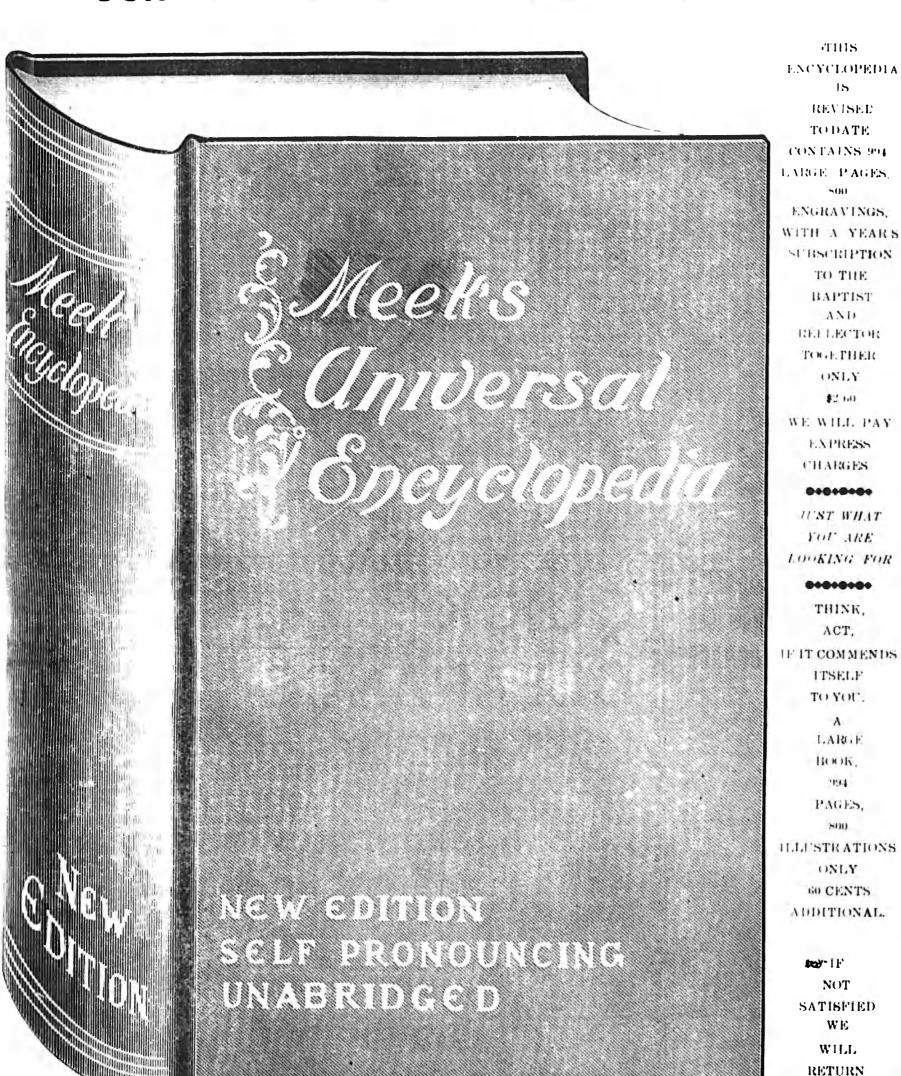
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BAPTIST and REFLECTOR.

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MONEY.

Paptist an Reflector

SPEAKING THE TRUTH IN LOVE.

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The Storm at Sea.

BY E ' BATEMAN

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

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

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

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

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

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

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

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

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

BY HENRY C. VEODER, D.D.

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

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

Now, it was with full knowledge of these definitions and of the long corresponding usage of the best writers of the English language, from Chaucer to our own day, that I wrote some weeks ago, choosing my words with the greatest care and deliberation: "What is distinctive in the faith and practice of Baptlets may be stated in two words, believers' baptism.

All that is distinctive in our faith and practice is either expressed or implied in those two words." I thought it by no means improbable that the saying might be challenged, and I made the statement with a full sense of responsibility and also with full conviction that i could make the words good in the judgment of all candid Christians, Baptists or other-

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

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

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

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

Chester, Pa.

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

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

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

Which?

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

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

W. Y. QUISENBERRY.

University of Chicago.

Campbellite or Baptist; Which?

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 Campbellistic It will take but a small space in the paper, and I want it printed rechattm 1 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 PRIEND

Do you honestly want to be a Christlan. 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 REVINIANCE

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 thrist Jesus. For this see Acts. 111. 19. Acto xvii 4

St .. N . -- 1 A . 1 t.

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

1. Belief-Or accepting as true the divine record concerning Christ, as to H.s. .fe and death, as an atoning sacrifice for man's sin and that through this atonement God can, consistently forgive the sinner

* 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 said vation, casting away every other pica and cowing to Christ, and to Him only, easy

For this consult John iii 1' 1- 1- and and i phesians i li

THURD - ONFESSION

or taking an open stand for Christ, and declaring vourse, for it's side. This is one of Christ's most important and positive requirements. See Matt x L li Komane x 10

FUI RTH - MEDIEN F

Or taking up your cross and doing all that thrist commands. This is especially important as indicating your eincerity and full surrender to thrist 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 1 Acts i: 35, 41 viii 12 v

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 ail of there 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

Repentance, faith, confession and obedience in ail that he has commanded are the only conditions that Christ requires you to mest, to hold Him pledged to

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 HE, 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 cvangelistic services. 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 bis 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 bls 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 writ ten; 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 wards God and faith in the Lord Jesus Christ" is the Bible order, as well as the Baptist order, and the facts recorded in the Bible. Regeneration, inthat is the order I follow

Again. "Bro Fitch even follows the Campbellites in making obedience consist especially of bap-

And yet the word "baptism" does not once occur in the tract, except as it may be found in some of the assent to the Bible's recorded facts. 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 kind of teaching in my little tract. Christ has commanded "important as indicating the completeness of their surrender to Christ and the genuineness of their faith in him as a havior. Is and confession and obedience, with the other fact not that about the way Christ puts it in John xiv that salvation is entirely of grace, through the re-1 21, 23

grapt., which please read he adds

We would leave out some of these conditions and simply say. In hombic penitence accept Christ eration and sanctification of the sinner, "Creating as your personal Savior and you have Christ's most him anew in Christ Jesus " Undoubtedly it is at positive assurance that you will be ANE MORE, THAT this point of the new creation that salvation begins

Christ has left out, or does Bro. Folk "leave out" sions and baptisms can avail nothing as securing his 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: Whosoever shall confess does to God. Not because [there is any efficacy in me before men, him w. . 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 in repenting of and renouncing sin, humbly and penthem shall be likened to a man who built his house. Hely confessing himself Christ's disciple and cheerupon a rock With the heart man believeth unto righteousness, and with tre mouth confession is obedience to all that Christ has commanded. made unto salvation " Blessed are they that do his commandments that they may have a right to as thus laid down by Christ, which corresponds with the tree of ... fe

have had the opportunity of consulting our dear. Time of divine requirements and human experience at brother to carn what part of these divine require- which Christ steps in and saves the sinner, is a mat ments be would scave out before he gave them to ter that belongs entirely to Christ, and is no man's the world. As they still stand there in his Word, business. Neither Bro. Folk nor any other is however must be excused if I preach them just as authorized to say, "It is at this point or that point

i repeat it is just this "I would leave out" of God of none effect. produced a careless indifthe existence of the Campbellite heresy possible Had a Bautists everywhere been perfectly loyal New Testament times, Campbellism would have "died a-bornin and there would scarcely have been found room for its huriai. All that keeps it alive now is what transpired at that particular point in the sinkeeping its errors in the background and pressing to ner's experience better than Bro. Folk does, and the front those things that are apparent to all, the such talk, in the absence of divine knowledge, is turalness of their mode of baptism. The references not thus run the risk of encouraging a false hope. I to regeneration are few indeed, it being God's part, think it safer to stand closer to Christ in a contronot ours, while repentance, faith, confession and versy where the issue is a lost soul and permit Christ obedience are threads that run through the whole gospel fabric from one end to the other. Do not saving at that point most in accord with the divine misunderstand me. I believe in the new spiritual mind. Ills requirements in the matter of a public birth, whitout which there can be no salvation, as confession and obedience to his commands are so firmly as I believe in my own existence; but "these It was intended for a certain class of inquirers, and 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 uses those terms in an entirely different sense from what they mean in the Scriptures. Ask a Campbell-Ite 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 housely fore daylight. Philip preached to the Eunuch "Jesus," 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 influ- and Peter and Philip and Paul and those other men ence emanating from the Father and the Son." Instead of operating directly on the heart and conactence of the sinner, killing the love of sin in his

soul, "It is in the Word," just as Milton's spirit breathes through his "l'aradise Lost," Bunyan through his "Pilgrim's Progress," or Shakespeare a 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 sin ner 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 can see who will read my tract. "Repentance to- and a tender, loving trust in him as a personal and all-sufficient savior, is only an intellectual assent to stead 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

> Such is Campbellism But my good Bro Folk will look in vain for even the faintest shadow of that

But how can we reconcile the fact that Christ requires of the sinner all this repentance and faith, generation by the Spirit? In this way. In the sai-Still further After quoting my closing para- vation 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, regen-I'nti, this is effected and the sinner saved he has no Let us see [15] but in there something that right to haptism, and without it ten thousand confes

> on the other hand, there is a human part which be longs as much to the sinner to do as the divine part anything the sinner can do-that must be found in Christ-but because Christ desires it This consists "He that heareth my words and doeth thently accepting Christ as a personal Savior, pubfully taking up his cross and rendering loving

Just the precise point in this line of requirements that point in the divine part where this new creation It wose seem infortunate that Christ could not its effected, or, in other words, the exact point in this that your salvation is made complete, and beyond that Christ's requirements have nothing to do with that teaching that has rendered the commandments your salvation " Christ will take care of all that; it is simply for us to "observe all things whatsoever ference to thrist a positive requirements and made the 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 and true to the high trust their dear Lord gave them, the person knows his duty, let no man dare to say, and attached the old-time importance to Christ's com- as Bro. Folk does, "You are saved, and all the powmandments and ordinances that belonged to them in ers of earth and all the devils in hell cannot keep you from being saved."

It is barely possible that Christ may know just requirements of a public confession and the Scrip- usurping the authority of Christ. For myself I dare to furnish his own test of full surrender, and do the 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 Baptlet than by a Pedobaptlet.

Saul tried Bro. Folk's "leaving out" theory, but the answer of God was, "Behold, to obey is better used by other denominations; but in the fact that it than sacrifics, and to dearken than the fat of rams."

True, as Bro. Folk aftirms, Paul said to the Phillpplan jailer, "Belleve 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 behut 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 hal 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 soldiers were put there by Roman authority for the ceive the world. All the patriarchs, prophets, aposgrace, 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, content to say to the government, "We were neglitrusting faith in Christ as a personal Savior; but as gent of duty; we disobeyed orders; we fell asleep at the Roman soldiers slept, the disciples opened the ministers of Jesus Christ, whether our sermons are our post; and while asleep the disciples of Jesus came, sepulcher, removed the body of Jesus, and hid it 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 the Jews presented in offering a good sum of money preached by Christ and Peter and Paul and all the rest, and as it has been preached out from our single as they were taught." family for more than ninety years. As God gives me ability, I shall continue to put it ast as I have. They needed witnesses against the truth, and they 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.

On 'hrist, the solld 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 him to have a part. I would not write one harsh ally politically, financially, ecclesiastically or otherword on this subject, but our brother must know that there are very few things that will more effectually Baptist churches than a suspicion that he is tainted with Campbellite heresy tood has largely blessed my work in the South, but I shall lay no plans for future service tili every cloud is cleared away now made to rest on my soundness as a true Baptist.

are my views, honestly expressed. Do they prove that a certain minister of this city, who is drawing me a Baptist or a Campbellite' You will admit that this charge of Bro. Folk's is a serious one: to me solemnly charge you never to mention these things all the more so, coming so unexpectedly and from to a living soul." An hour afterwards, he takes anone 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 anshall 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

"For her my tears shall fall.

For her my prayers ascend' To ter my cares and toils be given, Tili tolls and cares shall end Beyond my highest joy Her sweet communion, solemn vows

Her hymns of love and praise.

CHRIST'S METHOD OF ANSWERING IN FIDEL MISREPRESENTATION.

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

"Say ye, his disciples came by night and stole him away while we slept." Matthew xxvill. 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 xxvill. 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 bailled 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 dony it, but they must agree upon some explanation of the disappearance of his body that would refute the idea that a miracle had been per-

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 Cunning men got together and made the Bible to de-

specific purpose of preventing the removal of our ties and martyrs were deceivers and tricksters." Lord's body from the tomb. Strange that they should entered the sepulcher, and took away the body." the risk. They could not resist the temptation which in fact." for a falsehood. "So they took he money, and did

Cunning priests! They knew the power of gold. knew that with money they could get them.

For money Judas Iscarlot 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 This done, then indeed can be look up with confidence—saints—For five hundred dollars a night, Robert ing. soil goes through the world depounding the ner in which they should meet the cunning and carisen Christ as a peripatetic vendor of tricks, which he had learned from Egyptian magicians.

> While we slept " Never was there a more palpahe 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.

livery lie has its genesis in selfishness. When a the truth in every controversy in which I have known self-seeking man finds that you are in his way, sociwise, he will begin to discredit your character, to express doubts about your moral integrity, to whisper destroy a minister a usefulness among our Southern around some damaging rumor that comes from some unknown source. He will take somebody into a dark corner, bind him to secresy, 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 A word to my brother ministers: Brethren, these league with all the gamblers of our city. I am told great congregations, is too fond of his toddy. But I other man into a dark corner, binds him to secresy, 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 rub; he seeks familiarity with you only to secure a better opportuother advanced step. Rest assured that whatever nity to biast your reputation, or to destroy the purity and peace of your home.

Notice the truculence and servility of those Roman sondlers. The evangelist says, "They took the money and did as they were told." They were paid actors: they were professional liars, who had been feed 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 deflance of all the machinery of civil govern-

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 merchandlee 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 blm 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

My friends, I verily believe that the enemies of Christianity today are not less foolish and dishonest than those ancient pricets and elders. When the Roman soldlers 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 Inildelity seeks to overthrow the religion of Christ.

The substance of current infidelity, as represented by Ingersoll, is about this-"Christianity is a trick. theory of "spontaneous generation," nor of the

That is what infidels eighteen centuries ago said about the first disciples. They declared that while some where, and then published to the world that he How would that sound in the cars of their imperial had risen from the dead. That is what infidelity said Master at Rome? But they seemed not to realize the then, and that is the substance of what it is saying peril in which they would place themselves by mak- today. "The priests and preachers are tricksters; ing this false confession. They were willing to take they have invented stories which have no foundation

> Do you believe that the disciples came and stole the body of Jesus and hid it, while the Roman guard around the sepulcher 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 manlumny 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 reople what the gospel is. Tell them what your own eyes have seen, and your own cars 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

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 inviting 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." "to ve into all the world and preach the gospol 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 held there as the prisoner of sartialists. 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 focs. 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 earthiness, 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 Josus 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 evolution from protoplasm, helped me to where I stand-today, and bid deflance to the gates of

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 laying up money which in coming years may prove railroad disaster. Day by day their wants are suppiled 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 Ingersoli'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 coluction of fables, and that Jesus and his apostles were crazy men, who did not know the meaning of their own

Lifting her eyes from the . for, 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 hand ed him so tenderly, said they were Christians These same men came here every day while he continued to . ve. and gave him money to buy medicine and everything else that he needed. Some of them sat up with a mevery 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 sad and helpless. All the women that have come tere to for my little ones told me that they were Christians One of them sat down by me one day and kissed me. and to.d 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 ... tile boy some beautifu books, and talked with him about the Sunday-school lesson and told bim that he was going to give him a good education. That old gentleman told me that he was a (bristian and that as long as I and my children were in need he would be our friend

Dear brethren, as long as i hristianity 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 Livingstone 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, flousseau, Volney, l'aine and Ingersoli 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 preseed 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 coadition. 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

I ence knew an old Baptist deacon who was wealthy, and when he died he left all of his estate to Pedobaptist churches, and so all his property passed which the old father detested. One of the sons him-

plant my feet upon the immovable and eternal rock, 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 we each in its struggle to cancel its debt. But they are too much concerned about a snare to their children or be given to l'edobaptist enterprises. Would that each one could realize the importance of the injunction. "Whatsoever thy hand findeth to do, do it with all thy might."

t. W Fox, r.sq., 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 Apr.i 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 ra .y in behalf of the

TIME SPECIMEN OF RE ARTEE

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

There was a long pause for the bishop's inections indicated that he had finished, and the audience roared with delight linally 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 foo. as itr Vincent And here he stopped, apparently through with the sentence the audience again wildly applauding bring me greceries and shoes and dresses and hats. I has y be concluded, "As Dr. Vincent would have

Sunget Scenes.

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

From Nashville to Momphis over the N. C. & St. lly does not give the traveler a just 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 y 've points from Nashville to Memphis, a distance of two hundred and thirty miles, where a Baptist thurch 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 Be t road was our line of travel from Memphis Over the more than 2 700 miles of travel the Cotton Best 'arnished 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 circies, every man or woman in social circ es 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' train-

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 valuey 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 cirganized, and even the other denominations. It is true he did not bequeath name of the town was changed to Red River. This his estate to them, but his children all belonged to was in Texas, and it is not unreasonable for this wonderful State, for it is certainly destined to be, and Into the hands of those who supported doctrines in many things is now, one of the greatest States of State to do the same. 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 Momphis 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, vir, his great editorial work, his wonderful preaching, his remarkable religious debuting, 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 the 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 Craves 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 Momphis 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 teo his great achievements, would be best memorial fired 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 carnestly 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 Baptlet 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 fron is hot "

Brownsville Female College.

The pupils and patrons of the college were delighted last briday evening, the lath, by a lecture from Dr Thos S Potts of Memphis on the subject. "llome-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 elecution and music, assisted by Miss Phillips, the teacher of

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.

-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 bimself 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 W. L. SLOAN.

NEWS NOTES.

Pastors' Conference.

Nach ville.

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.

Edgefield-Pastor Rust preached at both hours. Centennial-Bro. Davis of North Carolina preached in the morning and l'astor Feazell at night on "Soul-winning." Both congregations large, iii in S. S. Pastor will begin a meeting next Sunday. Third-Dr. Frost preached at both hours to good audiences

North Edgefield Pastor Sherman preached at both hours. 196 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 Howse 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. Pirst (col.) - Dr. Holt preached in the morning

Bro 1. S. Baker of McMinnville was present. Pastor T. T Thompson reports a most enjoyable and profitable day at l'ulaski Baptized three and received one for baptism. Had a full house at the

Maclin Mission Knoxville

Third Church - Pastor Murrell preached to large congregations One added by letter 105 in S S Centennial Pastor Snow preached. Good interest in the Sunday school and congregation. Two received by letter and two for baptism. 394 in S S Sunday-school Association in the afternoon with tine "lilustration of Primary Work," by Mrs Snow and her primary children Joint meeting by the several Baptist pastors continues at Centennial

East Knoxville - l'astor Mel'nerson preached. Finest day in present pastorate. 130 in S S Two approved for baptism; one baptized.

Second - l'astor 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 . arev Associa-C. C. WINTERS

- I have just returned from Smith's Spring's 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 Clarkaville, Tenn.

-The gifts last week for the chapel fund ranged from \$25 down to 50 cents. Two weeks ago from \$100 to a niekel. 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 comploted. G. M. SAVAGE.

-Dear Bro. Burnam. - In your brief note last week you dony having said what I quoted you to have said, viz , that you had had some experience with our State Board. You Italicies your denial in these words, "I never said any such thing." Have you forgotten, dear brother? Turn to your introduction to Bro. Scarboro'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 refleetion has led me to see it differently now." Mark the word experience. If you did not have 'experi-

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. Whitsitt 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-Whiteltt writer ! have noticed. After Bro. Christian's proof that Bro. Whitsitt wrote more than four editorials in the Independent, 1880 3, and Bro. Lofton's article in reply as published in the .irgus, I have reached the conclusion that if Bro. Whitsitt did not write the editorials he was in "cahoot" 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 Whitsitt not only fell in company with, but became for a while the "we" of a l'edobaptist 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 l'ist 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 gospei truths, which he presents with characteristic simplicity and boldness of expression. The Sunday evening services are mainly evangelistle and meeting with gracious results. Mr. Mahoney being a abounding in love and gratitude young man he is making especial efforts to reach becoming deeply impressed with the idea of the better life Let all the people pray for God's blessing Mrs W J LODGE upon our work

South Pittsburg, Tenn

Make April 4th a Great Day.

I want to get our people all over the South to make Monday, April the 1th, a great day with us What of that day' We ask our people to give all are a laborer or lawyer, sewing girl or wealthy lady. eign Missions Those who have no opportunity to make anything can help by telling others of the work-of God a great blessings on us during the past year in its history-to additions during the year, a year, and earnest desire of some of our missionaries. Sunday school that has outgrown the capacity of the to return to their fields of labor. Then all can pray house, a fourishing B. Y. P. U., and large and enthat 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, der the burden of debt, but recently the trustees have when everybody can do a good day's work, and it is assumed the entire obligation, thus securing the far enough before the closing of our books (April property to our denomination. Arrangements have 30th) for this Convention year, for everyone to get been made for Rev. D. M. McReynolds to assume the funds to us in time.

We ark a hearty co-operation in this plan. It is plain, simple and reasonable. The poor and rich the boarding department. can thus give as they are blessed. Of course some 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 Baptlet Church-the ordina- as you are both kind and wise, you would do well to tion to the gospel ministry of Bros. R. E. Pettigrow answer A Baptist minister joins the Presbyterian and H. I., Winborn, Dr. Strickland preached a most magnificent and impressive sermon, the theme being "The Ministry;" Dr. W. A. Whittle delivered the charge; Bro. R. W. Hooker presented the Bible, and Bro. Ross Moore led the ordination prayer. The selemnity and gravity of the ordination services following the pungent sermon created a deep and lasting impression on the large audience. Bros. Pettlgrew and Winborn have been called to the pastorate of several churches in communities along the ter, and if not, why not? Make it plain so that lines of railroads going out of Jackson. They are men of deep ploty and much culture and will gain esteem wherever they go, and are prepared to do much good.

Let us not be children, Bro. Burnam. If you did accessions to the church by baptism and letters. This in the church. This she lacked.—Ep. 1

not mean "experience," I will cheerfully accord to is a good showing. The Sunday-school has kept the your language the meaning you now place upon it. 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

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. Pettigrew preached at Macedonia vesterday, F. C. Flowers at Denmara; 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. Morlah; J. M. Walker at Bethlehem, for E. B. McNell, who was kept at home on account of illness in his family.

Dr. J. B. Hawthorne of Nashville preached for the l'resbyterian 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. i'rof. Savage was at the liniversity 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 MADISON

Jackson, Tenn . March 28, 1898

East Tennessee.

The brethren came to the Conference this morning

At East knoxville l'astor Mcl'herson has the ear the young men here, and his endeavors are being re- and the heart of the people, and the work grows sponded to by the young men of the town, who are 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, 370; in the mission, 83.

At the Third Church good audiences heard Pastor Murrel. Two requests for prayer. 174 in S. S. At the First Church Pastor Acree preached in the

they make on that day for Foreign Missions 1f you morning and Dr. J. P. Powers at night. 280 in S. S. Bearden is booming. The crowds that flock to or whatever else you may be, calculate your income hear l'astor Anderson have outgrown the house, for that day, and give it for the great work of For- and the brethren are talking of a bigger building. One received by letter. 115 in S S.

Sweetwater has ust closed the most prosperous thusiastic audiences. Pastor Grace is happy and we all are sharers of his joy.

The Seminary at this place has long groaned uncontrol of the buildings and to act as president of the school, and for his noble wife to have charge of

At Chilhowe the church has enjoyed for two weeks will want to give more than one day, but give that a series of sermons by Wm. Catlette. There were day and try to get others about you to do the same, 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 posteffice 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, 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 miniswhen she reads it she will easily understand.

ROUERT

There are three requisites to proper baptism-a proper subject (a believer), a proper coremony (im-On last Sunday Bro. Charles Lovejoy completed mersion), and proper authority (a true church). The ence" with the "State Board" (which I happened to his first year's work as pastor of Highland-avenue sister had the two first requisites, but not the last. know you had had) what did you use the word for? Church. During that time there have been fifty-nine. The proper authority rests not in the minister, but

Mussions.

MISSION DIRECTORY.

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Ministerial Education. A: funds for young ministers to the 8 W H University should be sent to O M Savage LL D Jackson Fenn For young ministers at Carson and Newman College send to J T Henderson, Morsy Creek Tenn

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EDITOR Miss S E S Shankland 223 N V to Street Nashville Tenn

"The Regions Beyond."

The statement that our foreign mis sionaries are su 'ering for their salaries is not correct. Our noble and provident Foreign Mission Board takes care to provide that the foreign missionaries sha, be paid regularly whether the money is in the treasury or not. This is a wise provision. To leave missionaries in a foreign and without the means of sustenance would work on them a hardship and bring and dangerous who left without the has never been preached. We find their work into disrepute among the gospei of Christ are sure somer or many people who had never before people with whom they labor But in order to forthis our Loreign Board archy and violence to sow exil weed copy of the Bible frequent y 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 al. the missionaries promptly, and thus save the interest on borrowed money

Let Tennessee churches hasten to make generous contributions to Forelgn 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 lt. Send all contributions to our Convention Treasurer, W. M Woodsock, Nashville, A J. HOLT, Cor Sec. Nashville, Tenn

Woman's Missionary Union.

Missions in Southern States; State Missions.

Voice is Pleading."

2 Bible Reading-Pea xxxIII. 12; Dout xl. 26 28; Psa. exliv 12 15; Rom. xl. 19 22

3. In a Nut Shell-The object of State and Home Missions is practically the same, i a, 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.

1. 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 Baptlet Convention. Their gifts to missions are far | done by disciples or apostles. Before | door. below one-half.

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

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

Let a member give extracts from iast State report. Consult State Sec-

9. General discussion of needs and of individual reponsibility to supply

in Leaflet "Relation of State and Home Missions, by Weston Bruner

Il Business - Reports, etc.

1. Closing Hymn

In nearly all the Southern States there are many sections in which the gospel has never been really preached and intensity | Heror, ignorance, and | maintens frequently the bond denial of all regloue and social restraint are deeply intrenched law is disregarded bu man life held cheap, and the Sabbath into these destitute communities misthe st and train them in his service, and docte

plication of factory towns and . the Immigration with its tide of Roman later to become mob centers of an seen a preacher of the gost or a

Around the factories are many good people who, in the old country home were devoted to their chirch. They form the nucleus for the organization long, they too drift into the Godless ness around them, and are not to the cause of Christ. If the State Boards | the Importance of public preaching, accept this fleeting opportunity to es- | yet a large part of our work must be tablish churches at the factories, they | face-to-face cifort with individuals, must be more largely supported than at present

Program for April, 1898. Subjects, gospel to all the people, training them town, in order to work rapidly and in service and building the bulwarks of a New Testament Church in desti-1 Opening Hymn-"Our Country's | tute communities, hold the key to the situation in the South The evangeliestion 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 an gols may well stand with just reveronce. 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 ut-

be strengthened -Almanac of S B

"Practical viviscetion without ansesthetics" that is the art phrase by 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 372 Southern Baptist mis sionaries last year they baptized 100 persons, organized 139 new churches, and built and improved is houses of worship. The churches of the Convention gave for Home Missions, \$18 274 15 Under State Boards in all the Southern States there are 10 missionaries, who last year bap-Codiessness prevails in varying forms | tized 10 411 persons - Companion Al

From Mexico.

Doctor Arroyo is near the center of is a day of commerce or rioting. It is a large missionary field, about the the work of State Missions to send inlies square, and unoccupied by any establish a self-supporting and selfother evangelical denomination. This propagating gospe, work in Mexico? signaries to preach, organize churches being an agricultural district, the peo Wers user that a few of our churches and Sinday schools, and, by dving ple though ignorant, are compara are supporting their own pastors, but among the people, to lead them to tively industrious, sober, teachable the men imployed with foreign money

In the work some of the most signal. Since the first of January the writer I new no de Paul said to Harnabas. was cores of the gospe, have been re- has ridden 500 miles over the moun corted. Not only individuals have tains and through the ranches having lean in every city where we have been saved but whose neighborhoods, disposed of a number of Bibles. Test presented the worl of the Lord, and have been rescued from unbedief and taments and portions also distributed and how they do Acts xv 30 1 The a arge number of tracts and picture modern missionary likewise should cards containing choice texts of scrip | visit | nstruct and encourage the weak Within the past decade the serious ture. A young Mexican brother, churches in the work but the most of ness of our State Mission problem has I Reinaldo Martinez, works with me in his time should be given to opening been augmented by the rapid multi- this field, spending much of his time up an adventisting in each congreon horseback among the ranches but gation new workers without salary, we never travel together

ism, infidelity and socialism is setting. Besides making occasional visits to more and more in our direction. Con. the stations a ready opened we are along which we are laboring, praying gregations around those factories are | trying to reach the hundreds of ranch- | and hoping for success the poor and ignorant the victors | es and small towns where the gospel

among a peaceful people and missing. It is enough to make the heart sick the life of our native born aborng to see Low wofally ignorant the peopeople who also are attracted from ple are about thrist and the plan of the country to the factory town or salvation, notwithstanding the fact that Catholicism has reigned over Mexico for three hundred years

I have succeeding in taking a goodv number of subscribers for our rellglous newspapers. By frequent trips over the field I have become acquaintof a mission church, if the missionary | ed with many liberals and some be can be sent in time. But left for lievers to these I mail bundles of tracts statedly for distribution

It would be hard to overestimate Christ himself having set us the example in his interview with Nicodemus, the woman at the well, etc. I Our State Boards standing with the have done much of such work recently Home Mission Board and giving the with gratifying results. Going into a reach the largest number of people we take a street, visiting every office, store and residence, not socially, but on husiness 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 apostics, 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 termost parts of the earth" could be the child, and if so the fact is pointed reached. It was twelve years, and out Whether the mother buys the more, after Christ had ascended be- Bible or not, I hand her some tracts fore any Foreign Mission work was and pass on to knock at the next

the cords can be lengthened in any di- That the gospel is making solid

rection, successfully, the stakes must | progress in Mexico is evident for various reasons. The people manifest a more tolerant spirit toward the misstonaries and the Bible; there is widespread interest in education, which is made compulsory. We might put the which itr. J. M. Buckley describes 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 rarches, 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

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 lone by the people between his vis to when can we hope to show if he chemaraged to bush out into and a wave striving to make the work se f supporting These are the lines

Doctor Arrayo Mexico

From Bro. Bostick.

We are just entering upon a new year a China the 22nd inst being the ret day of their new year. It prom sea to be a year of changes in China. ermany we are informed, has selzed one of the most important harbors in this Province and will make it an open port and probably harry the building of ratiroads across the Province, and so bring all this part of China a good deal nearer to Shanghal, the greatest of all the trading ports in the Empire.

Things seem unsettled with Chinese of tals. 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 l'eking and go far out to the westfar 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-



B. Bruton, Covington

rounded by mountains, and which is to be reached by a very narrow, difficult pass, so his honor could be easily protected from all outside troubles said And what about the people in the meantime" "Oh," said he, "he does not care much for them

We have just seen a preciamation from the new Governor of this Province in which he commands that any citizens who molest missionaries or other foreigners should be very severely punished. The recently deposed Governor was very anti foreign

The occasion of Germany a seizure of the Ching Foo fort as you perhaps already know, was the killing early in November, not far from here, of two German Catholic pricate It simply remains to be seen whether tals old Government can ever be forced to govern its subjects or not, or whether it may not have to go to pieces in the face of European requirements. So things are politically while the messengers of the cross all over the Empire are holding up Christ to the people and hoping and praying that all things may be overruled to the glory of God and to the advancement of his kingdom.

We of the Gospel Mission are well. happy and busy. Dr. and Sister Crawford are unusually vigorous for their years. God bless you and your G. P. BOSTICK. work. Gospel Mission, Chin Klang, China,

Sunday - School Convention.

Jan. 24, 1898

The West Tennessee Baptlet Sun day-school Convention meets at Riploy, Wednesday and Thursday, April 11th and 7th. The following subjects will be discussed: "The Sunday-school as a Factor in

Our National Life." G. M. Savage, | that he quotes. Jackson, leader. "Why Haven't We a Sunday-school

In Every Baptist Church in West Tennessee?" J. A. Dupree, Browsville, leader. Convention Sermon, Rev. Martin

Ball, Paris.

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 Dutles During the Session. Led by Rev W.

A Teachers Meeting Led by J M. Senter, Trenton

A Sunday school Session. W. J. O'Connor, Jackson, Superintendent. Class Teaching (adults and intermediate) Frof II (Irby, Jackson.

Class Teaching (primary). Miss Lida B Robertson, Mobile, Ala wacher A class of children will be brought in 1st before the primary lesson | The sesson for the following Sunday, April 10th, will be used "Sufferings of Jesus foretold" Matt xvl 21 25 Golden Text "He was bruised for our iniquities." Isa

Home Department of the Sunday day school 1 What 1s 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 ! Whitten. Diereburg

In every class you was find four kinds of pupils the Sponge, the l'unnel, the Sleve 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 Free discussion

Each Baptlet Sunday school in West Tennessee is entitled to three delegates for lifty scholars or fraction thereof. and one additional for every fifty

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

Convention rates by ratiroad Be sure to get a certificate when you purchase your ticket at starting or conneeting point, and you will save

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 sub ects

The Missionary Controversy.

No 17 (Continued.)

BY A J. HOLT, D D

From pages 16 to 20 Bro. Scarboro assumes to prove a negative-a thing difficult of accomplishment. In order o prove Mission Boards unscriptural Bro Scarboro quotes what he calls the first constitutional law of Christianity, viz: The Holy Spirit is ad-Ille argument seems to be that lnasministrator, 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 ail. This being his arguand cite for proof the very Scriptures

The Holy Spirit does not confine his operations to direct influences on the | Holy Spirit. They so claim and prohuman heart, but frequently uses agents | duce as evidences all that the apostles and instrumentalities.

Now for the proof: Acts xill, 1-d Punctuality-Its Value and How Se- teachers; as Barnabas, and Simeon dare assert that Carey, Marshman,

Bad Blood

is a good thing to be rid of, because bad blood is the breeding place of disfiguring and dangerous diseases. Is You're 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 Barsaparida. It is the radical remedy for all diseases originating in the blood.

"In Aver. Sursaparillar was recommended to me by my has a bood purther. When I began taking it I had been an over my leady. One bottle cured me

Take Ayer's Sarsaparilla <u>:992639898989898989898989898</u>

that was called Niger, and Lucius of Ward, Boardman, Judson, Yates and Cyrene, and Manaen, which had been hundreds of others who were sent out brought up with Herod the tetrarch, by the Holy Spirit through "certain and Saul As they ministered to the brethren," and whose living and dy-Lord, and fasted, the Holy Chost said, ing testimony, and the multitude of Separate me Barnabas and Saul for whose labors and persecutions and the work whereunto I have called sacrifices and successes give us inthem. And when they had fasted and dubitable evidence of their call and prayed, and laid their hands on them, qualifications for their great workthey sent them away

ly and correctly quoted, and there the say that these were not Scriptural Holy Spirit sends out two missionaries missionaries

"certain brethren," and I believe he duced.

does so still. prove that every step was directed by possessed of all he has to bestow. the Holy Spirit.

Barnabas and Saul for the work believe in praying for or looking for whereunto I have called them."

Correct. Through whom were they pages of Scripture which no one calls | brethren which were at Antioch." much as the Holy Spirit is to be ad- guidance of the Holy Spirit. They claim to be guided by the Holy Spirit. can do so successfully he will have to be given divine insight to be able to see ment, I take issue with him squarely aries do everything in their power to comfort, the counsel, the restraint, the you are baptized with the Holy Spirit." indwelling, unfailing power of the themselves produced, save only those | Spirit. He then assumes that the miraculous manifestations. which "Now there were in the church that | ceased with the apostolic age. Bold was at Antioch certain prophets and indeed must be the man who would thing and proving nothing.

bold and reck ess and driven to des-Here is the text plainly stated, clear- peration is he who would assume to

through certain brethren which were Carried beyond all bounds, our at Antioch," whose very names are brother quotes those passages which given, in order that we may make no refer to the miraculous display of the mistake. The statement is not made Holy Spirit in the apostolic day: that the church at Antioch sent them Luke xxiv. 19 Acts 1 4-8, Joel II. 28 forth, but that the Holy Ghost, through 29, Acts II. 1 4 These all refer to the certain brethren at Antloch a con- baptism of the Holy Spirit, wherein mittee, or a Board, sent them forth were conferred certain miraculous 'And they" - certain brethren at An manifestations, such as the gift of tloch- "laid their hands on them, and tongues, the rushing sound, the sight sent them away. The next verse of cloven tongues and the power to states that "they, being sent forth by work miracles. Does our brother the Holy Ghost, departed. Tete the claim, in suoting these passages, that tainly, and in precisely the manner we should be able to produce similar stated, i.e., the Holy Ghost said un evidences of the Holy Spirit's power to the certain brethren at Antioch, and guidance. If so, he could set the 'Separate me Barnabas and Saul for matter at rest by producing these evithe work whereunto I have called dences himself. Does his Gospel Misthem." And they-that is, the same sion brethren so claim? Their brethcertain brothren at Antloch. "laid their ren will not be slow to recognize such hands on them, and sent them away claim when evidences, such as were Here the Holy Spirit acted through given in the apostolic day, are pro-

Far be it from me to set limitations Bro. Scarboro here quotes (page upon the work of the Holy Spirit.] (9) seven points from Dr. Gordon to have an unquenchable desire to be But speaking for myself, and I believe 1. In the selection of missionaries. I represent the general Baptist belief 'The Holy Ghost said, Separate me in this, I must say that I could not the baptism of the Holy Spirit unless I expected to receive the same or sir kingdom of Christ. He then quotes | called to be sent? Through "certain | ilar miraculous manifestations that accompanied the baptism of the Holy In question to sustain his position. This very plan is pursued by the Ghost in the apostolic day. In my Boards to this day. They ask the judgment this modern mysticism would do away with every ordinance of the church, and with the church itself, and with Christ himself. There Will Bro. Scarboro attempt to say or is nothing more dangerous to all to prove that they are not? Before he Christian Institutions than this misinterpretation that has given rise to mod-ern Sanctification, Christian Science, Martinism, the Holiness craze, Adwhether our Boards be so guided or ventism and kindred doctrines. With not. Our Boards and their mission. mine own cars I heard a prominent minister of another denomination say: "It makes no difference whether you secure the guidance, the support, the are baptized with water or not, just so

> To sum up Bro. Searboro's position, he cinims that Scripture method was for the entire work to be guided, directed and sustained by the Holy Gospel Mission people are so guided, and assumes that the Board people are not so guided, asserting every-

> > (To be continued.)

BAPTIST AND REFLECTOR.

The Haptist, Estab 1836. The Haptist Reflector, Estab 1871

NASHVILLE, TENNESSEE, MARCH 31, 1898.

A. II CAIIANISS

FIELD EDITOR AND GENERAL AGENT

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The Blue Cross.

The Blue cross on your paper this week idcates that your subscription has extre the fact s not ours. We hope to hear from you

Ticket to Southern Baptist Convention.

For " new substribers to the Bartist in RE THE TOR at \$2 cach we will give a round trip ticket from Nashville to Norfolk for the purpose of at tending the meeting of the Southern Baptist Convention. May 5 in Front other points the rates win be in the same proportion that is, one new \$2 subscriber for every at the ticket will cost. The names may be sent in either as you secure them or all together. We cannot give the ticket, how ever, until a., the names and money are received. which should be not later than May 1st. We ancounce the offer thus ear y so that those who wish to take advantage of it, as we know some do, and as we hope many will, may have time to secure the required number of subscribers.

Two Steps to Salvation.

We shall reply as briefly as possible to the article of Dr Fitch on page I of this week.

1. We did not mean to make any "attack" upon him, only in so far as our objection to his views might be considered an attack. For himself personally we have the highest regard, as we expressed in our other article. It really pained us to take issue at all with a brother so warmly esteemed, and we hesitated some time before doing so. But we felt that loyalty to the truth was above personal considerations. We should have shall many be made righteous written him privately but as the tract had been. Let us repeat and emphasize: "By the obedimade public we thought it best that it be answered ence of one "-one, One, and that One Christ publicly. We submit that his tract, which we lesus- "shall many be made righteous. publish in full at his request, is sufficient justification for our editorial

2. Our remark that Bro. Fitch "put faith before our obedience, but his. repentance instead of repentance before faith" was a slip of the pen-unless possibly it was a typographical error. Of course we meant to put it the other way, as clearly indicated by the remark itself: "With the exception that he puts faith before repentance instead of repentance be fore faith, these are exactly the steps which the Campbellites say are necessary to secure salvation." Everyone knows that Campbellites put faith before repentance, not repentance before faith. And of course we knew it. The form in which our remark appeared in print destroyed our meaning entirely, as well as misrepresented Bro. Fitch-for which unintentional misrepresentation we beg his pardon.

another and worse one. We would rather a per son should not be baptized at all than that he iteism but of Romanism, are in it.

some things we meant leaving them out of the afterward haptized the sailer, but he did not Say plan of salvation as laid down by Bro. Fitch, not to him. "Believe on the Lord Jesus Christ" and as laid down by Paul or Christ. Certainly we to have add "and thou shall be saved." It is a so would not have baptism "left out" of the Scrip tures, but we would have it "left out" of the plan of salvation. That was our point. Baptism of sufficient importance to mention the fact in that is like fire a good thing in its place, but out of connection. The record reads. "He preached its place a great evil

is If all that Bro. Fitch means by obedience is that it is "important as indicating the complete" is at this point of the new creation (when the perness of their surrender to Christ and the genuine ness of their faith in him as a Savior, then we postomice from which as well as the postomice to which you wish have no quarrel with him on that point. We sinner, is created anew in (hrist Jesus') that sgree with him exact. Obedience is an indica salvation box is. We believe that at this point ton a fruit a result an expression of faith where wends and the fruits of salvation ber n gether with all moneys triended for the paper to the BAPTIST. But the whole tenor both of Bro Fitch's tract and of his presert article, would imply that he meant more than simply this for instance, it we are saved when we are created. The good

Repentance faith confession and obedience in all covered in our creation in Christ that he has commanded are the only conditions that Christ regalres you to meet to bold Him pledged to

And n the article he says

set as I have in that little tract that what Christreuires of the sinner is repentance and faith in Jesus Christ as a great persona, and all sufficient Savior has appeared more than once we are serve to cheerful loving obedience to all that he has com manded. This done then indeed can be look up with confidence and sing

on 'hrist the solid rock I stand A. other ground is sinking sand

Inat s what we object to We believe that on thrat the sold rock I stand

ched e . sa re ' il sa vation, not a . r . il

If we had to render to bedience to at that he has commanded in order to secure salvation, then none of is and the saved, because none of us do. or can render such obedience. Besides, if it was necessary for us to obey in one respect, it was necessary to obey in every respect. If in one ral Listen

Ga. in in Cursed is every one that continueth not in a., things which are written in the book of the law to do them
tial v ! For I testify again to every man that is

circumcised that he is a debtor to do the whole law. sames if its for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. It was exactly because we could not obey per-

feetly, because we were sinners, that it became necessary for Christ to die for us, that we through s obedience might be saved. Hear Paul

Rom. v 19: For as by one man's disobedience many were made sinners, so by the obedience of one

It is not what we do, but what Christ has done that saves us, not our works, but his blood not

6. Bro. Fitch's analysis of Cam; bellism is very accurate and just, with the exception that he in our mind that the explosion was due to the leaves out the fact that Campbellites teach obedience in exactly the same sense that Bro. Fitch does in his tract and article, and this, to our mind, is one of their most objectionable doctrines. Of course we believe in obedience, but the essential obedience is in the heart. We are only objecting to the teaching that it is necessary that this obedience shall express itself in some ex- preserve peace if possible, but Congress is bent ternal, overt act, like baptism, for instance, be- on avenging the insult to our national honor, by fore the person can be saved, thus drawing the war if necessary, if Spain refuses to make satisline of salvation at such obedience, instead of at factory reparation. faith, and so making salvation ultimately an ex. There is another question, however, more im-

3. We sympathize thoroughly with Dr. Fitch in not spiritual. "If ye love me keep my command the purpose of his tract. We fear, however, that ments." But the keeping his commandments is in attempting to correct one error he has run into simply an expression, an outcome, of the love The love is the essential thing.

7. In saying that the line of salvation is drawn should be baptized in order to secure salvation. at faith we were only following John when he There is more danger in the latter than in the said. "He that bein teth on the son hath everlast former error. The seeds, not only of Campbell ing life," (John iii 35 and Paul when he said to the pailer "Below on the Lord Jesus Christ and 4 Of course, when we spoke of "leaving out" thou shall be saved " It is true that Paul soon true that Philip must have preached baptism to the Eunuch, but the Holy Spirit did not think a unto him Jesus. That is the important, the essential thing Dr. Litch says "Undoubtedly i son, through the agency of the Holy Spirit, the conviction regeneration and sanctification of the

By grace are ve said trong's faith ' We are The Christ Jesus unto good works " Hut works of a follow as the expression of the life re-

- Let as add that we have to desire in the world to drive Bro Fitch from the Baptists. We thick too much of him for that We should regret "As God gives me shilly I shall continue to put it exceedingly if such should be the result of our dis ission. Instead of trying to drive him away from as we are trying to save him. It may be a public confession of Christ before the world, and a that the of Terence between us is one simply of expression not of doctrine. I'so we think he is gate at fortarate in his method of expressing himself on some points. His language sounds more like that of Campbe lites than that of Bap tists. We hope he will consider what we have when a person has repented of his six and has said very carefully it has been said only jove accepted of thrist as his personal Savior by faith and with a prayer that it may do unid that in him he as then book up with confidence and he will conclude that the trouble has a six from his manner of stating one or two points dithat he will agree to change those expressions and w then write another tract on the subject thomes a rest for or salvation. We obey. There are on vit things necessary to salvation some conservation order to saved Our not four repentance and faith. There are just obedience situal of the che I, not that of the dare two steps to salvation out of self, into Christ

The Caban Situation.

The report of the Board of Inquiry into the Maine disaster has at last been made public. It reached Washington on Thursday night of last week, and was laid before the President and his Cabinet on I riday morning, and was sent by the President to Congress on Monday. As had been anticipated, the court finds that the cause of the disaster was external, and was due to a submarine mine. The court does not attempt to fix the responsibility for the disaster, but suspicion points very strongly to the Spanish efficials, inasmuch as they had indicated the place at which the Maine should be anchored and must have known of the

It should be added that the report of the Spanish Board of Inquiry into the disaster finds the cause to have been internal. The American Board admitted that there was an internal explosion of some of the smaller magazines, but thought that this was caused by the external explosion. The evidence showed that there were two distinct explosions. The first one lifted the ship several feet out of the water. There has never been any doubt Spaniards. The only question is as to whether those Spaniards were private or officials. It seems dillcult to understand how private individuals could have caused the explosion without the knowledge of the Spanish officials. As to what will be the result of it all it will be impossible now to tell. The President seems determined to

ternal instead of an internal matter, physical and portant than that of the Maine disaster, and that

is as to whether this nation shall continue to stand idly by and see two hundred thousand people de liberately starved to death by inhuman cruelty. The speeches of Senators Proctor, Gallinger and Thurston showed that by order of Gen Weyler four hundred thousand Cuban peasants who had been earning their own living, were driven into the cities and towns of Cuba, and there were left only a little effort. to starve to death without having any food provided for them, 200 000 of them have al ready died. If a neighbor of ours should treat his children so, we should feel under objugations of hymanity and of Christianity to interfere and do all we could to stop the brutarty Does not the same law, after all apply to nations as to individuals? We do not want war, but justice, mercy and charity are above considerations of peace

Dr. Graves.

The friends of Dr Graves should get together and decide as to the best more ment which should be erected to his memory. As our readers know, ment should be erected at h spraye. Another by of the Southwestern Bap'st Laversity, that a them chair should be endowed a the bayersity to be known as the J. E Graves or besorship in honor of Dr. Graves This movement as Dr. Crook stated, was started sometime ago and some more) made and which he proposed to correct was it adopt. d.ff crent or obverse sides of the same stied of salvahas been raised upon it. Another suggestion is ing dartinism as well as in endorsing the topped, then, Let us add by the way that if a urse we do that of Dr. W. R. L. Such that the Baptist. Messian plan or, as he calls it now transferdism not hold an editor of a pater series of or the sen-Church at Fort Snith Ara resertly destroyed by a evelone, should be rebuilt by the friends of the as much against him on that score as ever Dr. Graves as a monument to him. All three of But when a man sees and acknowledges his mistakes these suggestions are good and we should be glad if all three could be carried out, but that we suppose, is impracticable at present. Lir our part, we should take pleasure in contributing to either one of these objects but hard's feel and to contribute to all of them. And we suppose that

the soon and decide as to the form the nor ament be present upon that occasion

the letter by ' honest', put shed on page 1 this week

PERSONAL AND PRACTICAL.

It was quite a pleasure to the editor to have a visit last week from his father H B Polk the form or business manager of the paper, now living at his old home in Brownsville. He has not been very well lately, but is better. May be be spared many other VORTE.

2 20 16 -We were sorry to miss the visit of Cant. W W Woodruff of Knoxville to our of he last week tapt Woodruff is one of the staunchest Baptist laymen we have in the State. He is large in body, large in head, large in heart and large in purse, a rather unusual but desirable combination. He was at one

that he has no chance of recovery. He asked them be sure to decide upon some day. to tell him the truth, and was thankfur when they old so. He is still the "grand old man" - grand in dylng as well as in living. We should be giad if he could be spared other years on earth, but we hardly hope

time president of our State Convention

-Mr. S. W. Meek, the recent Business Manager of the BAPTIST AND REFLECTOR has, accepted the position of manager of the subscription book department of the Werner Publishing Company, Akron, Ohio. This is said to be the largest publishing company in this country. We congratulate Mr. Meck upon securing so important a position, and we wish him great success.

-The BAPTIST AND REPLECTOR sollelts your job printing of all kinds, and promises neatness, promptness and satisfaction. All job printing will be eash. Let us know what you want and we will quote you prices. Special attention will be given to tract and minute work, as well as larger and smaller printsent out. We can please you in work and price.

resulting from the game of foot ball is not an acci- think that we are worth more than Dr. Johnson now. the injuries should be held responsible. If this which at once would make us richer than Dr. Johnshould become a law over here and should be en- son, to say nothing of our other assets. forced, it would break up the game of foot ball which possib'y might not be a very bad thing

such tremendous pressure upon our commins as now. come in, and if the REFLECTOR would stop stepping We have a large number of excellent actic ca walting when it got faith " Both Dr. Fitch and ourselves insertion. Brethren must have patience. We are were talking about the human side of salvation doing the best we can. We will publish all as soon. Regenerat on is the divine side repentance and faith there have been three dath rent suggestions made as we can Perhaps when we state that among the the human side. Regeneration is the golden side of recently. One by Dr. Hear's, that a stone mono. many articles left over last week were several cd., the shield of salvation, repentance and faith the sliiterials, brethren can sympath ze with us more, or ver side. As to which comes first it is impossible to Dr. Crook the Secretary of the Board of Trustees at seast they will know that we can sympathiz with say. They both go together As a matter of fact.

20 20 20

In response to a question we may state that Bro-Carswell intimated very strongly in the first issue of the Line Buptest that one of the mistakes that he had If he should continue to teach Martinism we should timents expressed to the entire of short his columns. we are really to give him the hand of fe lowehip and of booter's love

and the BAPTIST AND REFLECTOR says. "When the years To order adds Two years seem a long Maine was blown up we lost about \$5,000,000. Hat time for hospi a ty to siretch over but visits are on the saloons pay as a good many mitten dollars for record of nine or ten years dark or and longer " ar'y every one else would feel the same way the prailege of howing up people. You see it is a He tas a so about his in a certain home in the we suggest that the friends of fir toraxes have a matter of money and it makes a good weal of defice. South there were two in her one a grandmother's meeting either at Jackson or at Momphis some lence with us whether the money goes out or comes not from the other an wort seed in a sewho dived in But rea y the leguer traffe does not pay atte the transmission of the fan a and tow in anto is memory should take. We should be glad to back to the government of what it costs the gov ment. It costs more to presente the contrals of the a Terranges of about the fact that hos-The above was written before the reception of the State than a the reverse from Lynor in a. we had been to a new profession of the state than a the reverse from Lynor in a. we had been to a new profession of the state than a the reverse from Lynor in a. we had been to a new profession of the state than a the reverse from Lynor in a. we had been to a new profession of the state than a the reverse from Lynor in a. we had been to a new profession of the state than a the reverse from Lynor in a. we had been to be a new profession of the state than a the reverse from Lynor in a. we had been the state than a state that a state than a state that a state than a state than a state than a state than a state that a state that a state that a state that a state than a state that a state Sales It would be poor policy to an a tex or Sale at a Sale in the bar a not like to manifes if in turn the matches were to be used in this and that the above relances are very turning our property. The Equor traffic costs a contract to a maker of peters right, however, the learn times more than it comes to The limited that the desired Southern responsible dying Sandard

The point is well taken

عر ار ار

That is certainly a very practical suggestion which Secretary Willingham makes on page 4 of this leave that each Baptist in the South shad give his income for Monday, April 4 h, to Foreign Missions. The particular day which shall be observed in this way is not of special importance. If any one meet g. Dr. Ha e has been in Bi mu gham for prefers to give his income for some other day than an at the years and has done a specifid work there. April 4th let him do so. The essential thing is that he shall give his income for some one day. We are sure that there is not a Baptist in the South but who could do that, and who should be willing to do it for the sake of the cause. It would be very well, of Capaties, is a live and interesting one. All of the course, to have uniformity in the observation of the departments of church work seem to be setted and -The condition of H in W E Gradstone is stated day, as that fact would lend interest and inspiration vigorous. It was a pleasure to preach to the attentive to be most serious. His doctors have informed him to the observance, but whatever day you decide upon, and sympa have enegregations which greeted us.

20 20 M

gentleman who had travelled widely in Spain, with leve has ab ut the pupils, and they are a fine lookthe best introductions and facilities for becoming log set of hoys. Prof Roeff-the ropu ar Chairman acquainted with the country, we asked him to what he attributed the general decline and untificetiveness teachers, combining the conservative coss of the old of Spain. He is not a man who has the slightest prejudice against Roman Catholicism. His reply was "Spain is the only country in Europe in which Roman Catbolleism has had its own way."-The Watchman The decadence of Spain as a nition, the Blackwelder of Woodlawn W A Hubson of East decadence of her people, their immorality, their Lake and John H Pool. Trere are about eight or treachery, their cruelty are only the legitimate work- ten Bantists churches in and around Birmingham. ing out of the principles that made the frquisition- The beather there have great o porturities before which institution, it should be remembered, started in them, but at the same time in mercous responsibili-Spain. These are the principles of an external, for- ties. Thus, have and a base sing to for the last mal and ceremonial religion, instead of a heart felt, several years since the hard times came on, which spiritual religiou.

son, the excellent editor of the Baptist Layman, is confront them.

-We hear of a number of persons who are work- rated as a millionaire. Dr. Johnson kindly gives us ing to get subscribers to the BAPTIST AND REFLYC- a gland, at his assets, which he says may be estimated Tolk so as to secure a ticket to the Southern Baptist at a minimum as follows, "Wife si 100 000, slx chil-Convention according to our offer. We hope they dren, \$500,000 each; friends, \$100,000; enemies, \$50. will succeed in getting the requisite number. We 000; sequalationes of great mon, \$100, enaracter, \$2.50; shall be glad to send them or others as many sample reputation, \$5; experience, \$10,000; andries, \$10,000; copies of the paper as they may wish, or to be of any total, \$4 170 107 50 "- Buptist Lignum. Dr. Johnson other assistance to them that we can. It requires then calls upon us for an estimate of our possessions. and add-. "By the time he has reached our ago, we hope he will be onlie as rich as we are. We should An laglish judge in a charge to the grand jury like to see his figures on Ligar, Jr : for we suspect recently took the position that the death of a person that he gione makes his father a millionaire." We dent, but a crime for which the player who leff etc. We would put bigar, Jr., alone at \$5,000,000 at least,

Referring to Dr. Fitch's tract, the East Tennessee Baptist says: "While the brothern are taking steps, Never since we have been editor has there been - we wonder where regeneration, in their system, would God begins the salvation by operating upon the heart through the Holy Sprit in regeneration but the heart of man responds to repertance and fath Reveneration is impossible wit out fall, and faith is Impossible without regeneration. They are simply

20 20 20

-A writer n to N w hork San in discussion Southern by the sale a about a adv making a visit to a fam a me South Care is a to which she was Commenting on a recent paragraph in The Stord in no way readed and extending tre visit for two out. Treexparation is to be found not so much in Sha e teart- as in shis ir jeces hooks

20 20 20

We had a delight'd, vot to Brmingham last

Sim as to soper the paint of the South Side Bantertiught r De P T Hee tre bloved pastor, who show in Hermon, assetting Dr. Hatcher In a. The min bersh put the e such has grown from less than 200 to about 400 A age a d beaut ful house of wership has been erected. The Sunday school. under the efficient management of SuperIntendent Though missing Dr. Hale himself, we erroyed being in his hospitable home. On Morday morning by Invitation we ran out to Howard College at East -Talking the other evening with a well known lake and more a literalk to the boys. The Colof the Figurey. He is assisted by an able corps of with the progressiveness of the young. We had the privilege also of being at the Pasters Conference. There were present Dr B D Gray of the First Church, Bretteren J. P. Hunter of Acondale, W. M. caught penely all of our Baptlet later ats with heavy obligations. They are biglining to see their way -We mentioned recently the report taken from a out now however. May G at g ve them wildom to ing. All work will be carefully read before being secular paper in Mississippi that Dr. John L. John guide them aright through the many problems which

The Home.

God Knoweth Best.

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

Like sunshine to our hearts and homec 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 The path these stile feet must tread Nor fear for him who from our sight

Passed through them to the rea ms of Both in his agving care we rest.

F. set

A Pardon in White and Gold.

would reach her ears

It was the ast day of school be fore the Faster vacation. A group, the and Juliet stood bewildered, would take relage with her mother, and I take taken \$10 worth in al. of eagery resignification illa et which the expressman drove away who southed her by the assurance I am new thire health for which it seemed had invited the gires to treas reseame from. She went in Hills which grew to be a love voweres when I began to take your an haster ato i.on, party or Safar

liver it had as to be white and god gra she was saying but I have had a seasontment I that that the trace is ser it ies for the centerpage is as many lates as there are to be dies. A golden ve as the tied to each was seried to call plate and fastered to a with coard with a name of the forme of the gras was to have a la forearry home as a souver ir of my wicheon party I have my robor and cards all ready. but I can tget a v . the white town they are a promised to the churches at the testeta. Isn't " too bad"

one suggested "Why Juliet, Mr. riam le asman has laster it es two party? great stacks of them. 't.' of blos

quickly Don't you know Juliet other for ever so long"

Juliet flushed, as she answered "O no' I couldn task her for them You see. I haven tinvited her to the luncheon," and the group of girls | asking, without introduction or cerslowly 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

"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

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 Mirlain sat down at home by the side of her lilles.

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

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

said out loud at last.

It was a confusing remark, rather, but I think the dilles 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 hand. The egg salad, with mayonnaise We greet with smiles the one who comes dressing, was white and gold. White bread, golden butter, gold and silver cake, white and gold "floating island" pudding lemon ade, bananas and oranges carried out the scheme of color. Juliet sur veyed everything with satisfaction as she gave the finishing touches an hour before her guests were to ar rive Then she sighed "I wish I might have had the lilies "

She was turning away, when the berself and an expressman there the cotton batting nightcaps

haster lines in the other

Mother, I m going out a minute. I m out'

Janet's mother gasped Wy Abs at sampathy. Then some child, whatever are you going out for within an hour of your wich

> "I il explain later mother ered Junet sing up the stairs

and Miriam haven't spoken to each sash, happened to be ringing the to the number of women. The aver Miriam came to the door

Miriam, will you forgive Junet?"

please," Juliet begged.

fell. 'Ah, I see you have not forgiven me, after all.

Miriam glanced over to where the "but I ve only a plain white gown to wear."

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

The other girls at the party eyed Mirlam curiously; but in the dining pointed to the dainty lily center-

"You see, girls," she said, "Mi-"No, it isn't; and-I il do it," she | riam has pard ned 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 moded with queer little cotton bat putied her for being "homely" one of She bent wer one, when she spied round. Then sister Mary would be and Beauty a book de the threst directs holden within tented her of her "nice figure and goes to the catarrhope uniar to it. Forgive M riam," was all it small hands and feet, and the or 't women we he sent free to women erase would come to the resear on y to The Perana Drug Manu Juliet borst into her mother's with Never mind, Frank of your facturing company Commission room with a tangle of goiden vellow aren't the handsomest gir. in school baby ribbon in one hand and the you are the smartest'. Thus home love and lovalty bealed the sore spirit unt | the girl grew to woman Will you ask brother Tracy to call a hood and real red that beauty of exback for me? And O'-you know pression, of manner, of oterance how I wanted my tily centerpiece, of achievement, of character, out Will you fix it for me, please while weigh beauty of person even in the scales of society, to say nothing of censual values In Cagogar.

Facta About Human Life.

There are about tout languages in the world, and its inhabitants "Nonsepse" said another girl I. So that was how a girlish figure, profess more than 1 000 religions in a golden gown, with a white sink. The number of men is about equal bell at Miriam Kinsman's house, age of life is about thirty three years. To 1,000 persons, only one reaches 100 years of life to every the girl in the golden gown was 100, six reach the age of 65, and not more than one in 600 lives to 80 years. There are on the earth "Yes," replied Miriam, simply, 1,000,000 000 inhabitants. Of these "I have wanted to for a long time." 33,033,033 die every year, 91,-24 "Then come to my lunch, now, every day, 3,730 every hour, 60 every minute, or 1 every second Miriam hesitated It was rather The married are longer lived than a sudden test of the sincerity of her | the single, and, above all, those who forgiveness. Juliet's eager face observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor, previ-Illies had been, as if for courage, ous to 50 years of age, than men "Yes, I'll come," she said, slowly, 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.

"Lour months ago I was taken with flowing, 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 menses I nearly died with pain in my back. and tender home influences sur hips and thighs I had nervous rounding their girlhood was the spells at the east evertion, so that tactful treatment of Frances's sen I could hard a speak. My feet and sitiveness in regard to her personal hands were cold at the time. I had appearance. She says of herself in spees with my heart at times it "All happy topes were would beat so 'ast that you could mine save one. I wasn't a bit good scarce young the beats and then looking In a comparison with her it would dutter. I was fired all the sister, who was remarkably attrac time and had to appetite. I took tive she describes herself as being medicate them or family doctor, thin, with sparse red hair, though but add near good. Now by the doorbell rang. She went to the door mother never permitted me or any use of your nest worderful medione else to call it red "Neverthe Line Lan., wer woman I had banded her two great stalks of less boys sometimes teasingly given the tope of ever getting and now and then soraps of talk faster lilies. The flowers were dubbed her redhead" and girls we aga, when I chanced to see ting nightcaps to keep them from Smarting from these taunts she wrote to a madvised leru na, before she could ask where these that her hair was like Grandfather messing I thank you. I was a near and began in a dazed way to remove good brown color when he grew possed the as I had gote from 124 to and adding 'You are ke him to je je be bot row I am back to Just twelve of them, the dar levery way and he was the contest light to the term I have for cookers man in all the country years Actors of that as to you

Alabama Notes

hours athe best at round religious paper that I read and I read the best." I those And then the BAPTIST AND Its it is ten weeter me in touch with my

the that the land has greatly blest of har at ireter. I preach to two of then we stwo Sundayer & month Have to preach fourteen sermone reg-Ary sail month These churches pay me ve have paid me in advance

The mad winters and piney woods atmosphere have a very beneficial of

I am g ad to note the prosperity of Bro T T Thompson a work at Pulask! Let the Baptists stand by him. The yellow fever, small pox, and

bort 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.

S L LOUDERMILK

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Young South.

Mrs. LAURA DAYTON EAKIN, Editor to the test Second Street, Chattanoga, Tenn. to whom communications for this department should be addressed.—Young South Motto Sulla Vestigis Reirorsum Nulla Vestigia Reirorsum
Our missionary's address Mrs. Besste May
nard 62 Sakat Machi, Kokura Japan, via
-ar, Francisco, Cal

Mission subject for March Itali,

Young South Correspondence.

i es It is a long and loud harrab this morning. The fourth year dips. is colors to the third and passes Ne make a step forward but as vet it - only a small step, so small that ! ave decided to keep the books open ntil March 31st, counting in all I re ve up to that day on this year That embarrassment of riches still trou es me There are so many and such ree etters and I ong to give you . serv word of them but you will be ear letter to mind my condensing them First of a tien read MIRS MAINARD STASI MESSALE

W. Dear Chille I fee. like gath-

ng you at around ne and having a good out fashlosed by you know was that is don't von: But suppose could have you a before me for a the while what a crowd twood the We would call the for a rginia my dear old native State wend not have many hands up but never mend she le a right Her teeps are a m selon ary people and head the States in con tr but one but the " sunbeams" came before the Young South, you know and gathered in most of her chi drep I remember with desent some of my Sunbeam Souther So we do not want them to chappe their plane of work nor do we want a lof the young people to work for Japa: We are satisfied if we know they are working for missions and that our young people of brgin are doing Besides I Am remitded aga o and again that Virginia has not forgotten Japan Only a short while ago I had such a heart-cheering token of that fact little boy lying if in the country but near a church which teaches missions and lives missions, bad 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 Linganore Band! You do not know the joy you bring to our hearts.

stately "Miss Augusta Chiswell" which you read in the issue of December 30.h, is hidden my husband's dearly test against our page being taken for loved "Aunt Gusta." Of course, she such instruction. So right here and is my auntie too, and both she and every member of that band are very preclous to us. And now tell me, do you blame your missionary if her heart | but I promise you I will try and crowd | gives an extra throb when she reads Covington or Linganore. You love your friends and love to be with them, but le not there a little difference when it is father or sister, or auntie 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 sean 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- no sorrow, and somatimes I feel that I the hearts of this people.

ing hands. Tennesses would almost cover up all the States combined, I imagine She is fast coming to the front, and I am proud of being her adopted daughter. But we would have to travel far to reach the end of our line, would we not? Texas, was I going to say vo indeed my sister in Mexleo, I do not forget you, nor do your dear children forget me. What a link this love for the heathen forges! Japan is nearer to many hearts than she was three years ago, and if I could thave your testimony I believe that many would say mestons is more of a reality to me than before I began to work for Japan | I thank God that He has permitted me to be the humble instrument of drawing your minds and hearts but to these poor people who so much med your sympathy and your ne p and though it is late in the New Year I want to send to each one of you a tearty find biess you durby the comity year. May the interest which you have so liberally manifested the past year increase with each prayer the make for missions and each offering you send to it. I pray too that the lear Lord's blesslugs may me r ha cent into your hearts and homes ! have watched with the kienest, y the growth of

This has been a great year with the oung South and at I greater things are possible a mare set beginning to see what can be done by united of. fort and I am sure Mrs Eakin will be made glad by see ag you come up to the mark before org. What a fine page we had for it comper set. True, many of the letter- were to Santa Claus' asking for dolls, but masmuch as the piea was not for seif, but for those who had no money to buy done. they were missionary letters, and showed that the home missionary spirit was not crushed out by your foreign very near to me, every one of you mission work. I was glad to see it. | working with me for Japan, but I will and let us hope that some of those only mention one more. I want to ask timid hearts who think the two things cant work together well, who say your no longer unknown to me but to write children ought to be trained to help at | me a long letter and give me her full home, but as for the work way off there | address that I may write and thank in Japan I don't know, may take COURAGE As We As earn & lesson them. selves Steaking of this full page I bless her. am remiteded of semething amusing which occurred sometime since I had as usua eagerly taken up the BAPTIST AND ROLLE. TOR to get the greetings from my little friends; but | with four children? The oldest child much to my disappointment there seemed to be no Young South page. I went through the paper once, and then Japanese style, began at the last page and went back. At last I found it. but I just tell you children it was so covered up in "Ivory Soap" that I with great difficulty succeeded in bringing it to light. One little column of mission news and three of house-cleaning, "skin on lire" etc. Of course Yes, children, I am going to let you every good wife, whether in Japan or | daily thrown with my Christian serlabor" and to have her "husbands" shirt fronts immaculate" but I pronow let's put a veto on it, or what is better-lot's till up that page. We will

out the soap if you will. You will

have to write oftener and all of you

all around, but we can do it, cant we?

Now lot's try. And now dear children

before I give you a little news from

girl, I, too, once had a dear invalid | seed-sowing and through these little

mother, but she knows no pain now, silent Influences will the Spirit enter

WORYS clean, Careful housekeepers will have no other in the

she is nearer to me than when on earth. should call her as he has Nellie Powell's dear mother, you will try and think sees of your sorrow than of her joy will you not? God bless you both and help you to grow into a noble Lipsey 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 bands that I feel like especially thanking for their constant help and cheer le 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

th there are so many. I have learned your names and you have come to be my dear "unknown friend" to remain her personally for those sacrifices ste

is so nobly making in my behalf tood Now some good news for the loung South. Do you remember the two women whose conversion I wrote you of last year, especially the poor widow 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 know them was a wild girl, giving her mother great anxiety. She had no dealre 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 ale was vants 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 baptlam, a sweet Christian girl. Her mother became ill, so she went home to not say a word to Dr Folk about it, | nurso 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 dewill need to write. Then, too, you will sire for the old street life, but whenwant to send a contribution everytime | ever she can get away coming to me you write, so it will mean harder work | 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 your work I want to send a few special | the stream of influence goes on widenmessages to some to whom I have not | ing. And It is so Christ will come to had time to write a letter. I want to | Japan, not in a day, nor yet in a year thank Lillian Burdette for her kind | will this nation be born again; but letter and the cards she sent. My dear | little by little, through much patient

Another bright young girl, also a I trust God may spare your mother to member of my Bible class, has become you He will if it is best for you, but a Christian, but her parents, while they If He has her mansion ready and | 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 womanhood, an honor to the mother | to Christ And now there are other who gave so much of their lives to the things, the good Sunday school esaccomplishment of this end. John | pecialry I wanted to write you of: but my letter will be too long. Will have to come again soon, with a real Jupanese letter With love to each one, affectionately

> YOUR MISSIONARY 62 Sahal Machi, Kokura, l'eh., 98.

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

Now for the other score who wait to be heard Our Lookout Mountain friends, Mary, Mattle and Lawrence Pendleton, send their birthday offering of to 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 frience are invaluable.

Next comes \$1.70 from Mona. We hope the hene will prove good Sunday

Then we find 64 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 poble work stil and we are profoundly grateful

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

Poca Hall of Jackson bas our thanks for an i "ering for the Orphanage.

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

(Continued on next page

burning, scaly skin and scalp humors is to stantly relieved by a warm both with CIT CURA SOAP, a single application of CUTTCUBA (ointment, thog cat skin cure, and a full dose of Currerna Rissorans, preatest of blood

FALLING HAIR Prings Pares, Baby Floridate

-Send us your Job Printing.

father and mother | I change it with pleasure

Now get ready M M and ! If Simoston of Brighton send BIX INC. ARS

for our missionary Dies not that almost take your breath. We are so deeply gratefu. Next comes our dear title Nashville

tota, Annie White Filk and rigar L. Folk, Jr. with \$2 for Mrs. Maynard Their mother says Pray with us that they may grow up as ag to work for missions | I never saw two chi.dren of brighter arom se. May God bass keep on the good work began sount, y tion Ab me. The sad must make with the syla in our see. Another don ar from our Antont Hand a most ! was afraid of it to cause thad mossed their bebruar offer up and I knew gospe. they were so faithful W. Mrs. Herd. Box W. D. Gay pastor of Adams. We are a graif, the the March, taken charge of the church

for the rest. Most haven't will soon the erection of a new building thankfully yours

Receipts

Third quarter January offering February offer to

Mary Matte and Lawrer e Pendleton Lookest Mt orden Rotesteer M Ta Aget hate I'm and Mata Dates M. The College of Audit H. The College of Audit H. The College of Audit H. The College of Audit Harrington Harringt Mrs. M. Hater F. ppt.
Anne White art E. E. Fox Jr. sechie e. POR ORPITATAGE

Received since April 1, 1897 For Japan "Orphanage Cuba Mexican School
Foreign Board Debt
Dr. Diam in Mexico
Postage. If we just had \$67 51 more for Japan

VIR . ATE MINE NA

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

A TEXAS WONDER. Hall's Great Discovery.

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

Texas testimonials. E. W. HALL. Sole manufacturer, P. O. Box 218, Waco, Texas. Sold by Page & Sime, Nashville, Tenn.

READ THIS. CLANTON, ALA., March 3, 1897 .certify that I have been cured of kid noy and bladder troubles by Hall's Great Discovery of Waco, Texas, and I can fully recommend it. RRV. L. B. POUNDS.

The Index to lamps and the The Index to lamps and the chimneys for them will save you money and trouble.

We want you to have it. Write Macheth Pintsburgh Pa

RECENT EVENTS.

Rev J A Clark of heater tra has accepted a call to Palmetto Pla for Ail of bla time

-Rev R I. Patton has been chosen them abundanty. They have bedged. Corresponding Secretary of the West. us many times and we hepe they may | orn North Carolina Baptist Conven

> Rev W R McLane of Arkaneas died on February 3th at the age of He was an able preacher of the

tell ne whiter she went a to or Street thurch Montgomery Ala has cheek or order. I an so sorry But accepted a call to the Valence Street | M. this Hand is necessary becominged Church New Orleans, La and has

The Piret Church of Philadelphia I am in despa : are twe are Dr. Kerr Boyce Tupper, pastor remore letters and my space as given wently so done of the church properties Will you forgive me fil, est recept for \$2,0000 cash, and will begin very

> Dr C S Cardner of Creenville s t has accepted an invitation to ie. ver an address before the American Barrist Publication Society at the were a Ann versaries in Rochester Not rev May

L v t S tashwell has resigned the past crate of the church at Hickory N C He has been pastor there for five years and has done an excellent work. The charch is now taking steps to balld a new house of worship It 5 00 is desired to car a pastor for all of

- Rev A P Copeland of Mississip pl is in Kentucky for the purpose of engaging in evangelistic work lie would be giad to assist any pastor in He is a true, convectated minister of the gospel. His present address is upon his e ection " Cuthrie, Ky

-Bro. R G Craig of Memphis recently went to Lattle Rock Ark to engage in business, but has decided to return to Memphis, as his business interests required his presence there We are glad to have him back in Tennossee again. He does not seem at home anywhere else but in Memphis

-Rev. A T Jamison of Camden, S. C , has accepted an invitation to preach the commencement sermon of the Greenville, South Carolina, College next June. His friends in this State will be glad to know that Atha is succeeding so well in South Carolina. We hope to have him back some day in his old State where he belongs.

-Mrs. Dungan, wife of Col. R P. Dungan of Johnson City, died recently at the home of her sister, Mrs. N. J. Burson, in Bristol. Col. and Mrs. Dungan lived in Jonesboro for about thirty years, and were very prominent and active members of the church at that place. She was a consistent

tion with a large publishing house. Mr. and Mrs Mock will be sadly missed among the working forces of Nashville Baptlate. - The Baptut Reaper.

Misery.

I'm stong of the continue to be a factor of thousands who are the rough we the last of the same of the water when well there is the showing the the property out

its est and losts A . 2 . 14 .. M. L. ... Transferreds in ' / 1'a . 1'. frages og. M - 1 11 marge II there is the second and disappointed

Dr A J Battle has resigned the presidency of Shorter to ege Rome Ca. A position which he has fixed with much credit for some years firef T J Simmons of Lufau a, Ala has been elected to take his place. Prof. Simmons is the son of Prof W G Simmons of Wake Forest N C He le a young man of tine at ity and has had severa years experience as a Tennessee who may desire his services teacher. We congratulate both him and the trustees of Shorter Conege

> On the first Sunday night at Mare Hin Church Bro Tucker was brought before the church council, and after a thorough examination of the candi date, the church being satisfied with his soundness in the faith, did unani mously vote to proceed with the ordination of the candidate. Bro T T Thompson of Pulaski preached the sermon from the text. This one thing hose I do. It goes without saying that it was well done. Bro. Faubion delivered the charge. Your humble scribe examined the candidate. Bro. Tucker came to us from the Methodlats, after a prayerful study of God's Word on baptism. Just as might have been expected, when a man goes to the bottom of the Bible, he is sure o be found looking around for a Baptist Church (Missionary). Bro. the highest tpye. May God bless his labors and all our work. Long live the BAPTIST AND REFLECTOR. J. K. BONE.

Christian woman, and will be greatly missed by her many friends. Wo tender our deep sympathy to Col Dungan in his great sorrow.

—Tennessee Baptists lostone of their most progressive, consecrated laymen last week. We refer to Mr. Sam W. Meek, former business manager of the Baptist and Replector and President of the University Press Company, who moved from Nashville to Akron, Ohio, where he goes to accept a position with a large publishing house.

There is more Catarrh in this section of the country than all other diseases put together, and until the hast few years was supposed to be incurable. For a great many years doctors inconsumely. For a great many years doctors inconsumed it a local disease, and breast ours with local irreatment, peronounced it in curable. Science has proven catarrh to be a constitutional illessae, and therefore requires a constitutional illessae, and therefore requires a constitutional treatment. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucons surfaces of the system. There is more Catarrh in this section of the country than all other diseases put together, and until the hast few years was supposed to be incurable. For a great many years doctors inconstitutional illessae, and therefore requires a constitutional treatment. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucons surfaces of the system. There is more Catarrh in this section of the country than all other diseases put together, and until the hast few years was supposed to be incurable. For a great many years doctors inconstitutional treatment, peroven catarrh to be a constitutional treatment, peroven catarrh to he a constitutional treatment. It is taken internally in doses of the constitutional treatment in the hast few years was supposed to be incurable. For a great many yea

-FOR COUGHS, ASTHMA AND THROAT DISORDERS "Brown & Bronchial Troches" are an effectual remedy. Sold only in boxes.

Baptist Orphanage.

Contributions for Tennessee Baptist rphanage for February 1898 Mckenzie From young people s so sety three out to

Cedar treek Church tine box con taining one allt calico and provisions vs ged at \$5 50 cash \$1.25 nion Hi., Chutch W D Bittick

one bashes of turnips Antwe Church Iwo shoulders and

Rockey Valley Church Provisions valued at Fir cash \$1 50 Murfreesboro Clothing and pro-

visions valued at \$21 31 Na-hville Immanuel Church Mr Frank Winfred, fifty pounds of flour Central Church One girl's hat

I lettleid Church Young Ladies Society two dozen bowle Mr Bon Hill, twenty-five pairs of

Antioch Church - Two shoulders and

MRS E C SAUNDERS, matron

SAMPLES MAILED FREE.

Fifty Thousand Trial Packages of Dr. Blosser's Catarrh Cure to he Sent Free to Applicants.

We have given away 50,000 trial ackages of Dr. Blosser's Catarri Cure to persons afflicted with Colds, Catarrh, Bronchitis, Asthma, Deaf Tucker is a Christian gentleman of ness, etc., and now offer another 50, 000 packages absolutely free. If the trial package does not convince you of its c' Ative properties, you will have been at no expense; If It benefits you, you will gladly order a month's treatment at \$1. We are willing to take all the risk, knowing what the medicine will do.

This remedy was discovered by Rev. J. W. Blosser, M. D., the well-known ovangelist. It is a harmless, pleasant vogetable compound, inhaled by emoking in a pipe, which we furnish free. It cures the worst cases. If you wish the free package, write at once to Dr. J. W. Isiosser & Son, Fample Dept., Atlanta, Ga, mentioning BAPTIST AND REFLECTOR

WATCH AND CHAIN FOR ONE DAY'S WORK

A WORD OF ADVICE

To Those Coming to Alaska or the Klondike Gold Fields.

One thing should be impressed upon every miner, prospector or trader coming to Alaska, to the Klondike, or the) ukon country, and that is the necessity for providing an adequate and proper food supply. Whether procured in the States, in the Dominion. or at supply stores here or further on, this must be his primary concern I pon the manner in which the miner has observed or neglected this precau tion more than upon any other one thing will his success or failure depend

These supplies must be healthful and should be concentrated, but the most careful attention in the selection of foods that will keep unimpaired indefinitely under all the conditions which they will have to encounter is imperative For instance, as bread raised with baking powder must be relied upon for the chief part of every meal, imagine the helplessness of a miner with a can of spoiled baking powder. Buy only the very best flour; it is the cheapest in the end. Experlence has shown the Royal Baking Powder to be the most reliable and the trading companies now uniformly supin this climate. Be sure that the bacon is sweet, sound and thoroughly cured. These are the absolute necessities upon which all must place a chief reliance. and can under no circumstances be neglected. They may, of course, be supplemented by as many comforts or delicacies as the prospector may be able to pack or desire to pay for From the Alaska Mining Journal

A book of receipts for all kinds of cookery, which is specially valuable for use upon the trail or in the camp. is published by the Royal Baking Powder Company of New York The receipts are thoroughly practical, and the methods are carefully explained. so that the inexperienced may, with its ald, readily prepare everything requisite for a good, wholesome meal, or even dainties if he has the necessary materials. The matter is in compact though durable form, the whole book weighing but two ounces Under a Express Bldg . Memphis, Tenn special arrangement, this book will be sent free to miners or others who may desire it. We would recommend that every one going to the klondike procure a copy. Address the Royal Baking Powder Co., New York

Carson and Newman College.

I was at Whitesburg yesterday and called on the church for \$25 for our dobt. They gave the \$25 in a very few minutes, and then I dismissed the congregation, stating that I could not re celve any more money. However, one brother came with a dollar his wife had sent, and I changed my mind im mediately. So I called for #25 and I will, who never and when you I may personal the sent that the had grant full who never and when your I may personal the seed news. It in and grant full the sent will be seed news. It in and grant full the sent will be seed news. It in and grant full the sent will be seed news. It in and grant full the sent will be seed news. received \$26 This was an oasis in

the desert of an agent's experience. H. B McLain, the pastor, is one of our college boys that is working his THE NEW MEDICAL DISCOVERY own way, and is held in very high esteem by the Whitesburg people.

The contributions since last report are as follows Concord Church, Knox County, \$2 to; Concord Church, Greene County, \$15.18. Mt. Harmony Church, McMinn County, \$2 40; church at Ogle's \ Roads, \$1: Woman's Missionary Society, Newport, \$5; Barmony Church, Washington County, \$5; individuals of Richland Church, \$12.50. Cleveland Second Church, \$19.60; Whitesburg Church, \$26, contributions by individuals, \$195 50.

One generous brother in Grainger County volumearily gave \$100 last A minister in this town in January gave me a check for siz and did the same thing again last week lits son a student also gave \$ last week We most pay the note

Four of our best preachers have left school because they were out of money Dr Phulips is having great success In his pastorate Perhaps as many as sixty have been added to the membership since January 1-t

J T HENDERSON

AGENTS WANTED Wanted agents for ' The Beautiful Lafe of Frances E. perance Advocate by Anna A Gordon, her private secretary for more than 20 years, officially endorsed by the Woman's Christian Temperance Union The most ithers terms Send 50 cents for complete canvassing out fit and instructions Address The Hoey Publishing Co. Chicago, Ili

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CANCER OF THE BREAST.

tile agency

to any amount of the first C. K. giving prove fith restand part, done a literar, 196-19 M By 18 x — Istomap to 1971 West Landwitte Marc Dec. 2 180 pleasure. Let stoom a very of the sector reme-that there is a creath which had Let very re-lieving a massestim. When he member of treatment in lune (the the had I bun he in in

Don't bear

the builen of the wall board any on er Hantsteam der och dam age and modele and we have the you reals e the amount of west and tear that it bones to your cloties in a single year. Get Pearline get irid of the wash board and that eternal rubbing. Be a free woman You ought to see for your chithat Pearling boiling rinsing is better for the clothes and better for you. MB Millions Pearline

THE PROBLEM SOLVED.

Results of the Test in Various Forms Dyapopsia.

Chronic indigestion or dyspepsia. while a very common trouble, has for some time been looked upon by able physicians as a serious thing, and that no time should be lost in treating it properly at the start, because recent rescarches have shown that the most serious, fatal and incurable diseases have their orign in simple dyspepsia or indigestion.

Diabetes is simply one form of in digestion, the sugar and starchy food not being assimilated by the digestive organs. In Bright's disease the albumen is not properly assimilated.

While consumption and dyspensia are twin diseases, and it is beyond question that dyspopsia makes a fertile soil for the seeds of consumption.

remedy that could be depended upon to cure dysp. psia, as it is notoriously obstinate and difficult to cure.

This has been the question which has puzzled physicians and dyspeptics allke, until the question was solved three years ago by the appearance of a new dyspepsia cure in the medical ply this brand, as others will not keep Willard." The World s l'amous Tem- world known as Stuart's Dyspepsia who act as their agents Tablets, which it was claimed was as a certain, reliable cure for every form of stomach trouble.

> Physicians, however, would not accept such statements without first giving the new remedy many tests and carefully observing results.

For three years the remedy has been thoroughly tested in exery section of the country and with surprising and satisfactory results.

Stuart's Dyspepsia Tablets can be honestly claimed to be a specific, a radical lasting cure for indigestion in the various forms of acid dyspepsia or Premium Book. sour stomach, gas or wind on stomach, too much bile, undue fullness or pressure after eating and similar symptoms resulting from disordered digestion Stuart's Dyspepsia Tablets were not placed before the public until three years' trial left no doubt as to their value and they have recently been placed in the trade and can be found on sale at all druggists at the nominal price of 50 cents per package.

No extravagant claims are made for the remedy. It will not cure rheumatism, pneumonia, typhoid fever nor anything but just what it is claimed to pages Intensely interesting from becure and that is every form of stomach ginning to end. The story is based on

No dieting is necessary, good wholesome food and plenty of it and you may rest assured that Stuart's Dyspepsia Tablets will digest it Druggists claim for it that it is a

because it gives such universal satisfaction. Little book on stomach diseases sent free by addressing Stuart Co., Mar-

FRINK'S for the tric, gas or cit, give the most REFLECTORS chemical art has hight known for churches had any high known for churches had any high known for churches had any high any for churches and high any for church for the gravered by cheap modulation. Dol Pearl Birect, New York.

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knowing that some lady must go to a little trouble to get up a club, they present the person with a handsome Tea or Dinner Set. Watch, Dining or Rocking Chairs, or cash. Bosides, they do not ask payment until the But the trouble has been to find a goods are delivered to your own town -all freight charges prepaid They know their goods are all right, and the subscribers to the BAPTIST AND REFLECTOR can be relied on or they would not (In fact they could not) afford to exhibit such liberal terms. The Pure Food Company will carry out all they offer in their large advertisement, which is to n ake Free Presents to women who buy and to those



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Fills A tribate to the memory of

Mr. D. T N E. is by her husband In the ear a morning of March 2 1808, 1 at French, Knox County Tern . In the 38th year of her age ta le ! ladid. | . Her death came after months of severe pain but she hore her all ctions with that patrince craracteristic on v. of a true Christian Her ife was a model | | Christian de are tad implicit conflorie . De trasel promises of our form was very great shour sped ter ig on a the week day to we. Be at | chirch ice Singay and many times while performing ter household duties she would be it ed with the spirit of told and would sing 'avorte songssongs surg by those gone before and reported because of her over for God Solemn as is the dying hour the presence and support of her Savior were sufficient to impart strong consolution. One day, a short time before her death, she was almost scorched with fever and, with tears running down her checks, she looked up and addressed a relative and said "I thank | God that I will not burn up in another world " Never as long as I live will | prayers, almost countiess in number. for me and her six little children will always be green in my memory. But her suffering is over, her spirit has gone back to the God that gave It: doath will never face her again; never again will she have to just from those she dearly loved Her tranquil disposition, consecration and true plety will always be an Incentive to me to live closer to God Funeral services were conducted by Dr. R. R. Acree, using—it being her request—her favorite Psaim, "The Lord is my shephord; I shall not want. He maketh me to lie down in green pastures; he leadoth me beside the still waters. He re storeth my soul. . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou

ported by the arm of her Savior she passed to the other shore, there to re notes with receimed ones forever more and to await the arrival of loved ores.

> Beautiful toiler, thy work all done. Beautiful soul into glory gone, Beautiful life with its crown now won,

> God giveth thee rest Rest from all sorrows, and watching. liest from al. possible sighing and

> Beautiful spirit, free from all stain." Ours the heartache, the sorrow and Thine is the glory and lufinite gain

Thy slumber is sweet " T N ELLIS

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HAMILTON -- Died in Bristol, Tonn March 3 1898 Deacon John S. Hamllton, in the 60th year of his ago. He was the senior deacon of the First Baptist Church of Brietol. Bro. Hamilton was born in Hawkins County, Tenn : was converted and joined the Baptist Church when 14 years of age; was the principal mover in the organization of Holston Valley Association and for years its Moderator. Moving to Bristol some years ago he became a member of the First Baptist Church. He was an earnost, consistent Christian gentleman, honored and beloved by all who knew him. He leaves a widow, a brother, the father of Rev. W. W. Hamilton, pastor of Bluchald, West Va , a sister and four children to mourn his loss Pastor and people feel deeply the loss of this good man [Our loss is his gain. M E BROADDUS, Pastor

SEELEN An Angel's Birthday. Ir nemory of little Percy Ezell Zanone Sceley on her 1th birthday, Feb. 21,

Tis your birthday, my baby, my

Or would be if you were on earth; know it still must be your birthday Though born to your heavenly birth. Angel's love may be perfect, pure and complete.

But never more tender than mine. tre you glad in their gladness, little

Do you laugh in your innocent glee? or, are you sad in the brightness of heaven.

in thinking of home and of me? Yet I've solemn thanksgiving and bleesing, That you from earth's sorrows are free.

But in the long nights when I yearn for your presence And water my pillow with tears,

When I pray for the touch of your tingers To comfort my sorrow and fears, So light is the veil that's between us

he mother and child are so near; The breath of my soul is suspended, or your accents so tender and clear, There are moments so sweet and so

wolemn, That my soul bursts its prison of pain, And soars to the realms of the spirit, And meets my own angel again.

On my giorified darling, Ange Pirey have lent you, not lost you, my

Only ient to the love that a divine.

BALES Artilina (Major) Baley was born Se at 22, 1841, and married John W. Baley Nov. 2, 1865. Converted to Christ In 1866, she was baptized into the fellowship of Little Fiat Creek Church. Her life since has been ing marks of Christianity. She was punctual as a church member to all those duties which devolve upon her sex. Being of a quiet, friendly disposition, she made many friends. The affection her husband and children bestowed upon her proved her influence as a wife and mother. So that of her husband doth safely trust in her," and "Her children rise up and call her blessed." To the husband, who is one of our deacons; to the eight children and numerous friends, we commend the 12th chapter of Hebrows and the 4th chapter of I Thes-Draughon's Salveston and texture place brows and the 4th chapter of 1 Thessaloniars. Afflicted with consumption, she bore with patience her sufferings and joyously resigned this life on Dec. 20, 1897. She was buried in the family cemetery near her home, the funeral services being conducted by

Pastor Stanfill. Done by order of Fairview Church Cobruary, 1898.

R. R. ROACH, Committee. ELIZA BRIGHT, 1

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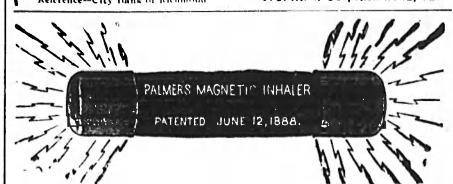
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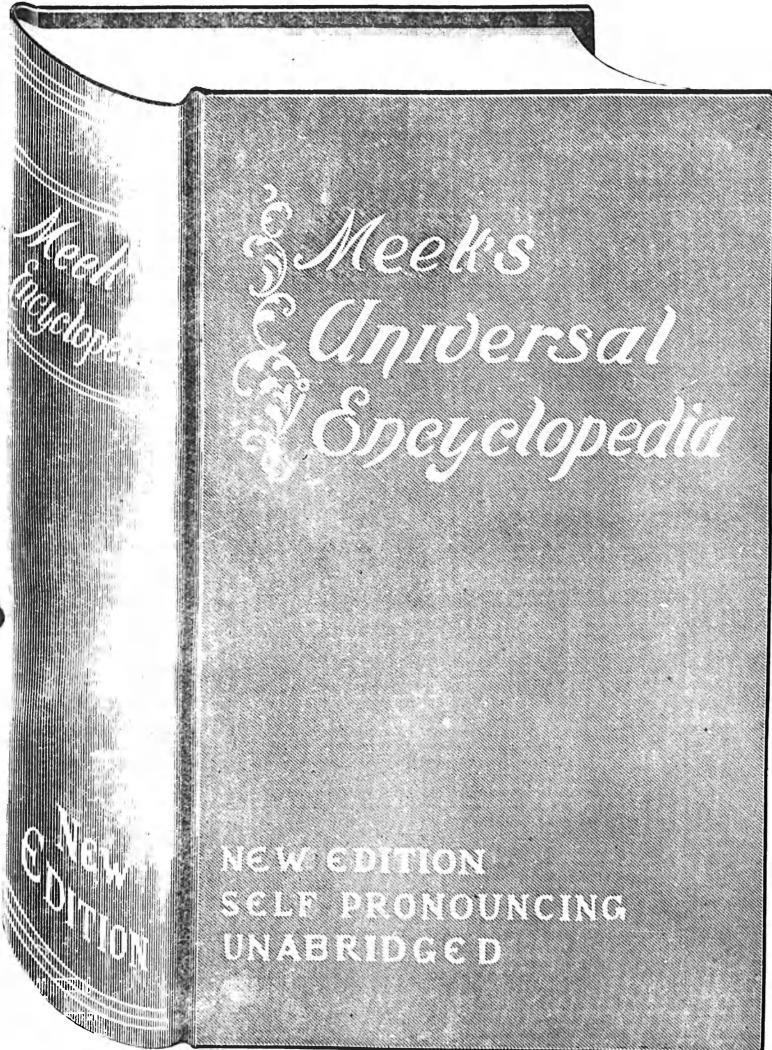
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wafe harbored they may walt your hand To ptr se their sails and sied their good

Its ships for which you years and fred Mas hever great so tantious eves But grainer ships await to a jet-In the batter of Park's

Was Paul Afraid of Being a Castaway?

BY . E W DOUBS DD

In a recent conversation a Methodist brother quoted ! Cor ix 27 as proof positive that a saved roul may apostatize and be finally lost. The passage. Imvercep lbly lengthen, let spiritual strength and reads. "But I keep under my body and bring it into. a mighty trust in Jchova. resist any advances of subjection, lest that by any means, when I have evil. Above all, erect the only true and high id. al presched to others, I myself should be a castaway instead of a "castaway" the Revised Version has. Gaillee. Let true plety be the cap-sto e all around. rejected." Did l'au! here express the idea that he the crowning glory of ille from youth to go, the daymight be fluxity lost? I think not Let us examine the passage more closely. The Greek word rendered

Il Cor x. 11 7 Heb vi . Without the alpha privative we not the word to Rom xiv 18; vvi to 1 Cor x1 19 11 Cor x 15 x11 7 11 11m 11 1 las | 12 | In a | these places dokumes is rendered complete obedience to his body will. approved I 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 fourd 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 CLLVER.

mines the individual notonly for time but for eternity factors of peace or torment in the future world, but it also fixes the status or position of each one in the It. There are people who will be comparative strangers following year, Cuba was restored to the Spaniards. in heaven when they arrive there; their earth life is so full of worldly affections and their time so fully engrossed with world y affairs that they have given the acquaintance of their Father, nor tasted the heavenly manna, nor viewed the wonderful plotures 45 883 square miles. of the spirit world presented for their delectation in habl s of holiness is this life.

In Deut. xxli. 8 God commanded to build battle- freedom. ment about the roofs of houses for the protection 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 f om falling, but also shield him from the sharp arrows of his enemics. Habit, if rightly built, is a strong safeguard, but if built after a world y pattern is an element of weakness. Bad habits make men strong in sin and blad them with the cords of a deformed character. whereas right hubits are silken threads leading on o the s golden of portunities and in time become strong defenses about the dangerpoints of a nan's life. God fils 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 gloss with fascinating spendor and build there a powerful battlement of systems in habits that shall reflect a gold n halo on the West of his declining years. On the North, wheree one the mighty stores and great cyclones driving needles of ice to the soul, build firm an ' safe the battlement of strong resolve and self reli nce and unwavering confidence in the power of God to wave the sunny South, the side where tempt . tions flatter, and case 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 of human life, the character of the young man of star of youth and the halo of age. Le. th life be flited full with a firm determination to serve the God any before t e bar of eternal Justice, and the prom ber of eternal life shall be fulfilled to everyone who b. de a character in accord with God's plan, in

B) + D MATTHEWS

As Cuba is the all-absorbing question in the Northwest just now (and I suppose much more so in the South) I thought a short article on that subjet 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 leabels, but after Ferdinand's death it received the name of Fernandina, i ter Sandiago, still later Ave Maria.

Havana was twice destroyed by the French, in 1538 and 1551 About 1665 the walls of Havana were The most Important thing a young person can do commenced. In 1762 Havana was taken by an Engileh fleet and army und r Lord Albermarie. The fleet consisted of more than 200 vessels of all classes. The privilege has not been withdrawn. The only And not only is this true in regard to the primary and the army of 14 041 men, while the Spanish Army numbered 27 610 men.

The English commenced operations June 6th and future abode. A person's effort to gain a Bible edu- continued till July 30.h, when Moro Castle surroncation and live a Christian life has much to do with der d. By the treaty of Paris in February of the

The Island of Cuba is about 730 mlies long, and an average of about 80 miles wide. It is situated about 130 miles from the Florida coast. Caba has 43 d19 their future home scarcely a thought, nor custivated equare miles of territory, the island of Pinos, near by, 1.214; other small coasted Islands, 1,350; in all,

Ever since the deposition of the royal family of the Book of Life, and will have to begin the a b c Spain by Napoleon, July, 1808, Cuba has been ruled of the only real life, and will never possess the same over and oppressed by governor-captain-generals capacity for advancement as those who have formed from Spain. Deprived of political, civil and religious liberty, the Cubans have often sought their

The conspiracy of "Black Eagle" in 1820, the of human life. In Eastern countries where the roofs insurrection of the black population in 1844, the conspiracy of Narciso Topez in 1848, 1850, 1851,

which cost him his life, and the war beginning in 1868 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 at Cuba for the sum of \$1 000,000 that Cuba migh' be free from the want, woe 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. 8 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

4 This war epresents monarchy. Catholicism and ignorance, while our people enjoy Christ as their Ruler supreme, intel igence 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 healtated 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 blm 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. 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 Baptlet 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. BMITH'S SUGGESTION.

In the BAPTIST AND REFLECTOR of March 24th is