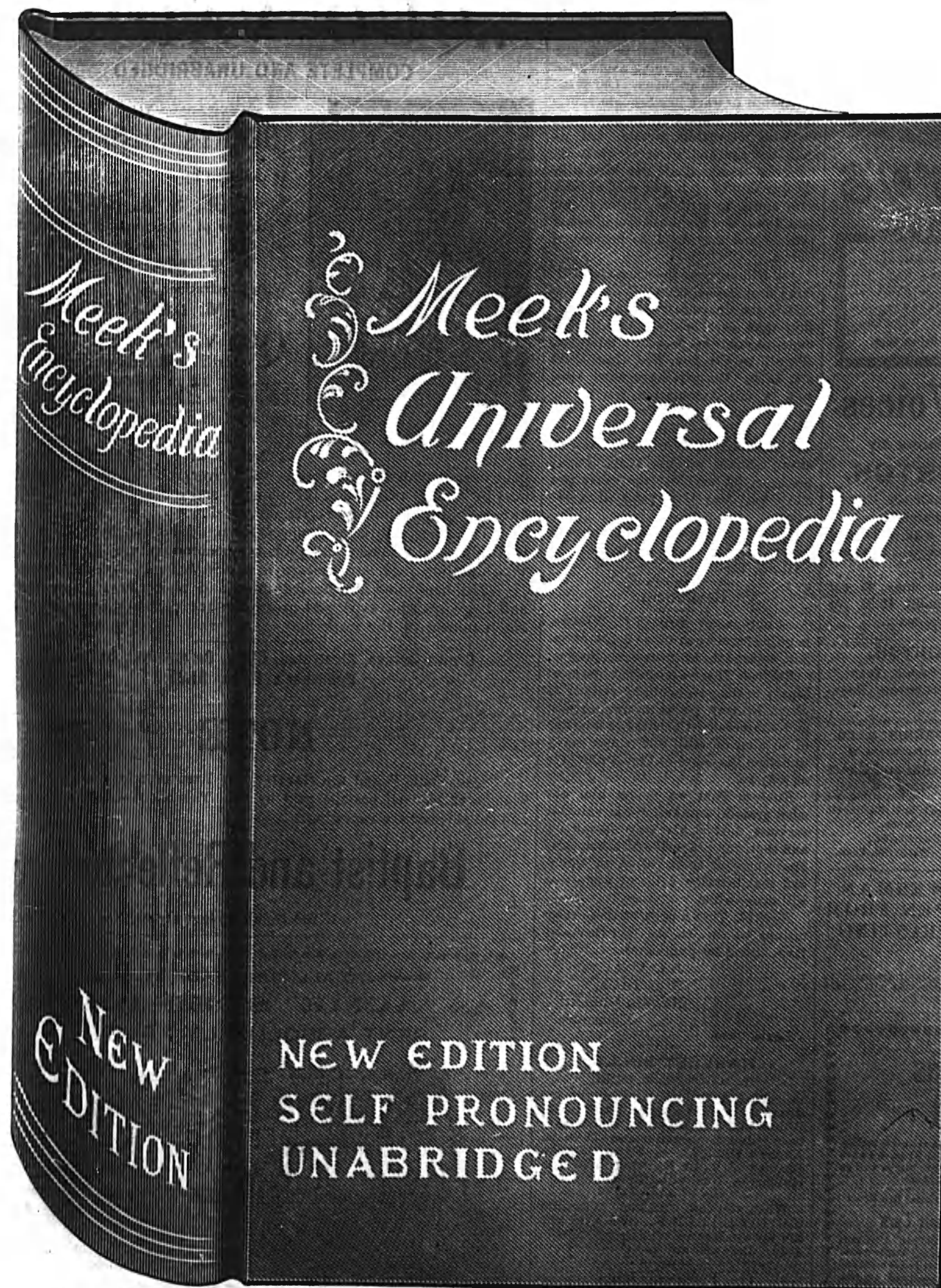


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### I Move Into the Light.

An eminent minister, when dying, said, "I move into the light." One who heard it wrote these lines:

Out of the shadows that shroud the soul,  
Out of the seas when the sad wave a roll,  
Far from the pangs of each mundane pole,  
I move into the light.

Out of the region of cloud and rain,  
Out of the cares that oppress the brain,  
Out of this body of sin and pain,  
I move into the light.

Out of the struggles of Chereb and State,  
Out of the empire of pride and hate,  
Up through the beautiful sapphire gate,  
I move into the light.

Beyond the noise of creation's jars,  
Higher than all the world's sad wars,  
Higher than limits of reason's bars,  
I move into the light.

We follow after those bright spheres;  
Notes of rapture fall on our ears;  
Out of our darkness, our sin, our fears,  
We move into the light.

### Worth Thinking About.

BY W. A. MONTGOMERY D.D.

Christians are Christ's witnesses, and the world will largely judge Christianity by what it sees in the conduct of those who profess it. In doing this, it is not necessarily censorious. Indeed, Jesus seems to invite this when he says, "By their fruits ye shall know them." Clearly, our Lord did not intend to depart, as to his followers, from the great philosophical law that principles are to be judged by the results upon character of those who hold them. But, when the world is rightly charged with censorious judgment, is when it ceases to measure character by isolated acts, and not by the general trend. A Christian, overtaken in a fault, commits some overt act of sin, and straightway the world jumps to the conclusion that all former acts of piety have been the result of hypocrisy, and the man is only now displaying his true character. Thus, the testimony of a thousand virtues is nullified by one volition. In such cases, the poor, and, perhaps, deeply penitent and broken-hearted Christian, receives no sympathy and no charity from the world. The act is real and glooms over—the penitent it does not see nor care to see. This is wrong, but inevitable. Hence, the care of Christians to "abstain from all appearance of evil" has not only the sanction of divine command, but the additional sanction of the worth of Christian character as a testimony for Jesus to a sinful world. And it is to be borne in mind that acts, which Christian brethren can and readily do overlook and forgive, the world does not overlook nor forgive. It will hold in memory a single departure from the path of rectitude and direct with it a lifetime of righteousness before and after it, and the man's Christian usefulness is gone forever, so far as his Christian character is concerned, in its influence on the world for Christ. Not long since, in speaking, in a sermon, of some things done by professing Christians, I asked, "Can these be truly Christians?" My answer was, "They may be, and I hope they are, and in this all Christians will agree with me. But if you put the question to the outside world, you will get a unanimous and thunderous no!" My reason for the assertion was, Christians know, from and experience, that true lovers of Jesus may wander far from him, and, in moments of weakness, do many things inconsistent with a Christian life. Hence, they are charitable, and ready "to restore such an one in the spirit of meekness" to their confidence and love. But the world has no such charity. With it there is no forgiveness, no forgetfulness. Barely this is worth thinking about, especially by those just setting out in a Christian life. Let them well reflect, that even what they may think only slight departures from Christian rectitude may put a blight on their Christian character.

and influence that will forever silence their testimony as witnesses for Christ. "The light that is in them" may become "darkness" to the world, and "how great is that darkness" can only be measured by the value of the lost souls that have stumbled over them into the pit.

May God help us all, young and old, to solve that at all times we may let our "light so shine before men that they seeing our good works may glorify our Father in heaven." This is duty, this is privilege, this the world must have or perish in its sin. Decatur, Ga.

### Moving Baptists.

BY REV. A. U. BOONE.

A book of many pages could be written upon the various topics suggested by the two words which I have placed at the beginning of this communication. There are Baptists and Baptists, and there are movements and movements. Some are moving in the right direction, some are going wrong, some are advancing, some are receding, some are progressing, some are declining, some are disputing, some are arising, some are down-sitting, some are going, some are coming, some are halting, and some are— Oh, well, it is a sort of ecclesiastical Pandora, and it would take all the adjectives and participles to describe the situation as it was, is and shall be for some time to come.

I simply started out to speak of such Baptists as make geographical movements—those who literally change their places of residence and move beyond the territory occupied by their own abode. This is indeed a large class. A rough estimate would put at least one-fourth of our membership in this list. The first thing some Baptists do when they move into a new community is to inquire for the Baptist Church, and when they find it they are at home at once. They do not wait to be sought, but make themselves known to the pastor, and soon become identified with their new place and work. Such people are always welcomed and appreciated, and become a part of the church life. There are others who do not care to be known; with them it is a matter of listless indifference. Nobody is conscious of their presence in the community, and it is no drawback to their enjoyment that such is the case. Some people are more than willing to be overlooked, and avarice a marmar will you hear from them so long as they are unknown, unthought, unsolicited and undisturbed. There is a remarkable modesty in some quarters of religious life. The third class is composed of those who grrieve because they are not discovered as soon as they unpack their "doll rag" and pluck their tails. Every pastor has heard some such language as this: "I'm a-bis-a-livin' in Puckitown eight onto three months, and nary single Baptist has been to see whether I was dead or alive. The pastor, he drove by my house—a drivin' a high-steppin' horse, and he kept a-lookin' t'other way. I don't like any such treatment, and I think these Puckitown Baptists is the selfishest folk I ever seed." And here they go, with an endless complaint against an unresponsive church.

The case I have described is by no means an extreme one. The language is not always so broken, for I have known people with some degree of culture and refinement to give vent to just such feelings and sentiments. The pastor is not supposed to take the census of every city or county, and there are few members who are so situated as to be able to keep up with all the newcomers in our larger towns and cities. Hence we have a good many Baptist people who are not really identified with any of our churches in a practical way. Their membership may be somewhere or their letters may be in their trunks; but their light is under a bushel, and their religious influence is apt to be stumbling with their names. I have four remarks to make:

1. Many of these people deserve no more consideration, and it is really better that their names be lost

than that they be allowed to uselessly burden our rolls and cause us to misrepresent our strength.

2. However, the pastor and the "established" members of the churches should not forget that there is such a thing as diffidence. Many grown people are as retiring as modest children, and this timidity should be taken into account. The New Testament speaks of the weak, and special provision has been made for them by laying heavier burdens upon the strong.

3. When a member of my church moves into another city or neighborhood I make it a rule to write a letter to the pastor in charge of that work, giving him all the necessary information concerning the spiritual condition of the member or members who have moved. This is a telling courtesy; it gives the pastor a good start, and assures the member of a double interest. I think I have done good more than once in getting out-going members identified with the new field of work at once.

4. Brethren respond to these letters in a way which indicates to us that they rarely ever receive such communications. They usually express surprise, as well as approval.

As the railroad people say, let us "trace" our moving members until they are safely housed in another field, or until they show that they went out from us, because they were not of us. If this policy is vigorously and uniformly pursued there will not be so many lost sheep in the house of Israel. Brother pastor, will you do it?

Olarville, Tenn.

### Some New Testament Conversions.

BY REV. G. L. ELLIS.

The words conversion and converted are used throughout this article to mean all that is meant by the new birth, born again or regeneration. There is considerable controversy in the world as to whom the persons were converted who are spoken of as being baptized on the day of Pentecost. The evidence, to my mind, is abundant and very clear that they were converted before baptism. The Holy Spirit tells us that while Peter was preaching to them they were "cut to the heart," which carries with it the idea of a surgeon cutting with his knife or probing with a surgical instrument, which shows they were suffering under conviction for sin and were in the very opposite to that of a joyous state of mind. To be told and made to feel that they had taken by wicked hands and crucified the Christ, was, under the power of the Holy Spirit, calculated to produce just such conviction as is indicated by the expression, "pricked in their hearts," and to call forth from their hearts the desire to escape the terrible condemnation under which they were then suffering, and bring the cry from their hearts, "What shall we do?" Is the answer given they are made to understand that it is the duty of every one of the unconverted to repent of their sins, and the duty of each one that repented to be baptized. But were they converted before baptism? My answer would be, they were. When they were commanded to repent they were suffering intensely, as the expression, "pricked in their hearts," signifies. They certainly never could be happy while their guilt remained, but when they had repented and relied on Christ for the remission of their sins, as they had been told to do, and their guilt was removed, they could be happy. Were they happy before baptism? Certainly. "They that gladly received his word were baptized." True they were certainly converted before baptism—changed from a condition of sorrow and suffering under guilt and condemnation to a state of happiness under justification.

A preacher who, it is said, could not read a word, was asked on one occasion if he would baptize each person as he referred to in the second chapter of Acts. His reply was, "I read in the Scriptures." He listened very attentively to the reading, and at the



conclusion, said: "Yes; I will baptize all of the glad ones, and you may baptize the sad ones," and I agree with him.

As to Saul's conversion, time and place, there is considerable disagreement, but I believe with our editor, that Saul was converted near, and not at, Damascus, and will give some reasons for such belief: When Saul left Jerusalem he was a persecutor of Christ, as the Savior says (Acts ix. 4, 5.) When he left the place where Jesus appeared unto him he was certainly a follower of Christ, as indicated by his question, "What wilt thou have me to do?" And when Christ told him what to do he moved right on as commanded, and at once becomes a follower, instead of a persecutor, of Jesus.

The Savior's definition of eternal life leads me to believe Saul a saved man at this time. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him." Did Jesus reveal himself to Saul on the way? When Saul was spoken to, he inquired, "Who art thou, Lord?" The answer was, "I am Jesus." Paul says: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen." Again, "For God who commanded the light to shine out of darkness, hath shined in our hearts." For what purpose? "To give the light of the knowledge of the glory of God in the face of Jesus Christ." This seems to me to meet all the requirements of the Savior's definition of eternal life.

Another profitable inquiry is, when was Paul called to preach to the heathen? "And I said, who art thou, Lord, and beseid, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and the gentiles unto whom now I send thee." Paul, in speaking of those unto whom Jesus appeared after his resurrection, says: "And last of all, he was seen of me also, as of one born out of due time." "As of one born."

Now Paul can certainly not refer to any other thing than that of his new birth, or his being born again, in the above expression, and this ought to settle his conversion as to time and place, though it is hard to convince a man with a theory to sustain. I preached on this subject, on one occasion, and two brethren were discussing the subject in my presence (one heard the discourse, the other did not, so the one told the other the position taken. The other said, "I don't believe it." The man who heard, said: "I tell you he made some mighty strong arguments in favor of it." The other replied, "I don't care if he did, I don't want to believe it, for I have always used Paul's case as an argument against these quick conversions." You see, it wouldn't do for him to surrender, he would lose his point.

Martin, Tenn.

#### Reminiscences of Nineteen Years in a Country Pastorate.—No. 2.

An experience of nineteen years thoroughly familiarized me with all sorts of trifling and grumblings. Some of them I will mention.

1. Our pastor don't visit enough. This is a very common complaint in country churches. No one but a country pastor knows the task of visiting members. While they love to visit and be in the homes of the brethren, it is simply out of the question. For instance, for several years, while pastor at Fall Creek, I was also pastor at Auburn, Prosperity and Rooky Valley churches. These churches are in different parts of the country and aggregated about 900 members. Each church covers a radius of six to ten miles. I visited each church once a month. That makes twelve visits a year. During each visit to the churches I generally made only a few visits. After riding fifteen miles and preaching Saturday a man is not in much plight for visiting. Sunday I generally started home after the 11 o'clock service. So not more than from two to four families are visited each month. At this rate it would take me, allowing five to a family, eleven years to visit every family in my churches, and by that time the first families visited are mad as tucker at the pastor for not visiting them oftener.

I have been amused at some of our city pastors talking about country pastors visiting their people. A few fifteen mile trips over mud, snow and ice, half frozen, to preach, and then go home with a brother four miles from church, and sleep in a room where there has been no fire for a month, and wake him up and make him eat his breakfast before day, and

move him back to the Sunday-school four miles over creeks, hills, rocks and frozen mud, and preach him at 11 o'clock, and trot him off three miles for his dinner, will cure most of them. I notice, however, that such city pastors, when contemplating a visit to an Association in the country, generally add to their letters of announcement that they are coming those words: "Please give me a good, comfortable home near the church."

The poor country pastor has not much time to visit. The brethren complain at him too much. It's impossible for a pastor in the country having four churches to visit his members. It's out of the question. Some brethren seem to think a pastor has nothing to do but remain away from his home and visit. I wish such members could take the place of their pastor one month.

Generally the best grumblers along this line are those who are usually too busy to attend church on Saturday, and seldom ask their pastor to go home with them. I admit there is room for improvement, but insist that there is just ground for excuse on the part of most country pastors. It's a wonder half of them ever live to be old men, anyway.

2. Preaching on Saturday. Occasionally on Saturday the weather is inclement, and but half a dozen are present. The pastor, often riding for miles through the cold, and finding only six present, simply reads a chapter and prays and pronounces the benediction. Some of those present fall out with him for not preaching a regular sermon. I have found it much easier to take all the abuse such members could heap upon me for not preaching to six rather than trying to preach to five or six people, yet some complain if you don't.

A brother once said to me, "Look here, Bro. Oakley, we want some big sermons on Saturday with soul stirring rousements at the close." I said, "Well, get the people out here and I'll do my best." "Oh," said he, "that's the way to get the people out." Well, I never could rouse much with nothing to rouse before me. In this respect I am like most pastors.

As I look back over my pastorate at Fall Creek I thank God that I have always, when weather would admit, had fine audiences on Saturday—audiences that many a pastor would have been pleased to have for his Sunday congregations. I can only wish that other churches could imitate this church in the practice of attending church on Saturday. This is one of the pleasant remembrances which well up in my heart as I look back over the past nineteen years' pastorate in this church. A good crowd Saturday always.

3. I also learned that there were those in the church who could be relied upon as:

(1) *Scotchers*. I use this term because it is familiar in the country. I was raised on a farm. In wagoning there was nothing better than a good scotch in a tight pull. It is generally expected that the pastor do most of the pulling. In a pastorate of nineteen years I had much hard pulling to do, but by the help of good scotchers I learned the "yoke was easy and the burden light." What a joy to every pastor to know that in his hardest pulls he has brethren who will push and scotch for him. Let every church member who reads these lines resolve to help his or her pastor carry the church up the steep places.

(2) *Hold backers*. There are hills to go down as well as up. Quite often a pastor starts down grade in a gallop. He wants to improve things in general. He gets in too much of a hurry. He runs away. About the time he is in danger of reaching a break-neck speed the brakes are put on and he is called to a halt. It's a fine thing to have brethren who understand that the "House of God is the pillar and ground of the truth," and who know that the church is responsible for whatever is taught by her pastor. Ofttimes during my pastorate I have bordered on sensational themes and flattered myself as having captured the people, but imagine my surprise when those hold back brethren came around and congratulated me with such soul-showering expressions as: "Quit your tomfoolery and preach the gospel!" "Howdy do, Mr. Sam Jones?" "If you can't beat that you had better quit!" "Who called you to preach, anyhow?" "Do you take us for a lot of fools?" "Have you lost your Bible?" "A few more like that, and we will turn you off!" "Look here! we hired you to preach the gospel—not to tell tales," and numerous and almost numberless other expressions of a like nature until I was like Bro. Quisenberry's cussing man on the porch; the "beads of perspiration" would stand out on my forehead. These were trying times. I have gone home with my feathers all ruffled, the wind out of my sails and my big gospel-love, sky-scraping and devil-pleasing sermons smashed into smithereens by these hold-backers. The week following, however, I was found studying God's holy

word, and at the next meeting I preached "Christ and Him Crucified," which never fails to bring tears of contrition from the eyes of the lost, words of heavenly greeting from the brethren and "joy unspeakable" to my own soul. I thank God for the help of those good brethren who have held me back until the sweetest privilege on earth is:

"I love to tell the story  
Of unseen things above  
Of Jesus and his glory,  
Of Jesus and his love.  
I love to tell the story  
Because I know 'tis true.  
It satisfies my longings  
As nothing else will do."

JOHN T. OAKLEY.

#### Historical.

BY REV. J. B. SEARCY, D. D.

I write not as a discoverer of anything new to the student of ecclesiastical history, but there are some great historical landmarks that need to be repeated over and over again for the encouragement of our common people, that they may know that we are descendants of noble sires, and that the doctrines we hold were the occasion of the shedding of their blood, and therefore ought not to be esteemed lightly by us. Dr. Mosheim in writing about the Baptists of England in the sixteenth century says: "The Baptists of this latter sect [particular or Calvinistic] settled chiefly at London and in the towns and villages adjacent, and they have departed so far from the tenets of their ancestors that at this day they retain no more of the peculiar doctrines and institutions of the Mennonites than the administration of baptism by immersion and the refusal of that sacrament to infants and those of tender years."

Let us notice a few things that this history brings out. First, we see that according to this author the Baptists descended from the Mennonites; that they retained "the administration of baptism by immersion and the refusal of that sacrament to infants and those of tender years." Hence it follows that in the estimation of the Mennonites of those times nothing was baptism but immersion, and no infant should receive the rite. Since the ancient Mennonites are our ancestors, let us see what history says about them: "The true origin of that sect which acquired the denomination of *Anabaptists* by their administration of the rite of baptism to those who came over to their communion, and derived that of *Mennonites* from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained. The uncertainty will not appear surprising when it is considered that this sect started up all of a sudden in several countries at the same point of time under leaders of different talents and different intentions, and at the very period when the first contests of the reformers with the Roman pontiffs drew the attention of the world and employed the pens of the learned in such a manner as to render all other objects and incidents almost matters of indifference."

Here this Lutheran historian clearly admits that the Mennonites are much more ancient than the reformation by Luther. This people, who administered baptism by immersion and denied the rite to infants and rebaptized or reimmersed all who came over to their communion from others, had their "origin hid in the remote depths of antiquity." That they were very much alive at the rise of Luther's Reformation is evident, because they "started up all of a sudden in several countries at the same point of time." Were they a part and parcel of Luther's Reformation? No. Mosheim says: "They were not satisfied with the plan of reformation proposed by Luther. They looked upon it as much beneath the sublimity of their views."

Such a statement as this shows us the high ideal of the Mennonites or Baptists in Luther's time. They said "that the kingdom of Christ or the visible church he had established upon earth was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity or correct and reform transgressors." They then, as Baptists do now, demanded a converted membership, and held that the Bible and the Bible alone was their rule of faith and practice.

These ancient Baptists were cruelly persecuted for the principles we hold sacred today.

Again Mosheim says: "But here a maxim already verified by repeated experience received a new degree of confirmation, for the conduct of the *Anabaptists* under the pressure of persecution plainly showed the extreme difficulty of correcting or influencing, by prospect of suffering or even by terrors of death, minds that are either deeply tainted with the poison

of fanaticism or firmly bound by the ties of religion.

Those who had no other marks of peculiarity than their administering baptism to adult persons only and their excluding the unrighteous from the external communion of the church ought undoubtedly to have met with milder treatment than what was given to those seditious incendiaries who were for unbending all government and destroying all civil authority. . . . It is true indeed that many *Anabaptists* suffered death, not on account of their being considered as rebellious sub-jets, but merely because they were judged to be incurable heretics; for in this country the error of limiting the administration of baptism to adult persons only, and the practice of rebaptizing such as had received that sacrament in a state of infancy were looked upon as most flagitious and intolerable heresies."

Since the crime of these Baptists was immersion to believers only, and rebaptizing of persons upon a profession of their faith, though they had been immersed in infancy, and restricting the Lord's Supper to such orderly living, baptized persons, they were to all intents and purposes what regular Baptists are today. That they did not leave many of their records or write many books of controversy is easily accounted for on the score of their great persecution. Can we esteem them lightly? Are we ashamed of them?

Corinth, Miss.

#### THE HAPPINESS MAKERS.

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

"Blessed are the peacemakers." Matt. v. 9.

These words have a much broader significance than is generally attached to them. The peacemakers are not limited to those who act as mediators between individuals at variance with each other, or between contending nations. Every happiness-maker is a peacemaker. All who help to make the world brighter; all who build for themselves beautiful characters; all who minister to the relief of the troubled and suffering; all who help men to subdue unholy lust and to live temperate and virtuous lives; all who help to bring their fellow-men into sympathy with the spirit of him who proclaimed "Peace on earth, and good will towards men," are peacemakers.

Men are brought into contact with the world through their physical organization. This being true their natural tendency is downward towards the purely animal life.

The most of men are so situated that they have but little opportunity to cultivate their higher natures. Their enjoyments are limited to the indulgence of their lower appetites and passions. When from any cause their animal pleasures cease, they are miserable, and sometimes reckless and desperate. Having no intellectual or spiritual resources, they become misanthropic, and go down to their graves filled with bitterness and cursing.

It was in this field that the man Christ Jesus delighted to work. He went among people who stood upon the lowest level of human existence—to the ignorant, the poor, the degraded, the sensual and brutal. He went among them with words of inspiration, cheer and hope, and called them out of their earthiness and degradation into a life of fellowship with truth and God. In all this he indicated to his people the sphere in which they should most delight to labor. He who goes about doing good; he who relieves physical want and suffering, instructs the ignorant, and kindles in souls depraved and vicious aspirations for purity and honor, is like the blessed Christ, and deserves to be called a peacemaker.

If you have the capacity to touch men in their higher natures; if you can inspire them with hope and courage and noble ambition, it is just as much your duty to do this as it is to pray and read the Bible and partake of the Lord's Supper.

Burdened with care, baffled by difficulties, and wearied by protracted conflicts, I sit down at the close of the day and listen to the music of some sweet instrument. My thoughts are beguiled from my troubles; I am borne away into a realm of fancy where every prospect pleases. Recovering from this delightful reverie, I find myself refreshed. My strength and courage and hopes are revived. But what is the ministry of that dead instrument when compared to that of a living soul? To a bleeding heart what balm can equal that of Christian sympathy? When I feel a human heart beating in response to my own troubled breast; when I see the benevolence of Christ shining in the face of one who comes to extend to me a helping hand; when I hear a cheering voice that bids me look up to a divine source of comfort and strength, there is imparted to me an inspiration and a power to conquer my environment, in comparison with which the inspiration even of the divinest music is not worthy to be mentioned.

The voice of some men, when I am despondent, is as reviving as the drumbeat or the bugle's blast. I have a friend who always greets me with a hearty laugh. It is not a dry, mechanical laugh, nor a patronizing grin, but a good, honest, natural laugh. With this he is wont to greet every one whom he delights to see. Amid the cold conventionalities of the world, such a man draws me to him as the magnet draws the steel. I never think of him without wishing to be with him. Going into his presence is like walking into a flower garden where every bush is adorned with beauty, and the air is laden with the sweetest perfume. It is like entering a festive hall, where cares and sorrows are lost in pleasurable excitement.

There is much stoical sentiment still in the world. How many people cultivate a countenance for the work of happiness-making. They discount the honesty and rectitude of the man who makes it his business to please his fellow men. Every man ought to be honest and upright, but he should not practice his virtues in a way that will make his neighbors miserable.

That black spider on the wall is honest. He makes an honest living by spinning his web and catching flies. But, notwithstanding his honesty, I am quite uncomfortable when he is about. The wild panther is honest when he roams the forest and seeks his prey, and yet, the sight or sound of him is very unwelcome to the lonely traveler.

There are men in every community who are exceptionally honest and conscientious. They defraud no one; they take advantage of no man's ignorance and credulity in trade; they are prompt in meeting their business obligations; but the rough and ruthless manner in which they trample upon refined sensibilities renders them objects of terror, and men shun them as they would ferocious beasts.

No man has the right to carry himself in such a manner through the world as will make him utterly offensive to other people. Some men claim great credit for their roughness. They say that it means honesty. But cannot a man be honest without growling like a mastiff and clawing like a tiger? Everybody admires manliness; everybody likes a man who will speak out plainly where he ought to speak. I despise one of these mild-mannered time-servers, who is always ready to apologize for everybody and everything. Nothing is more disgusting and unbearable to me than the complacent smile and soft talk of one who has no positive and deep-seated antipathy for anything that is wrong and mean.

But a man may be honest, frank, outspoken, and at the same time gentle, considerate of the feelings of others, and winsome in all his ways and words.

It is a pleasure to me to ask some men for a contribution to a benevolent object, because they do not repel me, either by word or look, but rather thank me for giving them the opportunity to contribute to a worthy cause. There are other men whose responses to such appeals chill me through and through, and tempt me to wish that I could be utterly oblivious of their existence.

It is the sacred obligation of every Christian to live for the happiness of his fellow-men. The man who rejects this obligation, misinterprets the life and teachings of Jesus Christ, and has yet to learn the first principles of the kingdom of grace.

The Son of God became incarnate and dwelt among us to teach us how to live. His presence anywhere carried hope, peace and joy to the hearts of the needy and suffering. We are true exemplars of his spirit and virtues, when we exert ourselves to scatter sunshine and gladness throughout the circles in which we move.

To promote the happiness of men it is not necessary that we minister to the depraved elements of their nature. There is a low order of pleasure, which may be generated without much expenditure of thought and labor. I could greatly please some people by marching through those streets in the costume of a circus clown. The man who gets up a chicken fight, or a horse race, makes pleasure for some people, but a very low quality of pleasure. To please a company of Irishmen you have only to abuse Englishmen. To delight a Frenchman you have only to hurl epithets at the Germans.

It is quite easy to touch men in their baser natures to appeal to their depraved appetites and prejudices, and thus beguile within them emotions of pleasure. Christ had not such pleasures in his mind's eye when he pronounced his blessing upon the peacemakers. The happiness which he generated, as he went through the world, was a happiness that enriched and elevated them in all the higher and diviner elements of their being. A few years ago there were two men in the city of Atlanta who met every day in a bar room to engage in a swearing contest. Under the inspiration of the liquors which they drank, they would pour out upon the vulgar crowd that surrounded them tor-

rents of the most horrible profanity. The men who heard them were pleased, and expressed their appreciation in laughter and applause. That is making pleasure; but it is a pleasure ignoble, base and debasing in the last degree.

He is a real benefactor who makes for his fellow-men such pleasures as tide them over care and vexations, revive their drooping spirits, purify their affections and strengthen them for heroic service in the cause of truth and virtue.

"Blessed are the peacemakers." Blessed are they whomakasmoothe the courses of human life. Blessed are they who remove causes of irritation and discontent. Blessed are they who know how to shine on others' gloom. Blessed are they whose very presence is a benediction to the troubled. Blessed are they who are full of kindness, pity, love, imagination and music, and who throw off these joy-bearing elements wherever they go, to make life truer, sweeter and happier.

Blessed are they to whom people carry their distresses. Blessed are they around whom little children flock. Blessed are they who are sent for by men who are in the midst of dire extremities. Blessed are they who make us fall in love with the things that are pure and lovely, and of good report. Blessed are they who help us to believe in the fatherhood of God and the brotherhood of men. Blessed are they who bring to our souls visions of rest for the weary and of glory for the faithful.

These are the world's true servants; these are the real benefactors of our race; these are the salt of the earth and the light of the world; these are the immortal few, who project themselves into a distant future; these shall be called blessed when the marble shafts and the granite pyramids reared to the memory of earth's kings and warriors have crumbled back to dust.

A man may be regenerate and still have ugly dispositions and habits. Martin Luther said of a certain woman, "When she was converted the grace of God was grafted into a crab apple." Candor compels us to admit that thousands who receive this grace never develop into anything much better than a crab apple. I find people in our churches everywhere who, while they show unmistakable evidences of regeneration, are so fretful, discontented, spiteful and misanthropic that it is a relief to get out of their company.

Let me say to all such Christians: You can never be happiness-makers and experience the benediction which Christ promises to the peacemakers until you get rid of the dispositions and habits which make you so offensive to men.

I am not unmindful of the fact that some Christians have to contend with stupendous difficulties in attempting to make themselves helpful to others. I have heard a man say, "I am an incurable dyspeptic. The simplest food is poison to me. Every motion of my limbs, and every pulsation of my heart gives me pain. My sleep is only a battle with hobgoblins and furies that gather about my pillow. In such a condition, how can I make other people happy?"

I have heard another say, "I have failed in business; my store, my dwelling—all of my possessions are in the sheriff's hands, and will be sold in a few days to satisfy the claims of my creditors. The men who owe me will not come to my relief; I am overwhelmed with disappointment, vexation and care. Tell me how one so miserable can contribute to the happiness of others?"

To such men I would say, in the language of the apostle: "Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." Look at the "Man of Sorrows and acquainted with grief," who, though walking every day in the shadow of his own cross, carried peace to every home that he entered, and joy to every heart that he touched. Even while passing through the agony of crucifixion, he consoled his weeping disciples, spoke tenderly to his mother, and committed her to the care of his apostle John.

The history of Christianity is replete with the names of men and women, who, in the midst of poverty, persecution and bereavement, seemed to be utterly forgetful of themselves in their efforts to promote the peace and happiness of others. The most inspiring and joy-producing hymns that we sing were written by Christian men while passing through the bitterest afflictions.

There are some grapes that have more sugar than acid; there are others that have more acid than sugar. Happy is the man whose grapes are more saccharine than sour. In every church there are good and bad elements, contentious men and peaceable men—gloomy men and cheerful men—repulsive men and amiable men. Blessed is the church that has a preponderance of the hopeful, lovable saccharine element.

My brethren, the gospel which we preach is an asbalm from the barbs of heaven. It is the music of



that stream which flows from underneath the eternal throne and makes glad the city of our God. Not at cheerful were the songs of the morning stars and the shouts of the sons of God over the birth of this beautiful planet. Let us never be unmindful of the fact that we profess to be exemplars of the spirit and principles of that gospel. Let us be peaceful and happy. Let us live in such intimate and constant union with our living and glorified Redeemer that our lives shall be permeated by his love and that our presence anywhere shall insure that we seek the glorious heritage of the sons of God.

#### Notes From Louisiana

The chief item of interest in Baptist affairs in the Pelican State at present is the completion and dedication of the Baptist house of worship at Alexandria, the latter of which occurred Sunday January 11. When pastor Vandemere came to the church six months ago the main part of the building was built excepting only the vestibule and the membership had been so complete the work began. The house at once became the last of completing the church that the building must be completed whether they felt like it or not. The result of his efforts is seen in the services of last Sunday when the organ and the appointed house was dedicated to the service of God with a outstanding obligations provided for.

The structure is of wood, embracing the latest principles of church architecture, containing besides the sanctuary room a lecture or Sunday school room, a ladies parlor, infant class room, etc. The main audience room is 50x50 feet with the pulpit at the corner, and floor inclining from every point to it. It is seated with elegant circular seats and contains strings for 570. When the lecture room is used in connection with the auditorium 500 or more can conveniently see and hear. The windows are of colored and cathedral glass and the large front window is said by competent judges to be one of the finest in the State. The baptistery occupies a prominent place on the pulp platform and is elevated eighteen inches above it. Taken altogether it is one of the best appointed houses of worship in the South. The cost has been about \$1,000.

Dr. J. T. Chebor of Atlanta preached the dedication sermon to an overflowing congregation and Rev. A. L. Johnston of Evergreen (near Tennessee by the way) preached a fine sermon at an almost equally large crowd at night.

There is a town where ten years ago the people did not know what a Baptist was and where there was not a single white Baptist living. Much of the success of this enterprise is due to the efforts of Rev. E. O. Ware for several years past the Corresponding Secretary of the State Mission Board and who has had his time in the town of Pinedale just across R-D River.

The State Mission Board, of which the Hon. G. W. Bolton is President located at Alexandria, had a special meeting January 17th that they might take advantage of the visit of Dr. Chebor, and confer with him in regard to the great and crying destitution in our State. At this meeting it was stated that outside New Orleans there was not a single white Baptist on the west bank of the Mississippi River from the mouth to the Arkansas State line—a distance of more than 200 miles. We have reason to believe that some help will come to us straggling Louisiana Baptists as a result of this Conference. What with drought and flood and the scourge of yellow fever, mission work in Louisiana has been greatly hindered in the last three or four years. And yet we thank God that in spite of all hindering causes we have made some solid and tangible progress. We beg the prayers of our brethren in the more favored localities, and where Baptist-Bible influence is more strongly known and felt.

The chapel at Evangeline, in charge of Rev. J. S. Thomas, is now in our borders, and what is better still, we have assurance that we may keep it here for a year or more, if necessary. We believe God has answered prayer in sending us this help in reaching with the blessed gospel the scores and scores of souls, some of them of 1,000 and 5,000 people, where there is no Baptist Church, and many of which never had a Baptist sermon preached in their limits by a white man.

A movement long contemplated in our State has recently taken definite shape, looking to the establishment of a Central Baptist College at our most central and thriving town of Alexandria. Our two Baptist schools at Knoxville and Mt. Lebanon, near each other, and in the extreme northwestern section of the State, are too far away from the central and southern portions ever to become educational centers for our whole population. These schools are

doing, and have done in the past, most efficient work, but in the very nature of things they cannot influence what is now by far the wealthiest, and is by God's blessing to become the most Baptist portion of our commonwealth.

Vanderbilt-Church, New Orleans, and Shreveport First are still working and praying for success to the lamented D. I. Furber, who recently was called to the church of the First North in Heaven, and Dr. Penick who went to Elizabeth City, N. C. May the Great Shepherd send them under-shepherds of his own choosing.

Let my first letter about now for long I will close it, praying God's blessing upon the BAPTIST AND REFLECTOR in editors and readers.

#### Atlanta Letter.

Dear Bro. Folk—I regret to have to correct your statement in regard to Gov. Atkinson's attendance upon a Sunday high-light in Mexico. He has just returned home and does not deny witnessing a bull fight on Sunday in which several bulls and a great many horses were killed. He says he went to Mexico to study the country and its customs and as bull-fights are to be seen only on Sunday he had to see one Sunday or not at all. The Governor did not mean to endorse the brutal entertainment or the degradation of the Sabbath. In regard to the matter he says: "No man can be an impartial judge in passing upon the standards of civilization and Christianity, and I felt a just pride in the fact that neither the Christian thought nor the feeling of humanity which prevails in our country would tolerate such exhibitions." But even with these explanations before me, I do not think the Governor did right. He would not attend a bull-fight in Georgia on Sunday why should he do so in unchristian Mexico?

I feel much with great interest Baptist affairs in dear old Tennessee. Bro. Haysmore's return to his old home in North Carolina is truly a great loss to the State and especially to the devoted brethren in Chattanooga whom he had served so acceptably for many years. It really seems a great pity that he should have left Chattanooga. No pastor is that out was ever more thoroughly respected and loved. But who could help loving R. D. Haysmore? But few men have such a genuinely unselfish nature as he. He dearly loves his brethren, especially of the ministry, and seems never so happy as when entertaining a crowd of preachers. He loves Virginia, and has taken a pretty long step in that direction; but you need not be surprised to hear some day that he is pastor in the greatest city of the greatest State in the South.

Baptist affairs in Atlanta are moving along nicely. We are looking for great things from the coming of Dr. Broughton to the Third Church. Dr. Broughton is a great man and will have a great field of labor. We shall expect great results from his labors.

Our Bob Johnson returned here a few evenings since on Liberty of Max, Woman and Child. His audience was rather small and not very enthusiastic. He left as he came, unthanked and unloved. When Dr. Hawthorne lectures for his next work on "The World's Greatest Orators," he will hardly number Johnson with that class. Dr. Hawthorne is still greatly beloved in Atlanta and will be heard with pleasure.

You have not said any too much in behalf of Rev. T. W. Hart's new entitled, "Robert Sanders," etc. It is the most interesting story I ever read. Bro. Hart is a good man and a fine writer.

There's none better than the BAPTIST AND REFLECTOR.

Atlanta Ga.

#### Cincinnati Letter.

There seems to be a general interest in all of our churches this winter, yet the weather has been somewhat against the large attendance upon the special meetings which some of our churches are having. Dr. Robbins has been engaged in meetings in his new Lincoln Park Church since the beginning of the new year; Dr. Partridge also at Ninth Street. Pastor Turner, at Walnut Hills, has been assisted by Bro. Pierce, of Ironton, O. Pastor Perryman, at the First, has had no special meetings save the week of prayer, yet there is a great spiritual awakening among the members. More have been baptized since the first of the year than all of last year. In fact, more are being baptized there now than in any of our churches. Congregations have grown much larger and the members are full of hope. The Baptists of our city are happy over the great success and prosperity of the old First Church. As many may know, that church has passed through some dark days in recent years, brought on by divisions and change of pastors, or I might say, because pastors didn't sing. And then there was another

thing that wrought very much against the peace and that was the church in debt to a great deal of property many years ago and they depended on that income to run the church, and there seemed to be a desire upon some who are not there now to stay in office in order to keep the money matters. The property is all gone now and Pastor Perryman is bringing them right up to individual responsibility and great blessings are falling upon them. If Pastor Perryman pushed on as he now is—and there is no reason why he should not—only a question of a short time when that will be a church of great spiritual power. That is what they need, they are ready to have refreshment and culture.

The Ministers' Conference last week had a rare treat in the reminiscences of Bro. P. F. Fossitt of Old Virginia. He was born a slave June 6, 1811, in the home of Thomas J. Fossitt at Monticello. His mother was Jefferson's cook and the father was an honorable house servant. What a boy he witnessed many interesting things. He remembers the many visits of ex-Presidents Madison and Monroe. He said he often gazed upon the greatest man in the world, but he never saw a greater man than Jefferson. The most vivid picture he gave was the one when Lafayette visited there. The whole community was there and great processions were formed at the road gate some distance away and they marched to the mansion and there the great men met. They knew each other's arms and Jefferson said: "My friend Lafayette and Lafayette said: 'My friend Jefferson' and went right. Dark days came to the slaves at Jefferson's death. Some were freed forever by his father and mother being among the number, but he was not a black and sold to Col. Jones of Charlottesville, Va. Mrs. Jones was a Baptist and there it was that Bro. Fossitt was converted. He twice ran away, but was caught and returned the last time he was thrown in jail for some months. At last friends bought him and set him free and he came to Cincinnati in 1833 where his parents had been for some time. Bro. Fossitt is a remarkable man. When in his presence you are impressed that you are in the presence of a most elegant and refined Christian gentleman. The training in Jefferson's home has followed him through a long life. He has been pastor of one of our colored churches for twenty-seven years. He is a preacher of ability. He does not believe in false and suppers in churches, but he delights in the old gospel such as was preached in Old Virginia when he was a boy. No man in Cincinnati has a more honorable record and is more highly esteemed by those who know him than this man of whom I have written these lines. May God raise up many such men to bless their day and nationality."

#### Letter From Texas.

Enclosed find check in payment for the BAPTIST AND REFLECTOR for another year. Send it on. I cannot do without it. I look for its weekly visits with great pleasure.

I am now settled at least for a while, and am very well satisfied. My time is all taken up now. I preach half of my time here and have two good churches in the country near here. All of them are moving off fairly well. This is the county seat of Erath County, a town of about 3,000 souls. It is on the Ft. Worth & Rio Grande Railroad, seventy-five miles west of Ft. Worth. It is in the heart of a fine agricultural district, very high and healthy. It is a great country for Baptists, which suits me exactly. There are sixteen Baptist Churches in this county which I think is pretty good for a new county. The climate is perfectly delightful. So far we have had but one spell of bad weather, and that lasted only about three days. You can see boys playing on the streets barefooted any time you look, and overcoats are very little in demand. I live this country in very many respects. Not white that is a fact, I love good old Tennessee, and often think of my friends back there. I believe that Middle Tennessee has more first-class Baptist preachers than any country of the size upon the earth, and I love them all. God bless the brethren, and may they still, as they have always done, stand up for the right. By the way, did you notice that there seems to be a disposition among many of them to come West—for instance, Robertson, Smith (Cass), Little Moore, Wright (Tom), Brooks, Rarres and others. And they all get work, and good work, too. And there is room here for a great many more of them. Come on, brethren. There is plenty of hard work while you are at work.

We have a few Methodists here moonlighting under the misnomer of "Gospel Missionaries," which means virtually and missionism, but their numbers are growing beautifully. God bless and prosper the BAPTIST AND REFLECTOR.

Stephenville, Texas.

#### NEWS NOTES.

##### Pastors' Conference.

Nashville.

Third Church—Pastor preached at both hours to good audiences. Good S. S. and good Young People's Union.

Seventh—Bro. Wright preached four sermons during the day. Large congregations and fine interest. This was his last day with this church. They give him up reluctantly.

Centennial—Bro. Oakley preached at 11 a. m., and Bro. Windes preached at night. Large audiences and fine interest. The 5th Sunday meeting of Concord Association met with this church.

Edgemoor—Pastor Rust preached at both hours. Baptized one. Dr. Waters is delivering a series of lectures on Baptist history.

North Edgemoor—Pastor preached at 11 a. m., and Bro. J. T. Oakley at night. Fine interest in S. S. The Barton Mission S. S. is growing in interest and is doing better than ever before.

Howell Memorial—Bro. Thompson preached at both hours. 60 in S. S.

Immanuel—Pastor Ramsey preached at both hours. Mill Creek—Pastor preached at both hours. 59 in S. S. Good interest.

First Edgemoor (col.)—Bro. F. L. Jones preached at 11 a. m. and Bro. Wingfall at night. 59 in S. S. One received under watchcare.

Mt. Zion (col.)—Pastor preached at both hours. 84 in S. S.

Bro. Barrett preached at Gallatin and closed his work to accept the church at Waxahachie, Texas. Tennessee gives him up with regret.

Married—At the bride's residence in South Nashville, Mr. J. T. Moody to Miss Mattie Guild, Rev. William I. Penzell officiating.

I am here in a revival, with fair prospects for a good meeting. I am trying to stir up old dead churches, that I may then reach sinners. I need the prayers of all praying folks. FRANK M. WELLS.

Mundfordville, Ky.

My churches will observe College Day right away. All our churches will be glad to contribute if the pastors will only speak of it and give them a chance. How easily it can be done, and how it will help. Brother Pastors, let us all try it together just once. S. S. HALE.

Mossy Creek, Tenn.

Permit me after a long delay to speak a few words of sincere praise of your most excellent paper. It comes to our home each week laden with good things, reflecting the Baptist doctrine and Bible truths. It grows better all the time. MRS. M. W. SIMPSON.

Rover, Tenn.

I feel under many obligations to those who have responded so nobly to my proposition to put the BAPTIST AND REFLECTOR in each jail in the State. I also thank Dr. Folk kindly for being so generous in letting us have the paper for \$1.00. Let us have a paper in each jail by March 1st. Let everyone who feels interested in this work send in his subscription. God will honor your gift. Let us do this now. U. S. THOMAS.

Mossy Creek, Tenn.

The President is making a vigorous effort to pay off the balance of the college indebtedness as soon as possible. Will not all the pastors especially in East Tennessee present the matter to their churches and appoint a Sunday for a free-will offering to the Lord in the cause of Christian education? I propose to do so in all my churches, and am sure if we will all do this a large sum will be realized. See 2 Cor. ix. 5-8. S. E. JONES.

Mossy Creek, Tenn., January 31st.

Yesterday (January 30th) was the day appointed by our Sunday-school to take our first semi-annual collection for 1898 for Carson and Newman College. There were but 100 present, owing to the unfavorable weather, and our collection amounted to \$16. Will not every Sunday-school which has not done so observe "College Day" and take a collection for the college? Shall we not do this and thereby help Prof. Henderson to lift the remainder of the indebtedness of the college? Let every brother or sister who has, at any time, been a student of Carson and Newman, and who is in any way connected with a Sunday-school, see that a collection is taken for this purpose and forward as early as possible to Prof. Henderson. With all our Sunday-schools doing this we can help a great deal in this work.

GLENNORA GARRETT, Sec., Mossy Creek Baptist S. S.

—We had a fine day at Union Hill on Thanksgiving day. There was a collection of \$5 for the Orphanage. The sisters presented the pastor with a nice suit of clothes. In December they made up a box of clothing worth \$15 and sent it to a missionary in Texas, who received it on Christmas day, and wrote, expressing his deep appreciation of it. The pastor was called for half of his time for this year and accepted. The church is in fine condition. It has taken on new life. J. S. RICE.

Union Hill, Tenn.

[Union Hill is a country church near Nashville. This is a good report from it. What it has done other churches may do.—Eo.]

—The Baptist Church at Erin has secured as pastor Rev. J. F. Tull, of Milan, for full time. What do you think about Erin Church having preaching every Sunday and receiving no help from the State Board? We are delighted with Bro. Tull and expect great things to come through the year's work. We are having large crowds and a great interest is being taken. I have received several letters asking about the church and outlook. I trust our church will be in good condition by October, when the Cumberland Association meets with us. Bro. Tull is sick today, and I am afraid he will have some serious trouble—possibly pneumonia. I trust he will soon be able to do pastoral work. He is an excellent man and a good preacher, and we are more than pleased with him. We sometimes grow weary and despondent, but the outlook now is encouraging, and I trust that we may yet build up a strong church in Erin. A. J. MITCHELL.

Erin, Tenn., Jan. 21, 1898.

Johnson County, in extreme East Tennessee, has many good Baptist Churches. The members are noble, kind hearted and generous. They need developing, however, in Christian work. Sabbath-schools are conducted in several of the churches, but they reach only the children. I know of no church that has more than monthly services. It is my opinion that very little can be done with so little preaching and an idea among the people that Sabbath schools are only for children. With modesty I suggest that each church have weekly prayer-meetings. These services can be conducted by laymen, and might have educational features as well as devotional. We have had fair success along this line in our church. We are endeavoring to familiarize our people with the Bible, and have found no better method than to devote our prayer service to short talks on Bible subjects, together with the usual devotional work. We study in our next meeting the lives of the twelve Apostles. We make our meetings short and spirited. I do not say that we need more preachers, but will say we need more consecrated laymen. Holly Springs College has done and is doing much for the Baptist cause in this section. The spring term is prospering. LAYMAN.

Butler, Tenn.

The fifth Sunday meeting of the Central Association met with the Second Church on Saturday and Sunday. Twenty-one churches were represented. Dr. A. J. Holt, Secretary of State Missions, was present, and added greatly to the interest of the meeting. His best effort was before the mass meeting, held on the afternoon of Sunday, when he spoke of "State, Home and Foreign Boards." His address was sublimely eloquent and powerfully convincing. On Sunday, church work was discussed, and on Sunday morning the Sunday-school work was discussed. The meeting was a grand success in every department. Saturday afternoon Prof. Savage presented the needs of the Board of Ministerial Education, and the veteran Bro. J. M. Senter, followed him, and raised \$240 for the use of the Board.

At 11 a. m. Sunday, Dr. Holt preached for the Highland Church, Dr. Ryals for the Second, Dr. Whittle for the First. At 7 p. m., Dr. Inman preached for the Highland; Bro. Ryals for the First and Bro. Mahon for the Second. Bro. W. W. Horner, a student of the University, was ordained to the work of the ministry. Brethren Ryals, Whittle and E. W. Nell formed the council. Bro. Horner is a pious, consecrated man, and has many elements of success.

Bro. Ross Moore preached at Mercer yesterday and Bro. Nell at Deamark. Yesterday being the 5th Sunday, nearly all the resident preachers of Jackson were attending the meeting at the Second Church.

The University is moving on gradually in working and lengthening the roll of students; but that chapel is not growing any, and is more needed now than any other one thing. Prof. Irby received a box of

most excellent books a few days ago. The donor withheld his name and is hereby most sincerely thanked for this donation that added much to the value of the library. I hope others will do likewise, except that they will make known their names so they may be enrolled as benefactors of the ministry. MADISON.

#### From Martin.

The Ministers' meeting has come and gone and left Pastor Penick and his people happy. We had the brethren Mahan, R. W. and T. C. with us, besides brethren Cole, Ballance and others, with home preachers and a few good deacons from surrounding churches. We just had a real good time, notwithstanding the inclement weather. Secretary A. J. Holt came in on the second day and gave us a still better treat than we had had. He remained over with us till Sunday night and preached two excellent sermons to the edifying of the saints. He stirred our people on missions as they never had been before, and this church is now on the high road to the support of our missionary in the foreign field.

I have just finished a four days discussion at Palmersville, Tenn., with C. E. W. Dorris, a Campbellite. We had full houses and fine attention for the full time. I preached to a packed house in the Campbellite church Friday night and the Lord sent us a parting blessing. Some shouted His praises aloud while others seemed to be full of His presence and power. There were 15 or 20 who gave their hand as an evidence that they wanted to give their hearts to God. The church questions were discussed. Brethren McCarman and Brann may report further particulars of the "spats."

Our fifth Sunday meeting at Gardner was a success, so the brethren say. I did not get there till the close of the last service Sunday. Collection Sunday was good after Elder G. L. Ellis's sermon on missions.

My work at Oblon, Concord and Reelfoot is doing fairly well and I am still out of work on the fourth Sunday. Now, if some great big church don't call me very soon, I'm afraid some of those great sermons will just come out, and be wasted on the desert air.

Elder S. K. Tigrett has accepted the care of Gardner church, and the church is happy over getting Bro. Tigrett. T. F. MOORE.

#### From Kansas.

There are about 450 white Baptist Churches in Kansas, with a membership of about 25,000. This estimate is not intended to include non-resident members and churches not reported to some Association. There are 35 county seats in Kansas where no Baptist work is being done.

Collections for State Missions during the past year were \$3,258. The American Baptist Home Mission Society gives to Kansas \$3 for every \$2 raised for State Missions, i. e., if Kansas raises \$2 for state missions the Home Mission Society gives \$3 more to be expended for mission work in Kansas. Nearly all the Baptist Churches in Kansas practice alien immersions.

We have had snow on the ground since early in November, and from present indications it will remain till March.

There was a large corn crop the past year, with much of it standing in the fields yet. Corn has been worth from 12 to 18 cents per bushel.

The price of cattle is unusually high. Suckling calves, \$10; yearlings, \$25; feeders from \$4 to 4.60 per hundred pounds. Kansas always goes on the extremes.

I hope to greet the Baptist brotherhood again in my native State, Tennessee. J. D. MATTHEWS.

Bellevue, Kansas.

#### Seminary Notes.

Bro. S. W. Kendrick has returned home because of sickness. We trust that he may soon be restored to his former health.

Bro. Charles Branson runs up the number of Tennessee students to nineteen. Last year the same number matriculated from Tennessee.

There will be about sixteen full graduates this year, two of whom are from Tennessee.

Bro. Okijimi, a native of Japan, spoke at the Monday Mission meeting. In speaking of "Too Hindrances to Mission Work in Japan," he expressed the thought that the misunderstanding between the missionaries and native helpers was a great hindrance to the work.

Bro. East of Sweden preached at McFerran church last night. He told of the mission work of his country and made an earnest plea for greater efforts. The present enrollment is two hundred and eighty-eight. BOND.



## Missions.

### MISSION DIRECTORY.

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

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

**Home Missions.**—Rev. I. T. Thompson, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jarvis, 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. E. University should be sent to G. M. Savage, L.L.D., Jackson, Tenn. For young ministers at Carson and Newsum College, send to J. T. Henderson, Moore Creek, Tenn.

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

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

**Johnston's Seminary.**—Miss M. M. Claiborne, Maxwell House, Nashville, Tenn. **Recording Secretary.**—Miss Gertrude Hill, Nashville, Tenn. **Editor.**—Miss S. B. Shankland, 223 N. Vine Street, Nashville, Tenn.

### Christmas Offerings.

Amounts received by A. J. Holt, Corresponding Secretary for the Tennessee Baptist Orphan's Home between the dates of December 1, 1897, and January 28, 1898:

Enon Association	\$ 5 40
W. J. Stewart	15 00
Mrs. Kate Russell	1 00
Shady Grove Church	2 00
Macedonia Church	3 75
Fall Creek Church, on pledge	25 00
1st Bap. Ch., Columbia, pledge	25 00
Mrs. Sina M. Vaden	5 00
Mrs. B. P. Fitch	1 25
Morrisons Sunday-school	2 40
Centennial Church, Nashville	25 00
Barton Creek Sunday-school	2 87
Bradford Sunday-school	5 00
Winchester Sunday-school	1 60
Maple Grove Church	1 35
J. P. Lamar	1 50
Miss Sante Powell	25
James Irwin	1 50
Walnut Grove Church	3 70
First Baptist Church, Athens	5 50
Rev. G. T. Davis	2 50
Ripley Church	2 06
F. F. Fox and family	1 15
Wright Burton and Grace Pace	2 75
Pleasant Grove Church	15
Polly Carter	25
Olie Carter	25
G. W. Morrison	50
G. W. Laster and wife	2 00
A. J. Holt and family	2 00
Mary Adkins	19
Lera Walker	05
Santa Fe Sunday-school	5 00
J. W. Patton and family	1 30
Mrs. W. N. Waters and family	2 50
Smithwood Sunday-school	3 23
J. F. Robinson	1 80
Roy Samson	1 00
A. O. Montague and family	5 00
Mrs. E. J. Barnes	1 00
Cane Creek Church	2 86
Macedonia Church	2 50
J. E. Rymer	1 21
"A Widow"	25
Mrs. T. P. Harris	3 40
Bethlehem Church	1 30
Alexandria Church and S. S.	8 05
The Young South	37 67
Sunbeam of McKenzie Church	6 00
Mrs. C. H. Oley	50
Lebanon Church	5 80
Harrison & Chilhowe Acad'y.	4 00
N. Edgemoor Ch., on pledge	12 50
Spring Creek Church	2 80
Mary Bell Farmer	25
Indian Mound Church	2 00
Henderson Chapel	74
Marshall Grove Church	1 15
Mrs. M. E. Chandler	11
Mt. Pleasant Sunday-school	1 57
Pleasant Hill Sunday-school	8 36

### System.

"The heavens declare the glory of God," and they also show the system of God. Each planet, sea and star

moves in its own orbit in a precise systematic way. No perfect and invariable is this system that astronomers calculate to a second the movements of the heavenly bodies, the rising and setting of the sun, the changes of the moon, the eclipses and transits, and all other movements are foretold for years before they take place, and no mistake is made.

Is not the movement of the heavenly bodies an exhibition of the will of God as regards order and system. If everything that God does is systematic, ought not we, his creatures, to endeavor to imitate him in this matter?

In our missionary work we are trying to observe system? We have an arrangement with each missionary that he will endeavor to do so much work, for which we will agree to pay him a certain amount of money. This is system. We ask that each missionary report regularly to us all of his labors every twenty days, and we agree to pay a certain amount to each missionary every ninety days. This is system.

Is it unreasonable that we should ask our brethren and sisters in the churches to observe system in their contributions to this work? Did not the Jewish economy require system in giving when tithes were required? Did not the apostle Paul require system in contributions when he gave order to the churches of Galatia and Macedonia that they should lay by in store on the first day of the week, every member of them.

Our cards of systematic benevolence will help you. They will be sent free in any number to any address on the payment of postage of five cents for every fifty. Try it.

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

### Woman's Missionary Union.

—Program, for missionary meeting for February, 1898. Subject, The Colored People.

1. The Lord's Prayer, all standing.  
2. Hymn—"Jesus, I My Cross have Taken."

3. Scriptures.—Isa. xlii. 1-7; Isa. xliii. 1-7.

4. An encouragement.—Co-operative work for the negroes, by the Home Mission Society of New York and the Home Mission Board of Atlanta, in connection with State Boards, both white and colored, has been organized in Alabama, South Carolina, North Carolina and Virginia, with eminently satisfactory results to all concerned.

A note of warning.—What a Romanist says: "We can have the United States in ten years; and I wish to give you three points—the Indians, the negroes and the public schools."—Archbishop Ireland.

5. What efforts are the Romanists making to entrap the colored people, and why?

6. Hymn—"Stand Up, Stand Up for Jesus."

7. How may I seek to win the colored people for Christ?—Individual experience.

8. Leaflet—"The Colored People," by Rev. Robert Ryland, D.D. Let leader make introductory statement regarding the writer.

9. Selected music.

10. Reports from Secretaries and Treasurer. Payment of dues.

11. Appoint reporters to bring news from Italy for the next meeting. Secure subscribers to *Our Home Field*, ten cents per annum.

12. Closing prayer for blessing on the work for the colored people and by them.

—The leading feature of the co-operative work of the Home Mission Society and the Home Mission Board

is to fit the negro pastors and deacons for better care of their churches. To accomplish this three and sometimes four of the ablest and most scholarly negro preachers are employed to hold institutes for the instruction of their people. In these institutes white preachers are invited to participate. Lectures are delivered on the doctrines and duties of Christianity—questions are asked and answered—difficulties are removed, a better understanding of the Scriptures is imparted, and the preacher and deacon better prepared for the duties of his office.

Perhaps nothing more helpful has ever been done for our negro churches. It is the purpose of the co-operating bodies to extend this work into every State in the South, and thus aid in elevating the whole of our negro churches, and through them the entire race, to a higher moral and spiritual plane.

—Dr. Robert Ryland, a Southern man and life long friend of the negro. In his recent leaflet, "The Colored People," says:

"Persons in easy circumstances might find it well occasionally to reward special merit by extra pay in food, clothing, medicine, or books. They might visit a sick family and direct its proper treatment. Many an inexperienced mother might be greatly relieved and consoled by the gentle attentions of one who knows how to advise in critical cases. My impression is that this branch of the subject claims special consideration. The country people of the South have comparatively little money, and cannot gratify their generous impulses by large donations. But by deeds of kindness and delicate attentions to the suffering they can and do greatly alleviate the afflicted."

"Can you not more deeply impress their minds with the sanctity of the marriage vow, and the perpetuity of the marriage relation? After all the boasting of the nineteenth century in respect to its discoveries in science and its progress in art, the well ordered family must be held as the basis of all true civilization in every land, and the godly elders and matrons of the age are to be entrusted with the delicate task of teaching the value and beauty of a pure home. This is the great need of the colored race, and it never can be supplied except by the private and faithful vigilance of their best friends. A wholesome public sentiment must be created. Houses are to be built with more regard to the separation of the sexes. The penalties of the civil law are to be more rigidly invoked. Habits of pure thought and modest demeanor must be cherished from early childhood. Above all, the voice of God through the maternal instinct must be heard more faithfully on this subject. Man may enact and enforce laws to punish murder, theft, drunkenness, arson, etc., but women, guided by the true light, must defend the purity of home by her pre eminent influence on the rising generation."

—Full reports of the Christmas offering have not yet been received. Some cordial testimonials to the gracious spiritual influences of the Week of Prayer are coming in, especially from Clarksville, where the woman's society has resolved upon a weekly prayer-meeting. Such a meeting is a regular, beloved, and most helpful institution in several of the Nashville churches.

"They that feared the Lord spoke often one to another; and the Lord hearkened and heard."

Any wishing to send frontier boxes can obtain missionary letters by addressing Miss M. M. Claiborne, Maxwell House, Nashville, Tenn.

### Greenbrier, Tenn.

The Greenbrier Baptist Church has just experienced one of those precious revivals which, alas! are becoming too infrequent in the church of today. Not only the Baptist Church, but the whole community, felt the wonderful effect of the Holy Spirit's work in the human heart.

Truly, God is no respecter of persons. The moral man as well as the hard old sinner, the young and old, alike felt the divine call and fell at the Master's feet, crying for mercy.

All too soon the meeting closed, but not so the door of hope. Prayer-meetings were instituted, and great rejoicing was heard night after night as some new soul was born into the Redeemer's kingdom.

The baptizing was indeed a beautiful sight, as one after another the converts were buried to raised unto newness of life. A death-like silence filled the spectators. Some were there in sympathy, others in curiosity, but all eagerly drinking in every part of the ceremony.

A little to one side, and yet near enough to see and hear and feel the sublimity of the occasion, stood Mr. Ferdinand Newman—one who for years has been engaged as chief distiller in the Chase Nelson distillery. Who can say what motive had brought him hither? There he stood, filled with emotion too deep for words, while the blinding tears coursed unrestrainedly down. Who can say what divine influence was at work within? God alone can tell. Always of a generous disposition, he fully over reached his past record when, on the following morning, he presented our beloved Bro. Rather with a deed for eighty acres of land, lying about one half mile from this place, with the condition that Bro. Rather build a house upon it and live here. It is needless to say the gift was thankfully received, and the home is fast becoming a blessed reality. Surely, the earth is the Lord's and the fulness thereof.

Whereas, in consideration of the fact, we, the members of the Greenbrier Baptist Church, do hereby tender the following resolutions:

Resolved, That we, the members of the Baptist Church, and citizens of Greenbrier, take this means of extending the heart felt thanks and gratitude to God in prompting Mr. Ferdinand Newman to so generously provide for the welfare of A. B. Rather, and for Mr. Newman's sympathy in the cause of Christianity, so tangibly expressed in the free and voluntary gift of eighty acres of land to our beloved pastor.

Resolved, That we will do all in our power to make the sojourn of Bro. Rather and his estimable family pleasant and profitable.

Resolved, That so long as Mr. Newman shall live the Greenbrier Baptist

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



It isn't much trouble to be good humored. Jollity and exuberant health are a proverbial combination. The hearty man who is always laughing doesn't have any trouble with his digestion. It has been said that laughing makes people healthy. The truth is that health makes people laugh.

It is impossible to estimate the tremendous influence of health upon human character. A man with a headache will not be in a happy, contented frame of mind. A man who suffers from a weak stomach and an impaired digestion will sit and grumble through the best meal ever prepared. A bilious man who is not a bore, is deceiving of a place in a museum. A nervous man who is not petulant and fault finding is a curiosity. All these conditions lead to grave diseases, when the victim becomes nervously and melancholy and dependent as well. A wise wife will realize that while the old saying that a "man's heart is in his stomach," is not literally true, it is a fact that his stomach sweetens or soures his character according as it is healthy or unhealthy. Dr. Pierce's Golden Medical Discovery is the best of medicines for the conditions described. It makes the weak stomach strong, the impaired digestion perfect, invigorates the liver, purifies and enriches the blood and tones the nerves. It tears down half-dead, inert tissues and replaces them with the firm muscular tissues of health. It builds new and healthy nerve fibres and brain cells. It dissipates nervousness and melancholy and imparts mental elasticity and courage. It is the best of all known medicines for nervous disorders.

Through your skillful treatment I am once more a well man. I am Arnold, Esq. of Gandy, Logan Co., Neb. "I suffered for years and could not find relief until I commenced taking your Golden Medical Discovery. I suffered with constipation and torpidity of liver which resulted in irritation of the prostate and inflammation of the bladder. I had only taken one bottle when I found great relief. The medicine has effected a permanent cure."

Church shall ever pray for the conversion of his most precious soul.

Resolved, That a copy of these resolutions be spread upon the minutes of the church record and a copy be sent the BAPTIST AND REFLECTOR for publication.

Done by order of the church.  
MRS. SAM CARTER,  
MRS. S. F. HINKLE,  
MISS EDDIE BARNES,  
MRS. MOLLIE GRAVES,  
MRS. LUCY JOHNSON,  
MRS. L. B. GILKRY,  
Committee.

### The Test.

One of the strangest things to which my attention has been called is to see brethren opposing a perpetuity of churches; I mean churches that would now be called Baptist churches, because some of them, or all of them, through the dark ages, for that matter, were not in all things, great and small, just what an ideal Baptist Church is at the present time. If that is the test that is to be applied not one of us could believe in the doctrine of church perpetuity. If in the perpetuity of the human race from Adam down to the present every man along the line of descent must have been a stout, healthy, robust, moral, athletic, intellectual—in short, a perfect man, there could have been no such thing as the perpetuity of the race, for great numbers of them, yes, most of them, would have fallen short of the test. But no such test is demanded in proving the perpetuity of the human family. If, to prove a line of church perpetuity from Christ and the Apostles until now, every church along the line must have been in all points what even the very best Baptist Churches are now, then it would follow that none are now Baptist Churches but such as come up to the standard of the very best ones. Supposing, for the sake of the argument, that the very best Baptist Churches are Calvinistic in doctrine, amoral, a rigid discipline, have perfect peace among the members, have all been immersed on a

## Dr. Ayer's

is the name to remember when buying Sarsaparilla. Dr. Ayer's Sarsaparilla has been curing people right along for nearly 50 years. That is why it is acknowledged to be the sovereign Sarsaparilla. It is the original and the standard. The record of the remedy is without a rival—a record that is written in the blood of thousands, purified by its power.

"I nursed a lady who was suffering from blood poisoning and must have contracted the disease from her; for I had four large sores, or ulcers, break out on my person. I doctored for a long time, both by external application and with various blood medicines; but in spite of all that I could do, the sores would not heal. At last I purchased six bottles of Ayer's Sarsaparilla, thinking I would give it a thorough trial. Before the six bottles had been taken, the ulcers were healed, the skin sound and natural, and my health better than it had been for years. I have been well ever since. I had rather have one bottle of Dr. J. C. Ayer's Sarsaparilla than three of any other kind."—Mrs. A. F. TAYLOR, Englewood, N. Dak.

## Get Ayer's Sarsaparilla.

leased from all debt. On Jan. 11, 1898, the trustees met and agreed to assume all the balance of the indebtedness and thus prevent the loss of this valuable institution to our people. By this action the trustees desire it to be known that they do so to secure the school for the purposes primarily intended, and that it is their purpose to appeal to the generosity of the Baptist denomination and the friends of the Seminary to come to their relief in bearing this enormous burden.

All bonds and subscriptions made to this school are now due, and must be paid as soon as possible. Payments will be made to D. L. Smith, Secretary, who will receipt for same and turn amount over to Dr. R. F. Souge, Treasurer, to be applied in payment of the debt.

W. C. GRACE,  
President Board of Trustees.  
Sweetwater, Tenn.

### News From Bristol.

Last night will long be remembered by Bristol Baptists, and especially by Dr. M. E. Broadus and family. A big-hearted people united to show their appreciation of their big-hearted pastor. It was the occasion of the China Wedding of Dr. and Mrs. Broadus—that is, the twentieth anniversary of their marriage. An interesting program was gone through with in which the songs, "When You and I Were Young, Maggie" and "Silver Threads Among the Gold," were sung. Dr. Hicks made the opening address, speaking words of welcome and words complimentary to the pastor and his wife.

Dr. Broadus responded in his usual happy style, manifesting that goodness of spirit which such occasions are wont to inspire. Short talks were also made by Dr. W. O. Cochrane and Dr. R. D. Haymore.

Refreshments were served in the basement of the church. Dr. and Mrs. Broadus were the recipients of many valuable mementoes.

This morning Dr. Broadus left for a three weeks' collecting trip. He so far has met with some success. Let us hope and pray that the Lord may use him to untie the purse strings of our wealthy Baptists and so pay the Southwest Virginia Institute out of debt. It would be a disgrace to the Baptists to surrender this great institution.

The dinner set of 112 pieces will also be offered for only eight new yearly subscribers. Go to work and let's run up the list. Not being satisfied with being the best paper, let's make it the largest circulated Baptist paper in the South.

tution to another denomination when so much has been invested. During the absence of the pastor Bro. F. J. Meese, formerly of Chattanooga, the consecrated and efficient supply. Do not forget to pray for Dr. Broadus in his great work.  
I. G. MURRAY  
Bristol, Va., Tenn.

### A Difference of Opinion.

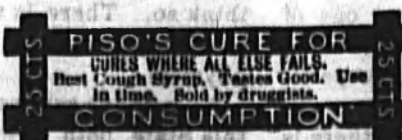
The question has been discussed in our fifth Sunday meetings and elsewhere how much time ought a preacher to give a church where there is only once a month preaching. Some contend that one-fourth should be spent in visiting their members. Some thought that there was little in visiting the flock, let them come up to the old log log once a month and get their salt or starve.

The pastor at Cherokee concluded there was a mistake on part of preacher and people in this matter, and that he would partially correct it on his part. So after securing a pilot at the January meeting he began his trip over the territory of the church. Finding it too large to go over at one trip, he made a close canvass of the territory visited. He found those he visited in somewhat various conditions, some physically sick, some spiritually dormant. But they were in better spiritual condition than was expected, and when pastor and pilot left, they left the people rejoicing in love. Preacher and pilot enjoyed the trip equal to a protracted meeting, and good results bid fair to follow this visit.

Pastor returned in time to meet his second Sunday church, then joined Cox at Ebenezer school-house where we had a fine meeting, five were baptized, one by restoration and three stand approved for baptism. Hale and Cox will begin a meeting at New Victory school-house soon. Ebenezer and New Victory are on the outskirts of Cherokee church and we will largely reap the results. May God bless the efforts of his people everywhere.  
CHENOCKE.

### Our Premium Offer.

Many are already asking if we will continue to offer the Bible and the paper one year to renewals for \$2.00. We will. We are also going to continue our great club offer of the watch for seven new yearly subscribers or twenty-two four month subscribers. Already we have sent out a large number of these watches and they give perfect satisfaction. The dinner set of 112 pieces will also be offered for only eight new yearly subscribers. Go to work and let's run up the list. Not being satisfied with being the best paper, let's make it the largest circulated Baptist paper in the South.





## BAPTIST AND REFLECTOR.

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S. E. CANNON, Field Editor and General Agent.  
SAM. W. MEER, Business Manager.

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1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, send us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send us your renewal without waiting to hear from us.
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4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
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6. Advertising rates liberal. And will be furnished on application.
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## Melchizedek.

Please answer through your paper who Melchizedek was and oblige your brother in Christ!

J. P. HOLLINGSWORTH.

Henderson, Tenn.

We take the greatest pleasure in answering this question, especially as there may possibly be others who, like Bro. Hollingsworth, may be so unfortunate as not to know who Melchizedek was. We are glad that we are able to give the desired information. We shall answer the question fairly, fully and once for all. Who was Melchizedek? Here is the answer:

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes of all." (Gen. xiv. 18-20.)

"The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchizedek." (Ps. cx. 4.)

"For this Melchizedek king of Salem, priest of the most high God who met Abraham returning from the slaughter of the kings, and blessed him. To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." (Heb. vii. 1-3.)

And now you know all about Melchizedek that we know, and all that anybody knows, and all that anybody is ever likely to know until we reach that land where we shall know as we are known.

Dr. Broadus says, in speaking of Melchizedek: "You can write the rest of his life, perhaps, because you don't know. What a man does not know is an immense field for prospecting."

Dr. R. W. Dale, in his Lectures on Hebrews, gathers up the various speculations with reference to Melchizedek. He says: "By some it was believed that Melchizedek was a manifestation of the Holy Spirit; by others that he was an early incarnation of Christ himself; by others that he was one of the powers or emanations of God, superior to our Lord, but after the model of whom Christ was afterwards formed. Origen of Alexandria believed that he was an angel; others thought that he was a man formed before the creation of the world out of spiritual, not earthly, matter; others that he was Enoch sent to live on the earth again after the flood. Some have conjectured that he was Shem the son of Noah, following an ancient Jewish tradition preserved on one of the Targums; others, that he was Ham; while others again have thought that he was the patriarch Job."

We think with Dr. Dale, however, that there is

nothing in the passage referring to Melchizedek which would lead us to suppose that Melchizedek "was anything more than a good man, King of Salem, and the recognized representative and priest of his own country and times of the most high God."

There are two points in the information about Melchizedek given in Hebrews which are of special interest, because they were intended to have a bearing upon the priesthood of Christ.

1. He "abideth a priest continually." "Without father, without mother, without table of descent, having neither beginning of days, nor end of life." (Heb. vii. 3.) This may mean either that we have no genealogical record of Melchizedek, such as every Jewish family was careful to keep, or it may refer, as we think it probably does, to his priesthood, and mean that Melchizedek belonged to no consecrated line of priests as did Aaron. He had no priestly ancestor, and no priestly successor. His priesthood was entirely unique, and as there was no successor it still continues. This is a picture of the priesthood of Christ, which is a priesthood not derived from ancestors and handed down to successors, but a perpetual and continual priesthood. The Aaronic priesthood was physical. It was concerned with forms and ceremonies and ordinances. Its officials were but ordinary men, with tables marking their genealogy. And so it was necessarily temporal and temporary. But the priesthood of Christ is spiritual. It is not concerned with forms and ceremonies. And so it, like that of Melchizedek, is continual.

2. The second point in the passage, which the writer elaborates in the next several verses, is that the greatness of the Messianic priesthood is proved by the fact that Abraham gave to Melchizedek a tenth part of the spoils which he had just taken in the war with the Kings, thus showing that he recognized the priesthood of Melchizedek. And not only did Abraham pay tribute to Melchizedek, but in a certain sense Levi did, too, because he was not yet born and Abraham was his representative head, just as Adam was the representative head of the race. In Adam "all sinned" and "all die." So in Abraham, Levi, whose successors now receive tithes, paid tithes to Melchizedek, thus showing the superiority of the Melchizedek priesthood, and so the Messianic, to the Aaronic priesthood.

And now that we have settled definitely, and we hope finally, the question of who Melchizedek was, let us turn our attention to the question of missions, and the practical duties of Christian life.

## "On the Fence."

A good brother from West Tennessee asks us to discontinue his paper, giving as his reason that we are "on the fence" on some denominational questions. This is the first letter of the kind we have received, but as assiduous and persistent attempts have been made to prejudice the minds of brethren against us on that ground, it may be well for us to take this occasion to say a few things on the subject:

1. If the charge that we are "on the fence" is intended to imply that we do not know "where we are at," the one who makes it is simply mistaken. We have definite and well defined convictions on most subjects and also on the special subject with reference to which the charge is made. We have expressed these views when there has been occasion to do so. Because they were of a conservative character and did not suit a few radical and extreme men does not necessarily prove that we are on the fence. If so, the great majority of Southern Baptists are on the fence.

2. If it is intended to imply that we are lacking in courage, we have only to say that the person making the charge does not know us. But courage, we believe, is not inconsistent with wisdom and prudence, though some men seem to think so. There is a physical courage, and there is a moral courage which is greater than the physical.

As we have said before, there are two parties in this State, both strong, both earnest, both deter-

mined. They represent opposite extremes. Instead of driving them farther apart, as we could have done by adopting a radical and partisan course, such as some would have had us do, we have been trying to hold them together in the interest of our denominational work in the State. Some, perhaps, would not object to seeing it go to pieces on the rocks of factional strife, but we are not one of them.

3. Suppose we were on the fence, what then? We would rather be on the fence than in the mud. There are times when it is a good thing to get on the fence. It might be well for some others to get there.

4. But we deny that we are on the fence. It would be more accurate to say that we are up a tree. Or, perhaps, we should use the more dignified expression and say that we are on a mountain and looking down at the struggling hosts on the plain below—seeking for an opportunity when we may be able to do something to stop the strife and bring the contending factions together, if possible. In other words, we have lost sight, to a large extent, of any man in the controversy and are concerned about the cause, and we want to do what we can to help that. The cause is more than any man. Above personal considerations should be put the interests of the Master's Kingdom.

This is our position. Do you not occupy it with us? We are glad to know that most of our readers do. May God bless us and guide us all to His glory.

## Lynchings.

A young man by the name of Prince was recently convicted for killing the actor, Wm. Terriss, in London. There were three things remarkable about his trial. First, it was speedy. There were none of the law's delays, such as are customary in this country in such cases. Second, it was short, occupying only a day, instead of several weeks, as is generally the case with us. Third, the defense set up the plea of insanity, and this was established in court, but instead of Prince being acquitted and turned loose upon society, he was sent to an insane asylum to spend the remainder of his days. People who have homicidal insanity need to be kept in close confinement for the protection of their fellowmen; and so the people of England seem to think.

Do you wonder that there are never any lynchings in England? The reason is very simple. The English people have confidence in the integrity of their courts. Is it surprising that there are so many lynchings in this country? If our people only had confidence to believe that our courts would mete out justice as speedily and surely here as the courts of England do, lynchings would be as infrequent here as there. But until that is the case, you may expect to hear of them.

## Question Box.

Ques.—Please explain Luke xi. 24-26. Reader.

Ans.—The parable has direct reference to the Jews, to whom Jesus was speaking. (See the parallel passage, Matt. xii. 43-45.) The Jewish nation had been given up to idolatry, but had outwardly reformed under the teachings of the Scribes and Pharisees. Now, however, as they had failed to enthrone Christ in their hearts in place of their cast off idols, they have become hardened in unbelief, in formality, in pride of legalism, in hatred of the Messiah, amounting to blasphemy against the Holy Ghost, and their last state is worse than the first. But while having primary reference to the Jews it applies also to anyone who simply undergoes a reformation of life, not regeneration. If the expulsion of the evil spirit is only formal and outward, if there does not come into the heart a positive force which makes for good, the reaction will be apt to carry the person farther in sin than he was at first. When the scow which was washed returns to her wallowing in the mire she is likely to love it more, and it will be harder to get her out of it, than before.

—When the seeking Savior and the seeking sinner meet, then heaven begins.

## PERSONAL AND PRACTICAL.

—When Samuel Taylor Coleridge was asked, "Can you give in two words a satisfactory proof of the truth of Christianity?" he is reported as answering: "Yes; try it."

—Principle is stronger than prejudice. Appeals to prejudice seem more effective at first, but appeals to principle prove stronger in the end. Principles not prejudices are the real governing power of men.

—Dr. C. H. Strickland of Sioux City, Ia., has definitely accepted the call to the First Baptist Church, Jackson. We are glad to have Dr. Strickland back in our State again. He is an eloquent preacher of the gospel and a popular pastor.

—Rev. J. O. Rust, the eloquent pastor of the Edgefield Baptist Church, this city, has accepted an invitation to deliver the commencement sermon at Brownsville Female College next June. A treat is in store for our Brownsville friends.

—It is a good rule in life when you can say nothing good of a person to say nothing at all. Some people, however, and some papers seem to make it a rule that if they can say nothing bad of a person or thing they will say nothing at all.

—The *Biblical Recorder* carries an article which it copied to the *Baptist Argus* Tennessee. There are several Baptist papers in Tennessee and in every other Southern State, but the *Baptist Argus* is not one of them. Bro. Bailey should study his denominational geography a little closer.

—The churches of Nashville on last Sunday took up a collection for the Bible Fund of the Sunday school Board. Liberal contributions were made. The Board is in frequent need of funds for its Bible work. To every dollar received for that purpose the Board adds another dollar, and thus doubles the contribution.

—By the way, no one has yet told us who is the author of the little poem "Memories of the Heart," which we recently published. As we stated at the time, it was found in an album at Wake Forest, and was thought to have been written by us, but we did not remember it. As no one else claims it, however, we suppose we shall have to do so.

—The Missionary Maps published for the Foreign Mission Board are now ready. The set of six maps will be sent for \$2.50, which includes express. These maps, we are sure, will be very helpful to pastors and others who have to speak on mission topics. We have ordered a set, and hope that many others in Tennessee will do the same. Write to Dr. R. J. Willingham, Richmond, Va.

—The Southern Baptist Press Association will meet at Asheville, N. C., on March 9th. The First Baptist Church of Asheville, through its highly hearted pastor, Dr. J. S. Felix, has extended a cordial invitation to the Association to meet there, with offer of free entertainment to all of its members. An interesting program will be prepared and duly announced. A delightful time is anticipated. It is hoped that there will be a large attendance.

—The *American Outlook* for this city has been changed to *Zim's Outlook*. This was formerly the *Tennessee Methodist*. Dr. B. F. Haynes is the able editor. We cannot agree with Dr. Haynes on his sanctification theories, but we thoroughly sympathize with him in his efforts to improve upon his readers the importance of aspirations after a higher Christian life. Whatever we may think about sanctification, there is a higher life for Christians than most of us lead.

—In reply to a note addressed him by Samuel Gregg, of Highmore, S. D., Prof. A. Dimmedes Kyriacos, of the Theological School in the University of Athens, Greece, writes: "Baptism and baptism, according to the use of the Greek Church, means solely immersion or dipping. The form of dipping is in use in the Greek Church. . . . The Greek Church has continued the form used in the Christian Church during the first twelve centuries. It is only since the thirteenth century that pouring or sprinkling was introduced in the Roman Occidental churches instead of immersion." This is but another testimony added to the universal testimony of the

Greek-speaking people, that baptism always means to immerse, and to the testimonies of Greek scholars everywhere and of every denomination almost unanimously.

—The *Christian Index* of Atlanta is one of our best, and at the same time one of our most accurate, exchanges. It was, therefore, a little surprising last week to see the following headings to two of its editorials printed in large letters: "SOME FALLACIES IN MISSIONARY THEOLOGY," and "METHODIST NORTH AND SOUTH." No one, we are sure, will be quicker to observe the typographical fallacies in the above headings than our scholarly friends of the *Index*.

—We failed to make mention last week, as we should have done, of the fact that Rev. G. W. Sherman, the beloved pastor of the North Edgefield Baptist Church, this city, had returned from a recent visit to his father in Missouri very much improved in health. He has been threatened with a very serious trouble, but he hopes that he is now fully restored to health—thanks to an efficient doctor and the prayers of his people and a gracious Lord. He is one of our most valuable men.

—The subject of Rev. Thomas Dixon's lecture in this city on Tuesday night of last week, of which we made mention in our last issue, was "The New Woman." The lecture was heard with the greatest interest by a large audience. Mr. Dixon may not be orthodox in some respects, but it is gratifying to know that on the subject on woman he takes the old conservative Southern view as to her sphere. And he supports this view with the strongest and as it seems to us the most unanswerable arguments.

—Rev. J. H. Wright closed his labors as pastor of the Seventh Baptist Church in this city last Sunday. On Monday night there was a farewell service at the church at which a number of the Nashville pastors and other brethren spoke words of parting. Bro. Wright is held in very warm esteem not only by the members of the Seventh church, but by many others in the city and surrounding country. His loss will be deeply felt. May the blessings of God rest upon him in his new field of labor to which by the Providence of God he feels called to go.

—The native Africans are so poor that their financial transactions are carried on with cowries or shells, of which it takes five thousand to make a dollar. Yet it is stated that the native church members at Lagos, about a hundred in number, contributed last year for the Lord's work cowries or supplies valued at \$60. The question is sometimes asked, Do the heathen make as good Christians as those of this country? In the light of the above fact let us hope that the Christians of this country will only make as self-sacrificing Christians as those native Africans in Lagos.

—Dr. R. N. Barrett has closed his labors as pastor of the Gallatin Church, this State, and has gone to Texas to take charge of the First Baptist church at Waxahatchie. During the year that Dr. Barrett has been at Gallatin, he has done a fine work. The church has grown in numbers, but still more in spirituality and liberality. He leaves it an earnest, united, progressive body, who are determined to push to completion the erection of a new church as soon as possible. The prayers of his own members and many other friends in Tennessee will go with him to his new home.

—The lecture of Dr. J. B. Hawthorne at the First Baptist Church on Thursday night of last week was very fine. The large auditorium was crowded with a cultured and deeply interested audience, notwithstanding the fact that an admission fee was charged. Some one remarked to us afterwards that he did not know of another man in America who could do that thing—that is, draw such an audience to a pay lecture in his own pulpit. The subject of the lecture was "The World's Great Orators," and it was handled in a most masterly manner, such as only a great orator himself could have done. The lecturer began by speaking of the importance of oratory, which was denominated the highest of all arts. He then touched in review many of the world's great orators, dwelling more especially upon William L. Yancey, John B. Gough, Ben Hill and Henry W. Grady. The extracts from the speeches of these famous orators by the lecturer were sometimes of the most thrilling character. It was a noble theme nobly treated by a noble orator. Dr. Hawthorne left for Florida last Monday

in company with his son, both of whom need re-education. On the way Dr. Hawthorne will deliver this lecture in Atlanta. Of course he will have a crowded house, and equally of course his old friends will be delighted.

—Rev. D. P. McPherson of Exeter, England, contributes a very excellent article to *The Standard* on "Hall Caine and the Christian," in which he says: "I asked Mr. Caine what he thought of the sermon on the Mount? Was it practicable, applicable? 'No,' he said. 'Let us really apply the mountain sermon to the past social fabric and the whole concern will topple to the dust.' The present church could not stand the practical test of the sermon. It, too, would fall about our ears. Society and church have begun wrong and superstitious wrong. We must begin again and build upon the rock, and build in the gold and silver and precious stones of uncomplicated integrity and sacrificial righteousness and sweet domestic charity, leaving out the wood and hay and stubble of sects and nationalities, and social orders and twenty more." There is a good deal of truth in this.

—"That Drs. Gifford and Conwell believe 'baptism comes before the Supper,' we have never questioned. What we reported them as saying was that they would not repel a Christian man from the table on the simple ground that he had not been baptized by immersion. This much they surely did say, and they have not retracted it."—*Christian Advocate*. That is true. We said in our editorial of January 6th that Drs. Gifford and Conwell took this position, but we said we thought that it is inconsistent with their other position, which they say they hold, that baptism comes before the Supper. We shall be glad to have Dr. Hoss say if he does not think so too. If baptism comes before the Supper, and if baptism is only by immersion, is it not inconsistent for them to allow those who have not been baptized to partake of the Supper with them? We ask Dr. Hoss to give us his candid opinion as a Methodist and as a scholar on this point. By the way, Dr. Hoss has never answered our question as to whether he believes that baptism comes before the Supper.

—A good deal is said about short pastorates among the Baptists. *The Religious Herald* quotes Dr. Lafferty as saying that "the Baptists of Richmond would have to adopt the tithe or in order to secure a permanent ministry." *The Herald*, however, gives the following record of the Richmond Baptist pastors: "Pastor Hudson is well on in his twenty-sixth year of continuous service. Pastor Hatcher is in his twenty-third, Pastor Cooper in his nineteenth, Pastor Tucker in his ninth, Pastor Kirk in his eighth, Pastor Dill nearly through his fifth, Pastor Hiden in his sixth, and Pastor Jolly in his sixth. Dr. Lundrum had been in Richmond fourteen years when he resigned, and Dr. Wright had completed his sixth year when his health forbade him to continue. Dr. Pitt was in his sixth year at Barton Heights when he resigned." We doubt if there is another city in the South, or in the North, for that matter, which can compete with this record. Richmond is called the Baptist Jerusalem, and we suppose that the Baptist pastors are like the disciples of old—they love to tarry in Jerusalem.

—We had the privilege of attending two fifth Sunday meetings. The Concord Fifth Sunday meeting was held with the Centennial Church, this city. So we spent Saturday there. There was a large attendance and an interesting meeting. Bro. J. H. Wright was Chairman, and Judge R. R. Caldwell Secretary. The ministers present were: W. C. Giden, I. A. Bailey, G. A. Lofton, J. T. Oakley, A. J. Ramsey, J. O. Rust, J. F. Sanders, S. G. Shepard, G. W. Sherman, T. T. Thompson and Enoch Windes. Bro. W. I. Evans is the eloquent pastor of the Centennial Church. We enjoyed taking a meal at his home. On Saturday afternoon we ran up to Sadlersville to attend the fifth Sunday meeting of the Cumberland Association where we were on the program. We learned that they had a very interesting day on Saturday. The following ministers were present: Brethren C. A. Barnes, A. U. Boone, J. E. Burness, W. C. Cleveland, C. Hodge and N. O. Lovelace. We heard Bro. Burnett preach an excellent gospel sermon Saturday night. On Sunday morning the editor presided a missionary sermon. The church at Sadlersville is young, having been organized by Bro. C. A. Barnes something over a year ago. But it is a live and vigorous body. Bro. W. C. Cleveland is the popular pastor. We enjoyed being in the home of Bro. Ed. Berry.



## The Home.

### I Climb to Rest.

Still must I climb if I would rest.  
The bird soars upward to its nest.  
The young leaf on the tree-top high  
Cradles itself against the sky.

The streams that seem to heave down  
Return to clouds the hills to crown.  
The plant arises from its root  
To rock aloft its flower and fruit.

I cannot in the valley stay  
The great horizons stretch away  
The ever cliffs that wall me round  
Are leaders unto higher ground.

To work, to rest, for each a time  
I toil, but I must also climb.  
What soul was ever quite at ease  
Shut in by earthly boundaries?

I am not glad till I have known  
Life that can lift me from my own.  
A loftier level must be won.  
A mightier strength to lean upon.

And heaven draws near as I ascend.  
The breezes invite the stars befriend.  
All things are beckoning to the best.  
I climb to Three O'Clock for rest.

### Woman's Influence.

BY MRS. M. E. WILLOUGHBY

Harry Morgan was a handsome and well educated young man of twenty three, the only son of a wealthy banker, the pride of his fond parents, and the idol of three loving sisters. No pains had been spared with Harry's education, and he had worked his way through college and had graduated with high honors, to the great delight of his parents and fond sisters.

As Harry's father was very wealthy and gave him a large yearly allowance, it was thought that there was no necessity of his following any profession, so he was allowed to be a gentleman and have a good time, as his friends termed it.

Too many parents make the same sad mistake which Harry Morgan's parents made, and fail to bring their sons up to some honorable trade or profession, forgetting the lamentable fact that an idle brain is Satan's workshop, and in Harry's case his Satanic majesty did not fail to do his work well.

He would insinuate to him that it was gentlemanly to take an occasional glass of wine; then he told him that other young men of Harry's standing played cards. At first Harry shrank from these things, and when he did yield to the tempter he was very careful to conceal the fact from his parents and sisters; but as he yielded more frequently to the temptations, he scarcely tried to conceal it at all, and at length he would come home at a late hour in a state of intoxication.

His fond parents saw with alarm the course he was pursuing. In vain they warned him of his danger. In vain his gentle sisters pleaded with him with tearful eyes. Still he went on in the dangerous road that leads to eternal destruction.

About this time he formed the acquaintance of Alice Gray, a very beautiful and fascinating young lady; but we often find to our sorrow that a beautiful soul does not always dwell in a beautiful body, and so Harry Morgan's sad experience taught him.

Alice Gray was a heartless coquette, who could trifle with the best affections of a young man's

heart as lightly as one would trifle with a toy. She delighted to make a conquest of such men as Harry Morgan.

Poor Harry! he soon found himself madly in love with her. He knew, too, the power that enslaved him, but was powerless to resist it. He often resolved in his sober moments to break off the acquaintance, shun the wine cup, and be a man for the sake of the loved ones at home, for with all his faults he still had an affectionate heart, but ere he was aware of it he was lured again to her side and to the wine cup. She of all beings on earth could have influenced him to leave the maddening bowl, but she used her influence in a different direction. Instead of urging him to break off his bad habits, she encouraged him by drinking wine herself, and by playing cards with him at her home.

All this was one woman's influence used to blight the life and crush the soul of one who loved her fondly and truly.

The sudden death of his youngest sister aroused Harry to a sense of danger, and he firmly resolved to flee the wrath to come.

He chose the profession of the bar, and left home to study law. He remained at school two years, and all this time he did not touch the wine cup. He knew the only safe course for him was to touch not, taste not, handle not. He completed his course and returned home with a view to practicing law in his native city.

But alas! alas! for him. Shortly after his return to his home he met Alice Gray at the house of one of his most intimate friends, and it was told her that Harry would not taste wine.

"But you will see that he drinks to my health," she replied. "He dare not refuse me."

So saying, she arose and took a glass of wine to him, saying:

"Mr. Morgan, you must drink to my health."

"Miss Gray, I dare not," he replied, "the only safe ground for me is that of total abstinence."

"But you must drink to my health for old acquaintance sake," she replied.

And with a piteous look and trembling hand he took the proffered glass. And to her shame, be it said, that two years from that time his remains filled a drunkard's grave, he never being able to control his thirst for the maddening bowl again.

Obl girls, you should be very careful of your influence. You can wield a powerful influence over the young men of your acquaintance for good or evil, just as you may choose. I believe that if the gentler sex were more careful of setting good examples to them there would be fewer men who would go astray.

Let us all resolve, dear sisters, that we will strive to use all our influence for good and set noble examples for young men of our acquaintance. I think it must be a terrible thing for a young man to be led astray by a young girl. Young men meet with many temptations from other sources which are hard to resist, but if their young lady friends would arise in the strength the All-wise Creator has given them, and set noble examples

before them at all times, there would be less sin and misery in this old world of ours, and our young men acquaintances would rise up and call us blessed for the good influence we wielded over them.

### Jenny Lind and the Disipated Musician.

The only person I ever met who knew Jenny Lind in her childhood was Max Bronzden, an old musician. I asked him to tell me of her, and the old man's furrowed face became radiant with a smile.

"Remember her?" said he, "she has been the angel of my life, the memory of her voice was my salvation. She and I was once alike poor. We were young and happy. Hand in hand we used to wander in the fields and on the hills of old Sweden. Years passed, and she became the idol of princes and kings, and from afar I worshiped her, as I would worship a star in yonder heaven. I tried to keep pace with her, but failed. I became a victim of strong drink, and with that vile passion ambition was buried. In 1849 I was passing her majesty's theater in London. I was sober enough to recognize the clear, ringing trill that thrilled me in my boyhood days. I was penniless, but determined to enter and hear that voice once more. I watched my chance. A crowd of ermine clad men and women were passing in. I rushed into the throng, evaded the ticket agent, and gained entrance. In a shadowed recess I crouched and listened. Lucia Di Lammermoore was the opera, and she was Lucia. I saw her appear in the first scene, joyous and happy. Every part of the character she portrayed with heart-searching truth. Then came the climax of her powers, her ultimate madness—the crushing of the heart and mind which produced the death scene in the last act. For a moment there was a thrilling silence, then a tempest of applause that made the house tremble. It was then I forgot all—forgot that I was a debased vagabond—forgot the throng and the lights and all, save that I saw the little barefoot girl of my boyhood's idolatry a queen among men. I rushed forward and cried:

"Jenny, my little Jenny! I told you so! I said that you would one day rule the world with that voice! Speak to me and tell me that you remember!"

"Put him out! put him out!" shouted the multitude. "He is mad, away with him!"

"A strong arm seized me, and I would have been buried out into the darkness, but a sweet voice cried:

"Spare him, and let me hear him! What is it, my poor man?"

"I looked up, and, like an angel of light, she stood above me.

"Forgive me, madam," I cried; "I was passing and heard your voice. I stole my way in. It seemed I had a right to listen. Once the birds and I were your only auditors; and yet, when I told you one day you would be great, you seemed glad at my praise, though I was only Max, the blacksmith's son."

"Bending over me, she cried, 'Max Bronzden, my first and truest friend! Stand, and let this vast throng look upon you. It was he,'

said she, 'who first created ambition in my heart to become great. My stage was a lichen-covered forest log, and he showered upon me wild flowers that I prized more than I now prize the jewels and rare gifts that are emblems of my triumphs this night. Rise, my friend,' said she to me, 'and be worthy of the trust and confidence that I will ever give you in all the future years. I have struggled and conquered all difficulties. It is not too late. Be no longer a vagabond, as you say you are, but be a man worthy of my friendship.'

"I could scarcely speak," said the old man, "but hoarsely I uttered, 'With God's help I will!'"

"The house had been silent as death, then it suddenly burst into tumultuous applause, and the curtain fell. I left that place a new man, with new aspirations and courage, and in all the years since that night, nearly half a century ago, I have been a hero and a conqueror of sin—I have lived true to my words!"—*Woman's Work.*

### Some Steps to Make.

Stop thinking of the body, keep it clean and comfortable and becomingly clothed, and then forget the thing in the idea which you should endeavor to express through it—man made in the image of God. Your body should be no more to you than your house, through which you should endeavor to express the idea of home.

Stop finding fault with the weather and speaking of every change of the atmosphere as if sickness were contained therein. Refuse to take cold. Some people speak of certain days and atmospheres as "good for pneumonia."

Stop describing your sensations. Stop saying you feel sick, feel tired, feel weak, feel hot, feel cold, feel anything. Cultivate thought, not sensation.

Forget self in making others happy. Banish fear by ceasing to think or talk about it. Stop saying "I am afraid" of anything.

Fear, distrust and doubt are depressing sensations. Cultivate hope, faith and trust. They are the tones of the mind.

Realize that there is but one Life in the universe, and that man cannot be separated from that Life.

Be not anxious if the day pass by in which you fail to eat breakfast, dinner or supper; but do not allow a day to pass without adding some thought to your mental store which you will be glad to incorporate into your morality.

Never say you are in poor health. There is no qualification to health. You might as well speak of poor harmony.

Establish an equilibrium of mind, and the bodily functions will take care of themselves.

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## Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

804 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: *Nulla Veniens Hieroglyphum.* Our missionary's address: Mrs. Hattie Maynard, 62 Haka Machi, Kokura, Japan, via San Francisco, Cal.

Mission subject for February, *The Colored People.*

"Arise and go toward the South."

### The Story of Lucy Henry

Did you ever hear of Lucy Henry? We knew her first as a little girl in one of Miss Jackson's Industrial Schools for colored children in Richmond. Well, Lucy grew to womanhood, with a good education received at Hartsboro Memorial Institute, and a practical knowledge of Christian work learned as a pupil and helper of Miss Jackson. By and by she was employed by the Women's Baptist Home Mission Society; and, shortly after, there appeared on the scene Rev. J. J. Coles, a missionary from Africa, and he said: "That's the woman, and that's the work needed in Africa," and he married Lucy and took her back with him. Nobly they toiled together for the people in the land of their fathers, their hearts burdened with the vastness of the field and the scarcity of laborers. In a few years, in the providence of God, Mrs. Coles returned to the United States to plead for reinforcements. She went from State to State and from church to church among the colored people of the South, and in the course of time she came to Houston, Texas, and in the Shiloh Church told the thrilling story of Africa's need.—*Miss Mary G. Burdette.*

### Mrs. Booker Washington.

Mrs. T. Booker Washington, the wife of the Principal of Tuskegee Institute in Alabama, has been accomplishing a good work of late in the institution of an entirely novel Sunday-school class—a class in house-charing. Every Sunday she goes over to a neighboring plantation and takes one of the negro cabins as a sample of how such work must be done. She washes, cleans, sweeps, dusts and puts things generally to rights. This is the object-lesson. Each Sunday she notices the improvements which may have been made during the week in the other cabins. These improvements have now become so marked that the owner of the plantation has set apart a cabin for Mrs. Washington's perpetual use, which serves as a model for the other cabins. Recently the owner expressed a desire for a school to be started on the plantation, and this has been done by Mrs. Washington.—*W. M. U.*

May our Father comfort those who mourn so deeply for the little lad "It is well with the child." Our empty arms will yearn to clasp these tiny ones we give back to God, but we know it is well. God has them safe, and he will give grace for the trial, bitter as it must be, and the holy influences of the child's sweet life will go on forever.

The next message comes from Love-lace: "Please find enclosed 35 cents for the debt on the Orphanage."

A. R. WHITLOCK

Thank! Dr. Holt is hoping to pay the last dollar during this month, if all the friends of the Orphanage will give one grand last lift all together. Then Hilldale sends brief greeting: "Enclosed find \$1 for Mrs. Maynard."

LUCKY JOHNSON.

We are so grateful for all aid in this direction, as we are so anxious to get the whole of Mrs. Maynard's salary by April 1, 1898. I am beginning to be impatient for another sweet letter from Japan. Are not you? I hope the next few days will bring us one.

Now read one from my own city and my own church: "Please find enclosed \$1 for the Orphanage and \$1 for Mrs. Maynard from the Dorcas Circle of the First Baptist Church, Chattanooga. We wish the Young South much success."

SUSIE McNULTY.

I am especially grateful for this offering. The "Dorcas Circle" is composed of the younger married ladies and the young ladies, and they do much good. Sometimes they meet and sew for the orphans in the Chattanooga "Home," sometimes they make up

Young South Correspondence.


Do you realize that with this issue we begin the eleventh month of our fourth year? There are just two more short months, eight more brief weeks in which to make our record complete. And God has been so good to us! Will you help to end it well? Let us hear from every member of the Young South during the next sixty days. I hope you will not neglect that whole of books for a library. Send that in without delay. I am anxious to have a long list for next week. I have not so many letters for this week as I would like to begin February with, but January was so grandly successful that I shall not murmur. You will not go "backwards" for long I am sure.

Your hearts will go out in sincerest sympathy when you read the following from Mossy Creek. I remember very well the dear little boy's enlisting in our band.

The leader of the "Sunbeams" of the Mossy Creek Baptist Church, Mrs. J. M. Phillips, writes: "Our hearts have been deeply saddened by the death of one of our best loved members, Frank Rogers Welch. He was born April 4, 1892, and died Jan. 10, 1898, and so was only in his sixth year, but not one of our Sunbeams shone more brightly than this dear little boy who joined our ranks some twelve months ago. There was something about his innocent young life that ever inspired both leader and members to a 'deeper walk with God.' He was so conscientious and faithful, so careful to perform his whole duty as a 'Sunbeam' giving so freely and lovingly the pencils from his own bank, and anxiously remembering 'our missionary' and the orphanage. In turn, we always thought of him as a 'little light of God.' His last two pencils, saved to bring when he was well again, were sent as a sacred offering to the Sunbeams since his death by his stricken parents. I enclose by request a copy of the resolutions adopted by the society who so deeply mourn his loss. First, that in the death of Frank Rogers Welch the Sunbeams have lost one of its most lovely and efficient members. Second, that in the midst of our sorrow we will try to say with one of old, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Third, that we tender to the bereft parents and grand parents our sympathy and love in this sore affliction, and commend them to the Savior their darling boy tried to serve. Fourth, that a copy of these resolutions be spread on the record book of the Sunbeam Society; one sent to his parents; and one sent to the 'Young South' of the BAPTIST AND REFLECTOR for publication."

MAUD HENDERSON, EFFIE MC AN, ETHEL MORGAN, Committee.

And: "Our children enjoy the Young South with so much interest."



The wind and dust cause painful chapping of the skin. Those who are so affected should use only a pure soap.

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baskets for the poor, and they give to missions, and are gathering a fund for the pipe-organ yet to be put in the First Church. I wish every church had just such a circle, and I thank them from my heart for thus showing their interest in our work, and I pray that God's blessing may follow them all.

And that is not all I have from Chattanooga. The children of the Orphanage will doubtless remember Carrie Lee and Robbie May Jett and their mother, Mrs. Jett of South Chattanooga, who came to visit them during the Exposition. They still carry the Orphanage on their hearts, and Mrs. Jett brought me a gift from the little girls only two or three days ago. We are all grateful to them, are we not?

Then I find one from Bella: "Please find enclosed \$2 for Mrs. Maynard, grandma sends \$1 of it. I have a little sister born Thanksgiving day. Will not some of the Young South readers name her for us? The work you are doing has our prayers and best wishes."

MEDA BRIDGES.

I have always been so perfectly satisfied with my name—Laura. Won't that do? Don't you like the old-fashioned names, like Elizabeth, Katherine, Margaret, Eleanor and others, so much affected just now? Then there's Dorothy with its pretty meaning, "God-given." Why not call the little one sent on Thanksgiving day, "Dorothy?" Who else will suggest a name for the baby at Bella's? Thanks to Meda and her grandmother.

The next is the shortest letter the Young South has ever had, I believe. The post mark is so blurred I cannot even say whence it comes. It says: "For our dear missionary."

That's all, and in it was a dollar bill. So all I can say is thanks to the unknown.

Then I find two letters in the same envelope from Adairville, Ky: "Find enclosed \$2 to help pay the debt on the Orphan's Home."

VIDA JONES.

And: "I regret being so long away from the Young South, but I have not lost interest in Mrs. Maynard or the Orphanage. I send 50 cents to be divided between the two. I did not have any success with my missionary pen last year, but I am going to try again. I wish the Young South great success."

ARTHUR B. JONES.

How beautiful it is to have parents and children thus work together. We are greatly obliged and we hope Arthur's poultry may do better this time. We close now with a sweet message from the dear mother and daughter at Watertown, who are never long away: "I send you 55 cents for myself and 21 cents from Addie Patton to be given to our missionary. I do hope we can raise her \$600. I am dividing my offerings with the different causes. I sent a small amount to the W. M. U. for the women and children of China, and I am trying to help in our Orphanage work. I read the Young South with so much interest."

RUDY WATERS.

And: "Our children enjoy the Young South with so much interest."

page so much. I am teaching them to sow beside all waters. Our work seems to prosper in every land, and yet how much need of help, and how great our opportunities! If we only reach out and grasp them! It is God's will and the work must go on. Let us not be weary in well doing. I trust this may be the grandest year in Young South history!"

MRS. W. N. WATERS.

Such fraternal friendships encourage us greatly. These friends and others in Watertown have done so much this year. We feel so tenderly attached to them, and nothing would please me better, dear Ruby, than to come to that Sunday-school Convention next May, but I am dreaming of Norfolk a little! I never look forward very far.

I would like to tell you something of the meeting we are having in our church here, but the evangelist is so averse to "press notices" I do not dare. Perhaps he will not mind if I say the church is greatly revived, and some have been accepted for baptism, the work beginning as it so often does with the Sunday school scholars.

Just two more mentions! Say that over and over, O ye Jesus, and rise to the occasion. If you have done something already, double your efforts. We must have the rest of Mrs. Maynard's.

SIX HUNDRED DOLLARS.

We must not let February lag behind December and January. Come on from Tennessee, from all the other States, North, South, East and West. I have chronicled so few birthday offerings lately. Where are all our winter children? Go earnestly to work with a will and God will show the way. Most gratefully yours.

LACRA DAYTON EAKIN, Chattanooga.

Receipts.

First half year ..... \$311.06  
Third quarter ..... 87.04  
January offering ..... 70.00

FOR JAPAN.

Lucie Johnson, Ill. 1.00  
Dorcas Circle, Ist. Bap. Church Chat. 1.00  
M. de Bridges and grandmother, Belle 1.00  
Unknown 1.00  
Arthur Jones, Kentucky 25  
Ruth W. at Watertown 50  
Addie Patton, Water 50

FOR ORPHANAGE.

Carrie Lee and Robbie May Jett, R. Chat. 50  
A. K. Whitlock, Love-lace 25  
Dr. Clark, Chattanooga 1.00  
Mrs. Vida Jones, Kentucky 50  
Arthur Jones, Kentucky 25

Total ..... 1606.18

Received since April 1, 1897:

For Japan ..... \$20.00  
" Orphanage ..... 15.00  
" Co-operators ..... 10.00  
" State Missions ..... 4.00  
" Cuba ..... 1.00  
" Cuba ..... 1.00  
" Mexican School ..... 1.00  
" Foreign Board Debt ..... 1.00  
" Dr. Clark in Mexico ..... 50  
" Postage ..... 2.01

Total ..... 1606.18

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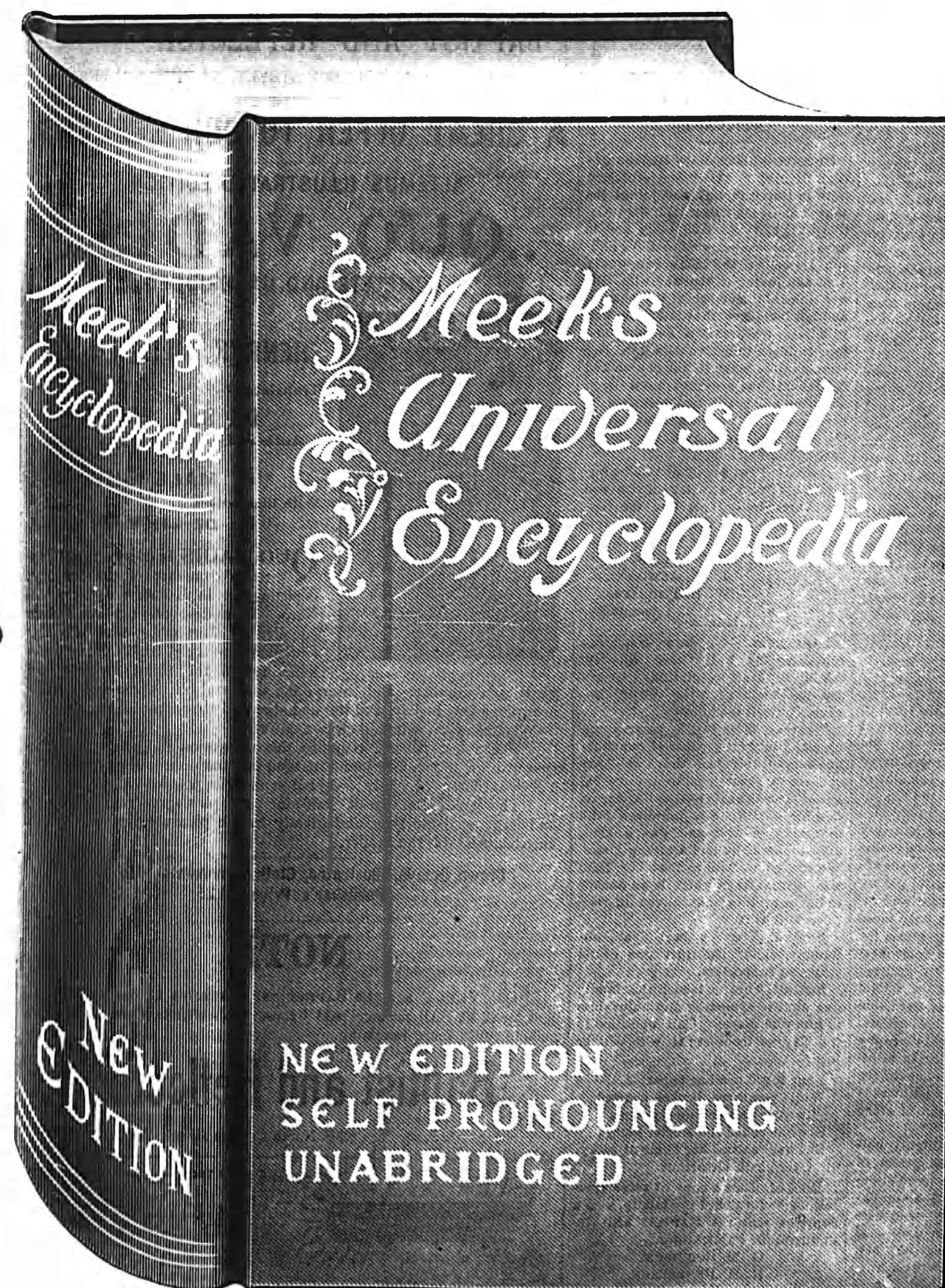




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Old Series, Vol. LXI.

NASHVILLE, TENN., FEBRUARY 10, 1898.

New Series, Vol. IX., No. 25

## My Ship.

MY ADELPHI THOUGHTS  
Will there never dawn a morning  
When my tear dimmed eyes shall see  
A flash of snowy canvas  
As my ship comes home to me?  
When my heart shall leap with gladness  
And the captive be set free?  
For the sunset of freedom  
My ship will bring to me  
I am weary, O so weary,  
Waiting for a tardy sail  
And I scan the far horizon  
This both heart and vision fail  
A priceless freight she carries  
This bark upon the sea,  
And the treasures in her keeping  
Are of untold worth to me  
Great pearls of hope and comfort  
All the jewels of the mind,  
All the fondest dreams I cherish,  
With her fate are intertwined  
But the choice of her blessings  
The rarest and the best,  
Will be the gift she brings me  
The matchless gift of Rest  
Rest from the ceaseless fever  
From the fret and jar of life  
Rest from grinding toil and sorrow  
From the turmoil and the strife  
A folding of tired, nervous hands  
Upon an aching breast  
Dear Lord, how sweet once more to taste  
The honeydew of Rest  
I do not ask for riches,  
Or a life of selfish ease,  
I am but a weary woman,  
I shall not be hard to please  
But the days go by and never  
On the far horizon line  
Do I catch the distant shining  
Of a sail that should be mine  
And the years are slipping from me  
As I watch and wait in vain  
For a bark whose magic outlines  
I may never see again  
When I try to summon courage,  
And patiently to wait  
The thorny crown of sorrow  
And the heavy cross I bear  
For a phantom ship will bear me  
Ever long unto my rest,  
And its prow will glide in beauty  
Mid the islands of the Blest  
Yet at noon, at noon, at midnight  
My vigil still I keep:  
And my hungry eyes are watching  
For that ship across the deep  
New York Christian Advocate

## Soul-Winning As a Profession.

BY REV. W. JAR. ROBINSON.

Every boy is called upon sooner or later to choose a vocation, and each girl some sphere of usefulness. The choice should only be made after the most searching and mature consideration possible. The vocation selected should be suited to the capacities of the one who is to follow it—he should be adapted to the work. Many men fall in life simply because they undertake work for which they are not suited.

Our characters are compounds of good and bad qualities, and whatever vocation we select we should be sure it will develop and bring out the good traits and destroy the bad ones. The diamond in the rough has all its brilliancy, but it takes the grinding of the stone-cutter to overcome the rough and bring out its radiance.

As a natural result of the above the vocation will be honorable, but see to it that it is honored by you. Many professions are honorable—law, medicine, teaching and the ministry—but dishonored by men who are unfit, or worse, wholly unworthy.

Our lives should be spent so as to reward us, hence our labor should be lucrative. If we may labor for reward we may also seek all the reward we can secure honorably; therefore let us choose the most lucrative vocation.

Soul-winning as a profession presents a field un-

surpassed for the accomplishment of all these. No other vocation is comparable to it. Any other calling fades before it as the stars before the sun in his glory. As the heavens are high above the earth, so is soul-winning far superior to all other labor. It develops the finer qualities—love, sympathy, compassion, gentleness, mercy, etc., as nothing else can possibly do. Who can love like one who knows the value of a Savior's love? Who can sympathize as the one who has been in the depths of despair? Who can show mercy like the one who has been saved by grace? Who can be as compassionate and gentle as he who has been the recipient of heaven's compassion and gentleness? It is most honorable because Christ is our great example and we are his co-laborers. If to be associated with a great man is honorable, how much more to be associated with the "King of kings and Lord of lords." The labor of many men dies with them. It is a sad thought to think when we are listening to sweet music it is gone into oblivion on the wings of the moments that gave it birth. Not so with the soul-winner. The hungry flame, the surging tide, the corroding finger of time all combined cannot mar his labor, but when time shall be no more and the stars shall cease to shine, clothed in raiment of resplendent whiteness and voices most melodious, the redeemed shall sing in the choirs of heaven. The fruits of all other labor here shall perish with time, but every redeemed soul shall remain a monument through eternity to the one who led it to Christ.

It is a sad sight to behold a man bearing the weight of years and enduring the pangs of penury wholly at the mercy of the public. A mispent life usually explains all. But far sadder is it to see a man going into the presence of God bearing the marks of sin and the penalty of condemnation. He who gives his life to the saving of others shall want for no good thing here, and when in his Maker's presence he shall stand he will be clothed in righteousness and crowned with eternal life. Should he leave children here their legacy is the sure promise of God that they shall never want. What more could we ask?

Had you noticed that I left the first consideration in choosing a vocation for the last in application? Possibly we can not all be statesmen or attain eminence by any other human standard, but we can all be soul-winners. God can take the simple and make them princes in his kingdom. Two poor fishermen, a despised tax collector and the multitude of simple folk who have done valiant service is evidence conclusive that all can be soul-winners. Then, too, it is a glorious work. We are always made happy by making someone else happy. Let us rejoice that it is possible for us to cause souls to rejoice eternally. To make men happy here is like ornamenting a room with flowers—they must soon fade. To lead a soul to Christ is to expand its most felicitous moments into the ages of eternity.

What thou doest do quickly. The fleeting moments each bear a soul into eternity.  
Osceola, Ark.

## Words of Commendation.

BY REV. J. PIKE POWERS.

Jesus often commended his disciples. To the Syrophenician woman he said: "Oh woman, great is thy faith;" of the poor widow, "She hath cast more in than all they;" and of the woman who anointed his feet, he said, "She hath done what she could;" and of the same woman on another occasion he said, "Mary hath chosen that good part, which shall never be taken away from her." So that commendation was often on the lips of him who spake as never man spake. Praise is sweet—we love it. Jesus often answered this longing of human hearts. Many a one has sighed for the word of praise which should be an inspiration to a nobler and better life. Alas, many have longed who have never received it. A poor boy was arrested and brought before the

court, and when sentence was about to be pronounced against him the court inquired: "Have you any thing to say why I should not pronounce the sentence?" when he arose and, with sad countenance and tremulous voice, answered, "Please, your Honor, I never had no chance!" Doubtless that poor heart needed in the beginning a word of encouragement—a word of praise to cheer his spirit and help him on his way.

Mary performed her service for the Lord while he was yet alive, and he commended her for it. We too often wait till friends and loved ones are gone before we speak the word that would be sweeter to their ears than honey dripping from the honey-comb. Some time ago we had a gloomy day in Knoxville—the darkest in her history. Sorrow filled every heart and pervaded every home. It was occasioned by the sudden death of a number of prominent citizens in a terrible railway wreck, and the mangled bodies and broken bones of a score or more. At one of the funeral services beautiful, tender and loving eulogies were pronounced upon the dead. The widow sat there with the weeds of mourning hanging about her neck; and down in her heart she said: "Oh, if they had only spoken some of those words to him while he was alive! How he would have appreciated them and been cheered by them, and inspired to make of himself all that it was possible for him to be. How so coveted it; he so longed for it! But, alas, he died without ever hearing it!"

And so there are in many of our churches those who are making genuine sacrifices for Christ, who toll on day after day, with but little, if any, mark of appreciation or word of praise. I have been very much gratified by different articles upon the lives and labors of dear Brethren Pratt, Spencer and Williams, who recently passed to their reward out of the midst of their usefulness in dear old Kentucky; but I loved to put my arms around Will Henry Williams and tell him how I loved him, and to stand before Drs. Pratt and Spencer and let them know how much I respected and venerated them.

"If you have a friend worth loving,  
Love him. Yes, and let him know  
You love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend—till he is dead?"

If you be a song that thrills you,  
Sing by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?"

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?"

Dear old Brother Ryland, the grand old man of our denomination, said to me once that he had been preaching at a certain church for some time and he really did not know how his services were regarded; so one day he asked one of the deacons: "Brother, how do you all like my preaching?" The answer was, "I never heard anybody say anything against you." That was all the satisfaction he received, and doubtless it has been so with hundreds of others. Some of the sweetest memories of the past spring up around the pulpit where, with a warm grasp of the hand and a tender look from the eye, brethren and sisters said: "Your sermon has done us all good today." It was a benediction.

"If a smile we can renew,  
As our journey we pursue,  
Oh, the good we all may do,  
While the days are going by!"

There is nothing that costs so little, that pays so much as this. Let us try it.  
Knoxville, Tenn.