye-service, but as servants of God, do everything from the heart, for his 'Well done.' Ask him to kindle and maintain in your heart the loftlest motives, and be as men that watch for the coming of the Master of

20.00

We were glad to have a visit from Rav. W. T. Hudson of Memphis last week. He has accepted the position of Superintendent for West Tennessee of the 'Children's Home Society," of which we made mention recently, and has entered very onthuslas. tically upon the work. He believes that there is great good to be accomplished through that medium, as there certainly is. We should add that Bro. Hudson is thoroughly in sympathy with all of our work in this State. We commend him and his cause to the consideration of brothren everywhere.

1010

-in addition to the faith cure and the water cure, and the various other kinds of cures which people changes the old maxim, "Laugh and grow fat" into "Laugh and grow well." Really we think that the mirth cure is a good thing, and we cordially recommend it to our readers. We would suggest also that our doctors try it on their patients sometimes instend of using so much quinine and calome'.

20.20

-in giving an account of our trip to Asheville last week to attend the meeting of the Southern Baptist Press Association, we falled to make mention of Mr. W. H. Doll, Traveling Passenger Agent of the Southern Railway, who accompanied us on our trip. Our fallure was due to the fact that Mr. Doll was not exactly a member of the Association. But in some respects he was the most important member of it-so important in fact that but for his courtesy and kindness the meeting would hardly have been possible; at least much of its pleasure would have been lost. We take pleasure in acknowledging our obligation expect to go to Norfolk by way of Asheville and the may it bring victory to us.

London, and, after his friends had received many the South will do the same. We should be glad to have Mr. Doll accompany us on the trip.

-We learn with deep regret of the recent death at his home near Woodbury of Bro. John R Rushing. Bro. Rushing was a deacon of the church at Woodbury, and was an earnest and consecrated Christian man, full of the missionary spirit and zeal. It was due largely, though not entirely to him, that the church at Woodbury always contributed so liberally to the cause of missions. On our visits to Woodbury we had learned to know him and love him, and we feel his loss as that of a personal friend. We tender to his bereaved widow and children our earnest sympathy in their deep sorrow.

A. A. A.

-We learn with much sorrow of the sudden death in Eufaula, Ala, of Miss Evabelle Simmons, daughter of the late Prof. W. G. Simmons of Wake Forest College, N. C. We remember her very distinctly as a sweet, bright, winsome girl. We did not know her as a young lady, but we have been glad to hear how cultured and consecrated she had become. We tender to her dear mother and to all of the bereaved brothers and sisters our very tenderest and warmest sympathy, and our earnest prayers that the grace of the Lord Jesus may be sufflient for them in their dark hour of trial. The folio sing lines are the product of her pen. They are peculiarly appropriate to herself. and seem almost prophetic.

"Knowest thou not, now twere blotted from the universe. its rays would still for thrice ten thousand years Pursue their journey through the realms of space? So, though thy body perishes shall thou Shine on in lives made better by thy life."

-During his meetings in this city Sam Jones has esveral times made the statement publicly that 80 per cent of the saloon-keepers in Nashville are members of the church He says that sometime ago his statement was challenged by a gentleman who when he went to look into the matter found that Mr. Jones was correct. We have not investigated, but we have no doubt that the statement is true. The question comes, however, Of what church or churches are they members? We can state positively that they are not members of the Baptist Church, not a single one of them. In fact, we do not suppose that there is a Baptist Courch in the city which would receive or retain a saloon-keeper in its membership, and we presume that the same thing is true of the Methodist, the Presbyterian and the Cumberland Presbyterian and probably the Campbellite Churches. The question recurs again then. Of what church are these saloon-keepers members? The a sewer is ready. Probably every one of our readers already knows it. Of the Catholic Church And we judge that about the same proportion will hold all over the United Statesthat is, about 50 per cent. of the saloon-keepers of this country are members of the Catholic Church. It is a fearful record, but none the less true.

ئار ئار ئار

-The Spanish-American situation is rapidly hastening to a crisis. The report of the court of inquiry is expected in Washington by the last of this week. Everything is held in suspense until its findings are known. It is almost universally expected, however, that it will regard the cause of the Maine explosion as external. If so, whether it attempts to fix the responsibility upon Spain or not, every one have invented to heal the body, there are now two will believe that Spaniards, whether official or prinew ones claiming attention. One is the will-power vate, had something to do with the disaster, and it cure, and the other the mirth cure. This latter will be impossible to hold back the American people and their representatives in Congress The feeling against Spain has been greatly intensified during the past week by the speech of Senator Proctor in the Senate, describing the condition of the "reconcentrados," as they are called, in the towns of Cuba, as the result of his personal observation on his recent visit there. The speech was a calm, dignified and dispassionate one, but at the same time the pictures of suffering and misery which it drew were so vivid and at the same time so horrible that the greatest indignation was aroused that such a state of affairs could be allowed within ninety miles of our shores, without a protest on our part. It seems certain that something will be done by the president and Congress, either in the way of intervention to stop this terrible barbarism, or in recognition of the helligerency of the Cubans, or it may be of their Independence. We still hope that war may be averted in some honorable way, but the hope seems almost futile at this writing. Meanwhile this government la to him both individually and as Secretary of the As- making all possible preparations for the espected sociation. We have announced elsewhere that we conflict. Pray God it may not come, but if it comes

The Home.

These Days Are Great.

He speaks not well who doth his time de

Naming it new and little and obscure. Ignoble and unbt for lofty deeds All times were modern in the time of them And this he more than others. Do thy

Here in the lang day, as did the great Who made and days 'mmortal' So shall

tin tg tack to the far coming hour Say I from the time when men were

THE IN THE I Though war atow ess, their spirits met

of new and tone conquering civil Saving to State and by virtuous lives.

tocarding the country's honor as their And there we as ther matry and 11. 1 Dely-ng leagued fra a with single truth

When error through the and taged the a They carmed the madress in ght from

Not fear 12 less and lateret to true.

min i to in nd By wisdem drawn from a flag for them

And as the martyrs of the ancient world teave teath for man, so notes gave they

There it great days and that the lo -R W Gilder

Things Worth Knowing.

It is worth knowing that tomor row well is worth a great deal more that today i'l, and that "procrastination so ong known as the "theef of time, is the most benign word in the English language for overworked housekeepers.

It is worth knowing that lint and dust are barmless agents compared with the broom and dust pan in the bands of a woman with sick headache or chroric or acute internal troubles The dirt is unsightly, but the broom under such conditions. is often an innocent murderer.

It is worth knowing that a perfect graham bread is possible for dvspeptics. This bread can be eaten with safety and with the absolute knowledge that it will assimilate and nourish the system. It is made of equal parts of Mosquera's beef meal -the new and wonderful product which science has lately given to the world, consisting of beef predigested by the pineapple juicegraham flour and white flour. To one cupful of each and a teaspoonful of salt, two-thirds of ta cupful of molasses or clean brown sugar. Into warm milk enough to make dough dissolve a Flelschmann's compressed yeast cake, mix and put in a warm place to rise. When very light, knead down and let rise sgain. This will make one good-sized loaf or two small ones. For dyspeptics the two are preferable, because of the greater amount of crust. Bake

It is worth knowing that women who have been in the habit of wearing heavy-weight, dragging petticoats and heavily-trimmed dress skirts have always been invalids. and, if not chronic ones, at least subject to "sick spells" and periodical headaches.

from half an hour to three quarters

in a moderate oven.

It is worth knowing that there is reason for this, and that a little study would be a means of grace to many a benighted sufferer.

It is worth knowing bow to go | first hell ringing?"

upstairs properly and without in jury to nerves, muscles and lungs. Most people go up head first and the head ridiculously in advance of the rest of the body. Throw back the shoulders at the foot of the flight and, with chin well braced, take a long, deep inspiration, and start slowly, letting out the breath as economically as possible. In "L" road cases or in ascending long flights it is well to stop long enough on a landing to properly refill the lungs if the breath does not bold

To run upstairs is about as stily a way to shorten one's life as was ever practiced.

It is worth knowing that the immediate application of water as hot as can be borne for a sprain is the best treatment that can be used. Add boiling water so as to keep the temperature as high as possible. Keep the joint immersed for half an hour, then bandage tightly and apply hot water again in an hour or

It is worth knowing that a lemon properly prepared will act on some constitutions in a magical manner for the cure of malaria. Roman physicians alternate this remedy with the soft capsules of quinine sulphate- they never give quinine pills abroad because of the difficulty that the gastric suice has in dissolving them. The capsules are given one day, one in the morning and one at night, five grains each, and the lemon remedy the next, and so on until a cure is effected.

A pint of water is poured onto wo lemons which have been cut into small pieces, rind and all, and boiled down to half a pint. This is strained and cooled, and a great spoonful taken every hour.

It is worth knowing that beautiful pictures can be made for our homes by a means of a process known as Aquarelle painting, which is done by painting the backs of engray ings. Women with natural taste and a little artistic training can learn to do this work acceptably, and some ladies are not only decorating their own walls, but are making considerabe pin money from | day. Sunday School Advocate the industry .- Home Visitor.

A SUNDAY DOG.

It used to be a common thing to see dogs at church with their owners in the country parts of England and Scotland, and, as they usually behaved well they were not molested. But very he had been. much later than that a handsome netter in one of the Middle States not only went to church faithfully, but took it upon himself to keep all the family up to their duty

His name was Joe, and his face was full of kindliness and intelligence. The cocking-up of his left car and a general expression of being on the alert were peculiar to him on Sunday, and he now a wealthy man, and has one of should honor the day as he did.

school. There was a long country children. walk before them, and he knew they'd Do you dislike the name of mechanic be into unless he kopi at them. So he barked and scolded and capered about | well-dressed loafers? We pliy any them, saying as plainly as dog-inn- girl who has so little brains, who is so gauge could: "Do hurry, you thought- green and soft, as to think less of a less creatures! Don't you hear the young man because he is a mechanic

When the laughing flock were ready to start, Joe marched off with them and kept severe discipling in the way Of Texas. Takes a Course of Peof wanderings by the roudside. But one Sunday morning this faithful guardian nearly fell luto disgrace himself. He had rushed from his kennel to give chase to a rabbit, apparently forgetting what day it was, when the sound of the first bell suddenly reminded him. The knowing cock of his ear had drooped as he wheeled about, and went of at full speed to harry up his careless charges

for always matched into Sunday school with them and paid strict at tention to what was going on. He als went to church afterward and estabished hiriself in the family pew without ever making a mistake. Morning

HOW JAMES LOST THE PHAZE.

This time incident from an English ahead teachers tips shows how a boy an be both high minded and unselfist or the sake of another

Jame Pettigrew and Willie frunter sets the ciever boys in Mr. Howatt school class and used to tun neck and neck for the prizes Examination tay came again. Jamie and Willie were left last in the field. Jamie miss i question after question which Wi a chewered and so got the buze with family that night and it stead of the east down at losing the ferr souldn't understand it

Why Jamie, I said you come ive answered some of those ques otes I know you could

Of course I could be said with

Then why didn't you'l asked He wouldn't answer for awhile, but kept pressing and pressing him till at just he turned around with such a strange kind look in his bonnie brown

Lank here he said how could help it' There's poor Willie his other died last week, and if it hadn't cave been at school. Do you think was going to be so mean as to take a prize from a poor fellow who had just lost his mother

Bravo, my lad' a good speech that and second was a good place, if not the noblest of any, in all the school that

"A MECHANIC."

A young man began visiting a young woman and appeared to be well pleas ed with her company. One evening he cailed when it was quite late, which led the young lady to inquire where

"I had to work to-night." "What! Do you work for a fiving?"

"Certainly," replied the young man, I am a mechanic."

"I distike the name of mechanic and she turned up her pretty nose. That was the last time the young seemed resolved that every man, the best women in the country for woman and child on the premises his wife. The ludy who disliked "the name of mechanic" is now the wife He never made a mistake on the Day of a miserable sot, a regular vagrant of days, which he began by leaving his about grog-shops, and the soft, verkennel earlier than usual, to set about | dunt and miserable girl is obliged to getting those children off to Sunday take in washing to support herself and

-you whose brothers are nothing but -the Son of Man hinself was. Those MR. J. R. STUART,

ru-na as a Spring Tonic.

For the blood impurities of spring l'e-ru na is a never failing remedy. It cleanses the blood through digestion and gives tone to the whole system by increasing the nutritive value of the food. "Spring fever." as it is sometimes called, which produces a tired out, sleepy feeling, and inability to do much mental or physical work, is the result of a sluggish diges-



tion, and no blood medicine will be of any use whatever unless it is able to rectify the mpaired digestion. The great popular-

ity that I'e ru na has is due to the fact that in all such cases it at once corrects digestive derangements and enriches the blood by purifying this very important source of that vital fluid. Mr. J. R Stuart of Eastland, Texas, writes as follows regarding Pe ru na as a spring medicine. "I have purchased one bottle of l'e-runa and it was used by myself and wife as a spring medicine. I consider it the best dollar's worth I ever bought.

For a free copy of Dr. Hartman's Irtest book on chronic catarrh, address the l'e-ru na Drug Manufacturing Company, Columbus, Ohio.

for a living are likely to be mentals some of them themselves when ad versity has bountded their pride and Abstract has given common sense

THE GRANDIFOGUENT GOAT.

Victo atamplifiquent goalf Sat I whater , gay table d hote He are all the corks

The kniver and the forks Reduction On these things I dot-

then before his repast he began, While pausing the menu to scan. He said. Corn if you please

And tomatoes and peas. ld like to have served in the can Carelyn Wells in February St. Nich

Other yees make their own way, this makes way for all vices. He that is a drunkard is qualified for all vice. Francis Quarles

Send us your Job I'rinting.

Awarded Highest Honors-World's Pair, Gold Medal, Midwinter Pair. ·DR



O YEARS THE STANDARD

Young South.

Mrs. LAURA DAYTON EAKIN, Editor. 204 East Second Street, Chattanooga, Tann.

to whom communications for this department should be addressed.—Young South Motto: Nulls Vestigia Retrorsum. Our missionary's address: Mrs. tiossic May-nard, 62 Sakal Machi, Kokura. Japan, via San Francisco. Cal.

-Mission subject for March. Italy

Young South Correspondence.

The Young : outh is suffering great ly this morning, but don't be frightencil' It is only "an embarrassment of riches" that is the n alady. I have no much to tell you of my delightful outing with the Southern Baptist Press Association at beautiful Asheville and on beyond through the grand wild mountain scenery to Hickory, N C. I think in all my life I never compressed so much unalloyed pleasure as I did into those three days The weather was ideal - bright, spring sunshine, without a cloud. We saw every thing at its very best, and we admired until our stock of interjections ran very low. I had always thought it a great thing to be an editor, even in the humble way that has fallen to my lot. I have always felt the responsibillty such work brings and the immensity of the opportunity, but since I heard those Southern Baptist editors in earnest conference i realize the positive grandeur of even my lowly position a hundred fold more keenly than before I feel such deep anxiety to do better work and I beg your prayers It was a "goodly companie" that came in from all quarters for business and pleasure. Dr. Folk has told you of it, and I want you to know that your editor had the great honor of being the only lady editor in the crowd. There were many ladies in the party, but they were the wives, the daughters, or sisters of the wise gentlemen wielding the editorial pens. I wore my badge with great pride.

The Young South had two other charming representatives. The editor was ably assisted by two memhere of our "Baby Brigade," Annie White Folk and Edgar E Folk, Jr., of Nashville Let me tell you that they did us great credit, and added wonderfully to the pleasure of the journey. Traveling is made such a pleasure these days, capecially when you are the guest of the Southern Railroad. The officials were so kind to us in every way, and as long as I live I shall never miss an opportunity to take that glorious route through those wondrous ranges of mountains. I cannot describe to you the beauty of the French Broad, the "Racing River" of the Indians. How well it deserves the name! This road follows its devious windings from Newport to Asheville, and the effect is magical. Let me commend the Southern to those of you who go to Norfolk in May. Your life will be richer for one day's experience in the sweet communion held

with nature. Dr. and Mrs. Folk and the babies and your editor were royally entertained at the Swannanoa Hotel. Go there when you have the happiness to visit the mountain-girt city of Asheville. There is less magnificence perhaps than at some of the more pretentious hostelries, but so much solid comfort. But I cannot go into further details. I enjoyed every moment, even the grand banquet with its nine courses in the richly furnished dininghall of Battery Park Hotel, although It was a novel experience to me. I wish I had time to tell you of the perfect morning ride to Biltmore, the editor-in-chief holding the reins over a span of fine horses that made good time over the fine roads of this great Vanderbilt estate. While we were

not allowed within the beautiful mansion, we were more than grateful for the pictures left on memory's walls, and I was deeply impressed with the fact that one rich man was making a wise use of his millions in making his model homestead an object lesson to all who behold its continual improvement, and in giving employment to hundreds and hundreds of honest work-I left my pleasant party at Mossy

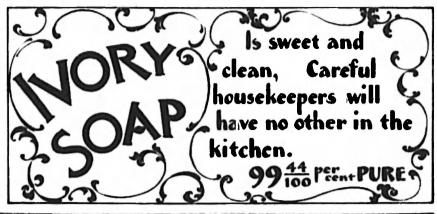
Creek, Mr. Doll of the Southern kindly granting me a "atop-over." spent two delightful days in that home of the great Baptist College, Carson and Newman, with beloved relatives, and I met ever so many Young South workers on Sunday afternoon at a 'Sunbeam' meeting in the Baptist church. They are a very live Band, and gave me \$1 50 for Japan with sincere pleasure. The treasurer is a son of a missionary now at work among the Telugue in India. He and his four brothers and sisters live alone in a home in Mossy Creek, keeping house and attending the College. The oldest is a boy of seventeen, and they range down to little tots. There was something so pathetic to me in their growing up so far from father and mother, who are giving themselves to the spread of the gospel in far-off llindostan May God bring them together in his own good time! At night Robert Mountonable who has often helped us in the past, brought me a contribution for the Orphanage and John l'nillips his birthday offering, and so many, both children and grown up people said kind words about this work of ours. That makes me thank God and take courage! But about that "embarrasement of riches." Well I have just twenty dear letters on my desk this morning, and they contain more than \$20! The question is, how shall I get them all before you? Be sides, there's one in a long narrow envelope with a foreign stamp. Yes, you guess correctly. It's from our dear missionary, a sweet, cheery letter, and I hesitated a long time whether to turn over our space to her this week and keep yours for another, but I fear so much that you will grow uneasy about what you have sent, and so she shall have full space next week, and you can what your appetite for the news from across the Pacific by wondering what she has to say. She will

not mind, I think. I'lease don't delay your own letters, though, if there is one yet to be written before the year ends. I shall talk to you only once more after you read this. Come on at once if you are to be in our grand "round-up." Write briefly and I shall not care how many come in time to be reported in the issue of April 7th. If we only do not fall behind! Now for your letters, and you will pardon me if I do some vigorous "cutting," won't you? No. I comes from Nashville: "For Mrs. Maynard, Japan. There is \$1 in it. Many thanks to

the modest donor!

No. 2 brings tidings from our dear young Alabamlans: "We have not written since last fall. We are trying to raise some more little chicks for the Lord. This offeroring, \$2, is for our fifth and first birthdays. Divide equally between the Orphanage and our dear Mrs. Maynard. We fear we cannot truly call her 'ours' this year, but we are going to possess her linancially as nearly as possible. Our birthdays were sweet occasions. Our parents say we must love Jesus and our homes and God will do the rest for us. Our mother has been very Ill for six weeks are so thankful. God bless the Young South!"

REN FRANK ANDERSON. JULIA MAY ANDERSON.



We thought we would bear once nore from Alabama. God bless these stantial aid.

No. 3 is from Riceville:

"Enclosed find :0 cents from the in- | blessed." ant Class of Eastanallee Sundayschool. We thought to give it to the Orphanage, but maybe Japan needs it | grateful. We shall expect you regumore. Do as you think best. I add o the 'library list' all Miss Alcott's books 'Kathrina' by Holland, and the | who does not wish either her name or Bistory of England in Rhyme.' I residence mentioned. Will she please wish all success to the Young South.' MARY MATLOCK.

he little ones.

No 4 comes from Harmony

"Enclosed you will find \$1.08 for Mrs. Maynard. We had a 'missionary prayer meeting' at Harmony this evening. Scripture readings were assigned to different ones, an essay on How to secure and increase mission funds' was read, other interesting | for us and we have sold them outright topics were discussed, and this collection taken. We pray it may bring some lost soul to Christ."

W. W. FULKERSON. commend this plan with all my heart. What other church will hold such a meeting? We are greatly obliged for the offering. God will hear the prayer.

No. 5 is from my dear old home. Shelbyville:

"Enclosed please find 50 cents from my Sunday-school class for Mrs. Maynard. We hope so much that she may but acts, and we are thankful. be ours this year.

I shall send the boxes soon. I feel tender interest in this school, because I loved it so dearly in the long ago. Thank you!

No. 6 is from old tried friends at Colllerville: "Enclosed find \$2.50 from the Miscion Band for the Orphanage."

MRS S P. WILLIFORD. That's most grandly done! We are ruly grateful.

No. 7 comes from Willard: "Enclosed find \$1 25 for Japan. The

25 cents is given by a Hartsville

you very much. No. 8 brings a request from Lin

wood for mite-boxes. Brooks Bass shall have them immediately. He will find Mrs. Maynard's letter next week most helpful.

No. 0 is from our Nelly of l'aris in regard to that \$3 order in the postoffice here. I am going to the office this very afternoon and make one more big effort to get it before April 1st. By the way, I had the pleasure of sitting by Nellie's pastor at the "Banquet," and he told me some very nice things about her.

No. 10 brings good news from Gib

"I enclose \$3 to be divided equally between our missionary and State Missions. The children earned part but she is now getting well, and we by collecting Sunday eggs. I am deeply Interested in the Young South." MRS L. C. JAMES.

You prove your Interest. We are deeply obliged.

No. 11 is from Santa Fe:

"The little girls of our missionary little ones and may He give the dear | society send \$1 to Mrs. Maynard. One mother back soon strong and well. of them gave 30 cents. They intend We are very grateful for such sub- sending every quarter hereafter, and hope to earn more than ever before. May the Young South be greatly

> MRS. MINNIE C. WALKER. That's well done! We are most larly next year.

No. 12 brings a dollar from another write me just how many pyramids she needs? Her 16 cents will bring a good I divide the offering, with thanks to | many. So many forget the postage altogether, but she has sent too much I think. Miss Bessie Dayton is now Mrs. T. G Stolks of Baldwyn, Miss., and she is well and happy.

> No. 13 (but it is not a bit "unlucky") comes from Bull's Gar

"Our hens, it seems, are anti-mis-

sionary. They wouldn't lay any egge and enclose \$3 for our missionary." E. A. and C. E. QUILLEN.

Get a fresh supply of poultry, won't you? Thanks for this most generous offering.

No. 14 brings another \$3 from Willard from Nannie G. Harris. A few more letters like these last two, and we'll dip our colors to the third year. Thanks.

But O, I must hurry No. 15 from Dandridge brings \$1 from "A Wellwishing Friend." She not only wishes

No. 16 from McMinnville:

"Here we are again with \$1 for our missionary.'

MCMINNVILLE SUNBEAMS. Shine on, shine ever! You have cheered and brightened the Young South so often. We love you dearly. No. 17 is from Adolphus:

"We send "I cents for Japan." MAMIE ROBINSON.

ADA ROHINSON. OSSEN ROBINSON." Thanks to each one. Now, No 18 from old tried friends

at Alexandria: "You will find enclosed \$1.20 from myself and children for Mrs. May-Another anonymous giver! Thank | nard. We have been helping the Orphanage hitherto. If you will send

Continued to Next Page.

In all the world there is no other treatmen no pure, so sweet, so sale, so speedy, for pre-serving purifying, and leautifying the skin, scalp, and hair, and eradicating every hu-mor, as warm baths with CUTICURA SOAR, and gentle anointings with CUTICURA (oint-

EVERY HUMOR From Pumples to Berefula

me 25 pyramids, I will try to get my S. S class interested.

MRS. LIVINGSTON TUBE. I fear I shall be several days get - ting the hoxes, as I have gotten out of them and must send to Baltimore for a fresh supply. We are so much obliged to our Alexandria workers for their help this year

I am sure you'll cry "Hurrah!" for No. 19 from Hall's "I send you

FIVE POLLARS

from our Suabeams I hope Miss May Folk will rush her boys, and by making a great effort we can send the Young South to the Convention victorious We must do it

MRS | A TIGRETT

Is that not a grand finale to a glorious week. We are without words to express the gratitude in our hearts We are tearing the goal. A few more v 's will take us past the \$712 of our third year. Who else has one' ls your work for our fourth year all done? Ask yourself that question thoughtfully, prayerfully A very few more days will bear the fin shed record into the Young South s ast D. what you can immediately

No. 20 is the long-hoped for message from our missionary it shall come first next week Most gratefully LAURA DAYTON EAKIN

Receipte.

First baif year	63 11	×
Third quarter	30	LH
Japuary offering	76	O
February offering	34	7
First week in March	15	
Second week n March	1.	٠
The rd week a dar a	1.1	4
FOR JAPAN		
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Blank willard		
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Mrs I. C James Gibson	1	
Little girls of Santa Pe Society	i	
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E A and C E gulen H. strap	4	
Nannie (e Harris Ward	3	d
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Inf Cass! Eastaballee S S by Mary M		
lock		25
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Mord FIR STATE MISSION Mrs L C James . beon

Received since April 1, 1897 For Japan
Orphanage
Colportage
State Missions State China Cuba Cuba Mexican School Foreign Board Debt Dr. Dias in Mexico. 1 24

-The BAPTIST AND REFLECTOR SOlicits school catalogue and all other | Dallas, and has accepted the position kinds of printing. Send for prices.

A TEXAS WONDER.

Hall's Great Discovery

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

Texas testimonials.

READ THIS. CLANTON, ALA., March 3, 1897.—I certify that I have been cured of kid-

You will get a new notion of what a lamp-chinney can A Minister's be, when you use a Macbeth; and of what it can do, when you get the right one. Get the Index.

With Macbeth Phresburgh Pa

RECENT EVENTS.

-The curfew law has been adopted in three hundred cities of the l'nited

-Rev. T. J. Davenport has moved to the city and taken charge of the new paper, the Soutern Home Finder, of which he is business mauager. We wish

-Dr Lofton asks us to state that he is preparing an answer to the pamphlet by Mr. J. H. Eaton called "The Facts in the Case," of which we have previously made mention.

-Dr P T. Hale of the South Side Baptist Church at Birmingham, Ala., le in Richmond, Va., assisting Dr. W F Hatcher in a meeting. We hope to hear of gorlous results.

Dr Russell H Conwell of Philadelphia has gone with a select party for a tour of the Holy Land and the Levant. The trip includes in its it inerary England, France and Switzer-

-Mr Dwight L Moody recently heli interesting and successful meet ings in Tampa and Deland, Fla. The latter is the site of Stetson University It is hoped that much good was accom-

-We are very sorry to learn of the death of Rev. W. T. Jolly, pastor of the Randolph-street Church, Richmond. Va He was accomplishing a tine work in Richmond, and his sudden death is greatly to be deplored

-Rev J. M. Carroll, financial secretary of the Texas Baptist Education Commission, says that they expect to secure by May 1st \$50,000 of the \$200,-000 they are trying to raise, and it is hoped that they will be able to announce at the Convention next October the whole \$200,000 raised

-In speaking of an interesting visit which he recently made to Norfolk where the Southern Baptist Convention is to meet next May, Dr. Pitt says in the Religious Herald, that it is understood all the day time meetings will occur at the Freemason-street church, while all the night sessions will be held at the Academy of Music.

- Dr. J. M. Robertson has resigned his position as District Bible Secretary of the American Baptlet Publication Society, with headquarters at of Assistant Financial Manager of the Education Commission of Texas. Dr. Robertson, as our readers know, is a strong man. We wish him much success in his new relation.

-The Christian Observer states that Rev. J. G. Snedecor of Birmingbam, Ala., has been elected business manager of the Southwestern Presbyterian, and enters on the work at once. Mr. Snedecor le a l'resbyterian minleter of fine ability. We welcome him to the newspaper fraternity, and wish for him the most abundant success in his new and important position.

the Nashville American, and asked bim to send them a sermon by some Nashville minister for publication. soon afterwards his wife. Over the He secured and sent a sermon by Rev. | coffin of his child he dedicated himself ney and bladder troubles by Hall's J. O. Rust, pastor of the Edgefield to the Lord, and has since been using Baptist Church. Be received a letter all of his time and talents and means I can fully recommend it.

REV. L. B. POUNDS. | Baptist Church. Be received a letter | all of his time thanking him for the sermon and say-

Trials

This narrative from a minister is of greatest value to those whose nerves are unstrung, health shattered or otherwise ailing - It is particularly appropriate in this age of active nervous, endless labor

We are living too fast | last as light ning expresses it, for we talk by electric ity, cook by electricity, travel by electric

Its a hurry, hurry, harry from the era-We crowd too much crowd our work. rowd our enting, crowd our pleasure crowd our sleeping

A "breaking down of the nervous sys-tem is the way of expressing the result It means a depleting of the nerves in duced by prolonged stain overtaying of consumed and I felt no better. This distribution is true way of expressing the result. the nervous system, a product of over

It affects all people in all walks of 1 fe

No one knows the horrors of such a condition better than Key J N M. Since then and it has been several tready of Eikton. Much for years he months I have enjoyed life ladored faithfully and well. He was progressite add aggressive a leader among tes valueetings for ofteen weeks nen, a deep thinker and a hard worker In his real he overworked, overtaxed is mental and physical strength

tered and recovery apparently hopeless.

Many means for a cure were tried, with it receiving benefit I maily he took by Williams Pas P .

In April, Issee the physicians sain i nust stop preaching or die ng from a complete breaking down of my hervous system and a paraster of mach

ing that it was one of the best for their purpose they had ever received. This s a high compliment to our cloquent

-The American Baptist l'ablication Society has just issued a very beautiful new edition of Dr David Heagle's translation of the famous Bremen Lecures. Among other valuable improvenents made in this issue we call attention especially to the photographs of all the distinguished lecturers These add much both to the appearance and desirability of the work

- Volume I No 1 of the Bible Baptist. published at Way Cross, Ga., of which Rev. E R Carswell is editor, comes to our desk it is a small but nest | clude 1897 because of its connection publication, dignitled and conserva. with the special effort for the debt. It tive. In it he expressly announces that he proposes to advocate the enable us to close the year free of Board System. He admits that he has made some mistakes which he prolshes.

-We call attention to the advertisement of Mr. McCaslin on page 13 this | South! week. We have examined the Royal Groil which he desires to sccure agents to seli, and we take pleasure in giving it our hearty commendation. It consists of a series of beautiful It consists of a series of beautiful Bible pictures, together with a valuable key to the Bible. The whole is neatly and conveniently gotten up. We cordially recommend the Scroli to agents and people.

-The missionary evangelist, Mr. Charles N. Crittenton, is expected to speak at the Tabernacie in this city next Sunday afternoon. Mr. Crittenton le doing a noble work, not only in quickening the spiritual life of those with whom he comes in contact, but in the establishment and maintenance of E. W. HALL.

Sole manufacturer, P. O. Box 218,
Waco, Texas. Sold by Page &
Sims, Nashville, Tenn.

E. W. HALL.

—The Boston Syndicate wrote to homes for outcast girls. Be was a prosperous merchant in New York City until the Lord took from him his only child, a beautiful little girl, and

Several physicians treated me, test no permanent benefit was derived.

Tour times I was stricken with nervous prostration twice with gastritis

These attacks would throw me tate I could cat neither meat or vegetables If my bare feet touched the floor I was immediatel, selved with cramps

My wife argod me to try the pills some more feeling that my life depended upon the result I continued to take them

Have preached all summer and held

I have had no muscular exercise for years, but recently, have done considers 14. hard work in my garden my muscle The out ook was dark with health shat strong this test remarkably well Every Sabbath | preach three times

twenty years if the Lord wills for Pale People and was restored to gready made affoliavit before J. D. Brookes

Dr. Williams Pink Pills for Pale Peo I had overtaxed myse 'and wassader wasted herve tower and in purifying and them the most effective remedy which

Rome Treatment for tancer.

ter b weeve by I have be but

Dr. H C Mable, Secretary of the Missionary Union, said recently: "Of the amount needed to meet the obligations of the Union, there has been received to March 1, \$204,819 47. We may expect about \$36.500 from other sources. This will leave the sum of \$208 824 69 to be raised by March 31st. The receipts for March in recent /ears have been, in round numbers as follows. For 1894, \$132 000; for 1895, \$160, 000: for 1896, \$172 000. We do not inwill thus be seen that a slight excess over 1896 will meet all demands and debt." We hope that the Union may be able to come to the end of its fiscal poses now to correct. He has our kind | year out of debt. And then if only our Foreign Mission Board could do the same thing, what a stimulating effeet these facts would have upon the Baptists of this country, North and

iocal remedies, and by constantly failing to cure with local treatment, pronounced it in curable. Science has proven catarrh to be a constitutional disease, and therefore requires a constitutional treatment. Hail's Catarrh Cure. manufactured by F J. Chensy & Co., Toledo, Ohio, is the only constitutional curs on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucons surfaces of the system. They offer one hundred dollars for any case it falls to cure. Send for circulars and testimonials Address, F. J. CHENEY & OO., Toledo, O.

NOTICE.

Any historical question of Seripture ans wered, such as the (length of time in the creation of the world), (where Cain not his wife, etc.) Dime and Sc. stamp. Wesley Carlisle, Room 18, 336 Front St., Mamphis, Tenn.

AGENTS WANTED - Wanted agents for "The Beautiful Life of Frances E. Willard," The World's Famous Temperance Advocate, by Anna A. Gordon, her private secretary for more than 20 years, officially endorsed by the Woman's Christian Temperance Union. The most liberal terme. Send 50 cents for complete canvassing outfit and instructions. Address The Hoey Publishing Co., Chicago, Ill.

How to Tell if We Have Kidney, Bladder or Uric Acid Trouble.

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 effort in our behalf; we get discouraged and skeptical. In 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, 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, putfy 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 till a vial with your water and let it stand twenty four hours. If there is a sed! ment or settling it is further proof that the midneys 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 lt, 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 mail 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.

Seminary Notes.

Dr. Whiteitt preached Sunday morning at the Warren Memorial i'resbyterian Church. Subject: Jesus and Hie Work.

Bro. Richard Hall at the Third Avenue Baptlet Church, Sunday, made a report of the Students' Volunteer Convention. Dr. Jones preached on the subject of

the Seminary, giving a brief sketch of ite history. Dr. Dargan spoke of the Students'

Fund. The collection for the fund amounted to \$1,134. Bro. R. W. Hatcher led the mis clonary meeting Monday night. Sub-

lect: Cuba. Dr. and Mrs. Prestridge took tea with us on Friday. Prof. Bancs was also present. The speeches were greatly enjoyed.

-"THROAT DISEASES commence with a Cough, Cold or Sore Throat. "Brown's Bronchial Troches" give emmediate and sure relief.

-We hope to begin work on our new church house at Grove City, suburb of Knoxville, by the first of April and get it in shape to worship in by the first of May. We have a promising new field-thickly settled and principally by railroad people. We need \$300 yet to put our house in shape to worship in. Will not each church near us be represented in opening up this new field by sending us a contribution to help pay for the house? We have not room to accommodate the people at present who come to hear about Jesus. Send contributions to ne at Mossy Creek, Tenn., or J. B. Snow, Knoxville, Tenn.

THORNTON A. PAYNE Mossy Creek, Tenn.

A Great Surprise.

Your charge of "Campbellism" is o sudden, so unexpected, and I feel o unmerited that It is like a clap of thunder from a clear sky. I was born n the Baptist denomination, and It as been as dear to me as my own life. To its advancement my honored father, low in glory, gave more than half a century of consecrated Christian serice in the ministry. in my poor way have added to it till the years now number more than ninety that our single family has given to the Baptist ministry. It has been my ambitton that od should let me live to round out a full century of service between father and son. But I can go no further till this question of the soundness of my loctrinal views is settled. If it shall urn out that for ninety years my honored father and I have been mistaken, and that after all I am no Baptist while I can never be anything else but ust what I am. I trust I have too high sense of bonor to insist on remainng in a denomination with whose doctrines I am not in accord. I only ask that your readers will kindly suspend judgment in this matter till your issue of the Bist when I will submit such a statement of my views as will not only clear me, but my little tract as well of

Cleveland, Tenn.

Consumption Cured.

the charge thus made.

An old physician, retired from practice, had pisced in his hands by an Esst india mis slonary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitts, Catarrh, Asthma and all edy for the speedy and permanent cure of Con-aumption, Bronchitts, Catarrh, Asthma and all throat and Long Afflection, also a positive and radical cure for Fervous lebility and all Nerv-ous complaints. Having tested it wonderful curative powers in thousands of cases, and de-siring to relieve human suffering. I will send free of charge to all who wisb it, this recipe, in German, French or English, with full direction for proparing and using Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochestor, N. Y.

Wanted To correspond with teachers and employers Have diled vacancies in 17 States Operate in every State. Robertson's Teachers' Agency

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We want a few good men to introduce an educational specialty. No chestnit: something new, unique, ar tistic, beautiful-a seller. We want men of character and abil-

ity; none others need apply. To such we will make a liberal proposition in a business dignified and exceptional. No replies to postal cards and letters without references.
Address. W. B. McCaslin, Southern

Express Bldg., Memphis, Tenn. Southern Manager for Powers, Fowler & Lewis, Chicago. Reference: Any bank or mercantile agency.

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when in need of groceries.

A POPULAR MISTAKE

Ragarding Remedies for Dyspepsis and

Indigestion. The national disease of Americans s indigestion or in its chronic form dyspepsia, and for the very reason that it is so common many people neglect taking proper treatment for what they consider triffing stomach trouble, when as a matter of fact, indigestion lays the foundation for many incurable diseases. No person with a vigorous, healthy stomach will fall a victim to consumption. Many kidney diseases and heart troubles date their beginning from poor digestion; thin nervous people are really so because their stomache are out of gear; weary, languid, faded out women owe their condition to imperfect digestion.

When nearly every person you meet is affileted with weak digestion it is not surprising that nearly every secret patent medicine on the market claims to be a cure for dyspepsia, as well as a score of other troubles, when in fact, as Dr. Werthier says, there is but one genuine dyspepsia cure which is perfectly safe and reliable, and moreover this remedy is not a patent medicine, but it is a scientific combination of pure pepsin (free from animal matter) vegetable essences, fruit saits and bismuth. It is sold by druggists under name of Stuart's Dyspepsia Tablets. No extravagant claims are made for them, but for indigestion or any stomach trouble, Stuart's Dyspepsia Tablets are far ahead of any remedy yet discovered. They act on the food eaten, no dieting is necessary, simply eat all the wholesome food you want and these tablets will digest it. A cure results, because all the stomach needs is a rest, which Stuart's Dyspepsia Tablets give by doing the work of diges-

Druggists sell these tablets at 50 cente per package. Little book on stomach diseases and testimonials sent free by addressing Stuart Co., chemists, Marshall, Mich.

All persons are calmored against buying solling any goods called "fainten Hoor" "Special Diabeta Food" "Barley Crystals" K. C. Whole Whom Plour," or "Glut-Grits," except there made by Lurwell A Rhines, of Waterson, AV, bearing their name and the crist crast lines, as on this totrade-marks and convertebt

EDUCATIONAL.

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We are prepared to pay say Church Benev olent Association, Charitable Organization Hospital and Society organized for public benefit in return for outside White Cloud

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2,000		54/10	2 (4)			*
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80.100		705 00	59,000			235
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We were the FIRST FIRM in the World to adopt a system whereby Churches, Benevolent and Charitable organizations were offered assistance as per above plan. Ad-

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A 12 Packages Firest Variety Sweet Pras. 13-12 Fine Tube Rose Burbs, "Excelsion Pearl. Named lanered, o actoins Bulbs Named Roses Hardy Climters, or Teas n Named Rose Problet 6 Chine Hardy Problet 12 full size for Packages Garden Seeds, 12 Fine Hulbs 3 Packages Flower Seeds, 112c Years Sub Success with Flowers.

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ONLY \$2.90. MANY BIHLES NOT SO GOOD AS THIS ARE SOLD AT MANY PLACES FOR \$5.50. TO ALL NEW OR OLD SUBSCRIBERS RENEWING NOW, THE BIBLE, POSTPAID, AND PAPER I YEAR, \$2.90.

for he will have and hard is he

Oa Sunday afterno n. Feb . INF.

his funeral services were conducted at

been recently called His fellow-dea-

cons acted as pail-bearers. His re-

brethren and friends to Mt. Olivet, the

beautiful "city of the dead." The

floral designs were numerous and ap-

propriate. Ills sorrowing loved ones

have already sought comfort from the

God of all grace who doeth all things

well. Brother beloved, farewell tili

Baptist and Reflector.

BILL HEADS, LETTER HEADS, EN-

VELOPES, CARDS, CIRCULARS, PRO-

GRAMS, TRACTS, MINUTES, ETC.,

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150 N CHERRY STREET, NASHVILLE, TENN.

Rev. J. F. Weaver.

When Joseph Frost Weaver passed from earth a noble spirit found that "rest which remainsth to the people of God." He was born in Warren County, N. C. He remembered his Creator in the days of his youth; he sought Christ Jesus and found him to be a precious Savior: he was bapt'ed by his father, I der Abram Weaver, the present pastor at Independence, Tex : he united with the Howell Memorial Church, West Nashville, on the first Lord's day in January, 1894 Recently he was chosen to the deaconship, which position he filled with ability till "he fell on sleep " Feb 4. 1898. He was a very modest man, and but for his shrinking nature he doubtless would have been in the full work of the ministry years ago When his long cherished desire in this blessed work was about to be realized the call came from on high for him to join "the general assembly and church of the first born who are enrolled in heaven ' The church of which he was an honored member seeing his gifis and appreciating his worth, extended to him a hearty call to its pastorate His heart responded to the call of his breinren, but in less than two days thereafter the Master said "Come up higher! Bro. Weaver was for dve years my intimate neighbor. I knew him well, and without hesitation I say he was a man of far greater worth than was generally known. In his family he was tender, forbearing and affectionate: ever ready to deny himself in order to afford comfort or pleasure to his loved ones. As a Christian he was unpretentious; as a speaker he was hortative, fervent, often rising to a persuasive pathos which rarely ever falled to enlist his the church to whose pastorate he had audience and secure good results. He was fond of study and often overtaxed his physical strength in his efforts to mains were followed by his bereaved acquire knowledge. For years he was | family, a large number of sorrowing collecting a choice library wherein he frequently communed with great minds and leaders of thought. His pen has

HE TOUHED THE BIER

Numbers xix 11 Luke vii 14 i As Carriagh the situation of another Nath There we tide a roug futier as tracti-

furnished some poetical productions

of no mean worth. A short time be-

fore his departure he preached from

the words, "He touched the bler," and

In this discourse used with flue effect

the following lines of his own pro-

Another venth life a face has tab A wishewed theether & once weter His i est with the last died dote

And new with solemn measured trend As if tilled with some horrid dread, They proach you etty of the dead

O death' remoteciess death the sting both pierce each heart and sofrow bring Wherever thy sharp soythe doth swing.

And to our cry, "Not her life's joy! Not film, life's hope, our bonny boy! Not thus, not now, life's boon destroy? Thou mak'st reply "Hrook no delay,

I bear thy best loved one away. To bide with doubt for ave and ave The trale moves on, the walling song

Falls on the ear of coming throng,

Who speed with enger haste along,

But at the sound, behold' they stand, Walting their hinder's firm cummani Around his head gleams glory grand.



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A Good Meeting.

At her meeting the fourth Saturday n January, Haley's Grove Church almost unanimously refused to accept the resignation of her pastor; the reaignation was withdrawn.

On the evening of February 8th we commenced a serice of meetings which continued up to February 27th. Bro. R. J. Gorbet, pastor of the First Church, Kingston, did most of the reaching-and right royally did he do it too. The church was unlited and built up, backellders had the joys of salvation restored to them and sinners elt the power of God and turned from the error of their ways.

All are agreed that the meetings were s success, that the preaching was strong and orthodox and that the methods used were not questionable, as is too often the case. The church is united, alive to good work, the pastor is encouraged to 'launch out and go forward." While the visible results were not so great as we had hoped yet we trust that seed was sown that will eventually spring up and bear a rich harvest to the glory of God.

The results are about as follows: lestored to fellowship, two; backsliders restored to joy of salvation, five, prolessed conversion, eight or nine; approved for immersion, live. Money contributed to Foreign Missions, \$3 64. Money etc. contributed to Bro. Gorbet

that on last Friday night just before meeting, the members of the church | Agents.

and others unceremoniously invaded our house and gave us a "good pounding," and went away leaving us Such tokens of appreciation of a pastor's service give new courage and

lighten labor.

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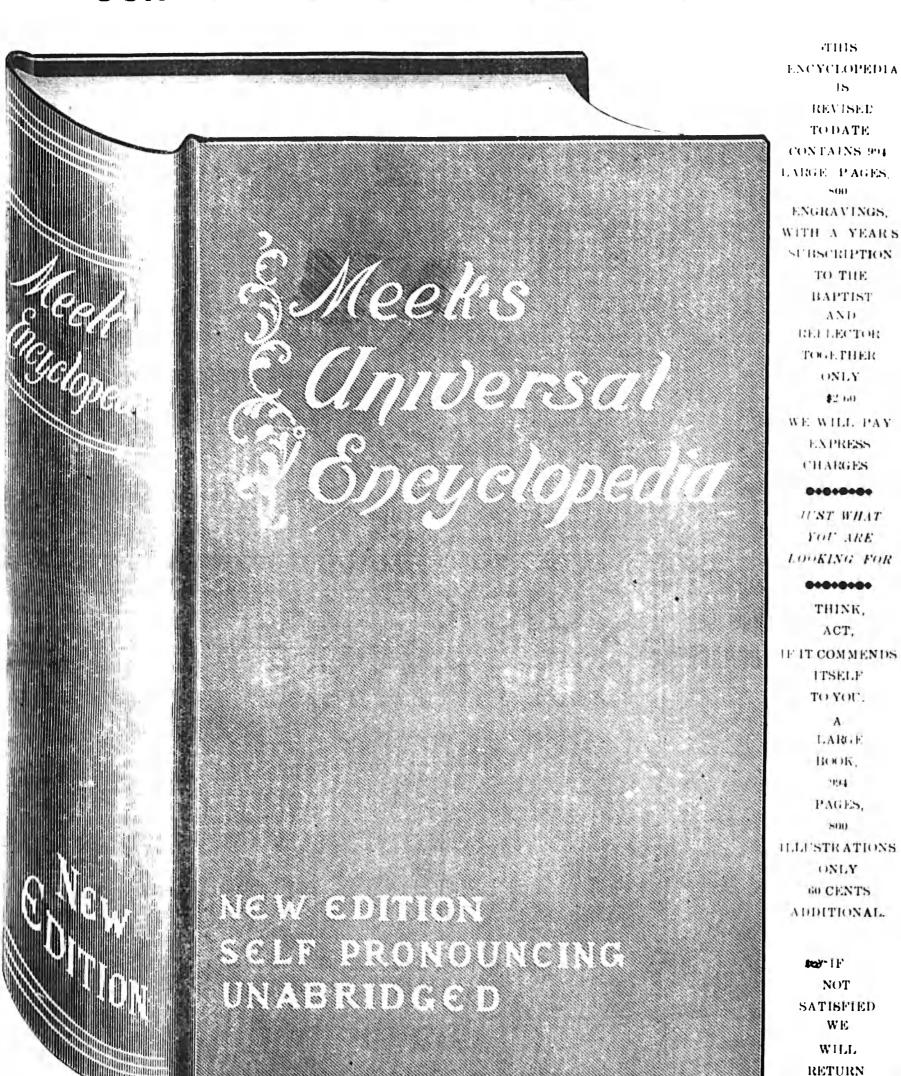
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The Storm at Sea.

BY E ' BATEMAN

Thick darkness veils the brow of night Save lit by tiful gleaming light. Midet foaming billows' awful roar The Savtor sleeps as if on shore

The bark is tossed, its limbers strained Regardiers of the freight contained It rises with a demon simight, Then sinks as if o'erwhelmed with fright

The awed disciples jusks with fear, While terrors gather round, abroad, Still caimly, sweetly siceps their Lord

New hope they res their drooping hearts And courage to their souls imparts They call with loud impetuous cries We perish Lord awake arise.

Their wakened Lord, with gentle inten-And conscious power, regards the scene He stan is to majosty arrayed. ity whom the universe was made

With matchiess grace extends his hands And thus the boisterous sea commands "Peace, be still and at this word The waves abashed obey their Lord

Thus, when the waves of sorrow roll With penderous weight upon the roul, Dark doubts and fears o'ercast our sky Oh whither shall the spirit fly

Tis faith alone can rend the va! When dark strocco blasts assail And Jesus' voice our hearts doth thrill When softly whispering, "Peace be still

Dr. Kerloot's "Harp of a Thousand Strings."

BY HENRY C. VEODER, D.D.

I have carefully read Dr Kerfoot's remarks in the BAPTIST AND REFLECTOR of March 10th, and bog the privilege of saying a word or two in turn. If I have been able to understand him, he brings against me the charge of "using words in a loose and misleading sense," and his chief specification is that I say nothing is distinctive of Baptists except that which distinguishes them " I certainly do say just that, and shall continue to say it until the English language changes. In the meantime, if I understand Dr. Kerfoot, he purposes to say that the distinctive principles of Baptists are those that do not distinguish them! If he does not mean this, I fear that I shall be compelled to retort upon him the charge he has brought against me, of "using words in a loose and inleicading sense."

It is perfectly plain that Dr. Kerfoot has no quarrel whatever with me; his whole difficulty is with the English isnguage. I have used words in their accepted sense, as defined by all English dictionaries of good standing. I quote from the Century Dictionary, because it is always within reach of my hand as write, but all others will be found in substantial agreement with it: "Distinctive, marking distinction, difference, or peculiarity; distinguishing from something diverse; characteristic: as, distinctive names or titles; the distinctive characteristics of a species." It will be observed that "peculiar" is given as a synonym of "distinctive," and the same dictionary defines "peculiar" as "one's own, pertaining to one, not to many; of private, personal, or characteristic possession and use. . . particular; distinet; Individual." It will be further noted that 'characteristic' is given as another synonym, and that word is defined by the same authority thus: "Pertaining to, constituting or indicating the charscter; exhibiting the peculiar qualities of a person or thing; peculiar; distinctive."

Now, it was with full knowledge of these definitions and of the long corresponding usage of the best writers of the English language, from Chaucer to our own day, that I wrote some weeks ago, choosing my words with the greatest care and deliberation: "What is distinctive in the faith and practice of Baptlets 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." I thought it by no means improbable that the saying might be challenged, and I made the statement with a full sense of responsibility and also with full conviction that i could make the words good in the judgment of all candid Christians, Baptists or other-

That which is distinctive of Baptists is precisely that which distinguishes us from other Christians, that which is characteristic of us, that which is peculiar, which belongs to us and nobody else. Such is the meaning of the word authorized by all the dictionaries, and the only meaning authorized by them. It is the most preposterous of all things for Dr. Kerfoot to accuse me of using this word in a "loose and misleading sense" when I use it thus. It is he, I repeat, who uses words in a loose and misleading sense. He would make the distinctive principles of Baptists not those things in which we differ from all other Christians, but those in which most or all evangelical Christians agree with us.

Take his "group of doctrines" that, he says, are distinctive of Baptists: I The infallible and sufficient authority of the word of God-Will he kindly specify a single evangelical denomination that does not make this profession equally with Baptists? 2. The principle of absolute voluntariness in religion-Will he name any i'rotestant denomination in America that holds the contrary? 3. The proper relation of regeneration (repentance and faith) to baptism. 1. The Scriptural doctrine of baptism-(these last two are what I call the distinctive principles of Baptlets, putting them both into one phrase, believers' baptism) . The doctrine of congregational church government-but this is held by Congregationalists; how, then, is it distinctive of Baptists? 6. The doctrine of the true nature and law of the Lord's Supper -in which Baptists agree with nearly the whole of Christendom, as to the qualifications of communicants, and differ but slightly from the majority of evangelical Christians in regard to the nature of the

Why not add the Trinity, the five points of Calvinism, the Vicarious Atonement and the eternity of rewards and punishments? They have just as much place in a statement of the distinctive beliefs of Baptists as any of the above, save numbers 3 and 4. And when one begins with the theory that the distinctive beliefs of Baptists are those that do not distinguish them from other Christians, all and several. i, for one, do not see where he is to stop in his enumeration until be is told every last thing that s

If Dr. Kerfoot chooses to use words in other than their accepted meanings I have no objection. He may, if he pleases, mean that which does not distinguish when he writes or says "distinctive;" by "characteristic" he may mean that which does not characterize; by "fundamental" he may mean that fled and hallowed the home before he did the church, which is not at the bottom. If he gives his readers or hearers fair warning of his intentions thus to use words, they will have no cause to complain; every writer is entitled to define his terms, if he chooses to claim the privilege and to define them in his own way. And if he chooses to use ordinary English words in an extraordinary way, all that one may properly say is the famous dictum of Mr. Lincoln. "If a man likes that sort of thing, it is about the sort of thing he will like." But one thing he should not do under any circumstances; he should not accuse of "using words in a loose and misleading sense" another writer who chooses his words carefully, in strict accordance with their accepted meanlngs, as recognized by all lexicographers.

Chester, Pa.

-The Chinese Sabbath-school of the First Baptist Church of Philadelphia recently contributed \$68 68 to the foreign missions. This shows how the gospel works, first in enlightening a heathen mind, then It leads him to give the light to another. - The Evangel.

Where Many Troubles Come From. Verily, I was in a state of mind last night that was

disagreeble beyond measure. On entering my church the whole thing was in confusion. Some persons were standing on the pews, others were congregated in the aisles and all were engaged in a perfect babel of talk. The electric lights were burning very dimly and a deep red light in the bulbs had taken the place of the white glow. On ascending the platform to examine into the condition of the pulpit lights I found the whole floor littered with scraps of paper and leaves torn from hymn books. I hoped that order would come out of chaos as I proceeded with the service; but, to my horror, I found that I had left my little book of sermon notes at home or had dropped it since entering the church. I was compelled to find it before I could proceed, and so I instituted a search at once. But the women were very rude and refused to move their skirts aside to enable me to look on the floor and in the pews. I plainly heard the giggle of the people who said: "The parson has lost his sermon; it must have been a very weak thing, to get lost in the church." Only one old sister seemed to have any sympathy for me, and she came hurrying down the aisle, saying. "Here it is, here it is!" and when I reached out to take it I found that she was handing me a Sunday-school Lesson Quarterly. I saw plainly that I should have to preach independently of my notes; but, to my mortification, I could not remember my text for the first thought in connection with the sermon. Rising up, I determined to preach another sermon with which I was more familiar, and as I plunged into it i remembered that we had neither sung nor prayed. Confusion was being doubly confused, and I am sure my next step would have been to flee from the house; but just at this juncture I awoke and found that I had been dreaming. Dream though it was, my sufferings were real, and I am not seeking a repetition of the experience. Sometimes we dream when asleep, sometimes when awake, and I venture that half of all the troubles which come to us are unreal and are born in the midst of dreams by day or by night. C. C. Brown. Sumter, S C.

Which?

Dr. Felk of the BAPTIST AND REFLECTOR takes "The Word and Way to task for its motto: The Bible, the Home and the Church." He sees in this "hereey" and eays, "We believe the church comes before the home in sanctity and authority." I don't want to "spute," but how would it do to put it thus; the home, the Bible and the church? Is this not the chronological and the natural, if not Scriptural, order? The home is certainly as old as the human race. The church was hardly organized before the giving of the Bible. It seems to me that what this present age needs is more careful and prayerful attention to its home life. I believe that God sanctiand I do not see why this order should be changed. I believe he gave for man's highest happiness and usefulness the home, the Bible and the church. Our Catholic friends have honored the church idea to the neglect of the Bible and the home until, see its resuits upon the life of the people over whom they have sway! The "Sisters" "of the church" have taken the teaching from the mothers, and the priests have taken the place of the Bible.

I fear we Baptlets are trusting too much to the public teaching in the churches and Sunday-schools. Would it not be safer for us to give more earnest attention to the home life? Let each home have its family altar and each member of that home take time every day for personal study of the Bible. Then, after individual repentance and acceptance of Christ let them join the church, which, I believe, was given to strengthen the home and Bible life of the people Through this organised church life the gospel is to be preached unto the ends of the earth.

W. Y. QUISENBERRY.

University of Chicago.