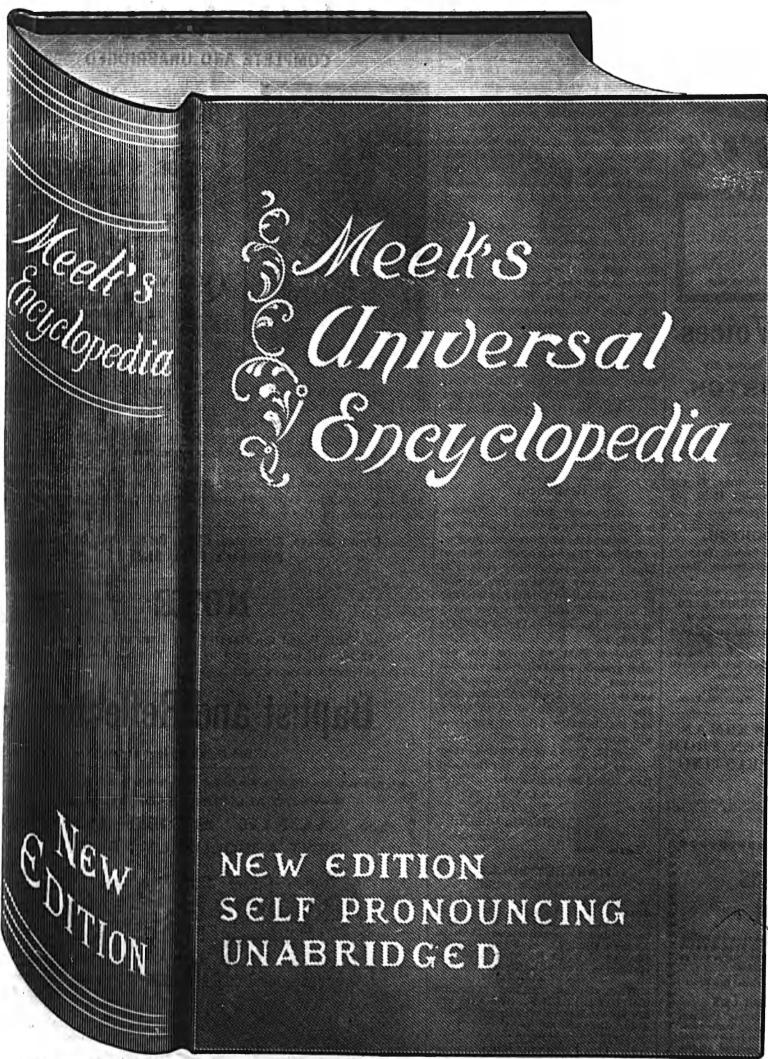
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An emineat minister, when dying, said, "I move into the light." One who heard it wrote these lines:

I Move Into the Light.

Out of the shadows that shroud the soul, Out of the seas when the sad waves roll, Far from the paarl of each mindane pole, I move into the light.

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

Out of the struggles of Church and State, Out of the empire of pride and ha a, Up through the heautiful capphire gate,

Beyond the noise of creation's jare, Higher than all the world's and stars, Higher than limits of reason's bars, I move into the light.

We follow after those bright spheres; Notes of rapture fall on our care; Out of our darkness, our sins, our fears, We move thin the flight.

Worth Thinking About.

BY W A MONTGOMERY DD

Christians are Christ's witnesses, and the world will largely juges Christianly by what it sees in the coecues of those who profess it. le doing this, it is not necessarily es asorious. Indeed, Jesus seems to invite this when be saye, "By their fruits ye shall know them " Clearly, our Lord did not lateed to depart, as to bis followers, from the great philoso, bical law that principles are to be jucked by the results upon character of those who hold them. But, when the world is rightly cher, ad with ocnsorion- judgment, is when it canava to o assure obs-acter by impleted cote, and not by to general trend. A Christian, 'overtaken in a fault," cammite some overt act of alm, and straightmay the world fumpe to the conclusion that all furmar acts of pety have been the result of bypocricy, and the man is only anw oleplaying his true character. Thus, the wellmony of a thousand virtues to neutralis d by one vulos. Is such ease, the poor, and, perhaps, deeply paultent and broken-bearted Christian, receives no sympathy and no charity from the world. The act it can aed glosts over-the penitaren it does not see nor care to see This to wrong, but inevitable. Hence, the care of Christians to "abstain from all appearages of evil" has not only the sanction of civine compand, but the acditional sanction of the worth of Chilatian character as a testimony for Jesus to a sinfal world. And it is to be horse in mind that acts, which Christian brothren can and readily do pack their "doll raga" and pitch thair teats. Every ovariouk and forg ve, the world does not overlo k pastor has lead some such language as this: "I'ea nor forgive. It alti bold is memory a single de- a-bin a-livin' in Punkistowa sigh oato three moaths. parture from the wath of recitude and a first with it and pary single Baptist has been to see whether I a lifetima of rightsoussess before and after it, and was dead or alive. The pastor, ha drove by my far as his Christian character is concerned, in it five a lookin' tother way. I don't like any aich treatencing the world for Christ Not long since, in ment, and I thisk them Punklatowa Baptlete is the apeaking, in a sermon, of some things done by profeesing Christians, I asked, "Can these be truly Christians?" My asswer was, "They may be, and I bope they are, and in this all Christians will a ree with sen. But if you put the queetles to the outside world, you will gat a usanimose and thunderous nol" My reason for the assertion was, Christiacs know, from and experience, that true lovers of Jeens may wander far from bim, and, in moments of weakages, do many things inconsistent with a Christian life. Hence, they are charitable, and ready "to rectors each an oss is the spirit of meckness" to their confidence and love. But the world has no eack charity. With it there is no forgiveness, no forgetfalacce. Baraly this is worth thinking about, aspecially by those just settleg out is a Christian life. Let them well reflect, that area what they may thish only slight departures from Christian ractitade may put a blight on their Christian character

and it fluerce that will forever silence their sectimony as witnesses for Christ. "Toa light that is in them" may become "darkaces" to the world, and "how great is that darkness" cas only be measured by the value of the lost souls that have exambled over them into the pit.

May God help us all, young and old, to so live that at all times we may let our "light so shina befora men that they seeing our good works may glorify our Father in beaves." This is daty, this is privilege, this the world must have or parish in its sine.

Moving Baptists.

BY REV. A. U. BOOND.

A book of many pages could be written apon tha 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 sovaments and movements. Some are moving in the right direction, or me are going wrong, some are advancing, some are receding, some ara prograssing, some are decitning, some are disputing, some era aprising, some are down-sitting, some are going, some are coming, some are baiting, and some ara- Ob, wall, it is a sort of ecclesiastical Lodors, and is would take all the adjectives and partiriples to describe tha situation as it was, to and abail be for some tiese to

I simply started out to apeak of such Haptiets ac make geographical movements—those who literally change their places of realdance and move beyond the territory occupied by their own aburence. Tele is indeed a large class. A rough setimate would pat at least one-fourth of our membership in this list. The first thing some Baptiste do when thay move late a new community is to inquire for the Baptist Cherch, and when they fi d it they are at bosse at once. They do rot wait to be sought, but make thenseelves known to the pastor, and soon become ideat: a:d with their new place and work. Such people are always walcomed and appreclated, 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 bilesfal ladifierence. Nobouy is conscious of their presence in the community, and it is no drawbank to their enjoyment that such is the casa. Bome people are seore teas willing to be overlooked, and navar a marmar will you hear from them so long so they are saksows. unhonered, unsolicited and undistarted There is a remarkable modesty in some quarters of ratigious life. The third class is composed of those who grieva because they are not discovered as soon as they unatian metulasse is goes forever, so house—a drivin' a high-steppia' hose, and ha kept seifishest folks I ever seed." And barn thay go, with an endless complaint against as useaspecting church.

The case I have described is by so means as astrame one. The language is not always so brokes. for I have knowe people with some degree of caltara and refinement to give vest to just such fealings and sentiments. The pastor is not sapposed to take the census of every city or county, and there are few members who are so situated as to be ablato keep ap with all the saw-comere is our larger towas and elties. Hence we have a good many Haptiet people who are not really identified with any of our sharebee in a practical way. Their encebership may be accenwhere or their lettere may be in their trunks; but their light is under a bushal, and their religious infinence is apt to be slembering with their sames. I have four remarks to maket

1. Many of these people deserve so more somideration, and it is really better that their names he lost

which had any man have at one I arranged had been to you create decision to a conver-

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

E. However, the pastor and the "stablished" membars of the chorches should not forget that there is such a thing as diffilence. Many growe people are as retiring as modest children, and this timidity should be taken into account. The New Tratement speaks of the weak, and special provision has been made for them by laying heavier burdens upon tha

2. When a member of my church moves into another elty or neighborhood I make it a rule to write a letter to the pastor in charge of that work, giving bim all the processary information concerning the spiritual condition of the member or members who that have moved. This is a telling courtesy; it gives the pastor a good start, and assures the member of 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 Brethran respond to three 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 railrod people say, let us "trace" our movleg members until they are safely housed in enother field, or until they show that they went out from us, because they were not of us. If this policy is vigoronely and uniformly pursued there will not be so many lost sheep in the house of isreel. Brother paster, will you do lt?

Olarkeville, Tenn

Some New Testament Conversions.

The words conversion and converted are used throughout this article to mean all that is meant by the new birth, burn again or regeneration. Teers is considerable controvers; in the world as to whom the persons were converted who are spoken of as being bent's-d os the day of l'entecost. The evidence, to my mind, le abuedant and very clear that they week converted before bapti m. The Holy Spirit tells an that while Peter was preaching to them they weem "cut to the heart," which carries with it the idea of a surgeon cutting with his knife or probing with a aurgical instrument, which shows they were auffering under conviction for sin and were in the very opposits to that of a jugous state of mind. To be told and made to feel that they had taken by wiceed hands and erucified the Christ, was, under the power of the Holy Spirit, calculated to produce just such coaviotion as is indicated by the extression, "pricked is their bearts," and to call forth from their hearts the desire to escape the terrible condemonation under which they were then suffering, and wring the ery from their bearts, "What shall we do?" In the answer given they are made to understand that it is the duty of every one of the uneaved to repeat of their sine, and the duty of each one that repented to be haptised. But were they converted ha ore belag baptised? My answer would be, they were Whea they were commanded to repent they were suffering intensely, as the espression, "pricked is their hearte," signifies. They certainly never could be brppy while their guilt remained, but when they had repented and relied on Christ for the remission of their sine, as they had been told to do, and their gallt was removed, they could be happy. Were they happy before baptlem? Certainly. "They that gladly raceived bis word were baptised." Then they were certainly converted before baptisesebanged from a condition of sorrow and saffering uader guilt and condemnation to a state of happiasse under justification.

A pressher who, it is said, could not read a ward, was asked on one occasion if he would bapties each persons as are referred to in the second shapter of Acta. His reply was, "Read mathe Scriptara." Ha lietened very attentively to the reading, and at the glad once, and you may baptize the ead once," and I agree with him.

As to Saul's conversion, time and place, there is considerable disagreement, but 1 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 wi at 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, ' l 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 neather? "And I said, who art thou, Lord, And besaid, 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 bast 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 criticisms 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 I was also pastor at Auburn, Prosperity and Rocky 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 vielts. 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 los, balf freson, 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 bis breakfast before day, and

conclusion, said. "Yes; I will baptise all of the 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 these 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 benedletton. 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

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

As I look back over my pastorate at Fall Creek thank God that I have always, when weather would admit, had fine audiences on taturday-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

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 hor 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 a country pastor knows the task of visiting members. the time he is in danger of reaching a break-neck While they love to visit and be in the homes of the speed the brakes are put on and he is called to a time." Wore they a part and parcel of Luther's brethren, it is simply out of the question. For in- halt. It's a fine thing to have brethren who underground of the truth," and who know that the church is responsible for whatever is taught by her pastor. Oftimes during my pastorate I have bordered on soneational themes and flattered myself as having captured the people, but imagine my surprise when these hold back brethren came around and congratulated me with such soul-cheering 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. anvhow?" "Do you take us for a lot of fools?" "Ilave 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 toll tales," and uumerous 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 forshead. These were trying times. I bave gone home with my feathers all rumpled, the wind out of my sails and my big gospel-less, sky-soraping and devil-pleasing sermons smashed into smithersens by these hold backers. The week following, however, I was found studying God's holy

word, and at the next meeting 1 preached "Christ and Him Crucifled," which never fails to bring tears of contrition from the eyes of the lost, words of heavenly greeting from the brothron and "joy nnspeakable" to my own soul. I thank God for the help of these good brethren who have held me back until the sweetest privilege on earth is:

'I love to tell the story Of unseen things sboys Of Jesus and his glorp, Of Jesus and his love I love to tell the story Hecause I know 'tis true. it eatteffee 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. Moshelm in writing about the Baptists of England in the sixteenth century says: "The Baptists of this latter sect [particular or Calvinistical] 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 bu 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 excrament 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

Here this Lutheran historian clearly admits that the Mennonites are much more ancient than than the reformation by Luther. This people, who administored baptism by immersion and denied the rite to infunts 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 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 Mennonlites 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.

Those ancient Baptists were cruelly persecuted for the principles we hold sacred today,

Again Moshelm says: "But here a maxim already vorified by repeated experience received a now 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 daath, minds that are either deeply tainted with the poleon

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 unhinging 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 subjects, 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 rebaptlying such as had received that sacrament in a state of infancy were looked upon as most flagitious and in olerable heretics."

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 Baptiets 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

There 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 organisation. This being true their natural tendency is downward towards the purely animal life.

The most of mon 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 duty to to do this as it is to pray and road the Bible and partake of the Lord's Supper.

Burdened with care, befiled by difficulties, and wearled 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 borno 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 oumes 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 coli 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 ladened with the sweetest perfume. It is like entering a feetive hall. where cares and sorrows are lost in pleasurable excitement.

There is much stoical sentiment still in the world. How many people cultivate a coutempt 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 files. But, notwithstanding his housety, 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 eight or sound of him is very unwelcome to the lonely traveler.

There are men in every community who are exceptionally honest and conscientions. 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 feroclous 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 hor est 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 apologies 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 tather 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 hocame 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

To promote the happiness of men it is not neceseary that we minister to the depraved elements of courage and noble ambition, it is just as much your may be generated without much expenditure of thought and labor. I could greatly please some people by marchle g 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 epithete at the Germans.

It is quite easy to touch men in their baser natures to appeal to their depraved appetites and prejudices. and thus beget within them emotions of pleasure. Christ had not such pleasures in his mind's aye when he pronounced his blessing upon the peacemakers. The happiness which he generated, as ha went through the world, was a happiness that enriched and elevated and ennobled men-a happiness vibloh developed them in all the higher and diviner elemante of their being. A few years ago there were two men in tha city of Atlanta who met every day in a bar room to angage in a swearing contast. Under the Inspiration of the liquors which thay 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 ie a real benefactor who makes for his fellowmen 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 who makes moother 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

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 extremetles. 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

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 hobgobline and furies that gather about my pillow. In such a condition, how can I make other people happ;?"

I have heard another say, "I have failed in business: my store, my dwelling-all of my possessions are in the sheriff's bands, and will be sold in a few days to satisfy the claims of my creditors. The mon 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 bim 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 be 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 bis 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 afillotlobs.

There are some grapes that have more sugar than sold; there are others that have more sold than sugar. Happy is the man whose grapes are more saccharine than sour. In avery church there are good and bad alaments, contantious men and peaceable men-gloomy man and cheerful man-repulsive men and amiable man. Blessed is the oburch that has a preponderance of the hopeful, lovable saccharine element.

My brethren, the gospal which we preach is an aatham from the barps of beaven. It is the music of

Notes From Louniana

The object item of interest in Baptish ar are in the Policar State at present is the completion and defines tion of the Bantist house of worship at Alexandria the latter of which occurred Sunday January H L Whet named Vardeman came to the oburch ell mouths ago the mair part of the building was but a skeimer. with no visible program of its being anything our very soon as the membership fait unable to compiete the work bagun. The master at trace set about the task of convincing the church that the building would be completed whether they fell able to or n or not. The result of his efforts is seen in the services of last Sunday, when the elegant and we appointed house was dedicated to the service of God with a outstanding obligations provides for

The structure is of wood embodying the latest Brinciples of church archimeture commands besides the audience room a legipre of Sunday-school from. n ladies parlor, infant class room esc. The main andlence room is 50a50 feet what the pa pa is the corper, and floor inclining from every notice in It is seated with elegant circular news and contains simings for \$70. When the leature room is used in connection with the auditorium 500 or more car out veniently see and hear. The windows are of notored and cathedral glass, and the large front window is said by competent judges to be one of the frest it the State. The bandstery contrides a prominent place on the pulpit platform, and is elevated eighteen inches above it. Taken altogether it is one of the best appointed honses of worship in the South The cost has been about \$1 000

Dr I T T chepor of Atlanta preached the decication sermon to an overflowing congregation and Rev A L Johnston of Evergreen and Tennessear. by the way) preached a fire sermor to an almost equally large crowd at night

The is a town where ten years ago the people did not know what a Bantist was, and where there was and a single white Basales I ving. Much of the succoss of this enterprise is due, under God to the untiring efforts and beroic determination of Rev. E. O. Ware, for several years past the Corresponding Secretary of the State Mission Board, and who has had his home in the sown of Pineville, just aprose R. 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 acceptage of the visit of Dr. Tichenor, and norfer with him in regard to the great and orging destitution is our State. At this meeting it was stated that cutside New Orleans there was not a single white Bantist on the west hank of the Minglesippi River from its month to the Arkaness State line-a distance of more than BN miles. We have reason to believe that some belo will come to ne strangling Louisiana Bastlete as a result of this Conference. What with drough and fined and the socurge 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 antie of all hindering causes we have made some solid and tangible progress. We beg the prayers of our brethres in the more favored localities, and where Bantist-Bible influence is more strongly known and felt.

The chapel car Evangel, in charge of Rev. J. S. Thomas, is now in our borders, and what is begien still, we have assurance that we may keep it here for a year or more, if necessary. We halleve God has answered prayer in sending no this help in reaching with the blessed growed the arress and source of nowns, some of them of 5,000 and 6,000 people, where shere is no Bastist Church, and many of which asver had a Baptist cormon preached in their limits by a watte man.

A movement long contemplated in our Bute has recently sales definite abana, looking to the outside lishment of a Oustral Bantist College at our most control and thriving town of Alexandria. Our two time of our only are happy over the great species Bastist schools at Kanchie and Mt. Lebanon, near and prosperity of the old First Churck. As many each other, and in the exercise morthwestern certified may know, that chards has presed through ecome of the Sinte, are too far away from the central and southern portions ever to become educational con-

but in the wary nature of things they cannot influence that was, the course for heir to a great deal of propwhat is now by far the wealthings, and is by God's arty many years ago and they depended on that moseling an henome the miss Baptistic portion of our language to run the church; and there seemed to be a Olimini di west lat.

Valution-stress Church, New Circuans, and Strevepoint Piret. are still inciring and praying for ausoessors to the lamented D 1 Furser, who recently was called to the aburat of the Piret born it Beaven, and D. Petnok who went to Elizabett City, N. C. May the Great Stemberd and send than understembards of Lie (WI chowing

Less my tires setter should grow too long I will most it. praying God a blessing upon the Bartist aNI REFLECTOR the editors and readers

Atlanta Letter.

Inar Bro Folk -1 regret to have to correct your statement it regard to Gos Athingin's attendance upot a Suncay buil-fight it Mexico. He has just rethrust home and does not deny witnessing a bull tigue or Sunday is which several bulls and a great many horses were killed. He save he went to Mexico to study the country and its customs and as builfigure are to be seen only on Sunday be had to see one Sunday or not at al. The Governor did not meat to enduree the tirutal entertainment or the desecratics of the Satitath. It regard to the matter be says No man can be an impartial judge in passing upon the standards of civilization and Christianity. but I felt a just pride it the fact that neither the Currentar thought por the feeling of humanity which prevale to our country would tolerate such exhibiucus But ever with these explanations before no. I so not think the Governor did right. He would not attend a bui-fight in Georgia or Sunday, why should be do so in undividued Mexico.

I still watch with keep interest Bamist affairs in dear old Temperese. Bro Haymore's return to his of bome in North Caroline is truly a great lose to the State, and especially to the devoted brothren in Chamanooga whom he had served so acceptably for severs, years It really seems a great pity that he should have left Chanaptogra. No pastor in that cut was ever more thoronguly respected and loved. But who could bein loving R. D. Baymore! But few men have such a remuinely unselfet nature as tis He dearly loves his breakers, especially of the ministry; and seems never so happy as when entertaining a crowd of preachers. Be loves Virginia, and that taken a presty long step in that direction; but you need not be surprised to hear some day that he is master in the greatest city of the greatest State in

Bartist afairs it Atlanta are moving along pionis We are looking for great things from the coming of Dr. Broughton to the Third Church. Dr. Broughton is a great mat and will have a great field of labor. We shall extent great results from his labora.

On Bob lucersoil secured here a few evenings since or Liberty of Man, Woman and Child. His suchines was rather small and not very enthasiastic. He left as he came, unhonored and unloved.

When Dr Eswiborne lectures for ne next week on "The World's Greatest Orators," he will hardly number lagersoil with that class. Dr Bawsborne is still greatly believed in Atlanta and will be beard

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

There's none henter than the BAPTIST AND RE-R. L. MOTLET.

Cincinnati Letter. There seems to be a general interset 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 is meetings is his new Libratic Park Church since the beginning of the new year; Dr Partridge also at Ninah Street. Passor Tarney, at Walnut Bills, has been assisted by Bro. Pierce. of Ironton, O Pastor Perryman, at the First, has had no special meetings save the week of prayer, yot there is a great spiritual awakening among the members. More have been barried slace the first of the year than all of lant year. In face. more are being baptized there now than la any of cur oburches Congregations have grown mach larger and the members are fall of hope. The Bapdark days in recent years, brought on by divisions and change of pastors, or I might say, because ters for our whole population. Thus, schools are pustorate didn't dance. And then there was another

doing, and have done in the past, most efficient work. Thisg that wronger very week against the peace, and desire upon some who are not more now so stay in office in order to handle the moties matters. The property is all cope now and Pastor Perryman is bringing them right up to individual responsibility and great bicevitys are in ling upon them. If Par tor Perryman puebes on as he now is-and there is no remote why me shower !- It s only a question of a abort lime when that will be a church of great spiritual power. That is what they tiedd, they a ready have rethement and culture

The minimum Conference tast week had a rarwest is the remissions are of Bro F F Fossen in Old Virginia. He was tourn a case June 6 1616 in the come of Thomas J Serect at Montoesto B. mother was Jefferson a cook and his father was an honorable house servant. When a boy he withessed many interesting things life remainables the many riste of ex Presidente Madiene and Monroe He said he often gased upon the greatest men in the world but be bever the a greater mat that Jeffer and The most vivid picture he gave was the one when Lafajene violes there. The whole community was there and great processions were formed at the road gate some tistanos awar and ther marched o the manelor and there the great men men. Ther fe into each other a arms and Jefferaus east. My friend Lafavette and Lafavette taid. My friend Jefferson and well well Dark Case came to the slaves at Jefferson a death . Some were treed now ever his Posse's father and mother being among the number but he was put on a boock and soil to Out Jones of Char outsite Va Mrs Jones was a Baptist and there is that home Bro Possett was converted. He twice ran away but was caugit and returned, the last time be was thrown in just for some months. At last friends tiought bin and set bin free and be came to Continue in 1833 where his parents had been for some time. Bro Fossen is a remarkable man. When in his presence you are inpresent that you are in the presence of a most elegant and refined Christian gentlema. The wairing in Jafferson's home has followed him through a long life. He has been pastor of one of our solored oburches for twenty-seven years. He is a preacher of ability. He doesn't believe in fairs and suppers in churches but he designer in the old gornel such as was preached in Old Virginia when he was a hoy No man in Cincintati has a more honorable record and is more highly estimed by those who know him that this man of whom I have written these lines May God raise up many such men so bless their day and pationality

Letter From Texas.

Enclosed and check in payment for the Raphyer AND REPLECTOR for another year Send it on I cannot do without it I look for its weekly visite with great pleasure

I am now settled at least for a while, and am very well satisfied. My time is all taken up now. presch 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 seas of Erath County, a town of about 3 (40 souls. It is or the Ft. Worth & Rio Grande Railroad, sevents fre miles west of Ft Worth It is in the beart of a fine agricultural district, very high and bealthy. It is a great country for Baptists, which suits me exactly There are sixteen Bantist Churches is this county which I shink is pretty good for a new county Thes the climate is perfectly delightful. So far we have had but one spell of had wrather, and that lasted only about three days. You can see hor playing on the streets harefooded any time you look. and overcoats are very little in demand. I like this country in very many respects. But while that is a fact, I love good old Tennessee, and often think of my friends back there. I believe that Middle Tennesses has more first-class Raptist preachers than any country of the size mon the earth, and I love tham all. God blass the brothren, and may they estil, as they have always done, smad up for the right. By the way, did you notice that there seems to be a disposition among many of them to come Wnet-for instance, Robertson, Smith (Care), Links Moora, Wright (Tom), Brooks, Barrest and colure. And they all get work, and good work, ann. And there is room nero for a great many more of them. Come on, brethren. There is plenty of hard work less to no, and plenty of hog and homlay to sat while you are as work.

We have a few Martinites here masquereding un-der the misnomer of "Gospe: Missioners," which means virtually anti-missionism, but their numbers are growing beautifully less.

God been and prosper the RAPTER AND REPLEC obenville, Texas.

NEWS NOTES.

Pastors' Conference. Nashville.

Third Church-Paster presched at both hours to good audlences. Good S. S. and good Young People's Uplon.

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 Lro. Windes preached at night. Large audiences and fine interest. The tifth Sunday meeting of Concord Association met with this church.

Edgefold -Pastor Rust preached at both hours. Baptissd one. Dr. Waters is delivering a series of lectures on Baptlet history.

North Edgefield -Pastor preached at II 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 dolag better than ever before.

llowell 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 Edgefield (col.) -Bro. F. L. Jones preached at II a. m. and Bro, Wingfall at night. 89 in S. S. One received under watchcare.

Mt. Zlop (col.)-Pastor preached at both hours.

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

-Married-At the bride's residence in South Nashville, Mr. J. T Moody to Miss Mattle Guild, Roy. William I Peazell chiclating.

-1 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, Kv.

-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 S. S. HALE. just once.

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.

-1 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 let. Let everyone who feels interested in this work send in his subscription. God will honor your gift. Let us do II. S. THOMAS. this now.

Mosey Creek, Tenn

-The President is making a vigorous effort to pay off the balance of the college indebtedness se soon as possible. Will not all the pastore especially in East Tennossee 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 realised. See 2 Cor. ix. 8. 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 166 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 bas, at any time, been a student of Carson and Newman. and who is in any way connected with a Sundayschool, see that a collection is taken for this purpose and forward as early as possible to Prof. Henderson. With all our Sunday-schoole doing this we can help a great deal in this work. GLENMORE GARRETT.

Sec., Mossy Creek Baptist S. S.

ing day. There was a collection of 65 for the Ornice suit of clothes. In December they made up a in Texas, who received it on Christmasday, 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 conditios. It has taken on new life. J. S. Rick.

Union Bill, 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 some times 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. MITCHUM.

Erin, Tenn., Jan. 21, 1898.

-Johnson County, in extreme East Tenresco, 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 modes'y 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 familiarise our people with the Bible, and have found no better method than to devote our prayer service to short talks on Bible subiccts, 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 eay we need more consecrated laymen ... Holly Springs College has done and is doing much for the Baptlet cause in this section. The spring term is LAYMAN. prospering. Butler, Tenn

Jackson Items.

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 elequent 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 blm, 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. Brethran Ryais, Whittle and E. W. Nell formed the council. Bro. Horner is a plous, consecrated man, and bas many elements of

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

The University is moving on gradually in working and langthening 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 hoz of

-We had a fine day at Union Hill on Thanksgiv- most excellent hooks a few days ago. The donor whithheld his name and is hereby most sisceraly phanage. The sisters presented the pastor with a thacked for this donation that added much to the value of the library. I hope others will do likewise, box of clothing worth \$15 and sent it to a missionary except that they will make known their names so than may be enrolled as besefactors of the misistry. MADISON.

From Martin.

The Ministers' meeting has come and gone and lafe Pastor Penick and his people happy. We had tha brethren Mahan, R. W. and T. C. with us, besides brethren Cole, Ballance and others, with home preachers and a few good deacons from surrousding churches. We just had a real good time, notwithstanding the inciement weather. Secretary A. J. Holt cama in on the second day and gave us a still better treat than we had bad. He remaised over with us till Sunday night and preached two excellent sermons to the edifying of the saints. He stirred our people oa missions as they never had been before, and this church is now on the high road to the support of oaa 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 aight and the Lord seat us a parting blessing. Some shouted His praisa 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. Brethrea. McDcarman and Brann may report further particalars of the "sputs."

Our fith Sunday meeting at Gordner was a syd cess, so the brethren say. I did not get there the the close of the last service Sunday. Collection Sunday was good after Elder G. L. Ellis's sermoa

My work at Obion, Concord and Recifoot 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 sermone will just ocze out, and be wasted on the decert

Elder S. K. Tigrett has accepted the care of Gardner church, and the church is happy over getting Bro. Tigrett. Martin, Tenn.

From Kansas.

There are about 450 white Baptist Churches in Kaneas, 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 25 county seats in Kansas where no Baptist work is being done.

Collections for State Missions during the past year were \$3 258. The American Raptist Bome Mission Society gives to Kansas \$3 for every \$2 sha raises for State Missions, i e, if Kansas raise \$2 for State Missions the Home Mission Society gives \$3 more to be expended for mission work is Kansas. Nearly all the Baptist Churches in Kansas prac-

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

There was a large corp 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 ususually high. Suckling calves, \$10; yearlings, \$25; feeders from \$4 to 4 60 per hundred pounds. Kansas always goss on the extremes.

I hope to greet the Baptist brotherhood again la my native State, Tennessee. J. D. Matthews. Belleview, Kansas.

Seminary Notes.

Bro. S. W. Kesdrick 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 nincteen. Last year the same number matriculated from Teanssee.

There will be about sixteen full graduates this

year, two of whom are from Tensesses. Bro. Oklimi, a native of Japan, spoka to the Mon-

day Mission meeting. In speaking of "Toe Hindrances to Mission Work in Japan, "ha expressed the thought that the misunderstanding between the missionaries and native helpers was a great hiadrance to the work.

Bro. East of Sweden presched at McFerran charch last night. He told of the mission work of his country and made an sarmest plan for greater afforts. The present enrollment is two hundred and sightysight, which was the many property to be BOND.

Missions.

MINDION OLDECTORY.

state Missions.-Rev. &. J. Bole, D.D. Missionary Secretary. All somman designed for him should be affireesed t kim at Nesaville, Tean. W. M. Woos COOM. Tressurer, Neahvilla, Tenn.

s araigm Missiums.-Bev. R. J. WILLIAM HAM. D.D., Corresponding Secretary, Bishmond, Va. Rev. J. H. Spow, Encaville Tenn. Vice-President of the Pessige Board for Techesee, to whom all laquiries for t formation may be addressed

teame Missioms.—Rev. 1. T. Tionmon, D D. Corresponding Secretary, Atlanta, Co. Rev. M. D. Jayrnies, Vice-President the Home Board for Tennesces, to whom a information or laquiries about work in the State may be addressed.

Ministerini Boncatton.—All fonda fe young ministers to the S. W. E. University should be sent to G. M. Savago, LL.D. Jackson, fens. For young miniatore Carson and Newmon College, send to J. T. Henderson Moony Creek, Teas.

orphone' Hame. Send ell montes to A. Wheeler, Treasuror, Nosavillo, Tean. All supplies should be sent to C. T. Chech. Nashville. Tenn. All sepplies should be

Woman's Missionary Union. Passidart -- Mrv. a. C. S. Jackson, Nashville

CORRESPONDING SAURSTARY MISAM M CIE borne, Maswell House, Nasbville, Tesa RECORDING SECRETARY -- Miss Gertrude Hit Nashville, Tons Epros-Miss B. B. S. Sbankland. 23 Street Nashville, Tena.

Christmas Offerings.

Amounts received by A. J. Holt, Corresponding Secretary for the Tennessee Raptist Orphans' Home between the dates of December 1, 1897, and January 26, 1898;

Enen Association W. J Stewart 15 00 Miss Katie Russeil. Shady Grove Church. 3 75 Fall Creek Church, on pledge. 25 00 lst Bap. Ch., Columbia, pledge. 25 00 Mrs Sins M. Vaden Mrs. H. P Fitch Morristown Sunday-school Centennial Church, Nachville Barton Creek Sunday-achool Bradford Sunday-school Winchester Sunday ocho Maple Grove Church J P Lamar Miss Saute Powell James Irein. Wainut Grove Church ... First Baptist Church. Athese Rev G. T. Davis. Ripley Church. F. Fox and family. Wright Burton and Cruse Pace. Pieseant Grove Church Polly Carter Oille Carter. A. J Bolt and family ... Mary Adkison Lera Walter. Santa Fe Sueday-school J. W Patton and family. Mrs. W. N. Waters and family Smithwood Sunday sebool J. F. Robinson...... Roy Samson A. O Montague and fam'ly Cane Creek Church. Macedonia Church J. E. Rymer..... M.a. T. P. Harris Bethlehem Church. Alexandria Church and S. S. ... 8 05 Mrs. C. H. Otey Harrison & Chilhowes Acad'y . . 4 00 N. Edgefield Ch., on pledge.... 12 50 Spring Creek Church...... 2 80

System.

"The heavens declara the glory of of God. Each placet, san and star Society and the Home Mission Board Manwell House, Nasbyllia, Tenn,

Pleasant Hill Sunday-school ... 8 3

Henderson Chapel.....

Marshall Grove Church...... Mrs. M. E. Chandler....... Mt. Pleasant Sunday-seboni....

moves in its own orbit in a precise' systematic way. Bo perfect and invariable le 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 heaveny 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 That 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 s 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 .ewish 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 membar of them.

Our cards of systematic beneficence 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, 1808. Subject, The Colored People

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

Taken.

3 Scriptores-[sa. xlll. 1-7, 16; isa. x1111 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 organised 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 1 30 and the public schools."-Archbishop Ireland.

5. What efforts are the Romanista 5 00 and why?

Jesus."

7. How may I seek to win the colored people for Christ?-Individual experiences.

8. Lastlet-"The . Colored . People," regarding the writer.

9. Selected music. 10. Reports from Secretaries and

Trassurer. Payment of dues. 11 Appoint repenters to bring news from Italy for the next meeting. Se-

tan cente par annum. 12. Clueing prayer for blessing on the work for the colored second and

cure subscribers to Our Home Field,

-The leading feature of the co-God," and they also show the system oparative w rk of the Huma Mission | addressing Miss M. M. Claiborns.

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

-Dr. Robert Ryland, a Southern man and life long friend of the negro. in bis recent leastet, "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 concillated by the gentle attentions of one who knows how to advice 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 afficted.

"Can you not more deeply impress their minds with the sanctity of the marriage vow, and the perpecuity of boasting of the nineteenth century in respect to its discoveries in science | Lord's and the fulness thereof. 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 private and faithful vigilance of their best friends. A wholesom public sentiment must be created. Houses are and for Mr. Newman's sympathy in 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 making to entrap the colored people, on this subject. Man may enact and enforce laws to punish murder, theft, drunkenness. Arson, etc., but toomer guided by the true light, must defend the pur'ty of home by her pre eminent influence on the rising generation.

> -Full reports of the Christmas offering have not yet been received. Some cordial testimonics 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 spake often one to another; and the Lord hearkened and heard."

Any wishing to send frontler boses can obtain missionaries' letters by

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 respector of persons. The moral man as well as the bard 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. Prayermeetings 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 burled to be raised unto newness of life. A death-like silence filled the spectators. Some were there in sympathy, others in curlosity, 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 Chas. 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 in fluence was at work within? God alone can tell. Always of a generous disposition, he fully over reached bis 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 marriage relation? After all the the home is fast becoming a blessed reality. Surely, the earth is the

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 gratinever can be supplied except by the | tude to God in prompting Mr. Ferdinand Newman to so generously provide for the welfare of A. B. Rather, the cause of Christianity, so tangibly expressed in the free and voluntary gift of eighty acres of land to our be loved 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



GOOD HEALTH It isn't much trouble

for a really healthy man to be good humored follity and exhuberout health are a pr verbial combination. The hearty man who is always laughing doesn't have any fronthe with his digestion. It has been said that laughing makes people healthy. The truth to that health makes people hugh.

It is impossible to t-timate 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 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 deserving of a place in a museum. A nervous man who is not petulent and fault finding is a curiosity. All these conditions lead to grave diseases, when the victim becomes not only disagreeable, but victim becomes not only disagreeable, but dependent as well. A wise wife will real ize that while the old saying that a "man sheart is in his stomach," is not literally true, it is a fact that his stomach sweetens or sours his character according as it is healthy or unhealthy. Dr. Pierce's Golden dedical Discovery is the best of medicine for the conditions described It makes the weak stomach strong, the impaired digestion perfect, invigorates the liver purifies and euriches the blood and tones he nerves It tears down half-dead iner muscular tissues of health. It builds new and healthy nerve fibres and brain cell-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 nove a well man writes I N Arnold, Esq. of Gandy, Logan Co. Nebr. "I suffered for year-and could not fint 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 mediciae has effected a permanent cura."

Church shall ever pray for the conversion of bis 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 pub-

Done by order of the church. MRS. SAN CARTER.

MRS. S. F. HINKLE. MISS EDDIE BARNES, MRS. MOLLIE GRAVES. MRS LUCY JOHNSON, MRS. L. B GILKEY. Committee.

The Test.

One of the strangest things to which

my attention has been called is to see

hrethren 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 Courch 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 this Institution held last August the goodness of spirit which such occathe line of descent must have been 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 perpetuily from Christ and the Aposties until now, every church along the line must have been in all points what standing was that these subscriptions even the very best Baptist Churches | were to be paid on conditions that the are now, then it would follow that whole debt should be liquidated and none are now Baptist Churches but the property secured from future ansuch as come up to the standard of the | cumbrance by amendment of charter. vary best ones. Supposing, for the The sum of \$14,000 was secured for and sake of the argument, that the very | this purpose. Four members of the best Baptist Churches are Calvinistic | Board giving \$2,500 each, making a in doctrine, agercies a rigid discipline, total of \$10,000 given by them. Yet have perfect peace among the mem- leaving a sum of \$4,000 unprovided

profession of their faith at the hands of a legally authorized administrator by the authority of a true Baptist Church, every member contributes freely, regularly and liberally to all the work of the church, and its mcmbers meet every Sunday for worship. all churches that are Armenian in doctrine must needs be left out, those that are lax in discipline, have divisions or whose members, or a part of whose members do not contribute, or such as only most once a month for worship, must be left out. By such test the church at Antloch must be left out (Acts xvlll. 1.5) The church at Corinth could not be counted a Baptist Church by such a test, I Cor. v. 1. 2. The churches of Galatia would be set aside by such a test, Gal. v. 4, and so of the church at Pergamos, Rev. ii 14; the church at Thyatira, Rev ii 20, and many others of Bible If, to be known and recognized as a

child of God, one must have been perfeet in every word, act and thought, who could stand the test? Not one. It is a fact that a church may have departed in some measure from the perfect ideal of a New Testament church and still be styled a church. The churches of Asia held false doctrines; yet they were called "churches." It is so of many in our own day. Then why do some of our brethren want to apply a test to the churches of the dark ages that neither our fathers nor our mothers are able to bear? That many of those Baptists of the dark ages taught and practiced errors must be conceded by all, and the same must be conceded of Baptists of the present day; still they are in every essential feature Baptists. For the very same reason that we recognize the churches of New Testament days, with all their errors-and many of the present likewise-so we can recognize the Novatians, Donatists, Paulicians, Petrobusians, Waldenses, Albigenses, Mennonltes and Anabaptits, many of them, though holding errors in doctrine or practice. 's Baptist Churches

It is also remarkable that most of those who deny church perpetuity recognize allen immersions, open communion, pulpit affiliation and such like errors I believe that every church, as well as every individual, ought to endeavor to live up to the ideal. But I could not be counted with the human family if absolute perfection were required. I have read all, all sides of this question, and I am Baptist perpetulty than ever before

Cave Clty, Ky.

W. H. SMITH.

Sweetwater Seminary. It is known to the public that at a meeting of the Board of Trustees of usual happy style, manifesting that ht on the property was found to about \$10 000. Thinking it impossible to raise this amount, the trustees offered the property for sale to the city for public school purposes. A bid of \$10,000 was all that was offered. The friends of the school believing such a sacrifice of the property was unjustifiable rallied to its relief and liberal subscriptions were made in the town of Sweetwater and vicinity for the payment of this indebtedness. The underbers, have all been immersed on a for before the property could be re-

the Seminary to come to their relief

> Sweetwater, Tenn. News From Bristol.

Dr. Broaddus responded in his

Short talks were also made by Dr. W. O. Cochrane and Dr. R. D. Hay-

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



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 externel 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 bad 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 Sarsapailla than three of any other kind."—Mrs. A. F. TAYLOR, Englovale, N. Dak.

Get Ayer's Sarsaparilla.

leased from all debt. On Jan. 11, tution to another denomination when 1898, the trustees met and agreed to so much has been invested. During assume all the balance of the indebt- | the absence of the pastor Bro. E. J. Messe, formerly of Chattanooga is the edness and thus prevent the loss of this valuable Institution to our people. | consecrated and efficient supply. Do By this action the trustees desire it to not forget to pray for Dr. Broaddus be known that they do so to secure in his great work the school for the purposes primarily intended, and that it is their purpose to appeal to the generosity of the Eaptist denomination and the friends of

in bearing this enormous burden. Ail 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. Sougge, Treasurer, to be applied in pay. ent of the debt.

W. C. GRACE. President Board of Trustees.

Last night will long be remembered by Bristol Baptists, and cop cially 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. Broaddnsthat is, the twentieth anniversary of or nearly all, that has been written on | their marriage. An interesting program was gone through with in which much more settled in the belief of the songs, "When You and I Were Young, Maggie" and "Sliver Threads Among the Gold," were sung.

Dr Hicks made the opening address, speaking words of welcome and words complimentary to the pastor and his

ions are wont to inspire.

Refreshments were served in the

basement of the church. Dr. and Mre. Broaddus were the re-

cipients of many valuable mementoes. This morning Dr. Breaddus left for Baptists to surrender this great insti-

I. G. MURRAY Bristol, Va. Tenn. A Difference of Opinion. The question has been discussed in our fifth Sunday meetings and else-

where how much time ought a preacher to give a church where there is only once a month preaching. Some contended 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 lick 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. Fading 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 ef-

forts of his people everywhere. CHENOKEE.

Our Premium Offers.

Many are already asking if we will continue to offer the Bible and the paper one year to renewals for \$2.90. 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 places will also be offered for only eight new

yearly subscribers, Ge to work and let's run up the list.

Not being satisfied with being the best patter, let's make it the largest c.r. culated Baptist paper in the South.

BAPTIST AND REFLECTOR.

The Baptiet, Estab. 1836 The Buptist Reflector, Estab 1871. Consolidated August 11, 1889.

NASHVILLE, TENNESSEE, FEB 8, 1898.

EDOAS E. POLK				EDITOS
A. E. CABANISS	FIBLD.	EDITOR	AND GENER	IAL ABOUT.
SAM. W. MEEK			ILDUIN BOO	MABABBA

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Melchizedek.

Please answer through your paner who Melobisedek was and oblige your brother in Christ J. P HOLLINGS WORTH.

TIST AND REVLECTOR

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 Melch'zedek king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and sald, Blessed he Abram of the most high God possessor of heaven and earth: And bleased he the most high God, which hath delivered thire encines into the hard. And be

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

For this Melchizedek, king of Salem, priest of the most high God who met Abrahem returning from the elaught rof the kinge, and bleesed bim. To whom also Abraham gave a tenth part of all; first being by interpretation King of rightecuaness and after that also King of Salem, which is, King of peace. Without father, with ut mother, without descent, having reither beginning of days, nor ord of life; but made like unto the Son of God; abideth a pricet continually " (H-b vil 1-3)

And now you know all about Melchizedek that anybody is ever likely to know until we reach

Dr. Broadus says, in speaking of Melchizedek: few things on the aubject: "You can write the rest of his life, perhaps, be- 1. If the charge that we are "on the fence" is cause you don't know. What a man does not intended to imply that we do not know "where know is an immense field for prospecting.

gathers up the various speculations with refer- victions on most aubjects and also on the special ence to Melchisedek. He says: "By some it was subject with reference to which the charge is believed that Melch'zedek was a manifestation of made. We have expressed these views when the Holy Spirit; by others that he was an early there has been occasion to do so. Because they incarnation of Christ himself; by others that he were of a conservative obsracter and did not suit was one of the powers or emanations of God. a few radical and extreme men does not necessuperior to our Lord, but after the model of whom sarily prove that we are on the fence. If so, the Christ was afterwards formed. Origen of Alexandria believed that he was an argel; others fence. thought that he was a man formed before the oreation of the world out of spiritual, not earthly, mat- ing in courage, we have only to say that the perter: others that he was Eucob sent to live on the aerth again after the flood. Some have conjectured that be was Shem the son of Noah, following an dom and prudence, though some men seem to anoient Jewish tradition preserved on one of think so. There is a physical courage, and there the Targums; others, that he was Ham; while is a moral courage which is greater than the others sgaln have thought that he was the patri- physical, arob Job."

which would lead us to suppose that Melchizedek was snything more than a good man, King of Salem, and the recognised representative and priest of bis own country and times of the most bigb God."

There are two points in the information about Melchisedek 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 deacent, having neither beginning of days, nor end of life." (Heb. vii. 3) This may mean either get there. that we have no genealogical record of Melchisedek, auch as every Jewish family was careful to keep, or it may refer, as we think it probably does, to ble priesthood, and mean that Melebizedek belonged to no consecrated line of priests as did Aaron. He had no priestly ancestor, and no priestly aucorssor. 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 prieschood not derived from ancestors and banded 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 Curiat is spiritual. It is not concerned with readers do. May God bless us and guide us ail 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 Melchisedek 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 Melchiz-dek. And not only did Abraham pay tribute to Melchradek, but in a certain sense Levi did, too, because be 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 "ail die." So in Abraham, Levi, whose successors now receive tithes, paid tithes to Me'chisedek, thus showing the superiority of the Melchleedek priestbrod, and so the Messianic, to the Aaronic prieatbood.

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 rity of their courts. Is it surprising that there

"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 perwa know, and all that anybody knows, and all that alstent attempts have been made to prejudice the minds of brethren against us on that ground, it that land where we shall know as we are known. may be well for ue to take this occasion to say a

we are at." the one who makes it is simply mis Dr. R. W. Dale, in his Lectures on Hebrews. taken. We have definite and well defined congreat majority of Southern Baptists are on the

2. If it is intended to imply that we are lackson making the charge does not know us. But courage, we believe, is not inconsistent with wis-

As we have said before, there are two parties in We think with Dr. Dale, however, that there is this State, both strong, both earnest, both deter-

nothing in the passage referring to Melchizedek 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 ue 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 rooke 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

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 ie more than any man. Above personal considerations should be put the interests of the Master's King-

This is our position. Do you not occupy it with us? We are giad to know that most of our

Lynchings.

A young man by the name of Prince was recently convicted for killing theactor, Wm. Terriss. in Lindon. 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 auch cases. Second, it was short, occupying only a day, instead of aeveral weeks, as is generally the case with us. Third, the defense set up the pleaof 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 integare so many lyschirgs in this country? If our people only had confidence to believe that our courts would mete out justice as speedlly 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 bear of

Oucetion Box.

Ques -Piease explain Lune xl 24-26. Raadra.

Ans. - The parable has direct reference to the Jews, to whom Jesus was speaking. (See the parallel passage, Matt. xli. 43 45.) The Jewieh nation had been given up to idolatry, but had outwardly reformed under the teachinge 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 bardened in unbellef, in formality, in pride of legalism, in batred of the Messish, smounting to blasphemy against the Holy Ghost, and their last state is worse than the first. But while baving 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 hearts 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 scw which was washed returns to her wallowing in the mire aha la likely to love it more, and it will be harder to get her out of it, than before.

-When the seeking Savior and the ceeking elaaer meet, then heaven begins,

PERSONAL AND PRACTICAL.

-When Samuel Taylor Coleridge was asked, "Cau you give in two words a satisfactory proof of the truth of Christianity?" he is reported as answeriug: "Yea; try is."

-Principle le etronger 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.

A 20 M

-Dr C. H. Strickland of Sloux Chy. In . has deanitely accepted the call to the First Baptist Church, Jackson. We are glad to have Dr. S rickland back in our State again. He to an elequent preacher of the gospel and a popular pastor.

A. AC. AC.

-Rev J. O. Rust, the elequent pastor of the Elgefield Baptlet Church, this city, has accepted an in vitation to deliver the commencement sermon at Browesville Famale College next June. A treat is in store for our Brown-ville friends

-It is a good rule in life when you can say noth ing 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.

26. NO. MC

-The Biblical Recorder on dits an article which it cople 1, to the " Buptist Argus Tennessee " There are several Baptist papers in Pennsere as in every other Southern State, but the implist 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 Find of the Sunday school Board Liberal contributions were made. The Board is in frequent reclis of funds for its Bible work. To every dell ir received for that purpose the Board adds another dollar, and thus doubles the contribution.

AC 20, 20,

-By the way, no one has yet o'd 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 aid not remember it. As no one else cialms it, however, we suppose we shall have to do so.

will be sent for \$2.3) which includes express. Tress year for the Lord's work cowries or supplies valued Willingham, Richmond, Va.

-Toe Southern Baptist Press Association will meet at Asheville, N. C., on March Din. The First Baptist Church of Asheville, through its bly hearted pastor, Dr. J S Fellz, bas extended a cordial invitation to the Association to meet there, with offer of free entertainment to all of its members. An inveresting program will be prepared and duly announced A delightful time is anticipated. It is hoped that there will be a large attendance.

to Zim's Outlook This was formerly the Timesac Methodist Dr. B. F. Haynes is the able entior. We cannot agree with Dr. Il synes on his sanctiff ation theories, but we thoroughly sympathize with him in his off irts to impress up in 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

-In reply to a note addressed him by Samuel Greeg, of Highmore, S. D. Prof A. Diomedes Kyriacos, of the Theological School in the University of Athens, Greece, writes: "Bapto and baptizo, according to the use of the Greek Courch, 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 dret twelve centuries. It is only since the thirteenth century that pouring or sprinkling was introduced in the Roman Oscidental churchse Instead of immersion." This is but another tastimony added to the universal testimony of the

Greek-speaking people, that baptize always means to in company with his son, both of whom need reeverywhere and of every denomination almost unan- this lecture in Atlanta. O' course he will have a

Ac 20, 20.

-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 ed-Itorials printed in large letters: "Some FALLICIES IN MISSIONARY THEORIES." and "METHODIST NORTH AND SOUTH." No one, we are sure, will be quicker to observe the typographical failacles in the shove headings than our scholarly friends of the

- We failed to make mention last week, as we should have done, of the fact that Rev. G. W. Sterthan, 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. lie is one of our most valuable men.

AC 20, 20.

- The subjet 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 hear! with the greatest interest by a large audience. Mr. Dixon may not be orthodox in some respects, but it is granifying to know that on the subject on woman he takes the o d 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.

A. A. A.

-Rev. J. H. Wright closed his labors as pastor of t'e Seventh Baptist Church this city last Sunday. () : 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 m mbers of the Seventh church, but by many others in the city and surrounding country. He loss will b deady 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 fipancial transactions are carried on with cowries or shells. of which it takes five thousand to make a dollar. -The Missionary Maps published for the F. reign - Yet it is stated that the native church members at Mission Board are now ready. The set of a x maps. Like of about a hundred in number, contributed last maps, we are sure, will be very helpful to pasters at \$60. The question is sometimes asked, Do the and others who have to speak on mis-lon topics. heather make as good Christians as those of this We have ordered a set, and hope that many others country? In the light of the above fact let ue hope in Tennessee will do the same. Write to Dr. R. J. that the Christians of this country will only make as self-sacrificing Christians as those native Africans in Luebo.

20.00

-Dr. R N Barrett has closed ble labors as pastor of the Gallatin Cnurch, this State, and has gone to Texas to take charge of the First Bastlet church at Waxahachle. During the year that Dr. Barrett haz 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 day meetings. The Concord Fifth Sunday meeting as possible. The prayers of his own members and was held with the Centennial Church, this city. So -The American Outlink of this city has been changed many other friends in Tennessee will go with him to we spent Saturday there. There was a isrze attendhis new home

36.36.36

-The lecture of Dr. J B. Hawthorne at the First 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 andlence to a pay lecture in his own pulpit. The sui j ct of the lecture was "The World's Great Orators," and it was bandled in a most masterly manner, such as only agreat orator himself could have done The lecturer began by speaking of the importance of oratory, which was denomreview 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 somatimes of the most thrilling character. It was a noble thems nobly treated by a noble orator. Dr. Hawthorne laft for Florida last Mosday of Bro. Ed Bory.

immerre, and to the testimonies of Greek scholars cureration. On the way Dr. Hawthorne will deliver crowded bouse, and equally of course bls old friends will be delighted.

-Ray, D P. McPherson of Exeter, England, contributes a very excellent artisle to The Stundard on 'Hail Caine and the Christian," in wh ca he says: "I asked Mr Caine what be 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 fail about our ears. Society and church have begun wrong and superstructed wrong. We must begin again and build r pon the rock, and build is the gold and silver and precious stones of unsophisticated integrity and sacrificial rightecuenesss and sweet dome-tic 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.

10.10

-"That Drs. Gifford and Conwell believe 'baptism comes before the Supper,' we have never questioned. What we reported them as saving was that they would not repel a Christian man from the table on the simple ground that he had not been bantized by immersion. This much they surely did sav, and they have not retracted it "- Christian Advocate. That is true. We said in our editorial of January 6 h thes Drs. G fford 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 bapt's d to partike of the Supper with them? We ask Dr H -s to give us his candid opinion as a Methodist and as a scholar on this point By the way. Dr. Hose has never answered our question as to whether he believes that baptism comes before the Supper.

20.20

-A good deal is said about short nasionates among the Baptiste. The Religious Heraid q otes D .. Lifferty as saying that "the Haptists of Hichmosd would have to adopt the itiner or in order to a cure a permanent ministry." Tae Herald, however, gives the following record of the Rienmond Baptist pastore: 'Pastor Husson is well on in his swenty sixth year of continuous services Pastor Hatcher is in his twenty-third, Pastor Cooper in his thirteenth Pas-Tucker in his ninth, Pastor Kirk in his eighth Pas tor D.ll nearly through bis fith. Pastor Hidea in his sixth, and Pastor Jolly in his sixth D. Landrum had been in R'chmond fourteen years when he re signed, and Dr. Wriebt had completed bis sixth year when his health. forbade him to continue. Dr. Pitt was in bis sixth year at Barton Heights when he resigned " We doubt if there is another city in the touth, or in the North, for that matter, which can compete with this record. Richmond is called the Baptlet Jerusalem, and we suppose that the Baptlet pastors are like the disciples of old-they love to tarry in Jerusalem.

-We had the privilege of aven ling two fifth Sun-

ance and an interesting meeting Bro J. H Wright was Chairman, and Judge R. R. Caldwell Secretary. The ministers present were: W. C. Golden, I. A. Baptist Church on Thursday night of last week was Halley, G. A. Lofton, J. T Oakley, A J. Ramsey, J O Rust, J. F. Sanders, S. G. Snepard, G. W. Sherman, T T Thompson and E och Windes. Bro. W 1. Feas: li is the eloquent pastor of the Centennial Church. We er joyed taking a meal at his home. On Saturday afternoon we ran up to Sadiersville to attend the fifth Sunday meeting of the Cumberland Association where we were on the program Wa learned that they had a very interesting day on Sat urday. The following ministers were present: Bretbren C. A. Barnes, A. U Boone, J. H. Burnat, W. C. Cieveland, C. Hodge and N O Lovelace. We inated the highest of all arts. He then touched in heard Bro. Burnett preach an excellent groupel sermon Saturday night. On Sunday morning the aditor presched a missionary sermon. The church at Sadiersville is young, having been organised 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 erjoyed being in the home

The Home.

I Climb to Rest.

Still must I climb If I would rest The bird sours upward to its pest The young leaf on the treeiop high Cradels itself against the sky

The streams that seems to besten down Return in clouds the hills to crown . To rock sloft its flower and fruit

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

To work to rest, for each a time toll but I must also elimb. What roul 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 leftier level must be won. A mightler strength to lean upon

And heaven draws near as I second. The brecer invites the stars befriend All things are beckening to the best Lelimb to Thre O God for rest Lucy Larcon

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 yeary 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

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 fall to do bis work well.

He would insinuate to him that it was gentlemanly to take an occassional glass of wine; then he told blm 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 be was very careful to conceal the fact from his parents and sisters: but as he yielded more frequently | howl again. 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 blm 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 be formed the aotaught him.

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

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 soher 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 ail 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 ber influence in a different direction. Instead of urging him to break off his bad habits, she encouraged them 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 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 bome with a view to practicing law in his native

But alas! alas! for him. Shortly after his return to his home he met Alice Gray at the house of one of 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 lass of wine to him, saying

"Mr. Morgan, you must drink to ny health. "Miss Gray, I dare not," he re-

olled, "the only safe ground for me s that of total abstenance." "But you must drink to my health for old acquaintance sake," she re-

And with a piteous look and trembling band be 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 con-

careful of your influence. You can away with him!' wield a powerful influence over the 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

he 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 exquaintance of Alice Gray, a very amples for young men of our ac. a right to listen. Occe the birds beautiful and faoinating young lady; | quaintance. I think it must be a | and I were your only auditors; and but we often find to our sorrow that | terrible thing for a young man to | yet, when I told you one day you a beautiful soul does not siways be led astray by a young girl. | would be great, you seemed glad at dwell in a beautiful body, and so Young men meet with many tempta. my praise, though I was only Max, Harry Morgan's sad axperience tions from other sources which are the blackamith's son.' hard to realat, but if their young "Bending over me, she cried Alice Gray was a heartlass co- lady friends would arise in the 'Max Bronsden, my first and truest

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

Jenny Lind and the Dissipated 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 salva She and I was once alike We were yourg and happy Hand in hand we used to wander in the fields and on the bills of old Years passed, and she became the idol of princes and kings, and from afar 1 worshiped her, as I would worship a star in yonder heaven. I tried to keep pace with ber, but failed. I became a victim of strong drink, and with danger, and he firmly resolved to | 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 boybood 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, evad ed the ticket agent, and gained en trance. In a shadowed recess crouched and listened. Lucia Di Lammermoore was the opera, and his most intimate friends, and it she was Lucia. I saw her appear was told her that Harry would not | 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 tem pest of applause that made the house tremble. It was then I for got ail-forgot that I was a debased vagabond-forgot the throng and

> I rushed forward and cried "'Jenny, my little Jennyl 1 told you so! I said that you would one day rule the world with that voice! Speak to me and tell me that you

hood's idolatry a queen among men

trol his thirst for the maddening remember! "'Put him out! put him out!' Obi girls, you should be very shouted the multitude. 'He is mad,

"A strong arm seized me, and young men of your acquaintance | would have been buried out into the darkness, but a sweet voice cried

> What is it, my poor man?' "I looked up, and, like an angel of light, she stood above me.

"Spare blm, and lot me hear bim!

"'Forgive me, madam,' I cried: 'I was passing and heard your voice. I stole my way in. It seemed I had

quette, who could trifle with the strength the All-wise Creator has friend! Stand, and let this vant . A Pure Grape Creek of Tarter Powdes. best affections of a young man's given them, and act noble examples 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 Lero and a con queror of sin-1 have lived true to my words "- Woman's Work

Some Stops to Make.

Stop thinking of the body, keep it can aud comfortable a d becoming clothed, and then forget the thing n the idia which you should endeavor o express through it-man made in the image of God Your body should be no more to you than your bou-e, hrough which you should endeavor o express the idea 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 atmosphere as "good for pneumonia."

Stop describing your sensations. Stop saving you feel sick, feel tired. feel weak, feel hot, feel cold, feel any thing Cultivate thought, not sensa-

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

Fear, distrust and doubt are depress ing sensations. Cultivate hope, faith and trust. They are the tonics of the

Realize that there is but one Life in the universe, and that man cannot be the lights and all, save that I saw separated from that Life. the little barefoot girl of my boy

Be not anxious if the day pass by in which you fail to cat 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 har-

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

Awarded

Highest Honors -- World's Fair, Gold Medal, Midwinter Pair.



O YE RS THE STANDARD

Young South.

Mrs. LAURA DAYTON BAKIN, Editor. 104 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young Bouth Motto Nulls Veetigis Retrorsum.

Our missionsry's address: Mrs. Beasis Maynerd, 62 Setal Machi, Kokura, Japan, via San Francisco. Chi

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 of her first as a little girl in one of Miss Jackson's Industrial Schools for eclored children in Richmond Well, Lucy grew to woman hood, with a good education received at Hartzhorn 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 wom an, 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 carcity 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

Mrs. Booker Washington.

Mrs T Booker Washington, the wife of the Princ pal of Tuskegee inatlitte in Alabama, has been scoomplishing a good work of late in the institution of an entirely novel Sunday-school class- a class in housecharing Every Surday she goes over to a neighboring plantation and takes one of the repro cabins as a sample of how such work must be done She washes, c cans sweeps, dusts and puts things generally to rights This is the orject-lesson Each Surday she notices the improvements which may have been made during the week in the other cabins. Those 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 cabine Recently the owner expressed a deelre for a school to be started on the plantation, and this has been done by Mrs Wash-Ington - W M U

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 mouths, 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 choice ! from the Dorcas Circle of the First of books for a library. Send that in Baptist Church, Chattanooga. We without delay. I am anxious to have | wish the Young South much success." 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 successnot go "backwards" for long I am | much good. Sometimes they meet and

Your hearts will go out in sincereet | ge "Home," sometimes they make up

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 sad-

dened 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 closer walk with God. He was so conscientious and faithful. First Church. I wish every church so careful to perform his whole duty as a 'Sunbeam' giving so freely and them from my heart for thus showing lovingly the pennies from his own their interest in our work, and I pray 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 pennies, saved to bring when he was well again, were sent 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

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

only two or three days ago. We are Frank Rogers Welch the Sunbeams have lost one of its most lovely and all grateful to them, are we not? flicient members Second, that in the Then I find one from Bella: midst of our corrow we will try to say "Please find enclosed \$2 for Mrs with one of old. The Lord gave, and Maynard, grandma sends \$1 of it. I the Lord hath taken away, blessed be have a little sister born Thanksgiving the name of the Lord ' Third, that we day. Will not some of the Young tender to the hereft parents and grand South readers name her for us? The work you are doing bas our prayers parents our sympathy and love in this ore affi ction, and commend them to and best wishes.' the Savier their darling boy tried to MUDA BRIDGES serve Fourth, that a copy of these i have always been so perfectly sat-

REFLECTOR for publication. MATD HENDERSON EFFIE MC AIN. ETHEL MORGAN.

May our Father comfort those who nourn so deepiy 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, hitter as it must be, and the holy influences of the child's sweet life will

go on forever. The next message comes from Love-

"Please find enclosed 35 cents for he debt on the Orphanage."

A. R. WHITLOCK.

Thankel 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 Hilledale sends brief greeting:

Enclosed find \$1 for Mrs May LUCIE JOHNSON. nard." 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 rext few days will bring us one. Now read one from my own city and

my own church: "Please find er closed \$1 for the Orphanage and \$1 for Mrs Maynard

SUSIE MCNULTY. I am especially grateful for this offering. The "Doroas Circle" is composed of the younger married ladlos ful that I shall not murmur. You will | and the young ladies, and they do sew for the orphans In the ChattanooThe wind and dust cause painful chap- ping of the skin.
Those who are so affected should use only a pure soap.

isfied with my name-Laura. Won't

that do? Don't you like the old-fash-

ioned names, like Elizabeth, Katherine,

Margaret, Eleanor and others, so much

affected just now? Then there's Duro

thy 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 Bells? Thanks to Muda and

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:

That's all, and in it was a dollar

bill. So all I can say is thanks to the

Then I find two letters in the same

"I regret being so long away from

he Young South, but I have not lost

interest in Mrs. Maynard or the Or-

phanage. I send 50 cents to be divided

between the two. I did not have any

success with my missionary hen last

year, but I am going to try again. I

wish the Young South great success."

How beautiful it is to have parents

and children thus work together. We

are greatly obliged and we hope Ar-

thur'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 mrself and

21 cents from Addle Patton to be given

to our missionary. I do hope we can

raise her \$600. I am dividing my of-

ferings with the different causes. I

sent a small amount to the W. M U,

for the women and oblidren of China,

and I am trying to help in our Or-

phacage work. I read the Young South

'Our oblidem enjoy the Young South

RUDY WATERS.

with so much Interest."

ARTHUR B. JONES.

VIDA JONES.

"For our dear missionary."

envelope from Adairville, Ky :

debt on the Orphans' Home."

"Find enclosed \$2 to help pay

er grandmother.

unknown

99 to Per Pure baskets for the poor, and they give to | page so much. I am teaching them to missions, and are gathering a fund sow beside all waters. Our work for the pipe-organ yet to be put in the seems to prosper in every land, and yet how much need of help, and how had just such a circle, and I thank | 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 that God's blessiag may follow them | this may be the grandest year in Young

MRS W N WATERS. And that is not all I have from Chat-Such firmsteadfa-tfriendsencourage tanooga. The children of the Orphanus greatly. These friends and other age will doubtless remember Carrie Watertown have done so much this year. We feel so tenderly attached Lee and Robbie May Jett and their to them, and nothing would please me mother, Mrs. Jett of South Chattanoobetter, dear Ruhy, than to come to that ga. who came to visit them during the Sunday-school Convertion reat May Exposition. They still carry the orout I am dreaming of Nortotk a little! I never look forward very far. phane on their hearts, and Mrs. Jett I would like to tall you something of brought me a gift from the little girls the meeting we are having in our

church here, but the evargelist is so averse to "press notices" I do not dare. Perhaps he wid not mind if I say the church is greatly revived, and some have been accepted for hautism the work beginning as it so often does with the Sunday school scholars

Just two more months! Say that Over and over o yourse ves, and rise to the occasion. If you have done somethingaireasy, doub e youreff irts. We must have the rest of Mrs May-

SIX BUNDRED DOLLARS.

We must not let F bousty lag behind December and January Come on from Concessee, 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 vours.

LAURA DAYTON EAKIN. Chattanooga. Receipts. First balf year ... Third quarter January offering. FOR JAPAN Lucie Jehnson, Illi'sdale
Doress Cir.te. ist. Bap Church Chat.
M ds Bridges and grandmother, Bells
Usknown
Arthur Jones, Kantucky
Runy " at rs, Walertown
Addis Patton, Water own FOR OHPHAN + GE

Arthur Jones, Kentucky Total
Received sines April 1, 1897
For Japan 1605 18 Orphanege Coiportage Biate Missions..... Foreign Board Debt Dr Dias in Masico...

Pimples, blotches, bischhends, red, rough, oily mothy skin, itching, scaly scatp, dry, thin, and CUTICUMA BOAr, the most effective skin purify. ing and beautifying soap in the world as well as purset and sweetest for toilet, bath, and nursery.

BLOOD HUMORS CUTICURA REMEDIA

Without Macbeth lampchimneys, you throw away money and comfort. But get the right one for your lamp. The Index free.

Write Macboth Physburns Pa

RECENT EVENTS.

" " a required that the Northern will probably he hold wit May

D. Watt Talinage was re-. . . to histhird wife, a widow the l'a about 44 years of

1. Runner, Fruitland. - I wish to say that . I one could ask it to be. : very much."

· "tomas B Turley was on e cight nominated by the A mas for Seuator on the over Gov. R L. Taylor to the McMillin

 Eille, French Knob. his subscription. as the BAPTIST AND in remains as good as it is n't see how I could do with-

Preston Blake of Dayton. an unanimously called to free Langton, Ky., in place of a : a country church.

> it is Fleming of Sorby has work in Tennessee and Pascumbia, Ala. We are - Bco. Fieming from Tenpaster. We wish him much . the new field in Alabama.

were g ad to see Bro. G. R. of Suringfield, Tenn., in our No week He is a deacon of . o the Western District His son, J. A. Baucum. to the ministry last fall, the feers justly proud.

way has anyone the least concerning the wherea-. . . erstwhile Memphis De-" aforementioned Flag? ' emation along this line will -- 'mteresting to Dr. Folk, THEST AND REFLECTOR .-

.. to pay the Methodist Pub-11 this city, \$228,000 for ta nace - astained by it during the war pass of the House of Representatives a- i' has by a vote of 188 to 07. It what that the bill will pass the ate by a good majority, and will re we the signature of the President. W or gratulate our Methodist friends | Tucker, Dyersburg; Rev. J. T. Saniner the r good fortune.

A TEXAS WONDER.

Hall's Great Discovery

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diameter, seminal emission, weak and troubles, rheumatism and all irregwar des of the kidneys and bladder in ooth men and women. Regulates bla er troubles in children. If not sold by your druggiet, will be sent by mail on receipt of \$1. One small bottle is two months treatment, and will cure any case above mentioned. All orders promptly filled. Send for Texas testimonials.

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

READ THIS.

CLANTON, ALA., March 8, 1807.-I certify that I have been cured of kidney and bladder troubles by Hall's Great Discovery of Waco, Texas, and I can fully recommend it.
itav. L. B. POUNDE.

-It has been decided that the battleship, Kentucky, about whose christening next month so much has been said, will be christened in water instead of wine as customary. The water is to be taken from a spring on a farm in Larue Co , Kentucky, where Abraham Lin-

-The Christian Advocate of this city. which is the connectional organ, has absorbed the Memphis Christian Advocate. The Tennessee Conference at its session last fall adopted the finisten Methodist as its organ instead of the American Untlook formerly the Ica nessee Methodist

Dr. Hall's congregation in the Fifth Avenue Presbyterian Church. New York, refused unanimously to accept his resignation. Consequently he has withdrawn it and has agreed to remain with them at least another year until he can round out his lifty.

—His many friends in the city will. -Dr Hall's congregation in the

Their home is now at Wayersy Place

Her father was taiking of her case to a large period (transported to the set of the period to the period (transported to the period Their home is now at Way-ray Place

- Rev W L Brown requests us to change his address to Irov. S C have rate of the First Baptist Bro. Brown will be remembered by many in this mate as the popular naswas resigned recently to actor of several churches in West Tennessee, and for some years the able crabe Moderator of the Memphis Association. We wish him much success in

-The Bantist Laguery says that Dr. Il a a fine preacher and a R. A. Venable of Meedian Miss has received a call from the Va encestreet church of New Orleans over whom the lamented D. I. P. reer presided. Dr Venable was for ten or twelve years pastor of the Pret Bantlat Church Memph's art some of the strongest preacher.

Deafness Cannot be Cured

by local applications of infismed you have a run it it . ness is the result and an ... normal condition hencie forever: nine cases out of catarrh, which is nothing a dition of the mucous surface. We will give Ore II a see not be cured by Hall at marrie and sould for olrenlars, free. Sold by all Druggi-a.

-We were glad to have visits from the following brethren last week A. B. Robertson, Wartrace, Dr. W. E. Tilson, Clear Branch, Dr. W II Partlow; Rov. J. T. Oakley, Hender the most valuable men we have in the

-The educational commission of Texas, which was appointed at the great Texas Baptist Conference in San Antoulo, held a meeting recently and confederated live of the seven colleges, with Baylor University at the head. The two other Baptist Institutions are expected to join the affiliation. Rev. J. M. Carroll was relected financial agent to raise in the next three years \$190,000 to pay off the indebtedness of these institutions.

Are You Hungry?

Go to work for us and we will ill your mouth with good things and your puckets with money. We want men and women everywhere to seil our Non alcoholic Flavoring Flowders for cakes, condies, ices, etc. They are perfoully pure and twice as strong as liquid extracts. We pay his wags and slow require employment. Address the U. B. FRUIT CO. St. Louis, Mo., and we will start you to work at once. Don't be himgry, go to work.

A School Girl's Nerves.

From the " New Era," Greensburg, Ind

Mothers who have young daughters of school, that she was going to develop St. Vitus, dans Mothers who have young daughters of school age should watch their health more carefully than their studies. The proper development she was strong and health; before we above than their studies. The proper development she was strong and healthy before we there of their bidy is of the first importance. After the confluence not of the school room plenty of our of door exercise should be taken. It is not that their children never loarn their a bick than that by learning them they loan their health. There was an of family friend near More them health.

that all this is self-evident. Everyone ad way, and she was cured by De was an at

be glad to know that Bro S A David amount of sekness she has experienced. She son has returned to the city from task as diverged because of sekness she has experienced. Rutherford country where he has been to the has been to the beauth out now she will be able to living with his son for several years.

The latest for several years to be several years. considerably retarded by the considerable study and become an educated won or

that she is getting airrg all right and is the tred feeling resulting from trailing air diseases tenuiting stronger than ever." Asked to relate the stors of his bagging and the book such as series of his bagging when she was twelve years to the book at to female a set to the years of when she was twelve years. are such the survey much and her works were at the survey were a delicate age for her. She reduce by a weaker and her nerves were at the third and reduced that the least little noise would rectain her twenty much and she was very miss. riche. The e was a continual twitching it seteration N. Y. for his procession arms and lower limbs, and we were afraid began for 1150.

for the following statement: "Dr. J. J. are thousands of people, especially Taylor, pastor of St. Francis street sailors and fishermen, along the South church, Mobile, Ala , now occupies a ern coast of the Guif States and on the \$15 nec parsonage, despite the dama is and s of the gulf, who are a m ging influences incident to the presence of yello v fever last summer. He Mr. Benn was once a salior time ' requested his people to curtail ex- and his plans seem well adapted to the penses by reducing his salary, which purpose he hopes to accompash modest request they refused." This is quite compilmentary to Dr Taylor lie deserves, however all the good

We are giad to know that the National Publishing Board of this city, of which Rev R H. Boyd, D.D., is the Corresponding Secretary, is prospering beyond the expectations of its Board of our colored brethren. It publishes a full line of Sunday-school literature, which is neatly gotten up and on which the work is well done. We congratulate Dr Boyd and our other colored Baptist friends upon

-Rev. B. W. Whilden died in Charleston, S. C., on January 18th. He was born in the same city on December 29, 1819, and was consequently ders, W. H. Russell, Rev I A Halloy, about 79 years of age. In 1849 he Murfreesboro; Rev S G Shepard, went as a Missionary to Canton, China but his wife died and he re son's X Roads. These are all among | turned to this country with his motherless children. Marrying again, he returned to China, but was forced to come back home on account of his wife's ill health. He was an excellent teacher and preacher. Two of his daughters were missionaries in China, Miss Lula Whilden and Mrs. Willlams, wife of Rev. N. B. Williams. now at Birmingham, Ala.

> the American Baptist Publication Soparts of the country in which the "gospel on wheele" is proclaimed. Recently the ladles have raised the money to build a ladles' chapel car, and a movement has been started to build a young men'schapelear. And now Mr. George E. Benn of Aurellus, Mich., bas organised a society for the purpose of building a chapel boat, in the form of a sailing vessel, eighty feat long, to

The Baptist Laguera is authority sail on the Gulf of Mexico 1 ere destitute of religious opportunit

Memphis B. Y. P. U

The Memphis B. Y. P. Cay Unive met at the First Bapti-t Church 1 day night last the attendance was large and enthusiastic, showing the our worthy Secretary, Bro Bia. well, did not sow in vain during hemost sanguine friends. This is the recent visit Definite arrangeme . were made for raising \$100 for he Southern Union Bro. Baker. new President presided with gravand dignity

The following resolution was ur an mously adopted

Resolved, That the Memphis City Union is in full sympathy with, and heartily commends the proposition to have a B Y P. U department in cu-State paper, the Baltist and Ri FLECTOR.

Bro. J. D. Anderson, speaking for he country churches stated that he wanted to correct the statement so frequently made that they were opposed to the Young People's Movement So far as he was concerned and speaking of the churches he had in mind, they were heartly in favor of the movement. I wish Bro. Anderson could speak for the whole State.

It was decided that hereafter the monthly addresses delivered at meetings of the City Union would be in line -Our readers know of the fact that | with the Christian Culture course study-one month on Sacred Literaclety has "chapel cars" in different | ture, the next on the Conquest Misalonary courses.



A CATARRH REMEDY. Finds Honor at Home, in the City Where it Is Made.

Mayor Black of the city of Columhus, savs that "Pe-ru-na is a most effective remedy for catarrh." Such honorable testimony, coming from the same city where Pe-ru na has been manufactured for so many years, has a peculiar weight of its own Of course this is simply what thousands of other

men have been say ing all these years -Peru na is a most 🥻 effective remedy for hronic catarrh; teurescatarrh wherever hoeated This is what law

vers, ductors, preachers and scholars have been saying. This is what farmers mechanics, clerks and art sans have been saying. Teachers, students and professors have toen saying it. The South has agreed with the North, and the East united with the West, in proclaiming the merits of Peru na as a catarrh renedy. And yet after all this has been said, it gives strength and a terest to this chorus of testimony to have the mayor of the city which Peruna is manufactured. add his praise to the rest. Peru-na ares catarrh, coughs, colds, la grappe and all other climatic discases of winter.

Send for a free book of testimomais entitled "Facts and Faces." Address Toe Peru-na Drug Man-I cture g Company, Columbus, O.

It is sad to announce the death of Bro J I' Eule who was killed Jannary on hy a railroad accident near Mem, his He leaves a wife and six small children, a mother and three brothers to mourn his loss. The whole community offers condolence.

R. N. CRAWFORD.

ROPSY THEATED FIRE.
Posturely CURED with regetable remedies Havecured many complement rapidly desceptor and in tentral of all symptoms are not all BUCK of Petimonials of miracons. min Cate and FREE 10 DAYS TREAT MENT FILE to EEN S SONS, Specialists, Au-

Our Sunday-school at St. Elmo. Tenn., is still growing. Bro. Hunter | w. ight in gold Proof cures free Fielding is going to the country to try H. B. JONES, Dallas, Texas, farming. We are sorry to lose him and his wife, as they are good workers, but they have promised to work Tennessee Baptist Convention finds for our Master and the Baptists In himself at a loss for material from their new home. This change made it which to gather the statisties. Some necessary to elect a Superintendent in clerks of the Associations have sent his stead. Jas. K. McDowell was minutes, but many have not. Will the elected Superintendent, and Lesel brethren who are clerks of our Asso-LeCroy, Assistant. We think Dr. clations kindly forward minutes of the light will hear from us soon on mis- last session of their respective Asso-JAS. K. McDowell. Chattanooga, Tenn.

Old age

Paris, Tenn.

comes early to the clothes that are dragged to and down over the wash board. It's rumons Nothing else uses them up so thoroughly and so quickly

This wear and tear, that tells so on your pocket, ought to be stopped. Get some Pearline—use it just as directed—no soap with a and see how much longer the clothes last, and how much easier and quicker the work is. Pearline saves the rubbing.

Send Peddlers and some unserminious process will tell you "this is no good as" or "the same as Pearline," IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, he houst—send it Asch, 518 JANES PYLE, New York.

Resolutions Complimentary. Glenlock Church.

The Nashville Baptist Pastors' As-This church was organized some two sociation desires by formal resoluor three years ago with 12 or 15 memtions to recognize the removal from hers in Fork Creek Valley, five miles this city of Rev. J. H Wright, ex-pas-Southeast of Sweetwater. Until retor of the Seventh Church, and the cently they had no house in which to departure of Rev. R. N. Barrett, reworship but occupied the Cumberland cently pastor at Gallatin house. Of course being in the house Resolved, That we esteem Bro. of strangers they felt deprived of many Wilght as a zealous and untiring liberties which Baptists enjoy in their Christian worker, whose labors here own house have been abundant and greatly re-

Last fall the Camberlands had quite warded. The love of his church and a revival in which over one hundred affection of his brethren in the minist professed conversion and a large numtry testify to his manner of life in this | her we east it to their church. It be city. We recognize in Bro. Barrett a gan to local serve. Baptists were about thoughtful and informed pastor and a | dead and swa loved up. In so much scholarly preacher, with a heart full | that some of the Cumberlands kindly of the wideness of God's love. Ills invited the Baptists to disband and missionary spirit and scholarship unite with them. declaring that the was an Inspiration to Tennessee Ban- Baptist church was about dead any way I man use the Baptists turned Resolved. That we greatly regret and with at their energy, set to their departure, and their churches | work to build a house of their own nourn the separation, and the general | which was done in a very short time cause is in distress that they should and most beautifully tinished. On the leave us; but we feet that God is in thest Sunday of the new year we ded the move and all is well. Others will | icases it out of cent. The writer made reveral un-uncessful attempts to secure come to take their places, cent by the assistance of ministerial belo for God's appointment, and the work will the dedicatory service and the revival which fo lowed for two weeks. Being their pastor I thought it my duty to conduct the meeting any way, which resulted to two conversions and six or seven add thens to he church.

We cortal to have the co-operation of a bann of fat.hfu. members. Glennek church prem ses to be a tower of etrength in Sweetwater Asso-T R WAGGENER.

Resolved, That we commend them to

the brethren in their new fields of in-

bor as earnest, trustworthy. Christian

gentlemen, and as high-minded, Spirit-

filled ministers of our Lord Jesus

-"BROWN'S BRONCHIAL TROCHES"

are a simple yet most effectual remedy

for Coughs, Hoarseness and Bronchia

EDUCATIONAL.

The Leading School and Teachers Bu-

Building, Nashville. Send stamp for

-Bro. L. J. Leland tendered his

resignation as pastor of the Bolivar

Baptist Church today It was not ac-

cepted, and he was called to serve the

church another year. He has taken

the call under consideration and will

give us his dicision on the second Sun

Jo-He Cures Spinsl Affections, Cures Croup without Fall.

And for all inflammations, Hurns, itruses

Erysylpeias, etc., this Oil Jo-Her is worth his

cations? Send to Fleetwood Ball,

A READER

day in February.

Troubles Avoid imitations

J O RUST.

F E POLK.

A J RAMSEY.

Marie on Dec 29, 1897 at the home of the bride a mother, Mr Acto G Cope to Miss Lucy Kimbro, In the presence of a few friends, the writer the lating. The bride is the accomp t-hed daughter of Mrs Wm. Kim reau of the South and Southwest is the bro while the groom is a prosperous NATIONAL BUREAU OF EDUCATION young farmer of this county We wish J. W. Blair, Prop., successor to Miss. Crosthwait and J. W. Blair, Wilcox for the wo thy young couple a long, prosperous and happy life

J. S. Rick

Something New.

tor of a patent medicine not to exaggerate the merits of his remedy, but Rev J W Blusser M D, the inventor of the worderfu concentrated inhaiation treatment for Catarrb, has al ways carofully avoided exaggeration. He simply states that his remedy is a genuine care for Catarrh. Bronchitia. atarrhal Deafness, etc. Cost \$1 per month Read his booklet, "Plain Pacts About Catarrh," and try the sample, which will be mailed free to any one mentioning BAPTIST AND RE-FIFTOR Address Dr. J. W. Blonner Son. II. 12 and 13 Grant Building, Atlanta, Ga.

-The Statistical Secretary of the

FFRRV'S Famous Seeds FERRY'S SEED ANNUAL and get all that's good and new—the latest and D. M. FERRY & CO.,

Resolutions.

Resolved, That we, the Trimble Bapist Church, want to thank our Heavenly Father for sending us such a man as Bro. W. L. Norris to preach for us an unlimited time.

Resolved. That we heartly tender our thanks to and pray God's blessings on the First Baptist Church of Dyersburg for being so Christlike asto give us one fourth of Bro. Norris's time to preach for us.

Resolved, That we will aid Bro. Nor-

Free Medicines

To those who suffer from Catarrh Consumption, Bronchitis, Dealness Asthma, or any diseases of the Lungs, Nose, Throat and Lar

This groat curative remessas the Sana-Cera Cure, as hundreds of cases that were

A Prominent Physician Testine DR. JAMES KENDA



Ex-Postmaster, Bayard Woulfered from childhest w

A Fair and Intelligent La MRS. J. A. DUVALL. Warrenton, N. C. says "Anyone to see me. t "Anyone to see me to months ago and see me now would not take me for the same person. Now after three months treatment my Catarth, Bronchitts and peafures as curred and eatness is cured, an lem to restored . I am fleshy than ry n my life: I verily !

MR. HENRY BAHLY

MISS LILLIE TRUSH the last slaves to up as a hope of the first week in f the first month I a m perfectly well o much in mi lit. you choose Dr. Beaty guarantees

o those who sees 1. -Medicine for Three Months !!

To introduce the Sa when all others by Send a description of a name and P. O. address a for our "Question Block attention will be given Sana-Cera Cure is higher a suit each individual patient

Dep't 8. 125 W. 12th St. Dr. M. Benty has an enviald ability in his profession and we what he can not carry out. We are to write to him —Charman Man.

ent at all meetings and by ho me blm up in our prayers and by

Resolved, That these resolutions te spread on our minutes, one copy sent the BAPTIST AND REFLECTOR for peoplication with a request that all other Da Dera CODV.

Presented by J. S. House and ananimously adopted by the church.



one who has bought our local dealer during either 1800 car to be sent our Manual of "liverything to rathe apply by letter FREE previous and apply by letter FREE previous trom whom they bought. To all others, they have cent Manual, every copy of which co-

30 ceets to place in your hands, w. d. be so of free on receipt of 10 cents (etampe a tellor of postage. Nothing like this Manual has ever been seen here or abroad; it is a beck. of 200 pages, contains 500 engravings of seeds and plants, mostly new, and these are supplemented by 6 full size colored plates of the best novelties of the scason, finally,

OUR "SOUVENIR" SEED COLLECTION will also be sent without charge to all applicants sending 10 cts. for the Manual who will state where they saw this advertisement. Postal Card Applications Will Receive No Attention.

PETER HENDERSON & Co ris as much as possible by being press 3' 337 CORTLANDT SINEWYOR

MEEK & ROWEN PUBLISHING COMPANY,

this city, are having aplendid success with Dr Lefton s new book, "Harp of Life " It has been out only about six months, and it has run through four editions. They predict that the book will have a much larger sale than Dr. I. from a other fam us book. "Coar neter Seet nen has bad a sale of over 120 000 copies "Harp of Life is som through agents. Any one who wants to get a selling book and go into professio business should will e the publishers at once

A Free Map of Alaska,

Corrected to wave above ug rocation of to at F. de an actual mining oc nes, her descent on the beginning laws, rout a of taken and other valuable information will be matted free oo More a ton to A. H. Waggener, 7 W & K seen, 22 Fifth Avenue, Cucara lin

HARVEST BELLS.

BY MAJOR W E PENN,

Is regarded by all Baptists in the South as the test song book published Round and Shaped notes. Prices have heen reduced Sample copy 50 cents.
Aldress MRS W E PENN. Eureka Springs, Ark or BAPTIST AND RE-RETECTOR Named in Tenn

GOLD, AND AND THE MACHINE Bicycle and was been the greatest Scholarship contribution send

Cliven away te sample of twhich of the sample of the s to the minational Storie

NORTHWESTAN NORTH-EAS

ARE BEST REACHED

I wo Through Trains Daily 12 HOURS NASHVILLE TO CHICAGO

'NEW ORLEANS & FLORIDA SPECIAL' f.caves New Orleans Daily at 18.05 noon via L. & N. R. R. Nashville at 2.20 a. 26. I brough Huffet Steeping Cars from New Orleans

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Steel Aller Church and School Relia. #7 Send for



drugget don not keep it), he a ware. Safe and Faleisen Hamedy for Carne, Warte and Banda. Re Pesson Wmrrmmtod in Curre. Take no other. S. E. MITCHELL, Bruggist



Meek's Bnoyclopedia

Thirteen reasons why a business man purchased the Encyclopedia.

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1 left my home in Shelbyville, Tenn.. January let for Northern Texas. 1 arrived at Whitesboro, Texas, the 4th, where I have very pleasantly 26th.

I am glad to inform my oongrega tion and friends who were so kind as to give me this vacation that it is proving very beneficial to my health. I have improved rapidly since I came here. I think I will return in a few weeks better prepared to do them service than when I left.

Yes, I find zealous Baptist workers here. Bro Carver, pastor of the Baptist Church in Whitesboro, preached an able sermon last Sabbath evening on the ordinances of the church. We, my Texas friends and attended service in the country last Sunday morning. Bro. Short, a Baptist brother, occupied the pulpit. This is a broad and promising field.

CHARLES V. HALE. Whitesboro, Tesas.

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With so many as one hundred machines offered, any one with a sewing machine over five or ten years old audience of friends and relatives by stands a good chance to gain a new her pastor, T. J. Estes, after which one. The reputation of the Singer she was laid to rest in the church Manufacturing Company for fair deal- | yard. Therefore be it ing is well known; their offices are in every city and our readers may be well assured that they will do exactly the Alexandria Times and the Carwhat they promise. The free particulars regarding sending the information to New York can be obtained from our advertising columns; they may also be procured at any of the Singer Company woth tes and from their sales. men generally

Art in the Home.

A taste for art shown in the form of pictures is as universal as the love of music, and no home is so poor but that it may be brightened and adorned the work of worthy and even famous painters.

There was a time, however, not very long ago, before science and the genius affectionate child and a loving sister. and skill of the printer came to the aid of the public, when a beautiful picture could only furnish pleasure and instruction to the few: when only those Therefore be it who were able to pay large prices for the exclusive possession of some masterpiece to hang in a private gallery, or those who could visit the public galleries of our great cities, were able to enjoy the work of the bost artists. Nowadays, by the aid of photography and the skillful use of color in printing, excellent copies of some of the best work of contemporary painters is being put within easy reach of every

The reign of the crude highly colored and badly drawn lithograph of old, whose purpose was to force attention by its very exaggeration and unnaturalness, is about over. Our taste in these matters has been developed beyond this phase of every-day art. and we are not content now with any thing much short of the best that is being done in oil and water color. There are apparently no other rea-

sons than the great expense involved and the lnability to do the best workunless it be even the more potent and characteristic one of lack of tastesfor the multiplication of vulgar and commonplace pictures to call public attention to any article of commerce. One concern that has emphasized this fact in a way quite apart from any advertising motive, deserves to be especially commended as contributing to the work of cultivating a wholesome idea of good art, is The Proctor & Gamble Company, of Cincinnati, the makers of Ivory Soap, whose "It floats" has been a household phrase for so many years.

ORITDART.

HUDSON -Sister Mary Hudson was born October 8, 1831. She professed faith in Christ in 1847 and joined the church at Brush Creek 1873; died October 27, 1897, aged 66 years and 19 days. She was married to J. V. Hudkind and loving mother and wife. She was a faithful member of the church, and left evidence that all was well four children to mourn their loss. Her remains were taken to the church and her funeral was preached to a large

Resolved, That a copy of this be furnished BAPTIST ANDREFLECTOR and thage Times and that we spread this on our church book.

E. N. ALLEN. J. W. ALWOOD, W. B. PHILLIPS, Committee

CARPENTER. - We, your committee appointed by Fall Creek Sunday school to draft resolutions concerning the death of Miss Willie Car penter, submit the following:

Whereas, Miss Willie, being a reglar and faithful member of our Sunday-school, we feel that we have in these modern days by examples of | suffered a great loss, to her eternal gain. The Death Angel called her on October 4, 1897. She professed faith in Christ in 1893, and was a kind We are led to believe that her faith was of that type which is an anchor to the soul into that haven of rest

> Resolved, That in her death the Sunday-school has lost one of its strongest supporters.

Resolved. That we tender the family our sincere sympathy and point them to him who says, "Call upon me is the day of troubles: I will deliver

Your loved one has departed, While you tarry, broken hearted,

In your sad and lonely home. She has ended life's brief story; She has reached her home of glory, Over death victorious.

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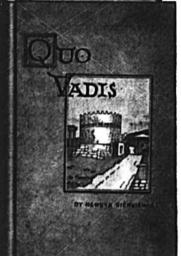


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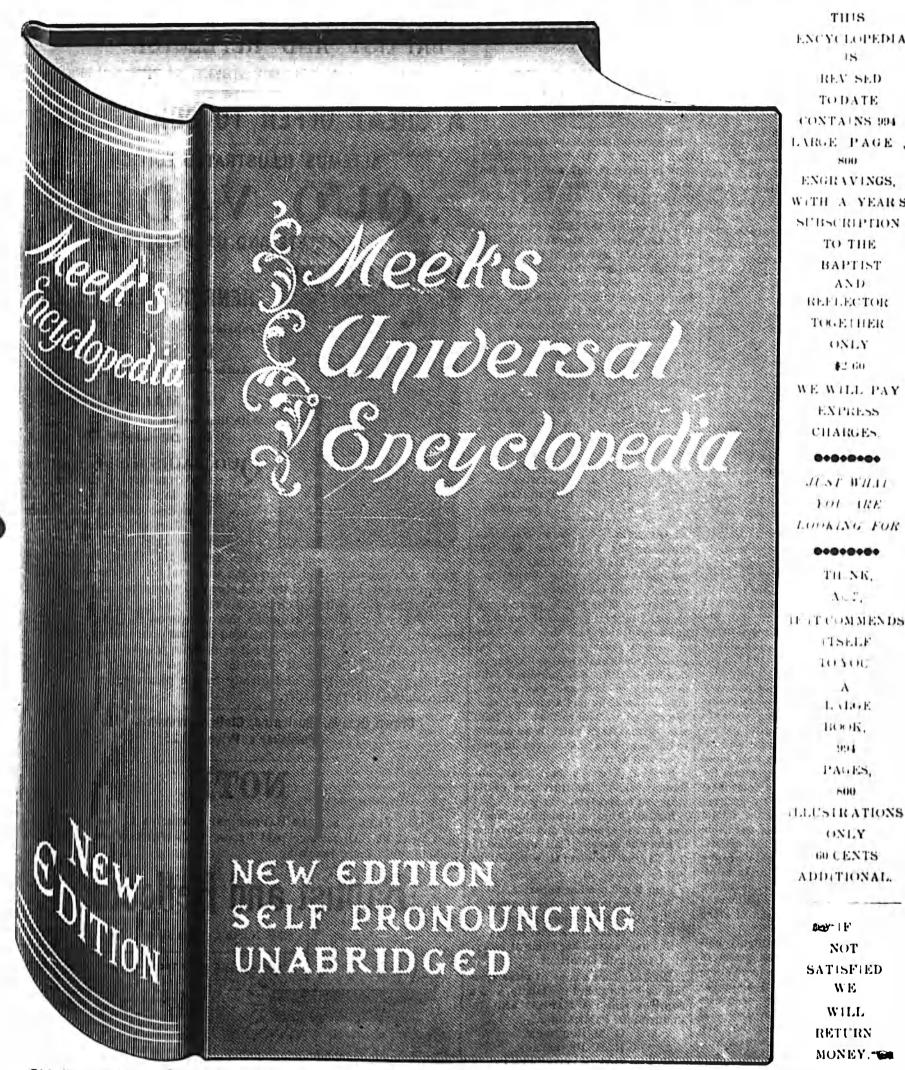
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When my heart shall leap with gladnes And the captive be set free! For the amulet of freedom My ship will bring to me

I am weary, O' no weary, Watching for a tardy sati. Ard I sean the far horizon Till both heart and vision fall A priceless freight the carries This bark upon the sea, And the treasures in her keeping Are of untold worth to me tireat pearis of hope and comfort All the lewels of the mind.

With her fate are intertwined But the choicest of her blessings The rurest and the best, Will be the gift she brings me The matchions gift of Rest Rest from the coaseless fever From the fret and par of life Rest from arinding toll and serrow From the turmoil and the strife A folding of tired, pervous hands l'pop an aching breast

All the fondest dremms I cherish

Dear Lord how sweet once more to tast The honeydew of Rest' I do not ask for riches, Or a life of selfish case i shall not be hard to please But the days go by, and never On the far horizon line. Do I catch the discant 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 wear The thorny crown of sorrow And the heavy cross I bear For a phantom ship will bear me Ere long unto my rest. And its prow will glide in beauty Mid the Islands of the Blest' Yet at morn, at noon, at midnight. My vigit still I keep; And my bungry eyes are watching For that ship across the deep

New York Christian Advocate

Soul-Winning As a Profession.

BY REV. W. JAS. 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 'te brilliancy, but it takes the grinding of the stone-cutter to overcome the rough and bring out its radiancy.

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 spen, 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 presants a field un-

other vocation is comparable to it. Any other call- against him the court inquired: "Have you any ing fades before it as the stars before the sun in his thing to say why I should not pronounce the senglory. As the heavens are high above the earth, so is soul-winning far superior to all other labor. It and tremulous voice, answered, "Piease, your Honor, develops the finer qualities—love, sympathy, com- ! never had no chance!" Doubtless that poor heart passion gentleness, mercy, etc., as nothing else can needed in the beginning a word of encouragement—a possibly do. Who can love like one who knows the value of a Savior's love? Who can sympathize as his way. 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 and pervaded every home. It was occasioned by the 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 eight to behold a man bearing the weight of years and enduring the pange of penury wholly at the mercy of the public. A misspent 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 penury 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 be 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 clee 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.

cous often commended bis disciples. To the Syrophoralcian 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 annointed 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 buman bearts. 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 racelyad it.

A poor boy was arrasted and brought before the

surpassed for the accomplishment of all these. No court, and when sentence was about to be pronounced tenco?" when be arose and, with sad countenance word of praise to cheer his spirit and help him on

Mary performed ber service for the Lord while he was yet alive, and be 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 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 sulogies were pronounced upon the dead. The widow eat 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. He so coveted it; he so longed for it! But, also 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 Dre. Pratt and Spencer and let them know bow guch 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 bis brow with sunset glow Why should good words ne'er be said Of a friend-till be is dead?

If you be ra song that thrills you. Sung by any child of song, Praise it. Do not let the singer Walt 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, Sav so. Speak out brave and truly, Ere the darkness vell 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 beard 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 wa 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. Knozvilia, Teng.