

Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

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"REST."

My feet are wearied, and my hands are tired,
My soul oppressed—
And I desire what I have long desired—
Rest—only rest.

'Tis hard to till, when till is almost vain,
In barren ways;
'Tis hard to sow—and never garner grain,
In harvest days.

The burden of my day is hard to bear,
But God knows best;
And I have prayed—but vain has been my prayer,
For rest—sweet rest.

'Tis hard to plant in spring and never reap
The autumn yield;
'Tis hard to till, and when 'tis tilled, to weep
Over fruitless field.

And I cry, a weak and human cry,
No heart oppressed;
And so I sigh, a weak and human sigh,
For rest—for rest.

My way has wound across the desert years,
And cares infused
My path, and through the flowing of hot tears
I pine—for rest.

'Twas always so; when but a child I held
On my mother's breast
My wearied little head, 'e'en then I prayed
As now—for rest.

And I in restless still: 'twill soon be o'er;
For, down the West,
Life's sun is setting and I see the shore,
Where I shall rest.

—Father Ryan.

For What Shall We Live?

BY THE LATE REV. G. W. GRIFFIN, D.D.

For the glory of God, truly; yet we must now let the question bear on our duty respecting others. Shall we then live for others and not for ourselves? No, we must live for ourselves as well as for others. We are to love others as we love ourselves, which of course means that we are to love and care for ourselves. It is often said that he or she sacrificed himself or herself for others, as if it were commendable, while it is true that the best way to help and benefit others is by taking care of ourselves, for it is not designed that men should destroy themselves for each other, but to strengthen themselves for each other. The one thing that a good man has to do and see done is justice; he is neither to slay himself nor others causelessly. We could wish there were strength, fidelity and sense enough among the good people of this country to make it possible to band together in a strong brotherhood to enforce by strength of heart and hand justice among all who come within their sphere. There may be need for much self-sacrifice and self-denial in the correction of evil among men, but this correction is accomplished when the self-denial ceases. It is really the will of God that we shall live by each other's happiness and life, and not by each other's misery and death. In our submission and ministries to each other the practice and the professions are as good for the yielder as the receiver; they strengthen and perfect as much as they soften and refine. But the real sacrifice of all our strength or life or happiness to others is yet a mournful and momentary necessity, not the fulfillment of the continuous law of being. It can hardly be denied that many make much of self-sacrifice, and in a sort of sentimental way proclaim their love for their neighbors while they clutch and use the fruits of their neighbor's labor. They seem not to remember that it is the constant duty of every man to his fellows to ascertain his own powers and special gifts, and to strengthen them for the help of others. We are not to sacrifice a pleasure or a gift when we can make use of them to help others. It is a real virtue to be ready to do a helpful thing when called on. The word virtue means not conduct, but strength in the heart. We are to help the cause of God by permitting him to help us; it is almost profane to call the abandonment of our own work the doing of his will. He calls us all in the places where he wishes us to be employed, and

that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives strength enough and sense enough for what he wants us to do. If we either tire ourselves or puzzle ourselves it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.

The more readily we admit the possibility of our own cherished conviction being mixed with error, the more vital and helpful whatever is right in them will become, and no error is so conclusively fatal as the idea that God will not allow us to err, though he has allowed all other men to do so. There may be doubt in the meaning of other visions, but there is none respecting that of the dream of Peter. So you may trust him for a true interpretation when he learns from it that in every nation he that feareth God and worketh righteousness is accepted of him. See that you understand what this righteousness means, and set your hand to it stoutly. You will always measure your neighbor's creed kindly in proportion to the substantial fruits of your own. Do not think you will ever get harm by striving to enter into the faith of others and sympathetic imagination with the guiding principles of their lives. So only can you justly love them or pity them or praise them. By an earnest effort you will double, nay multiply, at once the pleasure, the reverence and the intelligence with which you read. It is far better by the fires of your own faith to kindle the ashes of expiring religion than to let your soul shiver and stumble among their graves through the gathering darkness and communicable cold.

Chrysostom And His Mother.

BY REV. EDGAR E. FOLK, D.D.

One of the most interesting characters in all history is John, surnamed Chrysostom, or the golden mouthed. He was born at Antioch in Syria, about the year 347 A. D. He was educated for the law, but being of a pious temperament, he was induced to enter the ministry at the age of 31. He immediately took high rank as a preacher, and his fame spreading to Constantinople, he was compelled against his will to go to that Metropolis of the East and preach. So pungent were his sermons, however, and so ascetic his life, that the corrupt city could not stand him, and he was banished. His people rose in clamorous protest, and he was recalled, but only to be again banished. He died in 407.

Chrysostom was, perhaps, the most eloquent preacher that has ever graced a Christian pulpit. His eloquence was overpowering. He has been called the Homer of orators. He might be called the Demosthenes of the pulpit, or the Shakespeare of preachers. His style is not unlike that of Shakespeare—pungent, pithy, epigrammatic, abounding in figures. Almost every sentence blossoms into a flower. Reading his writing is like walking in the midst of a garden in springtime. There are flowers all around you, springing up on every hand, of every kind and hue. You are startled by their profusion, delighted by their beauty, refreshed by their perfume. They do not lie around loosely, however. Each hangs on a bush of context, and each has a root deep down in the soil of sense. To be thoroughly enjoyed they must be plucked, or rather dug out. In this process you may expect to receive some scratches from the thorns which accompany the flowers. But never mind, you will be ten fold repaid for your trouble and your pain.

Chrysostom was one of the most prolific writers of the early Christians. His writings consist of sermons, commentaries, epistles, treatises, liturgies. Of the sermons there were about a thousand, which was the largest number published by any preacher until Spurgeon, who had gone considerably beyond that number at the time of his death and whose sermons are still being published. Of the treatises, perhaps the most interesting is the one on the Priesthood. In that occurs a scene between Chrysostom and his

mother, which is, I believe, unexcelled in all the range of literature for tenderness and beauty, with regard to the relation of mother and son. Any who can should certainly read it in the Greek to thoroughly enjoy it. But for the benefit of those who cannot read Greek, allow me to give a free translation of it. Chrysostom introduces the treatise by telling of a friend by the name of Basil, who was very dear to him and was his constant companion. So devoted was this friend to him that he proposed after awhile that they should both leave their homes and live together in retirement. He insisted so strenuously upon this that Chrysostom was about to yield.

And now comes our story: "But the continuous entreaties of my mother," says Chrysostom, "prevented me from granting him this favor, or rather receiving this favor from him. For when she learned that I was contemplating this step, she took me by the right hand, and led me into the chamber set apart for her, and sitting near me upon the bed on which she had borne me, she shed fountains of tears, and added words that were more piteous than the tears, pouring out her lamentations to me as follows: 'I,' says she, 'my child was not permitted to enjoy long the virtues of thy father, this being the will of God. For his death following quickly upon thy birth, forced upon thee orphanage, and upon me an untimely widowhood, and the terrors of widowhood, which only those who have suffered them can well understand. For no word could describe that storm and billow which a girl undergoes when she has just left her father's home, and is inexperienced in affairs, and is suddenly pelted with relentless grief, and compelled to endure cares too great for her age and nature. For it is necessary, I reckon, both to correct the laziness of domesticity and to watch out for their rascalities; to repel the plots of kindred; to bear the insults of state officials, and the insults in the payment of taxes. But if he who died departed leaving a child, and then if it be a girl, she shall be the occasion of much care to her mother, although it will be accompanied by expenses and dread. But a son kills her each day with ten thousand fears, and more cares. For I pass over the expenditure of money which she is compelled to undergo, if she desires to give him a liberal education.'"

"But, nevertheless, none of these things induced me to listen to a proposal, or a second marriage, nor to bring another bridegroom to the house of thy father; but I remained in the surf and the uproar, and did not shrink from the iron furnace of widowhood, being strengthened in the first place by the influence from above. And it brought me no better encouragement in these terrors, both to look continuously upon thy countenance, and to guard thee for myself, a living image of him who is dead, very much resembling him. Therefore while thou wast still a babe, and hadst not yet learned to talk, at the time when children delight their parents most, thou didst furnish me much consolation, and really thou couldst not ever have this to charge against me, that I did indeed bear widowhood nobly, but that I spent thy paternal estate on account of the necessities of widowhood, a thing which I myself know that many who have had the misfortune to be orphans have suffered. But I kept this intact, and I did not neglect to spend anything which would be of assistance to thy reputation, spending my own money, and that which I had when I came from home. Do not think, however, that I say these things by way of reproach. But in return for all this, I ask of thee one favor, not to live with a second widowhood, nor to kindle again the first sorrow which is now asleep. But await my death. Perhaps I shall depart in a little while. For there is hope for the young that they may come to an advanced old age; but we who are old, except nothing else but death. Whenever then thou dost consign me to the earth, and dost mingle my remains with the bones of thy fathers, depart on long journeys, and all whatever was thou wilt; then there will be no one to hinder. But as long as I breathe, endure to

dwell with me. Do not, I pray thee, vainly, rashly offend God by enveloping me in such evils when I have done thee no wrong. For if, on the one hand, thou hast this to accuse me of, that I am dragging thee into the cares of life, and am compelling thee to be at the head of my affairs, do not respect the laws of nature, nor thy education, nor our intimacy, nor anything else, slum me as treacherous and hostile. But if, on the other hand, I am doing everything to afford thee much leisure for the journey of this life, even if there is nothing else, let this bond at least hold thee with me. For even if thou sayest that there are ten thousand who love thee, no one will afford thee the enjoyment of such freedom as I, since there is not one who has a care for thy reputation equal to mine. These things and more than these, mother would say to me, and I would repeat them to that noble fellow."

Comment in detail upon this passage would be superfluous. Its beauty, I think, will be appreciated by all, and certainly by any who may have been subjected to a similar experience. I may be permitted, however, to say a few words about the mother of Chrysostom, so interestingly introduced to us in the scene I have translated. We know little of her outside of this scene except that her name was Anthusa. But even from this one scene in her life, upon which the curtain is lifted, we know much of her. We see her as the tender widow, preserving sacredly the memory of her departed husband, and as the loving mother exerting a noble influence upon the son left solely to her care. In other words, she appears as a woman, a modest, gentle, affectionate woman—a woman in all that goes to make up the highest type of womanhood. Call her not a lady. I think of boucens and frills and satins and silks when you speak of a lady. Call her a woman. That brings before my mind a picture of mingled dignity and grace, of sweetness and love, of one who is the husband's joy and the children's pride. God made the woman; man—or rather the dressmaker—makes the lady. There is to me the same difference between these as between a landscape and a painting. One is natural, the other artificial.

Anthusa was a real, genuine, God-made woman—and more; she was content to remain a woman. She did not try to be a man. Evidently her modesty made her shrink from the contact with the world which business forced upon her. Her nature dictated home as the place of her choice. Alas, I fear that in these latter days not all so-called women are women of the Anthusa type. We talk of a woman's sphere. Woman has no sphere. Too often she would claim one; but really she has none. She has a hemisphere—and so has man. Her hemisphere is that of home, his that of the world of business. He cannot fill hers. She cannot fill his. They must change natures first. It is a mistake to think that either Darby can be Joan or Joan Darby. The swap of places cannot be made until there has been an exchange of characters. Sometimes 'tis the necessities of life will force woman into the realm of business; but she should come with hesitancy and timidity—in one word, as a woman, wrapping around her the dignity of her womanhood; and when the duties are over she should hasten back with glad footsteps to her own proper realm of home.

One point more I want to add. Anthusa was the mother of Chrysostom. Does it surprise you that such a woman should be the mother of such a son? Did you not rather expect it? At any rate, having learned the character of Chrysostom, did you not look for such a mother to him? The two go together. Great mother, great son. Good mother, good son. Had mother, bad son. Or, if you choose, you can reverse it, and say, Great son, great mother. Good son, good mother. Bad son, bad mother. It has been said that if you wish to be a great man, the first thing to do is to have a great mother; and there is a world of truth in this. We talk of the influence of friends, of the Sunday-school teacher, of brother, sister, father, but not one of these exerts one tithe the influence in the formation of character as that which emanates from the child's beginning and lasts through life; nay, lasts throughout all eternity. Unconsciously her spirit is breathed into his life. Under her gentle hand the plastic mind is moulded into shape. She bends the twig of character, and the tree will be apt to grow in the direction thus given. Mothers, do you appreciate this fact? Do you realize the fearful responsibility resting upon you from having these immortal souls committed to your charge to train for life and prepare for eternity? Do you act in accordance with this responsibility? In the nurture of your children the sweetest privilege and the highest duty in all this world to you? Do you prefer their society to that of any other? Would you rather fondle a baby than a poodle dog? Is home the sphere in which your influence is exerted? Are you content to remain there and try to make that the sweetest, dearest spot upon

this earth for husband and children? Or are you to be found gadding about from house to house dispensing the latest gossip, or seeking pleasure in the ball room, or punking yourself with unwomanly instincts into the arena of professional life?

Oh! mothers, mothers, be mothers indeed. Be real, true, old-fashioned mothers—mothers of the Anthusa type.

Lilianus, the celebrated heathen rhetorician, said with special reference to Anthusa, "Ah, what wonderful women there are among the Christians." So do you by a loving, old-fashioned motherly life at home show to the world what wonderful women there are among the Christians of to-day. In this way you can best honor your Savior and illustrate the principles of the religion you profess. Ah! God, for more Anthusas. Then might we have more Chrysostoms.

"Christian Love The Flower of Paradise."

BY WILL S. BAILEY.

I have never walked through a garden of beautiful flowers or strolled in the woods and gazed on the wild rose and inhaled the fragrance of the honeysuckle that I was not forcibly reminded of the omnipotence and glory of God. I have never come in contact with the flower of Christian love that I have not been convinced of the fact that there is a Supreme Being, and that this Being is spreading broadcast over this earth mercy and love. Could we search the flower gardens of every continent and gather into one bouquet the rarest and most delicate floral specimens to be found, we would have a picture which the most skillful artist could not reproduce, and a fragrance which those who have made a life-time study of perfumes could not imitate; yet, with all of its beauty and fragrance, we would not have a collection so beautiful and so fragrant as the flower of Christian love.

For a few moments I would like to make a practical study of this flower of love, and some of its valuable uses. First, we will ask: Where can it be found? The answer is: In the life of every Christian. I use the words *every Christian*, for just as soon as a person becomes a Christian the love of God is planted in his heart; but, like all other plants, if we would have it fully developed and desire that it reach the maximum of beauty and fragrance, it must be exposed to the proper atmosphere and must be properly cultivated. What is the proper atmosphere? It is that to be found among God's people. Wherever you think Christ would go, there you can take this plant and it will flourish. How am I to cultivate it? We know it is necessary to keep the soil loosened up in order to let the flower develop, and we also know that it is necessary to keep a flower bed rid of weeds. Then it is just as necessary that we keep digging in the heart and that we keep the weeds out of our hearts.

Were my space not limited I would give you some practical hints on this point, but I found these instructions in the Bible, and when you are at leisure you can find full directions as to the cultivation of this flower all through God's Word, in language so simple that a child can understand.

Now, let us see what the first point of development is after the root of love germinates in the heart. Well, the first branch to develop grows into the brain, and that is purity of thought, and the more this branch develops the smaller will grow the crop of weeds in this department. These weeds are evil thoughts; and the more attention we give to this branch of Christian love the rarer will be the appearance of the weed.

The second branch of the flower to develop grows down to the tongue, and when fully developed is one of the most beautiful and most fragrant branches of the whole flower. What is the effect of this branch? Instead of using our tongue to give vent to thoughts of envy and prejudice, we will use it to express thoughts of congratulation and happiness at our fellowman's success; instead of telling the bad things we hear of people we will try to tell some good of them to counteract the bad which someone else tells. Instead of words of mockery, we will speak words of sympathy; in place of stinging words of criticism and condemnation, we will have a word of encouragement for the weak and the fallen.

Another branch which is quickly developed is that which grows into the eyes, and there sends out a radiance which can only emanate from a person who has experienced the love and mercy of God, and who has that love planted in the depths of his soul. In place of reading description of crimes and cheap and trashy literature containing so much that is sinful and vulgar, thus generating similar thoughts in your mind, you will seek after and read such matter as will make you wiser, better, purer and more consecrated. It is when this branch of love gets into our eyes that we want to see, and do see, the good qualities and beautiful features in the lives of our fellowmen.

Another rootlet goes to the region of the ear, and somehow it has such an effect upon you that you lose

that desire to hear stories that are impure and you will not long for a bit of news which tells of someone's misfortunes and deeds of wickedness. Whenever a bad report gets started—a scandal concerning some unfortunate person—you will find a number of people in every community who would nearly break their necks to get to someone who knows the whole story, and somehow such persons rarely understand the story just as told. A person who is eager to hear this bad news is usually doubly eager to repeat it, and usually in repeating it makes the bad feature doubly as grave as it was in the account which he pretends to be repeating. When Christian love develops in your heart it will cause you to turn a deaf ear to such scandals, and when the ear is forced to give audience to such stories it will receive them and store them away in such a safe place that they can never escape.

A physician once told me that in his extensive practice he had come in contact with people who could hear a certain class of sounds more readily than another class, and he had thought a great deal upon the best remedy for this trouble.

What a practical application we have of this idea! How often do we meet people absolutely deaf to the plea of poverty—thousands of poor, helpless, starving creatures continually appealing to them, when such appeals might as well be addressed to a stone wall. But we have a remedy for such a disease—plant the love of God in the heart of a man so afflicted and immediately it will grow into his ear; and in the place of an ear absolutely deaf to the pleas of poverty, we will see one continually heeding the call of charity.

There is one more branch to the flower of Christian love which is very important and prominent, and I have reserved it until the last, that you may not fail to retain the thoughts which I have gathered concerning this branch. This is the branch that grows down into the hands—figuratively speaking, and when it commences to grow in a man, a so-called man who lets time slip by him as though he would not be held accountable for every moment of his existence; who does not develop the talent which God gave him; who does not perform the small task, but who waits for an opportunity to do something that, to his mind, is grand and important, or possibly does not attempt to do anything because he has no faith in the ability of himself or of God—I say when Christian love is planted in the heart of such a man we will see a happy, energetic Christian as a result. Energetic because he recognizes the need of others; has faith in God's ability to properly lead and direct him in any work which he undertakes in God's name. Happy because he knows he is doing something in the name of the One from whence love originated—for the sake of One "who so loved the world that He gave His only begotten Son that whosoever believeth on him might not perish, but have everlasting life."

It is unnecessary to recite the many things that we will do when the branch of Christian love grows into our hand. It may be ministering unto the sick; it may be feeding and clothing the poor. How many beautiful stories are we hearing about the work of our God-like Christian women among the poor! It may be to educate some poor child who, without assistance, would grow up ignorant. The work for your hands may be to procure means to send someone to foreign lands with the Word of God to the heathen. There are so many things to be done and the demand for Christian workers is so great that when Christian love gets into your heart you will find sufficient work to keep you busy; and as physical work develops a man physically, so will Christian work develop a man spiritually.

Were I given the power to picture the most beautiful scene of which my mind can conceive, do you think I would go to the flower gardens of the universe and collect the rarest and most beautiful flowers into a bouquet and select as a background for my picture the gorgeous and splendid drawing-room in the most magnificent mansion or palace to be found? No, I would go to the lowly thatched cottage—the home of poverty and sickness—there I would find the angel of mercy in the form of a woman filled with the flower of Christian love. With my brush I would picture this woman, as from her eyes beams forth the bright sunshine of God's love while she stands at the bedside of the invalid and soothes the throbbing brow.

I would next picture her as with cheerful hands she tenderly ministers to the wants of the poverty-stricken sufferer. I would then picture this Christian woman as she reads to her patient the Word of God, telling of the plan of salvation, of the rest for the weary, of the bright reward of the faithful, of the tender love of the Man of Galilee. I would gather these pictures in one group, and under the group I would write in the words of our Master: "Inasmuch as ye did it unto the least of these, ye did it unto me." Such a woman would be my ideal of the grandest, the noblest, and the most beautiful object in this world; she would be a living example of Christian love—that flower of

Paradise, with which the mansion of God and the domes of Heaven will be decorated in that great and final day.

We cannot succeed in developing to a degree of perfection every branch of this beautiful flower of Christian love, for such has only been accomplished one time in this world and that was during the life of our Savior.

However, we can do our best—using the Bible as a guide, whose instruction we can understand if we talk often with the Lord. If each one of us would strive faithfully to cultivate the flower of love in our own life, how beautiful this old world would appear! We would imagine that every home—whether the mansion of the rich or the cottage of the poor—was located in the center of the garden of Paradise and the atmosphere would be perfumed with a sweet fragrance such as we have never inhaled. From the smiling faces of the people of God would radiate a beautiful light dispelling the clouds of doubt and despair, and from the four corners of the earth would come the music of soldiers of the Cross as they joined in that beautiful old song: "Blest be the Tie That Binds Our Hearts in Christian Love."

Nashville, Tenn.

CHRIST CRUCIFIED.

CHRISTIAN ENDEAVOR SERMON BY REV. R. S. MACARTHUR, D.D.

"For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. ii, 2.) It is said that, leading to an Austrian city, there is a bridge in the parapets of which there are twelve statues of Christ. One statue represents him as the sower, another as the shepherd, another as the carpenter, and another as the physician; others represent him as the pilot, prophet, priest and king; and still others represent him in yet other characters. The simple-minded country people coming into the city in the early morning with their produce for market pause and pray before Christ the sower. A little later, the artisan on his way to his workshop worships Christ the carpenter. Later still, when the sun has scattered the mists of the morning and has flooded the earth with his supernal splendors, the invalid, creeping from the city to breathe the fresh air of the country, presents his morning prayers to Christ the physician. Doubtless there is much of superstition in this worship, but there is in it also a great truth. Each worships the Christ who is nearest to himself the Christ who best interprets his own thoughts and best supplies his peculiar wants.

It is the glory of Christ that he can be everything to everybody the world over. To-day I lift before you Christ and him crucified. This is the view of Christ which gives significance and glory to all other representations; it is the one which so engaged the whole being of the apostle, which captivated his imagination, controlled his intellect, and constrained his heart. In all the history of the race there was not to Paul such a life as Christ's, and in all the life of Christ there was no such glory as that which gathered round his cross.

Sadly Paul leaves Athens, goes forty-five miles and comes to Corinth. This famous Grecian city was situated on the isthmus which joins Peloponnesus to the mainland of Greece. Home calls it "bimarion" on two seas. Corinth was the natural portage from the Ionian sea on the west to the Egean on the east. Both the Greeks and the Romans attempted to join the two seas by cutting a canal across the isthmus, but owing to the rocky character of the country the effort was not successful. By an ingenious contrivance galleys were carried across on trucks. Corinth had two harbors, Lechaicum on the west and Cenchreae on the east. It thus became the mart of Asia and Europe. Its ships whittened the seas. Foreigners crowded its streets. Near the city the Isthmian games were celebrated. These games attracted strangers from all parts of the world. The religion of Corinth was degrading. Venus was the principal deity, as Diana at Ephesus and Minerva at Athens. "It is not for every one to go to Corinth" became a proverb which merchants well understood as referring to the debasing worship of Venus. Old Corinth became subject to the Romans 140 B. C. For nearly one hundred years the city lay waste. But Julius Caesar sent thither a colony of freedmen from Rome, and soon the wealth, splendor, and views of ancient Corinth reappeared in the new city. It was to this new city that Paul came. Corinth had been called the "Paris of antiquity."

Wealth abounded. Luxury held constant carnival. Vice triumphed. In the name of the holiest institutions of the soul the fouled sins of the body were committed. To such a city as this Paul came. Here he preached. Here a church was formed—a church to which, or from which Paul's most famous epistles were written. The gospel that led him Corinth can win anywhere. After Paul had left Corinth, and while at Ephesus, intelligence came to him concerning the Corinthian Church from the household of the pious Chloe, and also from an epistle which the Corinthians had addressed to him. The painful condition of things thus communicated to him led him to write this epistle. In this letter he opens to us his heart. He is a hard-hearted man who can read these words without emotion. As we study them we can feel across the continents and the centuries the throb of that great heart which beat in the bosom of the greatest apostle. Our theme this hour is Paul's determination at Corinth.

CHARACTERISTICS OF PAUL'S DETERMINATION.

I. Let us, in the first place, notice some of its characteristics. It was a deliberate determination. Some have supposed that Paul was disappointed alike with the methods and with the results of his work at Athens. But others claim that his sermon there was an admirable illustration of his own principle of being all things to all men that he might win some to Christ. The latter would make his determination at Corinth refer rather to his purpose to discard all mere rhetorical finish and oratorical art. It is also to be borne in mind that his sermon at Athens was never completed. He had just begun to speak of the resurrection and the judgment when the interruption came. To say that he had made a mistake at Athens involves difficult questions of inspiration. No one is warranted in making that statement. Nevertheless, it seems to me that there is in the text an undertone which suggests a decided contrast between the method pursued at Athens and that now determined upon at Corinth. The word used here implies that his determination was reached after much reflection. Paul was not a man who would rashly come to a conclusion. Neither was he the man who would be likely to abandon a position which he had deliberately taken. That resolution was not accidental. In that great and sinful city of Corinth he deliberately determined to know and to preach only a crucified Savior.

It was also a courageous determination. Paul well knew the fondness of the Greeks for a finished rhetoric and a graceful elocution, he also knew their love for philosophical speculations. He gives us in some of his epistles indications of his own natural fondness for abstruse and metaphysical discussions. He well knew that such discussions would attract the attention and awaken the enthusiasm of his audience. On the other hand, he knew that his chosen theme would expose him to the contempt and derision of his critical and capricious hearers. Still, he had the courage of his convictions. Addressing poets, orators and philosophers, he discoursed not of poetry or oratory or philosophy. It is true that it was Athens which was called "the eye of Greece, mother of arts and eloquence," and that Corinth was especially noted as a great mercantile city. Still, Cleero calls Corinth, because of her intellectual attainments, "the light of all Greece." Paul knew how a Jew would be despised by the Greeks. Physically and mentally they were Pharisees; they despised all others as barbarians. They were the favored sons of sunny Greece; and Paul comes to speak to them of a Jew who was crucified by his countrymen as a felon. I tell you, friends, that was grit, that was grace, that was pluck, that was piety.

We still speak of the offense of the cross; but we oftener speak of its glory. How its meaning has changed since Paul preached at Corinth! Then it was to his hearers what the gibbet or the gallows would be to an audience to-day. Behold the transformation! Poetry with unfading garlands now decks the cross; sculpture honors it; architecture in noblest cathedral copies its form; painting sits before it until its heavenly light illumines the canvas; genius in every department of thought and activity, has found its highest glory in placing the diadem on the brow of the crucified. To-day many of you bear the image of Christ and him crucified in your deepest souls. You have just sung

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

That song expresses the deepest joy and the highest glory of millions on earth and in heaven. At this very hour, I doubt not, some of you would rise from these seats, walk to that street and lay your hands upon the block rather than deny him who once hung on that cross. Oh, brave Paul! Our hearts catch the enthusiasm of thy courageous determination. How men in our day ought to blush who are ashamed of Jesus. A man who is ashamed of his Christian principles is a man of whom his Christian principles have cause to be ashamed. Oh, for the lofty courage of Paul's noble determination.

But it was also an intelligent determination. Paul was a student of history. He was not a narrow man. If he was a man of one idea, as some have said, it was an idea so broad that it included all true and

noble ideas. He was a cosmopolitan man. The truth that flashed upon him as he journeyed toward Damascus enabled him to interpret the Old Testament in the light of the cross. He saw that all the ways of God's revelation converged toward and met in the cross. He saw that if you take it away, the Old Testament is meaningless. He saw that the cross is the center of the Bible. It is more, and thoughtful men in our day are beginning to recognize the fact; it is the pivotal point around which all the events of the world's history revolve. "All the light of" secular as well as "sacred story gathers round its head sublime." All the centuries before Christ's coming prepared for that coming; all the centuries since expand and illustrate the significance of his advent. Christ is King. All events of history previous to his death converged toward the cross; all events since have diverged from it. The cross stood at the confluence of three streams of civilization. The superscription on it was written in three languages: Hebrew, the language of religion; Greek, the language of culture; Latin, the language of law. A marvelous blending of these three varieties of national life prepared for the spread of Christ's kingdom. Are you a student of history? You must "build your studio on Calvary." Nations flourish and decay, kingdoms rise and fall, but amid all changes the student will see "Jesus only." As well might a man attempt to write a text-book on astronomy and refuse to recognize the sun, as write a history of this world and leave out Jesus Christ. Christ is the sun of the moral universe, and around him all events revolve. The disciple of truth will find Christ everywhere. Perhaps Hugh Miller went too far when he claimed that he found the cross in the hoary history will see it as the crowning glory of every century. He will see along the track of the ages the footprints of the Son of God. Paul thus saw the glory of Jesus. To see it was the master passion of his master-mind.

Well might Paul determine as he did. His decision heightens our admiration for the clearness of his intellect as well as for the tenderness of his heart. I ask no favors for him. Judge him in the clear light of this nineteenth century. His determination will bear the test. He was a man of brains; he had that most uncommon kind of sense which we call common sense; he was true as brave, and brave as true. Come on, ye philosophers of history, will ye measure words with this man? We may say of the noble Paul what Dr. Schaff says of the great Neander: he was a "child in spirit, a man in intellect, a giant in learning, and a saint in piety." How the great God who sitteth in the heavens must laugh at the weakness and wickedness of men in denying his presence and opposing his power in the world he has made.

Men have thought they could hew down his cross and dethrone the Lord of glory. They have thought they could overturn the Rock of Ages. They shall learn that "the grass" of sceptical philosophy "withereh, and the flower" of infidel oratory "fadeth," but the Word of our God shall stand forever. We commend Paul's deliberate, courageous, and intelligent determination to know only Christ and him crucified.

THE MEANING OF PAUL'S DETERMINATION.

2. Notice, in the second place, the meaning of Paul's determination. Can we get the sweet kernel out of his stirring words? Christ's matchless person and redemptive work were Paul's theme as here expressed. Let us look more closely.

He preached the humanity of Christ. By the mystery of the incarnation Jesus Christ became the Son of Man. He had to assume that nature which he came to redeem. He said of himself, "a body hast thou prepared me." He took upon himself the form of a servant; he literally emptied himself. He came not to be ministered to, but to minister, and to give his life a ransom for many. We stand by the cradle in Bethlehem and remember that he whose arm upholds the universe was once himself borne upon a woman's arm. He was a true man. Christ did not lay hold of the nature of angels. He came to save men, and if he would lift our poor fallen nature he must put himself beneath it. We need a living, loving, divine-human Redeemer. The heart cries out for a Savior so far above us as to command our highest reverence. The soul needs just such a Savior as was Jesus. It can know no true rest until it can repose on his bosom. Christ was more than a man—he was man. He was the head of a new race. All the virtues of woman and all the nobilities of man are in him. I stop not to prove in any formal way the humanity of Christ. We all accept it as true.

But we need to make more of this truth. We have often put Christ too far away from us. Never until I was in my last year in the theological seminary did I fully feel the uplifting power of Christ's divine-human sympathy. The foundations seemed to be slipping from beneath me; I cried with an intensity of desire, born of an awful fear, and an arm mightily as God's was put about me; and it lifted me to a heart tender

as a mother's. Some enemies of the truth have done good by calling attention to Christ's humanity. His life has been vividly written. Heiman and others of his class can be cleavers of wood and drawers of water for Christ's servants. The places Jesus visited have been graphically described. He has been called out of the shadows of time and distance, and made to appear in a vivid historic reality. Writers of this class have done perhaps unintentionally great good. "The man Christ Jesus" touches our hearts with tenderness and inspires them with hope. The proper presentation of this truth is the only antidote to some errors which have grown out of its suppression.

(Concluded next week.)

Pocono Pointers.

General humidity having taken the field hereabout in great force, supported by an alarming array of enthusiastic thermometers, a timid fellow who wishes to preserve at least his shade for winter use is constrained to beat a retreat. Where shall we go to escape the evils of the broiling city without running into others and possibly worse? Simple people start for the sea, but this timid fellow being a philosopher knows better than to commit himself to the tender mercies of the Jersey coast, composed chiefly of sand, mosquitoes and land breezes. It is true that the shore offers the privilege of getting wet at small expense, in ridiculous attire and respectable company, but a philosopher sees no attraction in that. He is minded to strike for the high hills, where rarer air touches the circulation into a new pace and the amplitude of the outlook like that of the ocean is unlike and superior in the magnitude and variety of its undulation. But where shall he go? If he were not a philosopher he might hire him away to the renowned heights of Tennessee. But as philosophic exaltation and financial flatness frequently discover close affinity for each other, so here, and the problem resolves itself into reaching the highest place in short range.

The train traverses the slightly rolling lowlands along the west bank of the Delaware, through snug suburbs and smiling country, to the New Jersey Capital, which it reaches by crossing the river, and quickly leaves to its own noise and dust and heat, which do not seem to have any special advantage over those of Philadelphia. Now our way lies snug against the river's eastern margin, in close fellowship with the discredited but not quite abandoned canal. This is historic ground. History here once brushed a tear from her eye and the blood from her feet, and gripped the hilt of destiny for a famous thrust—on that bleak Christmas night when Washington crossed the Delaware, surprised the foe in Trenton and reset the lines of destiny. There is the road the patriot trod, and there on our left now is the point still and perhaps forever called "Washington's Crossing."

Slowly our train ascends, as the river slowly descends, and steadily the levels are displaced by hills, and the hills play mountains, as we clatter along through sleepy towns and scrubby fields, until we pause beside the churning stream, urging its circuitous course between conspicuous cliffs of a thousand feet or more, and we are at the famous "Delaware Water Gap." This is the first great turn in the zigzag of the lower Delaware. From its infant sources it has so far flowed generally southwest, ever pushed westward by the impassable range of hills and mountains, its ocean longing scorned and defeated, until now, gathering all its accumulated forces and determined no longer to be cheated of its destiny, it flings itself against the range and breaks through with a shout and a song. Now the lesser obstructions yield to the conqueror and the released river rides away south-eastward to Trenton, where the low lying conformation again diverts it westward at the "Trenton Falls," and thereafter as becomes its contact with the "City of Brotherly Love," it settles peacefully into the sea. How like a human life that flights and frets for its goal, and perchance does not know it when it reaches it, or if it does finds that its joy and its glory were in the struggle rather than the triumph!

So far we have not ascended much only a few hundred feet, though we have been out over three hours. But now our engine begins to "creak" the miles with an iron desire, fifteen or more of them, and as many hundred feet above us rises our destination. It becomes necessary to "fetch a compass," a big one, and when our climb is complete we are on the Pocono Mountain. Now look back across the noble valley we have circumvented to see the dignified "Gap" looking as if it were a huge doorway hewn out square edged by some Titanic machine as accurate as it was powerful. Under a clear sky the view is superb.

"The Pocono Mountains" is the name applied to this section of the rambling range that under one name and another runs from New Hampshire to Alabama. How far the Poconos extend I know not, but am not much ashamed of my ignorance since it is shared by

the residents of the region, who presumably think they know nearly everything. Formerly the local name was "Broad Mountain." This was appropriate and under its guidance one could locate boundaries for himself, as indeed he may now if he is particular about it. Here is this elevated plateau ten miles or more square, with an average elevation of 2,000 feet. Once it was peopled with an unbroken forest of noble timber, an aromatic retreat. But the railroad and saw mill have changed all that, so far as the timber is concerned, for it has been swept away without mercy or reason until the lumber business is almost dead through its own enterprise, which also is true of some men. In its place has sprung up and now expanding the harvesting of ice from ponds artificial. The other chief products are clothes pins and buckles. Look what your State has done, then at what your church has done, then at what you have done. Are you satisfied? Is the Master well pleased?

There are two classes to whom we would make special appeal: (1) Those who have been greatly blessed with this world's goods. Are there not some liberal brethren and sisters who will give each an amount sufficient to pay the expenses of one missionary returning to his field? To get a man and his family to China, Africa or Brazil requires four or five hundred dollars. Who will send a check for one man and his family? (2) We appeal to the thousand who are limited in means to give as God has blessed them. Bring all the tithes into God's store-house.

We hope soon to see the money flowing into the treasury. Let us pray to God earnestly and talk to one another about His work. See that Foreign Missions are presented to your church and in your Association meeting.

R. J. WILLINGHAM, Cor. Sec.

Several Meetings.

I have recently had the privilege of assisting Bro. H. J. Wood in protracted meetings at Holley Creek and Bethlehem churches, in Indian Creek Association. The congregations were large and attentive. It was a rich joy to tell "the old, old story of Jesus and his love." Bro. Wood is a man of solid worth, sound, zealous and courageous. He has the love and confidence of his people. At great personal sacrifice he is doing a much needed and permanent work for our cause in his section. The Lord blessed the preaching of his word and there were some eight or ten conversions in the two meetings. Bro. R. M. Faubion, the missionary and co-porter of our State Mission Board for that Association, was in attendance part of the time. Bro. Faubion is planning for and working towards great things at Lawrenceburg. He is fighting Satan in many of his deceptive forms—Romanism, Mormonism, do-nothing-ism, church-salvation, etc.—and I believe his work will tell there as it has in the Duck River Association. He is supplementing his efforts to instruct the people in doctrine and arouse mission zeal by putting into many homes his little semi-monthly paper, *The Baptist Worker*. May the Lord bless this earnest, self-denying servant. He believes in missions and acts on his belief. He gives to the State Mission Board's work every year out of his meager salary more than many of our district Associations.

I dropped in at Philadelphia church, where Bro. J. D. Adeock of the Southwestern Baptist University, Jackson, was assisting Bro. Horton in a meeting. It was a delight to hear so many kind and loving things from the people about the young preacher and his work. He was not strong, but he was abiding in the home of Bro. A. O. Montague, and that means that he will receive thoughtful attention. I trust he may soon be strong and well again. He will go to the Seminary later on.

I hope soon to be located and hard at work in a pastorate. Meanwhile I will be glad to hear from any section of our State where help is needed in protracted meetings. I want to keep busy for Him "whose I am and whom I serve."

O. C. PEYTON.

Cottonwood, Tenn.

What of Our Rejoicing?

At the Convention at Norfolk there was great rejoicing that our Foreign Mission Board was out of debt. There was similar rejoicing all over the country. The question was asked, "Will we keep out of debt?" The people must answer. We need in cash every month \$9,000 for the work as now organized. Since the Convention, three and a half months, we have gotten a little over \$10,000. Here are the receipts from each State:

Alabama	\$ 385.02	Mississippi	\$ 497.81
Arkansas	215.05	Missouri	1,000.00
California	3.36	North Carolina	125.62
District of Columbia	6.00	W. North Carolina	61.29
Florida	21.00	Tennessee	540.56
Georgia	1,107.01	South Carolina	1,110.20
Illinois	1,310.71	Texas	420.31
Iowa	28.81	Virginia	1,112.08
Kentucky	130.70		
Louisiana	28.81		
Maryland	60.40		

Look what your State has done, then at what your church has done, then at what you have done. Are you satisfied? Is the Master well pleased?

There are two classes to whom we would make special appeal: (1) Those who have been greatly blessed with this world's goods. Are there not some liberal brethren and sisters who will give each an amount sufficient to pay the expenses of one missionary returning to his field? To get a man and his family to China, Africa or Brazil requires four or five hundred dollars. Who will send a check for one man and his family? (2) We appeal to the thousand who are limited in means to give as God has blessed them. Bring all the tithes into God's store-house.

We hope soon to see the money flowing into the treasury. Let us pray to God earnestly and talk to one another about His work. See that Foreign Missions are presented to your church and in your Association meeting.

R. J. WILLINGHAM, Cor. Sec.

Baptists in North Georgia.

The time of the meeting of our Associations is at hand. The Hightower Association has just closed its 62nd session with Coal Mountain Church, Forsyth County. Rev. H. T. Ingram was chosen Moderator and Prof. A. E. Booth Clerk. This is one of the largest bodies in the State, having over 6,000 members and nearly fifty churches. There were some excellent talks during the session on education, temperance and missions which showed that the body was advancing in this good work. There was some "big preaching" by Rev. Dr. Landrum, pastor of the First Baptist Church, Atlanta, Ga., and Rev. Thaddeus Pickett to large congregations. Among the visitors were Brethren Landrum, Pickett, E. W. Alfred, J. J. Maddox, R. H. Smith, agent for the State Baptist Orphan's Home, Dr. Edens of the *Index* and others. Dr. Landrum's church has twenty-one deacons, 1,000 members, and raises \$1,000 annually for missions. Not quite half the members do anything for pastor and missions. Dr. Landrum came of a family that has preached the gospel as Baptists see it over 100 years. The doctor himself received his finishing strokes in education at Brown University. Bro. Maddox was wearing a vest that he wore to this Association forty years ago. This is remarkable when I tell your readers that Bro. M. is one of the largest wholesale merchants in the great city of Atlanta, Ga. We omitted to mention that "Earnest Willie" was present and did some excellent work. Bro. Pickett has recently held some interesting meetings in our bounds.

J. S. WILLIAMS.

Against a Stump.

Here, brother, lend a hand. We don't ask you to sever any of your tendons, nor paralyze any of your muscles, nor to break your back. We just want you to lend a hand like a good Christian where it is badly needed. I have begged hard; I have begged persistently. And by the grace of God I will continue to beg hard and persistently to the end. God knows I would resolutely shun a thing so foreign to my very nature did I not feel it to be a terrible necessity. For the sake of Christ's cause at Winchester and in Franklin County I put nature behind and go ahead.

The brick work of our house has been finished in good style, the roof framing is all in place, a first-class job. Our shingles need to go on at once to protect the brick work. But within ourselves we cannot raise money enough for the shingles and put them on for months to come. Now, brother, don't growl at us for not keeping our eyes open and keeping from running against this stump. Growing won't buy a single shingle nor pay for a day's work. Besides, in our circumstances even you yourself, I don't care who you may be, could not have kept off this stump. So just be good-hearted, be clever, roll up your sleeves and give us a lift. Send us a contribution. And if you should ever come to Winchester and see our building you will be glad when you reflect that you have stood in it.

ERON WINDS.

Lancaster, Tenn.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Central Church—Bro. Cleveland preached at both hours. Good services.

Edgemoor—Dr. James Waters preached at the morning hour.

Seventh—Pastor Burns preached at both hours to good congregations. Good S. S. Pastor has closed a good meeting with Pastor P. W. Carney at Mt. Juliet.

Third—Pastor Golden preached at both hours. Received one for baptism, 159 in S. S. Talked at the State prison in the afternoon and baptized two. Preached two days at the tent in Concord Association. Will assist Pastor Folk in a meeting at Antioch this week.

North Edgemoor—Pastor preached at both hours. One received by letter, 146 in S. S. Fine young people's service. Pastor will assist Bro. Rice in a meeting at Union Hill this week.

Howell Memorial—Excellent services at both hours. Preaching by Bro. Crutcher. Six confessions of faith. Meeting continues.

Mill Creek—Pastor Price preached at both hours to small audiences. 51 in S. S.

Antioch—Preaching at both hours by Pastor Folk. Large congregations. A meeting is in progress in which the pastor is assisted by Rev. W. C. Golden. There have been two professions to date.

My correspondents will please note that I am at Harrison, Tenn., in a meeting with Pastor Tunnel. We feel that God is going to do great things for us. Bro. Tunnel has a good church and they seem to want a meeting. Pray for us.

U. S. THOMAS.

Bro. Hart has resigned as pastor of the Baptist Church here, to take effect Sept. 1st next. We have not yet made arrangements to fill his place. This leaves open an important and to some extent a difficult field to be filled by one who is willing, upon a moderate salary, with plenty of hard work ahead, to apply as pastor.

P. N. COXSEN, For Committee.

Ripley, Tenn.

Elder E. L. Atwood assisted the writer in a meeting with Eldad church, near Trenton, Tenn., beginning on Saturday before the first Sunday in August and lasting twelve days. Results: Twenty-two professions, twenty-one baptisms and one restoration. The revival was the most thorough of any I have seen in a long time. Sinners were convicted and trembled in their seats.

J. W. MOIST.

The Central Association will meet with Oak Grove Church, seven miles west of Milan, on Wednesday, September 14th. Those coming by rail will be met at Milan from the trains coming each way on Wednesday morning. If, however, anyone wishes to come by Trenton he will please notify Bro. W. D. Davis, Trenton, Tenn., in advance and ample conveyance will be provided.

R. W. HOOKER.

Meeting at Prosperity closed without a single conversion. Bro. Wilkes was with me. Several to be baptized. Meeting at Rocky Valley closed. Not a conversion or addition. Bro. Wilkes did most of the preaching. Our meetings in this section are failures. Round Lick, Shop Spring, Alexandria, New Hope, Prosperity, Baker's Grove, Fellowship, Brush Creek, Mt. Hermon, Fall Creek and other meetings have been conducted by Gilliam, Ogle, Phillips, Brett, Easton, Wilkes, Oakley, Whites, Bryan and others, as good preachers and as good churches as can be found anywhere, and less than three conversions all told. The like was never known in this section before. Why is it? I go to Hopewell today to assist Bro. Wilkes.

J. T. OAKLEY.

Henderson's X Roads, Tenn.

—A good meeting at Liberty closed Sunday evening, August 14, 1898, in which the church was greatly revived. Two professed faith in Jesus Christ, four united themselves with the church, all by experience and baptism. I baptized two of them last Sunday evening. The others will be baptized the third Sunday in September. Our membership is small and we are surrounded by much opposition and strong prejudice. But our members, though few in number, are earnest and faithful followers of Christ, and by word and action are earnestly contending for the faith once delivered unto the saints. May God's blessings be upon the BAPTIST AND REFLECTOR and all connected with it.

M. WALKER.

Jackson, Tenn.

—Impressed by the Holy Spirit, I sent for Rev. J. T. Sexton, the blacksmith evangelist of Tennessee. His coming has been a blessing to many hearts. He assisted Rev. I. F. Jenkins at Whitewright two weeks. During that time there were thirty-eight professions. Then he aided me at Pilot Grove. There were forty-one professions there. Then we went to Bells for two weeks and there were fifty-one professions and renewals there. He is the most powerful man I ever knew. Without system, yet with power, he goes for sin in a way that men understand him. He seems to live as near God as any man I ever knew. He is magnetic. All classes go to hear him. He takes a delight in telling old hardened sinners that Jesus can save them. His work was so successful that he had six calls for meetings when he left for home on yesterday. We long for his return to Texas. God bless him wherever he may go.

JAS. L. THURTELL.

Whitewright, Tex.

—We have just closed a ten days meeting at Rutland. Results: Six professions, eight additions by experience and baptism and four by letter. The members say that this is the best meeting that they have had in years. It was a soul-feeder. Truly the Lord was with us. The members are greatly encouraged. The church has taken on new life. Many are determined to live more consecrated lives. Bro. H. F. Burns of Nashville did most of the preaching. Bro. I. A. Halley of Murfreesboro preached two excellent sermons for us on Sunday following the Association. The presence of Brethren McWilliams, Sperry and Finqua was quite helpful and greatly appreciated. Bro. Burns greatly endeared himself to us all. How our hearts burned within us as he talked to us so tenderly, lovingly and earnestly about Jesus. Brethren, let me recommend Bro. Burns to you, for he is a Baptist and sound to the core. To God be all the glory.

P. W. CARNEY.

Silver Spring, Tenn., August 19th.

—I was just thinking if the Baptists of Tennessee would ever have a stronger claim upon them than now to show their belief in missions. Our consecrated, never-tiring Bro. Holt is leading us step by step to victory. I do not know a man in all this country bearing such a burden, and lovingly and persistently urging God's people to give as the Lord has prospered them. Looking these facts in the face, how can a pastor or church fail or refuse to make a contribution to the objects of missions during the year? If they fail to do so, I do not believe they are preaching or praying for missions. At our last fifth Sunday meeting, 25 out of 40 churches had made contributions; 15 had not reported anything since the last Association. The quota for missions for the year was \$2,000, and \$1,500 had been reported. Central Association meets Sept. 14th next. Shall I see a pastor or a messenger there whose churches report nothing all the year for missions? I have great faith in the influence for good that our Ladies' Mission Societies are doing. I hope they will be well represented at our Association. Will any one read this and then fail to give one cent this year for missions?

J. M. SENTER.

Trenton, Tenn.

—On the first Sunday in August a meeting was begun and held with the Spring Creek Church, Madison County, Tenn., which lasted ten days and resulted in a most glorious revival of religion. The church was greatly revived and backsliders reclaimed. There were eighteen additions—ten by baptism, seven by letter, and one by restoration. The pastor was very efficiently aided in the services by Rev. B. F. Bartles of Lexington, Tenn., who is an earnest, consecrated preacher of the gospel. He is an indefatigable worker in a revival meeting. Any pastor or church desiring ministerial assistance would do well to secure the services of Bro. Bartles. The Spring Creek Church is prosperous and in an excellent working condition and is growing in spirituality. It has for more than two years maintained two weekly prayer-meetings—the church and the young people's—and a young people's missionary society, which holds its sessions

monthly. Two years ago a new house of worship was erected and dedicated free of debt, which has greatly added to the comfort and convenience of the membership. The outlook of the church was never more promising, and the pastor is much encouraged in his work with this noble people.

Humboldt, Tenn.

W. G. INMAN, Pastor.

The Tennessee Baptist Convention

will meet in Athens October 18th at 10 a. m. The railroad grants one and one-third fare for the round trip on the certificate plan. I have contracted with the BAPTIST AND REFLECTOR to print the minutes of the approaching session, and in order to have the list of ministers correct I hereby request brethren who have been ordained or moved into the State or changed their postoffice since the last session of the Convention to give such information to the BAPTIST AND REFLECTOR at once. Also friends of deceased ministers will furnish data for the Committee on Obituaries.

J. D. ANDERSON, Recording Sec'y.

Memphis, Tenn.

Carson and Newman College.

Our school opens Tuesday, August 30th, and we think our outlook is better than ever before. We can not supply the demand for houses. Many parents desire to come and live here for a few years that their children may enjoy the advantages of the school.

The proposed East Tennessee Baptist Education Society is meeting with universal favor. Every Association so far in East Tennessee has endorsed it. The consensus of opinion seems to be that \$5 should be made the basis of representation. Within the next few months we hope to hold the first meeting, and every Baptist Church, Sunday-school and society will be entitled to one representative for each \$5 contributed to Carson and Newman College or to any affiliated academy. An individual Baptist will also be entitled to a seat on the contribution of \$5. These contributions will perhaps date from August 15, 1898. This looks to unity and harmony in our educational work, and we predict gratifying results from it.

Now that the *East Tennessee Baptist* and our valuable State paper are united, let us all rally to the support of the BAPTIST AND REFLECTOR.

J. T. HENDERSON

Our Home Mission Work.

The time has come in the providence of God when we must push our Home Mission work more vigorously than ever before. From every department there comes the cry for greater help, and in many cases the help must be extended now, or the opportunity is lost forever. The Board has been waiting for the opening of the gates of Cuba, when God has given us more than we asked, and opened Porto Rico to us as well. Two millions and a half of people hitherto held in the chains of darkness are now prepared to receive the light of life. Such an opportunity never was accorded to us before, and such rapid and vigorous work never before was demanded at our hands. Large contributions will be needed to meet the wants of these people and our obligations to them.

The Board at its last meeting, on the 7th of the present month, appointed J. R. O'Halloran as missionary to Santiago. He was instructed to proceed at once to that city and begin his work at the earliest possible day. He was advised, being under the American flag, to disregard the petty restrictions with which Spanish law had curtailed the freedom of religious worship, and while fully respecting the religious rights of others, to claim full equality of religious privileges for himself and for our Baptist people. This policy will be adopted not only in Cuba, but in Porto Rico as well. If there is one principle dearer to the hearts of the American people than another, it is the right to worship God without the restraints of human law. If there is one thing which the flag of our country represent more fully than another, it is the inalienable right of all its citizens to religious equality.

The Board is prepared to return its missionaries to Havana, and so soon as the American flag shall float over that city and communication be opened, they will return to their old charges and take up their work where they were compelled by the rude hand of war to drop it. Some of them may be detained for a time in connection with the work so well established in Tampa and Pensacola. Some may be called to other spheres of duty. New workers will be added to them and our forces rendered as numerous and efficient as the means of the Board will justify.

The Board hopes that this plain statement of facts will induce our brethren and our churches everywhere to so largely increase their contributions as to enable us to supply every important point in this new territory which the Divine hand seems to have transferred to the care of the American people.

I. T. TROTTER, Cor. Sec.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. REV. A. J. HOLY, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS. REV. R. J. WILLINGHAM, D.D., Corresponding Secretary, Richmond, Va. REV. J. H. SLOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS. REV. L. T. TUCKER, D.D., Corresponding Secretary, Atlanta, Ga. REV. M. D. JEFFRIES, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION. All funds for young ministers to the S. W. B. University should be sent to G. M. S. A. CO., L. L. D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HENDERSON, Mossy Creek, Tenn.

ORPHANS' HOME. Send all monies to A. L. WICKLER, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. CHICK, Nashville, Tenn. All supplies should be sent prepaid.

WOMAN'S MISSIONARY UNION. President: Mrs. A. C. S. JACKSON, Nashville, Tenn. Corresponding Secretary—Miss M. M. Claiborne, Maxwell House, Nashville, Tenn. Recording Secretary—Miss Gertrude Hill, Nashville, Tenn. Editor—Miss S. E. Shankland, 221 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

Humboldt W. M. S. has made a good investment of \$5, purchasing a set of the Foreign Board's maps and a quantity of literature.

The little church of Una, lately a mission itself, sends a list of seven subscribers to *Our Home Field* and the *Foreign Mission Journal*.

By all means, begin the circulation of books amongst members. Take such devotional and missionary works as are available, and others will soon be added. Put on strong paper covers, number the volumes and keep a record book. Moody's Colporteur's Library is recommended, 125 cents per volume. The Fleming H. Revell Co., Chicago, furnishes free a list of Missionary Biographies which can be had at reduced rates by libraries and local societies. "In His Steps. What Would Jesus Do?" by Chas. M. Sheldon (paper 25 cents) has made a deep impression. Get a copy and keep it moving among your members.

Nearly all who ask for frontier missionaries' letters wish to supply a family of small children. It is easier to collect outgrown children's garments, to be sure, but shall we not sometimes choose a more difficult work because it is necessary?

These men and their wives, sometimes alone, sometimes with children, are in need, else their letters would not be on file. Will not some of the larger societies bravely resolve to send suits to these preachers, and good Sunday dresses to their faithful helpmeets, and shawls to the dear old grandmothers? Our country needs these soldiers of the Cross. Let us show that we honor their valor and intend to support them on their fields of hard-earned victories.

Mrs. Hollow of Clarksville makes an excellent suggestion, which we hope will be followed by many of our societies and not a few individual workers. She says:

"We intend to make a free-will offering to State Missions within the next five weeks. I would love to see other societies follow our example! In this you see our 'week of prayer' offering goes to the Foreign Board, the 'self-denial' gift is given to the Home

Board and then there comes a period of some months filled with God's goodness to us, and it seems that we should esteem it a privilege to make a free-will offering to him for all his benefits, and let the State Board have it. Dr. Holt will use it to advantage, I am sure. Numbers of efficient young men who are out of college and need to do something to help make expenses during vacation might be employed by the State Board if only the means to pay them were available. If a number of societies would decide to make this free-will offering now, it could be thus used. We tried it last summer with success and will pray that God will give us an increased amount this year. Fruits of all kind seem abundant, and the commercial world feels no depression. God has given victories most remarkable to our arms. In consideration of all these blessings, why not make this extra offering, and give us *his* *prosperous us*, when we do give?"

Quiet Hour Thoughts.

Christlieb says that Christians need a three-fold conversion: 1. Of the head to secure right convictions. 2. Of the heart to arouse holy affections. 3. Of the purse—to prompt appropriate offerings.

I have seen men whose religion seemed all of the head. They could state all Bible doctrine clearly and forcibly. But there was no glow of fervent love for Christ and souls, and of course there was no giving for the saving of others. Again, I have seen professing Christians who were all emotion. They could not for their lives explain the plan of salvation to an enquiring soul, and, to all appearances, they had never grasped the idea of God's owning them and their substance. Their religion was *gush* all heart with no growing in the knowledge of Christ, and no self-denying devotion to the work of extending his kingdom. Enlightenment of mind, warming of heart and consecration of purse are essential to a well-developed Christian character.

The alarming thing is not that sinners are *alive*—for the devil and his angels are sparing no effort to foster and develop the principle of evil within them—but it is an alarming thing that Christians are *dead*, when all the infinite power of God's grace is pledged to help them see their duty and do it.

Your obeying Christ by praying that the Lord of the harvest will send forth laborers into the harvest will, inevitably, lead to your praying for the success of the laborers when they are sent, and you cannot consistently so pray unless you are giving as God prospers you to support those he sends out in answer to your prayers. See?

"The first amazement, when you go out from here, will be the people's colossal ignorance about the Bible."—C. S. Blackwell.

One of the foremost and most responsible duties of the preacher is to broaden the horizon of his people. Christian people, for the most part, do little because they *see* little.

Millions have died testifying to the value of religion. Not one has ever died testifying to the value of infidelity.

No man can possibly reach his highest, truest, noblest life until he is, as a regenerated soul, in harmony with God and devoting all his powers for his glory in saving men. God has made us for himself, and, unmet with him, all is unrest, warfare, chaos in our souls.

"He that believeth on the Son hath everlasting life." To be in Christ is already to partake of his divine and

unending life. Because he lives, we live also.

Oh, that God may give us as Baptists a conviction and an earnestness of purpose commensurate with the obligation that rests upon us!

O. C. PEYTON.

The Missionary Controversy.

REPLY TO J. A. SCARBORO.

BY A. J. HOLY.

No. VIII. In his eighth article Bro. Scarboro goes to the statistics. He says: "It is a fact that by the Gospel Mission plan about 200 churches sent out and sustained 23 missionaries while the Board plan has 160 missionaries to 18,000 churches." Let us see if his statement of statistics is correct.

He mentions in round numbers the entire number of Missionary Baptist churches in the Southern Baptist Convention. These 18,000 churches, he avers, have only 160 missionaries. In other places he takes pains to mention that the great majority of our churches are not enlisted and do not co-operate with us, and charges failure on the Board system because of this. Now, however, it suits his argument better to have the entire 18,000 churches co-operating in the support of only 160 missionaries. The minutes of the Southern Baptist Convention for 1898 are before me. They may be had of any Secretary, only four cents postage. These minutes show on page 57 that we have a total of 160 missionaries in foreign lands, and on page 54 that we have 167 missionaries under the Home Mission Board. This makes a total of 327 missionaries. Instead of the 160 mentioned by Bro. Scarboro, this is a mistake of 497 missionaries. But this is not all. Bro. Scarboro fails to remember that in the Southern Baptist Convention there are twenty-two State Conventions and General Associations, besides several Sunday-school and Colportage Conventions, all of which sustain a large number of missionaries.

Subtract the number of missionaries counted in some few of the States as Home Board missionaries, and still there are at least 800 missionaries in the Southern Baptist Convention not included in the Home Board. Furthermore, there are 725 District Associations in the Southern Baptist Convention, and a majority of these have missionaries, not estimated among the State missionaries. So there are at least 100 other missionaries to be added to the list, making in all at least 1,767 missionaries sustained by these 18,000 Board churches, a large majority of which, Bro. Scarboro tells us, are not enlisted in the work. The facts and figures completely change the argument of Bro. Scarboro to one in favor of the plan generally followed by Missionary Baptists.

I shall not bandy words with Bro. Scarboro as to how the "Gospel Mission" plan was started, save to restate that every one knows it to be a fact that Dr. T. P. Crawford first devised the plan, first advocated the plan and first put the plan into execution. Bro. S. contends that it was set on foot by Jesus Christ.

But our good brother is fond of figures yet. He gives us a table estimating the cost of all State Conventions, State Boards, Associations, papers, minutes, meetings of the Southern Baptist Convention, cost of Secretaries, salaries, expenses, et cetera, to be \$574,000. To this he adds \$300,000 raised by the Board system, that this \$874,000 would support 1,740 missionaries. Well, it does support more than that, as I have already shown. But if the destructive methods of Bro. Scarboro and his Gospel Mission brethren should prevail, what would be the result? Ad-

journ the Southern Baptist Convention, never to meet again; break up all our State organizations; dissolve all our Boards; disband all our Secretaries; disband all our District Associations; cease the publication of all minutes, organs, papers, journals, etc.! Whew! What a sweeping reformation our brother would inaugurate! This is religious iconoclasm with a vengeance. Here is the destructive method in application. It builds up nothing. It destroys everything but the local church, and this would not long survive the catastrophe.

Now we more clearly understand the plans and purposes of our "Gospel Mission" brethren. If Bro. Scarboro represents them correctly. Here is primitive anti-missionism as it prevailed a hundred years ago. I just state the position in order to call attention to it. We understand our brethren better now. We comprehend more clearly their purposes. I do not offer an argument against this position. We are too far apart for an argument of mine to reach him. I am living close to the birth of the twentieth century. Bro. Scarboro lived before 1841. Those who desire to do so will align themselves with Bro. Scarboro, I suppose, but I am persuaded that the great body of Missionary Baptists realize that they have a duty to fulfill, a destiny to achieve, and they will press forward in the work of the Master in the spread of the blessed gospel, using such means in its accomplishment as time and experience have proven to be best and best, to the end that "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

(To be Continued.)

Rev. David Kitzmiller.

Rev. David Kitzmiller was born March 31, 1833, and died May 30, 1898, aged 65 years, 1 month and 29 days. He professed religion and joined the Buffalo Ridge Baptist Church in December, 1853. He was licensed to preach August 26, 1857; was ordained August 23, 1859, the presbytery officiating being composed of Revs. W. A. Keen, J. A. Vans and M. V. Kitzmiller.

On September 1, 1857, he was married to Miss Elizabeth Carriger, from which union there were born nine children, six of whom survive him. During his active work as a minister of the gospel he baptized 1,580 converts that he kept a record of, which gives some idea of the immense amount of labor he crowded into the forty-one years of his ministerial service. Thus in a few brief words is outlined the distinguished features of the life of our departed brother—his birth, profession of religion and connection with the church, his appointment as a minister and consequent ordination thereto, his marriage, and last, but not least, the grand record shown as the fruits of his labor up to the time death closed his

The Royal is the highest grade baking powder known. Actual tests show it goes one-third farther than any other brand.



A New Obstacle.

The old obstacles that used to prevent the marriage of loving couples are out of date. The blood and thunder villain is a myth nowadays. The cruel father is only a tradition. Distance, absence and shipwreck in these days of cheap, safe and swift transportation do not count. The new obstacle is a common sense one. It is ill-health on one side or the other, and sometimes on both.

Men nowadays hesitate to marry a woman, no matter how beautiful, no matter how attractive, or interesting, or witty, if she is a sufferer from ill-health. All men want having desire happy, healthy children. Any woman who will, may fit herself for the duties of wifehood and the exalted function of motherhood. Dr. Pierce's Favorite Prescription banishes all hindrance in the nature of local ill-health. It gives health, power and capacity to the delicate and important organs concerned in wifehood and maternity. It corrects all displacements, allays inflammation, heals ulceration, stops exhausting drains and soothes pain. It prepares for natural, healthy motherhood. It makes maternity easy and safe and almost painless. It insures a new-comer constitutionally strong and able to withstand the usual ills of babyhood. It is the greatest of nerve tonics and restoratives. Medicine dealers sell it and an honest dealer will not urge a substitute upon you. "After suffering untold tortures," writes Mrs. Ferguson, of Box 2, Douglas Station, Schkirk Co., Manitoba, "I thank God I found relief and cure in Dr. Pierce's Favorite Prescription."

The profit side of life is health. The balance is written in the rich, red, pure blood of health. Dr. Pierce's Pleasant Pellets cure constipation and make the blood rich and pure. They never gripe. By druggists.

life-work and the good Father said, "Well done, good and faithful servant, come up higher."

In paying this last tribute of respect to our departed brother, Rev. David Kitzmiller, your committee appointed to draft a suitable memorial in regard to his death would be doleful in duty if we failed to give a more comprehensive view of the life and character of the noble man whose voice has been hushed in the stillness of the grave.

AS A CITIZEN.

In the first place we would speak of his character as a citizen. "To be obedient to the powers that be" is an injunction of Holy Scripture, and in this particular Bro. Kitzmiller was an exemplary light. He obeyed the laws of his country; he realized that under the protecting aegis of the law the best interests of himself, his family and his neighbors were subverted and through it was guaranteed the blessings of civil and religious liberty. With such a high conception of the purpose of the law to actuate a broad-minded and conscientious man like Bro. Kitzmiller, it is not to be wondered at that his character and conduct as a citizen were always perfect.

AS A HUSBAND AND FATHER. Strictly speaking, the man who regards the law of the land as a rule of civil conduct and shapes his actions accordingly can always be safely classed in the category of true husbands and wise fathers. In this intimate relationship of life, the character of our deceased brother was above reproach. To the wife of his bosom he was ever tender and true—to his children he was ever ready with a word of wise counsel and godly admonition. His wife and six children still dwell upon these mortal shores—three children have welcomed him to that "Haven of Rest" in the blessed "home of the soul," where with harp attuned to immortal symphonies they are singing praises to the Great Eternal, and where they await the coming of those left behind.

AS A MINISTER.

There is no higher profession in life than that of the minister of the gospel. In fact it towers above all. We said profession—we exclude that word and substitute "calling." The preacher is called of God. As Moses was called at the burning bush, as Paul was called when the glory of the Immaculate Son of God struck him with blindness on his way to Damascus, just so in some way is every preacher of the gospel called to carry forward the mysterious but grand designs of providence. Bro. Kitzmiller regarded it in this light. He looked upon his calling with a pious veneration, akin to that with which the crusaders regarded the Holy Sepulchre. He entered the pulpit when the glory of the Immaculate Son of God struck him with blindness on his way to Damascus, just so in some way is every preacher of the gospel called to carry forward the mysterious but grand designs of providence. Bro. Kitzmiller regarded it in this light. 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THE EAST TENNESSEE BAPTIST

As announced in the *East Tennessee Baptist* of last week, we have made arrangements with Prof. S. W. Thidell, editor and proprietor of that paper, by which it will be consolidated with the BAPTIST AND REFLECTOR. Beginning with September 1st we will fill out the unexpired terms of his subscribers, and will credit those who are already taking the BAPTIST AND REFLECTOR at the rate of \$2 a year, the price of the BAPTIST AND REFLECTOR. Prof. Thidell will be connected with the BAPTIST AND REFLECTOR as Corresponding Editor, representing the paper wherever he goes, in connection with his work for Carson and Newman College, and writing for our columns. We trust that this arrangement will be satisfactory to all of the subscribers of the *East Tennessee Baptist*, and that they will continue their subscriptions to the BAPTIST AND REFLECTOR. They will have to pay something more for it, but they will get more than double the amount of reading matter. We are glad to know from the numerous expressions which have come to us that the arrangement has the cordial endorsement of the Baptist brotherhood throughout East Tennessee generally.

NOLACHUCKY ASSOCIATION.

This Association met in its seventy-third session at Warrensburg on August 18th. When we arrived it had been organized by the election of Col. T. H. Reeves as Moderator, Rev. J. M. Walters as Clerk, and F. M. Smith as Treasurer.

The first report discussed was on Education. Dr. W. H. Strickland of Morristown read a fine report on this subject and made a most excellent speech on it. President J. T. Henderson was on his own health, being a member of the Association, but as everywhere else he was heard on the subject with much pleasure.

The various reports before the body were read as follows: Books and Periodicals, J. T. Henderson; Sunday-schools and Colportage, E. A. Cate; State Missions, A. J. Holt; Home Missions, J. E. Walker; Foreign Missions, J. T. Pope; Systematic Contributions, J. J. Burnett; Orphans' Home, T. H. Reeves; Time and Place, P. H. C. Hale; Finance, R. A. Henderson; Temperance, E. E. Folk. These reports received full and satisfactory discussion by the chairman of these committees and others.

The discussion on Missions was one of the most practical and helpful we ever heard before an Association. All of the pastors and others took part, pledging their influence to help raise \$1,500 for all missionary purposes during next year.

The committee on the digest of letters showed the following contributions during the year:

Foreign Missions	\$211 25
Home Missions	152 43
State Missions	111 43
Sunday-schools and Colportage	302 38
Orphans' Home	9 81
Ministerial Education	11 52
Ministerial Relief	57 75
Carson and Newman College	277 71

Total \$1,170 01

The report of the Finance Committee showed \$95.91 sent up to the Association.

The next meeting will be held at Buffalo Church Thursday before the third Sunday in August, 1899, Rev. W. L. Cate to preach the introductory sermon.

NOTES.

We thank the brethren for the many kind words spoken about the BAPTIST AND REFLECTOR.

Rev. Daniel Buckner, the grandfather of Dr. A. J. Holt, joined the Warrensburg Church in 1817.

Rev. E. A. Cate is the efficient colporteur in the Association. He has done a very faithful work during the year.

The following were among the visitors: Peter Guinn (col.), J. K. P. Hall, A. J. Holt, J. D. Matthews, E. Lee Smith, W. H. Tharp and E. E. Folk.

Col. T. H. Reeves makes one of the best Moderators we have seen at any Association in the State. He is quick, firm, knows his business, and is very courteous.

The Nolachucky Association is one of the best in the State. It includes the churches at Morristown and Mossy Creek, Dandridge and other towns, and a number of strong country churches.

The church at Warrensburg is over 100 years old. It celebrated its centennial several years ago. Rev. W. C. Hale is the beloved pastor. We and others are indebted to him for many kindnesses.

Warrensburg is quite an old town. The railroad has left it somewhat to one side. But it has a number of excellent people in it. Our home was with Mr. Charles Kidwell, a most cordial, delightful home.

Sermons were preached during the Association by Revs. E. L. Smith, J. D. Matthews, J. J. Burnett, A. J. Holt and E. E. Folk. Bro. Holt's sermon at the close of the Association was especially helpful.

The introductory sermon was preached by Dr. J. M. Phillips of Mossy Creek on Friday at 11 a. m., having been postponed from Thursday on account of rain. It was an excellent sermon, appropriate, thoughtful and helpful.

We noted the following ministers in the Association in attendance: W. C. Bayless, J. J. Burnett, E. A. Cate, T. L. Cate, P. H. C. Hale, S. S. Hale, W. C. Hale, W. A. Hull, H. B. McClain, J. M. Cate, J. M. Phillips, J. T. Pope, J. C. Shippe, W. H. Strickland and J. M. Walters.

Dr. W. H. Strickland of Morristown was a new man in the Association, but he greatly pleased the brethren both by his bright speeches on Education and on Books and Periodicals and his genial humor. We were glad to see him looking so well.

Rev. J. D. Matthews of Belleville, Kansas, was in attendance upon the Association. He was born and reared near Warrensburg, but had not been back to Tennessee for over thirteen years. His many friends were very glad to see him. We wish we could hold him in the State while he is here.

Prof. W. H. Tharp, President of the Southwest Virginia Institute, was also a new man in the Association, as also in this part of the country. But he was cordially received and made a fine impression. He is a member of the Tharp family of West Tennessee, who are noted for being such strong Baptists.

Rev. J. B. Jones has been the efficient Clerk of the Association for a number of years. He had moved out of the bounds of the Association and was not present at this meeting. He was greatly missed. Rev. J. M. Walters, who was elected Clerk in his place, made a most excellent one. He is aiming to get out model minutes.

EAST TENNESSEE BAPTIST SUNDAY-SCHOOL CONVENTION.

This Convention was held at the Centennial Baptist Church, Knoxville, August 16th-17th. We regret that we could not be present on the first day so as both to enjoy all of the proceedings of the Convention, and also to be able to give a full account of them. As it is expected, however, that the minutes of the Convention will be published in the BAPTIST AND REFLECTOR again this year, it is unnecessary for us to give a detailed account of the meeting. We may only speak of some general features.

The Convention was organized by the reelection of Dr. W. C. Grace as President, and Bro. W. A. Moore as Secretary. The attendance was very good, the attendance from over East Tennessee amounting probably to 150, while the local attendance was gratifying, and especially at night was large. The members of the Centennial Church seem to have got in the habit of going to that church, and they go every time the doors are opened. It was unfortunate, however, that so many of those whose names were on the program were absent from various causes. We do not believe that anybody's name should be put on a program without his consent, and we do not believe that he should allow it put on unless he expects to be present and perform the duty assigned him. Nothing but sickness or some imperative duty should keep him away.

There were others present, however, who took the place of those on the program who were absent, and altogether the meeting was an interesting and profitable one. This was indicated on the last night of the meeting when, under the head of Chips from the Convention Workshop, a number of brethren told of the help which they had received during the Convention.

One of the most interesting features in connection with the Convention was the church in which the meeting was held. Here is a church only five years old, but with a membership of some five or six hundred, the Sunday-school numbering between four and five hundred. It has a beautiful house of worship elegantly situated. They started in a small house, but soon had to knock out the sides so as to make room for the increasing congregations. In a short while it was necessary to enlarge again until now the church has one of the most commodious and beautiful houses of worship to be found anywhere, and it is a veritable workshop for the Lord. These results are due, under God, to Rev. and Mrs. J. H. Snow. It should not be forgotten also that this was a mission of the State Mission Board, and without the timely aid of that Board these splendid results perhaps would not have been possible.

Well, what about the East Tennessee Convention as compared with the West Tennessee and the Middle Tennessee Conventions? There has, as you know, been an earnest but generous rivalry between these three as to which could have the best meeting. "Comparisons are odious," and so it would not be best, perhaps, to make any detailed comparisons between the several Conventions. We may only say that they were all good, and were very helpful both to those who attended them and also, we trust, to the Sunday-school cause throughout their bounds. It was a remarkable fact which came out in the reports of the Vice-Presidents at the East Tennessee Convention that in nearly every Association which sent a report at all there was a Sunday-school for every church, and in some cases there were more Sunday-schools than churches. This was an exceedingly gratifying showing. We called attention to it as one of the results of the Convention, saying that we did not believe that such a showing would have been possible before the organization of the Convention. President Grace and Secretary Moore spoke up and said that it would not have been possible three years ago. Let us continue these Conventions with increased interest until there is a Sunday-school in every Baptist Church in the whole State of Tennessee, and every Sunday-school is thoroughly equipped and earnestly at work for the Master's glory. As a matter of fact it would be hard to say which of the three Conventions was the best. One was best in some respects, another in other respects, and another in some other respects, but really all three were working together to the same

end, the improvement of the Sunday-school cause in this State and the advancement of the Redeemer's kingdom.

We should do justice to our feelings and to the feelings of those in attendance upon the Convention if we did not make mention of the beautiful music furnished by the choir of the Centennial Church under the training of Mrs. Snow. It was delightful and inspiring. We told the Convention that if we in Middle Tennessee could not beat them any other way we were going to capture both their choir and their President, and then we would have them sure. The time and place of next meeting were left to the Executive Committee, which will report later with reference to these matters. And now let us all, West Tennesseans, Middle Tennesseans and East Tennesseans, join hands and work with more earnestness and determination than ever before during the coming year for the Sunday-school cause in our beloved State. And next year we will try again to see which can have the best Convention in the State.

A GOOD EXAMPLE.

Dr. Fred D. Hale of Owensboro, Ky., says in the *Green River Baptist*:

To the BY who, two years ago, drew their letters from the First, to organize the Third Baptist Church, 192 have been added, making the enrolled membership 283. From this number, however, have been taken the names of 19 who have died, 15 who have been excommunicated, and 51 who have been dismissed by letter, leaving the present membership 207. The total contributions for the church for the two years amount to \$21,912.85, of which \$2,595.11 has been given to missionary, benevolent and educational work, and \$19,317.71 went into the building and current expense fund. This is an average of more than \$900 per month for two years. This speaks well for the liberality of the infant church, the two-year-old toddler. The secret of this whole business, however, is that, at the organization of the church, we resolutely against ice cream suppers, fairs, excursions, grab-bags, etc., as a means of raising money for church purposes, and adopting the tithe system of giving. Each has given as the Lord has prospered him, each has been blessed in the giving, and the church is in better shape to give now than ever before.

The anti-dignity, anti-dancing and anti-card-playing principles which have characterized the church, and the strict enforcement of scriptural discipline, together with the perfect harmony and peace, and aggressive spirit, have been blessed of God to a degree that ought to encourage the church to keep steadily on in the way that it was started.

During the past year, there have been 17 members before the church for failure to comply with the covenant, 14 of whom have been excluded, the other four being retained in fellowship. They promising not to repeat the offense. There are eight others being looked after by the deacons, in the hope of winning them back from the error of their ways before having to officially present them to the church for heretic disciplinary treatment.

To take letters of dismission and to unite with another church, on leaving this community, is a part of our church covenant, and members whose addresses are unknown for one year are excluded from the church.

This is a remarkable record. But then the principles back of the record are remarkable too—no remarkable for their novelty, because they are New Testament principles, but remarkable for the fact that they are very seldom put into practice in these days. We hope that other churches will learn a lesson from the experience of the Third Church, and go back to these simple New Testament principles which have been shown to be so practicable by the experience of the Third Church, Owensboro.

THE NEW JAPAN.

Rev. A. D. Hall writing to the *Cumberland Presbyterian* from Osaka, Japan, thus summarizes what he saw there.

(1) The Emperor no longer living invisible like a god, but appearing in public.

(2) The government in the hands of men of European ideas, who had been educated in the Dutch or English language.

(3) Polytheism abolished, and all the dahms called to live in Tokyo, about three hundred petty little governments becoming one.

(4) The old adherents of the Shogun, and the members of the Tokugawa family, pardoned and restored to honor, the country at peace.

(5) National systems of law, justice, money, postal service, education, banks, light-houses, railways, telegraphs, taxation and revenue, with an army,

navy, treasury, organized for the service of the nation.

(6) All the rebellions against the government speedily suppressed, and order maintained over the whole empire, including Riu Kiu and Yezo.

(7) Alliance upon Corea as a military nation given up, a treaty of peace and commerce being afterward made.

(8) A most wonderful change in dress, food, ideas, habit and customs of many of the people, and the general adoption of the outward features of the civilization of Christendom.

(9) The persecution of Christians stopped, and the public edicts threatening punishment renewed; Christian schools and churches organized.

But since 1874 the country has been moving at a marvelous pace in the line of progress and is exerting an influence in Asiatic politics second only to that of the great European powers. With July, 1899, the new treaties will go into effect and the courts of Japan, educated in Western judicial ideas and forms, will have supreme judicial power and jurisdiction over all Westerners in the empire. Privilege of residence will then be free to all and the country freely thrown open to the gospel.

These are certainly wonderful results to be accomplished in less than fifty years. It shows how God has been working upon the minds and hearts of the people.

PERSONAL AND PRACTICAL.

—We regret to learn that the National W. T. C. U. has been compelled to give up the Woman's Temple in Chicago because of their inability to pay for it. We suppose that this result was brought about largely by the lamentable death of Miss Willard.

—It is announced that Dr. A. T. Robertson, son-in-law of Dr. John A. Broadus, is at work in the preparation of a memoir of Dr. Broadus which will be published by the American Baptist Publication Society next year. We are sure that it will be read with the very deepest interest.

—In a recent address Dr. E. H. Andrews, former president of Brown University, now principal of the Chicago city schools, expressed the belief that there would be a general European war, and that this country would be involved in it. We do not know that Dr. Andrews is either a prophet or the son of a prophet, but we hope that he is mistaken.

—It is said that when Spurgeon began his ministry he declared: "I would rather be the means of saving a soul from death than be the greatest orator on earth." As a result he not only became the means of saving from death more souls than any other man that ever lived, but also he came to be recognized as the greatest pulpit orator on earth. So it has ever been, and so it will ever be.

—Just before leaving Santiago for their homes 11,000 Spanish soldiers through Pedro Lopez de Castillo issued an address to the soldiers of the American army expressing their appreciation of the treatment accorded them by the Americans. They declare that the Americans are courageous in battle and humane and kind to the vanquished. They cannot help, however, flinging a parting shot at the Cubans.

—It is said that enough ammunition was expended in the bombardment of Santiago to support 4,000 missionaries for one year. If the 4,000 missionaries had labored there for the year it would have been unnecessary, probably, to bombard the city, and so the destruction of life and property would have been saved. Missionaries not only labor cheaply, but they are constructive, not destructive: they build up, they do not tear down.

—We regret very deeply to learn of the death of Rev. George H. Carter of Jackson, Ga., which sad event occurred in Greenville, S. C., August 9th. He had left Jackson for a visit to his old home in Greenville on a vacation, and was taken critically ill on the train with acute indigestion and died in a few hours after reaching Greenville. His wife and other friends were with him. His funeral was preached in the First Baptist Church, Greenville, by Rev. G. W. Gardner, his bosom friend, assisted by Revs. R. W. Sanders and D. W. Key. Bro. Carter was born and reared in Tennessee, and educated at Union University, Murfreesboro, under the presidency of Dr. Chas. Manly. He also attended the Seminary in Greenville. He was pastor at Honeah, Walhalla, Laurens, Ninety Six, Greenwood and several country

churches in South Carolina, Starkville, Miss., Gainsville, Ga., and Jackson, Ga. He was a fine preacher, and was greatly beloved by his churches. Especially was this true of the church at Jackson, Ga., to which he was ministering at the time of his death. We extend our deep sympathy to those who have been so sorely bereaved.

—"The Kentucky distillers propose sending 50,000 bottles of whisky to Cuba for the soldiers. They say that small doses of Bourbon are needed to make them fight." The very next paragraph in the *Baptist Argus*, from which the above paragraph is taken, reads: "Gen. Wood, commander at Santiago, has closed all the saloons and arrested the proprietors. He had told them not to sell liquor, but they did, hence the arrest." So it seems that General Wood does not think that small doses of Bourbon are needed to make soldiers fight, but rather that they have the effect of rendering them unfit to fight.

—At noon on August 12th the Hawaiian flag was hauled down from the flag staff on all the government buildings at Honolulu and the stars and stripes were hoisted in its stead. The event was made the occasion for much rejoicing on the part of the Hawaiians. The exercises were attended by impressive scenes. The enthusiasm was great. As the stars and stripes were unfurled the bands played the "Star Spangled Banner," and loud cheers broke forth. It was the missionary of the cross through whose influence the inhabitants of these islands were changed from savages in the lowest state of degradation, and were made fit to become citizens of this great country. The missionary has ever been the pioneer in the advancing march of civilization. Let this be borne in mind.

—We take the following dispatch from a daily paper:

LOSANOS, Aug. 22.—The *Times* Vienna correspondent says: "The Politische Correspondenz publishes a dispatch from Rome to the effect that the Vatican will immediately open negotiations with the United States for the appointment of a new hierarchy in the Spanish colonies which come into possession of America. It is anticipated that an arrangement will be made similar to that made after the annexation of Mexican territory by the republic. There the Spanish clergy was gradually superseded by priests of other nationalities, chiefly by Frenchmen. The latter were found better suited to the purpose than English or Irish priests, as they more readily acquired a knowledge of the Spanish language and secured the confidence of the inhabitants. It is thought probable that a similar course will be adopted in Cuba, Porto Rico and perhaps eventually in the Philippines."

We confess we do not quite understand this dispatch. Does it mean that the Pope wants these priests supported by our government? Or does it mean that he simply wants us to lend our moral influence to this new hierarchy? In either event we are opposed to it. It is against the policy of this country to lend either financial or moral support to any denomination. The Pope should learn that his interests were bound up with those of Spain, and that with the freedom from the yoke of Spain there came also to Cuba and Porto Rico freedom from the still more galling yoke of Roman Catholic domination.

—The following paragraph in the *Christian Advocate* of last week will awaken a sympathetic response in many an editor's heart: "The vacation habit is growing on the American people. Everybody that can do so now tries to snatch a few days for rest and recreation. The time thus spent is not lost. It means in most cases increased vigor and better work for the rest of the year. The Americans live faster than any other people, and are, therefore, more in need of an occasional pause in their activity. But there is no rest for a tired editor. Winter and summer, year in and year out, he must stick to his task. Even when he goes from home he must manage somehow to keep the printers going. The cry for 'copy' knows no break. Nevertheless few editors die, and none resign." We have sometimes envied pastors as we heard about their being given a vacation by their church, which they spent on the mountains or at the seashore. But for the editor there is no vacation. "Week in, week out, from morn till night" he has got to keep the bellows blowing. Others may rest, but for him there is no rest—at least none here. It is hoped that after awhile, in that land where "there is rest for the weary," he may be able to enter into "that rest which remaineth for the people of God," which he will be all the better prepared to enjoy because of his unceasing work here. In fact, we doubt if any one will enjoy heaven more than the editor—if he gets there.

BIBLES.

Yes, our great offer still holds good, to send the red under gold, self-pronouncing, Bourgeois, (large type) silk sewed, divinity ciremit, Teachers' Bible, as described in our advertisements, and the BAPTIST AND REFLECTOR one year, for only \$3.00. Many Bibles not so good as this are sold at many places for \$5.50. To all new or old subscribers renewing now, the Bible, post-paid, and paper 1 year, \$3.00. Encyclopedia and BAPTIST AND REFLECTOR 1 year for \$2.60. Quo Vadis, finest edition, and BAPTIST AND REFLECTOR 1 year for \$2.50. A handsome gold watch for 7 new yearly \$2.00 subscribers. See our sewing machine offer.

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OBITUARY.

TIMON.—Bro. T. S. Trigg, the subject of this obituary, was born in this county in April, 1810, and died Dec. 17, 1897. Bro. Trigg professed religion, we suppose, in early life, as he was a member of old Red River Church for a number of years. In 1868 he was one of the charter members of Little Hope Church in its organization, where he lived a consistent religious life until his death. Bro. Trigg was clerk of his church for about twenty-two years. His place was seldom vacant on conference days. He was an uncompromising Baptist and a scholar. For years he taught school in Robertson and Montgomery counties. Bro. Trigg had a pure and spotless character and was respected and honored by all who knew him. Bro. Trigg was a Mason for forty years and was in full fellowship with his lodge at his death. He was calm and patient and said but little about his troubles. He seemed to trust all things to God. He had lost two wives and a number of children. Of his immediate family but one daughter survives, six grandchildren and one great grand child. We can only say to them, he is not here, he is gone, he cannot come to us, but we can go to him, and in our sadness let us feel that there remains a rest to the people of God, and while we have lost heaven has gained one more jewel. Therefore be it

Resolved, That the church feels the great loss which she sustained in the removal of our brother who has stood firm so long as a Christian, neighbor and friend, for so many years.

2. That we pray God to enable us by his grace to humbly submit to this dispensation of his providence, and that he may overrule this great bereavement to the spiritual good of us all.

3. That we extend our warmest sympathies to the relatives of the deceased and that a copy of these resolutions be presented to his family and that they be spread upon our church record and a copy be sent to the BAPTIST AND REFLECTOR.

Done in church conference July 2, 1898.

R. R. WELSH,
H. B. DAVIS,
J. D. HIGHSMITH,
Committee.

The beggar had no chance with Gubbins, he (Gubbins) having only ten minutes before backed a wrong 'un.
"Please, sor, would yez give me somethin' for a starvin' wife and child?" asked the beggar.

"Man alive!" rejoined Gubbins, "what do you suppose I want a starvin' wife and child for?"—London Sporting Times.

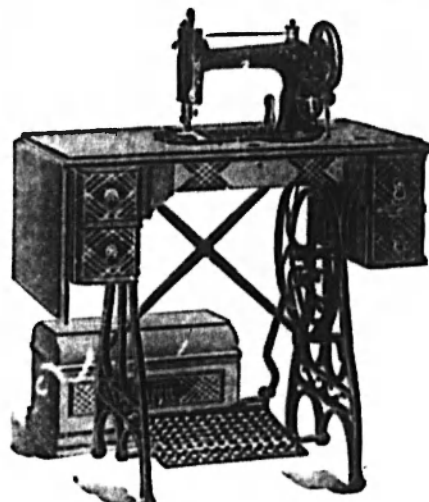
"Women have so little originality." "I presume you are talking about some one woman?"

"Yes. I have proposed to her four times, and each time she told me it was so sudden."—Indianapolis Journal.

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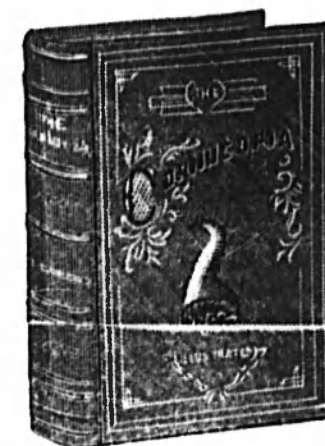
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