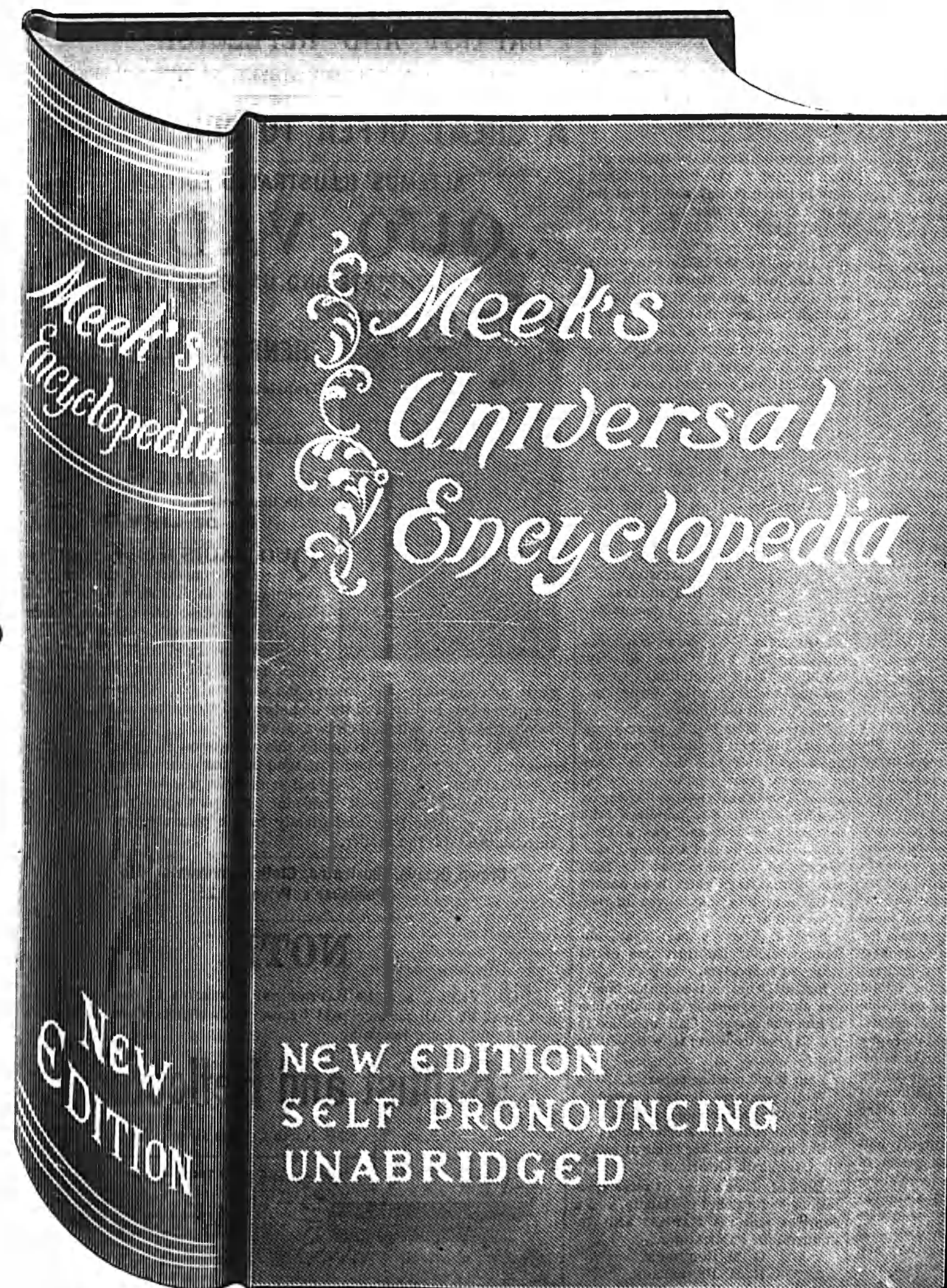


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# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

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## My Ship.

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

## Soul-Winning As a Profession.

BY REV. W. JAR. ROBINSON.

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

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

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

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

Soul-winning as a profession presents a field un-

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

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

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

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

## Words of Commendation.

BY REV. J. PIKE POWERS.

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

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

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

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

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

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

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

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

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

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



## A Fatal Distinction.

BY GEO. VARDEN, PH.D., LL.D.

In the course of a sermon on the Jailer, published in the *Christian Tribune*, occurs the following noteworthy assertion: "Believe not in, but on, the Lord Jesus Christ. The belief in is dead; the belief on is alive." Now, the writer's meaning cannot be mistaken. The antithesis makes it sharp: belief in Jesus Christ is a dead faith, whereas belief on him is a living one. By what sort of means has this sermonizer been led to propound such remarkable critical results? And what aid and comfort does he thereby expect to give to the differential doctrines of the current reformation? If he were emphasizing in respect to Acts 16, the distinction between *for* the remission of sins of James' version and *unto* the remission of sins of the Canterbury version, contending at the same time for the old translation as against the new, we should not be at a loss to divine his object. But nothing of this sort appears, at least so far as we can see.

This last citation is so vital to be suffered to pass unnoticed. We propose a synopsis of the facts in the case as presented in the original Greek as well as in the English translation, whence it will appear that the distinction is groundless.

Believe *propter* has in the New Testament six complementary relations. It is followed by the prepositions *propter* and *epi* governing the dative and also the accusative; it likewise governs the dative without any preposition, and also takes an objective clause. Such variety of construction from the pen of inspiration ought to allay asserations like the one above cited.

To instance first an example of the construction just named: "Whoever believeth that Jesus is the Christ is born of God." It will be seen that the entire sentence is the object of believe, no preposition being used.

From the same epistle of John we cite a verse in which *propter* takes the bare dative, though in our English translation a preposition appears: "This is the commandment, that we should believe on the name of the son Jesus Christ," the particle in the new version being rendered by in. Truly, these two versions are in violent antagonism; if the *Tribune's* criticism be correct, the one dead, the other alive. In other instances in which *propter* takes the dative without a preposition, no preposition occurs in the English rendering: "Abraham believed God," and "I know whom I have believed."

"Repent and believe the gospel." Here we have *en* and the words may very well be rendered, "Repent and believe in the gospel."

The preposition *en* is very frequently employed. "Ye believe in (and) God; believe also in me. He that believeth on (and) me, from him shall flow rivers of living waters." This he speaks of the Spirit, which they that believe on him should receive, even to them that believe on (and) his name." It thus appears that both *en* and *in* are translated by *on*.

In addition to these four different constructions we have *epi* now governing the dative, now the accusative. "Whoever believeth on (*epi*) him shall not be ashamed." To the jailer the apostle said: "Believe on the Lord Jesus Christ, and thou shalt be saved." In the former verse *epi* governs the dative, in the latter the accusative. Though in classical Greek the force of this preposition is slightly modified by the case it governs, no practical distinction emerges here. For if we render *epi* with the dative by *on* and with the accusative by *upon* this is a mere verbal difference. Moreover, it can be seen from the texts first cited that two other constructions of the original are rendered by *on* as the bare dative and the preposition *in*.

Now, without contradiction, the passages baving *en* and *in* could with much accuracy be translated by *on*. Jesus said: "This is the work of God that ye believe in (*en*) him whom he hath sent." Now we ask: Is "believe in" dead, and "believe on" alive? What on earth does this sermonizer mean by instituting distinctions involving such antipodal results? Let him only glimpse at the collated facts and he will at once see his blunder.

There is indeed a slight difference in the mental conception as expressed by *on* and *in*. On Christ, as the sure foundation, we build up ourselves in our most holy faith; into Christ, as the ark of safety, we run for security. It must not be forgotten that *en* (*into*) is employed much oftener than *en* (*in*), indicating that faith is a kind of mental and spiritual movement that carries, so to speak, the believer into Christ so that his life is hid with Christ in God. Be that as it may, belief in Christ or belief on Christ secures the divine blessing. After outlining the career of Jesus and stating the evidence of his resurrection, Peter ends his memorable discourse in the house of Cornelius: "To him gave all the prophets witness,

that through his name, whosoever believeth in (*en*) him shall receive remission of sins." Then, "After this he commanded them to be baptized in the name of the Lord." In the order and relative importance of these acts as here recorded it savors much of the Baptist view.

Paris, Ky.

## Ideals.

BY REV. D. A. CLEVER.

In Psalm cxxv. David blesses God for his goodness and then prays for deliverance from his enemies and closes the psalm with a prayer for general prosperity for himself and his people. His petition for the young people of his realm is peculiar, being expressed in the poetic imagery so dear to Eastern writers, and breathing his fervent desire to see realized in the youth of the land the highest ideals of his imagination. These inspired metaphors are a profitable study for the young people of today, especially as they are so fittingly emblematic of the ideal Christian life. The psalmist asks "that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." It may seem anomalous at first that he should liken the young men to plants and the young women to corner stones, but perhaps the fitness of the expression may be seen by a careful study of the trope. We are so accustomed to look upon our young men as the towers of strength and our maidens as refined and delicate, to be tenderly shielded from the rougher experiences of life, that our surprise at the thought of the writer is natural. The difference in the social position of the women of that day and the present may in part account for the seeming rudeness of the similitude, but we must remember that inspired truth is adapted to all times and conditions of men. The mind of the psalmist ranges over his beautiful palace gardens filled with fragrant plants and beautiful trees, with trellised vines and fragile flowers, and rests at length upon the stately columns of some marbled hall crowning a hilltop with grace and beauty.

It is the desire of every gardener to bring the plants and trees to early maturity that the Master may enjoy the benefits of their florescence and fruitage as soon as possible, and in like manner should our young men develop the vigor and power of their moral nature that they may stand in the garden of the Lord in the early maturity of their strength and fruitfulness. The young men of our land are always eager to reach the days of civic maturity when they can exercise the functions of manhood and be recognized as men, but it is far better to grow up quickly into the stature of manhood in Christ Jesus. The unaved young men of the present day are so preoccupied in sin that they are old in their youth, and the glad tidings of salvation do not impress their hardened hearts. They ripen in worldly matters, and even children are so mature that they cannot be induced to take any steps toward moral purity, but prefer the street corner school, and lessons from the bottomless pit under cover of darkness, to the services of the church. Deplorable as it is, one can daily see crowds of idle young men on the corners of the streets on the road to death everlasting.

Christian young men wield a greater influence over other young men than older men can, therefore it is desirable that there should be no dwarfing in their spiritual life, but rather the rapid plant like growth of mind and heart and conscience. The Christian of today should adapt himself to his environment and strike the roots of his religious life deep down into the experience of the past and reach his storm-tossed branches far out to influence the future. Since God has planted him in the pathway, of satanic blizzards, let him convert infernal wrath into the knotted fiber of spiritual manhood and stability that stands unshaken in the blast of the tempest, rooted and grounded in the faith. We need young men majestic as the palm tree in strength and beauty that opens its fronds to the sky, drinking in energy and steadfastness from the genial rays of the sun. We need young men rooted to the Rock of Ages like the mountain pine to its crag or the knarled oak to the soil of the valley, able to withstand every onset of evil, and with force of character to project the battle into the enemy's ranks and even wrest victory from defeat. In certain parts of the West is a kind of thistle which in the fall dries up and forms a loose ball that rolls before the wind in every direction, and is very annoying to the farmers. Many professed Christians are tossed hither and thither by every ecclesiastical breeze over the barren sands of heresy and whirled about by every new dogma. We need young men such as John addressed: "I write unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one."

Fruitfulness is another characteristic of "our sons grown up in their youth." Our Savior would have his people bear much fruit. What can be more beautiful than the orchard with ripe fruit or the garden in full bloom in endless variety of fruits and flowers, and what can be more lovely than our Christian youth filling out to the full their young manhood in the greatest profusion and variety of character and achievement? There is room and opportunity for all to develop their spiritual capabilities, each plant or tree in infinite variety "after his kind," and each in his own way a blessing and an assurance of good to the world. Young men, strive to attain the highest ideals and let the symbolism of plant, tree, flower and fruit ever be a token of the possibilities of our young manhood in Christ Jesus.

"That our daughters may be as corner stones, polished after the similitude of a palace," not butterflies of fashion, vain, fickle, vacillating with no thought in life but to be petted and admired, and of no possible benefit to the world, but stones firm, earnest, self-reliant, obedient to the voice of duty, corner stones, binding the angles and prominent parts of the structure, therefore possessing honor and esteem. Corner pillars, sculptures, as the American Bible Union renders it, therefore supremely beautiful as well as useful. Polished after the similitude of a palace. The highest art and skilled experience of the sculptor are displayed in the carving and polish of the delicate tracery of their marble shafts, and God intends and desires that the maiden pillars of his house should be beautiful, perchance not in face or form, but in soul, and with soul beauty, carved and polished by the Holy Spirit, sculptured living pillars adorned with the gold, silver and precious stones of sanctified character and educated conscience that are guided by the indwelling Spirit of God, and, like the diamond from which the light fairly leaps in sunlit rays, serenely and brightly shine out upon the world of sin-filled darkness, challenging the world to come to the light and find rest and peace in the beauty of holiness. May our daughters thus realize for themselves the high ideal of Christian womanhood.

## Quiet Hour Thoughts.

There is no necessary connection between ignorance and holiness. It is certainly true that the wisdom of man, if man trusts it and depends upon it, is foolishness with God. But, how unutterably contemptible in the sight of God must be the ignorance of man, where God has gifts of mind with facilities and opportunities for knowing.

A man may devoutly labor to learn all he possibly can about God and his dealings with men in all the past, and be at the same time an example of plety and consecration.

I was told the other day that a certain young preacher, who I know has some talent, but whose resources of acquired knowledge are very limited, had decided not to attend the Seminary, because he did not like it. One feels like offering the prayer of Elijah for this poor blind fellow that his eyes may be opened. The Seminary does not need him one-tenth so much as he needs the wonderful opportunities here afforded for thorough study of exactly those things that equip a preacher for teaching the people.

I recall with pain an experience of years ago. Long I fought the conviction that I must preach the gospel. At last I yielded, and as God opened the way I went forward in the work. In the Sunday-school of the church I first preached for, there was a teacher of the Bible class who had for thirty years been an earnest and devout Bible student. The thought of my occupying the place of teacher to him humiliated me. He knew much more about the Bible than I did. I determined it must not and should not be so. So I prayed for an open way to be hereafter under such gifted and trained men, as are in our faculty, I might study the word of God. I am at a loss to see how any young preacher can afford to forego these precious privileges. How can a man be a teacher unless he himself has been taught?

The religion of the Lord Jesus Christ is distinctly and emphatically a missionary religion. Such is its essential nature. It must be aggressive against all foes, conquering all opposition and winning all nations to Christ, or it is not fulfilling its functions and destiny.

Christianity alone possesses such attributes of universality as make it capable of meeting the spiritual needs of all the nations of the globe.

At different periods in my course of college and seminary study, I have had as class-mates or associates brethren from Persia, China, Japan, Armenia, Mexico, Italy, Scotland, Germany, England, Cuba and Australia. The thought has often come to me, "How precious the privilege of believing in and hum-

bly striving to tell others about the religion of Christ, which tears away all barriers and brings men from all nations into closest Christian association studying the Word of God."

O. C. PEYTON.

Louisville, Ky.

## GOD'S APPRECIATION OF HUMBLE SERVICE.

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

"Whoever shall give you a cup of water to drink in my name because you belong to Christ, verily I say unto you, he shall not lose his reward." Mark 14: 41.

To me everything that belongs to Christianity is precious; but there is no feature of it which I admire and love more than its sympathy with the weak and lowly. When Jesus Christ entered upon his mission he sought neither favor nor recognition from men of authority and influence. Herod sat in his gilded palace at Tyberias in dissolute splendor; but of him he took no notice except to say to his disciples, "Go ye and tell that fox." He wanted Herod to understand that he neither courted his favor nor dreaded his frown. He despised him, not for the office he held, but for the corrupt life which he lived.

The Pharisees were the dominant religious party of Judea, and were recognized as the religious aristocracy of their time. They swept through the Temple courts in their fringed robes with supreme haughtiness, and with sovereign contempt for everybody who did not belong to their sect. For them Christ had no words but rebuke and reprobation. Their smiles and patronage he did not covet.

The dreaded Emperor was all powerful at Rome. To him Jesus sent no appeal; of him he sought no favor. He had no more regard for his influence than for that of the humblest subject of his Empire. For worldly pride and display, for despotic power and cruelty, for extravagance and lust, he had nothing but frowns. But for suffering, weakness, and humble fidelity, he had infinite compassion and love.

To the haughty and self-sufficient he was wrathful as the storm; but to the feeble and lowly he was gentle as the summer breeze.

He pitied and loved the sick and the poor. He loved children; he loved sinners; and, of all sinners he loved the most those who had suffered most, and those who were divorced from human respect and sympathy.

True Christianity stretches out its hands not to the mighty, but to the weak, and its victories have been won, not only without the help of the world's power, but in utter disregard of it.

Christianity, and not philosophy, has taught us the inherent dignity of man. Christianity, and not philosophy, has taught us to appreciate man for those faculties which connect him with God and a boundless future.

He who did not blush to sit at the banquet of the Publican, who shrank not from the white touch of the leper, and who felt no pollution from the harlot's tears, has done more to secure for man the respect, sympathy and affection of his fellows than all other people combined.

From the life and teachings of Christ we learn the lesson that each man is as great as he is in God's sight, and no greater.

This thought is full of consolation to those who are obscure and who feel that their individuality is lost in the multitude.

God is no respecter of persons. Before him the world of mankind is but as the small dust of the balance. Is it anything to the ocean whether one foam-speck upon its great bosom be larger or smaller than another? Gradations and eminences among creatures infinitesimal are not regarded by him whose vision sweeps the infinite.

The chief of a nation dies and cities drape themselves in mourning, the great bells toll, requiems are sung, solemn processions march through the streets, and a thousand other things are done to signalize the fact that a great man has fallen; but to the great God before whom his soul passes in all of its nakedness, he is of no more importance than the little walf who dies on the street unnoticed and unnoticed. Let us thank God that in his sight all are equally great and equally small.

When we die the few who love us may build us a humble monument, and write upon it a brief epitaph. But in a few years the monument will decay, the inscription will be illegible and we shall be forgotten. But let us not be unmindful of the counterpart to this sad truth. Within each one of us there dwells an immortal spirit which is akin to God, and infinitely precious in his sight. To him this is neither common nor obscure.

God appreciates everything for the purposes for which he gave it existence. Every drop of rain that

has fallen since the morning of creation has its mission. The shadow made by the tiniest insect's wing has its mission. For every human being upon this planet there is a divinely appointed mission, and in proportion to his fidelity to it he is worthy of approbation and honor. The only real and permanent greatness, possible to us, is in the line of duty and usefulness; and this is as open to every one of us as sunlight and air. When Jesus Christ says "Whoever shall give to drink a cup of water in my name" shall not lose his reward, he teaches that God's eye is upon his humblest servant, that he accepts the most inconspicuous service if inspired by benevolent motives, and that he will as truly reward the little gift of the pauper as the great gift of the millionaire.

The same lesson is embodied in the Parable of the Talents. That parable teaches us that God values us not for the magnitude and splendor of the gifts which he has bestowed upon us, but for the fidelity with which we use them. It teaches us that however small our talents, and however meagre our opportunities, if we faithfully use them our reward shall be infinite.

To the man who had wisely employed the two talents he gave the same plaudit which he bestowed upon him who had rightly used the five talents. "Well done, good and faithful servant." He received the same honor and was bidden to enter the same joy. The same reward would have been bestowed upon the man who had received one talent, if he had been as true and loyal as those to whom greater gifts were given.

My friends, every man among you has a divinely bestowed talent, and by the wise and faithful use of it he can honor God, bless his fellow-men, and win for himself a joyous welcome to the skies.

In the light of this truth every one should aspire to usefulness here and blessedness hereafter. Oh ye humble, feeble, hidden, unrecognized ones, look up, and bless God that there are eyes above you that do see the light that is in you, and that your gift, though it be but the widow's mite, or a cup of water, is registered in heaven.

Tonight if you will lift your eyes to the sky, you will see some stars pre-eminent for their magnitude, while others in the far-off Milky Way are almost lost to vision. But though "one star differeth from another star in glory," all are of the same pure essence; all are the offspring of the same eternal fire.

So it is in the kingdom of grace. There we behold towering men, kingly men, men upon whom God has lavished his richest gifts—men who shine with dazzling effulgence; and there we behold obscure men, men endowed with but one talent and whose light is as dim as that of the scarcely discernible star. But they are children of the same Father, and servants of the same Master. Their lights were kindled at the same fountain of glory. Each is fulfilling the mission to which he was called, and, in the end, they shall receive the same rapturous plaudit, and be crowned with the same imperishable honor.

I thank God when a rich man is truly converted and brought into the church. Bouses of worship cannot be built without money. Colleges for the education of our children cannot be established without money. The preaching of the gospel cannot be sustained without money. Missionaries cannot be sent to China, Africa, Italy and Mexico without money. Homes for the aged, retreats for the sick, and asylums for the poor cannot be erected without money.

I praise God when he puts his grace into the heart of a rich man and makes him a true disciple of Christ, because that man, inspired by the love of God and humanity, may enlarge and multiply the agencies for the extension of Christ's kingdom and the redemption of the world.

But let me assure you that poverty is as truly a talent as wealth. Some are called to be rich, and others are called to be poor. In respect to the acquisition of worldly possessions "there is a divinity which shapes our ends."

There are two kinds of poverty. One is envious and idle. It sits down in dirt and wretchedness, bemoans its hard fate, and curses the man of enterprise and thrift. Such a poverty deserves neither sympathy nor respect.

The other kind is manly, noble and helpful. Having little besides daily bread, it possesses also the virtue of contentment which makes happy the humblest lot.

If any man come up to this house from homes of poverty; if any man who has recently put on Christ in baptism, and been admitted to fellowship in this body of Christians, are struggling with the inconspicuousness of penury, I would say to them that there is no disgrace in honest poverty and that they can make it a beautiful and happy lot.

There are some men and women in this world whose

estimates of other people are not only unjust, but disgustingly vulgar. They look with contempt upon self-denial, whatever be the motive behind it. They sneer at the scant table and the thread-bare garb of the honest laborer, forgetting that such a man may be rich in every element of a noble life; forgetting that our Divine Lord placed on the pinnacle of human greatness one whose raiment was coarse camel's hair, and whose meat was locusts and wild honey; forgetting that some of the greatest of the apostles were poor fishermen of the Galilean coast, and that their Divine Lord and Master was so poor that he had not where to lay his head. I would rather have the virtues of such men than the wealth of twenty seas whose shores were pearl, whose waters were crystal, and whose rocks were gold.

Poverty is no barrier to usefulness. The lips of contemptuous Pharisees might curl when the poor widow dropped her two mites into the Temple treasury, but in the eyes of him who seeth the hearts of men, that poor widow gave more than all the Pharisees.

The poverty of Luther did not disqualify him for fighting and winning the battles of the Reformation and for establishing principles of truth and righteousness that shall live forever.

Those whose intellectual gifts are meagre and feeble, and who realize their incompetency for great and conspicuous undertakings, I would exhort to work on without discouragement and without one thought of the inconspicuous character of their service. Fidelity is better than greatness and fame.

Do your best, assured that God would not love you more if you had the genius of a Milton or a Newton. Work with the same manly self-respect that you would have if you knew that senators were listening to your words, and empires were being molded by your counsels. Work hopefully and confidently, knowing that God approves and angels applaud, and that when your task is done the gates of glory will open to receive you. The secret of success and happiness in this life is to be just where God would have you, and to do just the work which God has committed to your hands before him.

"Honor and fame from no condition rise, Act well your part—there all the honor lies."

You are about to witness a Christian ceremony which signifies that those who submit to it have merged their wills into the will of God, their thought into the thought of God and their lives into the life of God. This is what is meant by being buried with Christ in baptism. The man who has thus identified himself with the limitless resources of the infinite, cannot fail to be good and great. The possibilities of such a man's life cannot be measured by any human mind and neither the highest art nor the highest eloquence can depict the glory of the immortality to which he is destined.

## My Pastor.

"Touch not mine anointed, and do my prophets no harm." I Chron. xvi. 22. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves." I Thes. v. 12-13. "Obey them which have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." Heb. xiii. 17. "Against an elder receive not an accusation, but before two or three witnesses." I Tim. v. 19. Every true pastor is called of God, and is placed over a flock, for whose souls he must labor and watch. God's ministers are very precious in his sight, and every time you strike at one of them you hit God first. There is no darker sin in the catalogue of crime than to slander one of God's ministers. Friend, have you a pastor? Have you ever thought how you can help or hinder his usefulness? He gets criticisms and abuse enough from the world without any from you. Have you spoken unkindly of him? Go slow. God will punish you. You can lighten his burdens or you can increase them. You can dry his tears or you can break up the fountain of his troubled soul. If you have taught against him, go to him; he will receive you with open arms. Make him your personal friend. Tell him your sorrows and your joys. Speak of the good that you can see in his life and work. Talk to others about these. If he has faults, talk to him alone about them. Every unjust word you speak against your pastor will condemn you and not him whom you abuse. The church tattle, the pastor slanderer is the meanest and most dangerous character in any community. They help kill the pastor's influence and tear down in one hour what he labored for weeks to build up. I hope you will read the Scriptures above quoted and then say: "By God's help I will never speak evil of my pastor again, but I will pray for him and talk him up and hold him up." This do and thou shalt be blessed.



## Letter From Mississippi.

Our Tennessee friends should count themselves happy that they are led in every good work by so enterprising and strong a paper as the BAPTIST AND REFLECTOR and by so wise and successful a Secretary as Bro. A. J. Holt. For bringing things happily to pass in Christian work I know no better man than Bro. Holt. If the Baptists of Tennessee will take and read their State paper and contribute to benevolence, according to Holt's great notions of what they should do for their Lord and Master, they will become ere long the pride and glory of the Baptist denomination in the South. The resources of Tennessee are abundant and upon these not a few Baptists have laid their hands, and if they will give but a tithe of what they possess to the Lord's treasury thousands will have the privilege of hearing the gospel who now know nothing of its saving power. But I should not presume to write of Tennessee matters to those who know so well about them as the readers of the BAPTIST AND REFLECTOR.

It was known to you all that during the fall it was not possible to be very active in general denominational work in Mississippi. Because of yellow fever above and below and on either side of us this particular locality was closed against the world and the world against it. We were counted lemmalites, and all who had not a health certificate were so regarded by us. If a neighbor left the town for a few days he was regarded with suspicion when he returned, and, as was the case, compelled to go into a house outside the town till the days of probation were over. Two months have hardly passed since we were released from all restrictions. Brethren, there was no funny side to our term of imprisonment, and the saddest feature of all was that the cause of Christ suffered. It was not true here that the people were more prayerful and religious during their affliction than at other times. My own congregations were never larger or more attentive than now, and I sometimes think I see signs of revival among the people, but whether these indications of interest are traceable to their former anxiety about the fever I cannot say positively, but I do not think they are.

We are having a mild winter and much rain, and the people are beginning to predict already that the scourge will be upon us again. It is almost useless to say that no one on earth knows anything about it. Meanwhile we shall try to remember that God rules and will do what he best.

The Convention Board, which represents the mission interest of Mississippi Baptists, met in Jackson in December and ran out work for this year. This meeting is usually held early in November, but quarantines and considerations of personal safety caused its postponement. We shall undertake to raise for missions \$20,000 and for church building \$2,000. This is an increase of a thousand dollars upon the previous year. As a rule the churches are well supplied with missionary pastors, and we are hopeful of raising the amount. Secretary Rowe is full of religion, good sense, an enthusiastic speaker and good preacher, and will lead us to success if anybody can.

Mississippi College did not open till December 7th and has now between 80 and 100 pupils. Considering the difficulties, this was a remarkable opening. Last session there were 228 matriculates, and before the fever scare the friends of the college thought this session would run ahead of those figures. Prof. Warner, a Baptist preacher from Massachusetts, is the new professor of Greek and is winning golden opinions in his department. He is said to be scholarly, energetic, magnetic and "apt to teach." He is also an attractive preacher.

Pastors have been moving enough to prove their independence. Pastor C. L. Anderson left Natchez for Brownsville, Tenn., and now Natchez has secured Bro. Futrell of Milan. Fair exchange is no robbery. Pastor I. H. Anding leaves Utica for Summit. Pastor Theodore Rhymes takes charge of the church at Gallman and two country churches. Pastor W. E. Ellis leaves Greenwood for Senatobia. President Wharton takes the pastorate of the Clinton church, retaining also the presidency of Hillman College, located at Clinton. Pastor W. S. Rogers has resigned at Smyrna and some other churches to become pastor of Southside Church in Meridian. Pastor J. C. Farrar has accepted the call of the Smyrna Church. Pastor M. D. Early assumes pastoral charge of Fifteenth-Street Church, Meridian. Some of us have known Bro. Early a long time and heartily welcome him to our State.

Pastor Wesson, at Water Valley, is so happy and makes such a brief and pointed statement in the Layman that I clip it for this letter: "This is a plain statement of what the church did in 1897, financially: Built, paid for, seated and furnished a new house of worship at a cost of about \$7,500. Paid pastor's

salary without a collector going around during the entire year. Ladies carpeted the new church, put in electric lights and water-works and re-covered the parsonage. Young ladies made and put in bank to buy organ \$61.80. Congregations growing now. Sunday-school good. Want to give this year to soul-winning and missions."

Pastor Sellers of Starkville and his noble people are in sore distress over the great damage their splendid church building sustained by fire, but they are a noble people and will do as the Lord directs. At Holly Springs Pastor W. T. Lowrey has led a weak church in building a splendid house of worship. But I must stop somewhere or you will never ask me again to write for you, so good-bye.

Hazlehurst, Miss.

J. K. PACK.

## Tarheel Baptists.

Baptist affairs are moving along at a good rate in North Carolina, and this bids fair to be one of the best years in the history of the church.

The spring term of Wake Forest College opened with nineteen new students, and others are expected. Rev. J. F. Conrad of Winston accepts the call to Olivet Church at Charlotte. This is an important field, and we believe that Bro. Conrad will bring things to pass.

The measles have had the right of way at our orphanage at Thomasville recently. Out of more than sixty cases there was only one death. A residence for Manager Boone will be erected this year.

Dr. Penick has taken a strong hold on the Elizabeth City saints. Since his coming plans for paying off the debt have been made. The church is going to build a room for the infant class, and the Sunday-school will employ a city missionary.

Dr. A. C. Barron of Charlotte is holding a good meeting at Wake Forest. His church (Tryon Street) is in a fine condition, and they say Barron is the best preacher in the State.

Dr. A. J. Barton, Assistant Secretary of the Foreign Mission Board, has recently been in the State. He preached at Charlotte, Monroe, Statesville and other points. Dr. Barton captured the State Convention with his great speech on Foreign Missions at the recent session in Oxford.

The Shelby Church begins the year out of debt. On the first Sunday of the year the pastor asked for a free-will offering to be placed in the reserve fund. Seventy dollars was received. Pastor Tredway is encouraged with large congregations. He is preaching to larger congregations now than at any time since he took the church. Shelby hopes to have the Sunday-school Chautauqua next summer.

Evangelist Needham is helping Pastor Cashwell of Hickory in a meeting.

Bro. J. W. Suttle, the new pastor of the Smithfield Church, has made a fine impression on his new charge.

Bro. J. O. Alderman begins work at High Point under favorable circumstances and feels encouraged with the outlook.

The Raleigh Chamber of Commerce is raising money for the Baptist Female University.

The church debt of the First Church at Asheville has been greatly reduced in the last year. Dr. Felix has a strong hold on the hearts of his people, and the church is prospering under his pastorate. Dr. J. L. White, of Macon, Ga., will hold a meeting with them in April.

Secretary John E. White is organizing "The Regions Beyond" movement. He will call on fifty of the best pastors to preach a week in the destitute fields next summer.

Bro. D. F. Putnam was ordained to the gospel ministry December 31, 1897. Revs. T. Dixon, J. M. Bridges and A. C. Irvin constituted the presbytery. C. H. M.

## From St. Louis.

The Master continues his infinite goodness to me. Here I am in great, busy, bustling, beer-drinking St. Louis aiding my friend and brother Ernest Cook in a meeting at Water Tower Church. Bro. Cook has done remarkably fine work here during the last ten years. He began with a small mission, and now he has the third strongest Baptist Church in this Western metropolis. Only those who have ever tried to work in this city can know of its difficulties. The population in the vicinity of Bro. Cook's church is very largely Catholic and Lutheran, mostly of German and Irish blood. It has taken patient, hard work to get Baptist truths and principles into the heads and hearts of the people. Many more of these people have been led to Christ through Bro. Cook's ministry than have ever joined his church. Yesterday we had a great day, with four services. During the day there were about forty-five or fifty who made

public profession of faith in Christ, and yet the Baptist Church will hardly get, at this time, more than a tenth of those. They were mostly young people and children whose parents do not speak English and who will not let their children join the Baptist Church. Yet one by one they do come to us, and when they come they mean something. For example, last night there was received for baptism a bright, intelligent young married woman who was reared a devout Catholic. Some three years ago she just dropped in for curiosity, and God's truth got hold of her so she could not throw it off. There are possibilities here in the West if our Baptist people will only have grit and grace to keep at it and always preach the gospel in love and simplicity. If our churches in the Eastern and Southern States could only fully realize the true condition here and in the far Southwest they would gladly give the Home Mission Board more money for its great work. The great question in Chicago and St. Louis is how to reach and save the great mass of lost ones in their midst. My heart so yearns to be out and trying to preach the gospel that I find it almost impossible to do real study in the University of Chicago. The work there continues to enlarge along all lines.

Bro. John D. Rockefeller has recently given \$200,000 more for current expenses, with a conditional offer of \$4,000,000, which President Harper will certainly meet if he is spared a few months. Harper is one of the most remarkable men of the age. The University has over 172 professors and 2,000 students. Tennessee has several of her sons and daughters here, of whom she will be proud in years to come. God bless everyone in dear old Tennessee, and help them to do their best for his glory every day. Let every Baptist rally to the call of Bro. Holt for the mission work of the State, and then don't forget the lost heathen. Let Tennessee stand near the top at the Southern Baptist Convention in May.

W. Y. QUISBERY.

St. Louis, Mo. January 31st.

## In and Around Memphis.

Some of my friends, especially of my schoolmates, have often asked why I did not let people know where I am located and what I am doing. I am now in Memphis and have the care of three country churches, Oak Grove, Ebenezer and Liberty. Oak Grove Church being in Mississippi, I will only say, "they are good people." So says my friend and my former classmate, Bro. N. W. P. Bacon of Hernando, who has until lately been their efficient pastor. If my first impressions are correct I will enjoy my work with these people.

Ebenezer Church is in the Memphis Association, near Williston. This noble band of Christians are unanimous in their praise of Rev. J. P. Leigh, their former pastor. Bro. Leigh has done a work here that will last, and has endeared himself to the whole community.

Liberty Church, near Covington. The sacred memories of childhood cluster around this dear old church. Here I went to Sunday-school, here I found the Lord, here I was baptized, and here ordained to the ministry. Besides this, the pleasant recollections of the tender relation of pastor and people in 1894 make Liberty, to me, the dearest spot on earth. This church has a band of noble Christian women who are always ready for every good word and work. On last Tuesday they gave a supper from which they realized \$12.60 clear of expenses. They are to have another soon.

Wednesday evening, January 28th, was the occasion of a double wedding at this church. Miss Sallie Miller, one of our Sunday-school teachers, and daughter of our faithful superintendent, was married to B. F. Fortner, and Miss Anna McIntosh, another of our teachers, and daughter of Dr. J. S. McIntosh, was married to B. O. Malone, the writer officiating. The congratulations of friends are showered upon them amid many wishes and prayers for their continued welfare.

I am visiting several of my friends in Covington. I was greatly pleased to learn that the Baptist cause is surely and steadily growing. Pastor Bruton has the hearty co-operation of this noble people, and in my honest opinion the Baptists have a stronger hold on the town than ever before.

I will try to have something to say soon of the outlook in Memphis—some things which do not appear in the Conference reports. C. L. OWEN, Memphis, Tenn.

—We had an unusually good day yesterday. Pastor preached at 11 a. m. on "Christ's Witnesses," and at night on "What shall I do then with Jesus which is called Christ?" Received two by letter and one by relation. Largest Sunday-school we have had this year. Interesting young people's meeting. I. S. BAKER.

McMinville, Tenn., February 7th.

## NEWS NOTES.

## Pastors' Conference.

Nashville.

Central Church—Pastor Lofton preached to two fine congregations. Sunday-school 400. Three received by letter and one for baptism. Large attendance at Young People's Union Friday night.

Edgefield—Pastor preached at both hours to good congregations. Four received for baptism, one by letter and one profession of faith.

North Edgefield—Pastor preached at both hours. Good audiences. One received by letter. 177 in S. S. Good-Young People's Union.

Seventh—Preaching in the morning by Dr. J. M. Frost and at night by Bro. A. Robertson. Good services. 170 in S. S.

Howell Memorial—Preaching in the morning by Rev. I. N. Strother. No service at night. In the afternoon Bro. Strother preached the funeral of Deacon J. F. Weaver, who had a few days before been called to the pastorate of the church.

Mill Creek—Pastor Price preached at both hours. 47 in S. S.

Young Bro. C. S. Dillon of Lascassas is our pastor. He has had care of the church twenty-nine months. During that time he has baptized 75. There have been no reported conversions and in all 92 additions to the church. To God be all the glory. Bro. Dillon is a noble young preacher. May he live long to proclaim the unsearchable riches of Christ to a lost and ruined world. W. H. ALSTUP.

Union Church, Wilson County, Tenn.

I am trying to work up our college interest in my four charges. We want to make March our college month. Will not all our pastors in East Tennessee help in this great work? By a little help all around we can lift the present indebtedness, and how glad we will all be when the college is free from debt. Come, brother pastors, let's all help at once. May God's blessings rest upon all our enterprises.

D. F. MANLY.

Dumplin, Tenn.

A great day at Christiansburg: large congregations at both services; 40 in Sunday-school; one addition; money received to purchase new carpet and bell. The pastor was presented with a fine hat by Sister A. J. Brandon who is always looking after the welfare of the preacher. I wish we had a whole church of members of such excellent qualities. Christiansburg is a living, active organism for God. I am proud of the church. G. A. OGLE.

Milton, Tenn.

We had good meetings Saturday and Sunday at Union. Two were received by letter. Our Missionaries made a fine report of their work last month. The Sunday-school has taken new life. Good interest at Chapel Mission. I have three churches, and I am going to see that they observe College Day in March. I believe that every pastor in East Tennessee ought to do the same. Brethren, pray over this matter, and then go to work and help to answer your prayer. "Faith without works is dead." Carson and Newman deserves our sympathy, our prayers and our money. J. E. JOHNSON.

Mossy Creek, Tenn.

A meeting of two weeks duration held with Sharon church, conducted by B. L. Stanfill, the pastor, assisted by T. M. Dowell and the writer, closed the 24th of this month. The meeting resulted in ten conversions, nine additions to the church by experience and baptism, and others to follow. The church was much revived and a deep spiritual feeling seemed to pervade the entire neighborhood about Sharon. Bro. Stanfill is not only a good pastor, but a successful revivalist, and a man of deep piety. His next meeting will be with Ball Camp Church, beginning the first Sunday in February. Will be assisted in this work by Bro. H. B. Clapp. G. W. SHIRE.

Mynatt, Tenn.

—We have had a remarkable revival here in my church. Not so much in the number of additions (about forty) as in the thorough revival of the church. About the beginning of the meeting a few of the men decided to meet every afternoon for an hour in a men's prayer-meeting. This was kept up until almost the entire male membership of the church was brought into it, and men who never took part in public worship before voluntarily led in prayer, and led the prayer-meetings. Sid Williams has been doing the preaching, and J. A. Brown aided with the music. These brethren are very earnest and zealous workers, and will do good anywhere. Williams believes in prayer, and is strong in faith. Our church has been greatly benefited by their work. About forty have been added to the

church and others are interested, and will doubtless unite with us when converted, while several will go to the Central Church. Williams left Wednesday for Louisville, where he goes to help M. P. Hunt at Twenty-second and Walnut. R. B. GARRETT, Chattanooga, Tenn.

—I want to express my thanks to the Centennial Baptist Church, Nashville, for their kindness and hospitality shown me while with them. They are a noble band of workers, consecrated and dedicated to the Master's cause, and Bro. Wm. I. Peazoll, whom I have learned to love, is doing a grand work there, as he does everywhere he goes. It was a great feast to me to be with him, both in his lovely home and in his work for the past four months. I am thankful to have had the privilege of preaching several times for him, and singing with his people during my stay there. The B. Y. P. U. of the church presented me with a beautiful umbrella before I left, and I appreciate it a great deal because it came from the hands of the young people. Again, I am utterly surprised at Baptists who read their sons and daughters to schools of other denominations, when they have such a grand college at Jackson. I am completely carried away with both faculty and students. And I want to thank you for your noble paper. I have gained much clear cut knowledge by reading it in the past and better things are expected. May its banner wave until every Baptist home in Tennessee loves it as I do. T. LEROY FORTNA.

Jackson, Tenn.

## Brownsville Female College.

One of the most attractive and scholarly lectures ever given in our town was that delivered on the evening of the 27th to the students and friends of the college by Dr. Jas. E. Martin, of Jackson, on "Shakespeare." Dr. Martin is a man of broad learning and a Shakespearean scholar of unusual ability. His lecture, which was replete with keen analysis and beautiful, stirring thoughts from beginning to end, was listened to with rapt attention by the large audience. It was a rare treat. The music of the evening was given by several of the music pupils, assisted by their teacher, Miss Phillips, who charmingly rendered a vocal selection.

Mrs. Estes, the wife of Dr. W. L. Estes, of Bethlehem, Pa., was present and delighted the audience with a song, given by special request.

The course of lectures arranged for the students each year is an especially attractive feature of the school, enjoyed by all. We will have other lecturers to come later, from whom just as good things will be expected as we have already had.

The school is progressing nicely. A number of new boarding pupils have been enrolled since the opening of the spring term. The teachers are doing some of the best work of their lives. Miss Bailey, the new primary teacher, has taken hold of her work beautifully, and grows daily in the esteem and confidence of all. C. A. F.

Brownsville, Tenn.

## A Fine Meeting.

The Central Association held the recent fifth Sunday meeting with the Second Baptist Church, Jackson. The Spirit was with us in his power. He was realized. The meeting began at 10 a. m. on Saturday and lasted two days. R. P. Mahon was elected Chairman of the meeting.

There were twenty churches of the Association represented. Nine pastors of churches in the Association were present, besides ministers from other churches.

The following brethren took part in the discussion of the questions: R. P. Mahon, W. H. Ryals, G. M. Savage, E. C. Irby, J. M. Senter, R. A. Kimbrough, W. A. Whittle, A. J. Holt, J. H. Holt, G. W. Bennett and T. R. Wingo.

The subject of Ministerial Education received more time than any subject during the day. Saturday Dr. Savage's speech on this was one of peculiar interest and which every Baptist in the State should bear. Let everyone read again his article in last week's BAPTIST AND REFLECTOR, then ask himself what he should do at once for the young preachers at Jackson. Those present pledged a nice sum for the Ministerial Board.

Sunday night the subject of "Giving" was before the meeting, and Dr. Holt, our noble and beloved State Secretary, made one of his fine speeches. Bro. Holt was a great help to us in the meeting.

Sunday morning was devoted to Sunday-school work. Bro. G. W. Bennett, Vice-President of our Association of the West Tennessee Sunday-school Convention, conducted the meeting to the delight and edification of all present. Some splendid talks were made. It was clearly demonstrated that any church could have a Sunday-school if her members wanted

one. This is so. If we believe in Sunday-schools let us prove it by working in them.

At 11 a. m. Bro. Ryals preached a splendid sermon on "Denominational Patriotism." His text was, "We Are Laborers Together With God." He urged loyalty, co-operation and activity in Baptist ranks along all lines of our work, including our schools and State paper, the BAPTIST AND REFLECTOR.

Sunday afternoon there was a missionary meeting. Dr. Holt had the right of way. He talked more than an hour to a large audience. His message was gladly heard. Many said that he made the finest speech on missions they ever heard. He told of Jesus the only Savior, of his great commission, of the hundreds of millions of benighted souls going into eternity without hope and without God. He told of our own State's spiritual destitution. Ninety thousand families with no Bible! One million unregenerated souls! Then he urged us in the name of Jesus to help carry the gospel to earth's remotest bounds.

R. P. Mahon preached Sunday night. His sermon was adapted to the present needs of the Second Church.

Thus closed a great spiritual meeting. Such a meeting makes me wish that fifth Sundays came oftener. R. A. KIMBROUGH, Sec. Jackson, Tenn.

## In East Tennessee.

With the Baptist people of East Tennessee there is no set time for holding revival meetings. Each season of the year comes in for a share of these special efforts of the churches, and one seems to be as favorable for gracious results as another. Even in the farming districts you may hear of revival meetings during the most rigorous weather of the year. This is true of the present winter months. Since the advent of January, despite the rain and mud, the snow and slush, there have been a number of splendid revivals.

Bro. J. T. Phillips, of Rutledge, who recently came to us from the Methodists, has conducted two remarkably successful meetings, one at —, where there were — conversions and — additions to the church; the other at —, where there were — conversions and — additions.

Bro. Thomas Sexton, the blacksmith evangelist, is in the midst of a most excellent meeting in our church at Rutledge at this time. Sexton is a wonderful man. He is illiterate and rough, but he draws the people to him wherever he goes. He is evidently a man of God and impresses all with whom he comes in contact that he is about the Lord's work. All classes go to hear him and are stirred and moved by his preaching. In his meeting at Rutledge he has the help of Bro. J. T. Phillips, Pastor Hale being unable to be present on account of sickness in his family.

I expect to begin a meeting with the church here the third Sunday in this month, in which I am to have the help of Bro. Sexton for a part of the time. He stopped over and preached five sermons here two weeks ago and the people were so pleased with him that a general demand was made for his return.

The church here closed the year last Sunday out of debt, having met all its obligations in every direction. This is a fine record for a struggling body which so recently has undertaken to support a pastor for his entire time. A movement is now on foot and receiving much encouragement to build a home for the pastor, and so relieve the State Board of all future obligations to aid the church in support of a pastor. The sisters have undertaken the enterprise and say they intend to have the house completed by the first of September. When that is done and the house of worship is removed to a more central location in the town there is no reason why our church here should not become a strong and aggressive body.

The college is progressing splendidly. With no disparagement to those who have composed the student body of previous years, I do not hesitate to say that the present enrollment excels any previous year since I have been here. A finer, better behaved and more studious body of young people never were gathered together than are to be found in Carson and Newman College at this time.

The Calloplan Society of Young Ladies gave a very successful entertainment last Friday night, the proceeds of which—about \$50—were applied to the payment of their debt for their new piano.

Prof. W. T. Hale, our rising young evangelist, has been quite ill with a grip for the past week, but is convalescing.

Mrs. W. L. Colt is very ill with pneumonia, and it is feared may not recover. J. M. PHILLIPS, Mossy Creek, Tenn.



## Missions.

### MISSION DIRECTORY.

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

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

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

**Ministerial Education.**—All funds for young ministers to the W. H. University should be sent to U. M. Savage, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College send to T. Henderson, Murfreesboro, Tenn.

**Orphanage Home.**—Needful donations A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Clark, Nashville, Tenn. All supplies should be prepaid.

**Woman's Missionary Union.**

**PRESIDENT.** Mrs. A. C. B. JACOBSON, Nashville, Tenn.

**JOHN R. HENDERSON, Secretary.** Mrs. M. M. Claborn, Nashville, Tenn.

**BOARDING SECRETARY.** Miss Gertrude Hill, Nashville, Tenn.

**EDITOR.** Mrs. R. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

### Woman's Missionary Union.

Programs arranged and distributed by the Woman's Missionary Union are intended to be helpful and suggestive. They are to be varied and departed from whenever the needs of the locality or of the occasion require. Our thanksgiving sisters, wise in experience, issued a printed program of their own for the week of prayer, and enjoyed a season of refreshing from the presence of the Lord. The topics selected were as follows: "How to Increase Our Love for One Another," "The Study of the Bible," "Southern Baptist Convention and Its Boards," "Christian Stewardship," "Fire-side Religion," "Praise Service and Collection of Thank-offerings for Foreign Missions." The last named subject called forth such active participation that any Woman's Missionary Society, provoked by such good works, will have to beat itself if it would surpass them. One of the members writes:

"Our pastor led one of the meetings, and by his words and co-operation did much to aid and encourage. Our meetings were all full of spiritual enjoyment, and during the entire week no one refused to do anything asked of her by the president or leaders. On the last day it was resolved to organize a woman's prayer-meeting, to be held each Tuesday afternoon, that we might have an opportunity of discussing such topics as will be edifying and uplifting, and of mingling our prayers for the spiritual growth of each other, the prosperity of our church and the salvation of souls."

The Santa Fe Woman's Missionary Society receives the thanks of the Central Committee for making the expense fund a stated object for its December collection. A letter from the President says:

"Bro. Holt was with us at our second anniversary and made a fine address. Everyone left the church feeling more like working for the Master than ever before. Our State Mission Secretary is certainly a grand, good man, working for a grand, good cause with all his might. Last quarter our society contributed \$28 towards painting the church. We hope to make greater efforts this new year, and expect greater results."

The Vice-President of Eastanalee Association tells us:

"As several members of our society live in the country we could not carry out the whole program for the week of prayer. I invited a neighboring Woman's Missionary Society, however, to meet with ours at my house one afternoon, and we spent an hour in devotional exercises, made our Christmas offering for China, and passed the remainder of the afternoon in social intercourse. I am getting acquainted with church members in the country, and hope to report several new societies in our Association. The Lord has abundantly blessed me during the past year, and I am determined to do more for His blessed cause than I have ever done."

Her acknowledgement of God's mercy is echoed by the beloved Vice-President of the Memphis Association, with whom we rejoice in her restoration to health and activity. She says:

"This Christmas tide was to me a season of such blessed thankfulness that my heart was full. I could only hark in God's love and rest under the shadow of His wing, a prayer over in my soul: God be with you and bring you a year of usefulness."

Mrs. Harris also expresses sympathy for Presidents of country missionary societies, saying, "I know what trials they have to endure."

One of these country workers writes, reporting an excellent contribution to China:

"We as a church, are deeply in debt and few in numbers; but while I am a member I intend to aid whenever I can in the mission cause. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The Shelbyville Woman's Missionary and Aid Society may be pardoned for extra interest in Home Missions this last quarter, as it is not often a church has the opportunity to make wedding presents to the pastor's bride. This society helped the struggling church at Tracy City, and sent a valuable frontier box.

The Knoxville Second Church Woman's Missionary Society celebrated its fifth anniversary with a birthday social at the home of its President. The missionary topic for the month received attention, then followed the social hour, and gifts for the Orphanage were dropped into a decorated birthday box. The girls of the Young Ladies' Missionary Society each gave a dollar for talent money, and are trying to see how many times she can double her capital, all for a pleasing debt on the church.

This is a time of good cheer, when so many are joyfully at work. Awake, sisters, any that are sleeping. The Master calls for you.

### "Pen Picture of Mormonism"—Review No. 4.

In nothing do the Mormons show their Jesuitical principles more clearly than in the manner in which they introduce Mormonism for the first time among the Gentiles. They take pains not to let even their young converts know all they teach till they have become rooted and grounded enough in the faith to stand the "strong meat" taught in the book of "Doctrine and Covenants." Hence, when a Gentile audience hears them preach here in Tennessee or Mississippi, the unsuspecting among them exclaim:

"These Mormons have been misrepresented. They preach very much like our people do here."

Here is what our author says on this head: "The Mormon Church has a published list of articles, but the list contains only a small per cent. of the doctrines contained in the Mormon Creed. They make two classes of

their doctrine. The first is known as the first principles of the gospel, and the second as the advanced doctrine or 'strong meat.' The first is preached by the elders when on their mission of proselyting and to those of 'weak faith,' who can only take 'milk,' while the second class of doctrine is kept in the background, to be advanced only to those sufficiently in the faith as to be able to 'endure strong meat.' The truth of the matter is, the second class of doctrine is designed to be taught only to those who are sufficiently imbued with the Mormon spirit as not to become shocked at their absurdities."

Elder Oswald further says: "The Mormons claim that their church is a new dispensation which is the dispensation of the fullness of time, and in which all the powers and blessings and privileges ever enjoyed by the people of God in all ages of the world are restored to the Latter-day Saints."

He says, by the restoration of the "powers and blessings and privileges," they mean that they have received both the Aaronic and the Melchizedek priesthood, and have received the gift of prophecy and the power to work all kinds of miracles, and that every practice allowed among the Jews in the patriarchal and prophetic ages, whether moral or immoral, are enjoined upon the Mormons.

He further tells us the Mormons believe that "The Church of Christ apostatized at the death of the apostles. The gospel was then taken from the earth, leaving the entire world of mankind in total heathen darkness, and in this benighted state they remained until Joe Smith came, and God again restored the gospel to the earth through him." Furthermore, they have the audacity to contend that there is no gospel nor Christianity among any people today outside of the Mormon Church.

Let us hear the conclusion of the whole matter. They fully believe that all the rest of us in these United States are in heathen darkness, and it is their duty to enlighten and gather us into the Mormon Church, which is the only ark of safety for a benighted world.

Hear what Elder Oswald says on this subject: "During almost the entire history of the Mormon Church it has kept elders in the missionary field, who have been sent to every civilized nation on the globe. The Mormon priesthood has been very aggressive in pressing their religion on the world; but the most vigorous effort they have ever put forth in any direction is now being made to Mormonize the United States. All their available force of elders are being called out and sent to every State in the Union. Their plan of operation is to make a private canvass of the whole country, visiting every house, distributing tracts, and holding public meetings wherever an opportunity is offered."

I will add, in nearly every State in our Union these Mormons have more home missionaries than any other denomination. As they claim one tenth of their people's time for missionary work, they can safely call out every man among them, at least for two years of his life, without any compensation for that time. They then shrewdly manage to make us 'heathen Gentiles' bear the expense for board and lodgings of their missionaries, while they are Mormonizing our benighted population with the absurd teachings of Joe Smith and other imposters like Brigham Young.

Here is the way they manage to get us to support their multitudinous missionaries: They are directed to go to these benighted Gentiles and say, 'We are sent forth without purse or scrip, as Latter-day Saints, to preach the gospel. As we have nothing to

pay you we trust you will take us in for the night, and may the blessing of God rest upon you for your kindness.' Thus they get us 'blighted heathen,' in the kindness of our hearts, to support these missionaries while they are Mormonizing us. Without doubt, this is the shrewdest missionary financiering ever devised. Sharp fellows, these Mormon leaders! No wonder they can send out so many missionaries. We willingly tax ourselves to support school teachers to enlighten and elevate the ignorant and superstitious; but the question arises, is it just, right and proper, in the kindness of hearts, to support another class of instructors to teach the superstitions and absurdities of the Mormons?

Here is what our Bro. Oswald says on the subject: "How shall we rid the country of the Mormon elders? The Apostle John, in his second epistle, gives us a plan which would prove effectual, if strictly applied by all. He says, 'If there come any unto you and bring not this doctrine (the doctrine of Christ), receive him not into your house, neither bid him God speed.' As they do not bring the doctrine of Christ, the people are justified in the sight of God in turning them away at their gates. If all would do this, they would soon return to their homes, where they ought to be. No one need be afraid of turning away an angel when they refuse to entertain a Mormon elder."

As he was once a Mormon elder he ought to know.

A. B. CARANISS

### Reminiscences.

In the year 1856 I was entered as a student at Mt. Juliet Academy in Wilson county, Tennessee. It was a famous school, taught by Prof. S. L. Freeman and S. G. Shepard, and largely attended from Wilson and several adjoining counties. Two years later Prof. Freeman adopted the legal profession, and establishing himself in Nashville was rapidly rising into prominence when the war broke out between the States. Not long after the beginning of hostilities he conceived the idea of raising a company of artillery, and begged me to enlist with him, but I preferred the cavalry service. In 1862 my regiment was placed under the command of Gen. Forrest, and there I quickly and frequently heard from Capt. Freeman, who commanded the battery attached to Forrest's brigade. Throughout the winter of 1862 he served with distinguished skill, and won golden opinions on every side. One morning in March, or early in April, 1863, we were moving to attack Franklin, Tenn., which the enemy held in great force. The pike lay at the foot of a hill that ascended on the right, and we were thinking of no peril until the Fourth United States Regular Cavalry suddenly appeared at the top of the hill, charged down upon us and struck us in the

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have to stand on their feet most of the time work as hard as any day laborer yet they do not get tired what is rightly called exercise. Close, confining indoor occupation, no exhilaration to the nervous system, no active circulation to the blood. It wears, tears and drags a woman's life away. The whole physical system grows sluggish and torpid under it.

No wonder so many sales girls and factory girls and housewives suffer from indigestion and constipation and bilious troubles. No wonder they are subject to the distresses of the delicate special organs of their sex. The wonder is rather that they can stand it as well as they do.

But a weak woman, as she is termed, will have bravely and patiently agonized which a strong man would give way under. The fact is women are more patient than men ought to be under such trials.

Every woman ought to know that she may obtain the most eminent medical and virtuous advice in *absolute confidence* and safety by writing to Dr. R. V. Pierce, Chief Consulting Physician of the Invalids, Hotel and Surgical Institute, of Buffalo, N. Y. In assuming this position for thirty years he has had a wider practical experience in the treatment of women's diseases than any other physician in this country. His medicines are world famous for their action on the female system.

The most frequent remedy ever devised for weak and delicate women is Dr. Pierce's *Balanced Prescription*. His "Golden Medical Discovery" is the only permanent cure for all the ills of the female system. The two medicines taken together, form the most perfect and successful course of treatment ever prescribed for female troubles complicated with a sluggish, overwrought, nervous, and constipated system. In severe constipation Dr. Pierce's Pleasant Pellets should be occasionally taken with the others. They never gripe.

Rank almost before we could collect our senses. They captured Freeman's battery and made him prisoner, together with a number of his men.

It was not many moments before our forces rallied and dashed upon the enemy. They tried to effect a retreat, but we caught them at the top of the hill, where there was a furiously encountered but when the smoke was cleared away Capt. Freeman lay dead on the ground. He had been shot in the eye, and the skin all about the wound was burned by powder, showing that the pistol had been discharged close to his face. We could hardly forgive the gentlemen of the Fourth Cavalry for slaying our Captain. They were fine soldiers, but that act must have been performed by some dastard who was unworthy of his comrades and command. Capt. Freeman was fairly entitled to his life.

The next day was Sunday, and in the afternoon we buried him at the town of Spring Hill and made great lamentation for him. As his closest friend, I had the honor to officiate at the funeral. It would be a great pleasure if I could visit that grave once more. Possibly few people now take notice of it, but to me it is holy ground. I should like to mark the spot where Gen. Forrest stood at the side of it, and bowed himself, and shook like an aspen with his grief. Freeman was a man after his own heart; he had tested the Captain's skill and courage on many fields.

Prof. Shepard, on the other hand, entered the Infantry, and served with one of the Tennessee regiments in Lee's army. He fought his way forward by slow degrees, until he came to Gettysburg, where he was promoted on the field for distinguished courage, and we have ever since called him Colonel Shepard. The title was never more justly won or more modestly worn. The courage that was distinguished at Gettysburg would have been distinguished upon any other battlefield of history.

I had not seen Col. Shepard for forty years till I went to attend the centennial of Mill Creek Church, near Nashville, last August, where he introduced me to his daughter Alice. Last week our youngest colleague, Prof. W. O. Carver, of the Seminary, asked me to go with him to Tennessee and bear a part at his wedding ceremonies, and the charming bride was the same Miss Alice Shepard whom I had met at Mill Creek. I stood up by the side of Col. Shepard, who, ever since the war, has been Rev. S. G. Shepard of the Baptist ministry, and we united the young people in holy wedlock. It is an old, old story, and yet it is always new. God grant them every blessing of his providence and his grace.

I regard it as one of the best distinctions I have ever enjoyed to stand by Col. Shepard on such an occasion. I could have uncovered before him to do him reverence. I dwell among the memories of long ago and my eyes were filled with tears. But the present cannot wait upon the past. The young people soon marched out before us and called us back from our reveries. We married them, Col. Shepard and I, and wished them well, just as the thing has been done a million times before. W. H. Whitsett, in *Baptist*.

**A Happy Church Membership.**

Perhaps it may be of some interest to the great Baptist family of Tennessee for me to make the following statements:

Five years ago dates back to the dark and trying days of the Baptists of this town, and while I would not burden the minds of today nor reopen the issues of the past by a review of that sad affair, yet it is perhaps necessary for me to say a few words in order to a full comprehension of our present situation. At the time referred to the differences and alienations of the membership of the Dyersburg Baptist Church were so unadjustable that distinguished and beloved brethren were called here to pray, counsel, plan and work for reconciliation, but their efforts were rewarded only by conscious duty faithfully performed, while signal failure was the irresistible ultimatum.

Whereupon the Dyersburg Baptist Church was dissolved in due form, and the church with which I am identified re-organized immediately. The church now known as the First Baptist Church desired and adopted that name, while the church with which I have relation agreed to continue service under the original name of the Dyersburg Baptist Church, and accordingly was received into the Association as a new church under the original name. The rights of property were settled on business principles to the satisfaction of all concerned, by the Dyersburg Baptist Church buying the appraised one-half interest of said First Church in the original building.

There was at the time of dissolution a five years' mortgage debt against the church, and in the settlement above mentioned the Dyersburg Baptist Church assumed the debt in its entirety, and gave the First Church five year notes for the remaining one-half interest of the appraised value of the building.

These obligations then aggregated \$4,600 00, and, aside from the dark shadows over our path, this debt had been a constant source of anxiety to the membership, and had tended to greatly paralyze our efforts.

In the latter part of July past Dr. A. J. Holt came to our town as a voluntary mediator between the two churches, and, after he had labored for three days, preaching for and praying with the membership of the respective churches, he called for separation.

—Man's opinions do not invalidate the truth; but the truth often invalidates man's opinions.—Rev. C. E. Sheppard.

## THE MAN WHO LIVED.

He should have been dead.

But he wasn't, because

"There's nothing succeeds like success." There is no withstanding the living argument of the man who should be dead, who is dead, but who would be dead, but for a preserving medicine. That's what the way it seemed to strike, doctor Lawrence, of the Ohio Farmer, Cleveland, Ohio. He was afflicted with one of those colds that have thousands of times over, culminated in consumption, when not promptly cured. In this condition he met a friend, a consumptive, whom he had not expected to see. There is no medicine so promptly effective in curing a cold and absolute in eradicating its effects, as Dr. Ayer's Cherry Pectoral. Every traveler should carry it. Every household should keep it. It cures every variety of cough, and all forms of lung and throat trouble. Asthma, bronchitis, croup, and whooping cough are promptly cured by it, and it has in many cases overcome pulmonary diseases in advanced stages, when all other remedies failed to help and physicians gave no hope of cure. Those who for convenience have wanted a smaller sized bottle of Dr. Ayer's Cherry Pectoral, can now obtain it of the dyersburg in half size bottles at half price. Send for Dr. Ayer's Cherry Pectoral, and read more of the cures effected by this remedy. The book contains the names and addresses of the agents, and is sent free, on request, by the J. C. Ayer & Co., Lowell, Mass.

Keep a bottle of Dr. Ayer's Cherry Pectoral handy, on the desk in the office, on the shelf in the closet at home, and you will have at hand a remedy, which is capable at any time of saving you suffering, money, and even life. There is no malady so insidious of evil results as a neglected cold. There is no medicine so promptly effective in curing a cold and absolute in eradicating its effects, as Dr. Ayer's Cherry Pectoral. Every traveler should carry it. Every household should keep it. It cures every variety of cough, and all forms of lung and throat trouble. Asthma, bronchitis, croup, and whooping cough are promptly cured by it, and it has in many cases overcome pulmonary diseases in advanced stages, when all other remedies failed to help and physicians gave no hope of cure. Those who for convenience have wanted a smaller sized bottle of Dr. Ayer's Cherry Pectoral, can now obtain it of the dyersburg in half size bottles at half price. Send for Dr. Ayer's Cherry Pectoral, and read more of the cures effected by this remedy. The book contains the names and addresses of the agents, and is sent free, on request, by the J. C. Ayer & Co., Lowell, Mass.

about two months ago, I was afflicted with a bad cold, and meeting a friend, he advised the use of Ayer's Cherry Pectoral, which, he claimed, had helped him wonderfully. As he was a consumptive, whom I had not expected to see alive for several years, I concluded there must be merit in his recommendation. I accordingly bought a couple of bottles, one of which I kept on my desk all the time. This is certainly the best remedy for a cold I ever used. It gives almost instant relief, and the J. C. Ayer & Co. are to be congratulated on possessing

### Eastanalee Association.

In consequence of the death of some of the strong and able ministers and the inability of others to venture out in the rough winter weather, we prayed earnestly that the Spirit would impress upon the young ordained ministers and licentiate to fill up the gaps. To my surprise as I rose up to open the public exercises I looked down into the faces of about sixteen ordained ministers and licentiate, the largest delegation of ministers that has been present at a Fifth Sunday meeting in the last seven years. Their names are worthy of enrollment: Creaman, Carter, Howard, Hayes, Lane, Miller, Munsey, Massingill, Shamblin, Womac, Cecil, Gentry, Lillard, Lemons, Pruitt, Runyan, Woody. Seventeen churches were represented by delegates.

The Introductory Sermon by Rev. Ransom Womac started a spiritual fire that widened and deepened and spread until the whole body seemed filled. At the close of a sweet spiritual sermon by a young licentiate, Bro. Runyan, which was followed by a few remarks by the Chairman, the pent-up feelings of the body could be no longer restrained, and as the Chairman extended the hand of fellowship to a brother near by, the whole congregation broke forth in a grand old song of Zion, and such a hand-shaking, such joyful greetings, such expressions of hope, such promises of fidelity and steadfastness in public worship are seldom witnessed.

All the ministers took an active part in the discussions. The courtesy and kindness manifested by the speakers toward each other were never excelled in any previous Fifth Sunday Meeting. That generous-hearted brother, William Carter, a man of means, said if we would come to Chestnut with the Fifth Sunday Meeting he would entertain the whole delegation. Contribution towards the meeting was a great success; the church was built up and strengthened. The meeting closed with an old-fashioned Baptist hand-shake, while many wept.

Decatur, Melgo County, is entitled to the next meeting. God grant that all of our young ministers may feel more and more the responsibility of attending these gatherings.

C. G. SAMUEL, Chairman.

B. F. WHITTEN.

Dyersburg, Tenn., Jan. 20, 1898.

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## BAPTIST AND REFLECTOR.

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## "Oligopistoi."

We are sure that Bro. C. G. Samuel will not object to our making a point at his expense. In his account of the Eastmanlee fifth Sunday meeting, on page seven, he says that he and others had been praying to the Lord that the Spirit would impress upon the young ordained ministers and licentiates to fill up the gaps in the Association occasioned by the death of some of the old ministers and the inability of others to venture out in rough weather, and he added immediately afterwards: "To my surprise, as I rose up to open the public services I looked down into the faces of about sixteen ministers and licentiates."

"To his surprise." Was not that the very thing that he and others had been praying for? Why then should he have been surprised? Was he surprised that God had answered his prayers? But is not that the usual way with us? That was the case with those early Christians who had been praying for the deliverance of Peter from prison. When the Lord heard their prayers and delivered him, and he came to the house where they were praying to tell them about it, the little girl who met him at the door was so surprised that she shut it in his face and ran back to tell the Christians that it was Peter who was at the door. They were so surprised at the news they forgot all about their praying for his deliverance, and said "It was his ghost."

We laugh at the old lady who prayed to the Lord to remove a bill from before her window. The next morning when she got up and saw the bill still there, she exclaimed, "Yes, just as I expected." But how many of us do better than that? Do not most of us have about the same kind of faith? If our prayers are not answered, it is "just as we expected," and if they are answered we are surprised. To tell the truth, if the Lord should answer some of our earnest petitions, many of us would be the most astonished people in the world. It would take our breath away. It would knock us off our feet. We should not be able to understand it, and would wonder how it ever happened. To most of us, as to those disciples of old, the expression of our Lord is appropriate, *Oligopistoi*, "O ye of little faith." It is no wonder that the Lord asks the question, "When the son of man cometh, shall he find faith on the earth?"

As we said at the first, we are sure that Bro. Samuel will pardon us for taking him as a text. He himself, we should add, is one of the most earnest, consecrated laymen we have in the State. What he has said about himself, each one of us could say about himself, probably, if we only had the candor to do it.

## Pictures from a Pastorium.

"Pictures from a Pastorium." By Morton Bryan Wharton, D.D. This is the title of a little volume of poems recently published, by Dr. M. B. Wharton, pastor of the Freeborn Street Church, Norfolk. The J. P. Lippincott Company, Philadelphia, are the publishers, which fact is a guarantee that the work is well done. We discovered only one typographical error in the book—something quite unusual.

In the first of the book Dr. Wharton gives an interesting history of the word *Pastorium*, which is his own invention and which has now been incorporated in the Standard Dictionary.

Dr. Wharton has the true poetic genius. Poetry consists of three elements—three R's—rhyme, rhythm and reason. The rhyme may be absent and still there may be poetry, as in Shakespeare. The reason frequently is absent, as in Browning and others of lesser note. But there must be rhythm or there can be no poetry. This is the essential element, the very essence of poetry.

Dr. Wharton's poetry usually has all three of the R's. His rhyme is striking, his reason excellent and his rhythm flowing and graceful. His meters are perfect.

The best poems in the book are "The Missionary Angel," "Elijah's Test of Fire," "Columbus," and "Give us Jesus." "Jephthah's Vow" is also quite good, but we think is weakened by the fact that the author represents Jephthah's daughter as condemned to perpetual virginity instead of sacrificed as a burnt offering. We had a discussion with Dr. Wharton on this point in the BAPTIST AND REFLECTOR some time ago, as our readers may remember. But the whole volume is a distinct contribution to our Southern literature, and especially to our Southern poetry, of which there has been far too little, and the poems are none the worse for the religious element which permeates and characterizes them. In this regard they remind us strongly of N. P. Willis' poems. We hope the volume will have a wide sale.

## Starving Students.

At the recent Convocation of the University of Chicago, President Harper said: "Hundreds of students in the University of Chicago are living upon a diet which does not properly support brain work. Many are literally starving. The University is turning out men of strong intellect and of weak body, some of these moral and intellectual dyspeptics who will do far more injury in the world than good. . . . Of the five deaths that have occurred at the University in five years, three may be attributed directly to starvation." President Harper's conclusion is, "The duty of the trustees is clear. Provisions should be made for University dining-rooms for men as well as women."

It is a sad commentary upon our civilization that at the very close of the nineteenth century the President of the richest University in America, and one of the richest in the world, located in one of the largest, most thriving and most enterprising cities in the world, should have to say that three students of that University have died from starvation in the last five years. We do not think that the conclusion of President Harper entirely meets the case. Not only "provisions should be made for University dining rooms for men as well as women," but some provision should be made also by which the men should be able to pay for their board in these dining rooms. The income of the University amounted last year to \$520,000, which was \$200,000 less than the expenditures, which deficiency was made good by Mr. Rockefeller. But where has all this \$720,000 gone? Could not a few dollars of it, at least, have been used to save these three men from starvation? We hope, however, that only their bodies are starving.

## The Term Reverend.

In answer to a question the *Western Recorder* expresses the opinion that "In the general walks of life there is the same reason for calling a preacher 'Reverend' as there is for calling any of the brethren 'Mister' or 'Esquire.' It is simply the usage of the English language. 'Reverend' means simply that the man is recognized as a preacher." We do not much like the term "Reverend," as it is of Catholic origin, but it has come to be fixed in our language as the official title by which we designate a preacher, just as we use the term "Honorable" to designate a member of Congress or of the Legislature. Some preachers may not be very reverend, and some legislators may not be very honorable, still these are their official designations. We cannot agree with the *Recorder* that "Correct usage requires the prefix of the article. It is not grammatically correct to say 'Rev. Benjamin Cox,' the correct usage is 'the Rev. Benjamin Cox.' If 'Rev.' is used, 'the' should always precede it." We confess that we cannot see any good reason for prefixing the article "the." It sounds to us useless and awkward.

## A Curious Story.

The *Baptist News* tells the following story about a certain Joseph Folk, a Polander, living at Kelly's Island, Ohio.

A year ago Folk had left his wife and two daughters in Poland and had come to this country. Some weeks ago news came to him that his wife was dead. He then wanted to have the two daughters come to him, but had not money to send them with which to pay their passage. Finally he borrowed the needed amount, \$50, from two fellow-laborers. In due time the girls arrived and then the two creditors began to crowd Folk for their money. He did not have it, and finally told them that he did not know that he could ever pay it, but that if they would take the girls in payment for the debt he would give one to each to be his wife. The fellows agreed to it, and so the girls were married.

So far as our information extends Mr. Joseph Folk is not a relative of ours. We have a brother by that name, but he lives in St. Louis. We thought, however, that the story might be of interest apart from the name. It shows at least the queer ideas in regard to matrimony which exist in the old world, where the father has the right to sell his daughters in marriage. These ideas Mr. Folk and the others evidently brought with them to this country. Still, if the young people are satisfied, as it is presumed they are, we suppose no one else has the right to object.

## A Modern Puritan.

The *Religious Herald* says: "There are still many people who have no special love for Baptists. A few weeks ago the petition for certain changes in the charter of Columbian University by which it becomes more fully a Baptist institution, came before Congress. Senator Hoar, of Massachusetts, was heard to remark to Senator Fry, who had the matter in charge: 'I say, Fry, if you will prepare a law requiring all Baptists to be immersed in boiling water it will go through with a whoop.' 'You had better look out,' replied the polite Senator Foraker: 'If that remark gets out you will be in hot water yourself.'"

Senator Hoar, it will be remembered, comes from Boston, the home of "culchab," and from the neighborhood of Plymouth Rock, where the Puritans first landed when they fled from the religious persecutions in the Old Country in search of a land where they might worship God according to the dictates of their own conscience. It is a remarkable fact, however, that these same Puritans were among the most bigoted persecutors themselves afterwards. It was from them that Roger Williams was compelled to flee into the forests of Rhode Island. Senator Hoar seems to have imbibed their spirit.

## Question Box.

Ques.—When a member of a Baptist Church leaves us and joins the Campbellites what is the best way for the Baptist Church to proceed, merely drop his name from the church book or bring his name up before the church and exclude him for the denial of the faith?

Ans.—The best way to do would be to withdraw fellowship from him lovingly but firmly on the ground that he has already withdrawn from you, or on the ground of Rom. xvi. 17, and II. Thes. III. 6.

Ques.—When and where did the law end?

JOHN S. KYKKIE.

Knoxville, Tenn.

Ans.—The ceremonial law, as a rule of life to be literally and formally obeyed, ended when Christ began his ministry. But the moral law is eternal and never ends. Both the ceremonial and the moral law he came not to destroy but to fulfill—to

fill full, to complete. It is true "Christ is the end of the law for righteousness to everyone that believeth." But that does not mean that he is the ending, the termination of the law. It means that the righteousness at which the law aimed is accomplished in him. He fulfills the law and the law then has no power over the one who has trusted in Christ. Christ takes his place under the law and he himself is "no longer under law but under grace."

Ques.—1. When a man becomes converted or regenerated does his body become a temple for the indwelling of the Holy Spirit?  
2. If so, does it remain in the man at all times?  
3. If not, does he not fall from grace?  
4. If the Spirit remains in him at all times is he not a sanctified man?  
5. Again, if the tree of knowledge of good and evil was a tree that bore fruit, where is the tree?

C. W. ELLIS.

Stewart's Ferry, Tenn.

Ans. 1. Yes.

2. Yes.

3. No.

4. Yes, in the true sense of the term, sanctified to a greater or less extent.

5. Where the garden of Eden is, we suppose. While we have never seen the tree, we have, however, seen a good deal of its fruit, as we presume Bro. Ellis has also.

## PERSONAL AND PRACTICAL.

It was only a glad "good morning,"  
As she passed along the way,  
But it spread the morning's glory  
Over the living day.

Ques.

"Great nations," says Ruskin, "write their autobiographies in three manuscripts—the book of their deeds, the book of their words, and the book of their art."

Ques.

Dr. Vincent is reported as giving an instance of sensational preaching where the preacher's text was Ex. ix. 4, "Take it by the tail." His divisions were "detail" and "retail." A critic suggests that he might have added, "centail." In that case it would be a "hob tail," would it not? Or would you call it a dog tail?

Ques.

Dr. J. B. Hawthorne of this city has accepted an invitation to deliver the commencement sermon and also the literary address at Carson and Newman College in May. This announcement will insure a rich treat to the Baptists of East Tennessee, and we presume will induce a very large attendance at the commencement.

Ques.

The Cumberland Presbyterian Church was eighty-eight years old on February 4th, and celebrated its birthday on Sunday, the 6th. Some time in April—the exact day of the month is not known—the Baptist church will be 136 years old. How would it do to celebrate its anniversary? We do not know that this has ever been done.

Ques.

In our domestic economy a scavenger is a necessary institution. But we should not like to be one. And so in our denominational economy it may be necessary to have ecclesiastical scavengers. But if it be the Lord's will we should prefer to occupy some other position in his service, and we are glad that we have never felt called to such an office.

Ques.

Rev. I. N. Strother of Cadiz, Ky., was in the city several days last week, having come for the purpose of conducting the funeral of Rev. J. F. Weaver. All his old friends in West Nashville, as well as in the city, were delighted to see him again. There is no truer, purer, nobler man anywhere than Bro. Strother. We wish we had him back in Tennessee.

Ques.

We are sorry to learn that Dr. A. A. Lomax of Mississippi has recently been stricken with paralysis. He is pastor at Batesville and Sardis, and has for several years been president of the Mississippi Baptist Convention. Rev. J. K. Pae says of him in the *Index* that "he is the most beloved pastor of any in the State." We trust that he may soon be fully restored to health and strength.

Ques.

McCarthy, in his history of the French Revolution, of which the second volume has just been issued, notes that Louis XVI who kept a diary in which he recorded in detail the events that concerned him, on the day when the Bastille was taken made an entry in his diary of the single word, "Rien." Nothing at all. It is not a solitary instance of man being permitted to see and not understand.

—The effects of the Rains liquor law in the State of New York are thus stated: A revenue last year of \$12,000,000, a reduction of more than 5,000 in the number of saloons and a decrease in the number of arrests for drunkenness. And yet there are many people of New York who are clamoring against the law and wanting to abolish it, and the probabilities are that under the reign of Tammany it will be wiped off the statute books.

Ques.

—The *Christian Index* suggests that representatives of the Northern Baptist papers be invited to attend the meeting of our Southern Baptist Press Association in Asheville on March 9th. For our part we should be very glad to have them with us. It should be remembered, though, that this is the Southern Baptist Press Association. We should not object to having a National Baptist Press Association, and indeed had thought of one. But we do not believe that it is practicable.

Ques.

—The *Texas Baptist Standard* objects to our kind mention of Mr. Thomas Dixon, and to the fact that we entertained him in our home on his visit to this city. As we stated at the time, Mr. Dixon was a friend and class-mate of a dear brother of ours now dead, and it was for that brother's sake that we invited him to take supper with us. We enjoyed having him in our home. We have no sympathy, of course, with Mr. Dixon's theological views, and have so expressed ourselves time and again when there was occasion for it. At the same time we admire him for his brilliant intellect, and we love him because he was our brother's friend.

Ques.

The death of Rev. J. F. Weaver in West Nashville last Friday morning was peculiarly sad. He had just been called the Wednesday night previous to the pastorate of the Howell Memorial Church, of which he was a member. He accepted the position at a salary of about one-half of that which he was receiving in secular work because he wanted to devote himself to the ministry. Before he could assume any of his duties as pastor, however, he was called away to the church on high. His funeral was very largely attended, testifying to the high esteem in which he was held by his neighbors. The services were conducted by Rev. I. N. Strother of Cadiz, Ky., formerly pastor of the Howell Memorial Church.

Ques.

The following letter to a minister is self-explanatory. Of course, the church referred to is not in Tennessee. As the letter was published in *The Baptist Outlook* we presume the church is located in Indiana—or some where else: "From your card I conclude that you will expect more than car fare, and as I know the church here so well, it is useless for you to come, as they do not even pay car fare, but leave it for me to pay, and as I am not able to pay it I shall call in the announcement and you will no doubt be able to save your car fare by not coming. The theory here is for a preacher to live on wind and board himself." Commenting on the above letter, *The Baptist Outlook* said very pointedly: "The sin of covetousness is paralyzing some of our churches, even unto death, and the most blessed revival there could be would be that which would lead to the opening of the pocket books."

Ques.

—Bro. Entzinger of Brasilsaid at the recent South Carolina Baptist Convention, "The greatest grief of my life is that I belong to a denomination not actually missionary." Is this not a mistake? Does not Bro. Entzinger belong to the Missionary Baptist denomination, and are not all Missionary Baptists missionaries as well as Baptists? Is it not an insult to them to suppose them to be anything else? It seems so to us. At the same time, however, we confess we cannot understand the figures which come to us from the various States in the South. Not more than one-fourth, or in some cases it is estimated that not more than one-tenth of the Missionary Baptists in those States gave anything at all for missions last year. What is the matter? Is it that a good many Missionary Baptists are simply missionary in theory but not in practice; that they are like the legislator—they are in favor of the law but "agin" its enforcement, at least so far as they themselves are concerned?

Ques.

—Dr. Charles Manly of Anderson, S. C., writes us as follows: "I wish you to know that there is no paper that comes into my family that is read with more satisfaction than the BAPTIST AND REFLECTOR. My wife especially often expresses herself very strongly about it, and she reads all that comes—much more

than I do, and I am sure judges intelligently." Thanks, Doctor. We have always supposed that your wife was a lady of good taste. Now we are sure of it. Dr. Manly is well known in Tennessee as the former able president of old Union University and pastor of the Baptist church at Murfreesboro. Since leaving Tennessee he has been president of Furman University at Greenville, S. C., until a few months ago. He is now teaching in the military academy at Anderson and preaching to two village churches, one of which he has been pastor sixteen years and of the other eleven. He is also preparing Sunday-school lessons for the *Advanced Quarterly* and the Baptist Teacher of the American Baptist Publication Society. We wish we could get Dr. Manly back in Tennessee.

Ques.

—We had time last week only to make mention of the fact that Senator Thomas B. Turley had been nominated by the Democratic caucus for United States Senator on the 145th ballot. He was elected on February 2nd, receiving the entire Democratic vote. The Republicans gave their complimentary vote to Hon. J. W. Baker of this city. We mean no reflection upon the other candidates, Gov. Taylor and Mr. McMillin, by saying that Senator Turley is a strong, able man, and will represent Tennessee in the Senate with credit to himself and to the State. He made a clean, high-toned race for the position, and comes out of it with untarnished reputation. As we have previously stated, Mr. Turley, though not himself a member of any church, comes of a Baptist family. His mother was for many years a leading member of the Central Baptist Church, Memphis. His wife also is a prominent member of that church, and he himself is a liberal contributor to it. It is a matter of interest to Baptists that both of our present United States Senators are sons of Baptist mothers. We hope that they themselves will accept the religion of their mothers and consecrate their great talents to the cause of Christ.

Ques.

—The *Christian Observer* says that recently in one of our larger cities the pastor of one of the churches, which belongs to an order scarcely orthodox according to the doctrine of the Confession of Faith, preached a series of sermons attacking some of the distinctive Calvinistic doctrines, in which he first greatly misrepresented those doctrines, and then criticized them at length. The doctrine of "arbitrary election" and of "hereditary depravity" were the titles of two of the sermons. The *Observer* says that as a sequel to the sermons "a few weeks after two or three intelligent young men sought admission on profession of faith to one of the Presbyterian churches of that city. In course of the pastors' conference with them it came out that these young men had heard these sermons, and had been prompted to look into our doctrines for themselves. The result was that they united with the Presbyterian church and were baptized." The *Observer* adds: "Perhaps this is another instance of the fact that the Presbyterian church and Calvinistic doctrine continue to flourish. They bear the brunt of criticism, and when seriously considered by intelligent minds are seen to be according to Scripture, and in harmony with the nature of things." Now if that preacher had only attacked immorality also those young men would have been led to join the Baptist instead of the Presbyterian church.

Ques.

—We ran up to Asheville, N. C., last Saturday to make arrangements for the meeting of the Southern Baptist Press Association which will be held there on March 9th. We met with the most cordial reception and made very satisfactory arrangements. We are expecting a delightful meeting of the Association. Asheville is a beautiful little mountain city, with about 15,000 inhabitants, situated in what is called "The Land of the Sky," the Switzerland of America. We had the privilege of preaching Sunday morning for Pastor Felix at the First Baptist Church. The church has a membership of about seven or eight hundred, and is a live, progressive, aggressive body. The number of young men in the congregation is particularly noticeable. The large auditorium on Sunday morning was nearly full, and Dr. Felix told us that this was about his usual congregation on Sunday morning. He evidently has a strong hold upon his people. The church debt has been reduced about one half since he took charge of the church. The Sunday-school under the efficient superintendence, Bro. J. H. Tucker, has overflowed the seating capacity of the Sunday-school room, and the question now is to find seats to accommodate all the pupils who come. There is a spiritual atmosphere also about the Sunday-school which is very sweet. We enjoyed being in the hospitable homes of Dr. Felix and Bro. Tucker.



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The only cheap lamp-chimneys there are in the world are Macbeth's—don't break. If you get the one made for your lamp, more light besides. Get the Index.

Write Macbeth Pittsburgh Pa.

#### RECENT EVENTS.

—Rev. J. W. Ford, D. D., pastor of the Fifth Avenue Church, Troy, N. Y., has accepted a call to the pastorate of the Gettysburg church, Philadelphia, Pa.

—We extend our sympathy to Rev. W. B. Clifton of Martin, Tenn., in the recent death of his beloved wife. May he find comfort in the source of all comfort.

—Rev. Frank L. Wilkins, D. D., has accepted a call to the pastorate of the First Baptist Church, Gloucester, Mass., the pulpit of which he has been supplying for some time past.

—Rev. Leroy Church died in Chicago on January 25th in the 80th year of his age. He was for many years one of the editors and proprietors of the Standard in connection with Dr. Justin A. Smith.

—Rev. W. M. Vines, recent pastor of the Morristown Baptist Church, out who has been attending the University of Chicago during the present session, is acting pastor of Highland Park Church, near Chicago.

—We failed to mention last week that Bro. N. O. Lovelace was chairman of the fifth Sunday meeting at Sadlersville and Bro. Cleveland secretary. Bro. Lovelace has taken hold of the work with much interest and makes an excellent chairman.

—Our excellent Seminary correspondent, Bro. A. R. Bond, is spending a few days with his family and friends in the city. He graduates at the Seminary next June. We hope that some church in Tennessee will call him to its pastorate. He is a young minister of unusual ability.

—It is said that Dr. W. W. Boyd is trying to have the Second Baptist Church of St. Louis endowed. It is rapidly becoming what they call "a down-town church," and the probability is that in a few years its wealthier members will have moved their church membership elsewhere.

—Rev. Wm. J. Mahoney of this city, who has for the past several years been a student at the Southwestern University, Jackson, has accepted a unanimous call to South Pittsburg, Tenn. He has been there for the past two or three weeks. He is a young minister of deep piety and much promise. We wish him the most abundant success.

#### A TEXAS WONDER.

##### Hall's Great Discovery.

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

All orders promptly filled. Send for 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, 1897.—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.

Rev. L. B. POUNDS.

—Rev. W. James Robinson of Osceola, Ark., has accepted the pastorate of the church at Forrest City, Ark., which is one of the best churches in the State. Bro. Robinson is a Tennessee boy. We are glad to hear of his great success in the State of Arkansas. That is a most excellent article of his on our first page this week.

—We acknowledge receipt of an invitation from the American Baptist Publication Society to be present at the opening of the new Crozer building 1420 Chestnut Street, Philadelphia, on February 17th. At night there will be services at Griffith Hall. We regret that it will be impracticable for us to be present, but send congratulations.

We respectfully ask the *Advocate* to frankly tell us whether or not it believes that baptism ought to come before partaking of the Lord's Supper. Please tell us, brother *Advocate*, where you stand on this question.—*Western Recorder*. We have asked this question of the *Advocate* several times recently, but have never been able to get a reply to it.

On our return from Asheville we had the pleasure of a long conversation with Dr. S. E. Jones, professor in Carson and Newman College, who was returning from an appointment at Newport. He reports the college in the most prosperous condition. Dr. Jones is one of the ablest teachers in the college, and at the same time is a fine preacher and a popular pastor.

It is stated that Dr. Edward Judson, pastor of the Judson Memorial church, New York, has accepted the professorship of Practical Theology in Colgate University. His entire salary for this work he will give toward the debt of \$115,000 still resting on the structure erected as a memorial to his father. He will preach to his congregation every Sunday, but spend the week at Colgate.

The BAPTIST AND REFLECTOR became a little giddy the first of the year, and changed its old head for a new and less attractive one. We are glad to see that it has changed back, but the REFLECTOR is good, no matter what sort of a head it carries. We rejoice in its increasing prosperity, and wish for it every blessing. Thanks, Bro. Cranfill. We appreciate your kind words very much. By the way, the *Standard* comes to us from Dallas this week. We wish for it the most abundant prosperity in its new home.

—We regret to learn of the death of Bro. W. C. Luther, a minister much beloved in Texas.—*Baptist Chronicle*. The *Chronicle* certainly does not refer to Dr. W. C. Luther, formerly of Texas, but now District Bible Secretary of the American Baptist Publication Society of Atlanta, does it? We find no reference to his death in either the Texas or Georgia papers, as we should have expected to find in case it had occurred. Either the *Chronicle* is mistaken or it must have referred to some other W. C. Luther. At any rate we should be very sorry to learn of the death of Dr. W. C. Luther, of Atlanta.

—The representatives of the Methodist Episcopal Church, South, and of the Methodist Episcopal Church, recently met in Washington for the purpose of considering the practicability of the federation of these two bodies, which divided in 1844 on the question of slavery. The two Commissions jointly agreed upon certain recommendations which remain to be carried out by the two general Conferences. According to the basis proposed the two Methodist Churches will have, if their General Conferences take, favora-

## CALL A SPADE A SPADE.

Some people too Modest to Conlide in their Physician A Woman Cured of a Serious Disease by a Certain Method, the only Drawback of which was, it Made Her Too Fat!

From the Evening News, Detroit, Mich.

The doctor came in haste and found his patient again in great agony from a splitting headache. It was his fifth call on the same patient, and each time to treat the same trouble. With a suspicion that his diagnosis was incorrect and that he was treating a symptom and not the disease, he said to her: "Madam, it is useless for me to visit you again. You are keeping from me facts and symptoms which it is necessary I should know. The patient finally acknowledged that, through a false modesty, she had not told him all. Then she told how she had suffered from female weakness but had kept from him too modest to reveal. The old doctor was disgusted at such prudishness, but when he knew the facts, he cured her easily and quickly. The following case differs from the above only in the fact that the patient is not afraid to speak, and to call a spade a spade. "Words fail to describe the suffering I endured before I used Dr. Williams' Pink Pills for Pale People," said Mrs. Alexander, wife of Clark of 417 Michigan Avenue, Detroit, Mich. "For five years I have suffered from ovarian trouble, and was confined to my room for months at a time. I have undergone two operations for this trouble at the hospital, and seemed to grow worse instead of better. I had the best doctors and the best treatment, but nearly five years I was not free from one single day from the most fearful headache and in some twinges pains in my neck and shoulders. You would scarcely believe, to look at me now, that for about three days every week for nearly six years I had to stay in bed. Those headaches would come on me every week regularly. First I would notice black spots before my eyes, and then I would go blind, and send for the doctor. "At first they would treat me for indigestion and dyspepsia, then they acknowledged that something was the matter with my ovaries. During these spells I was so nervous that I could not

ble action, (1) a common catechism, hymn-book and order of public worship; (2) ecclesiastical recognition and regulation of the present biennial international conferences of the Epworth League; (3) a joint administration of publishing interests in China and Japan; (4) a law that new work shall not be organized in places where the other church is well established without the consent of the bishop of that church having jurisdiction; (5) co-operation in making more efficient and satisfactory the higher institutions of learning, including the American University at Washington. The question of co-operative administration in foreign fields was referred, without recommendation, to the General Conferences.

—Rev. W. F. Dorris, one of our Tennessee boys, now pastor in Arkansas, seems to be taking a strong hold upon the Camden people. The *Camden Beacon* says of him: "Rev. W. F. Dorris preached a beautiful sermon at the Baptist church last Sunday night to a large and appreciative congregation. Bro. Dorris, though yet a young man, gives evidence of profound study and deep thought, and is rapidly taking rank with the best preachers in the State. He is popular with the people of Camden and is beloved by his congregation, and he is doing yeoman service in the Master's vineyard."

—A writer in the *Examiner*, in telling of the work at Montclair, N. J., where Dr. H. Allen Tupper, Jr., is pastor, says that "the largest congregations ever gathered in the building are filling the house every Sunday morning and evening." Dr. Tupper took charge of the church last May. There have been 83 additions since then. At the annual business meeting on January 17th, the church increased the pastor's salary by \$750 and a committee was

—"BROWN'S BRONCHIAL TROUBLES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

#### AN OLD MAN And Wife Stricken with La Grippe.

A letter written to Dr. Hartman says: "I had been troubled with the after-effects of la grippe which affected my head and stomach. I did not know what to do until I received your pamphlet, when I began taking your medicine. It brought me up to where I am now. Allow me to say that too much cannot be said in praise of Peruna. It is a God sent remedy. His wife also says: 'Allow me to say that I was suffering with female trouble, of which Peruna cured me. I have gained fifteen pounds since taking it.' A later letter to Dr. Hartman reads: 'I am not able to express the good wishes I have for your kind advice given me. Every word I said about Peruna is true. I feel under many obligations to you. I am 67 years old and am getting better all the time.' Hampton Simon, Sunflower, Washington county, Ala.

If you are suffering with catarrh of any organ of the body give Peruna a trial. A book written by Dr. Hartman on "Winter Catarrh" will be sent free by addressing The Peruna Drug Manufacturing Company, Columbus, O.

The ninth circle of Cumberland Association met with Big Rock Church on Friday before the fifth Sunday in January. The introductory sermon was preached by Rev. G. W. Bray. The program was taken up and its various topics discussed. Through the whole work the query box was made a prominent feature. Though several who were assigned subjects could not reach us because of high water, we all feel benefited, and by no means regret the time as lost. CLERK.

The usual annual session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, February 23rd. The Workers' Conference composed of officers and teachers of the various colored schools in the South, takes place February 24th, at Tuskegee. These conferences present an opportunity to study the condition and the progress of the negro that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

—The fifth Sunday meeting of Duck River Association was held with Bell Buckle Church on Friday night and continued through Sunday night. This meeting was very spiritual and the speeches were of a high grade. The speakers were very earnest and harmonious. The glory of God was the motive power. Our organized work received strong and hearty commendation. The pastor was greatly cheered. The church was encouraged in its purposes for good, and every visitor went away with a new song in his heart. The speech of Bro. D. S. McCullough was requested for publication in our paper. We had a large delegation and several visitors from other Associations. May the Lord greatly prosper Zion.

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How Will You Trade? Trade what? Trade work for money? We want men and women everywhere to sell our Non-alcoholic Flavouring Powders for cakes, candies, ices, etc. They are perfectly pure and as strong as liquid extracts. We pay \$1.00 a day and give steady work; if you can't wait, we will start you to work. Address the U. S. FRUIT CO., St. Louis, Mo.

—Whereas, Bro. W. T. Hudson has for some time been a fellow-worker in our midst; and Whereas, He has resigned his pastorate to take charge of the Tennessee Children's Home Society of West Tennessee; therefore

Resolved, That we, the Baptist Ministers' Conference of Memphis, take this means of expressing our fraternal regard for Bro. Hudson, and regret his leaving our midst.

#### COMMITTEE.

—The fifth Sunday meeting of Beech River Association was held with Mt. Ararat Church on Friday night before the fifth Sunday in January. The introductory sermon was preached by Rev. F. Barrow of Central Association. B. F. Bartles was chosen moderator and W. F. Boren secretary. Interesting speeches were made along the line of Sunday-school work. Rev. J. R. Hall preached the missionary sermon, followed by Bro. A. Nunnery. A collection was taken for State Missions amounting to \$5.02. Mt. Gilead, fourteen miles northwest of Lexington, is the next place of meeting. W. F. BOREN, Sec.

—Preaching at the First Church in Fowler Hall Sunday night. Pastor preached Sunday morning and Saturday before at Mt. Vernon, one of his country pastorates. Was greeted by a packed house. Received three more valuable members from Elton church, one young man and Bro. Gilman and his wife, who is a sister to our Bro. R. P. Mahon, pastor at Humboldt. I have a noble church at Mt. Vernon. They take pride in keeping up their church, and they all come to church. I attribute our rapid growth to the fact that we cut down our church list to a living membership.

Dyersburg, Tenn.  
W. L. NORRIS.

#### ARE YOU TO LIVE IN ALASKA?

Some Requirements That Will Be Found Indispensable. The universal article of diet in that country, depended upon and indispensable, is bread or biscuit. And to make the bread and biscuit, either in the camp or upon the trail, yeast cannot be used—it must be baking powder; and the powder manufactured by the processes of the Royal Baking Powder Company, miners and prospectors have learned, is the only one which will stand in that peculiar climate of cold and dampness and raise the bread and biscuit satisfactorily.

These facts are very important for everyone proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a solid caked mass or a lot of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is no place in which to experiment in food or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful, and above all it is imperative that all food supplies shall have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit or that will be found when required for use to have lost a great part of its value.

There is no better guide to follow in these matters than the advice of those who have gone through similar experience. Mr. McQuestion, who is called

"the father of Alaska," after an experience of years upon the trail, in the camp, and in the use of every kind of supply, says: "We find in Alaska that the importance of a proper kind of baking powder cannot be overestimated. A miner with a can of bad baking powder is almost helpless in Alaska. We have tried all sorts, and have been obliged to settle down to use nothing but the Royal. It is stronger and carries further, but above all things, it is the only powder that will endure the severe climatic changes of the arctic region."

It is for the same reasons that the U. S. Government in its relief expeditions, and Peary, the famous arctic traveler, have carried the Royal Baking Powder exclusively.

—The second fifth Sunday meeting of the first division of Holston Association was held with Snow Chapel Jan. 28th, 29th, 30th. The introductory sermon was preached by Rev. G. W. Edens. R. R. Bayless was chosen moderator and Allison Walker secretary. Revs. G. W. Edens and E. K. Cox submitted the following resolutions, which were adopted:

Resolved, That we most heartily endorse the movement concerning the organization of a Pastors' Conference in this Association, and we will give it our hearty support. Resolved, That we extend to the people about Snow Chapel our hearty thanks for their generous hospitality during this meeting. Resolved, That the proceedings of this meeting be submitted to the BAPTIST AND REFLECTOR for publication. Resolved, That the meeting of the next session sit with the Beulah Baptist Church.

R. R. BAYLESS, Moderator  
ALLISON WALKER, Secretary.

How a Woman Made Money in 1897. Having read numerous accounts of persons making money easily, prompt me to give my experience. During the past few years I have tried selling various specialties, Dish Washers being included, but usually met with failure until I tried the Imperial Dish Washer. Since taking up this work I have made from \$100 to \$150 per month, and only worked part of the time. It requires little or no ability to sell the Imperial Dish Washer, as it is only necessary to show it in operation to make sales. When the housekeeper once sees it wash, dry and polish the dishes in three minutes without the operator wetting her hands, it requires little or no argument to make a sale.

If any of your readers desire a profitable and genteel employment I would strongly recommend the business of selling these Dish Washers. Ladies can do the work as well as men. No experience is necessary. You can secure particulars and get a start in the business by writing to the Imperial Dish Washer Co., St. Louis, Missouri. "F. M."

—Farms of all sizes for sale. Send for circulars giving description and price to N. J. Phillips, agent, Blountville, Tenn.

#### A Good Hit.

Undoubtedly the best hit in medical discovery in the last quarter of a century is Dr. Blosser's treatment for Catarrh, Deafness, Bronchitis, etc. The remedy is so applied as to reach and cure the disease, wherever located, and however deeply seated. Unlike other remedies, it is pleasant and reliable. Cost \$1 per month. A three days' trial treatment and booklet, "Plain Facts About Catarrh," mailed free to any one mentioning BAPTIST AND REFLECTOR. Address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

#### Carson and Newman College.

It is very gratifying to me to see so much interest manifested by our pastors in the observance of College Day. Bro. Egerton, the able and popular pastor of the Second Baptist Church, Cleveland, means to place envelopes in the hands of his members several days in advance and talk it up both publicly and privately. It was my privilege to be with his church yesterday, and it was really refreshing to see the zeal of his membership. Dr. Phillips has just closed his second year as our pastor. Our efficient treasurer, Deacon J. C. Welsh, reports the church absolutely free from debt.

It is a matter of regret and surprise to me that some good brethren still close our State Board to its appropriation of \$100 per annum to sustain preaching every Sunday by an able man at this important point.

The financial ability of our church is largely overrated; besides, the college has been and is still a heavy tax on our church.

Were it not for about 300 young men and young women, who should have such church advantages here as will fit them for wise leadership when they return to their home fields, we might be content to have preaching twice a month, and by a cheaper and weaker man.

Should it be counted a strangeness that we should, in our weakness, expect the State Board to bear one-seventh of the expense of supporting a strong man here, when the children of parents throughout the State compose more than one-half the audience each Lord's day and contribute next to nothing? We are preaching the gospel here not simply to our membership and community, but to nearly all East Tennessee and to representatives from other States and from Middle and West Tennessee. However, I am willing personally to make a sacrifice to relieve the board if the brethren cannot be led to see the matter as I do. J. T. HENDERSON.

#### THE LATEST FAD.

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# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., FEBRUARY 17, 1898.

New Series, Vol. IX., No. 26

## Life's Uneven Way.

BY JOSEPH L. WENZ.

I oft attempt to climb a hill,  
 And, on I go with force of will,  
 It seems of mountain height to me.  
 I reach the top—no bill I see,  
 With fairest flowers overspread,  
 A pleasant plain appears, instead.

All along life's uneven way  
 Are "ups and downs" for every day,  
 While God's ways are past finding out,  
 Him let us trust—nor have a doubt,  
 In darkest days of deep distress,  
 Our earnest efforts He will bless.

Orinda, Tenn.

## The Minister's Trials.

BY JOHN.

"Endure hardness as a good soldier of Jesus Christ."

This was what Paul, the veteran, said to young Timothy, his son, in the gospel. It needs to be said to Christ's warriors today. They still need to endure hardness if they would be good soldiers of Jesus Christ. I wish in this article to call attention to some of the hardships of ministers, with two ends in view; first, to exhort them to be steadfast in their endurance; and then, in order to awaken a sympathy in the hearts of our brethren who are not exposed to the same trials.

One of the minister's first trials is the embarrassment of poverty. It is a little remarkable that the minister of the gospel is so commonly poor. He ranks well with the people among whom he lives, in intelligence, in integrity, in culture, in general ability, and yet in thousands and tens of thousands of instances his living is so small that there is a constant sense of his poverty with him. He is embarrassed, and I might almost say humiliated, by it. The churches do not seem to feel it incumbent upon them to furnish a salary that will relieve his mind, add comforts to his life, and enable him to live in self respect; but the question seems to be with the churches, "How little can we tax ourselves, so that the pastor may make buckle and tongue meet?" Of course there are some fields in which the support is generous, but the great majority of our brethren are grievously tried with an ever present poverty. The very kindness of friends but reveals that fact; when the minister is presented with a suit of clothes, or overcoat, or hat, it often tells him of the rusty suit, or threadbare coat, that is supplanted by a kindly charity. God knows I would not stay the hand of charity nor discourage that sweet pity which some feel in their hearts for God's servants, but if our churches would furnish a better living, and pay regularly and promptly that which they promise, it would prove a more excellent way in which to meet the needs of the minister. How it cripples the minister in his preaching to be conscious that he cannot meet his bills! How can he preach honestly to men to whom he owes for goods and supplies? Poverty is one of the minister's trials.

I heard a minister of prominence say not long since, "What inducement is there for a young man to enter the Baptist ministry? It means hardship in earlier years, followed by deepest poverty and want of work in later years." From a pecuniary standpoint there is no inducement. The truth is, a green, uncultured boy in his teens, following almost any ordinary business, will make a better living than a preacher of the gospel. Why it is so, I cannot say. In God's wisdom it may be best for us to be subjected to these trials, even as our Master was. "The servant is not above his Master"—and we must endeavor to endure this great hardness in the Master's Spirit, remembering that our real reward is not on earth, but in heaven.

Another trial to which ministers are subjected is criticism. I would carefully discriminate between a just and unbiased criticism of his methods, manners and teachings, and a narrow, bitter, captious criticism.

The former will prove always a blessing to a wise man; the latter is meant not to help him, but to goad him. It is an instrument of torture that is easily wielded by little minds when animated by resentment. The effect of such criticism upon a true man is like the stinging of flies upon a spirited horse. It worries, goads, tortures him unceasingly, and he has no defense. What is remarkable about it is that many of the best members of the church will suffer these stings at their pastor to pass unrebuked.

This leads me to speak of the trial of ministers, described by Paul as "perils among false brethren." Many ministers suffer from these perils. A godly minister is working on a field. He is favorably impressed with a certain brother, he is drawn to him, loves him, feels happiest in his home, honors him with his confidence, when lo, suddenly like a flash of lightning out of a clear sky, he finds that this man is doing all he can to inflame the minds of his people against him, and to drive him from the field. How many ministers can testify that this is a true story! The minister is an easy victim because he is usually so unsuspecting. Often like David he has to say, "For it was not an enemy that reproached me; then I could have borne it: Neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal. My guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." One of the most painful features of a trial of this kind is the mock innocence of the enemies of God's servants with which they defend their wicked antagonism to the pastor by saying, "I did it for the good of the cause;" "The church needed a change," etc. I could substantiate this by heart-rending stories of actual happenings, but all ministers know whereof I speak, either by hearsay or experience. I express my hearty conviction that the minister should stand his ground, and not show a craven spirit by running from such attacks.

Another sore trial to the man of God is church lethargy and coldness. He looks over his field and sees so many reforms to be made; so much to be done. He preaches earnestly, and calls attention to these things, and no man lays them to heart. He appeals for missions and other objects dear to the hearts of God's saints, and men that have thousands cast a quarter into the basket, or by a supreme effort throw in a dollar. Year in and year out, under the most effective appeals the result is the same, until the pastor's heart almost breaks at the indifference. The Sunday-school needs teachers; and there are members educated, cultivated, and supplied with every qualification, save the heart to do it.

Brethren are at variance, will not speak to one another, cherishing an unholy strife, and the appeals of the pastor to "lay aside all malice, and all guile and hypocrisies, and envies, and all evil speakings"—has no effect upon them. These things, and many others such as they, bring heavy burdens to the pastor's soul.

Right in connection with this comes a great trial to the pastor. The blame of church deadness is all laid at his door. The church languishes, the cause is not prospering, the Sunday-school is run down. "What do we need?" Ah! that is the question! Answer it aright, and all is well. How is it answered generally? "We need a change of pastors." Yes, this is the answer given, although all know that the two leading deacons are at loggerheads; although it is whispered around that such and such a prominent member is drinking; or that there are some ill-odored rumors about this or that one. Everyone recognizes the faithfulness of the pastor, but he must be offered up as a holy holocaust to bring in better things. The only thing that the removal of a man of God under such a state of things will effect will be the hastening of the day of judgment for that church.

Another grievous trial to a minister of the gospel is being subjected to the humiliating reproaches of the

congregation on the occasion of the annual call. That our Baptist churches should in so many places hold on to the annual call is to my mind a very humiliating thought. The pastoral relation I regard as one of the tenderest and most sacred of life. The true pastor is the friend, brother, father of his people. He is not their enemy or oppressor. His part is to strengthen the weak, raise the fallen, cheer the sorrowing, comfort the bereaved, reprove the wicked, and lead the erring into right ways. Such a relationship is one of the most solemn and important that is known in this life. And yet in the face of this, year by year, a body of Christian people will set up this man as a target to be shot at by the score, the kicker and the dark sinner. It may be some arrow from his bow has wounded them, some earnest rebuke of sin, and obliterating the memory of the reproof, without a shadow of repentance, they look forward wishfully to the day of the annual call when they may have the privilege of "blackballing" him. This is a heavy and painful temptation to a man of God.

A church, on one occasion, had through the annual call inflicted a deep humiliation upon one of the most faithful men I have ever known. His head had grown hoary in the service of God; he had done a work of which any might be proud; and when this humiliation was laid upon him, he said in deep distress, "If it were God's will to take me home, out of all this suffering and criticism, I would gladly go." Brethren, these are some of our trials; there are many more. These are very real, and often exceedingly painful. May God give us grace to "Endure hardness as good soldiers of Jesus Christ!" And when he has used us for his glory it will be all the sweeter to enter upon everlasting rest.

## Our Mission.

I am sure our very wise, efficient and judicious editor of the BAPTIST AND REFLECTOR needs no commendation from me. But allow me to say that in addition to giving the readers of the BAPTIST AND REFLECTOR the best paper in the land, I believe his mission for the past few months has been that of a unifier and a "peacemaker" among the brethren, and Christ says: "Blessed are the peacemakers for they shall be called the children of God."

In my humble opinion, the harmony and good feeling that now prevails throughout the State, are largely the result of the wise articles and careful management on the part of our editor concerning certain disputed questions that have been current among us. And while some extremists who can see but one side of a question orders his paper discontinued because the editor is "on the fence," and refuses to touch off a bomb that would throw the denomination into strife and confusion, there ought to be one hundred others who, for the very same reason, would subscribe for the paper who do not now take it.

I thank God for an editor of our denominational organ who so closely watches the interests of our common cause and strives so earnestly to keep peace among us.

Brethren, if our strife over "church history," "Boards" or "No Boards," etc., could be given a decent burial with appropriate funeral ceremonies, and we for the remainder of 1898 would fix our undivided attention upon the salvation of the lost about us, and upon sending the gospel to those "beyond" us, as Christ commissions us to do, we would be happier in this life and wear a brighter crown in heaven.

My prayer is that we may put an end to wrangling over things of minor importance and put our hands to the great work committed to us. Baptists ought to rise above such things and awake to the needs of a perishing world of lost souls. Let us for one year try ourselves in behalf of a needy world. Many, it seems to me have lost sight of the fact that our mission in this world is to be soul-winners. God help us to find our mission, and to the best of our ability to fill it.

T. G. DAVIS.  
 Athens, Tenn.