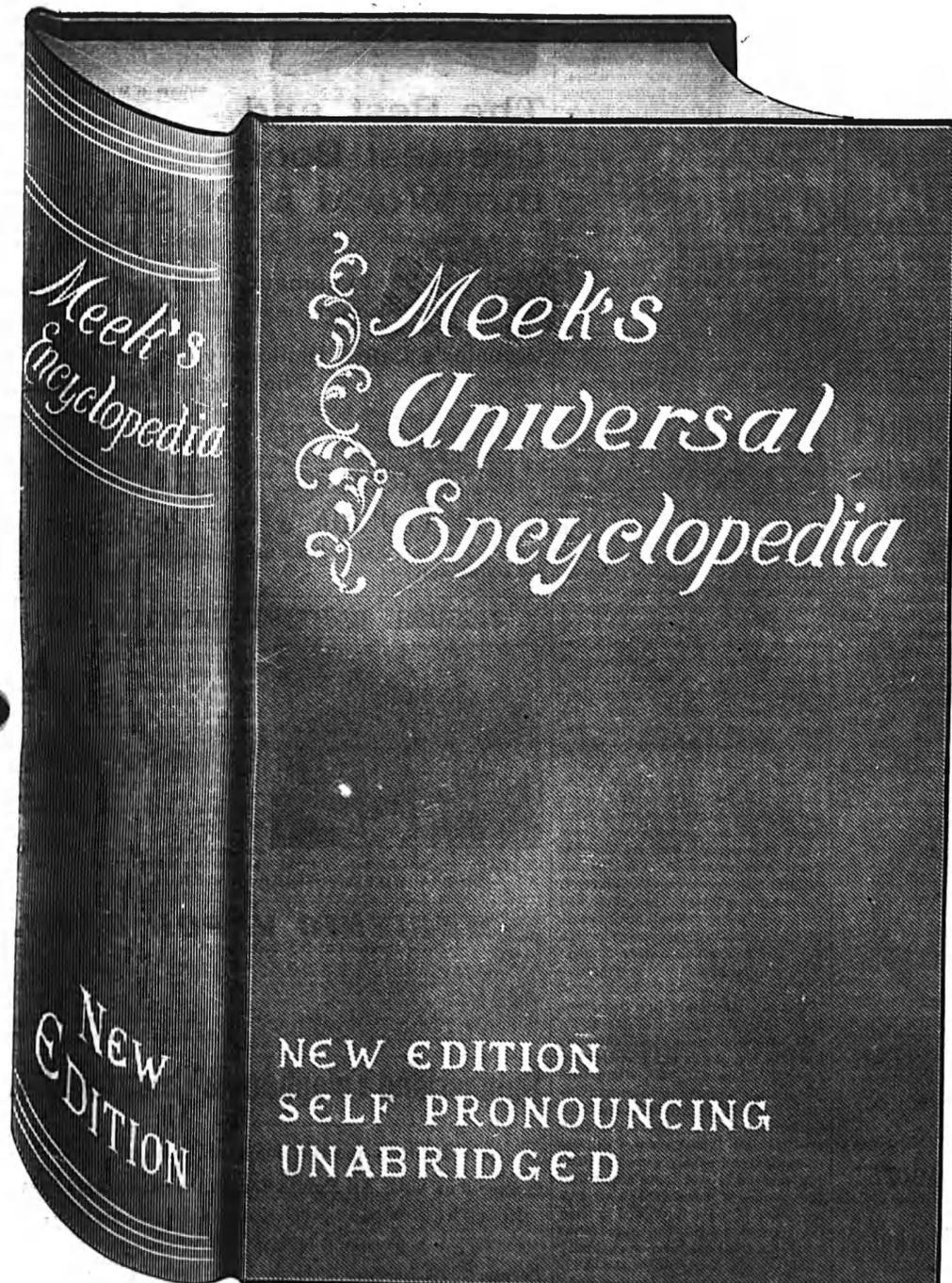


## OUR GREAT ENCYCLOPEDIA OFFER.



THIS  
ENCYCLOPEDIA  
IS  
REVISED  
TO DATE.  
CONTAINS 994  
LARGE PAGES,  
800

ENGRAVINGS,  
WITH A YEAR'S  
SUBSCRIPTION  
TO THE  
BAPTIST  
AND  
REFLECTOR  
TOGETHER  
ONLY  
\$2.60.

WE WILL PAY  
EXPRESS  
CHARGES.

JUST WHAT  
YOU ARE  
LOOKING FOR

THINK,  
ACT,  
IF IT COMMENDS  
ITSELF  
TO YOU.

A  
LARGE  
BOOK,  
994  
PAGES,  
800

ILLUSTRATIONS  
ONLY  
60 CENTS  
ADDITIONAL.

IF  
NOT  
SATISFIED  
WE  
WILL  
RETURN  
MONEY.

NEW EDITION  
SELF PRONOUNCING  
UNABRIDGED

This latest edition (1897.) It contains 994 pages. Is bound in Strong, Attractive Cloth. This book has been sold at \$4.00.

IT IS A STORE HOUSE OF UNIVERSAL INFORMATION

embracing nearly 35,000 events in History, Agriculture, Anatomy, Architecture, Archaeology, Astronomy, Banking, Biblical, Science, Botany, Chemistry, Commerce, Geography, Geology, Heraldry, Hygiene, Legislation, Literature, Logic, Mathematics, Natural History, Philosophy, Navigation and Nautical Affairs, Physics, Physiology, Political, Economy, Theology, Zoology, etc., with proper names pronounced.

**The Offer:** This great work, Express or Postpaid, and the BAPTIST AND REFLECTOR one year for only \$2.60. This offer is to old and new subscribers, and must be accepted in the next thirty days.

Address

**BAPTIST AND REFLECTOR,**

150 NORTH CHERRY STREET, NASHVILLE, TENN.

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., MAY 5, 1898.

New Series, Vol. IX., No. 37

### Quatrains.

BY JENNIE LEE M HANN  
COMFORT.

There came a sweet dream with love's tender gleam—  
What mattered the day's toil and strife?—  
When (he said, "Behold! in letters of gold—  
Your name in the Lamb's Book of Life."

"AN A LITTLE CHILD."

All day I had walked with the Tempter.  
In my soul-giving doubt welcome please.  
But, when even had come, in the lovelight of home,  
Faith was found in a little child's face.

RELIGION

Life gave me earth's cup full of Pleasure's rich wine,  
I drank—still I knew but despair:  
Lo! Love at my side said, "The burden is mine"—  
Rebellion was hushed with a prayer.  
Chattanooga, Tenn.

### Our Campos Baptist Mission.

Dear Bro. Folk:—In response to your request I send you some views of this city and surroundings and you can see for yourself what a fine place Campos is. I am only sorry that it is not in the hands of people who would make of this beautiful "land of flowers" a real paradise. But for this we are working hard, trying our utmost to accomplish. We believe that the glorious gospel of our Lord Jesus Christ will not only change these inhabitants' hearts but also their lives and habits.

I send you a photo of the missionary, his wife and Mrs. Emma Morion Ginsburg, and one of their eldest two children. The name of the oldest is Arvilla, about 4 years old, who speaks fluently both the Portuguese and English language, sings Portuguese hymns, and is a great attraction at our meetings, especially in the interior. The name of the other girl is Brazilia. It was Dr. Willingham's suggestion, and she really loves Brazil, at least she likes all that is Brazilian. We hope and pray that one day she will dedicate her life to the cause of Jesus in Brazil. Mrs. Ginsburg has been in Brazil over eight years now, and in spite of that she is enjoying excellent health. Of course you know something about your missionary who is in charge of this field. He has been in Brazil very nearly eight years and as yet has not taken a change. The climate is telling upon his constitution, but nevertheless he continues to work and push along the work of the Lord in this dark land of superstition.

You will also find a very good picture of the beautiful iron bridge that connects this city with a populous village across the river called Parahba, one of the largest rivers in Brazil. Another picture represents the place where we used to baptize before we had our baptismal tank. I also send you a picture of a group of houses, a little outside the city, where the poorer classes live together. You see we have no winter here, and the houses need no extraordinary protection. Most of the children play about the houses almost naked, if not quite so. If I possibly can, I will send you a picture of our new church building. It is nearly finished and we hope to dedicate it by the 21st of April.

Campos is one of the most important cities in Brazil. It is classified as the seventh city in this immense republic. It is situated about 180 miles north of Rio de Janeiro, the capital of this republic. It has a population of from 40,000 to 50,000 inhabitants, most of them Catholics by name, though really indifferent to any religion. There are ten Catholic church buildings in a fair state and one evangelist completely new, and the cause is in a very prosperous condition. There is one cotton factory worked by about 150 hands, four machine shops, three wood-working establishments, besides a number of saw mills, this being a rich center for precious wood. We also have a large sugar refinery, three daily newspapers, five printing offices, thirty public schools, two important night schools where painting and drawing are freely taught to these classes who are less favored by dame fortune.

Besides these things we also have two charity hospitals and an asylum for poor girls. There are about 10 kms. of paved streets, an iron bridge across the river about 300 mts. long. We have six railroads centering in this city. In this county we have sugar factories that produce annually 7,420,000 lbs. of sugar, 450,000 boxes of Coaba doze, 250,000 sacks of coffee. Besides this there is a constant export of fowls, eggs, tobacco, corn, farina, etc.; 2,750 houses are drained and possess water services. The city is at night illuminated by electric light and has a complete street-car service.

You can see that our city is not so very unimportant. Bro. Bagby, who chose this city as a center for evangelistic work, proved himself a capable missionary.

The progress of the cause since the first day of its undertaking until today has proved the wise choice Bro. Bagby made. Seven years ago we had no one belonging to our church, but now we have four churches with about four hundred well standing members. Besides this we have two church buildings built by the believers themselves. Here in Campos we have a building that is calculated at about \$4,000 of this sum only \$73 came from the States. The church in S. Fidells was built by a brother who offered it to the church in the name of one of his sons who died a believer. In Campos alone we have about 180 believers.

Still nothing almost has been done. In spite of the marvellous progress of this mission, yet it is almost like a drop in the wide ocean. Oh, what sin and superstition surrounds us. Half of the population are born out of wedlock; 75 per cent. are illiterate. The priests live openly licentious lives. Idols are seen on every bill, on every corner, in almost every house. Yes, much has to be done and we are here to do it. But you must help us to do it. Stand by us, both with your sympathy and prayers. Remember every one of us in your daily supplications. God bless you all.

Campos, Brazil.

Prof. George W. Jarman.

One of my dearest earthly friends is no more. He roste from his labors in the bosom of our God. As the close drew near he could look back over a life fruitful in good works. How exemplary as a Christian and as a teacher! How full of the meekness and tenderness of his Master! As with tear-dimmed eyes I read of his death this morning there flitted before my mind thirty years of blessed association. The first time I met him he was emerging from the campus of Union University, when I invited him to a seat on my wood-wagon. He accepted, and during the ride of a mile he had completely captured my love and esteem and held it to the day of his demise. I told him of my preparation for college in a country school taught by Mrs. Josephine Sparks. He urged me to matriculate at once. The matter of his tender regard and earnest solicitation was discussed around the fireside of my country home that night and the next morning I was enrolled as a student of the University. He was stern and exacting in discipline, and at times I thought him severe, but when school days were no more and I entered in earnest upon life's duties I loved him for his firmness and was better prepared to appreciate his many virtues.

How tender and solicitous was this dignified teacher when I became concerned about my salvation. His devotion through all these years has been beautiful and stimulating. His house has been my home and he always had a word of encouragement. The good wife, now clothed in widow's weeds, has ever been more like a mother than a friend. He had few superiors as a teacher and a disciplinarian. He was deeply pious, and daily walked with God. Huedreda, like the writer, will rise up in the last day to call him blessed. His students are found in every State in the Union and in every walk of life. A large per cent. of them are ministers of the

gospel. He was a fine character builder and left an impress for good upon all who came in contact with him. He rests from his labors and his works follow him. May the God of all grace comfort the bereaved family.  
Tuluca, Mexico.  
WM. D. POWELL.

### Wrong Impressions.

I have the serious defect of not weighing carefully the possible effects of anything I may say or write. Two financial statements of mine written at different times for different issues of the BAPTIST AND REFLECTOR appeared in the same issue. Each of those statements showed that Home Missions were gaining in collections as compared with last year, and Foreign Missions were losing. Now, while the statements were intended simply to show our financial status and nothing else, there are some who say they make the impression of an argument for increased collections for Foreign Missions instead of Home Missions in the 1st days of the Convention year, which will close before this can appear. I regret this very much, for such was not my intention.

While the figures show a gain for Home Missions, still those figures represent the value of boxes as well as cash. The boxes sent to the poorly-paid missionaries are a great relief to them, but do not in any way relieve the obligations of the Home Mission Board.

Last Convention year we gave to the Home Mission Board only \$2,907 in cash, and to the Foreign Mission Board \$6,058; that is, more than twice as much to the Foreign as to the Home Board. There should not be this difference. The work of the two Boards is different in character but equal in importance.

Another fact that should enlist the sympathies of Tennessee Baptists with the Home Board is that it has given for work in Tennessee from \$2,000 to \$2,500 per year for the last several years. Last year while we gave it \$2,907, they gave us for State Missions \$2,250.

Again, The Lord will soon open the way to Cuba, and the first ship that sails into that harbor after the United States flag floats from Morro Castle should have on board Alberto Diaz, and he should have with him the confident assurances that he may draw on the Home Board for any sum he may want, even if it be \$25,000 per year for the first year or two. When those starved and naked Cubans are allowed to return to their devastated homes, they will have no money to pay preachers or build churches, but their hearts will be open to the gospel—and that is the opportunity for the Baptists to take Cuba for Christ.

Let us not reduce, but rather increase, our gifts to Foreign Missions, and at the same time bring Home Missions forward to the same line as being of equal importance, and not wait till away along toward the close of the next Convention year, but keep right on now.  
W. M. WOODCOCK.

### Shakespeare or Sterne?

In a recent sermon published in the BAPTIST AND REFLECTOR our Dr. Hawthorne credits to "the great English dramatist" the saying that God tempers the wind to the shorn lamb. The doctor's description suggests the name of William Shakespeare, but the quotation in question is usually credited to Lawrence Sterne, whose literary reputation rests chiefly on his *Tristram Shandy*, which is not a dramatic work. Who said it, and whom did Dr. H. mean? J. T.

—The biographer of Tennyson, his son, says that, sitting with his father a week before his death, the poet talked long of the personality of the love of God. "I should," he said, "infallibly rather feel myself the most miserable wretch on the face of the earth with a God above than the highest type of man standing alone. 'Who knows,' was another of his sayings, 'whether revelation be not itself a veil to hide the glory of that love which we could not look upon without learning the right and our onward progress?'—Watchman.

## BAPTIST PIONEERS OF TENNESSEE.

## ILLUSTRATED SKETCHES.

BY J. J. BURKETT.

(Copyright, 1897, by the Author.)

No. 1—(New Series.)

The subject of our sketch was born in South Carolina, Sept. 30, 1801. His father, Henry Buckner, was a personal friend and great admirer of Daniel Boone, and named his son for that rugged and distinguished pioneer.

The family moved to East Tennessee, Cooke County, when Daniel was quite a lad, and here he was brought up on a farm.

He was converted in his 16th year, and "walked," it is said, "twelve miles" to join the Lick Creek (now Warrensburg) Baptist Church, Greene County, and was baptized by Elder Caleb Witt in the Nolichucky River.

In 1818 he was married to Miss Mary Hampton of Cooke County, a grand-daughter of Elder William Dodson of North Carolina, and near relative of General Wade Hampton.

She was a woman of superior mental power and of strong character. Husband and wife lived and labored together forty-four years, and to them were born five children—three sons and two daughters. The eldest son, Dr. H. F. Buckner, was thirty-five years a missionary to the Creek Indians. He translated into the Creek tongue the gospel of John and made and published a grammar of the Creek language. The second son, B. B. Buckner, was killed in the Mexican war and buried in the city of Mexico. The third child, Miriam Isabel, is the mother of Dr. A. J. Holt. The fourth is Dr. R. C. Buckner, founder of "Buckner Orphan's Home" (Texas), the largest orphanage, perhaps, in the Southwest, and president of the Baptist General Convention of Texas. The fifth, Ann Hasseltine, is a widowed sister, living with her brother in Dallas, Texas.

In connection with these interesting and historical names I mention the fact that Burrow Buckner, a brother of Daniel, was a preacher of no mean ability, and that there are in the Buckner family fifteen Baptist preachers, many of them able and noted men in the denomination.

Elder Buckner was licensed to preach in his 22d year. In 1827 he was ordained by Chestnut Church, Monroe County, Elders George Snider and James D. Sewell constituting the presbytery. This church was greatly blessed by the labors of Elder Buckner, who baptized large numbers of converts into its fellowship. He was the first Baptist to preach in Madisonville, the county-seat of Monroe County, preaching at first in the Methodist Church, then in the Academy. Many people of the place turned to the Lord and to the Baptists, and a Baptist Church was organized March, fourth Saturday, 1828. In a little while a house of worship was erected, and Elders Snider and Buckner served the church as co-pastors for five years. The first fruits of the Madisonville harvest were twenty-five persons, baptized by Elder Buckner in one day, five of whom became ministers of the gospel. One of them was Bradley Kimbrough, D. D., then a young lawyer; another was Dr. Sam. Henderson, a distinguished editor of Alabama, and a third was his son, Henry F. Buckner, D. D., missionary to the Indians.

Other fruits of his labor in Monroe County were the organization of Ebenezer Church, which he served as pastor for seven years, and the establishment of the Baptist cause at Tellico Plains.

In 1831 he was called to the pastoral care of Zion Hill Church, McMinn County. His pastorate here was a perpetual revival, resulting in about 100 conversions and baptisms. In appreciation of the pastor's labors the church made him a present of a fine saddle-horse; also bought him a house and small farm.

He then made a settlement with Big Spring Church on Moose Creek, moving his membership to that place. While here he sent his son, H. F., to Maryville (Presbyterian) College, there being no Baptist college or high school at that time in the State.

He was then appointed missionary by the Baptist State Convention to travel in East Tennessee in the interest of missions. There was strong opposition to the enterprise, and the preacher, in many places, had to preach in the grove, the school house or in private dwellings. "Seldom could he get a brother to take the hat around for a collection. Falling in this, he would do it himself. He was the first preacher to introduce the missionary heaven in seventeen counties in East Tennessee."—(D. D. Cate, in Burrow's Sketches). There is also a current statement (the probable correctness of which I have not been able as yet to verify, from authentic records), that Daniel Buckner was the first appointed missionary of the first purely missionary organization in the

State, and that the gospel was preached by him in every county in East Tennessee.

The church of which he was a member was not in sympathy with his work. On his return, therefore, from his first missionary tour he was called to an account for his strange doings. A charge was preferred against him for having connected himself with the State Convention, and, refusing to sever his connection with that body, he was excluded. On the day of reckoning the saints met early, and the male portion "sat on church-yard logs, chewed their tobacco" and discussed grave issues, applying to the mission-



ELDER DANIEL BUCKNER

ary such terms of reprobation as "hiring," "money-hunter," "traitor;" and when the matter was brought before the church the accused was not permitted to say a word in his own defense. The wife asked to be excluded with her husband, but was answered: "We have no charges against you." She replied: "If I were a man I would preach missions, just as my husband has done, and as I hope and pray my sons may do." But the church refused to exclude her and she to receive a letter from the church. The excluded demanded a copy of the charges, and, with that as his letter of recommendation, joined a missionary church, his wife and son, H. F., and a few of the members of the excluding church joining with him. He was published in the minutes of two Hardsell Associations as an "excluded minister," but "the Word of God was not bound," and mightily grew the missionary spirit.

The next year and a half he spent in Washington County preaching to Buffalo Ridge and other churches.

He then moved to Cleveland, Bradley County, and was there when the first town lots were sold. Aided by his brother, Burrow Buckner, he soon established in the new town a Baptist Church.

From 1839 to 1854 he was pastor at Somerset, Ky., adding 250 to the membership of the church by baptism, and was afterwards pastor at Lancaster, Rock Castle, Albany, Perryville and Danville, Ky.

In the summer of 1861 he moved to Texas, whither his son, R. C., and his daughter, Miriam, had preceded him. His faithful wife died on the way and was buried in Clarksville, Tex., Rev. R. D. Potts, father of Rev. T. S. Potts, of Memphis, preaching the funeral sermon. In Texas he was pastor at Boston, DeKalb and other places. In the year 1865 he was married a second time.

At the age of 70, his hearing having become impaired and being afflicted with vertigo, he began to retire from the active duties of the ministry and to give himself to reading, meditation and prayer.

He was a "solid and uncompromising Baptist" and preached a full gospel for more than sixty years. But it is pleasing to note the fact that as he advanced in years and ripened in grace he became more charitable toward people of other denominations, and spoke "with great love and tenderness" of those whom he regarded as in error.

Elder Buckner was an evangelist, as well as a pastor and missionary. It is estimated that in a ministry of nearly sixty-three years he baptized about 5,000 people, twenty-five of whom became ministers of the gospel.

The accompanying portrait represents him at the age of 60, the face and form best known in Tennessee. One who knew him well describes him as a man of "powerful physical frame, standing erect six feet and weighing 260 pounds; voice powerful; mind active; energy unbounded; his ruling passion, devotion to the cause of Christ." He was a pioneer missionary, one of the first to agitate and advocate the cause of missions in Tennessee, when there was neither effort nor organization among the Baptists of the State, and a majority of the churches were anti-missionary. "They sought to drive him from his position by ridicule and social ostracism. They called him 'hire-

ling," because he advocated a paid ministry; 'booted apostle,' because he presumed to wear boots before they were generally worn, and 'traitor,' because he dared to educate his son for the ministry, especially in a Presbyterian school."

Following is a pen picture of Elder Buckner by Dr. Sam Henderson. I quote from the introductory chapter of his unpublished "biography" of Missionary H. F. Buckner:

"My father took me, when quite a lad, to a neighbor's house to hear a strange minister preach. The occasion was a funeral service. There was present a large concourse of people, attracted thither, in great part, by the fame of the preacher, who in due time arrived, and in an impressive way commenced the services. The preacher was medium height, thickly set, with coal black hair, countenance slightly bronzed and sparkling eyes that would have been brilliant but for a soft, dove-like benignity that at once awakened confidence and affection. His voice was commanding, mellifluous and clear, without the slightest affectation. The matter of the discourse I did not fully understand, but the appearance and manner of the speaker greatly impressed me."

We may truly say of Elder Buckner that he was "a good soldier of Jesus Christ" and a fearless veteran. He fought many hard but successful battles for his Captain, and did not lay his sword and armor by until called, in his 44th year, to join the ranks above. He lived to realize the fulfillment of many hopes and the answer to many prayers—to see two of his sons attain to the highest point of success in the ministry, and his grandson, our beloved A. J. Holt, whom he loved with the affection of a father, the Corresponding Secretary of the General Association of Texas, with every prospect of success.

For two years he had been living with his youngest son in Dallas, Texas. The night before his death he sat up till about 10 o'clock conversing freely with the family and friends and discussing Bible questions "with great interest, clearness and force." After the company had retired he gave his watch to his son with the request that he keep and wear it, and gave to his granddaughter his album of family pictures, saying: "I intend this for you, Bobbie." The next morning, going out before breakfast for his "usual walk," he failed to return. The neighborhood was aroused, but loved ones found him where he had fallen. "His great heart had ceased to beat. His great soul had gone to meet its Savior. Reverently we laid his body to rest and erected to his memory a plain marble slab, bearing, by request of the departed, the inscription of verse 7 of the 116th Psalm: 'Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.'"

## Texas Letter.

Things in general in the State are moving along fairly well. Some successful meetings are in progress in different parts of the State.

From indications manifested, we think our State will come up reasonably well for the missions of the Southern Baptist Convention. Our State work seems to be getting along very well. Mutterings of discontent still rumble along in certain quarters.

Baylor University is said to be in fine progress. As we are not there, our personal knowledge is gathered. Dr. Burleson visits the Institution quite frequently, and is not very well satisfied with the condition of things. It would be very unfortunate that he should be kept disturbed after publicly expressing confidence in and concession to the Convention. We hope all things will work out for the best.

The attendance from Texas at the Southern Baptist Convention is not likely to be large. It is hoped the next Convention will come west of the River.

Texas Baptists are very quiet upon the Whitsett matter. They spoke loudly at the Convention, and nearly all the Associations in the State did the same. The matter was left with the Seminary Board and the Southern Baptist Convention. All expectations center with these meetings at Norfolk. While Texas Baptists have made some reputation for difference of opinion on some lines, they are remarkably united on the Seminary affair. We regret that Dr. Kerfoot has taken up the cudgels for Dr. Whitsett. We all think a sight of Bro. Kerfoot. It is a matter of observation that the friends of Dr. Whitsett have said more, and practically kept the issue before the public, than the opponents. By some means or other, we know not, the report has obtained in Texas that Rockefeller has promised handsome donations to the Seminary provided Dr. Whitsett is continued as President, and the same also if Dr. Harper is continued at the head of the Chicago University. Whether any truth exists in this we know not, but an effect is beyond probability, and if it is true, the sooner the correction of the mistake the better for all concerned.

War, war is the all-absorbing topic now. Differences of opinion exist as to the rightfulness of the probable conflict with Spain. Without doubt there are too many hot-headed politicians and an awful sight too much said by the newspapers. That the suffering people of Cuba should be relieved by the United States is doubtless conceded by the civilized world. That Cuba should be free from the galling yoke of Spanish tyranny is also conceded. As to the extent to which this country should go to accomplish that end, it is a complicated problem. War is an awful alternate to the question. To our thinking, one of the darkest and most hideous of all the elements of the situation is the eagerness of monopolists and money sharks to profit by the international troubles. While it would be distressing and a national humiliation, that in compromising instead of fighting would provide resource for immense gains to the money grabbers of the nations, yet perhaps better this than plunge two countries into bloody warfare, however much may be augmented the perfidy of the money mongers and soulless corporations. T. E. MUSE.

ences of opinion exist as to the rightfulness of the probable conflict with Spain. Without doubt there are too many hot-headed politicians and an awful sight too much said by the newspapers. That the suffering people of Cuba should be relieved by the United States is doubtless conceded by the civilized world. That Cuba should be free from the galling yoke of Spanish tyranny is also conceded. As to the extent to which this country should go to accomplish that end, it is a complicated problem. War is an awful alternate to the question. To our thinking, one of the darkest and most hideous of all the elements of the situation is the eagerness of monopolists and money sharks to profit by the international troubles. While it would be distressing and a national humiliation, that in compromising instead of fighting would provide resource for immense gains to the money grabbers of the nations, yet perhaps better this than plunge two countries into bloody warfare, however much may be augmented the perfidy of the money mongers and soulless corporations. T. E. MUSE.

Weldmar, Texas.

## How God in Latter Days has Lengthened the Cords and Strengthened the Stakes of Israel's Tent.

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

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not; lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left." Isaiah lii. 2-3.

In this passage Isaiah prophesies of a time when the church of Christ shall emerge from a state of comparative barrenness to one of great fruitfulness. At that time she shall have new conceptions of her responsibilities and her possibilities. Her plans and agencies will be vastly enlarged and multiplied. She will "attempt great things for God, and expect great things from God."

It is generally conceded that the fulfillment of this prophecy began with the beginning of the era of modern missions, when the churches of Jesus Christ for the first time in a period of fourteen hundred years, recognized their obligation to give the gospel to the whole world. The first three centuries of the Christian era was a great missionary period. After that the great apostasy came, and the missionary spirit was lost in the darkness of superstition and corruption.

The beginning of modern missions was the beginning of a type of moral chivalry, in comparison with which the heroism displayed on earth's bloody battlefields should never be named. The beginning of modern missions was the beginning of a sacred enterprise that has done more for the betterment of the world's condition than all the discoveries of science, the wisdom of statecraft and the arts of war.

I trust that I give expression to no unworthy sentiment when I say that I am proud of the honor which I have in holding membership in that denomination of Christians to which belongs the imperishable glory of beginning modern missions.

If it is proper and commendable in Lutherans to remind the world of what God wrought through the faith and courage and sanctified genius of Martin Luther; if Presbyterians may be excused for pointing us to the priceless products of the masterful mind of John Calvin; and if Methodists are justly proud of the zeal, sanctity and wisdom of John Wesley, I am sure that Baptists should make no apology for speaking of William Carey—that dauntless Christian hero, that prodigy of intellect, energy and grace, who conceived, planned and put into successful operation the incomparable enterprise of modern missions.

It is unquestionably an elementary principle in the economy of grace, to choose things that are weak and lowly for the accomplishment of the loftiest purposes. The instruments which God chooses for the sublimest and most difficult undertakings are often found in obscure places, and have but little value in the eyes of the world.

John the Baptist was a denizen of the desert—that wild, rugged wilderness country lying immediately west of the Jordan. When he began to preach, in the minds of the Pharisees—the religious aristocracy, the great high church party of Judea—he was only a reed shaken by the wind, a little, feeble, fluttering thing in the air, that would soon exhaust itself and disappear. Obscure in origin, a dweller in the desert, untaught by the doctors of the law, he was regarded at first as a religious upstart, a pretender.

This was the instrument which Infinite Wisdom chose to awaken a long slumbering nation, and make ready a people for the Lord. So grandly did he accomplish his difficult mission, that Christ put him

on the loftiest pinnacle when he said, "Among them that are born of women, there has not arisen a greater than John the Baptist."

For a movement of no less magnitude, and not less difficult and perilous, God chose William Carey, "the consecrated cobbler." Carey began to preach at the age of eighteen. He was then an apprentice in a shoe-maker's shop. He asked no one to give him an education. He determined that with God's help he would educate himself. He entered no college; he made a college of his cobbler's bench. There with borrowed grammars and lexicons, and with second-hand books bought at the cost of bread, he mastered Latin, Greek and Hebrew. There he studied natural science and metaphysics and enriched his mind with the treasures of the best classic literature.

When the boy, Coreggio, stood before the canvases on which Raphael had painted one of his immortal pictures, exclaiming, "I too am a painter!" he was not more conscious of the possibilities of his life than Carey was, even while he toiled in the lowly vocation of village cobbler, that God had laid his ordaining hand upon him and set him apart for a great scheme that would illumine and rejoice the world.

If the inspiration which Coreggio caught from that picture carried him through all of his tedious initial studies, and guided his pencil until he became the peer of Raphael, we need not wonder that under an infinitely deeper and diviner inspiration William Carey mastered all the difficulties that environed his young life, developed his mind, filled it with the richest treasures, and equipped himself for the magnificent work to which he was called.

While he preached the unsearchable riches of Christ fervently and faithfully to his own neighborhood and country, from the day of his conversion his Christian sympathies went out towards the benighted and neglected "regions beyond." He believed that Christ "died not for our sins only, but for the sins of the whole world." Every nation was brought nigh to him by the blood of Jesus, and every language to him was a medium through which he longed to tell the story of redeeming love. He did not believe that the marching orders which the Captain of salvation had given to his soldiers on the eve of his ascension had ever been revoked or suspended.

Filled with the inspiration of a deep conviction and luminous with the white heat of a holy passion, he diligently prepared himself to smite the chronic opposition of ministers and churches to any effort in the direction of evangelizing pagan nations.

When he had reached his thirty-first year, having prayerfully and diligently investigated the great subject, and absolutely confident of the correctness of his position, he went before the Nottingham Baptist Association, to which he had been sent as a messenger by his church, and began the contest by propounding as a subject for discussion the following question: "Is not the command given to the apostles to teach all nations, binding on all ministers to the end of time, seeing that the accompanying promise is to be with them always, even unto the end of the world?"

Nothing more is needed to prove that Carey had absolutely no support or sympathy in the beginning of his movement than the quick and caustic rebuke administered to him by his own spiritual father, the learned Dr. Ryland, who with an air of impatience and indignation replied, "You are a miserable enthusiast for asking such a question."

Think of such an expression as coming from the lips of a learned leader of English Baptists no longer than a hundred and five years ago. The veriest "Hardshell" of the mountains of East Tennessee or of North Georgia would not go no further than that.

No reader of ecclesiastical history can doubt that our "Hardshell" brethren have at least one valid reason for calling themselves "Primitive Baptists." They certainly had a local habitation and a name as far back as a hundred and five years ago. Baptists at that period, like all other denominations of Christians, were not only doing nothing to give the gospel to the heathen world, but stubbornly were opposed to any effort in that direction.

God be praised for the mighty power of his truth and grace which transformed the Hardshells into Softshells. The very people who had so sternly opposed the sending of the gospel to the perishing pagans became the pioneers and the victorious leaders in Christian work on pagan soil.

The rebuke which Carey received did not baffle him nor move him a hair's breadth from the line of his holy purpose. Modestly, meekly, but with a determination fixed as fate, he unfurled his missionary banner, and in a voice whose ring betokens a heavenly inspiration, called upon all true lovers of Jesus to rally to the great conflict.

Soon after the adjournment of the Association he wrote that famous paper, "Inquiry Into the Obligation

of Christians to use Means for the Conversion of the Heathen."

That paper was like a revelation from the skies. Every line was luminous. Every word was bedewed with drops of love for Christ, and from first to last it seemed to be stamped with the seal of God's approval.

The effect of this discussion upon some of Carey's brethren was as signal as their first conversion. It was another spiritual quickening and resurrection. They saw the truth as they had never seen it before. They heard a call to duty that was like a blast from the archangel's trumpet. They were the subjects of that divine uplifting, which carries the believer beyond the realm of fear and doubt and fits him for a hero's work and a martyr's death.

That memorable paper was the kindling of a holy flame which grew into a mighty conflagration. It was the beginning of an illumination that was destined to fill the whole world with its glory.

At the next meeting of the Nottingham Association, Carey entered the pulpit to preach from his favorite theme. His countenance was radiant. The people knew that God was with him. His text was from the prophecy of Isaiah—that man of the misty past to whom it was given to foresee and foretell the works and triumphs of Carey and his co-laborers: "Enlarge the place of thy tent; and let them stretch forth the curtains of thine habitation; spare not; lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right and on the left."

From this vision of the prophet the young preacher drew two lessons which he discussed with a fervor and eloquence that carried conviction to every mind.

The first lesson was, "Expect great things from God." The second, "Attempt great things for God." Such a sermon as he delivered then and there would make an epoch in the life of any people, or of any nation. In all the century which has passed since then men have heard nothing comparable to it in convincing and transforming power. In every word of it there was the accent of a conviction born of God. It was a miracle of sacred eloquence, and in it were the birth-throes of modern missions.

The feeling generated by that sermon crystallized very soon into "A society among Baptists for the propagation of the gospel among the heathen."

That society was formed in the hospitable home of a Christian woman. Woman, last at the cross and first at the sepulchre, is at the beginning, the middle and the end of every great movement for the betterment of the world.

A German poet said, "Every hair of a woman's head draws like a bell rope." If my eyes do not deceive me, and our missionary secretaries and religious newspapers are not imposing upon my credulity, bell-ropes are but cobwebs in comparison with the cable of determination with which the Baptist women of this country are drawing the missionary car.

That "society among the Baptists for the propagation of the gospel among the heathen" was the real beginning of modern missions. It was the first missionary body of modern times to give expression to the world-wide gospel conception of Christian obligation.

That first meeting of the little parent society did not adjourn until every member of it had made a contribution in money to the cause to which he had pledged faith and fealty.

Constrained by the example of that little band of Baptists, and by the burning appeals of their eloquent and heroic leader, other denominations soon fell into line with the great movement.

If William Carey had done nothing more than conceive and inaugurate that movement, he would deserve a large and lofty place in the esteem and affection of the Christian world. But to him belongs, not only the distinction of originating the scheme, but the imperishable glory of leadership in the execution of it. His slogan was not "Go!" but "Follow!" Coveting the experiences, the trials and triumphs of an exemplar in the difficult and daring undertaking, he said to the little band at home, "You hold the rope and I will go down into the pit." Carey landed at Calcutta, Nov. 11, 1800. Still possessed of that spirit of independence and self-dependence which had characterized his youth and young manhood, he refused support from any quarter. During the first six months of his life in that city, where pagan iniquities were matched only by the remorseless avarice of British traders, he went through a struggle with poverty and persecution that would have disheartened and crushed anyone but a moral athlete.

During the first five years of his missionary career, he gained a thorough knowledge of the Bengala language, wrote a grammar of it, learned Sanskrit, mastered the botany of the country, founded a church and preached the gospel throughout a district con-

taining two hundred villages. These results he accomplished in spite of the mean and despotic opposition of the East India Company.

At the expiration of his fifth year in Calcutta, Carey went to Serampore, a Danish settlement, and began a work under the protection of a more humane and liberal people. There he was soon joined by Marshman and Ward, names that will be forever historical because of their association with Carey in his heroic efforts for the evangelization of India.

In that heathen country Carey spent forty-one years. He never returned to his native land. With the assistance of his faithful co-laborers he made and published translations of the Bible into forty languages and dialects of India, China, and Central Asia. He established printing houses, paper mills, primary schools, schools for the education of native girls, and colleges for the training of young ministers. He established thirty mission stations, translated the Bible into Sanscrit and opened the way for Judson's great work in Burma.

A hundred and five years have rolled their suns away since William Carey planted the flag of the gospel on the shore of India. Beneath that sacred ensign not less than five hundred thousand natives of that country stand today, bravely and patiently continuing the work which Carey began.

My brethren, do we appreciate as we should the fact that God chose the Baptists to lead in this sublime work of modern missions? Do we appreciate as we should the significance of the fact that our real growth as a denomination began with the inauguration of that movement?

When Carey started to India the Baptists of the whole world did not number more than three hundred thousand. Today they number more than five millions. It is the spirit of missions, especially of foreign missions, that has made us the mighty people we are today.

Beginning with India we have extended our missionary operations to every pagan and papal country on the face of the globe. The great preliminary work is done, the foundations have been laid and we are now ready to build upon it a superstructure that will be the wonder of the world.

In reading the lives of such Baptist pioneers as Carey, Judson, Yates, Clough, Powell and Diaz, we see something of the possibilities of a human life, when it is absolutely consecrated to God.

"The lives of such men all remind us,  
We may make our lives sublime."

We see, too, how seemingly insuperable difficulties may be conquered by facing them with a martyr's faith and courage. We see how faithful God is in fulfilling his promises and dare to obey Him in the presence of any danger.

Will we show ourselves to be true and worthy descendants of those Baptist heroes who laid the foundations of our strength, and demonstrate our gratitude to God for the honor which he has put upon our denomination in placing us in the forefront of the great missionary host; will we bravely and zealously continue the work, until we have reached the sublime consummation foretold by the prophet Isaiah? Will we enlarge the place of our tent? Will we stretch forth the curtains of our habitation? Will we lengthen our cords and strengthen our stakes? Will we break forth on the right and on the left until we compass and possess the earth, and the shout goes up

"From mountain and valley and island sea  
The gospel has triumphed—humanity is free."

#### Cincinnati Letter.

There seems to be great activity in our churches, and much interest is being manifested. We have had no evangelist here this winter, but almost all of the pastors have held some special meetings, and in most cases they did the preaching themselves, and quite a large number of persons have been added to the churches. Pastor Stevens is now having a fine meeting in his church, Columbia; Pastor Swindler is holding a meeting at the Madison avenue Church, Covington, Bro. Sizemore of Newport assisting him.

Dr. W. B. Oliver of North Carolina has been visiting the Dayton, Ky., church, and preached two Sundays, to the great delight of the people. Many of us hope that Dr. Oliver will decide to come this way. He is certainly a fine preacher. Whoever may go to Dayton will find a united church and a people ready for work.

John DeWitt, the "drummer evangelist" of New York, has been in our city for a week or more, and he preached in three of our leading churches on Sunday. He is a Baptist and preaches with wonderful effort and power. He sells goods through the week, and wherever he is on Sunday our best palpalis are open to him. He visits our city twice a year and it is a question with us who will be so fortunate as to

secure him for Sunday. He is a refined and most elegant Christian gentleman. He speaks with ease, sings well and is a great Bible student. His Bible readings are exceptionally fine.

Pastor Partridge of Ninth-street Church has returned from Florida, where his doctor advised him to go for needed rest. He is looking fresh and ready for his great work.

Pastor Robbins has been up at Norwalk preaching and baptizing for Bro. Johnson, who is a member of Dr. Robbins' church and is at Granville College and supplying at Norwalk. More than sixty persons have been received into the church this winter.

Dr. J. H. Boyd, the popular pastor of the Second Church, Lexington, Ky., was visiting his old friend, Dr. Perryman, of the First Church, last week. He reported that the Baptists in his city were moving on grandly.

Rev. Pierce of Ironton could not see his way clear to accept the call extended to him by the Walnut Hills Church. Said church is one of our good churches. They need a strong man in that fashionable part of our city.

Bro. Fry, the associate pastor at Lincoln Park Church, has accepted a call to Mt. Lookout Church, and will preach there every Sunday morning. The church is weak, and this is a very happy arrangement.

The Ministers' Alliance met last Monday and discussed the Cuban relief question. The two principal speakers were Bishop Walden (Methodist) and Dr. Perryman (Baptist). Their addresses were strong and interesting, and many were the compliments passed upon them.

#### The Graves Monument Again.

Dear Baptist and Reflector—I have noticed recently in your paper and in the Baptist Record, articles on the erection of a monument to the memory of that great and good man, Dr. J. R. Graves.

Now, I am wholly in sympathy with the idea, but a monument of brick and mortar or marble will last but a few years at most, and it is a waste of money to put more than from two to five hundred dollars in a monument of this sort, from my standpoint, and I am opposed to it in toto, but to build a monument, as suggested, by endowing a Graves Theological Chair in the Southern Baptist University at Jackson, Tenn.—raising \$25,000 for this purpose—is a grand idea. To "start the ball rolling" I will be one of 100 men to give \$100 each towards this end.

Now, Dr. Graves' friends, whose names are legion, could very easily make up a purse of \$25,000 by putting their "shoulders to the wheel" and all moving forward.

I had the honor many years ago of entertaining Dr. Graves at my house. A grander preacher, a more eloquent and magnetic man I have never heard. I will here relate a little incident that occurred many years ago. Dr. Graves had come to the Louisiana State Baptist Convention, and by previous appointment another gentleman was to preach at 11 o'clock on that Sunday morning. Friends tried to persuade the latter brother to retire and allow Dr. Graves to preach the morning sermon, but he refused to do so as he wished to "air" himself before the great congregation at 11 o'clock. It was announced that Dr. Graves would preach at 3 o'clock in the afternoon, and when that hour came the boat was intense: the room was crowded to overflowing, and when the doctor rose he remarked that it was a great outrage that a community should be forced to hear a sermon at 3 o'clock during such hot weather, and if people went to sleep in the morning during the eloquent discourse that was given, what would they do in the afternoon? Dr. Graves took for his text for this sermon, "Jesus only," and a grander sermon, in my judgment, was never preached; he held the audience spell-bound for over two hours; no one present, I am sure, went to sleep, and there were very few dry eyes in the congregation.

I trust that the people will build such a monument as I have mentioned, to this great and good man.

C. H. ARDIS.

Shreveport, La.

#### North Carolina Letter.

I have just closed my third month as pastor of the church at this place. No special services, and yet we have had either professions or additions at every meeting, making a total in the three months of twenty-eight. The church had been without a pastor for more than a year when I came. The membership was a little scattered and discouraged, but all are in line and encouraged.

Mt. Airy is a town of 3,000 population, located at the terminus of the C. F. & Y. V. R. R., a direct line from Wilmington on the sea to this point near the base of the Blue Ridge Mountains. This is the

place where I was born and reared and where most of my kinsmen still reside. For several years I had had a desire to labor some among my own people, and when the church extended me a call I could not decline.

I regretted very much to leave Chattanooga, and especially my dear people of the Central Church, but I had said "yes" to the call here and that obliged me to say good-bye to the people there. My stay in Chattanooga and Tennessee will be remembered while life lasts as six of the most pleasant and enjoyable years of my life. I see my successor is now on the field, and while it has not been my privilege to hear Bro. Fristoe preach, yet I have known of him and his work for several years, and this, together with the goodly land from which he comes, assures me that the church is in good hands. May God greatly bless him as he walks the streets, turns the corners and enters the doors made familiar and dear to me by years of anxious labor. The last fourteen years of my life, with the exception of about one and a half years, have been spent in Tennessee, divided about equally between Bristol and Chattanooga. The owning of a nice residence property and a natural desire to come home caused me to fear I had made a mistake, as the home in which I had expected to live was destroyed by fire the night before our arrival. I trembled as I looked upon the heap of ashes, and thought for some time of returning to Tennessee. Light soon began to dawn, and God seems to have placed his hand of approval upon the step. By the aid of a younger brother a more modern and convenient building is going up and will soon be ready for occupancy.

I hope to see Bro. Folk and many others whom I learned to love in Tennessee at the Convention.

R. D. HAYMORE.

Mt. Airy, N. C.

#### Disposition of the Whitsett Controversy.

As I see it, Dr. Whitsett is now in position to set at rest for all time the painful and disastrous controversy that has distracted and divided Southern Baptists for the past two years. The controversy has of late changed from "a question of history" to one of personal veracity. Dr. Whitsett has been accused of having written all the articles that appeared in the New York Independent instead of the four, of which he is the acknowledged author. Dr. Whitsett denies the authorship of these articles, and Dr. Christian, the author of the charge, has called on him for the proof of his innocence. The proof is obtainable and Dr. Whitsett owes it to himself and the suffering cause, which has been so greatly injured by this unhappy controversy, to bring it forth and fully vindicate himself. He has only to call on the Independent for an itemized statement of his account with them. That itemized account will show just how much was paid him for writing editorials and just when the editorials were printed. The office editor who arranged the series of editorials knows who wrote them, and if Dr. Whitsett did not write them he can tell just who did do it. If Dr. Whitsett is innocent of the charge made against him let him show it, and his complete vindication will assuredly follow. The animus of the opposition then will be so clearly revealed as to sweep away all further adverse criticism on his course in remaining at the head of the Seminary.

While I do not accept many of his historical conclusions and have believed that, in view of the opposition arrayed against him, it would be in the interest of the Seminary for him to resign, yet, since this attack on his personal character has been made, if he can vindicate himself, I should vehemently oppose his retirement on any consideration. But if he refuses to vindicate himself it will look very much like he is guilty, and if so the trustees ought to retire him at once.

I do most earnestly hope and pray that he may be able to meet the issue, and so forever set at rest the grave suspicions as to his guilt, which his refusal to do so must inevitably excite.

J. M. P.

Mossy Creek, Tenn.

#### Brownsville Female College.

On Friday evening, April 22d, occurred one of the most interesting lectures of the entire course this session. Dr. E. E. Folk of Nashville presented the subject, "Is Life Worth Living?" in a deeply philosophical and highly helpful manner.

The program rendered by the pupils was of the usual high order. The pupils of music, both vocal and instrumental, rendered the highest credit upon their very efficient teacher.

The pantomina drill presented by the pupils in elocution was particularly attractive.

We are very thankful that the session just drawing to a close has been such a successful one. We feel encouraged for future work, and already are making plans for much greater things next year.

C. A. F.

#### NEWS NOTES.

##### Pastors' Conference.

Nashville.

Edgefield—Pastor Rust preached at both hours to fine audiences. Sermon at night on the war. Two received by letter, one approved for baptism, and one baptized.

Seventh—Pastor Burns preached at both hours. Good S. S. Two baptized at night.

Centennial—Pastor Feazell preached at both hours to large audiences. Baptized two at night. Had an impressive communion service. The pastor's wife, who has been dangerously ill, is much better and will recover.

North Edgefield—Pastor Sherman preached at both hours. 185 in S. S. Good B. Y. P. U. Dr. James Waters will preach for the pastor next Sunday.

Howell Memorial—Pastor Howe preached in the morning and Bro. Fuqua at night. Good day.

Mill Creek—Pastor Price preached at the morning hour. Observed the Lord's Supper. 81 in S. S. Song and prayer service at night.

Memphis.

Johnson Avenue—Pastor-elect A. P. Moore is conducting a series of meetings with interest and profit. Children's mass-meeting in the evening proved very successful.

Central Avenue—Taking on new life. Sabbath-school thriving. Prof. Lowrey of Blue Mountain, Miss., occupied the pulpit morning and night. The church is pastorless.

Bro. W. T. Hudson had a good day yesterday in the interest of the Tennessee Children's Home Society. The morning hour was spent with the Idlewild Presbyterian Church and at night at the First Methodist Church. Good results from both churches. Four children placed in good homes last week.

Brethren Poits, Taylor, Lusk and others off for the Convention tonight.

Knoxville.

Third Church—Pastor Murrell preached to fine congregations. Large S. S. One added by letter.

East Knoxville—Rev. J. Pike Powers preached in the morning and Pastor McPherson at night. Baptized three. 123 in S. S.

Second—Pastor Jeffries preached. Three added by letter; baptized three. 337 in S. S.

Centennial—Rev. J. D. Hart of Virginia preached in the morning a sermon that greatly delighted the people, Pastor Snow preached at night. 393 in S. S. First—Pastor Acree preached. 400 in S. S.

I have been compelled to come to this climate for my health. All correspondents please address me for the present as below. We have but about six preachers, I am told, in all New Mexico. I am going to learn to speak the Spanish tongue as fast as possible to work with the Mexicans. Oh! what a vast field and how sadly in need of cultivation. After I have time to study the field and its needs I will write more largely.

A. B. MORRISON.

—On the first Sunday in April Bro. W. A. Nelson began a meeting at this place which continued through the third Sunday. There were nine professions of faith and nine additions to the church, four of them by baptism. Bro. Nelson was pastor of this church nearly twenty-nine years ago, and under his ministry the present house of worship was built. There were but few present who were members of the church during his ministry. It was a rare privilege to have Bro. Nelson with us.

G. H. CRUTCHER.

—Saturday and Sunday we had fine meetings at Prosperity. About two hundred present at Saturday's service. Fine gathering from the regions around about Sunday. Collected \$25 for State Missions. Ho for Norfolk. If Bro. Folk's suggestion in regard to borrowing two war ships and letting the Whitsetts and anti-Whitsetts occupy separate ships and fight to a finish the Whitsett contention becomes an ultimatum, then I pass a neutrality act and stand ready to join the "flying squadron"—that is, a squadron of flying preachers in the event a cannon is fired anywhere about Norfolk during the Convention.

J. T. OAKLEY.

—Brownsville has had quite an abundance of preaching recently. Rev. J. L. Lowrey of Little Rock, Ark., began a meeting in the Methodist Church, and it soon assumed a general character for all the towns. There were about 75 additions to the various churches as a result. A few days after Bro. Lowrey left, Mr. Fife, the drummer evangelist, came, and he has continued for three weeks. At the close of the second week Mr. Fife sent for E. W. Oakes, a member of Clarendon-street Baptist Church, Boston,

Bro. Oakes won all hearts by his clear and forcible presentation of the Christian's great privileges in Christ. He made our souls rejoice as he unfolded to us the sweet story of the gospel—the song of the redeemed. He feeds on the sound doctrine of the Word. His preaching was altogether to the Christians, and has led many of them into a higher and sweeter life with Christ. Bro. Oakes' preaching will never be forgotten in Brownsville.

CHAS. L. ANDERSON.

Brownsville, Tenn.

##### Response to Bro. Eastes.

Bro. Eastes replies to me with such a noble and magnanimous spirit that I am almost ready to agree with anything he says. I do declare it is a real joy to meet up with such a courteous and Christ-minded brother. In view of the fact that an exchange of ideas on this delicate subject has generally resulted in a snarl, it is not out of place to say that possibly both of us have done pretty well. He shall have my love and admiration to the end.

J. O. RUST.

Nashville, Tenn.

##### Carson and Newman College.

The Mossy Creek Church carries off the honor in the College Day movement. This is as it should be. It shares more liberally in the benefits conferred by the institution than any other church. From Aug. 24 1897, the day the present scholastic year opened, to May 1, 1898, the cash contributions of our church to the college aggregated \$712.50. Yesterday was College Day. The day was beautiful, the congregation large and the addresses of Pastor Phillips and Prof. Jones were appropriate and convincing. After a few scattering remarks by this scribe, he gave the people opportunity to manifest their interest in the college in a substantial way. In a few minutes we secured in cash and pledges payable within 60 days, the sum of \$367.72, making a total for our church since August 24th, of \$1,080.22.

To those who know the financial status of our church, this is convincing proof that its members in the main are unusually loyal and generous to the institution.

The burden has been especially heavy for the past eight years. Will not every Baptist who reads this notice try to help me to remove the burden of debt by July 1st?

J. T. BENDERSON.

##### Dedication at Lenoir City.

On Sunday, April 24th, the beautiful Baptist Church-house at Lenoir City was solemnly dedicated to the worship of God. Two years ago Rev. J. A. Roberson was commissioned by the State Board as their missionary at Lenoir City. This beautiful town is situated on the Southern Railway twenty-three miles southwest of Knoxville. It is quite a thriving city of perhaps 1,000 inhabitants, and has several manufacturing interests. The State Board was slow to take hold of the work at this point, and sent the Secretary on an especial mission to personally look over the situation and the prospects of permanency. It was at last decided that we were justified in occupying Lenoir. Within this two years marvels of success have been achieved by Missionary Roberson, and on last Sunday, the most beautiful and complete church house in that section of country was dedicated free of debt, in the presence of a large congregation of people. It was a memorable occasion. The house was complete, inside and outside, and was tastefully decorated with flowers. The membership is warm in praise of their pastor, and the entire town seems to be proud of their new house of worship.

In passing Lenoir City always look out for the chapel on the hillside, and breathe a prayer for the peace and prosperity of the heroic little church and the noble pastor.

A. J. HOLT, Cor. Sec.

##### A Noble Soldier Gone.

My heart was made sad as I read the chronicle of Bro. Stephen Lacy's departure in your issue of April 28th. He was my true and tried friend and brother. It was early in 1881 that I united with Old Clover Creek Church, of which he was a useful and honored member. From the time I became a member to the day of his death he was my benefactor. I was liberated by Clover Creek Church the following August, and he was one who gave me encouragement in his own unassuming way.

I resolved to attend the Southwestern Baptist University in 1887, and he, with other brethren whom I shall never forget, stood by me during five and one-half years of hard struggles. Not only did he give me words of encouragement, but stood ready to aid me in a material way. Many were the warm "God bless you's" bestowed on me at parting. Many were the fervent prayers that ascended the throne on

my behalf from his throbbing heart, burning with unfeigned love for the called of God.

In his death, I lose a personal friend; his church, a useful and honored member; the denomination, an untiring, zealous worker; his family, a devoted son and brother. Truly can it be said "earth has been made poorer and heaven richer" by his death. He now "rests from his labors and his works do follow him." Words are but poor vehicles in which to express my sorrow of his loss to me; they are equally poor when I attempt to express my gratitude to God in giving me his friendship in the dark hours of toil, hardships and difficulties I underwent in college.

One by one we go into the presence of Him who will reward his faithful servants. May God bless the broken-hearted family.

W. F. DORRIS.

Camden, Ark.

##### From Mississippi.

Dear Bro. Folk: I thank you for the complimentary notice you gave with reference to my work at New Albany, Miss. This was not of my seeking. I had declined other calls in Mississippi, but the prospect for an excellent work and the earnest desire manifested by the members induced me to accept it. Now, at the end of two months, I can report a very flattering increase in the Sunday-school and in the attendance at the preaching service. This may only mean the "new broom." But a weekly prayer-meeting, well attended, has been organized; also a B. Y. P. U. of about 35 members, and the board of deacons increased by four excellent members. Our first collection for missions was taken last Sunday, which amounted to \$55, and \$120 had been recently given to Mississippi College. The prospect for building a brick church constantly brightens.

My attachment for the work in Tennessee is very strong. I have been pastor at Millington nine years. We commenced with a small membership, worshipping in the school house. Now we have a membership of 75 and have built a church worth \$1,500. We have a pastorium covered and weatherboarded, built after a modern architectural design, estimated to cost \$1,800. By the blessings of the Lord and the liberality of the brethren we will finish it this year; then I will take pleasure in stepping aside for a better pastor for this excellent people.

I have been pastor at Macon eight years. This is a model church. I am not inclined to boast, for I come far short of what I ought to be and do, but I do not believe you can find in the State churches of greater liberality or intelligence. They offered to pay my way to the Convention, but on account of the local work needing money I declined to accept their kind offer. I will remain with these churches this year.

J. D. ANDERSON.

##### The Chapel.

Fisk University main building, as seen from the car windows, shows that in point of room and facilities for work the negroes are better provided for than are our young men and women. Ought this not to shame us? Some one will say that perhaps this building was put up with Northern capital. I have little sympathy with the sentiment to run North when we want to find a man. It is no compliment to Southern liberality and patriotism that these feelings are not as strong toward their own descendants, their own kin and country, as felt by Northern men for those of another race and a distant section. The Northern man has not done too much for the negro; the Southern man has done too little for the future of his own color. I hear again some one say, the Northern man is rich, the Southern man is poor. In reply, observe that increase of riches does not bring increase of virtue. I would be slow to admit that a man who owns twice as much property as I 's therefore twice as good a man as myself. Poverty, nobility and virtue have often been found united. The highest praise for liberality was bestowed by the most competent Judge on the widow who cast in all her living. The best man of all men said, "the foxes have holes; the birds have nests, but the Son of man hath not where to lay his head." He who is able to give a dime and will not give it has not the goodness to give a dollar when he is richer. The truth is, the Baptists of Tennessee are not poor. The power that wealth gives—which they have—is great; it is wonderfully great. The Baptists of Middle and West Tennessee, with their possessions, constitute a mighty commonwealth. In view of this, when I see their benevolence languishing, I feel like covering my eyes. Oh! are my people worse than all people? Ah! mel! Shall I have to turn away from this South, where I was born and raised, whose old fields I love, whose rich fields I am thankful for? No; I cannot. If they will not build for these boys and girls a good house, I will still teach the young of my people.

G. M. A.

Missions.

MISSION DIRECTORY.

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

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

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

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

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

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

DOMSPONDING SECRETARY.—Miss M. C. Claborn, Maxwell House, Nashville, Tenn. BOARDING SECRETARY.—Miss Gertrude Hill, Nashville, Tenn.

EDVON.—Miss E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

Sunday-Schools and Colportage.

This department of the work of the State Board has this quarter surpassed all previous record. With the reports of several of our workers yet to bear from we have in the last 90 days sold 61 Bibles, donated 149, sold 336 other books, distributed about 50,000 pages of tracts, visited 4,000 families, found 247 without a Bible, organized 37 new Sunday-schools and gathered into them 1,896 children. Eternity alone will disclose the glorious results of this work. Yet, sad to say, there has not been received by the State Board more than enough money for this work to pay for the Bibles donated. How shall we do, brethren and sisters? People do not contribute to this great enterprise. We have had to draw from our overstrained State Board treasury to get the money to pay for the Bibles. If every Baptist Sunday-school would give us one collection a month and every Baptist Church one collection a quarter, we would soon have the whole State covered with this noble enterprise.

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

Woman's Missionary Union.

What are the women of Christian lands doing in response to the pitious pleas of their heathen sisters who look to them alone for help? If we strive to compass the stupendous fact of 700,000,000 women and girl-children, the very large majority of whom are perishing in ignorance of the way of salvation, we may become paralyzed with hopeless amazement. But, if we read further, and see what the awakened heart of Christian womanhood has been able to accomplish, in one century, even during the past twenty-five years, we may thank God and take courage to add our mites—and that may mean our all—to the furtherance of this holy work.

Baptist women, assisted by the Congregationalists, organized the "Boston Female Society for Missionary Purposes," October 9, 1800.

In 1802 a Home Mission Society was organized by Baptist women. These organizations received an impetus from the visits of Dr. Judson and his wife. Mrs. Judson urged the women of America to sacrifice superfluous luxuries and ornaments, that the

money might be devoted to proclaiming the gospel to the heathen.

In 1834 Dr. David Abeel, one of the earliest missionaries to China, drew up an appeal to the women of Great Britain that resulted in "The Society for promoting Female Education in the East," which, after half a century, has efficient missions in almost all parts of the non-Christian world. Dr. Abeel also visited the United States and organized the "Woman's Union Missionary Society of America."

"Within less than a decade occurred the most extensive and rapid organization of the religious activities of Christian women that ecclesiastical history records, and their achievements have become the characteristic feature of the missionary work of the last quarter of a century. The Congregationalist Woman's Board (1838), the Methodist Episcopal (1860), the Presbyterians (1870), the Baptist Missionary Union (1871), the Protestant Episcopal (1872), the Reformed Dutch Church (1873), the Lutheran (1879).—If we could trace the shining of these lights, how we should find them glimmering in earth's remote corners, at last to share in the glory about the Great White Throne!"

In sixteen years the Methodist women of the North collected over a million and a third dollars, and had over \$200,000 worth of real estate in India, China, Japan, Mexico, South America and Bulgaria. In 1886 they employed 12 female evangelists, known as "Bible readers." These enter and are welcomed in those secluded homes, which are fast closed to any male missionary. This society raised in 1886, \$285,770. Among the women sustained are twenty-two medical missionaries who, in fourteen hospitals and dispensaries, ministered to more than 60,000 of their sex.

The gifts to Foreign Missions during the past year in the Presbyterian Church, North, which came from the churches were \$270,197. The Women's Boards and Societies contributed \$299,115. The women have beaten the men by nearly \$39,999.

Our sisters of the M. U. Church, South, our own neighbors, with the same environments and about the same numbers as ourselves, gave to Foreign Missions last year \$121,157. They made for this year large appropriations for China, Brazil, Mexico and the Indian Territory.

We Southern Baptist women, though slow about organizing, have a record of which we may be thankful proud. In the nine years' existence of our Woman's Missionary Union we have contributed to the Foreign and Home Boards of the Southern Baptist Convention \$410,763.

We have in Tennessee 185 Women's and Children's Missionary Societies, and since 1889 they have given to State, Home and Foreign Missions \$31,790.

Do these seem like large sums? They are and are not. They certainly do represent much self-denial on the part of a few. The many have not yet learned the great joy of "doing or doing without for Jesus' sake." Think of those native converts, a man and his wife, who sold their only bed and slept on a mud floor, living for three days upon 10 cents, that they might give to the Lord!

Although the work of women missionaries is of a kind impossible to represent by statistics, we know that thousands have been converted within the seclusion of harems and zenanas, one Hindu woman saying, "We are birds in a cage still, but you have taught us to sing."

We know that the Orphanages sustained by Christian missionaries have furnished "zenana teachers, Bible readers, medical women and wives of

native preachers, and have been the scene of profound religious awakening and wide revival influences both in India and Japan."

We know that tens of thousands of girls have been educated in mission schools, and that even the Mohammedans, utterly opposed to female education, are recognizing that they must instruct their women or their religion will be undermined.

We know that barbarous treatment of the sick is being superseded by humane medical attention at mission hospitals. Four women physicians in North China, with three assistants, last year treated 37,113 patients.

Thus, to the appeal of our heathen sisters, we answer, "Yes, we are mindful of your need, we do pray for you daily, we are giving cheerfully that you may be rescued." And as we more and more realize that it is the Gospel of our Lord Jesus Christ which has saved us from the horrible pit and miry clay, and has made us to differ from those who sit in darkness, we will sing with spirit and understanding.

"Nor should I laugh withhold, Dear Lord, from Thee."

Reminiscences of Nineteen Years in a Country Pastorate.

NO. IV.

There are many incidents I often think of. As stated in No. 1, I know a great deal more in the beginning of my pastorate than I did at its close. I did not think justice had been done any service if I had not intimated that the Baptists were on the rock and every body else off. I remember on several occasions to have had the wind all knocked out of my sails and, like a "busted balloon," I came down faster than I went up. I remember on one occasion I had given an invitation for members, and a man and his wife had come forward. I took advantage of the occasion to hit a lot of Presbyterians who were present by attempting to make the man seeking membership in the church declare that he was actuated by Baptist principles in his undertaking. I asked him this question: "Well, my good brother, in presenting yourself for membership in this church, I presume you do so because you are fully convinced that Baptist principles are Scriptural?" He answered loud and clear: "No, sir-ree! It's closer than anywhere else, that's all." Staggered me? Of course it did. This did not take place at Fall Creek, but transpired in the early part of my pastorate there.

I was at another one of my churches in a meeting a few years ago, when eight or ten persons came forward to unite with the church. I had taken particular pains in preaching to the people to say that we must have blood before water—Christ before the church. In other words, I had been giving the Campbellites fits. You can imagine my surprise when I asked one of the number—a man of family—who had come forward, to tell us what the Lord had done for him, when he replied by saying: "I have been trying to get religion out of the church for years and have failed, and I thought I would try it a while in the church." His answer was like a clap of thunder from a clear sky.

I remember on another occasion a Methodist lady at a monthly meeting presented herself, and was received into the fellowship of the church when baptized. The next morning we met on the banks of the Cumberland, with a good audience present, to witness the baptism of the Methodist lady. We had to go some twenty yards out into the water to find sufficient depth. I had made a talk that

"all things should be done in decency and in order." I was especially careful on this occasion to make the service of baptism solemn, as I had hope of baptizing, at some future time, other Methodists present. As the brethren sang a good song, the music of which floated out on the waters and echoed from the opposite shore, we "went down into the water," and when we reached a sufficient depth I was dumfounded when the lady, without a moment's warning, grabbed her nose, shut her eyes and sat down on the bottom of the river over her head. Knowing the lady could not occupy that position with safety, I set about the task of raising her from a sitting to a standing position. To my surprise, as soon as she got the water out of her eyes and learned her bearings, she "pulled for the shore," shouting, "Thank God, I've obeyed that command!" To tell you the truth, I hardly knew what to do. I always have charged this mishap to our Methodist brethren, who know so little about Scriptural baptism. The lady, perhaps, had never seen anyone Scripturally baptized.

This may seem funny and out of place with some, yet these things will happen, and always leave a beneficial lesson. I find rough experiences have been helpful. It takes "hardness" to make a good soldier.

I remember many disastrous failures in the pulpit. Some times I appear before my people with full assurance of preaching a fine sermon, but somehow the thing would not go at all. The worst feeling in the world is that sort which creeps upon the preacher who knows he has "hit the ceiling" and knows everybody else knows it. Some times a preacher enters his pulpit almost certain of failure. Quite often he is joyfully surprised that he has made the effort of his life.

The brethren don't know every time just how to deal with the preacher who has made a failure. Some fool like kicking him, while others laugh and some pity. One hurts about as bad as the other. I generally feel like if I had one of Bro. Brown's "self-kickers" I would use it freely. I have been ashamed of myself on important occasions to find myself in front of Christ seeking honor for myself. O, that Christ's ministry would try more to please God!

JOHN T. OAKLEY, Henderson's X Roads, Tenn.

Those "Cruel" Boards.

I have noticed in the "Missionary Controversy" that there are those who pose as Missionary Baptists, but charge those who have done the mission work of the centuries gone by, as well as those who have the work at present, as being "harsh," "cruel," "despotic," "oligarohy," etc. Now, there are some things about

Advertisement for ROYAL BAKING POWDER. The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand. ROYAL BAKING POWDER Absolutely Pure. ROYAL BAKING POWDER CO., NEW YORK.



Pleasant Dreams.

It does not lie in the painter's fancy to imagine a prettier picture than that of a young girl, with lips luscious with the promise of love, half parted in the smiles of happy dreamland. The mind of happy maidenhood is a clear and polished mirror, which, when the wits go wandering into the ghostland of dreams, reflects the impressions of waking hours. If those impressions are pleasant and painless and happy, she will smile in her sleep. If the impressions are those of a suffering woman, tortured with the special ailments to which the feminine organism is liable, the picture is spotted by the lines of suffering and despondency. Maladies of this nature unfit a woman for joyous maidenhood and for capable motherhood. They incapacitate her to bear the burdens of life in any sphere of action. Household, marital and social duties alike are a burden to the woman who is constantly suffering from headaches, backaches, dragging sensations and weakening drains. Dr. Pierce's Favorite Prescription positively, completely, and unflinchingly cures troubles of this nature. It imparts health, strength, vigor to the distinctly womanly organs. It fits for carefree, healthy motherhood, happy wifehood and capable motherhood.

I have a little step-daughter who had St. Vitus' Dance, which your medicine cured," writes Mrs. F. B. Bore of Ford, Dinwiddie Co., Va. "I spent about twenty dollars for doctor's bills and medicine and it did not do the child one cent's worth of good. We commenced giving Dr. Pierce's Favorite Prescription and Golden Medical Discovery, and used three bottles of each, which cost only six dollars. Now the child is running around every where and is just as healthy as ever."

such statements that I do not understand.

1. How can anyone who loves missions, or professes to love them, say such things about those who have done all that has been along mission lines? But they may say: "O, they did well, but we have found a better way." Even granting that you have, I still do not see why you should use such unkind, unbecoming and unchristian charges against those who have done all that has been accomplished. Now think of all who are babbling God's praise in an unknown tongue to us, but sweet and musical to Him who listens to all who praise his name. The question is this: Why call those who have been the humble, though unworthy, instruments in God's hand of doing such a glorious work, why call them "cruel," "harsh," etc? I do not think that those who make such charges mean all their hard language implies, but they have gotten sore over their own mistakes and failures, and, unwilling to lay it at their own door, where it no doubt belongs, have imagined that those who paid them are to blame, and therefore they vent their spleen on the Boards.

2. Even if these charges were true, surely a good man would be slow to give them circulation, as they are harmful to the household of faith, and if he had to speak of them he would do it in a sad and humble way, feeling ashamed that it was so, rather than to speak of it in a bold, open way. With an apparently satisfied and complacent spirit these brethren make these charges as though they were glad of the chance to say it.

But I, as one who has had a long experience with Boards, both State and Home, want to say that my experience has been pleasant and helpful to me. I have never found them harsh nor cruel in any sense of the word; they have always been kind and patient with me, ready to advise me and kindly answering any and all questions I asked. In short, the best and kindest of my brethren are members of Mission Boards. I believe these

brethren are incapable of being either "harsh" or "cruel" to their brethren. That they are human and liable to err none will deny, but being as prayerful and devout as I find them to be, I think them less apt to err than those who are so ready to brand them as cruel. Who can think of the saintly Thobenor as being "cruel" or in league with a set of harsh, cruel men? If those anti-board brethren, which, by the way, is another name for anti-mission brethren, want to go and work along an untrodden way, I say go on, brother, and do all the work you can, but do not be so unkind as to stop your own work and abuse those who, after all, are doing the work. I fear it is the doing of the work you oppose. If it is not, then you do what you can your way and let us do what we can along the Board plan, and please do not call us cruel if we do not happen to see just as you do. Really, that looks to be the cruel way.

I, as a missionary of the State Board, felt myself duty-bound to deny the unkind charges brought against our Boards by those who would be glad to break down the well-organized, time-honored plans, under which God has saved thousands of precious souls. I say God bless, protect and guide our Mission Boards now and through all time. GEO. W. SHERMAN, Missionary of State Board.

THE MOCKING BIRD.

The following beautiful lines, so full of the true sentiment of the times when, in 1866, the Mocking Bird will bear republishing:

The author had returned from the war to the old home, and one evening in the summer was sitting near the open door when a mockingbird commenced softly singing in the honeysuckle vine growing over the old garden gate. All the country was in gloom, our worst enemies had overrun the South, and there appeared no ray of hope to cheer the faithful Confederate. He was inspired to write as follows:

Who, that is a native of the South, with feelings of peculiar pleasure, listened to the music of the mockingbird? Superior to all other harmonies, it has been from my earliest recollection, associated with all that I can feel, appreciate or imagine of the beautiful; and often I have wished for the power to express in words the thoughts, feelings, memories and association of ideas called up by listening one moonlight night this summer to the music of my favorite wildwood warbler.

Bringing up recollections of home, the first notes of his song fixed my attention, and following the strangely arranged melody in all its variations and expressiveness, I lost sight of the identity of all local surroundings, and gave myself up to the thrilling influences of the music with which this heaven-inspired singer was vocalizing the summer air until it seemed as if all nature was listening to a purer and higher revelation from the bright Eternal.

Long years ago the South was familiar with the air of a sad, sweet melody, and in almost every Southern home was heard the simple refrain:

"Ah! well do I remember,"

And so much was the air in harmony with the style of Southern plantation life that the mockingbird became, as a song, familiar to all ages and classes of our people. The child at play could sing the simple song; the accomplished young lady often sang it to friends in the brilliantly lighted parlor; it was equally popular in the young gentleman's serenade, and the happy negro cheered his toil with "Listen to these

ASTHMA'S PROGRESS.

From Cold to Cure. No relief in other remedies.

There are many medicines that palliate asthma. There are few that do more than relieve for a time the oppressed breathing of the sufferer. There are few diseases more troublesome and more irritating than asthma. It interferes alike with business and with pleasure. It prevents enjoyment of the day and makes the night a terror. A remedy for asthma would be hailed by thousands as the greatest possible boon that could be offered them. There is a remedy for asthma. Dr. J. C. Ayer's Cherry Pectoral has cured hundreds of cases of this disease, and testimonials to its efficacy from those who have tried the remedy are multiplying with every year. The cases presented in the testimonials that follow, may be taken as exemplifying the quick and radical action of this great remedy.

"About a year ago, I caught a bad cold which resulted in asthma so severe that I was threatened with suffocation whenever I attempted to lie down on my bed. A friend recommending Ayer's Cherry Pectoral, I began to take it, and soon obtained relief, and finally, was completely cured. Since then, I have used this medicine in my family with great success for colds, coughs, and croup."—B. HERRICK, Editor "Koliuk" (Polish), Stevens Point, Wis.

"While on the Gasconade River, Ga., I

caught a severe cold which resulted in asthma. After taking doctors' prescriptions for a long time without benefit, I at length made use of Ayer's Cherry Pectoral, and was completely cured."—H. G. KITCHELL, Greenwood, Miss.

"Some time since I had a severe attack of asthma, accompanied with a bad cough and a general soreness of the joints and limbs. I consulted physicians, and tried various remedies, but without getting any relief. Finally I took Ayer's Cherry Pectoral, and in a very short time was entirely cured."—J. KOSKULA, Victoria, Tex.

Dr. J. C. Ayer's Cherry Pectoral is known the world over as one of the most effective medicines for the cure of coughs, colds, croup, whooping cough, asthma, bronchitis, and all affections of the throat, lungs, and all parts of the respiratory system. It is not, as are so many cough medicines, a mere "soothing syrup," a temporary relief and palliative, but it is a radical remedy, dealing directly with disease, and promptly healing it. In response to a wide demand Dr. Ayer's Cherry Pectoral is now put up in half-size bottles, sold at half price—so cents. More than 1,000,000 bottles of Ayer's Cherry Pectoral in the United States. Sent free, on request, by the J. C. Ayer Co., Lowell, Mass.

mockingbird," as he played among the cotton and the corn.

Years passed by and seemed only to fix more firmly this favorite air in the affections of our people. Indeed, it was so fixed that when our bravest and best were called from the walks of peace to assume the soldier's duty and mingle in scenes of death upon the battle fields of the South, the notes of the Mockingbird found a thousand echoes through the ear-piercing rifle and the spirit-stirring drum, and many a young patriot stepped proudly into the Confederate ranks to the music of this air which carried with it to his heart all the proud daring and devotion that ever thrilled a Frenchman's soul as he listened to the Marseillaise.

I have heard it in the camp and on the march during four years of terrible and unrelenting war. I have heard it at tattoo, when our weary and wounded sank down to rest in the midst of their murdered comrades. I have heard it at reveille, as these worn patriots were awakened to the duties and the dangers of another day! But then, O then! there was something inspiring in the music of the Mockingbird; each note of its trembling refrain was a wail for the fallen brave; each thrilling strain was the renewal of the vows of the faithful; each tone of sadness was a broken hope; each joyous peal a renewed inspiration; each falling cadence a mourning dirge of defeat, and each rising strain of exultation was the bounding spirit's pealing hymn of victory, for our armies were yet in the field, confronting the foe—valor might yet triumph—the golden and purple of Hope's flushing heaven hung over us, and seemed nearer than than now.

I still "Listen to the Mockingbird," but how changed the scenes around me! Those years have gone by, but the effects of the barbarous invasion are seen all over the South—homesteads destroyed, happy social circles forever broken, and a moral blight over men's minds has fallen like a mildew and spread like a contagion! Nature's voice and Nature's face are still the same, but mournfully and in the change in all things else in our once happy Southern homes. O Magellan of the wildwood! how wonderfully your notes translate the story of the mysteries and miseries of the past—in tones still fresh and musical, and the melody just the same as it was in my boyhood days—only that melody has for me now a deeper cadence and an echo of sadness too deep for words.

Yet, sing on, my wildwood friend! Sing your song of freedom! Let it cheer the despondent South and awaken muscle in every ear touched by its mighty magic! Thrill forth your wild, sweetest, most exultant notes, and be to us a new evangel repeating again to the faithful "Confederate" that character is a grander life than existence, and duty is a nobler name than life! Sing on, ever-glorious type of the high Southern heart! Let your nationless music echo around our desolate homes, and be ever with us in our loneliness, thro' lost angel of ruined Paradise!—Ez.

The fifth Sunday meeting of the Eastanille Association will convene with the Deatur Baptist Church, Melgus County, on Friday, May 27th, at 10 a. m. Devotional services followed by introductory sermon at 11 a. m. Exegesis of the parable of the leaven. (Matt. xiii) Revs. W. H. Runions and D. F. Lillard.

- 1. Is the product of regeneration a new creature or the old Adamic nature renovated?
2. Is the new birth a divine birth? If so, can the new creature of this birth commit sin or be destroyed by the powers of evil?
3. If nothing but the blood of Christ cleanses the soul of sin, how many applications of this blood is required? Is the blood applied at regeneration?
4. If the disciples were regenerated and saved prior to Pentecost what was that miraculous baptism intended to accomplish?
5. Scriptural obligations of pastor to church and church to pastor?
6. Missions and Sunday-schools at 9 a. m. Sunday morning. Our old ministers are passing away. I pray God that his spirit may impress the licentiate and younger ministers and active lay members to close up the ranks. Let us all pray the meeting may be a great spiritual feast to our weary souls.

C. G. SAMUEL, Ch'm.

On account of the meeting of the Southern Baptist Convention at Norfolk, Va., May 8-12, 1898, the Southern Railway will sell tickets from all points on its lines to Norfolk and return at rate of one fare for the round-trip. Tickets will be sold May 2nd to 5th inclusive, limited to return fifteen days from date of sale, but if not disposed with agent of terminal lines at Norfolk, on or before May 18th, the return limit will be extended fifteen additional days. The schedule via this route is excellent and parties contemplating attending the Southern Baptist Convention should communicate with the nearest agent of the Southern Railway.

## BAPTIST AND REFLECTOR.

The Baptist, Estab. 1836. The Baptist Reflector, Estab. 1871.  
Consolidated August 14, 1893.

NASHVILLE, TENNESSEE, MAY 5, 1898.

EDGAR E. FOLK..... EDITOR  
J. J. BURNETT..... CORRESPONDING EDITOR  
A. B. GARLAND..... FIELD EDITOR AND GENERAL AGENT

SUBSCRIPTION PER ANNUM, IN ADVANCE.  
Single copy, 25 cts. In clubs of 10 or more, 21.75. To ministers, 21.50.

OFFICE—Gamberland Presbyterian Publishing House.  
Telephone No. 1548.

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

## PLEASE NOTICE

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
3. If you wish a change of postoffice address, always give the postoffice from which as well as the postoffice to which you wish the change made. Always give in full and plainly written every name and postoffice you write about.
4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
6. Advertising rates liberal, and will be furnished on application.
7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

## Final Words.

Several papers have objected to our suggestion that the Whitsett matter come into the Southern Baptist Convention for settlement. There are two or three points of objection.

1. The Convention is a missionary body. It has no right to consider a question like the Whitsett matter, which may lead to division and paralysis among our mission forces.

We reply: (1) It is true the Convention is a missionary body. But it is also the representative gathering of Southern Baptists, and when they come together in an organized capacity they have the right to consider such questions. If not, where can they be considered? Certainly the Southern Baptist Convention has as much right to consider this question as have our Associations and State Conventions. (2) Our mission forces have already been divided and our work greatly injured by this question. The best way to bring them together is to settle it and get it out of the way.

2. But it is insisted that the Convention has no jurisdiction over the Seminary. That is true, in a legal sense. But morally we think it has, because the Convention represents the constituency of the Seminary.

3. A friend of Dr. Whitsett makes the objection, in a private letter, that if the matter is settled by the Convention at Norfolk in Dr. Whitsett's favor it might be claimed by his opponents that the Convention was kept in the East this year for that purpose. To this we answered: (1) This claim cannot be made for the reason that the Convention expected to come West this year and wanted to do so, but had no invitation. If the West did not invite it, it has no room for complaint. (2) Norfolk, of all Eastern cities, is recognized as anti-Whitsett in sentiment—at least it has been claimed as such by the *Western Recorder*. So that the influence of local sentiment will be against Dr. Whitsett. (3) Each State is entitled to only so many delegates anyhow, and, judging from present appearances, each seems likely to have its full quota at Norfolk. Virginia, for instance, might have 1,000 men present at Norfolk, but only about 100 of them would have any vote in the Convention, and their vote—presuming that it will all be cast one way, which is not likely—would be equalized and neutralized by the vote of the Texas delegation, which, it is expected, will all be cast the other way.

We may add that we prefer that the Board of Trustees should decide the matter, and if they can do so with anything like unanimity we are sure that the Convention and Southern Baptists

generally would be glad to accept their decision. But if they should not agree, then we do not see how it can be kept out of the Convention, to which appeal will be taken as the final tribunal to which the matter can be carried.

Certainly we are that the matter should be settled some way, by somebody; settled by the Board of Trustees if possible, but settled at this meeting of the Convention, so that we may not have another year of internecine war, but may be able to turn our attention to missions and Sunday-schools and education.

As long as the Whitsett question remains unsettled it will be a disturbing factor, an apple of discord, a bone of contention among us. The best thing we can do for our denominational interests in the South and for the cause of Christ is to settle it somehow as soon as possible.

And may God guide us, and lead us into all wisdom and truth.

## The Effects of the War.

We are now in the midst of a foreign war, for the first time since the war with Mexico, in 1846. How long it will last no one can certainly tell. It is generally believed, however, that it will be of short duration. This belief has been greatly strengthened by the overwhelming victory won by the American fleet under Commodore Dewey in Manila Bay last Sunday. It is thought by many that this will lead Spain to ask intervention of the powers to stop the war—on the condition, of course, that Spain release her hold on Cuba. On this condition the United States would agree to peace, and on this condition alone. If Spain does not do so promptly it will be the worse for her, as it will mean the loss of the Philippine Islands and Puerto Rico as well as Cuba.

But we started out to speak of the effects of the war.

1. Its effect on business. At first it seemed to have a depressing effect, but as it was found that there would be no fighting on American soil, and probably none on American waters, and it was believed that the war would be short and that the victory would necessarily lie on the side of America, business improved considerably. Especially has this been the case since the victory of Commodore Dewey last Sunday. There is one thing gratifying to Southern farmers especially. It has had the effect of improving the price of nearly all farm products, such as wheat, corn, horses, mules and cattle. Cotton will likely be an exception to this rule. But the net result will probably be for the benefit of the farmers.

2. We want, however, to speak more especially about the moral effects of the war. Every one, and especially those who have had an opportunity to know anything about war from personal experience, as many of our readers have, knows what demoralizing influences war exerts. Not only is this true with the soldiers actually engaged in it, but also with others who come within the radius of its influence. General Sherman's description is apt again, "War is hell." It means the turning loose of all human passions—passions of hatred and revenge and murder and theft and lust. All usually run rampant at such times in the army, and the tendency is that others outside the army will catch the bad influence.

We mention this to put Christians on their guard. We believe that they need to pray more now than ever before, and to make more strenuous efforts to live a Christian life and to grow in grace, for the reason that it is harder for them to do so at such a time than in times of peace. While taking an interest in the war between the United States and Spain, let us not forget the war between the forces of good and evil in our own souls. Let us watch our hearts and guard them carefully from all contaminating influences.

## Good News.

The following telegram was received on Monday morning:

"Praise God. Everything paid. Thank the many who have helped."  
R. J. WILLINGHAM.

We learn also that the Home Mission Board is out of debt. The Sunday-school Board, we may state, will make the best report in its history. It

will have a considerable balance to its credit after all obligations have been met. This is certainly a very gratifying state of affairs. Never, perhaps, in the history of Southern Baptists was the financial condition of their various Boards in better shape than at present. It has taken, however, strenuous effort, and in some cases great sacrifices, to bring about this desirable result. What part have you had in it, brother? Any? If so, you can join in the general rejoicing. If not—well, are you not sorry that you have had no part in the glorious work? And will you not resolve that next year you will take part in it?

The contributions from Tennessee for Home and Foreign Missions for the Conventional year closing April 30th, according to Treasurer Woodcock, are as follows: Home Missions, \$5,062.80; Foreign Missions, \$6,026.36. This makes a net gain over last year of about \$500. This is certainly very good. We might have done better, but under the circumstances it is gratifying that we have been able to do so well.

## The Convention.

The meeting of the Southern Baptist Convention at Norfolk this week will be an important one. It will mark a new era in the history of Southern Baptists. As to whether it will be an era of greater cooperation and more earnest, united effort for the Master or an era of division and strife and disintegration remains to be seen.

There are some who seem determined to bring about the latter result. But we hope and pray and believe that wiser counsels will prevail and that the former result will be realized. We have the greatest faith in Southern Baptists and we believe that when their representatives meet together they will do the right thing, as God gives them the wisdom to see and do it. They may quarrel when at a distance from each other. But when they get together and come to take each other by the hand and speak face to face, they will be apt to see eye to eye and to understand each other and love each other better than before. That has been the case over and over again. And we hope it will be so this time.

Another thing which will make the meeting an important one is the fact that our Boards, as we state elsewhere, will come to the Convention out of debt, the Foreign Board for the first time in a number of years. This, we think, is the indication of Providence that we should make a forward movement all along the line in our missionary work, and especially in Foreign Missions. Secretary Willingham has been earnestly hoping for the time to come when this could be done. Many are waiting, anxious to go as missionaries. Everything points forward. The pillar of cloud and of fire of God's providence is moving and bidding us come on. Let us stand still no longer, but let us at that divine command march forward, conquering and to conquer. And may God lead us and guide us and bless us to his glory.

## Life of Dr. Yates.

We have read with a great deal of interest the life of Dr. Matthew T. Yates, written by Dr. Chas. E. Taylor and published by the Sunday-school Board. We give a notice of it elsewhere, but the book is of such great interest and value that we feel that it deserves special notice. The author of the book, Dr. Taylor, is the beloved President of Wake Forest College, and is a man of the highest literary culture. We do not know anyone who was better prepared to write the life of Dr. Yates than Dr. Taylor. As a matter of fact, however, his work has consisted not so much in what he has written himself as in the way he has edited and arranged the material at his hand, in the way of the diary of Dr. Yates, and his letters to relatives and friends and the series of letters by him published in the *Biblical Recorder*. The timely and suggestive remarks by Dr. Taylor, however, at various places through the book are very helpful to the reader. The whole book is deeply interesting. It will compare very favorably with the life of Dr. Judson by Dr. Wayland, or by his son, Edward Judson. It cannot fail, we think, to kindle much missionary enthu-



Look and long to touch her lips,  
Or steal one curl among the tresses  
Through which the summer sunlight slips  
And summer breezes blow caresses!

"What makes you always fair?" I cry,  
But she says naught until I force her,  
And then demurely makes reply:  
"Why, just pure Ivory Soap, of course!"

Copyright 1898, by The Procter & Gamble Co., Cincinnati, Ohio.

slasm in the hearts of those who read it, as we hope very many will do. The price of the book is \$1. It is neatly bound in cloth. It can be secured by addressing the Sunday-school Board, Nashville, Tenn.

Chapel Fund.

By request of President Savage we reopen our Chapel Fund column. Dr. Savage is making very strenuous efforts to raise the money to erect this chapel, which is so greatly needed. We hope that every one that can possibly do so will assist in it. The following amounts were promised:

- Edgar E. Folk..... \$ 10 00
J. T. Henderson, Mossy Creek..... 2 00
G. H. Crutcher, Shelbyville..... 10 00
Mrs. Geo. R. Calhoun, Nashville..... 5 00

We shall be glad to record the names of other contributors.

Question Box.

Ques.—Please answer these questions through your columns: We are greatly troubled with these Mormon elders going through our country two by two. How should they be treated by Christians?

- 1. Should they take them, with or without pay, into their homes to lodge them or give them a meal?
2. Should they allow them to hold services in their homes or permit them to leave literature there?
3. When they do this, are they not bidding them God-speed in their work?
4. Ought our pastors to denounce them from the pulpit? A MEMBER.

Ans.—1. It is best, we think, to have as little as possible to do with them. If, however, they can find no other lodging place they may be received into the home as an act of humanity or of hospitality.

- 2. By no means.
3. Yes.
4. Most assuredly. But let the pastors inform themselves as much as possible on the subject and mingle instruction with denunciation.

Ques.—1. How many ministers now living that have baptized some one in the river Jordan? Please give their names.

2. I am told that recently it was stated from the pulpit that the Jordan was too small a stream to immerse in. Is it true? C. A. BARNES.

Ans.—1. Drs. T. DeWitt Talmage, Washington, D. C., C. C. Bitting, Philadelphia, Pa., A. J. Holt, Nashville, Tenn., and P. T. Hale, Birmingham, Ala., are the only ones we can think of now.

2. Such an assertion has been made several times. In fact, we have heard of a Methodist preacher saying that he could stop it with his foot. But at the place where Christ was probably baptized the Jordan is 80 feet wide and from 2, to 5 feet deep. Pretty big foot!

PERSONAL AND PRACTICAL.

—"Blessed are the peace-makers, for they shall inherit the earth."

—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

—"May the God of peace be with us. May his Holy Spirit preside over us and rule us and guide us."

—"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

—"We may state that we have ordered a new outfit of type for the paper. We had hoped to receive it in time for this issue, but have been disappointed."

—"The debt of the Missionary Union at the close of its fiscal year amounted to \$71,561.00. That of the Home Mission Society amounted to about \$15,000.00."

—"A correspondent writing from Chicago to a Southern paper closed by saying, 'I go from here to Detroit. Pray for me.' It is the popular impression that he needed praying for more while he was in Chicago than when he went to Detroit."

—"China will soon be divided among the European and Asiatic powers, it seems. Germany holds Kiaochau, with rights to build railroads and other concessions. Russia has practically annexed Manchuria and the Liao-Tung Peninsula. France has designs

upon the island of Hai-Nan, and demands the appointment of a Frenchman to control the Imperial revenue service. Japan, with the assistance of Russia, will control Korea, while England, who stands for non-partition of the Empire, will come in for a large share if partition is made.

—Bro. J. G. Paty of this city has accepted the position of manager of the Telephone Exchange in Shreveport, La., and will shortly move to that city. We are sorry to lose him from Tennessee, but we wish him much success in his new home. We commend him cordially to the Baptists of Shreveport and of Louisiana as an earnest, efficient Christian gentleman.

—"The gift of silence never gets one into trouble, but keeps one out. Words are the escape valves of an evil spirit. Our will is the governor of the machinery within. Under provocation or strong temptation the governor should seal the lips. One unfortunate word escaping the lips will precipitate a catastrophe which silence would avert. What a wise prayer that of the Psalmist, 'May the meditations of my heart and the words of my mouth be acceptable in thy sight, O Lord my strength and my redeemer.' We mistake if we think this is to be craven-hearted. True courage is self-control. He that ruleth his spirit is greater than he that taketh a city."

—"Noticing our statement that Asheville, N. C., and Hot Springs, Ark., will ask for the meeting of the Southern Baptist Convention next year, both on the pay plan, Rev. A. J. Fawcett, pastor at Hot Springs, requests us to say that the Convention is due in the West in 1899, that Arkansas has never had it, and that Hot Springs is better prepared to entertain the body than any other place in the West on the pay plan, because of the number of hotels there. Hot Springs is also a very interesting place. We had nominated Little Rock as the next place of meeting, presuming that we should continue on the free plan. We are opposed to the pay plan as long as it is possible to avoid it. But if we must adopt it we do not know of a better place in the West for holding the Convention than at Hot Springs."

—"The Sunday-school lesson for Sunday before last on the subject of 'Forgiveness' was quite appropriate about this time, when there is a sensitiveness in the atmosphere and many of us are disposed to take offense at others for injuries, which oftentimes are more imaginary than real. Let us carry with us the forgiving spirit which will make us willing to forgive a brother not only seven times, but seventy times seven. Let us harbor no revenge, no ill will in our hearts one toward the other, but let there be only a warm brotherly love prevailing, remembering that the Lord has taught us to pray, 'Forgive us our debts as we forgive our debtors.' Can you pray this prayer? Do you really want the Lord to forgive you as you forgive others? If you forgive not others, how can you hope to be forgiven?"

—"W. T. Smith, former editor of the Arkansas Baptist Review, has sold his subscription list to the Arkansas Baptist and become associate editor of that paper. He gives his experience in trying to run a dollar paper as follows: 'When I commenced the publication of the Review, I believed that a denominational paper could be published as cheaply as a secular paper, but after an experience of more than a year, I am fully convinced that such is by no means true, and I think the following facts will convince any one who has had a different view of the case: A religious paper can not afford to run the amount of advertisements that the secular papers do, neither does it derive much from the politician or office-holder, which is a source of considerable revenue to the political journal. Take this patronage from the political newspaper, and there is not one in the State that would exist six months.'

—"We had the pleasure of preaching the commencement sermon of Chilhowee Academy, not far from Knoxville. This Academy is under the control of the Chilhowee and Sevier Associations. It is located in a high and healthy country. Everyone who lives at the place is connected with the school in some way, either as teacher or pupil. This makes it a delightful and almost an ideal community. It would be expected that a person could do good work there, especially as he is far away from the contaminating influences of town or city. Prof. W. S. Bryan is the accomplished principal of the school. Under his able management, assisted by Prof. Sharp

and other teachers, it had an enrollment last year of about 270 pupils. We have seldom had a more delightful visit than the one to this school. The church on Sunday morning was full to overflowing. It was said to be the largest congregation ever in the church. Rev. J. F. Hale, the beloved pastor of the church at Sevierville, was announced to preach at night, and Rev. W. H. Strickland to deliver the annual literary address on Tuesday. We enjoyed staying in the hospitable home of Prof. Bryan.

—"It was our privilege to deliver the annual literary address at the Brandon Training School, Wartrace, Tenn., last Friday. Prof. A. J. Brandon, Jr., is the efficient principal of the school. He has been there only two years, but in that time he has built the school up to an attendance of about two hundred students. He has an excellent corps of teachers to assist him. Evidently they had done good work during the past session. The best thing about it is the fine spiritual atmosphere which pervades the school. At the informal closing exercises Friday morning there was a regular revival. We regretted that we could not stay longer so as to see more of the school. It has a fine future before it. While at Wartrace we were glad to meet brethren A. J. Brandon, Sr., of Christiana, G. H. Crutcher of Shelbyville and B. McNaught, the excellent pastor at Wartrace. Our home, while there, was with our good friend, Bro. James Arnold.

—"The following is the estimate given of Spain by the great historian, Buckle, about forty years ago: 'There she lies at the further extremity of the Continent, a huge and torpid mass, the only representative now remaining of the feelings and the knowledge of the Middle Ages. And what is the worst symptom of all, she is satisfied with her own condition. Though she is the most backward country in Europe, she believes herself to be the foremost. She is proud of everything of which she ought to be ashamed. She is proud of the antiquity of her opinions; proud of the strength of her faith, proud of her immeasurable and childish credulity, proud of her unwillingness to amend either her creed or her customs, proud of her hatred of heretics, and proud of the undying vigilance with which she has baffled their efforts to obtain a full and legal establishment on her soil.' Rome boasts that she never changes. The same is true of the nations under her domination—except as they change for the worse by deterioration."

—"Patience is, to our mind, a cardinal virtue. The lack of it leads to misfortune and grief. Patience is one of those familiar words which is vague in meaning. It is a deep word. There is a difference in the quality of water from a deep well and a shallow well. Water from the top even of a deep well is not so good as from the bottom. We should go to the bottom of the well of patience for supplies. Patience is the power of endurance of trials, meekly, quietly, uncomplainingly. These adverbs are as essential a part of the definition as are the nouns. To be able to take the bitter joyfully as well as the sweet, this is patience. It is a mark of genuine manhood, of fully developed Christian virtues. We may stoically bear trouble as an unavoidable calamity and obtain no profit. We may cheerfully accept it as a dispensation of God's grace, and so turn trials into blessings. This is the patience of the saints. Such a spirit may not secure the applause of men, but in the sight of God it is of great price. It is the eminently practical grace of a perfect character."

In your last issue you suggest as a solution to the Whitlitt trouble that we borrow two war ships, putting one side on one ship and the other on the other, and let them fight it out. I rise to second the motion provided you accept this amendment, that the "men on the fence" be required to take a position between the two fires. Let us have peace, if we have to fight for it. R. B. GARRETT. Chattanooga, Tenn.

All right, that is the case now anyhow. In fact, it is the proverbial fate of peace-makers that they are caught between two fires. By the way, it has been a little amusing to us. The Whitlitts seem to regard us as anti-Whitlitts, and the anti-Whitlitts as a Whitlitt. If the Whitlitts should regard us as a Whitlitt, and the anti-Whitlitts as an anti-Whitlitt, it would probably be much better for us. Only in that case it might be thought that we were playing double, but as it is the accusation can hardly be brought against us. The truth is that we are neither a Whitlitt nor an anti-Whitlitt. We stand for the cause of Christ, and our earnest desire is to do whatever may be best for the cause, irrespective of any man or set of men.

The Home.

Birthday Gifts.

"What shall we give her?" the fairies said, dancing by night round her cradle bed.

"What shall we give her?" the angels said, folding white wings with her cradled bed.

"What shall we give her?" the angels said, folding white wings with her cradled bed.

The Gentle Hand.

When and where, it matters not now to relate—but once upon a time as I was passing through a thinly peopled district of country night came down upon me almost unawares.

Dusky twilight was giving place to deeper shadows when I found myself in the vicinity of a dwelling, from the small, uncurtained windows of which the light shone with a pleasant promise of good cheer and comfort.

A deep, quick bark answered, almost like an echo, the sound of the shutting of the gate, and, sudden as an apparition, the form of an immense dog loomed in the doorway.

"Go in, Tiger," said the girl, not in a voice of authority; yet in her gentle tones was the consciousness that she would be obeyed, and as she spoke she lightly bore upon the animal with her hand, and he turned away and disappeared within the dwelling.

"Who's that?" A rough voice asked the question; and then a heavy-looking man took the dog's place in the doorway.

"How far is it to G—?" I asked, not deeming it best to say in the beginning that I sought a resting-place for the night.

"A long distance; and I'm a stranger and on foot," said I. "If you can

make room for me until morning I will be very thankful." I saw the girl's hand move quickly up his arm until it rested on his shoulder, and then she leaned to him still closer.

"Come in. We'll try what can be done for you." There was a change in the man's voice that made me wonder. I entered a large room, in which blazed a brisk fire. Before the fire sat two stout lads, who turned upon me their heavy eyes, with no very welcome greeting.

"A stranger, mother," said the man who had given so rude a greeting at the door, "and he wants us to let him stay all night."

The woman looked at me doubtfully for a few moments and then replied coldly. "We don't keep a public house."

"I'm aware of that, ma'am," said I, "but night has overtaken me, and it's a long way to G—"

"Too far for a tired man to go on foot," said the master of the house, kindly, "so it's no use talking about it, mother, we must give him a bed."

So unobtrusively that I scarcely noticed the movement, the girl had drawn to her mother's side. What she said to her I did not hear, for the brief words were uttered in a low voice; but I noticed as she spoke, one small, fair hand rested on the woman's hand.

Was there magic in that touch? The woman's repulsive aspect changed into one of kindly welcome, and she said: "Yes, it's a long way to G—". I guess we can find a place for him."

Many times more during that evening did I observe the magic power of that hand and voice—the one gentle yet potent as the other. On the next morning, breakfast being over, I was preparing to take my departure, when my host informed me that if I would wait for half an hour he would give me a ride in his wagon to G— as business required him to go there. I was very well pleased to accept the invitation.

In due time the farmer's wagon was driven into the road before the house and I was invited to get in. I noticed the horse as a rough-looking Canadian pony, with a certain air of stubborn endurance. As the farmer took his seat by my side, the family came to the door to see us off.

"Dick!" said the farmer, in a peremptory voice, giving the rein a quick jerk as he spoke. But Dick moved not a step. "Dick! you vagabond! get up!" And the farmer's whip cracked sharply by the pony's ear.

It availed not, however, this second appeal. Dick stood firmly disobedient. Next the whip was brought down upon him with an impatient hand; but the pony only reared up a little. Fast and sharp the strokes were next dealt, to the number of half a dozen. The man might as well have beaten the wagon, for all his end was gained.

A stout lad then came out into the road, and, catching Dick by the bridle, jerked him forward, using at the same time the customary language on such occasions; but Dick met this new ally with increased stubbornness, planting his fore feet more firmly and at a sharper angle with the ground.

The impatient boy then struck the pony on the side of the head with his clenched hand and jerked cruelly at his bridle. It availed nothing, however; Dick was not to be wrought upon by any such arguments.

"Don't do so, John!" I turned my head as the maiden's sweet voice reached my ear. She was passing through the gate into the road, and, in the next moment, had taken hold of the lad and drawn him away from the

animal. No strength was exerted in this; she took hold of his arm and he obeyed her wish as readily as if he had no thought beyond her gratification.

And next that soft hand was laid gently on the pony's neck and a single low word spoken. How instantly were those muscles relaxed—how quickly the stubborn air vanished!

"Poor Dick!" said the maiden, as she stroked his neck lightly, or softly patted it with childlike hand. "Now, go along, you provoking fellow," she added, in a half-chiding, yet affectionate voice, as she drew up the bridle.

The pony turned toward her and rubbed his head against her arm for an instant or two; then, pricking up his ears, he started off at a light, cheerful trot, and went on his way as freely as if no silly crotchets had ever entered his stubborn brain.

"What a wonderful power that hand possesses!" said I, speaking to my companion, as we rode away.

He looked at me for a moment as if my remark had occasioned surprise. Then a light came into his countenance, and he said, briefly: "She's good! Everybody and everything loves her."

Was that indeed the secret of her power? Was the quality of her soul perceived in the impression of her hand, even by brute beasts? The father's explanation was doubtless a true one. Yet have I ever since wondered, and still do wonder, at the potency which lay in that maiden's magic touch. I have seen something of the same power, showing itself in the loving and the good, but never, elsewhere, to the extent instanced in her whom, for want of a better name, I must still call "Gentle Hand."—T. S. Arthur, in Success.

The Nagging Woman.

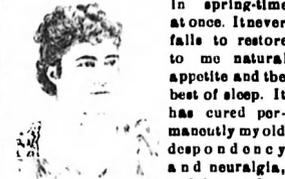
A celebrated physician writes the following on nagging women:

"Nine times out of ten the woman who nags is tired. One time out of ten she is hateful. The cases that come under the physician's eye are those of the women who are tired, and who have been tired so long that they are suffering from some form of nervous disease. They may think they are only tired, but in fact they are ill, and it is that sort of illness in which the will is weakened and the patients give way to annoyances that they would ignore if in a healthy condition. In such cases the woman often suffers more from her nagging than the husband or the children with whom she finds fault. She knows she does it. She does not intend to do it. She suffers in her own self-respect when she does it, and, in the depths of her soul, longs for something to stop it.

"This condition is usually brought on by broken sleep, improper food, want of some other exercise than housekeeping, and of enough out-of-door air and practical objective thinking. It is often the most unselfish and most affectionate of women who fall into this state. They are too much devoted to their families to give themselves a bicycle, for instance, or enough of any healthy exercise and diversion, enough of afternoon naps, perhaps. In such cases the husband is often to blame, because he gives nag for nag, instead of looking straight for the fundamental cause of the trouble. There are many cases where such a woman begins by showing a little more tenderness, an invitation to a concert, or cosy little dinner out with her husband. The man who does not take that as a sign is responsible for pretty much all that follows, and sometimes it amounts to something very like criminal responsibility."—Ez.

WHAT A MOTHER SAYS Of Dr. Hartman's Famous Family Remedy and Spring Tonic.

Mrs. Hannah Lind, 1132 East Long Street, Columbus, Ohio, is one of the many enthusiastic advocates of Peruna. She says: "For many years I was subject to nervousness, despondency and neuralgia, for which doctors and remedies seemed of no use. At last I was persuaded to try Peruna. I found it to be exactly the remedy I had been so long in search of. It relieves the tired, depressed feeling felt in spring-time at once. It never fails to restore to me natural appetite and the best of sleep. It has cured permanently my old despondency and neuralgia, and I wonder why so many people continue to suffer through spring and early summer when Peruna is such a prompt and perfect relief. As a family medicine I believe Peruna to have no equal." It relieves at once cramps, colic, prostration from heat, the ill-effects of sudden checking of the perspiration, and all other bad effects of hot weather. As a remedy for nervous prostration it has no equal, and the thousands of men and women of this generation who "have nerves" find it a priceless remedy.



Every family should have a copy of "Facts and Faces." Finely illustrated. One of the best books of testimonials ever published. Sent free. Address The Peruna Drug Manufacturing Company, Columbus, Ohio.

"Why is it, Mr. Webster," asked a friend, "that you go twice on Sunday and listen with eyes dim with tears to this plain country preacher, and you pay very little attention to far abler sermons delivered in Washington?" "In Washington," replied Mr. Webster, "they preach to Daniel Webster, the statesman, but this old man tells Daniel Webster, the sinner, about Jesus of Nazareth, and he has been helping him."

"The priests of the Church of the Sacred Heart, in Paris, have adopted a novel method. They distribute a pound of bread at early mass to needy applicants. The one condition imposed is that they attend this mass. On admission to the chapel, the applicants receive a prayer book and, at the conclusion of the service, handing back the book, each receives a loaf. This looks very much like seeking Christ for the loaves and fishes.

"In Siberia, says the Observer, milk is sometimes delivered in a frozen state, in solid chunks, to customers. It is to be feared that the sincere milk of the Word is served out with a like frigidity by some good believers whose sympathies seem somehow, though perhaps only temporarily, to be frozen up."—The Watchman.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

DR. PRICE'S CREAM BAKING POWDER. A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

Young South.

Mrs. LAURA DAYTON BAKIN, Editor. 20 East Second Street, Chattanooga, Tenn. To whom all communications for this department should be addressed.—Young South Motto: Nulla Venia in Excusatione. Our missionary's address: Mrs. Bessie Maynard, 26 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for May, Brazil.

—"And the idols He shall utterly abolish."

—The Southern Baptist Convention began work in Brazil 16 years ago. There are now 10 missionaries with 11 native assistants. In the 18 churches there are over 1,000 members. Let us thank God and press onward, praying for prelat-ridden Brazil. L. D. E.

Young South Correspondence.

I know you were very happy last week when you read that our missionary's salary for the Conventional year (from May 1, 1897, to May 1, 1898), was paid in full by the Young South. I hope you did not forget to praise God for allowing us to realize this dear hope of our hearts. I have Dr. Willingham's receipt for the \$44 04 which completed the \$600, and he adds: "Many thanks to the Young South and its editor for Mrs. Maynard's salary for the year closing April 30, 1898."

R. J. WILLINGHAM, Cor. Sec. Now we are going straight on through another year and I hope we shall not once fail to send on Mrs. Maynard's \$50 per month. What say you? We have a nice lot of letters to begin May with, and you will see by going carefully over the "Receipts" that we have a fair beginning on the work of our fifth year. I expect great things of you. I am so grateful to you for coming up so nobly in April and making it possible for me to say at the Norfolk meeting that I represent a body of young Baptists supporting a missionary in Japan.

The first letter I give you is from Stanton Depot: "Our 'Willing Workers' sent you a postoffice order the third week in March for \$2 for Japan. We have seen no report of it, and fear it has not been received."

MRS. T. L. MARTIN I went immediately to the postoffice and found that the money-order clerk had his part of the order. Mine had never reached me. I signed a petition for a duplicate, and it is only a question of time when we get this \$2. I am so glad it was an order and so sorry for the delay.

The second letter is from Watertown: "Enclosed please find \$1 for the Orphanage from the Primary Class of Round Lick Baptist Sunday-school, Mrs. J. R. Smith, teacher. Mrs. Smith is doing a splendid work with this important class."

J. P. GILLIAM. We are always so glad to have a pastor's help and approbation. May teacher and class be greatly blessed! We are so much obliged.

The third message comes from Clinton: "The Sunbeams send only \$1 this month. It is a small contribution, but we think it best to send each month. May the Lord bless this great work!" ROSSIE HOLLINGSWORTH, Sec. and Treas.

If every band would do as much as this every month! Thank you, Clinton Sunbeams, for the good example as well as for the timely aid. The fourth is from dear old friends at Alexandria: "Enclosed find \$2 00 collected by my Sunday-school class in their mile-box

for Mrs. Maynard. We shall use them again later." MRS. LIVINGSTON TUNN. That's from another Infant Class. Isn't it well-done? God bless each one.

Now the fifth from faithful workers at Shelbyville: "We are so anxious that Mrs. Maynard should receive her salary promised by the Young South, that we hasten to forward our offerings, father and mother joining with us. You will find enclosed \$3."

KATHLEEN GOGGIN, ADELAIDE GOGGIN, LOUISE GOGGIN.

Thank you so much. You will be just as glad to help pay her first month's salary on this year, I am sure. We have grown to count certainly on your help.

The sixth again brings greeting from Watertown: "I enclose 20 cents for the Orphanage. I will try to give some every month, for I love the little orphans and our missionary too. I want always to be a little worker for Jesus."

MAGGIE BASS God grant you may work until Jesus comes. Watertown does nobly by the Young South, and no one there better than this dear child.

The seventh brings most pleasant news from some new friends in far-off Texas: "Enclosed please find \$1 for our missionary. Grandma and I have been trying to get it for sometime, and have just succeeded. We have been anxiously watching the receipts for Japan, and have feared that the salary would not be made up. We are very much interested in mission work, and we hope to send more before long. May the Lord bless the work!"

CORNELIA NOPTON. I have a great admiration for Texans. There is nothing narrow about them. The Young South is so glad to greet these new members and hopes to keep them long on its roll. We are most grateful for the help on this year's salary.

The eighth is from old tried friends at Hickman: "Enclosed find \$1 for Japan. We are still selling Sunday eggs for missions. We have made this since we sent in our offering last month. It goes with our prayers and best wishes for the success of our dear missionary."

IDA and GRACIE SMITH. We appreciate so much those who come again and again, thus proving their deep interest. Thank you so much.

The ninth brings good tidings from Missisappi: "I was reading in the Young South this morning the amount that must be raised to complete Mrs. Maynard's salary. I find 40 cents in my pyramid and I add a dime which you will please use for this purpose."

MRS. CARRIE WILLIAMS. This is most gratefully added to this month's salary, as the other point had been reached. May that pyramid do valiant service all this year for us. Now the tenth from good workers at Humboldt: "I send you 50 cents from our family band for our missionary. Please send me six pyramids."

MRS. A. J. HAMILTON. I am out of the pyramids, but I send six boxes, hoping they will do as well. This is another band we lean on.

Ah! but Texas is good to us this week. The eleventh letter comes from some of our "tried and true" in that grand State: "Enclosed find \$1 for Mrs. Maynard. Lennie Bell sends 80 cents for her first offering. She earned it by being the

sweetest baby in Texas. Stanley and Emma send the rest, earned by making the fires and feeding the hogs. We have the whooping-cough now, but we hope to get well soon and earn more money for missions."

GRACIE TINSLEY. Hurrah for the new members from Texas! May our little friends all make a quick and perfect recovery. We shall expect them, for they are always faithful and deserve our sincerest gratitude.

The twelfth brings news of our Brownsville pyramids: "Enclosed please find \$1 30 from pupils and teacher. I am sorry we are late, but trust it can still be used for missions." MAY FOLK. Yes indeed! It goes nicely in our May gathering, and we are very thankful. Will the pyramid again, won't you?

You'll never say again that the thirteenth is unlucky, when you read this splendid letter from our missionary's old home: "I am a wee bit of a soldier and my mother wishes me to enlist in your grand army working for Jesus. She sends

FIVE DOLLARS to her dear 'Miss Bessie,' and says it is a thank-offering."

RICHARD NEWTON OWEN. Give this tiny addition to our ranks three rousing cheers! Let them echo over the great Pacific to our dear missionary's Japanese home. May our Father's richest blessings be on the little one who begins his life so beautifully. I know "Miss Bessie" will have tears of joy in her eyes when she reads this sweet message.

The fourteenth comes from Chestnut Bluff, that so often sends us help and cheer: "You will find enclosed \$1 for our missionary. She must be paid. Our missionary in her last letter asks that the 'unknown friend' make herself known. Sometime in the future I will tell her who I am and why I do not tell her now. I am a Missionary Baptist, and I desire above all things to have the gospel sent to the heathen, and I cheerfully give to that end. I pray God to prosper me this year that I may have more to give. My baby boy will soon be 5 years old. I now ask the prayers of the Young South for him, that God will call him to the ministry. I will not close without telling our missionary that I was left a widow five years ago with a family of small children and a heavy mortgage on our home. But all this time I have worked and prayed and given cheerfully one-tenth of what I made, and looked to God for help. Many times I could not see how I was to pay my debts and care for my family, and give what I thought I owed to God, but so far I have been blessed. Help has come as I needed it, and I believe as long as I live near to Jesus, He will in some way carry me through. I want the Young South to know that there is one who intends to bring all of his tithes into his store-house, and I believe he will 'open the windows of Heaven' to pour me out a blessing."

YOUR UNKNOWN FRIEND. When the Master cometh shall He find faith on the earth? May our friend's confidence and trust be richly rewarded? May God give her this dear wish of her heart and permit her to see her son bearing the words of life to his fellow-men. We are so thankful for our share of her tithes.

The fifteenth comes from Bride: "I send 70 cents to use where you think best. I have been selling Sunday eggs for 50 cents, and my great grandmother and little sister send the rest."

LIZZIE BRINGLE. Those dear good friends of ours at Shiloh send the sixteenth:

"Please accept this emergency gift from the Shiloh Band for Japan." MRS. IDA FLETCHER. Thank! You will be glad to have it go on the May payment.

That's all! Don't you count it a good week's work? Mind you keep it up all through this month of May. Our missionary is our very own now! Whatever happens we must not let her go. The amount received above her salary for our fourth year was \$10 15. We have that much to begin on. We must make it \$50 by June 1st. Thanking you again for fulfilling my highest expectations so nobly, I am yours most sincerely,

LAURA DAYTON BAKIN. Receipts. Fifth year. April offering, 1898. \$61 27 FOR JAPAN.

Clifton Sunbeams, by B. Hollingsworth, 1 00 Infant class Alexandria, B. S., by Mrs. L. Fabb 2 00 A. L. and K. Goggin, Shelbyville 3 00 Corneilia Norton, Texas 1 00 Ida and Gracie Smith, Hickman 1 00 Mrs. Carrie Williams, Miss 50 Mrs. A. J. Hamilton, Humboldt 20 Lennie Bell, Shelbyville, Texas 20 Stanley and Emma Tinsley, Texas 20 Miss May Folk's class, Brownsville B. S. 1 30 Elizabeth Newton Owen, Georgetown 8 00 Unknown Friend, Chestnut Bluff 1 00 Lizzie Bringle, Bride 60 Betty Bringle, Bride 20 Mollie Bringle, Bride 20 Shiloh Band, by Mrs. Ida Fletcher 2 00

ROSIE CORPUS. Primary class, Round Lick S. S. by J. P. Gilliam 1 00 Maggie Bass, Watertown 25 Total 153 21 Received since April 1, 1898: For Japan 47 00 Orphanage 7 18 Postage 22 Total 56 21 We have \$31 96 on the salary of the Young South missionary for this year. L. D. E.

PREPARED. Oft have I wondered at the fearless heart With which strong men and tender women go To meet great death; but now I seem to know The secret of their courage. 'Tis a part Of their whole life, the end of all their art. O Nature, to their souls. The steady flow Of time is ceaseless; thick thy hand doth sow The veld with stars, while from earth's bosom start The lovely flowers, and there are trees and streams. And women's faces and love's mystery. And all these things are influences that give The needed lesson. They are all fore-gleanings Of the one strangeness and the last. How be Of death afraid when we have dared to live? —Exchange

A SURE CURE. It is told of Hannah More that she had a good way of managing tale-bearers. It is said that whenever she was told anything derogatory to another her invariable reply was, "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal monger to the scandalised to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—Anon.

PRICE'S CURE FOR CHILDREN WHO ALL ELSE FAILS. Cough, Croup, Whooping Cough, Sore Throat, Hoarseness, Asthma, Bronchitis, Consumption.

**A good lamp-chimney dealer keeps Macbeth and no other.**  
Index tells what Number to get.

Write Macbeth Pittsburgh Pa

**RECENT EVENTS.**

—April 12th was the ninety-ninth birthday of the English Church Missionary Society.

—It is said by Mrs. Barr, correspondent of the *Examiner*, that women never attend funerals to the cemeteries in Cuba.

—The Board of Trustees of Ouachita College, Ark., has engaged Elder J. N. Hartley to take the field in the interest of the college.

—Rev. J. M. Spratt, for forty years secretary of the Philadelphia Baptist Education Society, has just passed his 86th birthday. It was duly celebrated by the Baptists of Philadelphia.

—A new chapel car paid for by Baptist women, named "Messenger of Peace," will be dedicated at the anti-slavery at Rochester and assigned to labor in Kansas, Nebraska and Colorado.

—Dr. J. J. Taylor, of Mobile, Ala., recently held a meeting with Dr. Oscar Haywood of West Point, Miss., with good results. Dr. Haywood, by the way, is to deliver the annual address at the Southern Baptist University this year.

—The Ministers' Alliance of Nashville are matching enterprise with enterprise in their struggle with the saloons. They now propose to ask the City Council to compel the saloons to remove all blinds concealing the bar on Sundays.

—At 38 years of age Grant was an abject failure. He possessed no longer the courage of hope. The faith that was in him wavered. Five years later he was acclaimed the First Citizen of the Greatest Republic ever known to man.—*Truth*.

—Brethren R. A. and — Fitzgerald called to see us last Tuesday as they were in the city for a few days. They are among the best members of the Ebenezer Association. Rev. R. A. Fitzgerald is an active, zealous preacher of the gospel.

—Rev. J. A. Chambliss, a Southerner, the esteemed pastor of the First Baptist Church of East Orange, N. J., was last week elected honorary chaplain of the Gaiting Company A, of his city, and has accepted the call. The Company has volunteered its services to President McKinley.

—The Southern Baptist Theological Seminary has had a feast of good things this season in the lectures of President Andrews of Brown Univer-

**A TEXAS WONDER.**  
**Hall's Great Discovery.**

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

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

**READ THIS.**  
CLANTON, ALA., March 3, 1897.—I certify that I have been cured of kidney and bladder trouble by Hall's Great Discovery of Waco, Texas, and I am fully recommended it.

Rev. L. B. POUND.

ity, Dr. G. C. Lorimer of Boston and Dr. J. B. Hawthorne of Nashville. Another feast awaits them at the close of the session in addresses from Rev. W. H. Geiselt of Galzburg, Ill., Rev. I. P. Johnston, D. D., St. Louis and Rev. W. W. Landrum, D. D., of Atlanta.

—According to Secretary Mable's statement made last week the deficit of the Missionary Union (The Foreign Missions of the Northern Baptists), was only \$71,000 instead of \$108,000 as at first reported. This is gratifying and it is to be hoped this deficit will be wiped out before the anniversary at Rochester May 10-23.

The following brethren called to see us as they passed through the city on the way to the Southern Baptist Convention: I. A. Halley of Murfreesboro, W. H. Dodson and B. C. Jarrell of Humboldt, W. H. Breggle of Springfield, I. N. Strother of Cadiz, Ky., J. T. Oakley, Everett Bryan, J. P. Gilliam of Wilson County, and I. Brett of Carthage.

—The First Baptist Church of Philadelphia, Rev. Kerr B. Tupper, pastor, Rev. G. D. Boardman, honorary pastor, will hold its two hundredth anniversary on December 13th next. It has sold its property at Broad and Arch for \$270,000, holding the last service there the 17th last. It will worship in the enlarged Betheden house, corner of Broad and Spruce, until its new house of worship is built.

—Rear Admiral Dewey of the U. S. Eastern Squadron has destroyed the Spanish fleet in Manila Bay, Philippine Islands, and perhaps now occupies Manila, Chief Port of Luzon, the largest of the group. So far as known no American ship was disabled in the four hours' engagement, Sunday morning, May 1st; while four of the largest Spanish iron-clads were blown up and several smaller vessels were sunk by the Spaniards to prevent their capture.

—"Everyone that was in distress and everyone that was disheartened gathered themselves in the care of Adullam" in David's day. The Episcopal Church has become the ecclesiastical Adullam of our day. We can recall several of various protestant churches, even some Baptists, within the last decade, who like Professor Briggs and Professor Shields of Union Theological Seminary and of Princetown University, respectively, have fled for covert in this all-embracing fold. *Requiescant in pace.*

—The order of the Northern Baptist Anniversaries at Rochester, N. Y., May 10-23 will be as follows: Monday, 16th, Woman's Baptist Home Missions; Tuesday, 17th, American Baptist Missionary Union; Wednesday, 18th, Woman's Foreign Missionary Society; Thursday, 19th, both continued till noon; Thursday, 19th, at 2 p. m., Home Missions; Friday, 20th, Home Missions continued; Saturday, 21st, American Baptist Publication Society; Sunday, 22nd, annual sermon, L. A. Crandall, D. D.; Monday, 23rd, Publication Society continued; 2 p. m. Rev. A. J. Dix on Cuba.

—The National Maine Monument Committee requests that Sunday, May 8th, be set apart as "Maine Memorial Day" throughout the land, upon which occasion public tribute shall be paid to the memory of the Maine's heroes, and the contributions of that day shall go towards the erection of a monument to make their fame lasting. The subcommittee is composed of Gen. Nelson A. Miles, Commander United States Army; Rear Admiral Thomas O. Selfridge, United States Navy (retired); Frederic D. Grant, former United States Minister to Austria, and Chau-

**FREE TEA SET.**  
We will give you a beautiful tea set for your trouble. Black and white, or colored, with or without silver. No purchase necessary. Write for details. Address: ALABAMA PERUMU CO., Bridgeport, Conn.

**Send For Samples of Silks to**  
**TIMOTHY DRY GOODS & CARPET CO.**  
NASHVILLE, TENN.

We are offering elegant plaid and checked Silks at 30 cents a yard. 100 pieces of plaid Taffeta Silks at 40 cents to \$1 a yard. 50 pieces Black Broaded Satin Duchesse and Grosgrain Silks at 75 cents, 90 cents, and \$1 25 a yard.

Elegant Armure Silks in Black, at 85 cents and \$1 Full line colored Taffetas 75 cents.

Send to us for samples of French Organdies at 25 cents and 35 cents. Elegant Gingham 25 cents to 10 cents.

Great values in White Mulls, Piques, French Organdies, and India Linens.

**Specify Your Wants, and We Will Guarantee Satisfaction or Money Refunded.**

Our Black Goods Department will send samples of any goods in their line. Simply specify your wants.

Elegant line of Serges, Heurlottas and Mourning Goods. Crepons reduced from \$1 25 to 75 cents.

**CARPETS AND MATTINGS.**

Hemp and Cotton Carpets	10c to 20c
One half Wool Carpets	25c to 50c
All wool Carpets	50c to 75c
Tapestry Brussels Carpets	50c to 65c
Our Imperial Tapestry Carpet, made complete, reduced from	\$1 to 75c
Rugs and Mats from	50c to \$7 50
Saw Matting	10c, 15c, 20c
Linen Warp Matting	20c, 25c, 35c

**Send to Us for Estimates. We Lay Carpets free of Charge**

**Timothy Dry Goods and Carpet Company,**  
Nashville, Tenn.

**NOW IS THE TIME TO CURE**  
**CATARRH AND ASTHMA.**

**PALMER'S MAGNETIC INHALER**  
PATENTED JUNE 12, 1888

Every Inhaler guaranteed. If you are not satisfied, return it and get your money back.

**The best Inhaler on the Market. Price 50c, Postpaid. Write for Circular and Terms to Agents.**  
Address BAPTIST AND REFLECTOR, Nashville.

coy M. Depew. The address of the committee is National Maine Monument Committee, Room 80, 164 Nassau Street, New York. Remittances should be made to George J. Gould, Treasurer, Western Union Building, New York.

**A School of Journalism.**  
Our courses in journalism by correspondence embrace practical work in news writing, news gathering, editorial writing, a study of advertising, literary methods generally and the construction and proper use of the newspaper week. Entire course less than 50 cents a week. Lewis D. Burrows, in special case, will give course in Journalism, Northern Indiana Normal College, Valparaiso, Ind.

**SHOES AND TRUNKS AT C. B. HORN & CO.'S, 200 UNION ST.**

—Program of outpost meeting with Egypt Church the third Sabbath in May:  
Topic, The Bible. In the hands of all and in the heart of those who will receive it. The subject will be considered, viz: Its place at home, business, school, etc.; its helpfulness; its characters; what to do with it. Services commence at 10 a. m. Sunday, May 15, 1898, and continue until adjournment.  
R. G. CRAIG,  
Ch'm. Ex. Board Memphis Ass'n.

**How Mrs Wm Henry Makes Money!**  
I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get started good. I don't see why any one should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

—The contents of Ford's Christian Repository and Home Circle for May are as follows: Rev. J. S. Coleman, D. D., Ph. D., frontispiece; Hagar's Vision at the Fountain, S. H. F.; How Can a Plain Man Know the Bible is God's Word, S. H. F.; The Influence of Current Criticism of the Bible Upon Christian Life, E. P. L'pcomb; Can One be Sure that he is Saved and Safe, S. H. F.; The Purpose of His Advent and Operations, C. C.; The Church in Rome versus The Church of Rome, S. H. F.; Roman Teachings and Its Gospel Antidote, S. H. F.; Is It Well With Thee; A Mirror or Looking Glass Wherein You May Behold Baptism, John Frith; Notes on Texts: 2 Sam. xvi 6, S. H. F.; 1 Cor. xi. 1; Eloquence in Preaching; Oratorical Qualifications, C. H. Spengler. The Home Circle: Nellie Warden's Triumph; or "Ye are My Friends if You do Whatever I Commanded You," Evelyn Lathrop; Letter to the Little Folks, S. R. Ford; Letter to the Repository Sisterhood, S. R. Ford; Southern Hotel and Basin Springs, Eureka, Ark. (Illus.); Rev. Said Jureidini's Syrian Missions, S. R. Ford; Rev. J. S. Coleman, D. D., Ph. D., S. H. F.; Editorial Department: Does Baptism Men Dip—Testimony of Witalius, the Great Dutch Theologian. Editorial. Address, Ford's Christian Repository and Home Circle, St. Louis, Mo.

**THE LAW STUDENT**  
who is unable to get away from home for the first year work may have proper direction in reading by correspondence. In the regular Law Course, by the Chattanooga Southern Law School, the student will receive satisfactory work, through the texts assigned in the junior year, will on request, be admitted regularly without examination, to the senior class in the residence work in the Northern Indiana Law College, as a candidate for the degree of L. B. Lewis D. Sampson, director, Valparaiso, Ind.

New Oxford Tiles at C. B. Horn & Co.'s, 200 Union St. Send us your order for a pair. We can please you.

**GROCERIES**—The "old reliable" George Zickler, the grocer, Nashville, Tenn., is headquarters for groceries. None but the newest and best goods kept in stock. You are always justly and honorably treated. You cannot do better than to call or write them when in need of groceries.

**How's This?**  
We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.  
J. C. HENNEY & Co., Props., Toledo, O.  
We the undersigned, have known J. C. Henney for the last 15 years, and believe him perfectly competent to carry out any obligation made by him in this connection.  
W. H. HALL, Wholesale Druggist, Toledo, O.  
WALDRON, KUWAB & MARVIN, Wholesale Druggists, Toledo, O.

—We mentioned two weeks ago that Bro. A. P. Copeland had located in Brownsville with his son. He desires, however, simply to make Brownsville headquarters, while he engages in evangelistic work. He is a native Tennessean, but has been living in Mississippi quite a while. He comes highly recommended. Dr. J. A. Hackett in the *Baptist Record* of March 3, 1898, said: "Our brethren who may need help in protracted meetings, whether in town or country, would

find it to their interest to correspond with Bro. A. P. Copeland, Lyon, Miss. He is a preacher of good ability and large experience and one who has been generally successful in such work. He will be found to be sound in his doctrinal views, safe in his methods and prompt and fraternal in his work. Much is being said nowadays about getting back to the ways of our fathers in our church and denominational work, and one of those ways was for our pastors to employ other pastors rather than professional evangelists in their protracted meetings. Bro. Copeland's work is along that line, and pastors will do well to correspond with him." A. P. Rose, M. D., of Shelby, Miss., in a notice of him in the *Baptist Layman*, says: "He is one of the strongest preachers in Mississippi." Were additional references needed they could easily be furnished.

**Consumption Cured.**  
An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints. Having tested it wonderful curative powers in thousands of cases, and desiring to relieve human suffering, he has decided to give of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Dwyer, 520 Powers' Block, Rochester, N. Y.

—The Story of Yates, the missionary, by Charles E. Taylor, D. D. Cloth 12 mo. 301 pp. Price, \$1. Sunday-school Board of Southern Baptist Convention, Nashville, Tenn. This is the life of Matthew T. Yates, one of the oldest and most eminent missionaries that ever went out under the Southern Baptist Convention. The mechanical execution is neat and inexpensive. It is strikingly illustrated with pictures of Dr. Yates and wife, of his country home, and other pictures, representing the work in the foreign field. It is a most thrilling book, and wherever read will be an inspiration and a power. It is a glorious campaign document for the mission enterprise conducted by the Southern Baptist Convention through its Foreign Board at Richmond. We earnestly hope it will have a large circulation. All the proceeds from the sale of the book will be credited to the Matthew T. Yates Publishing Fund, which will be kept for future use as a memorial in honor of him, and for education in missions.

**JAS. T. CAMP,**  
**PRINTER and PUBLISHER.**  
225 N. COLLEGE ST., NASHVILLE, TENN.

Catalogues, Letterheads, Notebooks, Illustated, Envelopes, Wedding Invitations, etc., in first-class styles at reasonable prices. All kinds of legal blanks or Memoranda and Notaries Public. Postage paid. Write for estimates.

**Wanted**  
To correspond with teachers and employers. Have blank cards in 17 States. Operate in every State.  
Robertson's Teachers' Agency,  
E. M. ROSSIGNOL, Prop.,  
P. O. Box 200 Memphis, Tenn.

**THE TRIUMPH OF SCIENCE.**  
Medicine Reduced to an Exact Science by The World's Most Famous Physician.

**Consumption Can Be Cured**  
BY THE  
**SLOCUM SYSTEM**



Scene in The Slocum Laboratory.—Sketched for the BAPTIST AND REFLECTOR.  
The Discoverer demonstrating the Great Value and Wonderful Curative Powers of his New Discoveries to Medical Men and Students.

**EDITOR'S NOTE**—All readers of the BAPTIST AND REFLECTOR anxious regarding the health of themselves, children, relatives or friends, can have Three Free Bottles of the Doctor's New Discoveries, with complete directions, pamphlets, testimonials, etc., by sending full address to Dr. Slocum's Laboratory, Slocum Building, New York City. This is a plain, honest, straightforward offer, based upon merit, and should be accepted at once.

**Consumption, Coughs, Catarrh, La Grippé, the Dreaded Diseases.**

**A Discovery That Makes These Diseases No Longer to be Feared.**

**MEDICINE AND ADVICE FREE.**

The Dr Slocum Laboratory a Mine of Health—Its Benefits Open to the World.

**SEND IN YOUR APPLICATION.**

There are a great many people in this world who are coughing, hawking and spitting themselves into their graves. Are you one of them?  
It is by some considered FASHIONABLE to be sick; but when the sickness has run its course and the end of life is near—IS IT FASHIONABLE THEN?  
"Hope springs eternal in the human breast."  
But hope may be too strong. You may hope that your cough is nothing very serious, that your catarrh will go with the warm weather comes, that consumption will spare you though it strikes others.

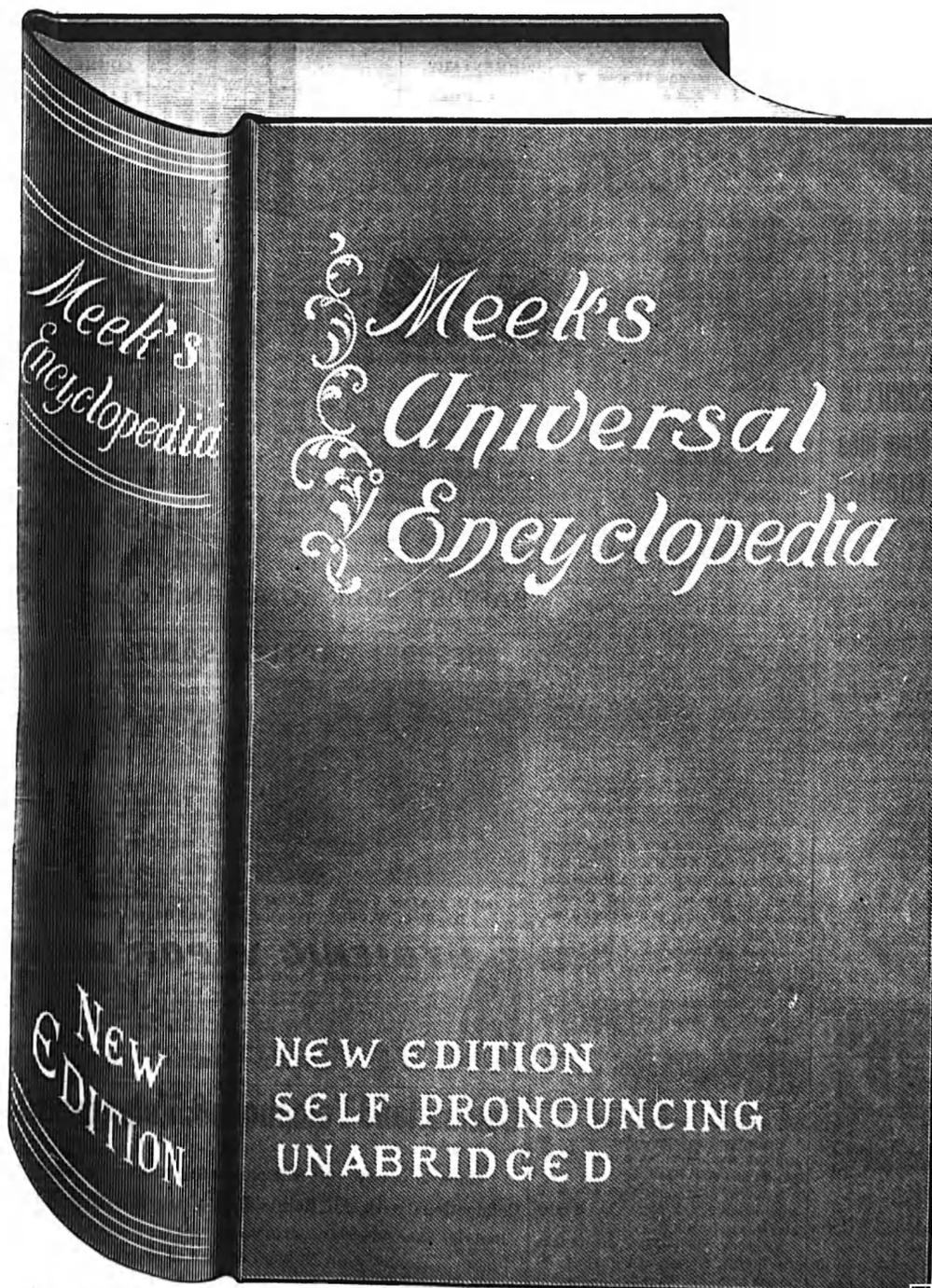
What is a good name for such "hopefulness"? Carelessness? Thoughtlessness? Foolhardiness?  
It is better to KNOW than to HOPE. You can only know that you are SAFE when you are perfectly WELL.  
You can easily learn the way to be well, if you wish it. It is the system of an eminent scientist, whose advice you can obtain free, and who is giving to those who need it free medicine to alleviate their sufferings.

Learn to be well, that life may be worth living, for disease is one of Nature's punishments to those who persist in remaining ignorant of her ways and rules.  
Your blood draws its life from the oxygen it gets in your lungs. When sick lungs out of the supply, your body wastes away for lack of nourishment.

This is consumption. The germ that fastens on weak lungs and eats them up is the consumption germ.  
The lung is made easy for it to attack by coughs, colds, catarrhs and similar troubles.  
Slocum's System, which drives all these diseases out of the body, builds the lungs, kills the germs, creates new, natural, visible LIFE in your worn-out body—regenerates you completely, and gives you a NEW LEASE of life in a COMFORTABLE BODY—this system, which doctors, chemists and scientists are talking about, is one of the LATEST and most valuable MEDICINAL DISCOVERIES of the nineteenth century.  
It is a result of the investigation of Koch, Pasteur, Virchow, Metchnikoff—a reduction of all the various theoretical suggestions of these eminent men, by an equally eminent man to PRACTICE.  
The Slocum System is fully explained and exemplified in a new pamphlet with testimonials just off the press, which should be read by every thinking person.  
Sent to you on application, with Three Free Bottles of the Doctor's New Discoveries, which have revolutionized the theory and practice of medicine.  
To obtain the three free bottles of these valuable preparations, please mention BAPTIST AND REFLECTOR and send your name and full address to The Dr. Slocum Laboratory, Slocum Building, New York City, when they will be sent you, on the simple condition that you employ them for the relief of suffering and that you do not write out of idle curiosity.



## OUR GREAT ENCYCLOPEDIA OFFER.



THIS  
ENCYCLOPEDIA  
IS  
REVISED  
TO DATE.  
CONTAINS 994  
LARGE PAGES,  
800  
ENGRAVINGS,  
WITH A YEAR'S  
SUBSCRIPTION  
TO THE  
BAPTIST  
AND  
REFLECTOR  
TOGETHER  
ONLY  
\$2 60.

WE WILL PAY  
EXPRESS  
CHARGES.

JUST WHAT  
YOU ARE  
LOOKING FOR

THINK,  
ACT,  
IF IT COMMENDS  
ITSELF  
TO YOU.

A  
LARGE  
BOOK,  
994  
PAGES,  
800  
ILLUSTRATIONS  
ONLY  
60 CENTS  
ADDITIONAL.

IF  
NOT  
SATISFIED  
WE  
WILL  
RETURN  
MONEY.

This latest edition (1897.) It contains 994 pages. Is bound in Strong, Attractive Cloth. This book has been sold at \$4.00.

IT IS A STORE HOUSE OF UNIVERSAL INFORMATION

embracing nearly 35,000 events in History, Agriculture, Anatomy, Architecture, Archaeology, Astronomy, Banking, Biblical, Science, Botany, Chemistry, Commerce, Geography, Geology, Heraldry, Hygiene, Legislation, Literature, Logic, Mathematics, Natural History, Philosophy, Navigation and Nautical Affairs, Physics, Physiology, Political, Economy, Theology, Zoology, etc., with proper names pronounced.

**The Offer:** This great work, Express or Postpaid, and the BAPTIST AND REFLECTOR one year for only \$2 60. This offer is to old and new subscribers, and must be accepted in the next thirty days.

Address

**BAPTIST and REFLECTOR,**

160 NORTH CHERRY STREET, NASHVILLE, TENN.

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., MAY 12, 1898.

New Series, Vol. IX., No. 38

### If I Know.

If I knew the box where smiles are kept  
No matter how large the key  
Or strong the bolt, I would try so hard  
'Twould open, I know, for me.  
Then o'er the land and sea broadcast  
I'd scatter the smiles to play.  
That the children's faces might hold them fast  
For many and many a day.  
If I knew a box that was large enough  
To hold all the frowns I meet,  
I would try to gather them every one,  
From nursery, school and street.  
Then folding and holding I'd pack them in,  
And turn the monster key:  
I'd hire a giant to drop the box  
To the depths of the deep, deep sea. — Anon.

### SERVICES BY THE SUNSET SEA.

BY REV. W. C. GOLDEN.

The four weeks spent on the Pacific Coast were as busy as they could be; busy in seeing and studying the seen. I had planned to use the visit in securing the best and the most information of the religious condition of the West that it was possible in so short a time. Believing that you would be glad to know something of the religious affairs and the impressions made upon one traveling through the West, I have concluded to speak to you especially of four services by the Sunset Sea.

I. A service in the First Baptist Church, Los Angeles. This church is one of the busiest I have ever seen with its Berean Mission, its Rescue Mission, its Chinese Missions and others that I do not now remember, more than half a dozen. The most cordial greeting that I have ever received was on my visit to this church. On entering the Sunday school there were people that seemed to be on the outlook for visitors and strangers. The superintendent was near the door with a hearty greeting. The teacher of the Bible class, Prof. Dozier, easily made one wish to be there often. At the close of the service more than one member invited us to meet the pastor.

The mixing of responsive reading and unexpected singing, marred somewhat a simple, homelike service, but withal deeply spiritual and wonderfully uplifting. The pastor is a small man, hardly middle-aged. He could not be called a powerful speaker, nor a great preacher, but there was so much of the Master in his message that the listener forgot all but Christ and his message of love to the lost. Ah, he was a royal preacher, a man of God and unmistakably God's man. What sweetness of Spirit, what fervor and tenderness in his appeal! How Christ was put in the very forefront until one thought of nothing but Christ and his love to men! It was a royal man and it was glorious preaching. Then came the cordial greetings, and hearty handshaking of the people. They are a royal people, and a sweet pleasure it is to remember them. God bless them ever more.

II. A service at Immanuel Baptist Church, San Francisco. This is the place made prominent by the death of Minnie Williams and Blanche Lamont. After having heard and read so much of this shocking incident it was impos-

sible to sit in the audience room without thinking, that just above you in the large cupola two lives went out by the dastardly hand of one whose real guilt will not be known till the judgment. On entering the church no one greeted us, neither on leaving. The preacher had his Bible stand on one side of the rostrum. He paraded and posed, and walked, and walked and paraded and posed, until all thought of church and Christ were gone, and the thought of a stage and a man were uppermost. I am sorry to say it, but there was no feeling of the spiritual in it. There was a stronger defense of Matthew Arnold than there was of Christ and his religion. Instead of Christ there was the man; instead of religion there was the word of a man; instead of faith there was over and over "it seems to me," "it seems to me." The service was a chilly, disappointing one.

III. A service on the streets of San Francisco. This service was in Chinatown, a division of the city almost wholly occupied by Chinese, of which it is said there are from 30,000 to 40,000. There were seven Chinese in this band, all men, and all of them young. They were led by two young women whom I judged to be sisters. They wore the signs of a salvation army, though they seemed independent and oblivious to everything but Christ and saving souls. The young woman played a guitar. They sang a few songs as they stood out on the chill streets, then they bowed in prayer. The young woman led the first prayer. You forgot it was a woman and that it was the rough, cold streets of a great city with a swarm of Chinese of every grade standing around her, for she talked with God. There was nothing but the love of Christ to move one at such a time and at such a place. One after another these Chinamen prayed. Every expression indicated earnestness and devoutness of life. The appeals of these men to their countrymen, was to me most impressive. Each one of them took his turn to mount a little stool and cap or hat in hand, plead with the cold, motley swarm of his countrymen to accept Christ. As soon as he was through with his short, earnest appeal, he rushed into the audience for personal work and continued to the end of the service, while another would take the stand. Their earnestness and zeal would put us to shame.

IV. A service at the Chinese Baptist Church, San Francisco. This church is the work of our dear brother Dr. J. B. Hartwell, who is now near San Francisco, slowly recovering his health, having been compelled to give up his work in China a few months ago. His health failed some years ago when he first went to China, and on his return he started this mission. Here he organized a Chinese church and also a school. The lower room of the building is an audience room for church service, and the upper room for a day school for boys and girls and a night school for young men. At the close of the school exercise, they have a prayer-meeting conducted by the pastor, Rev. Kit Hing Tong. The present membership of the church is 68, but many of the

members live in the surrounding towns. Three women were teaching the young men from the books used in the public schools. They teach them one at a time. Their eagerness to learn moved my heart, and I could not help asking the privilege of becoming a teacher, which was heartily granted, and I assure you that I enjoyed it. Most of these boys and young men were not only just beginning to learn to read and spell but learners of the English language. I believe they did better with my language than I could do with theirs.

About half after eight the Christian young men began coming in. Nearly all of them have adopted American dress and cut of hair. In a few minutes the pastor came in, then the school was turned into a prayer-meeting. They had two or three prayers, each time by one of these young men. The spirit of devotion was in the room from the beginning.

After this song and prayer service the pastor read the closing verses of the first chapter of Matthew, and made an earnest, eloquent talk of twenty minutes. I could not understand one single word but the name of Jesus, which he spoke over and over again with an earnestness and zeal that no one could mistake. At the close of this strange and impressive service I was asked to speak. A young man acted as interpreter. My heart burned with anxiety and my soul overflowed for them and toward them. I was so wrought upon that I could say but little. God was there and his spirit was at work. I shook hands with many of the young men and talked with those who could speak English. I found that many of them had given up their homes for Christ's sake, and were living with the pastor. God bless them all. Pray for the Chinese Baptist Church and pastor of San Francisco, and especially for those young men.

### The Test of Beauty.

There is a legend that three maidens once had a dispute as to who had the most beautiful hand. "One dipped her hand in the crystal stream, and held it up; another gathered fruit until the tips of her tapering fingers were delicately tinted; and another thrust her hand into violets until it was fragrant with perfumes. Just then an aged, suffering woman passed. 'Who will give me a gift?' said she, 'for I am poor.' They refused her what she craved. But a peasant child, with rough, unwashed, unbeautiful hand, drew near and gave her a simple gift, and cheered the aged pilgrim. Then, turning back, she asked the maidens what they disputed about; and they told her, and lifted up their beautiful hands for her to decide. 'Beautiful, indeed!' she exclaimed. 'But which is the most beautiful?' asked they. 'It is not the hand that is washed in the purling brook,' said she, 'it is not the hand that is tipped with delicate pink; it is not the hand that is garlanded with fragrant flowers; it is the hand which gave a gift to the destitute that is the most beautiful.'" — Selected.

— "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds."