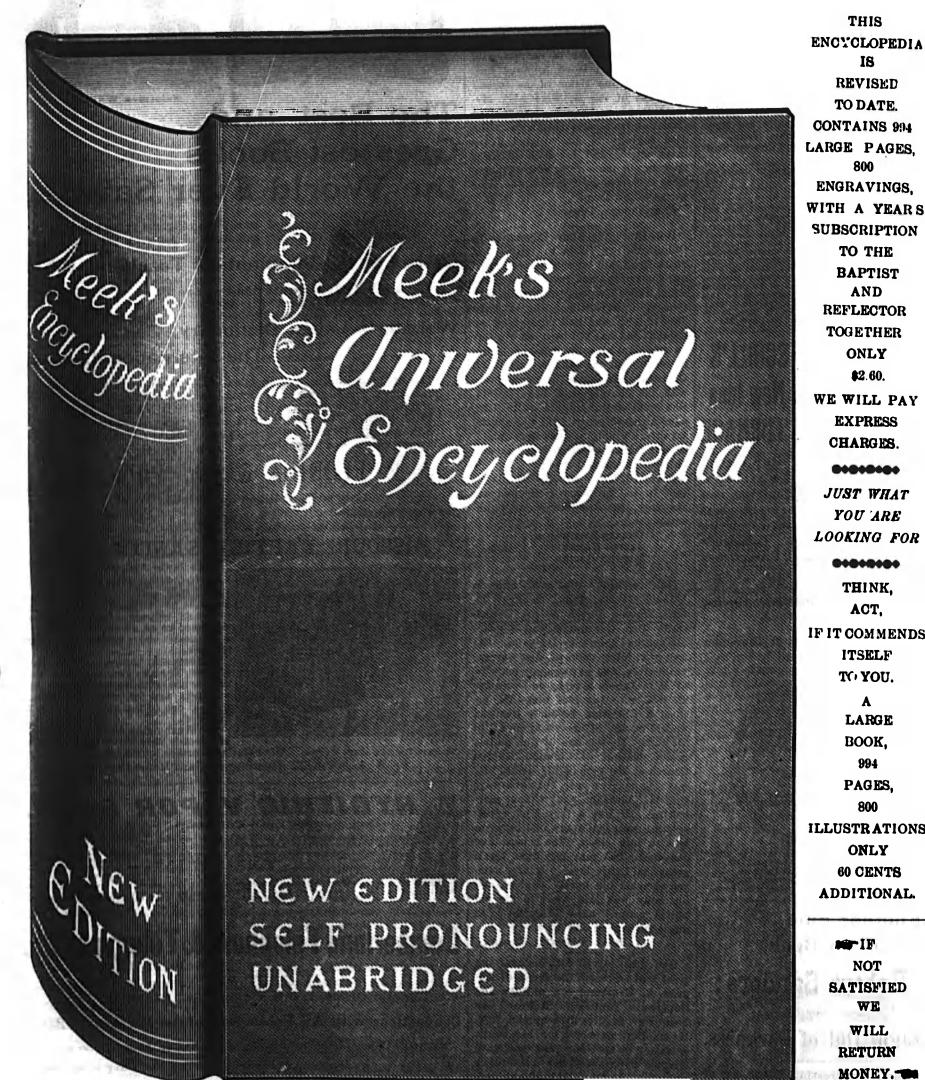
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Why Is It?

A sad perplexing thought is why Ho many live la sis and die; And then are buried 'neath the sod. Not having recognized their God,

The God who made their lives and kept Them from all barm while they have slept. The God whose sou died on the tree, That from their aims they might be free,

BY MAUDE

The God who sacrificed His all To save a'l men from Adam's fall. The God who pleads with every heart To come from ala and dwell apart.

The thousand beedless men will say, "I'm busy now. Some other day Perhaps we'll meet again and then We'll settle thiags 'tween God and men.

O. gracious God-how good is He, He watches all humanity. He cares for us through all our days. And yet our Lord some never praise Oh, Heaven help all Christians reach The hardest hearts and try to teach

The love of God-His blessed ways

And let us all sing loud His praise

The Kingdom of God

BY BEV. MARTIN H. TWING.

No one can proceed far in the study of our Lord's teaching without feeling the necessity of a definite understanding of his idea of the "kingdom of God" or the "kingdom of heaven." The idea of "the kingdom" is one of the most fundamental of the gospel. in direct teaching as well as in parablee Jesus makes frequent use of the expression, although in no place does he clearly define it. We can learn the content of bis idea of the kingdom only by a study of the entire body of his teaching concerning it.

For the purposes of this paper it is not necessary to discuss the distinction between the phrases "kingdom of God" and "klugdom of beaven," but we may regard them as meaning the same thing. The latter is Matthew's favorite expression, and is used by him alone of the evangelists.

Many attempts have been made to formulate a definition of the expression, with quite a diversity of results. Some one who has recently made a study of the subject has discovered eighteen or more different definitions which have been given by scholars of repute. The difficulty of defining is doubtless due to the great number of forms under which the idea is expressed and the manifold relations involved. It is clear that Jesus did not originate the idea of a kingdom of God. John the Baptist in his trumpet call to the Jewish nation thundered in the ears of the startled people one message with intense reiteration: "Repent ye, for the kingdom of heaven is at hand." Manifestly he appeals to an idea already existing in the minds of his hearers. He assumed that they are expecting the establishment of the kingdom. He heralds its near approach and demands a suitable preparation.

While neither Jesus nor John originated the idea of a kingdom, it is equally plear that they did not adopt the popular conception of it.

There was a time in the course of our Lord's minletry when the people were inclined to believe that he met the requirements of the one who should be their king, but he refused the honor, and it was not long before it was evident that he could never be the king of popular expectation. Bound by their aaturai prejudices, the Jewish leaders could conceive of no kingdom but a temporal power after the model of the realm of David and Solomon.

But Jeens took the familiar words and filled them with a breadth and fulness of meaning which tha teachers and leaders of the people could neither comprehend nor appreciate.

we can find is the reply to Pilate's question, "Art thou a king, then?" "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

From these words we deduce the fact that his kingdom is not one which can be maintained by force of arms or which rests upon human resources. It pertains to another world. It exercises its authority by forces which are mighty, but which are not reducible to terms of sense. Its armies are the hosts of heaven. its throne is established upon the foundation of the divine nature. On another occasion he said: "The kingdom of God cometh not with observation; neither shall they say Lo here! or Lo there! for lo, the kingdom of God is within you." in his conversetion with Nicodemus Jesus says: "Except a man he horn again he cannot see the kingdom of God." Entrance to the kingdom is effected by a spiritual regeneration. It is a kingdom established upon epiritual forces, a kingdom over the hearts and consciences of men.

Thus far all parties are agreed as to the nature of the kingdom, but when we raise the question, when does the kingdom become a reality? we encounter a wide diversity of opinion.

Some would make the kingdom of heaven practieally identical with heaven—a place and state wholly future, for which a faithful Christian life in this world is a preparation. The man who is bors again la not yet in the klagdom, but on the care road to it.

Another conception is that of the personal reiga of Christ on earth at some time in the future subsequent to his second coming. The new heavens and the new earth wherein dwelleth righteousness are to be his realm. His kingdom is to be founded upon the ruins of the present order. As one of the advocates of this view has said, "I do not believe that the glow which is upon the horizon, which some are recognising as the coming of a higher stage of humanity, is that, but it is the onward rushing progress of the coming of the Lord Jesus Christ to redemption and to judgment, and . . . that the attitude which we should occupy with reference to these tremendous problems is that of anxious waiting and expectancy; and that the prayer that ought to go up out of our hearts with intensest meaning is the cry with which the canon closes. 'Even so, Lord Jesus, come quickly.' "

Still another conception is that which regards the kingdom of God as already present and destined to be perfected under the present order of things. This view lays emphasis upon the social aspects of Christianity and make its aim the evolution of a perfect condition of society here in this present world.

One of the advecates of this view has spoken as follows; "Jesus said little about the future world. or the rescue of men from the palm of bell. With him the great duty of life was not preparation for quitting life. . . . It is true that he does give a few hints concerning the diverse destinies of men in the life beyond; true that he does set before us the eternal issues of conduct; but in a sense all his references to the future are incidental and auxiliary. He assumes the future, but the kingdom of God as a good to be realised here and now file all the foreground of his teaching."

Which of these different views is the true one, or is there truth in each? Our answer must be derived from a study of the words of the gospel. The first passage to which we shall refer is the very important one contained in the model prayer, "Thy kingdom come: thy will be done on earth as it is in heaven."

When we use that petition do we pray for the great catastrophe which shall put an end to the present age, for the violent destruction of all that is evil and for our own translation to a batter world? Or do we understand the petition to have reference to the diffusioe of gospel light, and the triumph of gospel What, then, is the nature of this divine kingdom as truth in the salvation of men and In the renovation discoverable from the discourses and parables of of the earthly society? Doubtless the latter; because Jeans? One of the most significant utterances which the following clause evidently refers to the same idea

and indicates the sphere in which the kingdom is to be realised. "Thy will be done on earth as it is in heaven." There is no limit here of any order of things, other than that to which we are accustomed, only that it is to be purified and elevated and brought into tune with the harmony of heaven. There is no suggestion of a sudden or violent upheaval. It is suggestive rather of the pervasive and gentle infinence of the Prince of Peace.

Other passages which expressly or impliedly refer to the kingdom as present or as pertaining to the present order may be cited as follows: "The kingdom of heaven la at hand." "The kingdom of heaven suffereth violence." "The klegdom of God is come nigh unto you." "Whoseever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." "Whosoever shall not receive the kingdom of heaven as a little child, he shall not enter therein." "How hardly shall they that have riches enter into the kingdom of God!" "Thou art not far from the kingdom of God." "The kingdom of God cometh not with observation; neither shall they say, Lo bere! or Lo there! for, behold, the kingdom of God is within yon." Another most important passage is an follows: "The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man entereth violently into it." And to quote a verse from Paul, "who hath delivered us from the power of darkness, and hath translated us into the kiagdom of His dear Son,"

In striking contrast to these passages, which are familiar to all, is another class of passages which unequivocally refer to a future order of things which is to be ushered in by the passing away of the present. Some of them are as follows:

"Then shall the righteous shine forth as the aan in the kingdom of their Father." "Then shall the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "I will not drink henceforth of this fruit of the vine until that day when I shall drink it new with you in my Father's kingdom." "And they shall come from the East and from the West and from the North and from the South and shall sit down in the kingdom of God." The parable of the pounds was spoken because the people thought that the kingdom of God should immediately appear.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is now nigh at hand," and, to quote again from Paul, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." Between these two classes of passages there lies another, a very large class in which there is no note of time. They may be interpreted with equal propriety as belonging to either of the above classes. But the contrast between the two classes sited is too palpable to be ignored and constitutes the chief difficulty connec'ed with our subject.

Any conception of the kingdom, in order to be antisfactory, must comprehend all the facts. It must recognize both its temporal and its eternal aspecta. One way of meeting the difficulty is to say that the two sets of passages refer to two distinct ideas, and therefore do not need to be harmonised. This is practically what is said by those who maintain that the passages referring to a present kingdom describe a kingdom of God as already existing in a spiritually moral sense, while those referring to a future kingdom describe a kingdom of God in a historically teleological sense. Another way of meeting the difilsulty is found in the position that "the Naw Testament writers everywhere view the blessings of salvation as, although attainable now or in this world, still appertaining to another order of things, accordingly to the future, so far as there is an astagosism between those bleasings and the present world (John zvill. 36) which prevents their full development; thus, for example, John speaks of life, cturnal life.

as a thing not solely of the future, but possessed now beforehand."

Still asother view which seems to me to meet the conditions most satisfactorily is that which regards the kingdom as established already—a real kingdom which includes all those who have become the children and enbjects of the King. It is a real kingdom, although as yet imperfectly developed. It is in the process of coming. The passages cited referring to the kingdom as future are understood to relate to is in its perfected form, when its laws of righteousness and love chall be supreme.

In his parables Christ gives us some very interestleg pictures of the development of the kingdom of

In the parable of the mustard seed we are taught the lesson of the small beginning of the kingdom and Ite growth.

In the parable of the leaven hidden in the two measures of meal we are taught the pervasive influence of the kingdom.

When we learn of the triumphe of the gospel in winning men to eternal life we think of the parable of the mustard seed and the law of growth in the kingdom; when we see the extent to which society has been civilized and elevated by the proclamation of the s'andards of gospel righteousness we think of the parable of the leaven and the pervesive influence

In the parable of the tares in the field of grain we get still another view of the progress of the kingdom. The lesson seems to be that so long as the kingdom exists in its earthly form, it will be vexed by the resisting forces of evil. Tae tares are to remain till the harvest. Alongside the growing kingdom of God is the kingdom of satan. Agencies which are adapted to the cervice of the kingdom in diffusing the gospel are vitilised also for the dissemination of evil. The printing prees makes it possible to place a Bible in the hands of every man, woman and child in the world. It also makes it possible to contaminate the morals of whole communities by means of permicious literature. Commerce is both a help and a hinderance to the work of evangelisation. The parable certainly gives no ground for the expectation that the race of man, under the benign operation of the law of evolution, will be elevated above all contact with evil, or that evil will be extirpated during the present order. Neither does it shut us up to the pessimistic idea that the kingdom of God in this world is a declining institution, destined to perpetual defeat and humiliation in the presence of the kingdom of evil. It does seem to teach a perpetual conflict which shall be terminated at last by divine inter-

Our conclusion, then, in regard to the time of the coming of the kingdom is that it is here already. Wherever there are subjects who enthrone Christ as Lord, there the kingdom has come in its initial stage and is destined to come more and more fully. We are to look for its manifestation in the State and in society. As a kingdom of righteousness whose law is love, its influence is to be looked for in all human relations. Loyalty to a common king involves fraternity among the subjects. As we see the kingdom progressing we shall see a decline in the animosities and jealousles among nations. We shall see the amelioration of the condition of the poor. There will be less oppression and more sympathy. The true brotherhood of man will be more and more recognized.

It is true that the great world powers of today are fer from exemplifying the principles of the kingdom of God. It is true that the realms of business and committee on relation of the Convention to the Semof social life are not yet dominated by the sarmon on inary to report a year hence. progress in that direction sines the time when the Savior first taught his disciples to pray for the coming of the kingdom?

The kingdom of heaven and the church are related but not identical. The church is an institution. It has an external organisation. It is limited in its duration, being confined to this world and the present order of things.

The kingdom of heaven is not an organisation. but an organism. It is the iscarnation of the spirit of God in humanity. It exists in its incipient stages in this world only to be perfected in the world to come. It is of eternal duration. The church is an agency for the bringing in of the kingdom.

Our idea of the scope of the kingdom will largely determine the character of our preaching and of our Christian activity. If we regard human society as inherently avil, human government as incorrigibly corrupt, and this world as the devil's own permanent possessios, then our efforts will be directed to the saving of as many as possible from the wreck before its final overthrow. We shall warn men to get ost of the world and into the kingdom, and we shall

give little heed to the reformation of the abuses of society and the corruptions of the State.

But if, on the other hand, we regard the kingdom of God as affecting man in all his relations, in this world as well as in the world to come, if we regard the Institutions of society and of the State as something to be wrested from the power and control of satan and to be devoted to the uses of the kingdom of God, then we shall be interested not only in men. but in humanity. We shall seek the purification of politics, the reform of social injustices, the proper adjustment of the clashing laterests of the different classes of society, and we shall not regard anything which pertains to the happiness and well being of man, either temporal or eternal, as foreign to our work as heralds of the kingdom of God.

Alton, Ill.

SOUTHERN BAPTIST CONVENTION.

NORFOLK, VA., May 8, 1898.

Although the day was very inclement, yet great congregations assembled at many churches. At the Freemeson-street Baptist Church the nouse was so densely packed at 9:30 o'clock a. m. that standing room was not to be found about the doors. To this assembly Revs. Howard L Jones of New York, A. W. Healer of Atlanta and A. J. Diss made Sundayschool addresses, all of which were good. To this great crowd Dr. J. B. Hawthorne preached one of his masterful sermons. He was at his best, and cleared the deck. At 3:30 le the same room, through a heavy down-pour of rain, a house full assembled again at the bidding of Dr. Frost, who conducted a Sunday-school meeting. Dr. Millard of Baltimore spoke on the Home Department of the Sundayschool; J. L. Gross of Georgia spoke on the Mission Feature of Our Literature, and Dr. J. B. Gambrell of Texas spoke of the Importance of the Country. Sunday-school. This meeting, to my mind, was high-water mark, it was flood-tide.

At night I listened with great pleasure and profit to Dr. J. P. Greene of Missouri in the First Baptist Church. The congregation was good, and the sermon one of the best I ever heard.

Drs. Landrum is the morning and Whitman at night had great congregations at the Epworth M. E. Church, South. This is the finest church building in the city and one of the finest in the South, having cost the modest little sum of \$120,000. One of its intareeting features is a lovely chime of bells, the gift of a noble Christian lady. I was pleased with the First Baptist Church, which is very pretty also. This is the church of Rev. E. B. Hatcher, and is noted for the great activities of its members.

Judging from yesterday's congregations the people of Norfolk may be set down as a truly church-

MONDAY, May 9, 1898.

The storm has passed and the sun shines so bright that it makes us blink. The crowds are scattering for sight-seeing to Virginia Beach, Ocean View. Old Point Comfort, and the working force of the Convention is smaller, but big enough for comfort. Judge Haralson in the chair. Prayer by J. S. Dill

Boston W. Smith, manager of the chapel car, W. W. Lester and a Bro. Bagley were welcomed to the deliberations of the Convention.

J. B. Hawthorne of Tennessee, B. H. Carroll of Texas, C. S. Gardner of South Carolina, J. S. Gelger of Florida, W. E. Hatcher of Virginia, and others, one from each State, were announced as the

Mission Board. The last installment of \$5,000 on the First Church, New Orleans, has been paid. The Convention owns that property, worth \$1,800. The receipts for the closing year show a small decrease from last year, yet the Board comes to the Convention out of debt.

C. H. Jones from the Committee on Time and Place for next meeting reported Louisville, Ky. with Broadway Church as the place, with same time as this year, G. W. Truett of Texas to preach the Convention eermon and R. T. Vann of North Carolina as alternate.

steemboat lines, sister churches and all other agencles and objects, which was passed.

Home Missions were taken up and discussed by L. G. Broughton in an eloquent appeal for \$6,000 during the coming year for expenditure among the unor- I know charters cannot be lightly toached. I will ganleed Beptieta of the mountain sections, that they may be, by lastitutes and otherwise, organised and trained to contributions in specific ways. He does

as to wake up the sleeping massas to give their small and constant contributions. He paid a high tribute to "Ships that Pass in the Night."

W. E. Hatcher from the Committee on the Eaton and Jones resolutions made a report under susnenpension of the rules, to-wit, recommending that nothing be done for the next twelve months, and that during this twelve months no vacancies be filled on the Board of Trustees of the Seminary, referring said Eaton and Jones resolutions to Dr. Carroll's resolutions for 1899.

F. C. McConnell of Virginia spoke on Mountain Missions and Possibilities. He demonstrated that he is entitled to the name given him by the Religious Herald, "Forensic Cyclonic McConnell."

A. J. Holt spoke for the claims of Indian Mis. sious and Oklahoma. This work, he thinks, is excelled by none other presented to the Convention in its moral claims.

J. B. Gambrell spoke for the fifteen hundred miles of frontier missions in Texas. He yielded the floor to J. B. Cranfill of Texas.

At the suggestion of W. E. Hatcher the session receded from business and was led in prayer by J. W Carter of North Carolina for all our country, our army, our navy, our President, for the success of the present war, and for poor, oppressed Cuba.

"My Country 'Tle of Thee" was sung by the Con-

R. M. Boone of Louisians spoke for the destitution within his own State. Ten years ago 18,000 white Baptists were all Louisians had, now there are over 32,000. But the destitution is greater in Louisiana than in any Southern State. On the west bank of the great river, a distance of over six hundred miles, there is no Baptist Church. There are only three white Baptist Churches in New Orleans, a city of 350 000 inhabitants. A. M. Vardeman of the same State spoke to the same report. (Here the reporter fell seleep.)

A. G. Washburn, a native Indian of the indian Territory, spoke for the Indian work. He is a missionary of the Home Board to his own people of the "Five Tribes." He spoke eloquently, evidently an educated, cultivated gentleman.

AN IMPORTANT PAPER.

Dr. B. H. Carroll of Texas, who is a trustee of the Theological Seminary, gave notice that he would next year offer a resolution:

Whereas, As appears from report adopted at Chattacooga Convention and from the charter and fullianmental laws of the Seminary, the connection between this Convention and the Southern Baptist Theolog-I Seminary is but slight and remote; and

Whereas, This connection cannot well be made stronger, or more equitable to the several States in representation on Board of Trustees because of legal difficulties and of hazerd to investments which might re-ult from necessary charter changes; and

Whereas, There have been developed serious differences among our people in relation to certain Seminary matters, which threaten harmony and jeopardze that unity in mission work which was the great biect of the institution of this Convention; and

Whereas. The dissolution of the slight and remote bond between the body and the Semisary would in no wise affect the legal status of the Seminary; and Whereas, Unity in mission work is more important than unity in Seminary work; now, therefore

Resolved, That this Convention, without expressing any opinion whatever on the marita of the controversy concerning the Seminary matters, about which good brethren among us honestly differ, but in the interest of harmony, particularly with a view preserve and confirm unity in mission work, does now exercise its evident right to divest itself of reponeibility in the Seminary management by disrobing the slight and remote bond of connection between this body and the Seminary—that is, that the body decline to nominate trustees for the Seminary or to Olions, or receive reports relative there leaving that institution to stand on its own merits and be managed by ite own trustees.

The reading of this important paper produced a subdued sensetion. He began to speak and was urged to take the platform, which he did and spoke as follows:

My own position on this metter bas been misunderstood--a lack of loyalty to the Southern Baptist Convention. There is nothing on earth outside of the church of Christ so dear to my beart as the Southern Baptlet Convention. I am pleased with every one of its Boards, the smooth and the rough, J. T. Christian offered a vote of thanks to Norfolk as to personnel, location and management. My oband surrounding cities for hospitality, railroads, ject is to change the pending controversy from per-

sons' metters to reletive ones. If in a year it canortained that something like an equitable representation can be secured for all the States on the Board of Trustess, I shall withdraw this resolution. offer it on the first day of the Convention next year.

On motion of Dr. J. William Jones of Virgiels, the paper was ordered printed in the miantee for isnot so much want Rocksfellers to give large amounts formation.

THE SONS OF GOD.

BERMON PERACRED BY REV. J. R. BAWTHORNE, D.D., PARTOR FIRST BAPTIAT CHURCH, NASEVILLE.

"Now are we the sone of God." 1 John III. 1. In one sease all men are "the sons of God." They ara his children by virtue of the fact that ha created them. But in the same sease the beasts of the field. the birds of the air, the fishes of the sea, and even inanimate thinge, from the mightlest orb in space to

the minutest atom, are ble offspring.

The apoetle is here speaking of as infinitely higher and more sacred relatios. Ha is writing to men who are the sons of God by adoption, and who are called "sons of God" to distinguish them from "the children of wrath." The sons of Ood are regenerate bellevers In the Lord Jeeus Christ-men born from abova-mes who with filial love and confidence look up to God and say, "Our Father, who art in heaven."

The apostle declaree that this souship is a present reality. "Now are wa the sons of God." We are not trying to be, nor hoping to be, nor in process of becoming the cons of God, but we are now his children. We are such not only in name, but in fact.

As to what we shall be hereafter we know nothing, except that when he shall appear we shall be like him, "for we shall see him as he is." We know that the image which we now bear will be perfect when we awake in the visible presence of the glorified Christ, We shall be like clouds cradled near the sun, and transfused with his reeplendent beams.

1. I suppose there is not a Christian in the world who is not often tempted to doubt his sonship. When be looks out on the corruption and vileness of mankind, when he sees how men and women are begrimed with the filth of depravity, he wonders how such creatures can become the sons of God.

The very best of us are sinful and vile. We may not be as bad as the beastly sot who lives a life of loathesome degradation; we may never have committed forgery or theft or murder; we may never have betrayed the confidence of weakness or corrupted the innocence of youth, and yet we may be full of Intolerance, deception and wrong. Wa may be capable of acte which are epiteful, unbrotherly and unjust. We can fill the neighborhood with mischievous rumore, and whisper away a reputation of which we ara envioue.

Conscious of these things, knowing our unworthy deeds and our unhallowed thoughts, respembering how we have wasted our time, and considering how far we are from what we ought to be, we often feel that we dare not call ourselves children of God.

This is a feeling which eatan knows how to use to his own advantage. He comes to the Christian who is depressed by a sense of his moral weakness and deformity, and eays, "See the absurdity of your profession. How delusive and hypocritical is your claim to be a son of God. Your sceptre is a sceptre of straw. The heaven of which you dream is a myth. Fling away your mack. Eat, drink and be merry. Do not cheat yourself out of the only world which you can ever enjoy. You know not what you are; only a little brief existence, and you cannot afford to lose it in chasing a phantom. Live for the precent and not for the dublons future. Live for this real world and not for an imaginary heaven. Selec the pleasures of the passing day. Drink from every sparkling bowl. Deck yourself with earth's gay flowers. Have no God but self, and know no law but inst."

Satan discourages the Christian, not only by reknow who and what that being is whom you call your Father in Heaven? Do you know that he is King of kings and Lord of lords? Do you know that the whole universe is vocal with his praise; that the storms howl out proclamations of his majests; that the thunders are but drumbests to which his conqueriag armies keep step; that the lightnings write blesonry of the nightly sky declares his glory; that the illimitable void of space is one great mouth of song proclaiming his adorable wonders? Do you know, too, that he is as holy as be is mighty? Do you know that before him the highest of the archangallo host veil their feces, and that is his pressure the very heavens are uncleas? What imspeakable presumption in you, a little, worthless worm, to say, I am a son of God."

The devil is never so hurtful to a Christian as when be comes to persuade him that doubt is holler than confidence, and that is were better to call himself a oastaway than a child of God.

A Hiadoo was employed by oas of oar missiosarise in Iadia to aid bim is the translation of tha Naw Testament. When they came to the passage

"What manner of love the Father hath bestowed upon us that we should be called the sons of God," tha Hiadoo wrote, "What manner of love the Father hath bestowed upon us, that we should be allowed to embrace his feet." When the missionary enquired why he had made this departure from the text, he replied, "I felt that it was too much for us to claim."

I would not commend the example of that Hindoo. It is not true humility to disbelieve what God has revealed. It is not humility to shrink from a blessing which God bestows upon us. It is not humility to refuse the wedding garment with which his infinite love would cover our imperfections and render us walcoma gueste at the marriage supper of the Lamb.

The great mischlef of all false religion is that it multiplies imaginary barriers between God and man. It beelouds a path which God would make as bright as day. It demands the agony of doubt and fear where God wants the serene look and the steady gase of filial confidence.

God in the person of Jesus Christ offers the water of etarnal life, without money and without price, to every perishing sinner upon his footstool. The air we breathe and the sunlight in which we back are not so free as that salvation revealed in the glorious gospel of the Son of Cod. But false religios under cover of a thousand imposing and awe-inspiring forms and ceremonies, stands before the troubled sinner, and in a dolorous voice declares that salvation is not free-that It must be bought, and at a frightful cost. It tells him that he must purchase it by making his life a prolonged torture.

The gospel says, "Be God's freeman and rejoice." The old anti-Christ says, "Be God's slave and tremble." Christ says, "See in God a father of all love." Anti-Christ says, "See in God a wrathful tyrant, who must be flattered by petty observances and appeased by self macerations."

"The Spirit and the bride say come;" but anti-Christ says it is wicked audacity to come directly to Christ. You must go to the Virgin Mary, you must go to the sainte, you must put your souls and conaciences under the feet of pricete, and if you do what they command you, Christ may ultimately admit you.

Which of these is the better system? Which is the more natural, the more rational, the more helpful to man and honoring to God-that which declares that you must go through sadless asta-chambers, winding labyriaths, and over countless barriers, giving tipe to a thousand human interesesors, and paying admission fees at a thousand barred doors, or the one which says, "Christ has rent the veil of the Holy of Holies in twain from top to bottom, and bide you come directly in and fling jourselves in a transport of joy into the very arms of forgiving and saving mercy?" Which will make the stronger, brighter, holier, happier Christian of you-that which eays that sonship is a privilege and honor which belonge to a distant and uncertain future, and a boon which you can reach only through rituals, eacramente, tears, faste, penances and purgatorial fires. or the one which says, "Now, if you believe on Christ, you are a child of Ood and as heir of heaven. and you know not whither you are going. You have the birth agony is over, the prison doors are open. and you may walk forth in princely freedom, wealth and power and bid defiance to the gates of hell?"

Though we are tempted to doubt our sonship; tempted when we contemplate the deep depravity of our race, tempted when we meditate upon our own einful conduct and look down leto the impurities of our own hearte, tempted when we measure ourselves with our ideals, tempted when we think of the ineffable holiness of God, tempted by false religious and minding him of his littleness, weakness and sinfulness, but by contrasting him with God. "Do you that if we are believers in the Lord Jesus Christ we are the sons of Ood, and are destined to an immortallty splendored with all the glory with which infinite love and power can invest it.

In this I cannot be mistaken, when I have before me the infallible Word which says, "Whosoever belleveth that Jesus le the Christ is born of Cod." "Ood has given to us eternal life, and this life is in his name on midnight darkness; that all the burning his Son. He that hath the Bon hath life, and hathat hath not the Son of God bath not life. These things have I written unto you that believe on the name of the Son of Cod, that ye may know that ye have sternal life "

To determine then whether we are the children of God, we have only to know that we believe in Jesus Christ. That is something that we may know. If I may know that I trust my wife to watch over me and comfort me is sickness; if I may know that I trust my frieed to staed by me in the hour of danger; if I may know that I trust the general who leads me to battle; If I saw know that I tract my banker with whom I deposit my money; if I may know that I trust my nhyalclas when I need medical treatmest, I may know that I treet Jeese Christ to save my sonl from sternal death.

If we believe on the Lord Jesus Christ wa are born of God, and if we are the children of God we ought to stand up before the world In all the dignity, strength, freedom and joy of men conscious of their high birth, and of their priceless heritage of glory.

Doubtless the strangest eight that an angel sees when he descends from heaven to earth is a congregation of joyless Christians -a company of the King's children journeying to their home in the skice with ead hearte and drooping heads. We sing it sometimes, but we do not feel it-

> "We are traveling home to God In the way our fathers trod; They are happy now, and we

There are some proud, prudish, middle-alsie, oncea-week church people who have a holy dread of anything like religious joy. They have none of it themselves, and they are horrified when they see it In others. Their religion is like the stars-very clear, very high, but very cold.

In that long, perillous voyage over an unknown sea, the discoverers of our country were thrilled with rapture as the indications of land shead began to appear. See weeds came drifting across the track of the ships; land birds of beautiful plumage circled around the maste; the air was mild and fragrant; nothing was needed but the song of the nightingale to make It like the month of April in Andelusia. Finally, when the long-looked-for shore was reached, in the golden sunlight of a calm autumnal morning, the weary but joyful Speniards fell upon the earth and kiesed it. Then as they unfurled the banner of Castile over the soil of the new world, their Te Daum rose on the morning air to mingle with the song of the morning birds.

Incomparably sweeter, stronger and deeper should be our joy today as we hear the voice of our Eternal Father saying, "Beloved, now are ye the sone of God." Faith in these words should lift our souls to the heavenlies. We ought to pet the very stare beneath our feet and flinging our banner out over a conquered world, we should shout victory and vis with Gabriel while he sings in notes almost divine.

"Now are we the sone of God, and it doth not yet appear what we shall be." Verily it doth not yat appear. We may strain our vision thitharward, but we cannot see it. It is hidden, not by distance,

"The eye that shute in the dying hoar

It is concealed by a vail of flesh. It doth not yet appear, because it is above all present experience, and beyond the reach of imagination.

We sometimes sing-

"Oh could we climb where Moses stood And view the landscape o'er, Not Jorden's stream nor death's cold flood Could fright us from the shore.'

But in this we eigh for an experience that is impossible to mortals in this sublunary sphera. The land beyond Jordan, which Mosee saw from the mountain peaks, can give us not even the faintest idea of the vernal brightness, beauty and fragrance of the shining shore that lies yonder, where the whiterobed pilgrime gather and the happy asgale sing.

We may pile figure upon figure and add dream to dream; we may bring before our mind's eya walls of jasper, gates of pearl, streets of gold, seas of glass, thrones of light and crowns of glory; but these are less than shadows-"nothing less than nothing"-in comparison with the real blessedness which awalte the sons of God. All that we know and all that wa can know on this side of the veil, is that when he who is our life shall appear, we shall be with him and

"Well, the delightful day will come, When our dear Lord will call us home, And we shall see his face. Then with our Savior, brother, friend, A blest eternity we'll spend Triumphant in his grace.'

From Here and There.

Mosey Creek Church takes the lead in paying off the Carson and Newmen debt. College day rolled up her contributions in that direction, during the year, to more than \$1.000.

The Morristown saints are well pleased with their new peeter, Dr. W. H. Strickland. He is a ripa preacher and an ludustrious pastor.

The Beptiste at Whitesburg are greetly in lova with their young pastor, Bro. H. B. Melain, a student in Oarson and Newman College, and one of our most promising young ministers.

At Warreseburg Pestor W. C. Hale le forging away, gatting randy for and expecting a good meeting of the Nolachucky Association with his church in August.

Bro. P. H. C. Hale of Chestnut Bloom has given

up his bome church (Bethel). Rev. J. M. Otey is his successor.

Big Spring (Moshelm) has called Rev. Lee Smith, formerly missionary of the Holston Association, to shepherd the flook at that place.

At Marion the brethren are building a meetinghouse, preparatory to an organisation.

Rev. J. H. Moore, moderator of the Holston Association, has resigned at Erwin, after a service of twenty-two years. The new pastor at Jonesboro, Rev. A. L. Davis, is

taking hold. The brethren speak highly of his solid, meaty sermons.

Bro. D. A. Glens is doing substantial work at Johnson City, Elisabethton and Snow's Chapel. Baptist prospects at Elizabethton are brightening.

Several new families are moving in, and will reinforce the Baptists. The women of the church are a The Beptists at Greeneville have not yet found a

successor to R. M. Murrell, whom the Third Church, Knoxville, enticed away from them some months ago. Creeneville is a good field, and needs a strong man to work it J. J. B.

P. S .-- If some brother can furnish me copies of the early minutes of the Nolachuky Association, I shall be greatly obliged, and will return same to the owner if desired. I specially want minutes from 1838 to 1842 or 1843, giving light on the missionary controversy of that time. Address J. J. Burnett, Mossy Creek, Tenn.

The Tennessee Baptist Orphans' Home.

Mr. W. F. Eastman of the "Children's Home Soclety" is pleased to write three columns of attack on me in last week's BAPTIST AND REFLECTOR. At the request of the Board of Managers of our Orphanage I sought to explain the plans of Mr. Eastman's society to prevent our Baptist people from getting their Orphans' Home work confused.

I have no reply to Mr. Eastman's article. I shall attend to my own business, and leave the Baptists of Tennessee to judge whether I am seeking to "wheedle," "mislead" and "throw sand in their eyes" or not. I shall herein give to our people an explanation of matters as I understand them.

Several months ago Mr. Esstman came to Tennessee to inaugurate "The Children's Home Society." Coming to Nashville, he sought the Baptist pastors cohtain access to the Baptist people. But his exlanations of his plans not being clear or satisfacbry to our pastors generally, he was advised to go to the Corresponding Secretary of the Orphanage. and if he would commend his plans then they, the pastors, would give bim a hearing. He spent several hours in my office seeking to explain his plans, which appeared to be about this:

- 1. To travel and seek orphans.
- 2. To travel and seek homes for them.

3. To travel and collect funds to support the plan. The main need for funds seemed to be to support the agents. But little was needed to transfer an orphan child from one home to another, and they propose to establish no home. In fact, the plans of Mr. Eastman, if carried out, would be to kill every orphane' Home in the country. I told him I understood it thus and he concurred. I then told him candidly that as for myself I should stand by our Tennessee Baptist Orphans' Home, and should oppose anything that sought to do it burt. Thereupon he took his departure.

In many towns Mr. Esstman has appeared before a Baptist church to explain his work and take up collections. Word has come to our Board asking what connection existed between the two, as they understood that Mr. Eastmen's plans helped us in oar work. Then the Board of Manager's requested me to make the explanatios at which Mr. Eastman has taken offense, and which has called forth his attack on me.

Let Baptists in Tennessee puderstand that Mr. Essiman's plans are antagonistic to our Tennessee Baptist Orphans' Home. We have our Orphans' Home and it is paid for. It is a most noble charity, and if put to its full capacity could care for 200 obildren at once. There are no salaried officers connected with our Baptist Orphanage, save the matron, cook and saamstress. Twenty-five dollars a month covers all our salaries. The Corresponding Becratary receives from the State Board the same salary that be did before be undertook to macage the finances of the Orphanage, which to him is a labor of lovs. No boms in the knowledge of the Sacretary is conducted better than our Orphans' Home. Wa are fully compatent to manage our affairs without Mr. Eastman's assistance. We shall have nothing to do with him or his place unless they interfere with our Baptist Orphans' Home, fa which aveat this Secretary will certainly be found defending the Interests of oar Orphans' Homa.

The management of other orphanages may do as they like. But the Baptist Orphanage would be obliged to Mr. Eastman and bis agents to please let us alone. And we would be greatly obliged, too, if they would let our Baptist people alone and not A. J. HOLT, Cor. Sec. seek to mislead them.

Nashville, Tenn. The J. R. Graves Monument Again.

Dear Bro Folk: -Your last editorial on this subject, I fear, is misleading, and may cause a misunderstanding by some of what has been done. You suggest a meeting in Jackson or Memphis by the friends of the lamented Dr. Graves to decide what should be done—that is, whether they shall erect a marble shaft to bis grave, build a church in Fort Smith, Ark., or endow a professorship in the Southwestern Baptist University. Now the friends long ago decided to endow a professorship in the University as a monument to his memory and began the work. Already a handsome start has been made by more than 130 contributors. It met with the hearty approval of the family, and Rev. O L Bailey and wife deeded a lot in Memphis to the University as a contribution to this fund. Shall this large list of contributors have the amounts they have paid in and subscribed for this purpose refunded to them and stop the work to see if they would prefer some other monument to bis memory?

I think it better to go on with the work already begun, and when this is done no doubt the trustees and friends of the Institution will see that a suitable marble shaft is erected to mark his last resting place from the income of this or other gifts for the purpose. Therefore I suggest that you and others who feel like making a contribution send it to Prof. H. C. Jameson at Jackson and let us complete the work this year.

In reference to Bro. C. B. Ardis' proposition, I will say I have paid to this fund \$50 if Bro. Ardis will accept it I will pay \$50 more to this, making it \$100 contributed to the fund, thereby being one of his 100 to contribute \$100. What say yon, Bro. Ardis, to this? J. A. CROOK, Sec. Board Trustees.

To the Christian People of the United States.

Jeckson, Tenn.

We, the undersigned mintsters of the churches in Tampa, Fla,, appeal to you to help us in doing religious work amongst the soldiers of the United States army. There are now about 10 000 "regulars" stationed in and about Tampa. and the volunteers begin coming in this week. This is the pearest point to Havana, has deep water, has been made the Government's base of supplies, and will be ma ie the general rendesvous throughout the war.

The opportunity for doing religious work will never be surpassed, and should be promptly acted upon by the Christians of the United States. The Christian people of Tempa cannot be expected to perform this work by themselves. Our population of 25 000 is half foreign, and not more than one in fifteen is a member of a white Protestent church, and comparatively little of the wealth of the city is in the bands of the Christian people. Our charity has already been taxed to its utmost to carry on mission work amongst the foreign element and support the thousands of Cabans out of employment during the past winter. The Cuban population has been taxed to its utmost sending assistance to their countrymen in carrying on the war with Spain. Had it not been for their generous and constant help the war could not have been sustained.

ligious litera ure. Four thousand books have just been sent by Mr. Moody for gratuitous distribution, and the American Bible Society has sent 2 500 Testa. ments. The work already done is beginning to bear fruit; 00 or 70 have expressed publicly their interest on the subject of religion. Dr. A. C. Dixon of New York comes this week to carry on evangelistic services amongs; them.

We are preparing to carry on religious work of every kind possible, and need and must employ earnest religious workers. We will have a tabernacle completed this week for the work. Wa have undertaken this work knowing that it was bayond our own means, but we are tracting that the Christian people of the United States will sectain us in It with their prayers and contributions We used contributions in the shape of money, religious literature, and carnast Christian workers. We sincerely hope that some of the Young Man's Christian Associations will send some of their best workers with camping tents.

The saloon men and beer men ara furnishing avery accommodation possible to debauch tham. The ohnroh surely should not he less attentive. The papers are appealing for a million dollar fund for the Red Oross Society to be used for the sick and

the wounded. Wa believe that these soldiers are more in danger from sin than any are from yellow fever or Spanish army, and we believe that if we had a supply of good literature and good Christian workers and \$5,000 in money to defray the expenses of an evangelistic campaign amongst them, that wa might accomplish much for their salvation.

These are the soldiers of the whole country, and their spiritual welfare should be the concern of all. Please send your contributions at once to Rev. J. G. Anderson, 508 Madison Street, Tampa, Fla., or any of the undersigned, and they will be gratefully and promptly acknowledged, and wisely spent. You could not use your money in a better cause.

Expecting a prompt and generous response, we are. yours in the Master's service.

JOHN G. ANDERSON. Pastor First Presbyterian Church. WM. H. OSHOENE, Pastor First Baptist Church, F. M. SPRAGUE, Pastor First Congregational Church. W. W. DEHART, Rector Episcopal Church. W. M. POAGE, Pastor M. E. Church, South, I heartly endorse the above appeal for aid. RECTOR WILLIAM SPRINGER. Ranking Chaplain in Camp, Tampa, Fia.

Rev. Thomas Jefferson McCandless,

Rev. T. J. McCandi as was born in East Tennessee on March 22, 1835, and died in Dallas, Texas, on Sunday at 2:30 p. m , April 10, 1898, at the age of 63 years and 18 days. He died of dropsy and heart failure, of which he had suffered for some time, but like Job of old, he bore his malady by continually praising the Maker of his being. Bro. McCandless has two sisters, Mrs. Julia Evans of Fayettaville. Tenn., and Mrs. Caroline Talley of Thatchess Landing, East Tennessee, that survive him. He was married twice First to Miss Addle Griffia of Molino. Tenn., who died in about eighteen months after they were married, leaving the father one baby boy. The boy died just as he was entering manhood.

Bro McCandless was married the second time to Miss Mollie Ragsdale of New Market, Ala. She died leaving no children. Bro. McCandless' first wife was related to my mother, and I have known him from my early boyhood, and I can truly say that I never knew a better man; being a man of prayer, he was certainly a man of God.

He was in the late war from beginning to end trying to defend Southern rights. After the close of the war he entered the ministry, and labored in various fields of Tennessee in Lincoln and adjoining countles until 1886, when he went to Texas; there he continued to tell lost men and women of Jesus, the Savior of the world. After going to Texas be came back to Tennesses occasionally on a visit to friends and relatives, and about three years ago he was pastor of a church near Cnattauooga, Tenn., but be was not satisfied and went back to Texas, as bis last wife and only son were buried there.

Last year his health began to fall, compelling him to give up his pastoral work that he so dearly loved, and he came again to Fayetteville, Tenn., to spend a while with his elster, Mrs. Julia Evans, hoping that bis health would improve, and for a sbort time he was better, but he did not improve as he desired, and so he gave up hope. He had come to the conclusion that he did not have long to live in this world, and The ministers of Tampa have done what they could he longed to get back to Texas before he died, so in holding religious services, and distributing re- that his body could be buried beside his wife and boy. He was at our home several times during his last stay at bis sister's, and it was certainly a great pleasure to us for him to come. In last February, feeble as was, he again returned to Dallas, Texas, where he lived not quite two months, then passed out into eternity.

It is sad to part with those that are so dear to us, but God knows best. He makes no mistakes. After while God will make plain what we now cannot understand. Bro. McCandless has gone to that rest prepared for him from the foundation of the world.

God has taken our dear brother home, and we shall see him again in that beautiful home of the soul that le prepared for the faithful and true. We would say to the bereaved relatives, weep not for this good man, he has left this world of sin and sorrow to dwell in "God's house" throughout the ceaseless ages of eternity.

His remains were shipped, as he so much desired, to the cametary at Pilot Point, Texas, and laid to test by his wife and son, to await the final day. May God bless and comfort the relatives of this grand and noble men is the prayer of the humble JOE M. STEWART.

Faystteville, Tenn,

NEWS NOTES.

Pastors' Conference. Nashville.

First Church-Pastor Hawthorne preached at both hours to large audiences. Two received by letter. Pastor preached the Roger Williams commencement sermon at 3 p. m. In the Tabernacle,

Central-Pastor Lofton preached at both hours to good audiences. 825 in S. S.

Edgesseld--Pastor Rust preached at both hours fine audiences. Received one for baptism.

Third-Pastor Golden preached at both hours to good audiences. 154 in S. S. North Edgefield-Pastor preached at both hours.

One received by letter and two for baptism. 192 in Centonnial-Pastor Feazell presched at both hours to large audiences. One received by letter, one for

baptism and two baptised. Howell Memorial-Pastor Howse preached at both hours. Crowded bouse at night. A large number of young soldiers asked to be prayed for and three professed conversion. Meetings this week. 127 in

Mill Creek-Pastor Price preached at both hours to good audiences. 85 in S. S.

Edgefield (col.)-Pastor preached at both hours to good audiences.

Bro. S. W. Kendrick preached to the soldiers at Cherokee Park.

Dr. Holt preached at Dexter and dedicated their new house out of debt.

-At the regular May business meeting of our church a committee was instructed to buy a parsonage, which has already been done. The home secured is a nice building, located on one of the best streets in town. On the second Sunday we bad two additions by experience and one by letter. GEO. H. CRUTCHER.

Shelbyville, Tenn.

-Round Lick Church has appointed the following Entertainment Committee for the meeting of the Middie Tennessee Sunday-school Convention: W. W. Young, W. W. Patton, U. W. Naal, Dr. T. O. Bratten. Let those intending to come to the Convention write and state how they will come so that those who come by private conveyance may be assigned where their horses will be cared for. Address J. P. Gilliam, pastor, or W. W. Young, clerk, Watertown, Tenn.

-Busy and pleasant trip to Winchester and Maxwell. Our building going right along. Having to hustle for the money to pay bills. The Maxwell people made us a good contribution. Those who appreclate our situation help us liberally. Some of the dear souls to whom I have written are going to get ercises. left. We're going to get there, and you won't have any part in the rejoicing. Now is the time to lift if you intend to lift at all. EKOCH WINDES. Lascassas, Tenn.

-Bartlett church, Memphis Association, now has services regularly every second and fourth Lord's day and evening, having called their present pastor March 13.b. We maintain an interesting Sundayschool, a weekly prayer-meeting, a monthly young people's meeting and a Ladlet' Ald Society. We are praying and expecting that a growth in our membership, both in number and in usefulness, may be the results of our efforts this year. One joined by lotter last Sunday. Pray for us, J. F. RAY.

-Receipts for Ministerial Board during April were from Dyer Church; B. C. Jarrell; Dr. A. H. Young: W. M. Woodcock, Treasurer; Saulsbury Church; Mt. Pleasant Church, Oakland; Hinkle Creek Church: Meridian Creek; Clover Creek; Rutherford Church. Total, \$118 78. The present month is going to be a hard month. If each church that has not taken a collection this year for this Board will take one, the Board will be able to close the G. M. SAVAGE. year without debt. Jackson, Tenn.

-In July the Central Avenue Baptist Church will oslebrate the work of a quarter of a century, and in bar quarter of a century calebration she desires to have present all of her old pastors. Spacehes will be made by these pastors and others. A history of the work done by the church in these twenty-five Jears will be read, and the building of the First Bapilet Church-house at Dyarshurg will be made the object of benavolence that day. All pastors of Can- and bad good congregations and good results. tral Avenue will kindly send their address to W. H. Bughey, Erq , Memphle, Tenn. Wost Teonesseo Baptists kindly invited to be present, as well as Prof. Heagle presched for the Central Church in everybody eleg. W. L. Norris.

-Last Sunday I had the pleasure of preaching at It was his first visit to the city, and he was very. Mount Plegab to a highly cultured congregation. much pleased, Bro. J. D. Anderson was pastor of this church about nine years. He is held in high esteem among tha people of that community, and bas done a great work. Sunday morning was indeed a season of refreshing from the presence of the Lord. My home was with Bro. A. C Edmonds, who is superintendent of the Sunday school. I enjoyed myself greatly while in his hospitable home. Mount Plagah is a live oburch, I will preach for them the second Sunday in June if nothing happens. God bless the brethren of Mount Plagah, and may they do great things for His glory. My school is getting along very nicely. Vice RE-FLECTOR. J. H. PIERCE. Uriel, Tenn., May 10th.

-There will be a fifth Sunday meeting with Mt. Morlab Church, in the Memphis Association, in this month. The program appears in this issue. We are worshiping in our new house. Large congregations are in attendance at each service, and there is an increased interest along all lines. The dedication service will be held by Dr. A. J. Holt on our next regular meeting day, the fourth Sunday in this month. The Whiteville Church will also be dedicated the first Sunday in June, the sermon to be preached by Dr. Strickland of the Jackson First Church. The church at Bolivar lost one of its most efficient members by the marriage of Miss Daisy Emerson to Mr. Grisham of your city. She was our organist and one of our best workers. It was with regret that we gave her a letter to unite with a Nashville church. We commend her to any church with whom she may see fit to unite. The wedding occurred on Wednesday night, the 11th inst., Dr. G. M. Savage officiat-

and a Baptist. Bollvar, Tenn.

Bethel College Commoncement.

ing. Mr. Grisbam is a young lawyer of your city

W. A. JORDAN.

Sunday, June 5th, 11 a. m.-Annual sermon by Rev. J. M Frost, D.D., Nashville, Tenn. Monday, 8 p. m.—Senior orations.

Tuesday, 8 p. m.-Literary address by Mr. M. B. Bowden, Louisville, Ky.

Wednesday-Meeting of the Board of Trustees. Wednesday. 8 p. m.-Junior orations. Thursday, 10 a. m. -Commencement.

Thursday, 8 to 11 p. m .- Graduates' reception. W. S. RYLAND, President.

Russellville, Ky.

Outpost Gathering.

There was as all-day outpost gathering at Egypt Church on Sunday, the 15th Inst.

Pastor M. M. Bledsoe called the meeting to order and R. G. Craig was chosen leader for the day's ex-

The Sunday-school was manipulated and presented with lesson and golden text souvenirs. This bad a fine, stimulating effect.

At 11 o'clock the pastor preached to a house full of attentive listeners.

At 1 p. m. the usual spread was enjoyed, and at 2 p. m. the outpost topics of the day-the Bible in the bands and heart of all-were taken ap and exemplified as follows: Bro. W. T. Simonton gave the blackboard exercise. Bro. Sylvester brought bis class from Bartlett Sunday-school and gave ave instructive essays on the Bible characters and the Bible at home, in the school and at our business. The teacher then gave an account of the methods used in this work to emphasise and memorise and properly read the Bible.

Dr. E. M. Potts of Trinity Church made a helpful speech, encouraging the adoption of the Bible as the man of our counsel. Prof. Morgan Davis of Millington Church set forth the historical and urged its

After closing remarks by several brothren present. the lesson of the day was summed up by Bro. Craig and the blackboard exercises explained,

Jackson Items.

Bro. A. J. Hall preached two very excellent sermons for the First Church yesterday. He has three churches near here besides a mission station. His churches have fine Sunday-schools; he is a fine worker in this department of church work.

Pastor Shuck of the Second Church has a very sick wife, and with proper attention to ber and church work he is kept vary busy. Bro. W. J. Couch presched for him last Sunday at both hours,

Bro. Lovelov of the Highland Church has a continuous growth both in the church and Sunday school. Memphis yesterday, He reports five congregations.

Work on the new University chapel was resumed last week, greatly to the joy of all.

The Tennessee Inter-Collegiate Oratorical Association had the annual contest Friday, the 7th, in connection with the Southwestern Baptist University. Mr. W. H. Rouse, the representative of the University of Nashville, won the prise. The occasion was very enjoyable. The speakers were well prepared: they bad fine orations, and they were magnificently delivered to as fine an audience as ever assembled on any such occasion. The people of Jackson would be happy to have the contest every year. The contest in 1899 will be held in Olarksville In connection with the Presbyterian University. Chancellor Summey of said University honored the occasion by his

Professors Savage and Kimbrough and Brethren E. B McNeil and J. A. Thompson went to the Southern Baptist Convention. MADIBON.

Jackson, Tenn , May 0th.

Closing Exercises.

Oc the morning of the 29th of April I drove to Wartrace to witness the closing exercises of the Brandon Training School. The exercises had bygun. but I got there in time to witness one of the most fitting closing exercises that I have ever witnessed.

At the last chapel exercise Prof. Brandon bad an open exercise, in which the students participated in a very pleasing manner. The spirit of Christ evidently led. Quite a number of young men, who were not Christians, arose and acknowledged the good they had received from the chapel exercises, and most touchingly requested the Christians to pray for them. and la fact I felt I should like to begin a protracted meeting than.

In the afternoon the exercises of the graduating class ware witnessed, which greatly strengthened the good impression made in the morning. After which Dr. E. E. Folk delivered the literary address. It was the unanimous verdict of many precent that Dr. Folk bad never appeared easier la hie delivery or happier in his remarks than upon this occasion. Such addresses must do great good.

In the evening one of the Literary Societies gave as open entertainment. This entertainment readily convinced one that the art of public speaking was oultivated as well as the intallectual and moral qualities of man.

We need such schools as this la every Association of our State, for they are the faeders of our colleges and universities. And it is highly Important that our training schools should be presided over by godly GEO. H. CRUTCEER.

M. T. S. S. Convention.

The following is the program of the Middle Tennessee Sunday-school Convention at Watartown. May 27th-20th:

May 27th, 9 a. m.-Dsvotlonal exercises-L. B. Jarmon. 9:30-Reports of vice-presidents.

10:15-Object and Work of the Convention-I. A. Halley, I. S. Baker. 11-The Bible in the Sunday-school-T. J. Eastas.

A. L. Purinton.

12-Dinner. 1:30 p. m.—Devotional exercises—R. J. Wood.

2-Sunday-school Teaching as a Sphera of Ucefulness-A. J. Brandon, Jr., James Waters. 3-The Sunday-school and the Home-L. A. Ligon F. M. Yager.

7-Sermon-G. A. Lofton. May 28th, 0 a. m.-Devotional exercises-W. L.

9:30-Scriptural Authority for the Sunday-school-G. H. Crutcher, W. C. Golden.

10:30-The Influence of the Sunday-school-S. H. Price, Wm. Wilkes. 12 - Dinner.

1:30 p. m.—Devotional exercises—C. C. Winters. 2-Missions in the Sunday-school-D. B. Vance,

3-The Sunday-school as a Factor In Our National

Life-Morgan Filspatrick, H. F. Burns. 7:30-Sermon-J. H. Burnett.

Question box-J. T. Oakley. Sunday, May 29th, 9 a. m .- Sunday-school massmeeting. The Object of the Sunday-school-R. Bratt, G. A. Ogle, J. J. Blair, T. J. Davinport,

Ecoch Windes, W. H Brangle, S. N Fitspatrick.

11-Sermon-J. M. Frost. 7:80 p m.—Sermon—B. McNatt.

-Give us your songo! catalogue and other printing,

Missions.

MISSION DIRECTORY.

sante Missiome,-Rev. S. J. Botz, D.D. Missignary Bogratory. All communications Seeigned for him should be addressed to him at Machville, Tenn. W. M. WOOD-COOK, Treasures, Machvilla, Took.

Foreign Missiame.-Bev. M. J. WILLING-MAM. D.D., Corresponding Sessetary, Richmond. Va. Rev. J. H. Show, Knezville, Tenn., Vine-President of the Fereige Board for Tennessee, to whom all inquiries for inrmation may be eddriserd

Hwase Riestome.—Rev. I. T. Ticannos, D D., Cerrespending Secretary, Atlanta, Ga. May. M. D. JEFFRIER, Vice-President of the Reme Seard for Teansesse, to whom all infortantien or inquiries about work in the State may be addressed.

ministerimi Education.-Al randa ter young miniaters to the S. W. B. University should be sent to G. M. Savege, L.L.D., Jackson, Fonn. For young ministers at Gargen and Newman Cellege, send to J. T. Renderson, Messy Orech, Tons.

Orphams' Memo.—Sendall mealests A. J. Wheeler, Treneurer, Mashville, Tenn. All eapplies should be sent to C. T. Check, Nanhville, Tenn. All sapplies should be

Woman's Missionary Union.

PRESIDENT.-Mrs. A. C. S. Jackson, Nachville,

DOBREROUDING SECRETARY-Mice M. N. Claiberne, Maxwell Beene, Nashville, Teas. SECONDRICO SECRETARY.—Mise Gertrado Hill,

Sprron-Mice S. H. S. Shanhland, St3 N. Vine Street, Nachville, Tenn.

Woman's Mimionary Union.

War's alarms bad an effect upon attendance at the Central Committee. dret Monday in May, there belog but ten present. The roll is regularly called by the Recording Secretary, and members respond with a verse of Scripture. Mrs. Jackson, Miss Claiborne, Mies Hill, Mrs. Dake, Mrs. Harden, Mrs. Kanson, Mrs. Warner. Mrs. Adoock, Miss Sturdivant and Miss Shankland were present. Special emphasis was laid upon the necensity of circulating religious and missionary reading matter. It was arged that soliciting enbecriptions to our denominational papers was a duty. A State Board colporter found that one family in twelve bas no Bible; one home in five has some book on infidelity: one home in four has tracts on Mormonism.

We often find our own church members taking Methodist or Alliance papers, simply because the merits of Baptist journals, equally good and low-priced, have not been personally presented to them.

Several reports of last quarter's contributions were received too late to be credited in the list already printed, but will be duly added to the snm total for the year's work.

One letter read: "You doubtless think our little band has lost all inter-

in officers occurs? She sends a blank avary quarter to every society, and doss not care to throw away postage on Uncla Sam's wastebasket. If you do not receive a blank, write out a report anyway and send it, that we may count you among the living.

The Sunbeams of Knoxville First Church gave to Foreign and Home Missions last year, \$10 The W. M. S. gave to Foreiga Missions, \$30; Boma Missions, \$7; State Missions, \$8 This sociaty has aver been a faithful helper.

Asother large giver is the W. M. S. of Memphis First Church, which di vided \$106 equally between the Home and Foreign Boards.

Labanon W. M. S. divided \$25 tha sams way, and says! "Our mamber- sionary, under the direction of the 1. If you are God's called man to ship is small now, but we mean to Board of Tennessee Buptists, July 1, preach the gospel you are also called work the harder."

Of course each society is fras to place its gifts as it chooses, wa only suggest that the next quarter's report show our interest in State Missions, particularly the Sunday-school and Colportage work. If we help to plant a Sunday-school, we have started another spring of supply for all kinds of missions. A Bible put into a eluaer's hand may make of him a gospel herald.

The Medina Christmas offering was \$1.70. That much from each small church would mean glorious things for China.

Dr. Holt reported a pleasant meetng with the large and liberal W. M. S. of Clarksville. All these evidences of seal and devotion cause warm feelings of gratitude on the part of the Central Committee, We believe Tennessce

women are yet to rise to their high privilege as handmaldens of the Lord. The Corresponding Secretary presented her report for April, 1898:

RECEIVED FOR EXPENSE PUND: From Nashville immanuel W. M. S ... * Central Church 60
* Third Church 75
Edgeneld church 175

Quiet Hour Thoughts.

Every Christian in this land ought to be personally interested in every one of our missionaries abroad. They are not carrying on an enterprise that is separate and independent, but their we are responsible.

Between the pastor at home and the missionary abroad, there should be a close relationship, in the highest sense neither can reap success without the other. The pastor needs, for the spiritual development of himself and his people, the reflex influence of the saving of souls under the teaching and preaching of the faithful missionary his people have sent forth, and the missionary must have the sympathy, the prayers, the support of the pastor and his mission-loving flock. These two worzers for souls God has united together-les none, in blindness and ignorance, put them asunder. If we go not into the dark mine, we must "hold the rope" for those who do go.

"Let us work for right and truth. For God and man,

From the golden hours of bright-eyed youth.

Through all life's span.

Many fail to realize that Jesus Christ said, "Go," as well as, "Come." He invitee all to come unto him. He commands all who accept that invitation to "go" and invite others to

To "go"-as commanded by the est in the cause as we have not sent in a report for so long, but we have received no blanks since our former Prerident moved away."

Master—is the first impulse of every truly regenerate soul. Andrew went and brought Simon Peter; Philip brought Nathaniel; the Samaritan we would like to see it. Although we be would like to see it. Although we be would like to see it. Although we be a servant to help you in any way i would be glad to do it. I be would like to see it. Although we would like to see it. Although we be a servant to help you in any way i would be glad to do it. I be would like to see it. Although we would like to see it. Although we be a servant to help you in any way i would be glad to do it. I be would like to see it. Although we would like to see it. Although we have about twice the number of pu-So, it has always been. The newothers. The very genius of religion | the last two months. is missionary. The man who does not long to sea others blessed, gives evidence that he himself has not been O. C PEYTON.

Louisville, Ky.

My Work Shop at Tracy City.

As the church at this place is largely supported by the Baptists of Tannessea, perhaps the readers of the Bap. TIST AND REFLECTOR BY SOMEWhat anxious to 'ears something of the

progress of the work at Tracy City. I antered this field of labor as mis- Baptist Theological Seminary.

complete and the membership of the that preachars need an education. church badly scattered, cold and indifferent. We entered at once into a slated by Rev. L. B. McNatt of Wartrace. Bro. McNatt stald with us six days without any visible results, but having sown much good seed. At this state of the meeting he was called to the bedside of a sick child, leaving the work in my hands. I preached for four days with a result of seven conversions and three additions to the church by experience and baptism We have had three additions to the church by lester since.

The building, which was not quite covered in last July, has since been completed and dedicated to the service of the Lord. The dedicatory services took place on the second Sunday in November, conducted by Dr. A. J. Holt of Nashville. With all of these glorious results we are not entirely out of debt. There are bills amount ing to \$125 still against us. I take advantage of this opportunity to call upon the Baptiste of Tennessee for a | not to come to the Seminary. little more belp. We are poor. Nine men constitute the male membership of our little mountain church. Seven sound in doctrine, keeping before our of these are supporting families of i minds continually sin, and what it is three to six children on \$1 per day. | doing for humanity in all of its de-Then it is useless to think the church structive ways, then with force the can pay this debt off. The membershin has not been able to pay my rail- | and we are told the only hope of makroad expenses to come here and preach | ing men and women better is to give to them. I have used every fair means to rid the church of this burden. While the church was being work is our work, and for its success completed i wrought with my own severe criticisms are being huried hands twenty-two days.

I then canvassed several days with the work really belongs to Tennessee. shame. Now let twelve wealthy Baptists of Tennessee send us \$10 each, and two others \$15 each with which to called him to preach the gospel. buy our organ. Who will be the first | 5. Because of the association. The to respond to this call? An invest- faculty is strong and spiritual, willing ment made in the Baptist Church at | to help ever student in any way they Tracy City will pay most to the Bap- can, so it is uplifting to come in contiste of Tennessee. When the debte are | tact with them. The students, as a paid off then the work will move on body, are a great blessing to each And it must be said that the work will other. There is more piety and love not progress as it ought until the bur- among the students than one would den, which has weighed upon this poor imagine until we come in contact with people so long, is lifted. The devil | them. Nineteen has been enrolled this has been using these debts through | year from Tennessee, but I pray that other denominations against my work | twenty-five may be enrolled next year. ever eluce I have been here. I firmly Let every pastor work for the Semibelieve that within four years the Bap- nary and encourage the young preachtists will become the strongest denomination in Tracy City. There are many do the greatest work of your life. I Baptisis in other churches here for Tennessee that ought to be here In

about the wonderful talker at the well. pils enrolled as we have members in our church, the church congregaborn soal yearns for the salvation of tion has been steadily increasing for

We have secured the promise of the sarvices of Rev. J. B. Burton of Smith's Grove, Ky., for our meeting this year, beginning the second Sunday in June. Ralmon WRIGHT. Tracy City, Tenn.

The Seminary.

To the Young Preachers of Tennesses:

Dear Brethren:-I want to lay on your hearts and minds some reasons why you should attend the Southern

1897, finding a nouse or worship in- so study. It is a back date to argae

Moet of the Rip Van Winkles are dead, the funnel is out of use, so peoseries of mastings of ten days, as- ple must study. I need not argue this point, you believe it.

2 In the study of God's Word we need help. This is what the Seminary proposes to do; it don't call men to preach, neither will it make you a preacher, but it will help you greatly in the study of God's Word and all questions related to theology. One thing we need to know is how to study the Bible, this you will learn here.

3 It will help you to study the Bible in a systematic way. I count it a special favor to have the privilege of studying Dr. Sampey's Syllabus on the Old Testament, and listen to bis burning lectures. Dr. Robertson on the New Testament unfolds truths that we can't possibly get unless we come under his instructions, and then Dr. Kerfoot on Systematic Theology makes the climax. I want to urge every young preacher in Tennessee to make ready for the first of Ostober and fall

4. We got a better idea of our mission in the world. The Seminary is great commission is laid on our bearts them the gospel of Jesus Christ.

i know there is a great controversy

going on in our Southern Zion, and against the Seminary, but I wish we could remember that Dr. Whitelts is Dr. Lofton's "Harp of Life," giving | not the Seminary, and that the great the entire proceeds to the church. I controversy that is going on is not so must say, also, as an individual, i much as named by the professors to have not received but \$5 in response | the students. I am not in sympathy to my calls from the Baptists of Ten- with the new discovery, but I can't nessee, while the Baptists of Kentucky | afford to lose the advantage of the have sent me \$100, notwithstending | Seminary because of the new discovery. If any preacher steys away from Brethren, we ought to note this to our | the Seminary because of the present controversy he is only wronging himself and displeasing the One who has

ers to come, and in so doing you may know of several preachers in Kast convenience who will step over as school. So, brethren, as you read these lines remember I mean you.



judges will be better understood. As riod, there was nothing which materially changed the life of the people. The principles of moral law ware given than through types and shadowe, and everything was regulated by civil law. The result of such a system was to

The Clant Deepair. ecution of the offender. One of the most her tible things about the nervous diseases to which

women ere peculiarly subject is the sense of subject is the sense of overwhelming despair overwhelming despair which they bring upon the mind. A woman's merital condition is directly and powerfully affected by any ailment of the delicate, special organs of het seg. Such a difficulty not only racks her body with pain and suffering but burdens her with mental anguish which words can hardly describe. which words can hardly describe.

Thousands of women have had a similar ine narents, and for adultery, etc.

experience to that of Mrs. Eurath A. Williams, of Weathort, Oldham Co., Ky., in which the use of Dr. Pierce's wonderful "Favorite Prescription," by imparting health and strength to the feminine organ. am, has not only restored complete vigor and capacity to the bodity powers but has also given renewed brightness and buoy-

"I suffered for over a year," says Mrs. Williams,
"with indigestion and nervous prostration. I
was anable to eat or sleep. I tried several physicians, but they only helped me for a short time.
A friend advised me to take IDr. Pierce's Favorite
Prescription, IDr. Pierce's Golden Medical this
covery and 'Pellets,' I commenced taking the
medicines tast May. Took three hottles of the
"Payorite Prescription! These of the total demedicines last May. Took three bottles of the 'Pavorite Prescription,' three of the 'Golden Medical Discovery,' and three vials of the 'Pelleta,' and am now feeling better than I bave for two vests. Have a good appetite, sleep well, and do not suffer from indigestion or nervous ness. I have gained seven and a half pounds since taking these medicines. I have recommended Dr. Pierce's medicine to acceral tadies one of whom is now taking it and is being greatly benefited."

Capital Punishment.

I am aware that able discassion has resulted from a difference of opinion on this subject, and it may be that what I shall say will evoke some orliicism; but in case it should, perhaps no one will give it a more careful investigation than myself. For several years I have had conscientlous soruples on the subject of capital punishment, and have many times wished for a thorough and conclusive presentation of the subject from some worthy pen.

Moral law is God's law, and so is the basis of all law, and any civil law that antagonises moral law when touching the same point is an error; therefore the justice of civil law is to be determined only by its harmony with moral law. Thus in every age of the world's history God has had something to say about civil law-enough to make us know that he is the author of civil as well as of moral law, and the two have ever been inceparably connected. Yet moral law may be. and in many instances has been, dino mistake in our civil government.

For 2,000 years the world had no written code of laws, either moral or civil, and during this period God himself was the giver and executor of all

law. Now, God punished capital crime. but no offender was executed by his prohibited. When Cain killed bla bls punishment he said it was greater with the hope of awakening a keener than he could bear, for, said be: "It interact in something we, as Baptiste. shall come to pass that every one that call our own and of which we are fore wa can become Baptiste. Bap- lion would require a person to count findsth ma shull slay me." But the justly proud, I humbly present three tists hold up to the world the highest Lord sald, not so, Cain, but "who- propositions: soavar slayeth Cain, vengeance shall I—All Tennessee Baptists ought to advocated by any people. The man

If we carry this principle forward into the next period of 2,000 years tha Jewish government under kings and to the moral law governing this pe-

externalise everything and more and more grow into the idea of finding a just penalty for every crime in the ex-

In the beginning of this period, even to Noah, God sald: "Whose sheddeth man's blood, by man chall his blood be shed." And so at the first, capital punishment was administered to those only who had taken the life of a fellow-man, but later on men were put to death for violating the law that governed the Sabbath day, for cure-

Now, going forward into the next period of 2,000 years, we find everything completely changed. Bere God asserts himself in his moral law to the overruling of everything. During this period the law of the heart ie all in all. We are no more justified or condemned by the observance or violation of external rites and eeremonies, but rites and ceremonies find their authority in the moral law, which is the law of the heart.

I see no good reason for carrying forward out of the second period into the third that law which makes murder a capital crime and punishable by death, and not bring with it the lawe controling adultery, Sabbath breaking, etc., which were rqual in every reenest in the second period, and whose violator always shared the same fata. The code of laws given to Moses on the Mount is usually referred to as the moral law, and held to be as bind-

ing now as then. The above mentioned capital crimes were all prohibited in that code, commonly called "The Ten Commandments," but no direction was given for the treatment of the offender, and the only way we have to determine what penalty God would attach to these laws is to see how they were observed by those to whom they were given, and by observation we find the | nonnces crime of every kind, ever pro-

result as mentioned above. On these facts I base my argument. and, arguing from this standpoint, I reach my conclusion that we have no more right to make murder a capital orime, punishable by death, than adultery and Sabbath breaking unless we find some warrant for the same in the New Testament, and this no one has ever claimed, to my knowledge.

I will not ask for more space at this time, but at some future time I should like to notice some New Testament use of civil authority, and this fact teachings which seem to bear upon the only adds to our obligation to make subject, together with some practical easons for discentinuing of capital punishment.

W. H. RUTHERFORD. Clinton, Tenn.

The Baptist and Reflector.

For some time I have intended to fellow-man, and this was positively write something about our excellent paper. Not that the paper needs anybrother, Abel, and God appointed him | thing I might say in its behalf, but

ha taken on him saven-fold." And take our State paper. By this of who pute church or anything else bethe Lord sat a mark on Cain, lest any course I mean that the Barrist and fore Christ and his teachings is, not a flading him should kill him. A sufficiency ought to be in every Bap. true Baptist. The Baptist desominaplant reason for God's dealing thus tist home. Ex-Tennassans ought to tion balleves in, tenchas and practices with a capital orims is to he found in he subscribers too. To me when out the dootrines of our illustrious Head. the fact that all civil government linds of the State it comes with the comfort We need to pat on the whole armor of

A FRIEND'S ADVICE.

And what it led to.

The set a weamen occurrence that a briendly word about the ten means of giving rearity forty years of happiness and health te the person heeding the adviced to certical. This was the case with Mary Lingard. At twenty-five she was dragging eat ker days in masery. At sixty-was and dework that would shame many punger woman, and leeks bach on interesting happy, nealtarily years of industry. But let her tell her story!

"Thirty-six years ago I had great trouble with my liver. The doctors allowed that there were tumors growing on it, and they blistered my side is an effort to give me have the word of the proposition of the single state of the proposition of the state of the words of the proposition of the state of the proposition of the state of the state of the state of the words of the proposition of the state of the

1. It is our duty to take the paper the Spirit, and being rooted and because it is etrictly Christian. Its grounded in the faith, fight well our teachings are the teachinge of Christ | battles as soldiers of Christ. Such and his apostles. That which glori- are the strong Baptists who are earing fies God and follows the example and for the churches at home and sending teachings of our Master should con- the gospel to the heathen. Weak in stitute the highest reason for our Baptist doctrine means weak la Banactions.

can always be depended upon for this. Is morality. Paul was powerfully

3 It is our State paper. It is a medium through which we, as Tennessee Baptlete, from Memphia to Bristol | had strong convictions and his lafingather, as it were, around one common fireelde and diseass our religion, our churches and our solleges and our heads we will take the world for heartly "rejoice with them that do Christ. Our denominational papers rejoice, and weep with them that weep." This is to our denomination what the ing our people. dynamo is to the great system of wires which floods the city with light. "In him was life; and the life was the light | It comes continually with cheering of men." God today is neing men and paper in giving this life and light | from our various fields. The sermons to the world.

4. It is a great moral force. We need this in our homes, our churches and our communities. The paper upholds law and order and boldly declaiming to the world the principles which constitute ideal morality.

5. The price le reasonable. No one familiar with what it takes to run a high grade paper will question this, The editor is continually offering some Inducement which gives those who have no money a chance to earn a year's subscription and brings the paper below its regular price. Many will say they are too poor, and in one year spand enough foolishly to send the paper to a dosen families.

II-Wa ought to read it. Many husy man leave this to the wife and children who are as busy as they are, and then The reply is very simple. In England truthfully say the paper does them no s billion is a million times a million. good. A sick man could refuse to still pronounced. No man is able to take the medicine prescribed, pay for | count it. You will count 160 or 170 the same, promptly settle with his a minute. But lot us suppose you go physician, send blm away and die. Who, then, would be to blame for his 12,000 nn hour; 288,000 a day, or 105,death?

FLECTOR you will be strengthened as a Christian. Do you need this?

2. It will make you a better Baptist. We must first become Christians bestandard for church mambarship ever the rule of solice in the moral law, and obser of a letter from home. God, never forgetting the sword of TOR for prices on job printing.

tist work. Weakness and looseaces la 2. The paper is Baptistic. Bro Folk | doctrine means weakness and looseness convinced of something and his lafluence is limited to eternity. Lather ence for good will never die. When we as Baptiste get such coavictions la meet play no email part in indoctrinat-

3. We ought to read it because of the character of its reading matter. news and gospel sermons and articles of Dr. J. B. Hawthorne are well worth \$2. if the paper had aothing else to offer to the public.

ill-We ought to pay for It. All will concede this point. I will just add three points without comment.

1. It takes money to support the editor and his family and run his business, just as any other man.

2 It is an honest debt if we promise

to DAY. 3. We should pay as promptly as possible because of value received. I. G. MURRAY.

Bristol, Tenn.

WHAT A BILLION MEANS.

The following remarkable calculation on the length of time which it would take a person to count 1,000,000,000 recently appeared in an issue of an English periodical: What la a billion? 1. By reading the Baptist and Rethat Adam, at the beginning of his exlatence had bogun to count, had contipued to do so and has counted still. Had such a thing been possible, he would not yet have flammed the task of counting a billion! To count a bilviding he should count continuously. Hut suppose we allow the counter 12 hours a day for rost, eating, and alseping. Thou he would need 18,025 years, 319 days, 10 hours, and 45 minutes in which to complete the teek, -Bt. Louis Republic,

-Send to the Bairtist AND REPLEC-

BAPTIST AND REFLECTOR.

The liaptiet, Retab. 1836. The Haptist Reflector, Retab. 1871. Consolidated August 14, 1889.

NASHVILLE, TEMMESSEE, MAY 19, 1898.

EDGAR B. FOLK	
J. J. BURNETTCo	RESEPONDING EDITOR
A. B. CANANIES PIELD HOITOI	r and General Aodin

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7. Make all cheeks, excess orders, etc., peyable to the BAP-TIST AND REFLECTOR.

The Whitsitt Matter at the Convention.

As we stated last week, the Board of Trustees of the Seminary sustained Dr. Whitsitt by an overwhelming majority. They reaffirmed their position of last year, that he had done nothing which would demand his resignation. They also decided, on the advice of a legal firm, that he had a perfect right to withhold information as to the number of matriculates from an individual trustee. This charge was withdrawn by its author. The charge that he had written more than four of the Independent editorials was not made at all before them. The trustees also found, after careful investigation, that the affairs of the Seminary have been wisely and satisfactorily conducted, and that its spiritual condition is good. These were the conclusions of the Board of Trustees. Whether right or wrong, we need act discuss now, except to say that from the character of the men composing the Board it is to be presumed that they acted with the greatest conscientious-

The question came then, what should be done about it under the circumstances? As is well known, we were in favor of bringing the matter into the Convention and fighting it out to a finish then and there, with the previous agreement that both sides would abide by the decision, whatever it might be. Such a course, we believe, would have cleared the atmosphere. It would have let off a good deal of bad blood. It would have given opportunity for the discussion of all the issues involved in the controversy. It would have saved us, probably, from another year of strife and wrangling and would have been the surest and quickest way to bring permanent peace. So we thought. Others, however, on both sides thought differently. Some were opposed to the matter coming before the Convention at all. Others did not want it at this session. Still others did not think that it could be settled that way. So Dr. Carroll introduced resolutions looking to a severance of the relations between the Seminary and the Convention so as to relieve the members of the Convention who do not endorse the course of Dr. Whitsitt from all responsibility for it, and gave notice that he would call for a vote upon them next year. These were referred to a committee to report at the next assalon. On the whole question we have several things to sav:

There is no disguising the fact, and there is no use trying to disguise it, that there is a great deal of dissatisfaction at the course of Dr. Whitsitt. While many have been willing to accept his apolony at Wilmington last year, others have not. Or ment of the world demanded that some one should

at least, if willing to forgive the man, they can interfere; and we, as the next neighbors to Cuba. not forgive the president. Brethren seem to forget, however, that if they make it a matter of principle to demand his resignation it thon becomes a matter of principle with him not to resign. They seem to forget also that he cannot resign under some of the charges which have been brought against him. For instance, he could more than four of the Independent editorials, which he had admitted. To do so would be to admit that he is a liar, which no one who knows Dr. Whitsitt believes for a moment.

If, however, these issues are eliminated and the question becomes one simply of the peace and harmony of the denomination and the efficiency of our mission work, we think Dr. Whitsitt ought to resign, as we have said over and over again, both publicly and privately, just as we should advise the resignation of a pastor in like circumstances. And furthermore we believe Dr. Whitsitt would resign in that case. Beyond question there is serious menace to our mission cause in the present condition of affairs.

For our part, we should prefer the strengthening of the ties between the Convention and the Seminary rather than their severance, so as to bring the Seminary into closer touch with the denomination and guard against doctrinal error. But if the tie cannot be strengthened, as many think it cannot be without endangering the charter of the Seminary, then it would be better that the tie should be severed rather than that there should come a split in the ranks of Southern Baptists or that our mission work should be endangered.

These seem to he the issues before us now. While we think it would be better that the question should be discussed and settled on the whole issues involved in the case rather than on side issues, it is at least a matter of congratulation that the campaign is to be conducted, as we hope, on a higher plane than heretofore, with personalities eliminated.

A Peculiar War.

From the American point of view the war with Spain is absolutely unique. It is prosecuted without any of the spirit of conquest, which is the general spirit in warfare between nations. Absolutely the American people do not want Cuba. We answer the cry of the distressed and persecuted which for years, indeed, for twenty-five or thirty years, has come to us across the channel from Cuba. We have taken part in this war just as any kind, humane-hearted man would take the part of a helpless child abused by cruel neigh. bors. But unfortunately we have found it necessary to attack the enemy at her weakest point first, namely, at the Philippine Islands, and this has unwittingly involved us in the great Eastern question. The Philippine Islands have been looked at for years by several of the world-powers as a territory very much to be desired, and now that America, which least of all cared for such possessions, has in the providence of God got possession, these jealous powers look with disfavor upon our acquisition. For us to hold our standing with the governments of the world, it would ish fleet at Manila, for now they think that our protestations of indifference to conquest were insincere, and that, like England, we have deliber. ately set out to entrench ourselves upon the islands of the oceans and to boast, as England and Spain have done so long, that the sun never sets upon our Empire. It may be that in the providence of God we are destined to do that which we intended not to do-to plant American oivilization in all quarters of the globe. So often it happens that a divinity shapes our ends, which ends we had not in view. Certainly it will be admitted by all candid reviewers of the beginning of this war that America had none of the spirit of conquest, none of the spirit of deep resentment. none of the thirst for blood in the initiative of

Just as in the Turkish cruelties toward the Armenians, so in regard to the orueitles of the Spaniards toward the Cubans, the public senti-

this war.

were held more responsible than any other na. tion. We could not be entitled to the name of a humane neighbor any longer and allow these oruelties to continue without earnest protest. Every sentiment of humanity, and surely every sentiment of Christianity, called aloud for inter. vention. It will not do to say that the President not resign under the charge that he had written . of the United States was unduly hasty in his diplomatic efforts to allay the strife. Indeed, a vast majority, perhaps, of the people of the United States felt that be was too dilatory, but subsequent events have satisfied the most impa. tient that the delay was wise. It is believed now by the best and wisest people of all civilised gov. ernments that President McKinley and his Cabi. net deeply deplored the possibility of war, and were using every endeavor to settle the trouble without resorting to this last and most fearful enemy. And now, even since the war has been fully inaugurated, nothing of the blood-thirsty spirit rankles in the hearts of the President and his advisers, but they stand ready to inaugurate a peace without further bloodshed the moment that Spain will do that which the enlightened sentiment of mankind believes to be the one wise thing she can do-set Cuba free. It is a peculiar war, a war to stop cruelty aud oppression of our next door neighbor, and for which we can hope for no other recompense but a good conscience and a people set free.

The Mormons.

in the Cumberland Presbyterian some time ago Rev. ira Landrith, the editor, bad an interesting account of "A Day in Salt Lake City." He gave the following articles of faith of the "Church of Jesus Christ, or Latter Day Saints:"

1. We believe to God, the Eternal Father, and in His Son, Jesus Christ, and la the Holy Ghost.

2 We believe that men will be punished for their own sine, and not for Adam's transgressions. 3 We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that these ordinances are: First. Faith in the Lord Jesus Christ; second, Repentasce: fourth, Laying on of hands, for the Gift of the Holy Ghost 5 We believe that a man must be called of God.

prophecy, and by the laying on of hande," by those who are in authority, to preach the gospel and administer in the ordinances thereof. We believe in the same organisation that ex-

isted in the primitive church, vis.: apostles, prophets, pastore, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of

tongues, etc. We believe the Bible to be the Word of God, se far as it is translated correctly; we also believe

the Book of Mormon to be the Word of God. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to he kingdom of God.

10. We believe in the literal gathering of lerael, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will eign personally upon the earth, and that the earth ill be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Aimighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12 We believe in being subject to kings, presidents,

rulers and magistrates, in obeying, hosoring and sustaining the law.

13 We believe in being honest, true, chaste, be nevolent, virtuous, and in dolog good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after those things.

It will be observed how very similar the second, third and fourth articles are to the Campbellite belief, giving considerable color to Dr. Whitsitt's statement some years ago that the Mormons are an outgrowth of the Campbellites.

As to the present state of polygamy among the Mormons, Dr. Landrith says:

Note, will you, that no one of these thirteen articles promulgates the vicious doctrino of polygamy; but every living Mormon believes in polygamy, nevertheless. We frankly asked our bigh-priest acqualatance if this were not true, and he as frankly admitted that all Mormons believe that a man has the divine right to marry as many wives as he can support! Questioned conviscusly as to whether the law was now being violited in this regard, he replied that it was a principle of "The Chirch!" that when any of its doctrines come in coeffict with the laws of the land, the doctrine must yield to the law—which

struck us as not exceedingly probable. Somewhat at length and a bit bitterly he told of those days when the laws against polygamy were first being enforced, and when the husbands of more than one wife were called upon either to renounce all but the first or go to prison. "Why," said he in plous indignation, "no honorable man would give up one of his wives!" It doub less did not occur to him as it did to bis auditors that no really honorable man would have had more than one wife in the first place. 'Our people." apologetically explained the high priest, have obeyed the spirit of the law. Those men who had more than one wife are not now living in polygamy; they are merely supporting their additional wives. only the one first married now sustaining the full relations of a wife in each case. All of which suggests the necessity for extreme vigilance, lest this foul blot on our national honor, this unholy violation of the sanctity of home, this pollution of polygamy, cherished as it is in the hearts of Mormons, may continue to exist in fact in spite of law and opposing public centiment.

Middle Tennessee Sunday-School Convention.

Remember the meeting of the Middle Tennessee Sunday-school Convention at Watertown next week. We republish the program this week. As you see, it is quite an interesting one. Let us have a large attendance and we believe the meeting will be one of great profit. The train leaves Nashville at 4:30 p. m. Thursday, May 26th. You can return Saturday or Monday. The rate is one and one-third fare from Nashville.

Convention Notes.

We are sorry that our editorial and notes with reference to the Convention failed to reach the office in time for publication last week.

It was a delightful party we had from Nashville. A special sleeper ran through from Nashville to Norfolk full of a congenial, happy party of ladies and gentlemen. The trip was greatly enjoyed by everyone.

One of the most pleasant experiences of the trip was the song and prayer service on Wednesday night just before retiring.

The scenery along the Southern Railway was magnificent. All the members of our party were enthusiastic over it.

Some of the party were rather behind in current events. Several of them had not heard of the blowing up of the battleship Maine. Ask Bro. Brett and Bro. Golden about it.

We regretted that we could not hear the speech of our friend and classmate, Prof. W. L. Poteat, of Wake Forest College, at the meeting of the Education Society. One of the most prominent pastors in the South said to us: "Potest touched high water mark at this Convention."

It was a high but deserved tribute to the noble young president of Carson and Newman College and of our State Convention, Prof. J. T. Henderson, that he was chosen as one of the vice-pr. sldents of the Convention. He makes one of the finest presiding officers in the South.

The addresses of welcome by Drs. Wharton and Owen and Mayor Mayo were quite good, and the response by Rev. G. W. Truett was among the best ever delivered before the Convention.

Through the kindness of Rev. J. A. Speight, editor of the Atlantic Baptist, the editors had a Comfort. The banquet was furnished by Mr. J. C. Campbell, the manager of the hotel. The Chamberlain is one of the finest hotels in the country, ranking with the Ponce de Leon or the Tampa Bay hotels. It is very elegant in its furnishings.

It was of course quite a privilege to see Fortress Monroe, which played such a conspicuous part in the late war, and in which Jefferson Davis was confined for about two years at the close of the war. No visitor, however, is allowed to enter it

Lying off Old Point Comfort and near Fortress Monroe is the flying squadron, so much written about now. Some of the vessels of the squadron were absent, but the cruiser Brooklyn, which is the flagship of Commodere Sohley; the Massaphusetta, a first-class battleship; the Texas, a second class battleahip, and the Scorpion, a tor- from marrying. Nature will always have the last pedo boat destroyer, were there. They are certainly fearful looking affairs, veritable monsters room" for thought in the South than ever before. The victory demonstrates the affentiveness both of of the deep. Afterwards the cruiser Minneapolis There is in the South a magnificent dissatisfaction large guns and of the thick armor with which the came in and, through the kindness of its chap- with itself, moders men of war are provided,

lain, whom we met accidentally, we had the priv! llege of going on board. A description would be impossible in the limits of these notes.

The Convention sermon by Dr. B. L. Whitman was a powerful one. We do not know that we have ever heard such a thoughtful and philosophical discussion of any theme. It was possibly a little heavy for a promiscuous audience, but those who followed him were well repaid.

Dr. Dargan was very unfortunate both in having to follow Dr. Whitman and in the lateness of the hour at which he came. It was impossible to hold an audience for a collection under the circumstances. How much the Whitsitt matter bad to do with the small collection it is impossible to say. That it had something to do with it there is little question.

It is generally conceded that the best speech of the Convention was made by Rev. J. O. Rust of Nashville, on Foreign Missions, Saturday night. We felt proud of our eloquent pastor.

The ladles of the Baptist churches of Norfolk gave an elegant reception Friday afternoon to the members of the Woman's Missionary Union and other visiting ladies. We are not sure whether the gentlemen were invited or not. But we know has grown constantly in the favor of the Convention that a good many went. It was quite a recherche as well as of the public.

Sunday morning we preached in the Presbyterian Church at Newport News. This is a suburb of Norfolk. In a few years it has grown from an insignificant village to a city of about 15,000 inhabitants, and has become a large shipping port. Rev. C. C. Cox, a Seminary mate, is the happy pastor of the Baptist Church at Newport News. We erjoyed spending a while in his hospitable

Our home while at the Convention was with Mrs. K. C. Murray. Her husband was the editor of the Norfolk Landmark. Since his lamentable death, a few years ago, her young but accomplished son has ably filled that position. We have never received more cordial hospitality any-

The admirable report of the Convention was prepared for us by Rev. Wm. Henry Strickland of Morristown.

The weather was horrible. It rained nearly all the time during the Convention. It was explained, however, that this was not due especially to the presence of the Baptists in the city, but rather to the fact that May is the rainy season here.

The pickpockets seemed to be numerous. Quite a number of brethren were "touched," among them Bro. E. S. Bryan of Watertown. It was a little singular that the pickpockets should come to town at the same time the Baptist preachers did. They must have thought that these preachers were a rich lot. We imagine, however, that they were somewhat disappointed at the "hauls"

All of the Baptist pastors of Norfolk and vicinity were very kind. Dr. M. B. Wharton, the genial pastor of the Freemason street Church, with which the Convention met, was especially banquet at the Chamberlain Hotel at Old Point so. He placed all of us under many obligations

Wise Words From the Convention.

Dr. K. B. Tupper: Bible knowledge constitutes the Baptist hold on the people. The ignorance of college students as to Bible teaching is

Rev. J. O. Rust: Salvation is not a matter of the temperate zone. God commands all men everywhere to repent. Faith is not so much believing you are saved as believing you are loved.

Dr. Hurlbert: In 1636 the Puritans founded Harvard. Next came William and Mary in 1662. Third came Yale in 1700. These and succeeding colleges were nearly all founded by Christian teries and destroyed the fleet, without losing a man or ministers.

Dr. Gambrell: Education will not keep women word about this matter. There is more "sea-

PERSONAL AND PRACTICAL.

-Judging from expressions about the various sermone the preaching must have been of an unneually high order.

-Among the best speeches at the Convention were those by Dr. F. C. McGonneil on Monntain Missions, Dr. E C. Dargan on Home Missions and the eulogy of Dr. J. B Hawthorne on Dr. D. I. Parser.

10.10 -It was a matter of deep regret that Dr. R. R.

Acres could not be at the Convention, and especially in view of the fact that he was detained by theserions illness of his daughter. We hope that she is better by this time.

-It was quite a pleasure to his many friends to meet Bro. W. Y. Quisenberry at the Convention. He was accompanied by his lovely bride. He has calls to two churches in the Sonth which he is considering. We wish we could get him back in Ten-

-The report of the Sunday-school Board was most lavorably received. If there is anything Dr. Frost wants from the Convention he has only to ask for it. It has been quite interesting to see how the Board

-The "solemn talk" of European countries about the "impertment Yankee" in the Philippines is ridiculous in the extreme, in view of the helplessness of Europe when she cuts off supplies from the territory dominated by the Anglo-Saxon racs. The famine prices and bread rlots in Italy and Spain llinstrate the folly of the claim of European superiority.

26.26.26 -When Dr. Hatcher reported on the resolutions offered by Dr. Eaton, the other members of the committee filed into the crowded room with him and stood in the aisle, probably to give dignity to the report. When it had been disposed of, Judge Haralson tarned to the committee and said: "Gentlemes of the inry, you are dismissed." This sally created quite a augh at the expense of the committee.

22.5 -Ose of the most delightful trips we ever took was the excursion on the boat from Norfolk to Washington gotten up by the First Baptist Church of Norfolk. That daylight ride together will never be forgotten by those privileged to take it. Hardly less enjoyable was the return on Wednesday night. About the honr for prayer-meeting we assembled together and had a sweet prayer-meeting on board the boat, asking God's

blessings and protection upon ns. 36.36.36 -it is customary to say of each meeting that it is the greatest in the history of the Convention. We are not sure that that can be said of this Conventios. We rather doubt it. But at any rate it was a great Convention-great in numbers, in interest, in enthuslasm, in speeches, in sermons, and greatest of all. probably, in missionary seal. The fact that all of our Boards made such fine reports, and the fact especially that the Foreign Board was out of debt, seemed to give a missionary atmosphere to the whole

Convention. It was good to he there. 1000

-The power of the United States over the food supplies of the world has been clearly shown by the broad riots in Italy, the reduction of wheat duties in France, the rise of provisions in Germany and Spain. and the advance in the price of Euglish wheat fifty shillings a quarter. Not a single grain ship has been captured on the Atlantic and neutral commerce is safe, yet bread is already dear in England and the Continent. If two or three weeks of war does this for Europe, what will two or three years entail in suffering and rain? No country of Europe can afford to isolate herself from America. 20.00

-The more there is known of the victory of Commodore Dawey in Manila Bay, the more wonderful it appears. That be should have gone into the Bay in the face of a strong fiset, and land fortifications. and despite mines and torpedoes, and should have escaped the mines and torpedors, slienced the batserious injury to any ship, seems almost ineredible. It reads like a chapter from the Arab'an Nights. - We do not know of but one other victory to which it can be compared for brilliancy and completenses that of Elijah over the prophets of Baal and of Ashteroth.

The Home.

A Pacuniatic Boy.

"What is that," asked Ned's father, looking up from the newspaper, "that you are saying about Tom Roderick's 'bike?' "

"Why, you see," answered Ned. edging up to his father so as to get into short-distance communication with him, "it has a pneumatic--"

"Didn't I get you the latest pattern of tire that was made?" his father broke in upon the explanation. "I cannot afford to throw away a brand new wheel just because some inventor has come out with an improvement on it."

"It is not the tire, papa," broke in Ned, eagerly; "my tire is all right. But, you see, it's a pneumatic seat that Tom Roderick has on his, and that's ever so much better than the old-fashioned steel spring leather seat."

"A pneumatic set!" echoed Mr. Wilson. "Well, I wonder what in the world is coming next. There is just one thing more somebody ought to invent," he mused, with half a smile upon his lips, "and that is a pneumatic boy to ride the pneumatic tire safety with a pneumatic seat. I think in this age of the world, when everybody seems to be trying to avoid jars and shakes in every other way, that it would be a fine thing to have a boy about the house built on that plan. I'll see about your pneumatio seat for your safety after we have some evidences that there is a pneumatic boy to sit on it. I don't think it's fair that one member of the family should have all the smooth riding and his baby brother, mother and the rest be continually jolted and jarred by his lll temper and poor memory."

Ned knew it was of no use to argue the matter, and so went away doubting as to whether his appeal had done any good, yet with a halfformed idea in his mind that his father had meant that he would swap a pneumatic seat for his safety for a pneumatic boy, whatever that meant. The more he thought about it the plainer it became to his mind that this was the situation or affairs.

The figure of speech, in which his father had likened him to a safety, stuck in his fancy.

"I guess I am a little rough and crusty sometimes," be admitted to it, papa?" himself in an undertone. "Maybe I do make some jolts about the house. I guess papa must have heard me snapping at baby Dick this morning for soratching my school slate. I did make pretty rough riding for the little fellowthat's a fact. And mamma save I come home from school every night as oross as a bear."

Ned sat still on the porch settee for five minutes without even whistling or whittling at a stlok, and that was something unusual for him. Presently he heard steps coming through the library. He pricked up his cars in an instant and then said to himself:

mind me about that errand down the day for your safety. We're willing strange and improbable as it may street. I'li slip right off before she to be partners with you in this mat- seem to him, he really does have gets a chance to tell me a second tor of smooth riding. That's a faulte. All human beings are da. time. I suppose it does worry her great deal fairer than to have all the feetive, and our own selves with the

to have to keep jogging my memory." And with an "I'm going, mamma; I didn't forget," he scampered off as fast as his legs would carry him.

His mother thrust her head through the partly open door and watched him disappear, in a half surprised way, and then remarked aside to Mr. Wilson:

"That's encouraging; I didn't suppose Ned could possibly remember to do anything from being told

"Ahl" responded Ned's father. "maybe he's trying to relieve your mind of some of the jolting his forgetfulness gives it. I shouldn't be surprised if he'd taken the hint I gave him, and you had pretty easy times-for a day or two at least."

Mrs. Wilson didn't understand, and so she had further occasion to be mystified over Ned's unusual thoughtfulness and generosity before the day was gone.

He came home, bringing a atici of candy.

"Here," he said, holding out the larger half to baby Dick.

This was quite an innovation or his usual procedure. Ordinarily. the baby teased, and the mother coaxed, and finally commanded, and then Ned acquiesced in a division by grasping three-fourths of the stick in his hand, and requiring the baby to break the short end off.

"That's a great deal nicer," approved the mother, "than letting your brother worry and cry over

"I guess it does ride smoother than the other way," agreed Ned within himself. "I'm going to see how still I can go up stairs now. and hang up the clothes I left scat tered around my room."

Down in the library Ned's pape smiled to himself as he noted the whole proceeding, even though he kept busily at work. "I think," he logue of bicycle dealers' supplies her. which Ned had, with a good deal of forethought, left at his elbow, "that the price of that pneumatic seat may prove one of the best investments I ever made."

Something in his father's scanning the catalogue encouraged Ned wonderfully, and it was not long before he mustered up courage to approach his father's elbow and demurely suggest: "I guess it's been a little smoother around here lately, ain't

"Don't know butlt has," answered the father. "It seems to me that I much as usual, and I know your mother has been saved quite a number of steps and your grandmother a great deal of worry, while I haven't been-"

"Jolted," prompted Ned. "That's what I call it. You see, I've been playing to myself that I am a pneumatic boy, and it was my business to keep people from being jolted. That's what a pneumatic seat is for," he shrewdly concluded.

"I see," answered the father. "You've shown me how muck easier riding with a pneumatic seat is, and "There's mamma coming to re- I guess wa'll have to order ohe to-

smooth riding on one side, don't you think?"

"Course," assented Ned.—Ex.

The Word in Season.

There is literal truth in the Bible expression, "A word spoken in due season, how good it is!" We know that sermons and lectures are means of good. We read bulky books full of moral truth and counsel and we realize that they are legitimate means of doing good, but in our own personal experience, especially if we are mothers, we must often have been led to respect the brief and pithy sentence. It may have the crushing weight or the illuminating effect of a proverb which embodies the wisdom of generations. A truth may be lodged in the mind of a person, especially of a child, so that it will remain there forever if only it be expressed in just the right words, few, but strong, and delivered at just the right time.

It is no proper moment for such a deliverance, however, when a child is hot with anger. The word is burned up then and cast out. But in the twilight, during those "heartto-heart" (it is a pity that this good expression has been turned into alang) talks, for which a mother should seize every opportunitythen, after careful thought and preparation, words surcharged with life may be spoken which may save the soul. Quiet walks and drives offer almost equally good advantages for such "words in season." A mother who is never alone with each of her children, and never has long, sweet talks with them, can hardly hope to have much influence in any way.

If a mother observes a growing tendency in her daughter to neglect filial duties, a single sentence may direct the girl's thought to the matter and yet in such a way that she need not be reproved. "Isn't it beautiful to see Ellen Leach with said, casting his eye over a cata- her mother! She is very kind to Everybody loves Ellen for

Or, on another day, when the girl has done an unexpected and unnecessary favor: "It was very sweet in you to do this for me, dear. A good many girls don't think of these little things which really affect us more than some which are larger. Thus mothers' hearte are made to ache when their daughters do not mean any harm at all. They are only thoughtless."

sists in a silly opinion, ask him if sometimes won a hearing and turned he expecte to know more two or haven't heard Dick fretting quite so | three years from now than he knows at present. He will probably reply that he does.

"Yes," you may say, "you will, I hope, know a great deal more, and keep on always gaining in intelligence and wisdom, and you will soon see how absurd and foolish these views are that you now hold so obstinately. You will despise vourself for being so stupid."

If the child shows an unreasons ble sensitiveness to reproof, as most young people do, especially as they approach manhood and womanhood. and, while it is still necessary to correct them, remind him that,

A SLIGHT COLD Which Pc-ru-na Would Cuse immediately Is in Danger of Becoming Chronic Catarrh.

The time to begin to doctor is when the symptoms of disease first appear. After the disease has a firm hold on the patient is when most people just begin to think of having a doctor.

many and varied. A slight cold or

Sometimesa disease is cured even then, but it would be far better to euro the symptoms as soon as they manifest themsolves. The symptoms of oatarrh are

cough that a few doses of Peru-na would promptly cure is allowed to progress until It becomes chronic catarrb, which sometimes necessitates long and persistent treatment to effect a cure. Mrs. Malinda Walker, Graham Clty. Young County, Texas, writes: "For the past six years I have been suffering with catarrh and all the evil effects that accompany it. The last year my throat got sore, then it settled on my lungs, which caused pain under left shoulder and breast. I was not able to do my work; could not get up out of a chair without help. I had all of our doctor's advice and assistance, but it did no good. The first month after I began taking your medicine I was doing my work. I took them for twelve months, and now I am in good health. I recommend your medicine to do just what you say it will do. You made my health good. which I thought was not possible."

Pe-ru-na cures and curee permanently. Send for a free book entitled "Health and Beauty," written by Dr. Hartman. Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

rest. Point out to him that this or that particular failing exists and must be remedied if a symmetrical character is to be attained. Almost anyone will admit the general truth that he has faults. The difficulty arises when one special fault is charged. As young people grow older direct reproof fails more and more to impress them, or to be received in a proper spirit. They rebel and harden under it, resenting rebuke and disliking the one who gives it. Indirect and painless, but effective, ways must then be devised for directing their attention to their own weak nesses and inspiring them with a desire to

Reformers and philanthropists may well reflect upon the same aubject. A trenchant epigram, a con-If a boy shows conceit and per- cise and pregnant epitome, has of lectures have failed .- Cosgrega-

> Awarded Highest Honors-World's Fair,

Gold Medal, Midwinter Fair.

·DR: CREAM BAKING PUNDEH

O YEARS THE STANDARD

Young South.

Mrs. LAURA DAYTON BAKIN, Editor.

504 East Second Street, Chattanoga, Tenu to whom communications for this department should be addressed.—Young South Motion Nulls Vestigia Retrorsum.

Two Plotures.

An old farm-house on a bright hill-si Its welcome door stood open wide; Around it climbed a trailing vine. Over it shone the bright sunshine. A bright-faced lad stood in the door. Sighing as he had elghed before: "Oh, could I go the world to see! How happy, happy I would he!'

A world-worn man 'mid the city's din. A man who 'round the world has been: Who'd llv'd the life and walk'd the way. Where meny another had gone astray; He sighs all night, all day he sighs. For th'old farm house, 'neath sum

"Could I live again that life so free, How happy, happy I would be."

-Mission subject for May, Brazil.

Young South Correspondence.

From beautiful Norfolk by the sea write you this morning. It must be done hastily to my great regret, and I fear I shall leave out much that I would like you to know of this wonderful trip of mine. It has been so full of pleasure and profit to all of us. and I would like to share the enjoyment of every moment with you if I could. I have thought of you so often and so tenderly, as I have sat at the feet of these devoted, earnest workers for the Lord. How I wish I could impart to each one of you the inspiration, the new enthusiasm we, who are blessed as to be here, constantly gather.

Our Chattanooga party, consisting of Mrs. S. E. Nelson and myself, our pastor and Mr. John T. Burford, left the mountain city on the morning of the fourth and reached the Convention city after twenty-four hours pleasant travel over the Norfolk & Western Railroad, going through Bristol. Petersburg, Appomattox and other places full of war memories. The care were full of ministers and laymen and ladles on their way to the great gathering of the Baptist hosts, and you may guess what a pleasant company they formed. We greeted old friends and made new ones at almost every station, and the long hours lost much of their weariness in the pleasant

The very first person to greet me as I stepped on Norfolk soll was a member of the Young South, Master Lawrence Pendleton of Lookout Mountain who with his mother is visiting in old Virginia, the home of his ancestors. Be and his aunt, Miss Margaret Pendleton of Norfolk, came to meet Mrs. Nelson and me, and conducted us to our "home" with Mrs. Jennie P. Williams, at 207 Granby Street, and a most real home we have found it, a home of clegance and refinement, where we were most royally entertained, and yet left to follow our own sweet wills in going and coming. We shall never forget our stay, nor cease to be grateful to Mrs. Williams and Miss Pendieton for their unstinted hospitality.

As soon as we had breakfast we hastened to the First Baptlet Church to the B. Y. P. U. Conference. The presence of Dr. Chivers and Dr Blackwell, the Secretary of the Southern department, added great interest to the meeting, but the gem of the mu, no

of Dr. Carter Helm Jones of Louisville, on the way to teach doctrine to our Baptlet young people. You know we have a weskness for him in Chattanooga, especially since he held that wonderful meeting for us two years ago, and we deem it such a privilege to listen to him. They all reported great progress in the lines of B. Y. P. U. work, and especially urged the "Culture" courses upon the attention of the workers. I wish all the members of our band could have the benefit of them this year. We sadly need the intelligent growth they foster.

There were so many attractions in various directions that we found it difficult to decide sometimes where to go. So I can only tell you of a small part of the rich feasts offered. On that first afternoon we had a wonderful new experience. We heard that the war fleet in the harbor would be ordered oil immediately, and so we gladly availed ourselves of the opportunity to go out to Old Point Comfort and Fortress Monroe. We took the steamer Hampton Roads and steamed away with a morry party through the shipping, past the lighthouse, past the great warehouses, on and on to where the grim war vessels rode the waves awaiting the orders to move upon the Spanish fleet. How ominous they looked in their gray war paint! We held our breath as we looked at them and thought of the awful destruction that lay within their sombre silence. breathed more freely when we had passed over the mined harbor, but it was a sight never to be forgotten.

We landed for an hour's stroll through the two beautiful world-famed hotels, the Higaes and the newer Chamberlain and along the old historic fort. We saw the place where the Merrimac and the Monitor fought the great battle. It was all so intensely interesting to an inland bred person like me, who had never before had a glimpse of the sea. We had the pleasure of Young South members on this delightful excursion, as Dr. Folk had his two charming sisters, Misses May and Luclle, with him. "Earnest Willie." too, was on the boat. He sent his love to you and hade me tell you that be was at Mercer College and the "happiest boy in Georgia."

Thursday brought the opening of the tenth session of the Woman's Missionary Union, with Miss Heck in her usual place, surrounded by her faithful kids. Miss Annie Armstrong, Miss Martine and Miss Wright, and every day added to the interest of the proceedings. There were present our own Mrs. Chastain from Mexico, Mrs. Green from South China, Mrs. Barker. formerly of Brezil, Mrs. Tatum of China, Mrs. Watkins of Mexico and Mrs. Esger, who so won our hearts at Chattanooga by her story of Italy. and the inevitable and only Miss Buhlwish you could have heard each one of these consecrated women. Your hearts would have burned within you as mine did, and you would have prayed with me, "God help me to do more in thy

service! It was Monday before I got to say my little speech. I wonder if you can imagine with what pride and pleasure I sald: "Madame President and ladies of the Woman's Missionary Union, the Young South has paid the last penny of Mrs. Maynard's salary for the Conventional year," and then I told them that her letters to us were most of all responsible for our success, and bade them keep the young people in close touch with the missionaries, if they wished to train them to be mission workers.

We tried to hear Dr. Whitman of Washington preach the Convention ing talk to ma was the sparkling talk sermon at the Academy of Music, but Institute, for a brief stay.

frequent comparisons are made with analyses of the best popular castlle and toilet soaps. IVORY SOAP contains less of impurities, less of free alkali and more real soap than any of them: that is why it can be freely used without fear of injury to the rose leaf skin of the baby, to the sheerest of linens or to the daintiest of laces.

Soapmaker would say) is carefully analyzed, and

EVERY LOT OF IVORY SOAP (every "boil" a

as we had to stand the whole service through, we could not enjoy it as we wanted to. In spite of continual cold rain, great throngs came whenever any service was announced.

On Sunday I had the rare delight of listening to the earnest words of my life-long friend, the president of our Seminary. He is the same forceful speaker as of yore.

The mass-meeting in the Interest of the Foreign Board was very Inspiring. Several "atars" have shone brilliantly upon us for a brief space, and halleinjahs ascended from all hearts whan Dr. Willingham told that the Board was free from debt, and had some \$3,000 ahead. Oh! let na do our best to make that happy state perpetual.

I must not forget the reception given by the Baptist ladies of Norfolk to the W. M. U. and the visitors in the parlors of the Atlantic Hotel. There were more than a thousand to participate in the elegant social function and the charming souvenirs, a shellshaped booklet containing the poetical address of welcome by Mrs. Isaiah Barker, will be treasured in many

Then the ride all over this historic city! Twenty open carriages were placed at our disposal, and just as we started a box of fine candy was thrown into each vehicle, and away we drove for an hour, over In Ghent, to the new and old cemeterles, past the elegant homes with their roses, and groves full of golden hattereups, until our eves were too tired to look any longer. This was a compliment to the visiting maler, who does the work among the ladies from Mr. Smith of the First Church.

Today, though, crowns the whole. have seen the ocean! I have wished for that so long I could scarcely believe it was I sitting on Virginia Beach, gasing my fill at the great and wide sea, watching the white-crested waves break almost at my feet. It was a grand scene, and I bade farewell to the great ships In' the offing and the Princess Anne Hotel with deep regret. I would like to have staid a week. This afternoon we have "dons" Portsmouth, with its quaint, beautiful streets and Its magnificent Confederate monument, and its naval hospital, for ms." with its spacioss grounds. God grant this war may not fill It with the sick and woended.

In a few minutes, now, Mrs. Nelson | fro like a senting on his heat. and I will take leave of our kind hostess and start homeward. I shall stop over at that great school, the Hollins

I know I have done this interesting week seant instice, for I have been obliged to write so harriedly. Thers! I forgot grand old St. Paul's Church, bullt In 1798, with a great cannon-ball imbedded in its walls, shot by the British in the long ago, and the most beautiful stained glass windows I ever beheld. An old "God's acre" earrounds it, full of such old, old graves, with names associated with the sarly history of our country.

The streets are full of soldiers and sallors, and there are flags flying everywhere. Pray God for a speedy and honorable peace, dear children. I have seen enough of war from '61 through '65.

I hope I shall find lote and lots of etters when I get home, and yen shall have them all next week, and perhape shall remember other things about this most delightful trip of my life. Good-bye. Most cordially yours,

LAURA DAYTON EARIN. Norfolk, Vs.

THE DIFFERENCE.

"We hear a little name. And we look just the same," Said one "a" to another small "a:" "I make others glad, While you make them sad: Will you tell me the reason, I pray?"

"I'd rather make gay," Said the poor little "a;" But I cannot, and therefore I weep. The fault's not in me; On the company one has to keep." -Little Men and Women.

Havelock As a Boy.

It is told of General Havalook that one day, when a boy, his father, heving some business to do, laft hiss oa London Bridge, and bads him wait there till he came back.

The father was detalacd and forgot his son, act returning to the bridge all the day. In the svaning he reached home, and after ha had ranted a little while, his wife inquired:

"Where Is Harry?"

The father thought a moment. "Dear mel" sald ha, "I quita forgot Harry! Hs is on London Bridge, and has been there for sight hours waiting

Hs hastened away to relieve the hoy, and found him just where he had isft him in the morning, pacing to and

The strict fidelity to duty which the boy gloriamsly displayed showed himself la after years in the murch to Lucknow.—Ex.

RECENT EVENTS.

-The Kansas Baptist Review, edited by Rev. W. P. King, has removed to Topeks.

-Miss Helen Gould gave her obeok for \$100,000 to the President for the prosecution of the war.

-Gen. Fitshugh Lee has written a book on "Cuba and the War," to be published at an early day.

-Gen. Joe Wheeler was the first of the newly-appointed major-generals of the volunteer army to be mustered in.

-The North Carolina Baptist gives two pages of pictures of prominent delegates to the Convention at Norfolk.

-Rev. A. H. Stote of Kansas City, Mo., has been called to be paster at Perry, O. T., and is considering the

-Judge not persons by their environmente of business. The driver of an loe wagon may have a warm hears.

-Rev. H. E. Fuller of Belleville. Ill., has been called to Leavenworth. Kan., as eapply, and possibly to become permanent pastor.

-The final installment of the Chinese indemnity to Japan was paid into the Bank of England, May 7th, aggregating £14,000,000 sterling (\$70,-

-Up to date England has proved her loyalty to her "kin across the sea." Her bases of supplies combleed with ours constitute the granaries of the world.

-At the suggestion of D. L. Moody Dr. A. C. Dixon of Brooklyn will go to Tampa, Fla., to hold continuous religious services in the encampments of soldiers on their way to Cuba.

-When self-complacent continental statesmen assume that the world is theirs and that the United States must keep her place it is well to consider how little the "Powers" cas afford to play the buily .- N. Y. Tribune.

-Rev. W. T. Chase, D.D., pastor of the Fifth Baptist Church, Philadelphia, being laid aside by illness, has been granted a vacation until October and his salary continued. A generous people make up that noble Fifth Church.

-The Methodists, the editors among them say, are distressed at the small increase among them, South and North, during the past year. They say it is the smallest increase in the history of Methodism. The rate has been one new member for every 131 of their membership.

A TEXAS WONDER.

One small bottle of Hall's Oreat Discovery nume all kidney and bladder troables, removee gravel, cures disbetes, cemisal emission, weak and lame back, rheumatism and all Irregularities of the kidnays and bladder is both men and womes. Regulates bladder troubles in shildren. If not sold by your drugglet, will be sent by mail on receipt of \$1. One small bottle is two mouthe treatment, and will ours hay ease above mentioned. All orders promptly filled. Send for Texas testimonials.

B. W. Hall. Sola manufactarer, P. O. Box 218, Waco, Temae. Sold by Page & Sime, Nachville, Tean.

RBAD THIS.

Martin, Tenu., Nov. 24, 1897. Wa, the undareigned have used Hall's Orent Discovery, of Waso, Texas, for Kidney and Bladder troubise end can chaorfully recommend it.

R. E. Majorn,

W. K. Offies,

BLEA STORES.

-The Indiana has four 18-inch breech-loading rifles in pairs, which fire a thousand pound shot twelve miles, with a mussle velocity of 4,000 foot tons. She has eight 8-inch riffes in pairs, and four 6-inch rapid fire guns in the main battery, twenty 6 pounder, six I pounder rapid fire guns. and four gatlins in the second battery. One fire of all these guns costs \$0,000

-The large number of rejected volunteers causes much comment in the army medical corps at Washington. It has been observed that 00 per cent. of habitual cigarette smokers are rejected because of weak hearts or lack of vitality necessary to make a good soldier. Is it because of this habit that 400 out of one regiment of 1,000 were rejected by the medical examiners here in Nashville last week?

-The most important Convention that hee met in Nashville in our history as a State, was the Industrial Convention of May 11th and 12th. its special aim is to secure legislation more favorable to industrial corporations than now exist on our statute books. Many instructive papers were read by able business men and editors from all parts of the State. The paper of Col. J. B. Killebrew on "The Farmer's Part in Industrial Development" is worthy of everybody's study. It is probable all the papers will be published in a convenient form

for distribution. -Revised edition of Dr. Broadus' Creatise on Preparation and Delivery of Sermons, by Prof. E. C. Dargen. D.D., Professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Ky. Dr. Broadus' treatise on preaching is generally conceded, by the religious scholarship of the world, to be one of the most excellent text books aver published in this country. It has been adopted in many Theological Seminaries of different denominations. As a text book It has had also a wide circulation among ministers in general. It is used in the schools of Japan, China and Brasil. It is one of the books the world will not let die. The reasome for the new edition are: 1. The copyright will have to be renewed in 1898. The book was first published in 1870. 2. Since that time Dr. Broadus has added many valuable notes to the original edition. Dr. Dargan was associate Professor of Homlletics with Dr. Broadus in the Southern Baptist Theological Seminary from 1892 to the date of Dr. Broadus' death in March, 1895. It was Dr. Broadus' cherished plan to bring out a revised edition before his death. An interleaved copy of the books was used by the professors in the class room, and

notes of necessary changes were made the gospel. It abounds with information drawn from the highest sources. Ite Illastrations are happy and strikTHIS BIBLE FOR FEW HOURS' WORK

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Worshir, are without parallel in re- work the have done. ligious literature. If a minister is compelled to retrench his library, we should say hold on to this work of Dr. Broadus next to your Bible.

How's This?

Wo offer One Hundred Dollers Reward for any case of Catarrh that cannot be cured by Hali's Catarrh Cure!
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Druggists, Toledo. O.
Hall's Catarrh Cure is taken internally, act

ing directly upon the blood and mucous surfaces of the system. Price 75c. per bottle Sold by all Druggists. Testimonials free.

ROBERT SAUNDERS by Rov. T W. Hart, Irving & Co., New York, Publishers; 280 pages. Price \$1.

This is one of the most thrillingly interesting, as well as one of the most elevating in sentiment, of all the Looks lately put before the public. It s far superior to the popular novel, 'Quo Vadls." The style is essy, natural and pleasing. The plot is ingenious and well worked out. The hero is noble and unselfish; the heroine is one of the purest and loveliest of her sex, with great, good common sense, and penetrating womanly discomment of the deception and fraud of the schemes of the villains in the story. Although Robert, the hero. suffered many and serious adversities and trials, and impenetrable darkness shrouded his early life, yet "light out darkness" shone forth at last. The villains who compassed his ruin, without cause, are finally discomitted, and brought to justice and condign punishment. The scone is laid mostly in South Carolina, in the Poe-dee district. The religious doctrine of the book is all that could be desired. Bro. Hart has done the reading public an invaluable service in ministering to their delight, entertainment and elevation, incident to the perusal of this volume. II. B. F.

Brownsville, Tenn.

-In a paper of recent date an enquiry was made for the oldest Baptist as they came to mind. In February, in the State of Tennessee, to which 1805, Dr. Dargan taiked with Dr. there has been several answers. Perla three weeks Dr. Broadus was in of Carter, Tenn., was born Ost. 24. are requested to be forwarded at once his grave. Dr. Dargan therefore feels 1799, and has been a Baptist fifty-five to the Army Committee, Kentucky that he is but carrying out the years; also A R. Acuff, United States cherished wishes of Dr. Broadus in mail agent on the E. T. & W. N. C. issuing this new edition. In workmanship the new edition is a great in regard to his grandfather, Rev. J. success. The additional notes by Dr. D. Acuff of Clear Springs, Granger | 22nd, as "Soldier Day," and to take Broadus adds greatly to the charm | County, Tenn., vis.: He is now about | up a generous collection for the army of the original edition. We would 98 years old, has been a Missionary work of the Association. recommend the young ministry, espe- Baptist preacher for more than (6 cially, and all preachers who would | years, has raised 19 children of his improve themselves is the art of preaching, to keep this book at hand for daily study. We know of no book as stimulating and instructive and helpful for a growing minister of the gospel. It abounds with informations walked back home. There is a study of a preaching walked back home. There is a study of a st preaching walked back home. There were present at the meeting three of his sons, all of whom are preachers. lag. The author shows bimself famil- There are many old soldiers of Jesus iar with the flass scholars of the ages, in this country who are just about to and draws his inspiration from the enter eternity. Soon the rolling bildepths of parcet literature. The chap- lows of providence will hide them Bold by R. R. Rogers, Martin, Tenn. | ters on Eloquence, Style, Ellustrations, from our view, but as the younger

Special Materials, Use of Imagination, | ones who are to follow in their tracks. Three Methods of Preparation and let us realize that while their bodies Dalivery, Training and Control of the | are gone their examples are still with Voice, and Conducting of Public us to follow and continue the good

> E H. HICKS. Allentown, Tenn.

Christian Work in the Army.

When the call came from President

McKinley for the State troops, the various State committees of the Young Men's Christian Associations throughout the country were quick to realize their responsibility, and meet it with the characteristic energy of theorganization. The Association recognizes the fact that wherever large bodies of men come together there a field of service is open to them. The State Executive Committee of the Kentucky Associations realising the need of the State troops now mobilising at lexington, and becoming exposed to the perils of military life in the camp and in the field, has decided to begin at occo a work among the soldiers at the State camp, similar to the work the Association has carried on for several years at the State Guard Encampment. An Association tent will be placed with each of the three Kentucky regiments, and will have a competent, experienced secretary in charge. Besides the Christian influence of the Association in the camp, the tent will be supplied with reading matter, writing material, recreative games and other features that will be helpful to the soldier boys. When the troops move from the State camp, the Association organization, equipment and secretary will accompany them to the field.

Gon. Miles of the United States Army has expressed his cordial approval of the distinctive Association tent work as a useful agency in all camps of the army, and the colonels of the three Kentucky regiments, Cols. Castleman, Galther and Smith, welcome the work with heartiness and endorsoment. This is an unparalleled opportunity confronting the Christian people of the State to throw the best influences around the soldiers, and supply the place of home in their life.

The expense of this work will be borne entirely by voluntary subscriptions. It is estimated that \$1,000 will be needed for the equipment and maintenance of the work in the three regi-Young Men's Christian Associations, Fourth and Broadway, Louisville, Ky. All the churches in the Etate are requested to Observe Sunday, May

A School of Journalism.



-Program of fifth Sunday meeting to be held with Mt. Morlah church,

near Whiteville, this month: 1. Sunday-school mass-meeting Sunday morning, 9 o'clock.

2. The benefits of a well organised Sunday-school to a church. J. R.

3. Scriptural qualifications of a Sunday-school teacher.

4. Who is responsible to a lost world for a pure gospel? R. G. Craig. 5 Heavenly recognition. W. A. Jordan.

6 Relative duties of pastor and people. James Powell, Sr.

7. What shall we do with members of our churches who neither attend nor contribute? John Phillips. 8. Children's service at 3 o'clock con-

ducted by R G. Craig. Those coming from a distance will arrive at Whiteville Saturday after-

Everybody in reach is invited to be present with baskets. Convenes

Sunday morning. W. A. JORDAN, Pastor.

-Program of the fifth Sunday mosting to conven with Battle Creek Church, near Coopertown, Tenn., on Saturday and Sunday May 28 and 29,

Saturday, 10 a. m .- Devotional exorcises.

11 a. m.-Introductory sermon by Rev. Sylvanus Dorris. Subject, "Ye are not of the world."

If Christ is the true vine, who are the true brances? Rev. George Mil-What did Christ mean when He said

to Peter, "When thou art converted, strengthen thy brothren?" Rev. C H Hester.

Were there any regenerated prior to Pentecost? W. A. Dorris. Scriptural obligations of pastor to

church and church to pastor. G. E Simpson. What do the churches need? B. P.

Bradley. Missions, Sunday-schools and pray-

meetings; how to make them interesting. W. A. Moore and W. J. Jones. May God's richest blessings go with this work. Brethren, come, and make it interesting.

W. A. JONES, Ch'm.

-Program for the difth Sunday meeting of Friendship Association, to be held at Botho! Chur h. near Yorkville, beginning at 10 a. m. on Friday before the fifth Sunday in May:

1. Introductory sermon. E Thorn; alternate, D. B. Jackson. 2. When was the atonement made,

and was it complete? D. P. Leggett. 3. Can the heathen be saved without the gospel? D. P. Jackson.

4. Exegesis of Hob. viil. 5-latter clause J. H. Welborn.

8. Scriptural consistency of Bap-0. Exegesis of I Cor. vll. 12-14 I.

N. Pealek. 7. Exegesis of the Parable of the Ten Virgins. S. L. Cockroft. 8. Exercis of I Peter iii. 19. B. F.

Whitten. 0. Esegesis of Acts xill. 48. T. J Karley.

10. Sunday, 0 a. m. -Sunday-school Institute, conducted by R. A. Burke, M. C. Butler, J. H. Jones.

Sunday, 11 a. m.—Sermon by S. K

Tigrett. Those who may desire to attend from a distance will get free transportation from Nawbern, provided they are at that point by 8 o'clock Friday morn lag. The conveyance for the delega-

Newbers at that hour. T. J. Early, Pastor. Dyareburg, Tenn.

tion and visiting friends will leave

Shoes and Tranks at C. B. Born Co.'s, 200 Union St.

Orphans' Home.

Contributions for Tennessee Bap lists Orphanage for April, 1898; Macon Church, Memphis Association-Oce box containing two quilta, clothing and provisions.

Winchester-One small box of canned fruit and one box of provisone; valued at \$10 25.

Maxwell Church-Moat, flour and other provisions; valued at \$11 45. Two worsted quilts, sent by Mrs.

Lanier C. Peyton and other ladies. Nashville Immanuel Church-Mr Frank Winfred, fifty pounds of flour. of peanuts.

Mr. H. R Coleman of the Lutle Grape Co .- O .o barrel of Sweet potatoes.

Market House-Moat and vegetables MRS E. C. Saunders, Matron.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an Bast ladia missionary the formula of a simple vegetable remady for the speedy and permanent cure of Consumption, Broachitis, Catarrh, Asthma and all throatand Lusz Affection, eleo a positive and radical cure for Fervous Dability and all Nervous complaints. Having tostas it wonderful carative powers in thousands of cassa, and desiring to relieve human suffering. I will send free of charge to all who wish it, this recipe, is German, Franch or English, with full direction for proparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyas, 80 Powers' Block, Rochester, N. Y.

New Oxford .Ties at C. B. Horn Co.'s, 206 Union St. Send us your order for a pair. We can please you.

-The C. S. Bell Co., Hillsboro, Ohio, are now putting on the market their celebrated Steel Alloy Bells, wrrranted for five years, and which a great many of their customers say equal the Genuine Bell metal Bell costing three or four times as nuch. at Half the List Price. Churches who feel that they cannot invest a large sum of money for a Bell, and at the same time wanting a good Bell will do well to write the C. S. Bell Co.

THE LAW STUDENT

who is unable to gat away from home for the first year's work, may have proper direction in reading by correspondence. In the regniar Law Course, by the Cnautauqua Plea, one who does eatisfactory work, through the texts assigned in the junior year, will, os request, be admitted regalarly without examination, to the senior class in the residence work in the Northorn Indiana Law College, as a candidate for the degree of L. B., Lewis D. Sampson, director, Valparsiso, ind.

-The Baptist and Reflector solicits school catalogue and all other kinds of printing. Send for prices.

-Noticing a request in a recent issue of the Baltist and REFLECTOR from Rev. J. W. Richardson, I wish to say that I have a recipe for indigestion and dyspepsia that is a sure cure. I have cured several persons besides my wife. I bad spent bundreds of dollars for the cure of my wife. I obtained the recipe from an old retired physician, and for a small sum she was restored to health. I will guarantee a permanent cure to any one suffering from indigestion. M. L. SHOFFNER.

Nowbern, Tenn.

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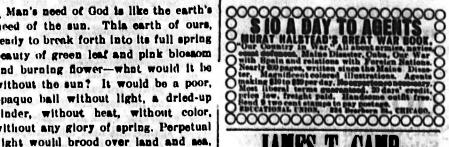
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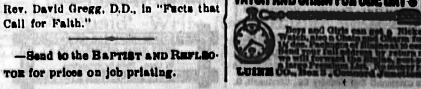
need of the sun. This earth of ours. ready to break forth into its full spring beauty of green leaf and pink blossom and burning flower-what would it be without the sun? It would be a poor, opaque ball without light, a dried-up cinder, without heat, without color, without any glory of spring. Perpetual night would brood over land and sea, over mountain and vale. Perpetual frost would hind all its waters making life impossible on its surface. Such a lifeless, cinder-like thing would man be without God. Christ brings God to Catalogues, Letterheads, Notcheads, Riliheads, Envelopes, Wedding Invitations, etc., in first-class styles at reasonable prices. All kinds of least blacks for Magistrates and Notaries Public. Postage paid. Write for estimates me and puts me in living relations with him, and that means the springtide in every faculty of mine. God comes out of his hiding place and nianifests himself to me in Christ.-

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OMITUARY.

PARIS .- Death, the ever watchful though ellent reaper, has again invaded our church, taking from us onr dearly beloved brother, William Paris, who was born in 1820; professed faith In Christ in early life, and was baptised into fellowship of the Hickman Creek Baptist Church in 1859 He remained in this church thirty-nine years, then moving his membership to Macedonia Baptist Church, waere he remained a true and devout Christian until the Lord called him home. Feb. 26, 1898. Brother Paris was a Christian of excellent gifts, a Buptist of landmark type. Possessing those elements of great piety and deep emotions, he made those around him feel that there was a great honor and privilege in being a Christian. A father in Israel hath fallen, a husband true, a father dear, a church member

devoted, a neighbor loved by all. Resolved, Toat we, as a church, extend our sincerest sympathies to the sorrowing relatives, fatherless chil-

dren, and to the grief-stricken wife. Resolved, That a copy of these resolutions be furnished the Charthage Times and the BAPTIST AND REPLEC-TOR for publication.

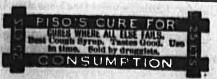
CALLIE RICHERSON, Com. JAMES BARRETT, KIRGUS BAKSA,

A PORTABLE WARDHOBE.

A friend who is going abroad has just made for herself what she calls "s portable wardrobe." She frankly says that the idea is not original with her, but is an English notion, and that she han only copied an article she once saw in London. The thing is convenient and easily made, and the woman who travels, or who in summer has a room in the average boarding house with the usual lack of closet space, may be glad to know exactly how this pertable wardrobe is designed.

It is made of a large piece of waterproof cloth or canvas such as one sees Baptist and Reflector. used for gun cases, game bags and men's mackintoshes. This piece is five feet long by four wide, and is lined with brown holland. On the right and left sides of the canvas are stitched flans of holiand like the lining, each flap he top of the canvas is fastened a rod with dress books. The "wardrobe" ls hung against the wall with the rod at the top, gowns are suspended from the hooks, and the flaps are then fastened over the gowns, which are securely protected against the dust and dampness.

At the back of this canvas dress-preserver are straps and a handle attached, after the fashion of a shawl-strap. When the owner of the dresses wishen to travel she spreads her portable wardrobe on the bed, lays her skirts end waists in smoothly, buttons the haps, rolls up the whole thing, straps it securely, and behold! It is ready to he carried or checked to the owner's destination.—Harper's Bassar.



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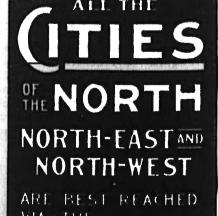
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OBITOABT.

Obituaries, agala beg leave to report that alnee our last convocation in February death again has entered our church and taken for its cholen our sister, Sarah C. Kitcheas, who was born May 22, 1830; professed faith in MATTHEW Christ and united with the Miselonary Baptist Church at Lebanoa is 1854; moved her membership to Macedonia Baptist Church in 1869. Sha was al. COMMENTARY. most an invalid the last five years of her life, but bore her snEarleg with Christian fortitude. Sha spoke oftan of death and said she was willing and ready to go. The moralng of ber death she called her family around her and asked them all to meet her in heaven, thea remarked: "I am so happy." Thus another of Ood's children has gone and untered the heavesly home in the land of the saved and the blest, where loved ones are greeting and the weary at rest.

Resolved. That we deplore the loss of our sister with deep feeling of re-

Resolved. That we strive harder live better Christians, so wn, too, cas say we are ready and willing to go when God shall say it is enough. Resolved, That a copy of these res olutions be sent to the Carthage Times and the BAPTIST AND REPLECTOR for publication.

BALL.-Elder Z. B. Ball departed

CALLIE RICHERSON, JAMES BARRETT, KIRGUS BAKER.

this life March 16, 1898, at the ripe old Public Buildings. The greatest heat age of 74 years. He professed faith in Christ in his 14th year, and joined the Missiosary Bantist Church, of which he lived a consistent member until deeth. He was a minister of the gospel 50 years; served his home church (New Lebason) 20 years, and was pastor of a great many other churches in the serrounding constry. He practiced the holy principles of the Christian religion, not a debut of the reality of his divine acceptance ever obscuringhis hopes of immortal glory. The gloom of sorrow now rests on that once happy home circle. The husband and father has carried the light and joy from their pleasant home and left for his absence. One son preceded him to the spirit land. Ha left a davoted wife and a large number of friends to mourn their loss. While his neighbors feel their loss is their homes, the poor will miss his kindly tokens of sympathy. The church will have a vacant seat, the Sunday-school helper and a leading spirit goas. All who knew him spoke his praise and lament their loss. In life he was nance dispelling gloomy thoughts and encouraging anticipation of health and happiness. But the reaper whose

cheerful and approclative of all good, a benediction to his family and an example in Christian virtue, often visiting the homes of the afflicted, with his cheerful words and bnaming constename is death has claimed him for the Light Out of Darkness. garner on high, which foroibly reminds us that in the "midst of life we are in death."

Farewell, but not forever, Dear wife and loving frlands; Shall meet you la the bright forever, Which never, never ends.

REV. O. J. DALTON. Choptack, Topp.

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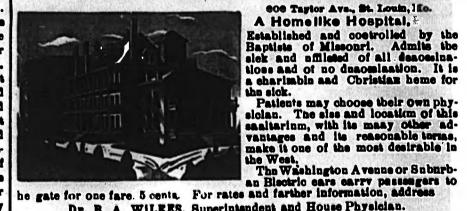
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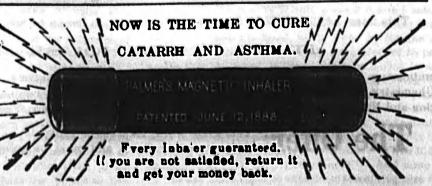
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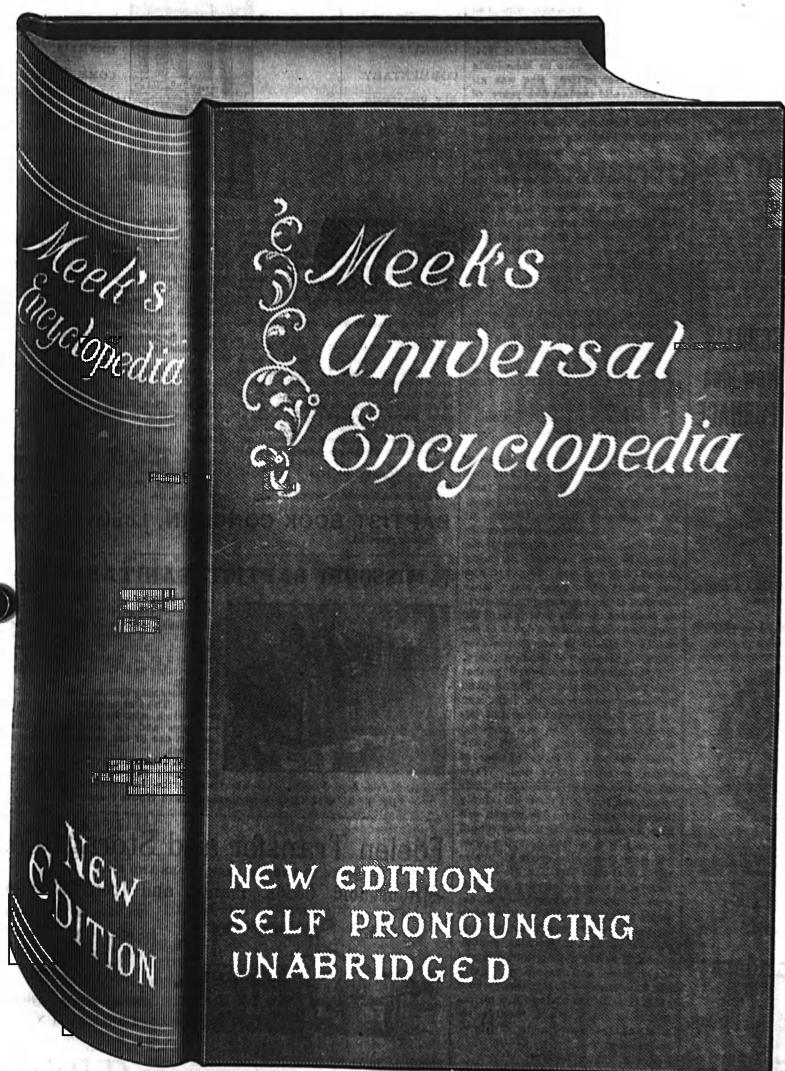
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IF IF

Sowing Good Seed. BY JULIA MAUDE BOONE.

We need to sow with love and faithfulness. E'en though we sow with spirit broken. Who knows how graciously the Lord may bless

I'm thinking of the olden times, tonight, When I was but a wayward maiden; And plunging into life's great busy light, My heart with worldly cares was laden, 'Twas then a friend, who surely walked with God, Spoke for my soul with earnest pleading; But onward, in my stubborn way I tred, And paid his counsel little heeding.

He did not grow disheartened with the chill I cast upon his gracious sowing; But ever and anon he whispered, still, Of peace I might rejoice in knowing. One day our paths divided, and he said. "I'll think of you, when I am praying ' I scarcely beard, but ere a week had fled, I called to mind the earnest saying.

For I could feel the spirit of his prayers, While strange unrest was o'er me stealing; A change had come upon me, unawares, And soon, in prayer, I too was kneeling. For days I sought the peace my friend had named, And marveled that it came so slowly; At last, by faith, God's promises I claimed. And turned to Christ, the meek and lowly.

Then peace and ealm were mine, a'though anon The tempter tried my faith to smother; I rest d on the merits of God's son-The one blest name; we have no other. As years have passed, I've found, 'mid soil and strife. Sweet Heaven-sent love, of fullest measure. And though I've stumbled, in the "hristian life, I deem my tope a priceless treasure.

I see my friend no more, but trust that he Is still the narrow way pursuing. God bless him for the hand he reached to me! He never wearled in well-doing. He did not wait till everything was fair. And there was promise for the reaping; But rowed good seed when all seemed bleak and hare, And left the harvest in God's keeping.

Quiet Hour Thoughts.

It is a strange paredox that anyone who himself professes to believe on the Lord Jesus Christ should oppose giving the gospel to others.

Yet, just such an astounding thing is an actual thing, and in some querters, it is not an unusual thing.

But there is not one lots of logic in any one of the objections these opponents of the divinely appointed work of missions arge against it. All the history of the starvelous growth of misselon work and the blessed results that have followed prove it to be divice.

evangelisation of the whole world. All the nations are welcoming the in-coming missionary. Tens of thousands of devout and sernest servants of God are banded together for the eccomplishment of the stupeedous task of giving the tidings of ealvation to "every creature."

It is our blessed privilege to co-operate in this glorious work. Let us get above the common plane of duty with reference to this great metter and esteem it a joy that God bestows on each one of us the privilege of helping to seve a lost world.

"How can I belp?" you sek. I answer. (1) Practies some real self-deniel that you may give to this case. (2) Study God's Word that your personal relationship to the work of saving men mey be more clearly seen. (3) Pray regularly and carneetly for God's blessing upon the preaching of the gospel everywhere.

There is mighty meening is the gathering together of over 2,000 representative young men "to enlist

If the positions herewith presented are true the

students for Foreign Mission service, to help prepare thom for their life work, and to lay an rquel burdes of responsibility for the world's evangelization on students who are to remais at home." The ir finesee of that recent missionery meeting in Cleveland, Oblo, is going to be felt all over this world.

Work.

BY REV. D. V. CULVER.

Work is the normal condition of mankind. "The Lord God took the man and put him in the garden of Eden to drees it and keep it." When God instailed man into bis coble dominion and made him the king of earth, air and ees, he set him to work is the garden of Edea. King though he was, be must work. God made a farmer of him and set him to plant the golden grale, to keep the trees in trim, aed dress the flowers, that fruitage might satisfy his palete and florescence delight his age. And so God made ferming the standard of all work for all time, the foundation and basis on which is built the superstructure of art and science in all their branches and ramifications. To be a producer is therefore man's noblest celling.

The spiritual life runs parallel with the physical. "Son, go work today in my vineyard." Gently and tenderly the appeal is made, not to a servant, for he must obey orders, but a "son," to one who shares the home and ite bleesings, and is injuritor of the seeds from God's garner, for he shall not be made estatt and thould feel a paragnal interest in the pron-parity of the vineyard and be willing to do kis there of the work. God pleads for a willing service. He will not compel bis children to work. He has no chain gang. Sorrowful indeed is the sight of an unregenerate men or woman in the charch who cannot work acceptably, or a con or daughter who will not work. Work would not be acceptable to God if it had to be extorted by his power. It is the cheerful and loving worker in whose God delights.

The entreaty is a personal one. "Sen, go work." Each one of God's children has a work to do. God deals with human beings as ledividuals, and "gives to every men his work." Many a Christian girl would be willing to work if she could take a posttion eimilar to the one filed so honorably by Miss Frances E. Willard, forgetting that Mice Willard started her career as as humble worker and won her proud position by self-resessiation and davotion to the cause of humanity. Her's was the spirit of the Master and she laid her life apon the alter of God's love as a sacrifice for the uplifting of sinfel nmn. The world sees only the laurels on her feir brow and forgets the long, weary way of preparation that gave her the ability to rule the world as President of the World's W. C. T. U. She did what she coald before she was promoted to high position. But being willing to do someone else's work is merely a selectable feith. He might have directed that the separates subterfuge for doing nothing. It destroys personal-sinner should step out from the ranks of ity. It enfective the epiritual life. It thwarts God's and bold up his hard and he evers to like heletit plan for the individual life. It makes forfelt of the or that he should keed at the form of same high atchreward at last. All cannot be precidente nor hold slastle, and after having been touched with sword or high positions. The diversity of God's gifts to sees sceptre be told to rice up as is the seremental of is infinite. Work is what God asks of such one. knighthood, br that he sheald present blamely inform The vineyard is a large one with a great variety of the misister and have water eprickled as his free work to be done in it, and be leaves to the jedgeseat of or posted apon his head, as is done by Romanhae each individual what work is best saited so his abil- and Pedobaptitie. But he has been pleased to put ity, only as a son he must go and do what he can.

and must be selesd now, or only vala regrete ressals. The demands of the present are preceing, had must

builds ap and strongthese the workers, and also keeps the viceyard in trim. The one deliaite tairs God regaines of his children is work, and he will reward them secording to the work eacomplished. Opportuelties must be grasped as God post tate them for is a mossest they may be goes. The vises must be dressed, the weeds palled, and the ground sult vated. Thee, little by little a good chatacter will to ballt and a feithfulacce in little things cotabitehed which davelope righteenseese and a heartife! apira A young person who than werbe for the Lord man not attract as mach notice as one who stepra gas slothing or sesokes eigerestes and does aciking, but a few years will tall which one postences solid worth in a commenty. It is well to consider is the sprice time of life wase sted of seed one is sewing, for every sied wi'l produce after the kied, and the harvest will surely be a reward or fallare, easeeding to the seed sows. Weede may grow faster and make more show than plants that bear berries, but would exhaust the soil and dwarf the fraitage. Little sine like the little force that spoil the views, existings ity graw away the good that is in a sum and deally mer the life. If one sows fashion pietes and theaters and balls, she will reap the shall of trivilly med a wasted life. If it is wise and nigotottes and fire horses, the harvest will be blested hopes, h boat rupt character and eternal death. Asserting to the law of instance if one cowe to the whol he diell resp tan whiriwind. Blerest in the youth that sows the

Open and Cless Commun

may not be smiss to may some things editorially with respect to this seach mostal question, aspecially on some things that were said by the senter office as the inst session of the so sailed Baptist Caugrane have been widely and wildly misrepresented. The cab stance of what he did say he decires to put to remot In the columns of the Butlet Thester, both for the trath's sake and his own.

All Baptiste that are worthy of the same da he lieve and teach that in the preaching of the docurrent of the gospel, and in the practice of its and laneau no esclesiastic or sechelastical organization ime acy option. Go preach the word he gives you, and that ever be saith anto you do it. To preath asy other gospel would estall a sares, and to shange afther of the ordinasces or to levert their order weald be tantamount to treason. The Lord, he eaght we been might have ordeleed seem other way of thirestee than by falth along, but he has seen at to declare this the absolute condition, and we clare not change

in which for the believer to make protection of men ceribe that the royal believer shall be baried to me The call to work is urgent. "Go, work ledey." ser and valued again, then columnty signifying his Today's magnificent opportunity will quickly pass, participation in Christ's death, and his remainstains to walk with bhe in sowers of life. This tie wit acceleg to all the world at the great fundamental be met now or never. The King's basiness demands that is the divise plan of atenament, and this is the haste. It will not do to brood over past fellures or dream over future triumphs. He who lives in the past becomes fossilised and loses the power to live are her any mera right to exhaltest admittaling then the successfully, and he who spends his like in idle vaga- this shan has the Rumnaltt in enhelfalds the ries becomes impracticable, a visionary, and access- for the brand and wise and call that the Lord's then plishes nothing. Joses says that "today" is the per. We say of Polishipties sprinkling: That is time for work. We ris saccessfully accomplished the Lord's begaten; and at this Remeable we