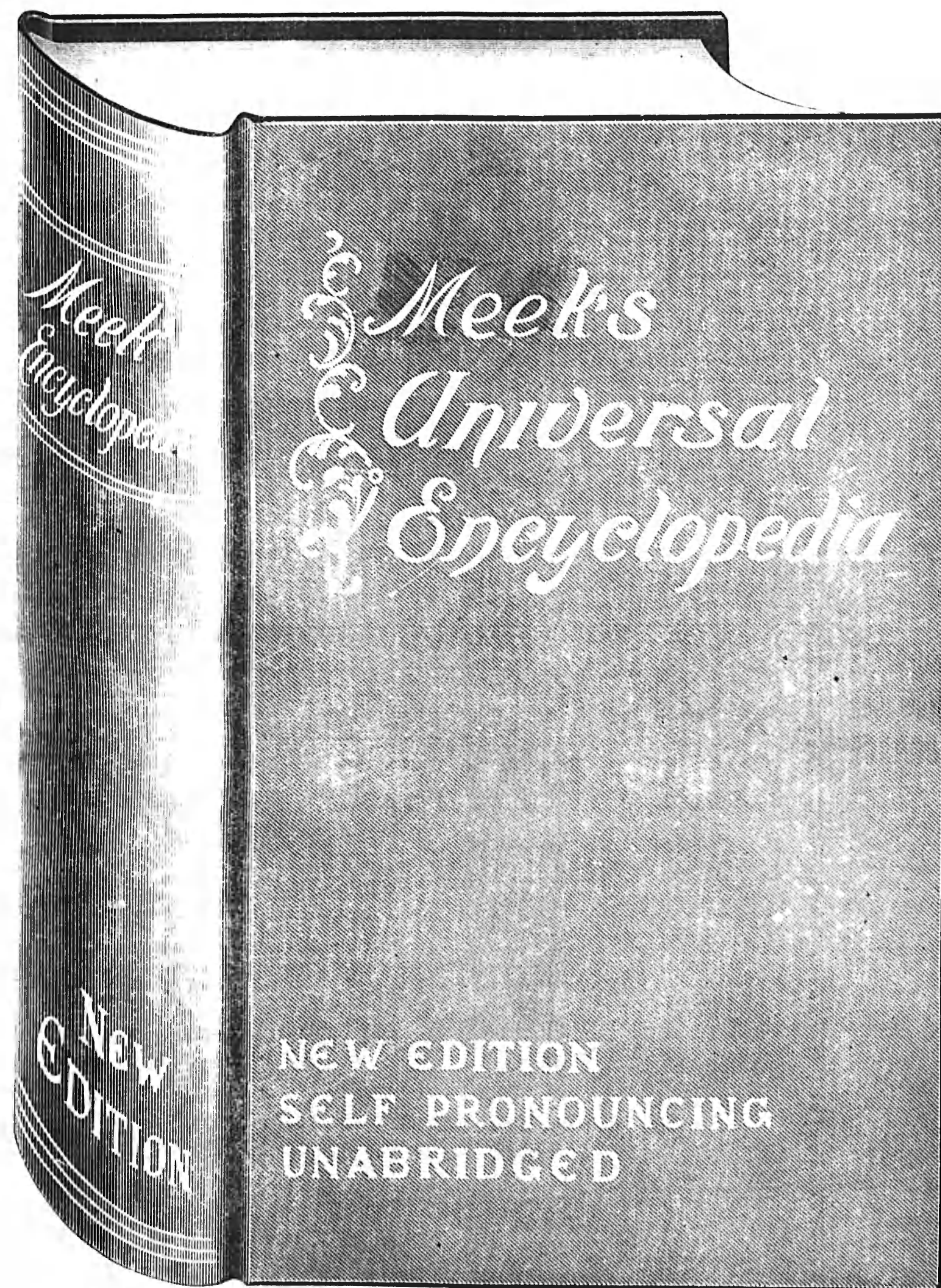


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SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., MARCH 31, 1898.

New Series, Vol. IX, No. 32

The Storm at Sea.

BY E. C. BATHMAN

Thick darkness veils the brow of night
Save by a faint gleaming light
Midst foaming billows' awful roar
The Savior sleeps as if on shore

The bark is tossed, its timbers strained
Reveries of the freight contained
It rises with a demon's might,
Then sinks as if overwhelmed with fright

The awed disciples quake with fear,
Beneath the storm, cloud's reign severe
While terrors gather round abroad,
Still calmly, sweetly sleeps their Lord

New hope, deep rest 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 men
And conscious power, regards the scene
He stands in majesty arrayed
By whom the universe was made

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

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

The faith alone can rend the veil,
When dark storm clouds blast assail
And Jesus' voice our hearts doth thrill
When softly whispering "Peace be still"

Waco, Texas

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

BY HENRY C. VEDDER, D.D.

I have carefully read Dr. Kerfoot's remarks in the BAPTIST AND REFLECTOR of March 10th, and beg 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 misleading sense."

It is perfectly plain that Dr. Kerfoot has no quarrel whatever with me; his whole difficulty is with the English language. 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 I 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; distinct; 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 character; 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 Baptists may be stated in two words, *believers' baptism*."

All that is distinctive in our faith and practice is either expressed or implied in those two words." 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 otherwise.

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: 1. 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 Protestant denomination in America that holds the contrary? 3. The proper relation of regeneration (repentance and faith) to baptism. 4. The Scriptural doctrine of baptism—(these last two are what I call the distinctive principles of Baptists, 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 ordinance.

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 he is told every last thing that a Baptist believes.

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 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 meanings, as recognized by all lexicographers.

Chester, Pa.

—The Chinese Sabbath-school of the First Baptist Church of Philadelphia recently contributed \$68.08 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 Evangelist*.

Where Many Troubles Come From.

Verily, I was in a state of mind last night that was disagreeable 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, nor 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. Folk 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 "heresy" and says, "We believe the church comes before the home in sanctity and authority." I don't want to "repute," 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 sanctified and hallowed the home before he did the church, and 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 results 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 Baptists 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 organized church life the gospel is to be preached unto the ends of the earth.

W. Y. QUISSENER.

University of Chicago.

Campbellite or Baptist: Which?

BY H. P. FITCH.

In presenting to the readers of the BAPTIST AND REFLECTOR my views on the way of salvation for lost sinners, I must frankly confess that, while I am very desirous of proving myself a true Baptist, I am still more anxious to have a "Thus saith the Lord" for what I preach and write.

The first thing I ask is for every reader to study for himself the little tract that Bro. Folk declares Campbellite. It will take but a small space in the paper, and I want it printed verbatim. I think I am entitled to a full defense in view of the unexpected attack that has been made on my orthodoxy. Here is the tract:

ONLY FOUR THINGS
NECESSARY TO SALVATION

MY DEAR FRIEND,

Do you honestly want to be a Christian? Are you so much in earnest in this desire that you are willing, *humbly and promptly*, to do what Christ requires of you? If so, you are very near the kingdom, and there are only four steps necessary to secure your eternal salvation. There are:

FIRST—REPENTANCE.

By this is meant such a sorrow for sin as will lead you to renounce it and turn to God for mercy and forgiveness through Christ Jesus. For this see Acts iii 19, Acts xiv 15.

SECOND—FAITH.

Remember that saving faith is made up of two elements. These are:

1. *Intellectual*—Or accepting as true the divine record concerning Christ, as to His life and death, as an atoning sacrifice for man's sin, and that through this atonement God can, consistently, forgive the sinner.

2. *Trust*—Or such a renouncing of yourself and surrender to Christ, as will lead you to rest solely on Christ's finished work as the ground of your salvation, casting away every other plea and looking to Christ, and to Him only, say:

"I have sinned, O Lord, and my iniquity is against Thee."

For this consult John iii 16, 18; and Ephesians i 13.

THIRD—CONFESSION.

Or taking an open stand for Christ, and declaring your faith on His side. This is one of Christ's most important and positive requirements. See Matt x 42; Romans x 10.

FOURTH—OBEDIENCE.

Or taking up your cross and doing all that Christ commands. This is especially important as indicating your sincerity and full surrender to Christ. This is Christ's divinely given evidence by which the genuineness of your repentance and acceptance of Christ are to be known. For this consult Mark xvi 16; John xiv 15; Acts ii 38, 41; xiii 24; 17; 18; 24; 26; 28; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100.

Such, my friend, is God's simple plan of salvation, so far as His requirements of you are concerned. The fulfilling of the conditions are your part; the saving belongs wholly to Christ. The assurance of your salvation lies in the fact that you have humbly and patiently met all of these conditions, and Christ thus stands pledged to save you. For this you have His promise and oath. Your emotions or feelings do not enter into the account, only in so far as the Holy Spirit makes you solemn and tender by impressing the truth on your heart and conscience. They are only valuable as indicating a proper state of mind.

Repentance, faith, confession and obedience in all that he has commanded are the only conditions that Christ requires you to meet, to hold Him pledged to save you.

Take this tract and study carefully the passages here quoted. In humble penitence accept Christ as your personal Savior. Confess yourself His disciple, and take up your cross and follow Him, and you have Christ's most positive assurance that YOU SHALL BE, *aye, more, that YOU ARE SAVED!*

That you will do this NOW, is the fervent wish of Yours to serve,

H. P. FITCH.

Such is the tract. Can any candid reader point out wherein it contradicts the teachings of the New Testament?

A few words of explanation. This tract was first written for personal use in my evangelistic services. It was intended for a certain class of inquirers, and to meet a certain condition of things I find existing all over this country, a condition of which Bro. Folk has himself complained, but which I am certain is partly the result of just such teaching as that of his editorial, and partly the result of the unfortunate and unscriptural methods of too many modern evangelists. I refer to the great discrepancy between the number of so-called "professions" and the number who make a public confession of Christ and unite with the church. Read many of the reports of revivals: "Thirty professions, ten additions;" "Twenty professions, six additions," and about the same proportion through much of the list. I do not believe it was that way in apostolic times.

To correct this false idea as to the importance of an open confession of Christ and obedience to all of his commandments was the purpose of the tract. In

other words, it is my aim, whether with my pen or my tongue, to preach a full gospel.

I have too much confidence in Bro. Folk as a brother beloved to believe for a moment that he would deliberately misrepresent a word I have written; but that he has done so, unintentionally, will be seen from the following:

He says: "With the exception that he puts faith before repentance instead of repentance before faith these are exactly the steps which the Campbellites say are essential to secure salvation."

I do not put faith before repentance, as any one can see who will read my tract. "Repentance towards God and faith in the Lord Jesus Christ" is the Bible order, as well as the Baptist order, and that is the order I follow.

Again, "Bro. Fitch even follows the Campbellites in making obedience consist especially of baptism."

And yet the word "baptism" does not once occur in the tract, except as it may be found in some of the Scripture references. Would Bro. Folk have it "left out" from there? Read the tract carefully and you will see that I make obedience to all that Christ has commanded "important as indicating the completeness of their surrender to Christ and the genuineness of their faith in him as a Savior." Is not that about the way Christ puts it in John xiv 15, 21, 23?

Still further. After quoting my closing paragraph, which please read, he adds:

"We would leave out some of these conditions and simply say: 'In humble penitence accept Christ as your personal Savior, and you have Christ's most positive assurance that you will be saved. MORE, THAT YOU ARE SAVED!'"

Let us see. Did I put in there something that Christ has left out, or does Bro. Folk "leave out" something that Christ has put in? The part he would leave out is this: "Confess yourself His disciple and take up your cross and follow Him."

What says the Word? "Whoever shall confess me before men, him will I confess before my Father which is in heaven." If any man will come after me, let him deny himself, and take up his cross and follow me. He that heareth my words and doeth them, shall be likened to a man who built his house upon a rock. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Blessed are they that do his commandments, that they may have a right to the tree of life.

It does seem unfortunate that Christ could not have had the opportunity of consulting our dear brother to learn what part of these divine requirements he would leave out before he gave them to the world. As they stand there in His Word, however, must be excused if I preach them just as I find them.

I repeat, it is just this "I would leave out" that leaves that has rendered the commandments of God of none effect, produced a careless indifference to Christ's positive requirements and made the existence of the Campbellite heresy possible. Had a Baptist everywhere been perfectly loyal and true to the high trust their dear Lord gave them, and attached the old-time importance to Christ's commandments and ordinances that belonged to them in New Testament times, Campbellism would have been a barren thing, and there would scarcely have been found room for its burial. All that keeps it alive now is keeping its errors in the background and pressing to the front those things that are apparent to all, the requirements of a public confession and the Scripturalness of their mode of baptism. The references to regeneration are few indeed, it being God's part, not ours, while repentance, faith, confession and obedience are threads that run through the whole gospel fabric from one end to the other. Do not misunderstand me. I believe in the new spiritual birth, without which there can be no salvation, as firmly as I believe in my own existence; but "these things ye ought to have done and not to have left the other undone."

I know what Campbellism is and wherein lies its danger. It is not in the fact that it uses a set of terms different from those found in the Bible, and used by other denominations; but in the fact that it uses those terms in an entirely different sense from what they mean in the Scriptures. Ask a Campbellite and he will tell you that they believe in the Holy Spirit, repentance, faith and regeneration as strongly as any Baptist; and many of their members honestly suppose that these terms are used in the same sense that others use them. It is not so in their theology. With them the Holy Spirit, instead of being a divine person, the third in the Godhead, is only "an influence emanating from the Father and the Son." Instead of operating directly on the heart and conscience of the sinner, killing the love of sin in his

soul, "It is in the Word," just as Milton's spirit breathes through his "Paradise Lost," Bunyan through his "Pilgrim's Progress," or Shakespeare through his "Ghost of Hamlet." Outside of this, they say the Holy Spirit has nothing whatever to do with the sinner's salvation, except that this divine influence comes to him "as a comforter" after he has "obeyed Christ in baptism." Repentance, instead of being such a sorrow for sin as will lead the sinner to abhor it and flee to Christ's cleansing fountain, to be purified from it, is only a change of mind or purpose. Faith, instead of being a positive belief and a tender, loving trust in him as a personal and all-sufficient Savior, is only an intellectual assent to the facts recorded in the Bible. Regeneration, instead of being such an operation of the Divine Spirit on the sinner's soul as makes him "dead to sin and alive to Christ," "a new creature," "created anew in Christ Jesus unto good works," is only the act of immersion on the strength of this intellectual assent to the Bible's recorded facts.

Such is Campbellism. But my good Bro. Folk will look in vain for even the faintest shadow of that kind of teaching in my little tract.

But how can we reconcile the fact that Christ requires of the sinner all this repentance and faith, and confession and obedience, with the other fact that salvation is entirely of grace, through the regeneration by the Spirit? In this way. In the salvation of every sinner there is acted both a divine part and a human part. The divine part is through the agency of the Holy Spirit, the conviction, regeneration and sanctification of the sinner, "creating him anew in Christ Jesus." Undoubtedly it is at this point of the new creation that salvation begins. Until this is effected and the sinner saved he has no right to baptism, and without it ten thousand confessions and baptisms can avail nothing as securing his salvation.

On the other hand, there is a human part which belongs as much to the sinner to do as the divine part does to God. Not because there is any efficacy in anything the sinner can do—that must be found in Christ—but because Christ desires it. This consists in repenting of and renouncing sin, humbly and penitently accepting Christ as a personal Savior, publicly confessing himself Christ's disciple and cheerfully taking up his cross and rendering loving obedience to all that Christ has commanded.

Just the precise point in this line of requirements, as thus laid down by Christ, which corresponds with that point in the divine part where this new creation is effected, or, in other words, the exact point in this line of divine requirements and human experience at which Christ steps in and saves the sinner, is a matter that belongs *entirely to Christ*, and is no man's business. Neither Bro. Folk nor any other is authorized to say, "It is at this point or that point that your salvation is made complete, and beyond that Christ's requirements have nothing to do with your salvation." Christ will take care of all that; it is simply for us to observe all things whatsoever he has commanded. Until there is such a repentance and faith as will lead to a public confession of Christ and obedience to his commandments, so far as the person knows his duty, let no man dare to say, as Bro. Folk does, "You are saved, and all the powers of earth and all the devils in hell cannot keep you from being saved."

It is barely possible that Christ may know just what transpired at that particular point in the sinner's experience better than Bro. Folk does, and such talk, in the absence of divine knowledge, is usurping the authority of Christ. For myself I dare not thus run the risk of encouraging a false hope. I think it safer to stand closer to Christ in a controversy where the issue is a lost soul and permit Christ to furnish his own test of full surrender, and do the saving at that point most in accord with the divine mind. His requirements in the matter of a public confession and obedience to his commands are so plain and positive that they cannot be ignored or treated lightly without doing violence to Christ and lowering the standard of divine authority. No more so by a Baptist than by a Campbellite.

Saul tried Bro. Folk's "leaving out" theory, but the answer of God was, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

True, as Bro. Folk argues, Paul said to the Philippians jailer, "Believe on the Lord Jesus Christ and thou shalt be saved;" but he must have said more, for the jailer and "all his house" were baptized before daylight. Philip preached to the Eunuch "Jesus," but he must have got Jesus and obedience very close together, for the fellow was bound to be baptized in the very first water they came to. Evidently Christ and Peter and Philip and Paul and those other men had not become acquainted with my good Bro. Folk's "I-would-leave-out" theory.

The truth is, there is no man living who believes

more strongly than I do that salvation is entirely of grace, through the operation of the Holy Spirit in regeneration, and that apart from any act of the sinner, save sincere repentance of sin and a loving, trusting faith in Christ as a personal Savior; but as ministers of Jesus Christ, whether our sermons are in words or writings, we are to preach the whole gospel just as he gives it to us in his Word. If Bro. Folk "prefers to leave out" any part of this gospel message it is entirely between him and the Master whom he serves. As his fellow-servant I shall make no fight with him whatever. For myself, however, I shall continue to preach the old-time gospel just as it was preached by Christ and Peter and Paul and all the rest, and as it has been preached out from our single family for more than ninety years. As God gives me ability, I shall continue to put it just as I have in that little tract, that what Christ requires of the sinner is repentance and faith in Jesus Christ as a great personal and all-sufficient Savior, a public confession of Christ before the world, and a cheerful, loving obedience to all that he has commanded. This done, then indeed can he look up with confidence and sing:

"On Christ, the solid rock, I stand,
All other ground is sinking sand."

I cannot close this letter without kindly expressing my regret that Bro. Folk did not, before making such a public charge of unsoundness, write me for explanation. I love Bro. Folk for the fine spirit he has manifested, and the noble stand he has taken for the truth in every controversy in which I have known him to have a part. I would not write one harsh word on this subject, but our brother must know that there are very few things that will more effectually destroy a minister's usefulness among our Southern Baptist churches than a suspicion that he is tainted with Campbellite heresy. God has largely blessed my work in the South, but I shall lay no plans for future service till every cloud is cleared away now made to rest on my soundness as a true Baptist.

A word to my brother ministers. Brethren, these are my views, honestly expressed. Do they prove me a Baptist or a Campbellite? You will admit that this charge of Bro. Folk's is a serious one; to me all the more so, coming so unexpectedly and from one whom I esteem so highly.

Will you kindly drop me a postal card, stating as frankly as I have here stated my views, whether or not you consider these views in accord with those of the Baptist denomination, as you understand them? I must know where I am at before I can take another advanced step. Rest assured that whatever shall be the outcome of this attack on my soundness as a Baptist, and whatever sorrow it may cause me personally, of the church I have so dearly loved, the church of my fathers and all my boyhood associations, the church to which I have given the consecrated service of almost a lifetime, I shall continue to sing—

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end
Beyond my highest joy,
I prize her heavenly vows;
Her sweet communion, solemn vows,
Her hymns of love and praise."

Cleveland, Tenn.

CHRIST'S METHOD OF ANSWERING INFIDEL MISREPRESENTATION.

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

"Say ye, his disciples came by night and stole him away while we slept." Matthew xxviii. 13.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew xxviii. 19.

Christ had risen from the dead and the disciples had spread the news throughout Jerusalem. His enemies were profoundly confused and troubled. An event had occurred for which they were utterly unprepared. How to dispose of it was a problem which baffled their wits. Some of them suggested one scheme and some another. They could not afford to admit that Jesus had risen from the dead. They must not deny it, but they must agree upon some explanation of the disappearance of his body that would refute the idea that a miracle had been performed.

To accomplish this purpose the Chief Priests and the Elders came together and after protracted consultation agreed that they would bribe the Roman soldiers who guarded the sepulchre to say to their government and to the public, "His disciples came by night and stole him away while we slept."

The weakness and absurdity of their scheme must be apparent to every thoughtful mind. Those Roman

soldiers were put there by Roman authority for the specific purpose of preventing the removal of our Lord's body from the tomb. Strange that they should consent to say to the government, "We were negligent of duty; we disobeyed orders; we fell asleep at our post; and while asleep the disciples of Jesus came, entered the sepulchre, and took away the body." How would that sound in the ears of their Imperial Master at Rome? But they seemed not to realize the peril in which they would place themselves by making this false confession. They were willing to take the risk. They could not resist the temptation which the Jews presented in offering a good sum of money for a falsehood. "So they took the money, and did as they were taught."

Cunning priests! They knew the power of gold. They needed witnesses against the truth, and they knew that with money they could get them.

For money Judas Iscariot betrayed his Lord. For money the Roman soldiers denied his resurrection. For money the hirelings of priestcraft, in every age, have made themselves drunk with the blood of the saints. For five hundred dollars a night, Robert Ingersoll goes through the world denouncing the risen Christ as a peripatetic vendor of tricks, which he had learned from Egyptian magicians.

"While we slept." Never was there a more palpable lie. They did not sleep while guarding that tomb, and they knew it. They perpetrated this falsehood simply for the money that was offered them.

Every lie has its genesis in selfishness. When a self-seeking man finds that you are in his way, socially, politically, financially, ecclesiastically or otherwise, he will begin to discredit your character, to express doubts about your moral integrity, to whisper around some damaging rumor that comes from some unknown source. He will take somebody into a dark corner, bind him to secrecy, and then say, "I am told that that merchant across the street is an escaped convict from Canada. I am told that the man who is running for mayor is a gambler, and that he is in league with all the gamblers of our city. I am told that a certain minister of this city, who is drawing great congregations, is too fond of his toddy. But I solemnly charge you never to mention these things to a living soul." An hour afterwards, he takes another man into a dark corner, binds him to secrecy, and repeats the same slanders.

To such a man nothing is sacred. He respects no oath, he regards no bonds; he will drink to your health, and stab you under the fifth rib; he seeks familiarity with you only to secure a better opportunity to blast your reputation, or to destroy the purity and peace of your home.

Notice the treachery and servility of those Roman soldiers. The evangelist says, "They took the money and did as they were told." They were paid actors; they were professional liars, who had been fed to swear and work on the other side.

Are such men amongst us today, or are they all dead? This question could be answered by the men in this city who are keeping gambling houses, and by those who are selling liquor on Sunday. Will they tell us whether all the paid witnesses are dead, or not? If they are all dead, how does this infamous combination of gamblers continue its nefarious business in defiance of all the machinery of civil government?

Look into our theatres and see if anybody is there who is paid to act a part that is indecent and vile. Are there women there who make merchandise of their modesty and purity?

I am persuaded that if all the paid actors, the paid witnesses and the paid voters should die tomorrow, there would not be room enough on the pages of all the newspapers of the world to contain the list of their names.

"Say ye, that the disciples came by night and stole him away while we slept." That was the infamy concocted by those priests and elders in their efforts to exterminate the religion of Christ. How could those men look one another in the face, knowing themselves to be guilty of such ineffable cowardice and meanness? How could they ever shake hands with one another again, to betoken trust and fellowship? Looking at the case exactly as they put it, we cannot refrain from calling them fools as well as criminals.

My friends, I vorily believe that the enemies of Christianity today are not less foolish and dishonest than those ancient priests and elders. When the Roman soldiers said, "While we were asleep, the disciples came and stole him away," they told a story that is about as credible and worthy of respect as the best argument with which modern infidelity seeks to overthrow the religion of Christ.

The substance of current infidelity, as represented by Ingersoll, is about this—"Christianity is a trick. Cunning men got together and made the Bible to de-

ceive the world. All the patriarchs, prophets, apostles and martyrs were deceivers and tricksters."

That is what infidels eighteen centuries ago said about the first disciples. They declared that while the Roman soldiers slept, the disciples opened the sepulchre, removed the body of Jesus, and hid it some where, and then published to the world that he had risen from the dead. That is what infidelity said then, and that is the substance of what it is saying today. "The priests and preachers are tricksters; they have invented stories which have no foundation in fact."

Do you believe that the disciples came and stole the body of Jesus and hid it, while the Roman guard around the sepulchre slept? Do you believe that? No. You do not; you cannot believe it. Neither can you believe that Jesus Christ was a trickster, and that his religion is an imposition upon human ignorance and credulity.

Now, let us see how the risen Christ proceeded to answer these false witnesses, and to overcome the opposition of his enemies. Let us hear and understand his instructions to his disciples, as to the manner in which they should meet the cunning and calumny of their foes.

A few days after his resurrection, he appeared to his faithful followers on Mount Olivet, and said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Here is the language of honesty and manliness. It was the utterance of one conscious of the truth, rectitude and strength of his cause. He does not want any collusion, any secret organization, any trickery or deception. He wants his friends and representatives to do everything openly, and to declare his program from the housetops.

The interests of Christianity forbid any concealment. "Go ye and teach." Tell the people what the gospel is. Tell them what your own eyes have seen, and your own ears have heard. Tell them all that I have done and said and suffered. The more they know about me, the more potent my name shall be. Enlighten the people; make them familiar with the truth which I have committed to you. In no other way can you emancipate their souls from the bondage of ignorance, superstition, prejudice and unbelief.

Jesus Christ invites the fullest investigation. He challenges the most searching and faithful criticism. Truth is its own witness. It commends itself to every man's conscience in the sight of God. It is indestructible and eternal. It has nothing to lose and everything to gain by loving investigation.

Look at the breadth of his great commission. How strangely it contrasts with the narrowness and exclusiveness of the men who had combined against him. "Go ye, therefore, and teach all nations." "Go ye into all the world and preach the gospel to every creature."

This is the beneficence of the gospel. Its saving blessings are for all who will receive them. It will not be dwarfed by the narrowness of a sect. It will not be bricked up within given boundaries, and hold there as the prisoner of partialists. Its wings were made to flap in the firmament. Its voice is loud enough to be heard around the world. Its arms are long enough and strong enough to embrace all humanity and lift it to the skies.

In this commission Christ makes no allusion to the plans of his enemies. There is not one word of reference to the lie which the Chief Priests and Elders had published to the world. Here we see the wisdom of Christianity. It is not always answering the accusations of its foes. It goes forth simply to tell its own story. It answers skepticism by "going about doing good," healing the sick, comforting the broken-hearted, casting out evil spirits, removing the curse of sin, lifting men out of their earthliness, releasing their fettered spirits from bondage, that they may rise up as on eagle's wings, and assert their kinship with the skies. Men are not healed by arguments. Sinners are not saved by tricks of controversy, but by the simple story of what Jesus was, and what Jesus did.

The strength of Christianity is inherent, because it is divine. It stands not in the wisdom of man, but in the power of God. I was brought to believe in Jesus Christ, not by any metaphysical reasoning, nor by any argument based upon the results of scientific research. I was convinced solely by what I saw in him, by the adaptation of his wisdom and work to my moral and spiritual necessities, and by what his gospel had done for a guilty and needy world. "I know whom I have believed." No refutation of the theory of "spontaneous generation," nor of the theory of evolution from protoplasm, helped me to

plant my feet upon the immovable and eternal rock, where I stand today, and bid defiance to the gates of hell.

To do good is to repel every enemy, and answer every sneer. Out yonder in an obscure alley of our city dwells a poor widow and her four little children. The husband and father, to whom they had looked for protection and support, lost his life in a railroad disaster. Day by day their wants are supplied by the gifts of Christian men and women.

In the twilight of a Sabbath evening, as that poor widow sat at her window looking into heaven, and thinking of the time when up there God would restore to her the treasure of which death had bereft her, one of Ingersoll's missionaries came in, and asked to be permitted to talk with her upon the subject of religion. Having no suspicion of his infidel purposes, she permitted him to proceed. He dipped first into chronology, then into archeology, then into geology, then into anthropology, and finally concluded by telling her that Abraham was a myth, that the Pentateuch was nothing but a collection of fables, and that Jesus and his apostles were crazy men, who did not know the meaning of their own words.

Lifting her eyes from the floor, she looked him calmly in the face, and said: "Sir, I am poor and ignorant, I don't know how to answer your big words, but I know this: when my husband was brought home from the railroad wreck, in a dying condition, the men who came with him and handed him so tenderly, said they were Christians. These same men came here every day while he continued to live, and gave him money to buy medicine and everything else that he needed. Some of them sat up with him every night. They read the Bible to him, and they prayed with him, and, as they prayed one night, he got happy. He said that a great light and peace had come into his soul, and that he was ready to die. Since he died, I and my little children have been sick and helpless. All the women that have come here to bring me groceries and shoes and dresses and hats for my little ones told me that they were Christians. One of them sat down by me one day and kissed me, and told me that she would always be my friend. She asked me if I wouldn't believe in her Savior, and invited me, as soon as I was well enough, to go to her church, and sit with her in her pew. Last Sunday an old man came here and brought my little boy some beautiful books, and talked with him about the Sunday-school lesson, and told him that he was going to give him a good education. That old gentleman told me that he was a Christian, and that as long as I and my children were in need he would be our friend."

Dear brethren, as long as Christianity is supported by such testimony as comes from the lips of that poor widow we have nothing to fear from those who despise it and malign it.

The conduct of Judson in Burmah, of Livingston in Africa, of Yates in China, of Taylor in Italy, of Powell in Mexico and of Diaz in Cuba, is a sufficient answer to all that Voltaire, Rousseau, Volney, Paine and Ingersoll ever wrote.

The glory which lingers on the brow of the believer, as he comes from the chamber of secret prayer, the meekness and patience with which he submits to wrong and suffering, the confidence and calmness with which he steps down into the sullen stream of death, and the rapture with which he waves a salutation to the happy throng waiting to receive him on the other shore, will do more for the triumphs of our religion than all the volumes that can be written in reply to the current infidelity of the world.

Scraps From Mossy Creek.

The Board of Ministerial Education is sadly pressed for money with which to help the young preachers they have encouraged to enter college through the present term. One of the most promising and most useful of the number came to me last week and said: "I must quit college; my money is exhausted, and I can't ask my landlord to carry me in my board at such rates as I am paying him." I said to him: "Stay on and I will become responsible for the board for the remainder of the session." Several others are in the same condition. Will not others do as I have done for this young man, and so enable them to remain till the close of the year? Two have already dropped out for this reason, and others will have to follow unless help comes in some direction.

I once knew an old Baptist deacon who was wealthy, and when he died he left all of his estate to other denominations. It is true he did not bequeath his estate to them, but his children all belonged to Pedobaptist churches, and so all his property passed into the hands of those who supported doctrines which the old father detested. One of the sons him-

self became a preacher devoted to the propagation of such doctrines. What this old man did is being done on a small scale by a great many Baptists of East Tennessee today. There are five hundred Baptists in East Tennessee that are able to help Carson and Newman College in each in its struggle to cancel its debt. But they are too much concerned about laying up money which in coming years may prove a snare to their children or be given to Pedobaptist enterprises. Would that each one could realize the importance of the injunction, "Whatever thy hand findeth to do, do it with all thy might."

W. Fox, Esq., a leading lawyer at the bar of Loudon, Tenn., and an active, energetic and enthusiastic member of the Baptist Church, has recently purchased a most desirable property in Mossy Creek and will move his family to this place sometime during the summer. Mr. Fox is an alumnus of Carson and Newman College and an ardent friend and patron of his Alma Mater. We welcome his coming with pleasure, and will give him a warm place in our hearts as a co-worker in the cause of the Master. The church here will observe the first Sunday in April in the interest of missions. The first Sunday in May has been set apart as college day, at which time we hope to make a grand rally in behalf of the college.

FINE SPECIMEN OF A RACE.

Some years ago Dr. Henson of Chicago delivered his celebrated lecture on "Fools," before the New York Chautauqua. Dr. Vincent introduced him thus: "Ladies and gentlemen, we are now to have a lecture on 'Fools' by one of the most distinguished."

There was a long pause for the bishop's instructions indicated that he had finished, and the audience roared with delight. Finally he concluded, "By one of the most distinguished men in Chicago." Dr. Vincent began by saying: "Ladies and gentlemen, I am not as great a fool, as Dr. Vincent." And here he stopped, apparently through with the sentence, the audience again wildly applauding. Finally he concluded, "As Dr. Vincent would have you think."

Sunset Scenes.

This heading will serve to introduce some hurried lines of my observations westward from Nashville toward the sunset seas.

From Nashville to Memphis over the N. C. & St. L. R. R. does not give the traveler a fast or true view of Tennessee either religiously or otherwise. For one hundred miles there is but one Baptist Church, and that one has no house of worship. There are on yonder points from Nashville to Memphis a distance of two hundred and thirty miles, where a Baptist church is to be found. As to Memphis, it is safe to say that that is one of the greatest mission fields in Tennessee, and was never manned by better men than at the present time.

The Cotton Belt road was our line of travel from Memphis. Over the more than 2,700 miles of travel the Cotton Belt furnished as careful attention, as ready and faithful service, and the most polite set of men you will meet with in the railroad service. Every man in business circles, every man or woman in social circles and every child from a mission Sunday-school up that has ever met Mr. W. G. Adams knows of his sterling character and gentlemanly demeanor at all times. Well, when you travel over the Cotton Belt you will wonder if the men, from news boy up to conductor, have not been under Mr. Adams' training.

The Cotton Belt Railroad splits Arkansas in two sections from Memphis to Texarkana. Who has ever lived in Arkansas that can forget her and her splendid people and her wonderful possibilities? Large sections of her country are as fertile as the valley of the Nile and as rich in productiveness as any country can be.

In crossing the corporation line of Texarkana on the east you are in Arkansas, but in crossing the west boundary of the city you are in that wonderful State of Texas—that State that never allows anything to grow dull within her borders. Continuing westward from Texarkana along the Cotton Belt Railroad there is a small town called Ingersoll. I do not vouch for all the story, but I once read of this town as being named for Mr. Ingersoll, and that all of her citizens were infidels, and not a church in the town of any kind. The news-boy told me that a noted evangelist went into the town some years ago and held a meeting that revolutionized the town; a great many of the people were converted, and churches and Sunday schools were organized, and even the name of the town was changed to Red River. This was in Texas, and it is not unreasonable for this wonderful State, for it is certainly destined to be, and in many things is now, one of the greatest States of the Union. Her broad, sweeping acres and her

teeming thousands of people will be heard from still more and more. I now hurry on and will begin with some things at San Antonio next.

W. C. GOLDEN.

More Regarding the Graves Monument.

When Dr. Heagle in his lecture recently given before the J. R. G. Society in the Southwestern Baptist University suggested the idea of building a monument to the honor of Dr. J. R. Graves, he had no conception of stirring up such immediate and general interest in the matter. But he only referred to the fact of Dr. Graves' final resting place in Memphis being wholly unmarked, and then stated that in the future some suitable memorial ought to be erected to his name—a memorial bearing upon its four sides representations of the different activities specially engaged in by Dr. Graves, viz., his great editorial work, his wonderful preaching, his remarkable religious debating, and his efforts on behalf of education.

This suggestion was taken up immediately after the lecture by the J. R. G. Society, and a partial organization was effected for raising if possible \$10,000 for putting up a suitable monument to the great hero Baptist. Since then the matter has got into the newspapers, and Dr. Heagle's suggestion is awakening responses on every side. Some want instead of erecting a monument to endow a memorial chair in the Southwestern Baptist University to the honor of Dr. Graves, others—and this is the latest suggestion we have noticed—wish to build a memorial church at Ft. Smith, Ark., where Dr. Graves' son-in-law is at present pastor. Still others would, if they could have their way, bring the body of Dr. Graves from Memphis and bury it here on the campus of the Southwestern Baptist University, with a suitable monument erected over it, believing that thus the peculiar principles for which Dr. Graves stood so firmly, and his great achievements would be best memorialized and proclaimed to coming generations.

With such a variety of projects the danger is, therefore, that the sentiment of Dr. Graves' many friends will be divided, and as a consequence nothing whatever will be done. Hence we suggest most earnestly that differences of opinion be put aside, and inasmuch as a movement was started some years ago for the endowment of a chair in the Southwestern Baptist University, let that be attended to first. Then we believe there will be interest enough left in the matter to erect also the marble shaft as a more personal tribute to the great hero who did so much for our Baptist cause in all this Southwestern part of the country. By all means let not the sentiment of Dr. Graves' friends be divided, and thus each and every policy come to naught. The time seems opportune now for really doing something, and the old adage says: "strike while the iron is hot."

ERNEST

Brownsville Female College.

The pupils and patrons of the college were delighted last Friday evening, the 18th, by a lecture from Dr. Thos. S. Potts of Memphis on the subject, "Home-building." A large number were present, completely filling the spacious parlors. The subject was treated in a most interesting and attractive manner. As the speaker in tender terms referred to the home in retrospect, he struck a chord that vibrated in every heart. He alluded to the home in prospect, and impressed forcibly the idea that the home is fundamental in our social and national life.

The additional part of the program was charmingly rendered by some of the pupils of elocution and music, assisted by Miss Phillips, the teacher of music.

The college is getting along nicely, with all departments well filled. All are looking forward with much interest to the commencement sermon by Dr. J. O. Rust of Nashville, and the address before the graduating class by Rev. Luther Little of Bonham, Texas.

C. A. F.

Brownsville, Tenn.

—On my way here I stopped over at Parsons, a small station on the Perryville branch of the N. C. & St. L. R. R. Through the courtesy of the Superintendent I made a talk to the Sunday-school about our Orphanage, with the result that the girls from 10 to 16 formed a society and pledged to support one orphan in our Home. Who will be the next? At night the church resolved to send a box next week. This is perhaps one of the smallest churches in Tennessee, and if they can do that much what ought other churches and Sunday-schools to do? If every Baptist traveling man would take on himself to present the orphanage to the church and Sunday-schools as I have done, what an immense amount of good it would do. I do not write this to "blow my own trumpet," but to induce others who are traveling over our State to do the same.

W. L. SLOAN.

Memphis, Tenn.

NEWS NOTES.

Pastors' Conference.

Nashville.

First Church—Bro. F. W. Barnett preached in the morning.

Central—Pastor Lofton preached at both hours. Received eight by letter. 385 in S. S. Church took a good collection for the suffering in Cuba.

Edgemoor—Pastor Rust preached at both hours.

Centennial—Bro. Davis of North Carolina preached in the morning and Pastor Feazell at night on "Soul-winning." Both congregations large. 111 in S. S. Pastor will begin a meeting next Sunday.

Third—Dr. Frost preached at both hours to good audiences.

North Edgemoor—Pastor Sherman preached at both hours. 190 in S. S. Barton Mission doing well.

Seventh—Bro. Burns preached at both hours. He begins his work next Sunday. 165 in S. S.

Immanuel—Pastor Ramsey preached at both hours to good audiences.

Howell Memorial—Pastor Howell preached at both hours to good audiences. 124 in S. S. Two received by letter. Outlook hopeful.

Mill Creek—Pastor Price preached at both hours to good audiences. 12 in S. S.

First (col.)—Dr. Holt preached in the morning. Bro. L. S. Baker of McMinnville was present.

Pastor T. T. Thompson reports a most enjoyable and profitable day at Pulaaki. Baptized three and received one for baptism. Had a full house at the Maclellan Mission.

Knoxville.

Third Church—Pastor Murrell preached to large congregations. One added by letter. 48 in S. S.

Centennial—Pastor Snow preached. Good interest in the Sunday-school and congregation. Two received by letter and two for baptism. 84 in S. S. Sunday-school Association in the afternoon with the "Illustration of Primary Work," by Mrs. Snow and her primary children. Joint meeting by the several Baptist pastors continues at Centennial.

East Knoxville—Pastor McPherson preached. Finest day in present pastorate. 110 in S. S. Two approved for baptism, one baptized.

Second—Pastor Jeffries preached to fine audiences. One profession and good interest.

First—Pastor preached. Two added by letter. Grove City—Pastor Payne preached. Enough money secured to proceed with building the chapel.

—Good day at Mulberryville. One united with the church by letter. The writer has recently been unanimously called to the care of this church. This is one of the best churches in Wm. Carey Association.

C. C. WINTERS.

—I have just returned from Smith's Springs Church, where I expect to preach each first Sunday. I was honored with a good congregation at both hours, morning and night. I am well pleased with my new field of labor. Trusting that God will crown my efforts with success for Christ's sake.

J. N. AGEE.

Nonaville, Tenn.

—My work was never more satisfactory than now. Congregations always large and attentive. Nine additions since Feb. 1st. A movement is on foot to build a parsonage. The lot is already bought and plans are now being made for a house. Young people's meeting growing in numbers and efficiency. The Lord is good to me.

A. U. BOONE.

Clarksville, Tenn.

—The gifts last week for the chapel fund ranged from \$25 down to 50 cents. Two weeks ago from \$100 to a nickel. It is so gratifying to see the old and the young, the rich and those not rich, giving to have a commodious house for this large body of pupils. But many more large and small gifts will have to be made before the building can be completed.

G. M. SAVAGE.

—Dear Bro. Burnam.—In your brief note last week you deny having said what I quoted you to have said, viz., that you had had some experience with our State Board. You italicize your denial in those words, "I never said any such thing." Have you forgotten, dear brother? Turn to your introduction to Bro. Seabrook's book and read the 7th, 8th and 9th lines. Then read in my first article my exact quotation of your language. Then read my last reply to you and see the same language again. Referring to the advisability of doing work through the State Board, you say: "Experience and reflection has led me to see it differently now." Mark the word *experience*. If you did not have "experience" with the "State Board" (which I happened to know you had had) what did you use the word for? Let us not be children, Bro. Burnam. If you did

not mean "experience," I will cheerfully accord to your language the meaning you now place upon it. But you certainly did say just what I said you said, whether you meant it or not. I wrong thee not, dear brother.

A. J. HOLT.

—I was at Baker's Grove Sunday. Hal good audience and good service. It strikes me that the friends of Dr. Whitsett are doing him an injustice in publishing to the world that he has been publicly accused of telling a "lie," when no such language or charge has been made by any anti-Whitsett writer I have noticed. After Bro. Christian's proof that Bro. Whitsett wrote more than four editorials in the *Independent*, 1880-3, and Bro. Lofton's article in reply as published in the *Argus*, I have reached the conclusion that if Bro. Whitsett did not write the editorials he was in "catholic" with that fellow "we" who claims to have written them. This is another sad lesson that reminds us of what may happen to the "dog who goes with Tray," we all learned when we were young. This unfortunate affair has all grown out of the fact that Bro. Whitsett not only fell in company with, but became for a while the "well" of a Pedobaptist journal. May truth and right prevail.

JOHN T. OAKLEY.

Since the coming of our pastor, Rev. W. J. Mahoney, to our midst a little over two months ago, the work at the First Baptist Church has been one of marked progress. The various departments of the church are being reorganized and infused with new life and spiritual warmth, so the indications are that we will be blessed with a good and prosperous year's work. Our pastor's sermons are based on the old gospel truths, which he presents with characteristic simplicity and boldness of expression. The Sunday evening services are mainly evangelistic and meeting with gracious results. Mr. Mahoney being a young man he is making special efforts to reach the young men here, and his endeavors are being responded to by the young men of the town, who are becoming deeply impressed with the idea of the better life. Let all the people pray for God's blessing upon our work.

Mrs. W. J. LOUG.

Make April 4th a Great Day.

I want to get our people all over the South to make Monday, April the 4th, a great day with us. What of that day? We ask our people to give all they make on that day for Foreign Missions. If you are a laborer or lawyer, sewing girl or wealthy lady, or whatever else you may be, calculate your income for that day, and give it for the great work of Foreign Missions. Those who have no opportunity to make anything can help by telling others of the work—of God's great blessings on us during the past year, and earnest desire of some of our missionaries to return to their fields of labor. Then all can pray that the Lord will open the hearts of our people to give. We can pay what we owe April 4th, if we will give liberally. You may ask why is that day selected. There is no reason except that it is Monday, when everybody can do a good day's work, and it is far enough before the closing of our books (April 30th) for this Convention year, for everyone to get the funds to us in time.

We ask a hearty co-operation in this plan. It is plain, simple and reasonable. The poor and rich can thus give as they are blessed. Of course some will want to give more than one day, but give that day and try to get others about you to do the same, and by a general co-operation we will have a good collection, and pay all we owe before our Convention in Norfolk.

R. J. WILLINGHAM, Cor. Sec.

Richmond, Va.

Jackson Items.

There was a very impressive service last evening, March 27th, at the First Baptist Church—the ordination to the gospel ministry of Bros. R. E. Pettigrow and H. L. Winborn. Dr. Strickland preached a most magnificent and impressive sermon, the theme being "The Ministry." Dr. W. A. Whitte delivered the charge; Bro. R. W. Hooker presented the Bible, and Bro. Ross Moore led the ordination prayer. The solemnity and gravity of the ordination services following the pungent sermon created a deep and lasting impression on the large audience. Bros. Pettigrow and Winborn have been called to the pastorate of several churches in communities along the lines of railroads going out of Jackson. They are men of deep piety and much culture and will gain esteem wherever they go, and are prepared to do much good.

On last Sunday Bro. Charles Lovejoy completed his first year's work as pastor of Highland-avenue Church. During that time there have been fifty-nine accessions to the church by baptism and letters. This

is a good showing. The Sunday-school has kept the step of growth with the church and is rapidly growing under the leadership of Bro. John E. Glass.

Bro. D. D. Shuck reports growth of interest both in the church and Sunday-school work at the Second Church.

Prof. R. A. Kimbrough preached at his Middleburgh Church yesterday; had good congregation, collected \$8.25 for missions and a like amount for Orphans' Home.

Bro. R. E. Pettigrow preached at Macedonia yesterday. I. C. Flowers at Denmark; J. W. Mount at Medina; L. E. Barton at New Salem; A. P. Moon at Johnson-avenue, Memphis; W. H. Petty at Wildersville; Ross Moore at Mt. Moriah; J. M. Walker at Bethlehem, for E. B. McNeil, who was kept at home on account of illness in his family.

Dr. J. B. Hawthorne of Nashville preached for the Presbyterian Church at both hours yesterday. Of course he had an overflow congregation. The people were greatly pleased with his sermons. He promised to address the University next Wednesday morning.

Prof. Savage was at the University for a short while this morning. He said the work on the Powell chapel could be renewed next week. This indicates progress in raising money for the work.

Dr. Heagle, professor of theology in the University, has just brought out, through the Baptist Publication Society, a new edition of the famous Bremen Lectures. It is an artistic beauty, as well as a very important contribution to Christian apologetical literature. Scholars here are very much pleased with it.

MADISON.

Jackson, Tenn., March 28, 1898.

East Tennessee.

The brethren came to the Conference this morning abounding in love and gratitude.

At East Knoxville Pastor McPherson has the ear and the heart of the people, and the work grows apace. Three were received by letter. 124 in S. S.

The Centennial had a great day. At each service interested audiences filled the house and several persons confessed their faith in Jesus. The meetings conducted by the pastors continue at this church this week. There are signs of a great awakening in the home school, 300 in the mission, 83.

At the Third Church good audiences heard Pastor Murrell. Two requests for prayer. 174 in S. S.

At the First Church Pastor Acree preached in the morning and Dr. J. P. Powers at night. 280 in S. S.

Bearden is booming. The crowds that flock to hear Pastor Anderson have outgrown the house, and the brethren are talking of a bigger building. One received by letter. 115 in S. S.

Sweetwater has set closed the most prosperous year in its history—55 additions during the year, a Sunday school that has outgrown the capacity of the house, a flourishing B. Y. P. U., and large and enthusiastic audiences. Pastor Grace is happy and we all are sharers of his joy.

The Seminary at this place has long groaned under the burden of debt, but recently the trustees have assumed the entire obligation, thus securing the property to our denomination. Arrangements have been made for Rev. D. M. McElroy to assume control of the building and to act as president of the school, and for his noble wife to have charge of the boarding department.

At Chilhowe the church has enjoyed for two weeks a series of sermons by Wm. Catlett. There were eight professions and many restorations. Six have been approved for baptism.

The school is still increasing. Three new pupils have recently entered. Through the influence of Congressman H. C. Gibson a post office has been established near the academy, and hereafter mail for the Chilhowe Academy will be sent to Latonia.

Here is a question for the nut cracker, and which, as you are both kind and wise, you would do well to answer. A Baptist minister joins the Presbyterian Church. Six weeks after that a lady, upon a profession of faith in Christ, applies for membership and insists on being immersed into the fellowship of the church served by the ex-Baptist minister. She was received and immersed. But now believing not only in believers' baptism, but also in the other doctrines as the Baptists teach them; she wishes to join a Baptist Church. The question is, shall she be received upon her immersion by an ex-Baptist minister, and if not, why not? Make it plain so that when she reads it she will easily understand.

ROBERT.

[There are three requisites to proper baptism—a proper subject (a believer), a proper ceremony (immersion), and proper authority (a true church). The sister had the two first requisites, but not the last. The proper authority rests not in the minister, but in the church. This she lacked.—Ed.]

Missions.

MISSION DIRECTORY.

State Missions.—Rev. A. J. Holt, D. D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Wood, 2000, Treasurer, Nashville, Tenn.

Foreign Missions.—Rev. R. J. Williams, D. D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

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

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

Orphan's Home.—Headquarters to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Clark, Nashville, Tenn. All supplies should be prepaid.

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

Corresponding Secretary—Miss M. C. Osborne, Maxwell House, Nashville, Tenn. Recording Secretary—Miss Gertrude H. Nashville, Tenn.

Editor—Miss R. E. S. Shankland, 223 N. 3rd Street, Nashville, Tenn.

"The Regions Beyond."

The statement that our foreign missionaries are suffering for their salaries is not correct. Our noble and provident Foreign Mission Board takes care to provide that the foreign missionaries shall be paid regularly whether the money is in the treasury or not. This is a wise provision. To leave missionaries in a foreign land without the means of sustenance would work on them a hardship and bring their work into disrepute among the people with whom they labor. But in order to do this our Foreign Board frequently has to overdraw its bank account and of course pay heavy interest. How much better would it be to furnish our Board with sufficient means to pay all the missionaries promptly, and thus save the interest on borrowed money.

Let Tennessee churches hasten to make generous contributions to Foreign Missions, and see if we cannot bring our Foreign Mission Board to the Convention free from debt.

Millions of heathen are being lost. Our positive duty is to give them the gospel. Let us do it. Send all contributions to our Convention Treasurer, W. M. Woodcock, Nashville, Tenn. A. J. Holt, Cor. Sec. Nashville, Tenn.

Woman's Missionary Union.

Program for April, 1898. Subjects, Missions in Southern States; State Missions.

1. Opening Hymn—"Our Country's Voice is Pleading."

2. Bible Reading—1st Cor. xiii. 12; 2nd Cor. x. 26-28; 1st Cor. xlv. 12-15; Rom. xi. 10-22.

3. In a Nut Shell—The object of State and Home Missions is practically the same, i. e., preaching the Gospel and establishing and maintaining Baptist Churches: the one, confined to an individual State; the other, supplementing the needs of States unable to do the work alone.

4. Prayers for the work of the individual State Board and for the general Home Board.

5. Item—More than one-half of the Baptists of the world live in the territory of the Southern Baptist Convention. Their gifts to missions are far below one-half.

6. Hymn—"Let the Lower Lights be Burning."

7. Let leader make short extracts from last Convention report, May, 1897, on Home Mission Needs. Ask pastor for report.

8. Let a member give extracts from last State report. Consult State Secretary.

9. General discussion of needs and of individual responsibility to supply them.

10. Leader: "Relation of State and Home Missions," by Weston Bruner, Th. D.

11. Business—Reports, etc.

12. Closing Hymn.

In nearly all the Southern States there are many sections in which the gospel has never been really preached. Godlessness prevails in varying forms and intensity. Error, ignorance, and frequently the bold denial of all religious and social restraint are deeply entrenched. Law is disregarded, human life held cheap, and the Sabbath is a day of commerce or rioting. It is the work of State Missions to send into these destitute communities missionaries to preach, organize churches and Sunday schools, and by living among the people, to lead them to Christ and train them in his service. In this work some of the most significant aspects of the gospel, have been recognized. Not only individuals have been saved, but whole neighborhoods have been rescued from unbelief and ignorance.

Within the past decade the serious needs of our State Mission problem has been augmented by the rapid multiplication of factory towns and the immigration with its tide of Romanism, infidelity and socialism is setting more and more in our direction. Congregations around these factories are the poor and ignorant, the vicious and dangerous who left without the gospel of Christ are sure sooner or later to become mob centers of anarchy and violence to sow evil seed among a peaceful people and to rob the life of our native-born, law-abiding people who also are attracted from the country to the factory towns or city.

Around the factories are many good people who, in the old country home, were devoted to their church. They form the nucleus for the organization of a mission church, if the missionary can be sent in time. But left for long, they too drift into the godlessness around them, and are lost to the cause of Christ. If the State Boards accept this fleeting opportunity to establish churches at the factories, they must be more largely supported than at present.

Our State Boards standing with the Home Mission Board and giving the gospel to all the people, training them in service and building the bulwarks of a New Testament Church in destitute communities, hold the key to the situation in the South. The evangelization of this Southern land and the holding of it as a fortress of the truth and the palladium of God's Bible in America, is a work before which angels may well stand with just reverence. Our failure to do it will be the world's calamity.

The great work of State Missions is fundamental. Christ specifically pointed out to his disciples that they should "be witnesses both in Jerusalem and in all Judea" before "the uttermost parts of the earth" could be reached. It was twelve years, and more, after Christ had ascended before any Foreign Mission work was done by disciples or apostles. Before the cords can be lengthened in any di-

rection, successfully, the stakes must be strengthened.—*Almanac of S. B. Convention.*

"Practical vivisection without anesthetics" that is the apt phrase by which H. J. M. Buckley describes the cutting down of appropriations to mission fields in order to avoid debt.

In our Home Fields in fourteen States, two territories and Cuba, there are 322 Southern Baptist missionaries. Last year they baptized 1,200 persons, organized 139 new churches, and built and improved 180 houses of worship. The churches of the Convention gave for Home Missions, \$28,251.45. Under State Boards in all the Southern States there are 29 missionaries, who last year baptized 10,111 persons.—*Convention Almanac.*

From Mexico.

Doctor Arroyo is near the center of a large missionary field, about 150 miles square, and unoccupied by any other evangelical denomination. This being an agricultural district, the people, though ignorant, are comparatively industrious, sober, teachable and docile.

Since the first of January the writer has ridden 300 miles over the mountains and through the ranches having disposed of a number of Bibles, Testaments and portions also distributed a large number of tracts and picture cards containing choice texts of Scripture. A young Mexican brother, Rodolfo Martinez, works with me in this field, spending much of his time on horseback among the ranches, but we never travel together.

Besides making occasional visits to the stations, a ready opened we are trying to reach the hundreds of ranches and small towns where the gospel has never been preached. We find many people who had never before seen a preacher of the gospel or a copy of the Bible.

It is enough to make the heart sick to see how woefully ignorant the people are about Christ and the plan of salvation, notwithstanding the fact that Catholicism has reigned over Mexico for three hundred years.

I have succeeded in taking a goodly number of subscribers for our religious newspapers. By frequent trips over the field I have become acquainted with many liberals and some believers to these I mail bundles of tracts steadily for distribution.

It would be hard to overestimate the importance of public preaching, yet a large part of our work must be face-to-face effort with individuals. Christ himself having set us the example in his interview with Nicodemus, the woman at the well, etc. I have done much of such work recently with gratifying results. Going into a town, in order to work rapidly and reach the largest number of people we take a street, visiting every office, store and residence, not socially, but on business. There is no time to go in, but stopping at the door "Excuse me, I wish to show you some books, sacred histories and Bibles. Here we have the history of Christ and the apostles, and some things about the virgin Mary." Turning the leaves, I read or quote choice passages and texts, and never lose an opportunity to smile on, speak to and talk about that beautiful little child that has followed its mother to the door to see. I hand it a pretty picture card containing a text, the picture sometimes resembling the child, and if so the fact is pointed out. Whether the mother buys the Bible or not, I hand her some tracts and pass on to knock at the next door.

That the gospel is making solid

progress in Mexico is evident for various reasons. The people manifest a more tolerant spirit toward the missionaries and the Bible; there is widespread interest in education, which is made compulsory. We might put the Bible into every family, yet the immediate results must be small since so few of the people can read. A healthy and hopeful sign of progress is seen in the interest taken by our native Christians in self support. Many congregations in towns and ranchos, for lack of a pastor, hold their own meetings weekly for prayer, song and Bible study. I believe this is the apostolic method, nor need we desire or hope to improve upon it.

I have recently succeeded in getting three weak congregations to agree to hold their own meetings regularly even in the absence of any preacher, and no work I have done in Mexico has afforded me more pleasure. It is quite impossible for the missionary to reach all the stations frequently, and if nothing is done by the people between his visits when can we hope to establish a self-supporting and self-propagating gospel work in Mexico? We recognize that a few of our churches are supporting their own pastors, but the men employed with foreign money should be encouraged to push out into new fields. Paul said to Barnabas, "Go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." (Acts xv. 36.) The modern missionary likewise should visit, instruct and encourage the weak churches in their work, but the most of his time should be given to opening up new fields, setting in each congregation new workers without salary, and always striving to make the work self-supporting. These are the lines along which we are laboring, praying and hoping for success.

J. J. CHASTAIN.


Doctor Arroyo, Mexico.

From Bro. Bostick.

We are just entering upon a new year in China, the 22nd inst. being the first day of their new year. It promises to be a year of changes in China. Germany, we are informed, has seized one of the most important harbors in this Province and will make it an open port and probably hurry the building of railroads across the Province, and so bring all this part of China a good deal nearer to Shanghai, the greatest of all the trading ports in the Empire.

Things seem unsettled with Chinese officials. A native banker called on me this morning to pay his new year respects and, in the course of conversation, told me that he had heard the rumor that the Emperor would leave Peking and go far out to the west—far away from the coast and away from the reach of foreign gunboats and marines, and establish his palace in a region of country securely sur-

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cured. Rev. R. P. Mahon, Humboldt, Missions. The Foundation of all Christian Training. Led by Rev. W. L. Norris, Dyersburg.

The Duties of Officers and Teachers Outside of School. Led by R. E. Nowlin, Martin.

The Necessary Qualifications of a Successful Teacher, and his Duties During the Session. Led by Rev. W. B. Bruton, Covington.

A Teachers Meeting. Led by J. M. Senter, Trenton.

A Sunday School Session. W. J. O'Connor, Jackson, Superintendent.

Class Teaching (adults and intermediate). Prof. H. C. Irby, Jackson, teacher.

Class Teaching (primary). Miss Lida B. Robertson, Mobile, Ala., teacher. A class of children will be brought in just before the primary lesson. The lesson for the following Sunday April 10th, will be used "Sufferings of Jesus foretold." Matt. xvi. 21-25. Golden Text: "He was bruised for our iniquities." Isa. liii.

Home Department of the Sunday-school. 1. What is It? 2. How Formed and Conducted? Why Have a Home Department? 4. When? Where? Edward Bourne, Memphis.

Relation of the Home Life to the Sunday-school. Rev. B. J. Whitten, Dyersburg.

In every class you will find four kinds of pupils: the sponge, the funnel, the sieve and the winnow. Is it the duty of the teacher to study these types, and adapt the teaching to fit each one of these? Led by Rev. T. S. Potts, Memphis.

Each Baptist Sunday-school in West Tennessee is entitled to three delegates for fifty scholars or fraction thereof, and one additional for every fifty after the first.

All delegates will send their names for assignment to homes to Rev. T. W. Hart, Ripley, Tenn.

Convention rates by railroad. Be sure to get a certificate when you purchase your ticket at starting or connecting point, and you will save trouble.

Every Superintendent and Sunday-school worker in West Tennessee, and pastors of the churches, are especially urged to attend this Convention, and be prepared to take part in the discussion of the subjects.

The Missionary Controversy.

No. 11. (Continued.)

By A. J. Holt, D. D.

From pages 16 to 20 Bro. Scarborough assumes to prove a negative—a thing difficult of accomplishment. In order to prove Mission Boards unscriptural Bro. Scarborough quotes what he calls the first constitutional law of Christianity.

The Holy Spirit is administrator, teacher and guide in the kingdom of Christ. He then quotes pages of Scripture which no one calls in question to sustain his position.

His argument seems to be that inasmuch as the Holy Spirit is to be administrator, teacher and guide, he does all this directly without intermediary agent or instrumentality. I say this seems to be his argument, although he fails to state it. But if this is not his argument, I fail to see any argument at all. This being his argument, I take issue with him squarely and cite for proof the very Scriptures that he quotes.

The Holy Spirit does not confine his operations to direct influences on the human heart, but frequently uses agents and instrumentalities.

Now for the proof: Acts xiii. 1-3. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon

Bad Blood

is a good thing to be rid of, because bad blood is the breeding place of disfiguring and dangerous diseases. Is your blood bad? You can have good blood, which is pure blood, if you want it. You can be rid of pimples, boils, blotches, sores and ulcers. How? By the use of Dr. Ayer's Sarsaparilla. It is the radical remedy for all diseases originating in the blood.

"Dr. Ayer's Sarsaparilla was recommended to me by my physician as a blood purifier. When I began taking it I had boils all over my body. One bottle cured me." JONAS CRAFT, Wesson, Miss.

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that was called Niger, and Lucius of Cyrene, and Nannan, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Here the text plainly stated, clearly and correctly quoted, and there the Holy Spirit sends out two missionaries through certain brethren which were at Antioch, whose very names are given, in order that we may make no mistake. The statement is not made that the church at Antioch sent them forth, but that the Holy Ghost, through certain brethren at Antioch, a committee, or a Board, sent them forth. "And they," certain brethren at Antioch, "laid their hands on them, and sent them away." The next verse states that "they, being sent forth by the Holy Ghost, departed," etc. Certainly, and in precisely the manner stated, i. e., the Holy Ghost said unto the certain brethren at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." And they—that is, the same certain brethren at Antioch, "laid their hands on them, and sent them away." Here the Holy Spirit acted through "certain brethren," and I believe he does so still.

Bro. Scarborough here quotes (page 19) seven points from Dr. Gordon to prove that every step was directed by the Holy Spirit.

1. In the selection of missionaries. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

Correct. Through whom were they called to be sent? Through "certain brethren which were at Antioch." This very plan is pursued by the Boards to this day. They ask the guidance of the Holy Spirit. They claim to be guided by the Holy Spirit. Will Bro. Scarborough attempt to say or to prove that they are not? Before he can do so successfully he will have to be given divine insight to be able to see whether our Boards be so guided or not. Our Boards and their missionaries do everything in their power to secure the guidance, the support, the comfort, the counsel, the restraint, the indwelling, unfailing power of the Holy Spirit. They so claim and produce as evidences all that the apostles themselves produced, save only those miraculous manifestations which ceased with the apostolic age. Bold indeed must be the man who would dare assert that Carey, Marshman,

Ward, Boardman, Judson, Yates and hundreds of others who were sent out by the Holy Spirit through "certain brethren," and whose living and dying testimony, and the multitude of whose labors and persecutions and sacrifices and successes give us indubitable evidence of their call and qualifications for their great work—bold and reckless and driven to desperation is he who would assume to say that these were not Scriptural missionaries.

Carried beyond all bounds, our brother quotes those passages which refer to the miraculous display of the Holy Spirit in the apostolic day: Luke xlv. 12; Acts i. 4-8; Joel ii. 28, 29; Acts ii. 1-4. These all refer to the baptism of the Holy Spirit, wherein were conferred certain miraculous manifestations, such as the gift of tongues, the rushing sound, the sight of cloven tongues and the power to work miracles. Does our brother claim, in quoting these passages, that we should be able to produce similar evidences of the Holy Spirit's power and guidance? If so, he could set the matter at rest by producing these evidences himself. Does his Gospel Mission brethren so claim? Their brethren will not be slow to recognize such claim when evidences, such as were given in the apostolic day, are produced.

Far be it from me to set limitations upon the work of the Holy Spirit. I have an unquenchable desire to be possessed of all he has to bestow. But speaking for myself, and I believe I represent the general Baptist belief in this, I must say that I could not believe in praying for or looking for the baptism of the Holy Spirit unless I expected to receive the same or similar miraculous manifestations that accompanied the baptism of the Holy Ghost in the apostolic day. In my judgment this modern mysticism would do away with every ordinance of the church, and with the church itself, and with Christ himself. There is nothing more dangerous to all Christian institutions than this misinterpretation that has given rise to modern Sanctification, Christian Science, Martinism, the Holiness craze, Adventism and kindred doctrines. With mine own ears I heard a prominent minister of another denomination say: "It makes no difference whether you are baptized with water or not, just so you are baptized with the Holy Spirit." To sum up Bro. Scarborough's position, he claims that Scripture method was for the entire work to be guided, directed and sustained by the Holy Spirit. He then assumes that the Gospel Mission people are so guided, and assumes that the Board people are not so guided, asserting everything and proving nothing.

(To be continued.)

We had a delightful visit to Birmingham last Sunday to spend the night at the South Side Baptist Church of Dr. P. T. Hunte, the beloved pastor, who is now in Birmingham assisting Dr. Hatcher in a meeting. Dr. Hatcher has been in Birmingham for about a few years and has done a great deal of work there. The membership of the church has grown from less than 20 to about 400. A wide and beautiful future work of which he has been directed. The Sunday school, under the efficient management of Superintendent C. C. Lewis, is a live and interesting one. All of the departments of church work seem to be active and vigorous. It was a pleasure to preach to the attentive and sympathetic congregations which greeted us. Though missing Dr. Hatcher himself, we enjoyed being in his hospitable home. On Monday morning by invitation we ran out to Howard College at East Lake and made a little talk to the boys. The College has about 50 pupils, and they are a fine looking set of boys. Prof. R. D. Littlejohn, chairman of the Faculty, He is assisted by an able corps of teachers, embodying the conservative views of the old and with the progressiveness of the young. We had the privilege also of being at the Pastors' Conference. There were present Dr. B. D. Gray of the First Church, Brethren P. Hunte of Oakdale, W. M. Backus of Woodward, W. A. Hobson of East Lake and John H. Pool. There are about eight or ten Baptist churches in and around Birmingham. The brethren there have great responsibilities before them, but at the same time tremendous responsibilities. They have had a hard tug for the last several years since the haytles came on, which caught nearly all of our Baptist brethren with heavy obligations. They are beginning to see their way out now however. May God give them wisdom to guide them right through the many problems which confront them.

The Home.

God Knoweth Best.

The gates of life swing either way. On noxious hinges night and day. One enters through the open door. One leaves us to return no more. And which is happier, which more blest? God knoweth best.

We greet with smiles the one who comes. Like sunshine to our hearts and home. And reach out longing hands with tears. To him, who in his ripened years. Goes gladly to his heavenly rest. God knoweth best.

He guards the gates. We need not dread. The path these little feet must tread. Nor fear for him who from our sight. Passed through them to the realm of light.

Both in his loving care we rest. God knoweth best.

A Pardon in White and Gold.

Miriam was holding over a book, and now and then scraps of talk would reach her ears.

It was the last day of school before the Easter vacation. A group of eager girls gathered around Juliet's desk at recess. Juliet seemed half-vivified by the girls to an Easter school party or Saturday.

Everything is to be white and gold, girls, she was saying, but I have had a disappointment. I planned to have Easter parties for the centerpieces, just as many lilies as there are to be girls. A golden yellow ribbon was to be tied to each, and carried to a table and fastened to a card with a name on it. I had a card for each girl was to have a card to carry home as a souvenir of my vacation party. I have my ribbon and cards all ready, but I can't get a card from the whole town. They are all promised to the churches and the hospital. Isn't it too bad?

There were gasps, "O's," and "A's." Sympathy. Then some one suggested, "Why, Juliet, Miriam's cousin has Easter lilies, two great stalks of them, full of blossoms."

"Nonsense!" said another girl quickly. "Don't you know Juliet and Miriam haven't spoken to each other for ever so long?"

Juliet flushed, as she answered, "O no! I couldn't ask her for them. You see, I haven't invited her to the luncheon," and the group of girls slowly sauntered out of the room.

"Mean thing!" thought Juliet, as she passed Miriam. "I don't suppose she'd ever speak, though she knows well enough I'd be willing to make up."

"O dear!" Miriam was saying to herself at the same time. "I don't suppose this quarrel will ever come to an end. I'm sure I don't know how to make a beginning of the end."

But down in her heart a voice was whispering softly: "Don't you know how? I know of a way, yes, I know of a way," repeated the voice, when Miriam sat down at home by the side of her lilies.

"I don't want to," her thoughts ran on. "I'd rather give them to the hospital. That seems to me a better way of doing good."

"Is it a better way?" asked the voice.

"No, it isn't; and—I'll do it," she said out loud at last.

It was a confusing remark, rather, but I think the lilies understood, for they gleamed and glowed more goldenly than ever.

Juliet's lunch table looked very dainty. It was set with her mother's best white China with the gold band. The egg salad, with mayonnaise dressing, was white and gold. White bread, golden butter, gold and silver cake, white and gold "floating island" pudding, lemonade bananas and oranges carried out the scheme of color. Juliet surveyed everything with satisfaction as she gave the finishing touches an hour before her guests were to arrive. Then she sighed. "I wish I might have had the lilies."

She was turning away, when the doorbell rang. She went to the door herself and an expressman there handed her two great stalks of Easter lilies. The flowers were loaded with queer little cotton batting nightcaps to keep them from the cold. Juliet stood bewildered, while the expressman drove away before she could ask where these treasures came from. She went in and began in a dazed way to remove the cotton batting nightcaps.

Just two of them, the darling ones, she noted.

She next noticed, when she spied the most precious hidden within it, "Forgive Miriam" was all it said.

Juliet gazed into her mother's room with a tangle of golden yellow baby ribbon in one hand and the Easter lilies in the other.

Mother, I'm going out a minute. Will you ask brother Tracy to call a hack for me? And, O—you know how I wanted my tiny centerpiece? Will you fix it for me, please, while I'm out?

Juliet's mother gasped. My child, whatever are you going out for within an hour of your vacation party?

"I'll explain later, mother," cried Juliet, flying up the stairs.

So that was how a girl's shyness, in a golden gown, with a white sash, happened to be ringing the bell at Miriam Kinsman's house. Miriam came to the door.

"Miriam, will you forgive Juliet?" the girl in the golden gown was asking, without introduction or ceremony.

"Yes," replied Miriam, simply. "I have wanted to for a long time."

"Then come to my lunch, now, please," Juliet begged.

Miriam hesitated. It was rather a sudden test of the sincerity of her forgiveness. Juliet's eager face fell. "Ah, I see you have not forgiven me, after all."

Miriam glanced over to where the lilies had been, as if for courage.

"Yes, I'll come," she said, slowly, "but I've only a plain white gown to wear."

"Never mind, your hair is the right color, and your heart, Miriam—that's all gold," laughed Juliet.

The other girls at the party eyed Miriam curiously; but in the dining room Juliet took Miriam's hand and pointed to the dainty lily centerpiece.

"You see, girls," she said, "Miriam has pardoned me—in white and gold, too."—*Exchange.*

Tact in the Family.

A Great Mother is a just title for Frances Willard's biography of her mother. She was indeed a remarkable woman and in the daughter's autobiography parents of girls will find many a helpful suggestion in connection with the training and education of Frances and her sister Mary. One instance of the wise and tender home influences surrounding their girlhood was the tactful treatment of Frances's sensitiveness in regard to her personal appearance. She says of herself in youth: "All happy hopes were mine save one. I wasn't a bit good looking." In a comparison with her sister, who was remarkably attractive, she describes herself as being "thin, with sparse red hair, though mother never permitted me, or any one else to call it red." Nevertheless, boys, sometimes teasingly dubbed her "redhead" and girls pitied her for being "homely." Smarting from these taunts she would take refuge with her mother, who soothed her by the assurance that her hair was like Grandfather Hays's, which grew to be a lovely good brown color when he grew up, and adding, "You are like him in every way, and he was the most lovely man in all the country round." Then sister Mary would remind her of her "nice figure" and "small hands and feet, and the brother also would come to the rescue with "Never mind, Frank if you aren't the handsomest girl in school, you are the smartest." Thus home love and loyalty healed the sore spirit until the girl grew to womanhood and realized that beauty of expression, of manner, of literature, of achievement, of character, outweighs beauty of person even in the scales of society, to say nothing of eternal values. —*Exchange.*

Facts About Human Life.

There are about 1,000 languages in the world, and its inhabitants profess more than 1,000 religions. The number of men is about equal to the number of women. The average age of life is about thirty-three years. To 1,000 persons, only one reaches 100 years of life; to every 100, six reach the age of 65, and not more than one in 600 lives to 80 years. There are on the earth 1,000,000,000 inhabitants. Of these 33,033,033 die every year, 91,824 every day, 3,730 every hour, 60 every minute, or 1 every second. The married are longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor, previous to 50 years of age, than men have, but fewer afterward. The number of marriages is in the proportion of 75 to 1,000 individuals. Those born in the spring are generally of a more robust constitution than others. Births are more frequent by night than by day; also deaths. The number of men capable of bearing arms is calculated at one-fourth of the population. —*Great Thoughts.*

—The BAPTIST AND REFLECTOR solicits school catalogue and all other kinds of printing. Send for prices.

IN FINE HEALTH.

So Writes Mrs. E. E. Oliver of Stuebner, Texas.

"Four months ago I was taken with dizziness, which left me with a cough which lasted eighteen days. During that time I could not lie down at all on account of smothering feelings. During my meneses I nearly died with pain in my back, hips and thighs. I had nervous spells at the least exertion, so that I could hardly speak. My feet and hands were cold as the time. I had spells with my heart at times it would beat so fast that you could scarcely count the beats and then it would flutter. I was tired all the time and had no appetite. I took medicine from my family doctor, but it did me no good. Now by the use of your most wonderful medicine I am a well woman. I had given up all hope of ever getting well again, when I chanced to see one of your advertisements. I wrote you and you sent me a box, and I have been able to get on my feet. I was a near wreck when I began to take your medicine and I feel like a new woman. I am back to my old self, better than I have for years. I am very grateful to you for your medicine and health. A book describing the various diseases of women, which is sent free to women only by The Perkins Drug Manufacturing Company, Columbus, O."

Alabama Notes.

Yours is the best all-around religious paper that I read, and I read the best. I think. And then the BAPTIST AND REFLECTOR keeps me in touch with my native state.

I feel that the Lord has greatly blessed me in Alabama. I now have the care of two churches. I preach to two of them twice a week, Sundays and months. I have preached fourteen sermons regularly each month. These churches pay me to have paid me in advance over.

The ministers and pious women atmosphere have a very beneficial effect on my health.

I am glad to note the prosperity of Bro. T. T. Thompson's work at Palski. Let the Baptists stand by him.

The yellow fever, small pox, and short crops and prices have greatly crippled our mission work in Alabama. Come down and eat new peas and cabbage with us. Spring with its beauty and bloom is upon us.

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Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

201 East Second Street, Chattanooga, Tenn. To whom communications for this department should be addressed—Young South Motto: *Sua Vita Sui Honorum.* Our missionary's address: Mrs. Heide May, 201 East Second Street, Chattanooga, Tenn. via San Francisco, Cal.

Mission subject for March, 1900.

Young South Correspondence.

"I feel like a long and hard journey this morning. The fourth year dips its colors to the third and passes. We make a step forward, but as yet it is only a small step, so small that I have decided to keep the books open until March 31st, counting in all I have written up to that day on this year. The embarrassment of riches still troubles me. There are so many and such good letters and I long to give you every word of them, but you will be too glad to read our missionary's letter to me, and my condensing them. First of all, then, read."

MRS. MAYNARD'S LAST MESSAGE.

"My Dear Child, I feel like gathering you around me and having a good old-fashioned talk. You know what that is don't you? But suppose I could have you a letter from me for a while, what a crowd it would be. We would talk the things of my heart and of native State, and I would have many hands up, but never mind, she is a right. Her people are a mission people and have the states in contrition, but the 'Satan's' came before the Young South. You know and gathered in most of her children. I remember with delight some of my Sunbeam Society. So we do not want them to change their plans of work nor do we want a lot of the young people to work for Japan. We are satisfied if we know they are working for missions, and that our young people of Virginia are doing. Besides I am reminded again and again that Virginia has not forgotten Japan. A little short while ago I had such a heart-cheering token of that fact. A little boy, living off in the country, but near a church which teaches missions and lives missions, had heard that I needed an organ in my work, and thinking I suppose, that it would take longer to send by way of Richmond, sent his offering directly to me. He had some bees of his own and had gotten for his honey \$2.50, and sent it all to help buy an organ. Wasn't he a noble boy?"

West Virginia has a few representatives in the Young South, I think, and Maryland—Oh that dear Lingerone Band! You do not know the joy you bring to our hearts.

Yes, children, I am going to let you into the secret: behind that rather stately "Miss Augusta Chiswell" which you read in the issue of December 30th, is hidden my husband's dearly loved "Aunt Gusta." Of course, she is my aunt too, and both she and every member of that band are very precious to us. And now tell me, do you blame your missionary if her heart gives an extra throb when she reads Covington or Lingerone. You love your friends and love to be with them, but is not there a little difference when it is father or sister, or aunt or cousin who is by your side? So you can understand the joy that comes into our hearts when we open our paper and as we joyfully scan the names of our friends, unexpectedly one of these dear home ones stands out upon the page. Yes, you know, you understand, nor do you feel that I love you any the less, but only that I love not "Rome" but "Home," more.

But I have digressed; we were count-

Is sweet and clean, Careful housekeepers will have no other in the kitchen.

IVORY SOAP

99 ¹⁴/₁₀₀ PURE

she is nearer to me than when on earth. I trust God may spare your mother to you. He will if it is best for you, but if He has her mansion ready and should call her as he has Nellie Powell's dear mother, you will try and think less of your sorrow than of her joy. Will you not? God bless you both and help you to grow into a noble womanhood, an honor to the mother who gave so much of their lives to the accomplishment of this end. John Lipey sent me a nice letter by his mother. Love and thanks to them both.

Mamma Saunders, I made a clipping from a late BAPTIST AND REFLECTOR. It did me good to look into your face and to go back over the old days. You are in "your corner" and I am in "mine." God help us to let His light shine through us upon these children around us.

Another band among the many home hands that I feel like especially thanking for their constant help and cheer is the one called "The Maynard's." And to the dear friend in charge of it, I send my love and a prayer for God's blessings to rest upon "her corner."

Oh there are so many, I have learned your names and you have come to be very near to me, every one of you working with me for Japan, but I will only mention one more. I want to ask my dear "unknown friend" to remain no longer unknown to me but to write me a long letter and give me her full address that I may write and thank her personally for those sacrifices she is so nobly making in my behalf. God bless her.

Now some good news for the Young South. Do you remember the two women whose conversion I wrote you of last year, especially the poor widow with four children? The oldest child was a girl, who, as is the case with so many poor children whose mothers have to go out to work, grew up with bad companions and when we first knew them was a wild girl, giving her mother great anxiety. She had no desire to learn of Christianity and shunned us. Finally I succeeded in persuading her to come to me to learn crocheting and finally to come into our home for a while. Here she was daily thrown with my Christian servants and was present at our morning Bible study, so gradually the Spirit began to open up her heart to the truth. The change was beautiful to witness. She is now awaiting baptism, a sweet Christian girl. Her mother became ill, so she went home to nurse her, and all this winter she has been the stay of her home, nursing her mother, preparing their food, making clothing for the two little ones; no desire for the old street life, but when over she can get away coming to me for a little talk about Jesus. Now you will remember I told you I reached that mother through a picture card given one of her little girls. So you see how the stream of influence goes on widening. And it is so Christ will come to Japan, not in a day, nor yet in a year will this nation be born again; but little by little, through much patient seed-sowing and through these little silent influences will the Spirit enter the hearts of this people.

Another bright young girl, also a member of my Bible class, has become a Christian, but her parents, while they do not forbid her coming to hear the preaching, do forbid her being baptized, so we must pray that their hearts may be led by her example to the truth of the faith which she now holds. She hopes to be the means of leading them to Christ. And now there are other things, the good Sunday-school, especially I wanted to write you of, but my letter will be too long. Will have to come again soon, with a real Japanese letter. With love to each one, affectionately.

YOUR MISSIONARY
22 Sahai Machi, Kokura, Feb. '98.

N. B.—The kind friends who promised the quarterly picture reel has only sent one, or I have only received one. Have borrowed from another worker for this quarter while I await the much needed pictures. Cards, too children, are getting low, a fresh supply of advertisement cards from some of your town boys who can collect them so easily.

Now for the other score who wait to be heard. Our Lookout Mountain friends, Mary, Mattie and Lawrence Pendleton, send their birthday offering of 50 cents, a penny for each of their added years and more besides. They are ever faithful and have helped us so cheerfully, so steadily. Such friends are invaluable.

Next comes \$1.50 from Mona. We hope the hens will prove good Sundayayers.

Then we find \$4 from that much prized White-Rose Band at Shiloh, consisting now of Floyd, Carney, Lena and J. D. Fletcher, Jr. Some have moved away, but they do noble work still, and we are profoundly grateful.

A little lad of ten, who has already come out on the Lord's side, Joe Tipton of Dyersburg, sends in \$2.50 for Japan. May God bless him and make him an earnest worker in his vineyard. We are so much obliged.

Loca Hall of Jackson has our thanks for an offering for the Orphanage.

I find I gave John Phillips offering to the wrong cause last week. He sends it to the Orphanage because he is "thankful for a good home and good

(Continued on next page.)

SALT RHEUM

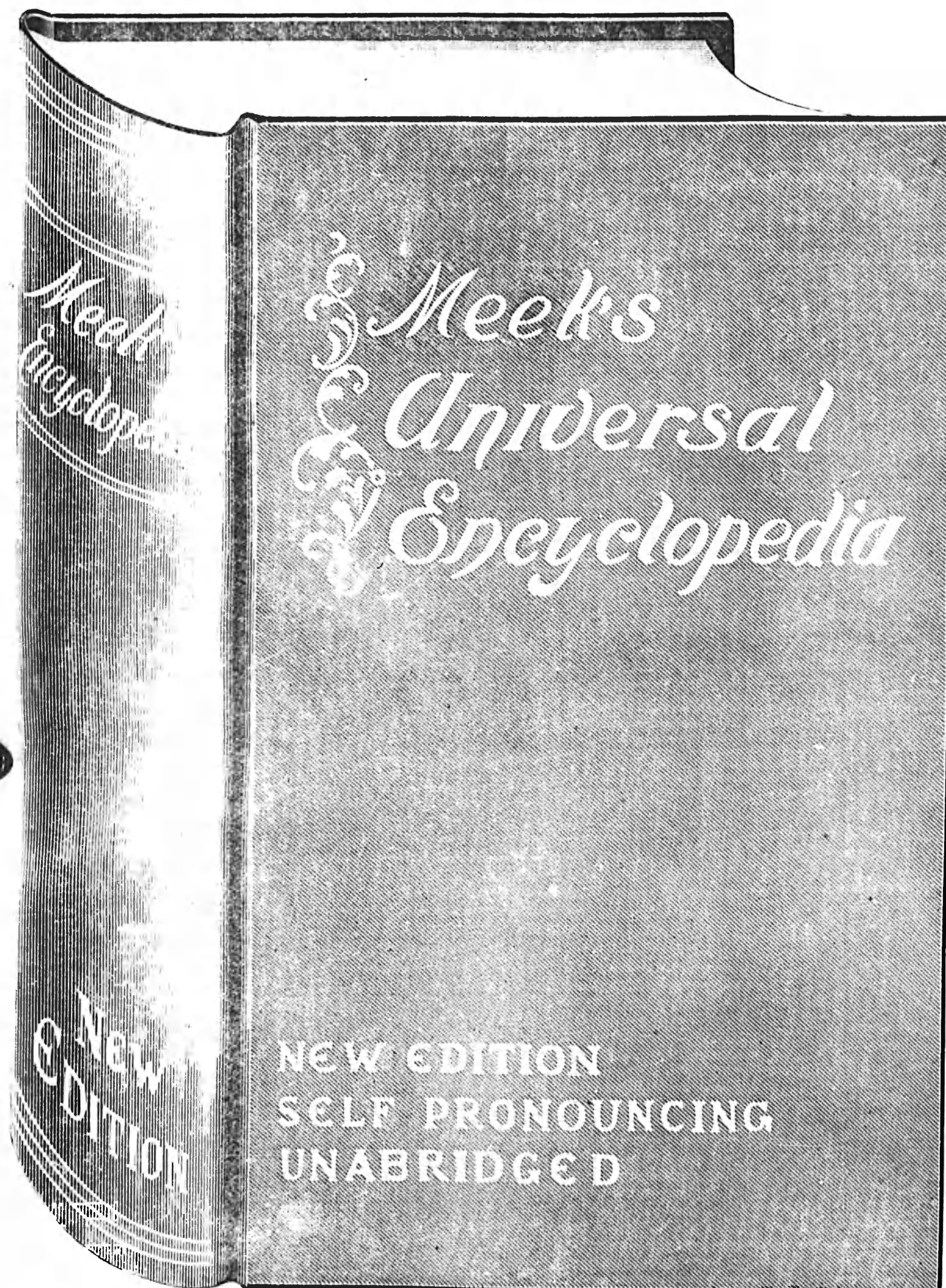
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New Series, Vol. IX., No. 33

Ships at Sea

BY MARY SOWERS.
The sea of life is dotted with ships.
And sailing upon both sea and sky
Are the ships of the Father's grace.
And how their ships sail on their way
To glory, where sweet rest is found.
The Christian sailor of the wide sea knows
And with pleasing sails and polished prow
These precious ships come sailing on
But you, who are disappointed eyes
Sitting and watching the ocean's rim,
Your ships perchance, death's crueler sails
Have far beyond your vision dim.

In some far off distant land
Where the sun is shining bright and warm,
Safe harbored they may wait your hand
To take as their sails and give the word
The ships for which you wait and fret
May never greet your anxious eyes
But greater ships will sail to you
In the harbor of glory.

Alpha Theta

Was Paul Afraid of Being a Castaway?

BY E. W. THOMAS, D.D.

In a recent conversation a Methodist brother quoted 1 Cor. ix. 27 as proof positive that a saved soul may apostatize and be finally lost. The passage reads: "But I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Instead of a "castaway," the Revised Version has "rejected." Did Paul here express the idea that he might be finally lost? I think not. Let us examine the passage more closely. The Greek word rendered "castaway" is *adokimos*, found also in Rom. i. 28, 11 Cor. xiv. 2, Heb. xi. 8. Without the alpha privative we have the word in Rom. xiv. 18, xvi. 17, 1 Cor. xi. 19, 11 Cor. x. 18, xii. 7, 11 Tim. ii. 17, Jas. i. 12. In all these places *adokimos* is rendered "approved," except in the last, where we have "tried." Though even there the Revised Version has "approved." The literal sense of *adokimos* then is "unapproved," rather than "reprobate" or "cast away." Paul's desire was that he might so labor for Christ that at the last he might receive the divine approval of his work. He would not be found among those to whom he refers in 1 Cor. iii. 15. Many a man's work shall be burned up, while he himself shall be found among the saved. The apostle was not writing of his final salvation, but of the reward of grace which he hoped to receive with the approving smile of his Lord in the great day.

Building a Character.

BY REV. D. V. CLEVER.

The most important thing a young person can do is to build a good character. The character determines the individual not only for time but for eternity. And not only is this true in regard to the primary factors of peace or torment in the future world, but it also fixes the status or position of each one in the future abode. A person's effort to gain a Bible education and live a Christian life has much to do with it. There are people who will be comparative strangers in heaven when they arrive there, their earth life is so full of worldly affections and their time so fully engrossed with worldly affairs that they have given their future home scarcely a thought, nor cultivated the acquaintance of their Father, nor tasted the heavenly manna, nor viewed the wonderful pictures of the spirit world presented for their delectation in the Book of Life, and will have to begin the a-b-c of the only real life, and will never possess the same capacity for advancement as those who have formed habits of holiness in this life.

In Deut. xxi. 8 God commanded to build battlement about the roofs of houses for the protection of human life. In Eastern countries where the roofs of houses are always flat, this precaution is uni-

formly observed. The spiritual life in this world needs safeguards thrown about it, roof battlements that shall not only protect the owner from falling, but also shield him from the sharp arrows of his enemies. Habit, if rightly built, is a strong safeguard, but if built after a worldly pattern is an element of weakness. Bad habits make men strong in sin and bind them with the cords of a deformed character, whereas right habits are liken threads leading on to life's golden opportunities and in time become strong defenses about the dangerpoints of a man's life. God's life is every young life with opportunities for good and Satan crowds in opportunities for evil, and youth should look well to the East where the dawning light of opportunity glows with fascinating splendor and build there a powerful battlement of systematic habits that shall reflect a golden halo on the West of his declining years. On the North, where come the mighty storms and great cyclones driving hordes of ice to the soul, build firm and safe the battlement of strong resolve and self reliance and unswerving confidence in the power of God to save. On the sunny South, the side where temptations flatter, and ease and indifference charm, build a wall of faith, hope and charity and cultivate there a loving and peaceful intercourse with God. On the West, where the softening shadows of waning day imperceptibly lengthen, let spiritual strength and a mighty trust in Jehovah resist any advances of evil. Above all, erect the only true and high ideal of human life, the character of the young man of Galilee. Let true piety be the cap-stone all around, the crowning glory of life from youth to age, the day-star of youth and the halo of age. Let the life be filled full with a firm determination to serve the God of ages, and no shame shall confuse the spirit standing before the bar of eternal justice, and the promise of eternal life shall be fulfilled to everyone who lives as a character in accord with God's plan, in complete obedience to his holy will.

Cuba.

BY D. MATTHEWS.

As Cuba is the all-absorbing question in the North-west just now (and I suppose much more so in the South) I thought a short article on that subject might not be out of place.

Cuba is the largest and richest of the West India Islands. It is, but may not long be, a colony of Spain. It was discovered by Columbus October 28, 1492. The first name given it was Juana, in honor of Prince John, son of Ferdinand and Isabella, but after Ferdinand's death it received the name of Ferdinandina, later Sandiago, still later Ave Maria. Havana was twice destroyed by the French, in 1538 and 1851. About 1695 the walls of Havana were commenced. In 1762 Havana was taken by an English fleet and army under Lord Albemarle. The fleet consisted of more than 200 vessels of all classes, and the army of 14,041 men, while the Spanish Army numbered 27,610 men.

The English commenced operations June 10th and continued until July 30th, when Moro Castle surrendered. By the treaty of Paris in February of the following year, Cuba was restored to the Spaniards.

The island of Cuba is about 730 miles long, and an average of about 80 miles wide. It is situated about 130 miles from the Florida coast. Cuba has 43,410 square miles of territory, the island of Pinos, near by, 1,214; other small coasted islands, 1,350; in all, 45,883 square miles.

Ever since the deposition of the royal family of Spain by Napoleon, July, 1808, Cuba has been ruled over and oppressed by governor-captain-generals from Spain. Deprived of political, civil and religious liberty, the Cubans have often sought their freedom.

The conspiracy of "Black Eagle" in 1820, the insurrection of the black population in 1844, the conspiracy of Narciso Lopez in 1848, 1850, 1851,

which cost him his life, and the war beginning in 1895 are examples of the cries of an oppressed people determined to have "liberty or death."

In 1848, President Polk proposed, through the American Ambassador at Madrid, to purchase the island of Cuba for the sum of \$1,000,000 that Cuba might be free from the want, war and war with which she was ever and anon contending.

The war which is in progress at present in Cuba is beyond description of pen or toleration by an enlightened conscience. How long God will hold the civilized world guiltless in the very shadow of such barbarism he only knows. War should be evaded if possible, but it seems that the time was when God defended his own cause by the sword in the hands of the people. We should learn even the same good lessons from even the present war in Cuba.

1. The wretchedness, riot and ruin in Cuba at present should appeal to the sympathy and benevolence of every civilized people. Sympathy and benevolence are no small factors in human happiness.

2. In this war we see a reason why we should prize very highly civil and religious liberty.

3. It should serve to more closely unite the hearts and homes of free America in one common effort to maintain peace, happiness and prosperity in our own land.

4. This war represents monarchy, Catholicism and ignorance, while our people enjoy Christ as their Ruler supreme, intelligence as our greatest weapon of warfare and the Bible as our religion, with the stars and stripes as a symbol of protection to every American citizen.

Belleville, Kansas

The J. R. Graves Monument, and Other Things.

We have noted with great interest and not a little solicitude, the agitation recently started by Dr. Heagle and the J. R. G. Society of the Southwestern Baptist University. It was kind of Dr. Heagle to speak so for Dr. Graves. Yet nothing less could have been just, if he were to speak anything. It is gratifying to the family and friends that the matter is thus brought favorably to the minds of the public.

THE GRAVE UNMARKED.

It is true that Dr. Graves lies in Elmwood Cemetery without even a stone to mark his resting-place. It has not been forgotten. But one or two considerations have caused the delay. We hesitated because we were hardly ready to erect the monument his name and life work deserved. And then we have silently hoped that at some day his brethren might want to thus do him honor. And although he was ours, fondly cherished, yet in a true sense he belonged to his denomination. And so we felt they had a right should they claim it; and yet one of which we could hardly be expected to remind them. The privilege has not been withdrawn. The only exercise of it which could not offend must voluntarily originate with them. We will not disfavor the honor to our precious dead, if such honor be generous and free.

THE MONUMENT.

The grave shall be marked. The stone may be set up by his brethren if they will. But it shall not be left unmarked. Such has never been for a moment contemplated. But the monument that Dr. Graves would prefer, if he could speak as he did before he went away home, would not be a marble shaft in Elmwood Cemetery. But would be a chair of Theology and Mental Philosophy in the Southwestern Baptist University. He often expressed himself as desiring above every other consideration some "living monument" that should be perpetually active in the extension of the Redeemer's kingdom.

DR. SMITH'S SUGGESTION.

In the BAPTIST AND REFLECTOR of March 24th is