

11th Thousand Called For

HARP OF LIFE.

11th Thousand Called For

Six Months!

F. J. ROBINSON, IN SOUTH CAROLINA, WRITES: "I HAVE SOLD HERE ABOUT THREE HUNDRED 'HARP OF LIFE' I TOOK EIGHTEEN ORDERS YESTERDAY."

Six Months!

In presenting to your attention this, the latest book of the gifted author, DR. GEO. A. LOFTON, D.D., we feel that we are offering something that will meet with a hearty and prompt reception from the people. His other book, "Character Sketches," has reached a sale of about 120,000 copies and is still selling rapidly. The "Harp of Life" contains riper thoughts than the former book, and is going to be a profitable thing for salesmen. It contains about 463 pages, is printed on beautiful sized and super-calendered paper, is profusely illustrated with original pictures drawn by the author. It is a rare combination for an author to have the ability to illustrate his own ideas. You will also note that we have reduced the price of this book to meet the demands of the times. We have an honestly made book, good paper, good cloth, good leather, and good workmanship. It is original and striking. It presents with genuine freshness and sparkling variety many things that you have thought of possibly before.

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Old Series, Vol. LXI.

NASHVILLE, TENN., FEBRUARY 17, 1898.

New Series, Vol. IX., No. 26

Life's Uneven Way.

BY JOSEPH L. WEAVER.

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 sorehead, 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.

The rich men in the churches of this country have

It is within their power to solve our problems and save us from the fearful disasters which so seriously threaten us. Let these rich men become truly Christ-like, let them become living sacrifices in the service of their God and country and race—and the wrathful clouds which overhang us will dissolve and disappear.

Jesus was under no more obligation to give himself wholly to the task of saving men than the Christian capitalist of Nashville is to consecrate himself and his possessions to the same work.

God has no more claims to the service of Christ than he has to the time, talents, and labors of every Christian lawyer of this city.

The manufacturer has no more right to operate his factory solely for his own benefit than Jesus Christ had to work miracles for his own profit. The Christian has no more moral right to an unconsecrated business or capital than Christ had to an unconsecrated Cross.

Whenever the business men in our churches fail to accept this doctrine, and conform their lives to it, we shall see Christianity grow as it never grew. We shall see society quickly cleared of its present abominations. We shall see the State purged of its favoritism and injustice, we shall see the strife between capital and labor cease, and throughout our borders a reign of righteousness, enlightenment and prosperity.

God is calling today for men of capital who are willing to be dauntlessly crucified in order to establish the business of the world on the basis of the Golden Rule. "Whatever ye would that men should do unto you, do ye even so unto them."

In putting your own business upon such a basis, you may suffer great loss for a time, your profits may be enormously decreased; it may even seem that you are in making the sacrifice, you are giving up your ship of Christ. You will manifest the spirit of sacrifice, you will manifest the love of God, and you will manifest the love of your fellow men.

If every Christian man in business would do this, the whole commercial world would be revolutionized, and established upon principles that would insure steady and permanent prosperity to all classes of every community.

The world has never been more prolific of golden opportunities for Christ-like deeds than it is today. You can make the counting room as sacred as the sanctuary. You can make the legislative hall, as hallowed as the mount on which Moses talked with God, and received the law on tables of stone. You can make every gathering of the people, whether for religious, educational, political, or commercial purposes, as holy, harmonious and happy as the scenes were on the Mount of Transfiguration. You can convert the din and roar of your industrial activity into a perpetual coronation hymn. You can be the knights of a nobler and grander chivalry than ever unfurled a flag, or unsheathed a sword on any of the world's historic battle-fields.

From Texas.

The old year left its impression in history. Much of its record will possibly never repeat itself, and it is to be hoped never will. Not since we came to the State has Texas had a more promising outlook. The crops of last year were generally good. The low price of cotton and scarcity of money is seriously depressing the people. Not till farmers force themselves to less production of cotton and a larger yield of living stuff will they know anything but hard times and financial embarrassment. Quite a stir of excitement has existed in many places in the State concerning the money rentals of land. A strong effort is being made to break down the system of renting lands for money. From \$3 to \$5 per acre is the renting price in money, and one-third of the corn and one-fourth of the cotton in share rent. The former system is a great hardship on the tenant. Some violence has been used in the way of barn burnings, and severe threats against both landlord and tenant in order to force out the money rent system.

The State Mission Board has laid out large work for the year. The appropriations reach nearly \$25,000. Nearly 100 missionaries are on the roll. Three general missionaries are in the field. The appropriations for our southern section of the State are of great help to us. The general movements and progress of the new order of State management are promising and much is expected in the outcome.

The plans of school affiliation have been perfected. The two Bayers and four of the other six colleges are in the system. Something over \$200,000 is raised as the fund to be raised in three years for liquidation of indebtedness and improvement of the several schools in a ratio proportionate to the terms of agreement and standard of each. Rev. J. M. Carroll, the prince of financial managers, is in charge

of the business to raise the stipulated amount. The text books and curriculum of the several colleges are to be sufficiently uniform so that students can pass from the lower to the higher grade, and to the Baylor University and Baylor College.

The fifth Sunday meetings of the Associations have become an important factor among our people. They are sources of education and development among the churches and brethren hitherto unenriched. Advancement in a long time is perceptible.

As usual a number of our churches are without pastors, and a goodly number of splendid men and preachers in the State without work. Why this is thus cannot be well answered. There is something wrong somewhere.

While continual calls from other States are made, we are glad to have our old native State well represented in the move. All right. However, let all come that want to, there is plenty of room from "top to bottom," only a little extra cash may be of much help. Too many people of all classes make the mistake of judgment that if they can only get to Texas, they can make it any way. Well, experience is a dear teacher, and many people resort thither.

A Catholic priest has been expelling very much from his pulpit and through the papers concerning the church and history, arousing sharply the history of others, and Baptists in particular, and in consequence of which his declamations in Houston recently were answered by Dr. Lampkin of the First Church in this city. Dr. Lampkin also challenged the gentleman to debate the questions at issue. The challenge was accepted by the priest. The time for the debate has not been set, and is not likely to be. The priest has been challenged before and accepted, as in the present instance, but that was the last of it. We do not remember that the old champion, Dr. J. W. Graves, ever sought the opportunity of a discussion with a representative of Rome, but was denied the opportunity. Rome will not debate; it can afford to have its status and history brought to light. As before written, we are surrounded here with Catholicism. Much comes under our personal observation that would cause a less hardened observer to shudder. Scenes of scandal and debauchery among priest and people have occurred, too disgraceful for print, and a blot upon civilization, much less Christianity.

I am preaching to a congregation of German people who can not speak and understand our language. They are intelligent and refined. I have distributed Bibles, Testaments and tracts, and need much more of them. I procured a lot from Dr. Frost, a member of the American Baptist Publication Society. If any who see this notice feel so inclined to send me a few, or for gratuitous use, a notice in the paper. Bro. Folk, can't you encourage such a movement from some source? I could use them to such an advantage.

Could I once more see and shake the hand of my dear old comrade of Texas, Bro. A. J. Holt, how glad I would be. While I concede to him the superiority in all things, I also recognize in him a dear friend and fellow laborer. I now tramp in his boyhood State and he moves around among the hills of my boyhood State.

The BAPTIST AND REFLECTOR is fine. Should any literature be sent to me, let it come either by mail or express to my address.

WELMAR, TEXAS. T. E. MUSE.

Arkansas Anagraphs.

The Baptist hosts of Arkansas were never more united and aggressive than now. The great State Mission Board is planning and pushing State Missions with commendable wisdom and zeal. Ex-Archbishop General W. E. Atkinson is President and Rev. Benjamin Cox is Secretary and Treasurer of this Board. These men have just mailed to pastors and others all over the State missionary literature and suggestive topics for discussion at district meetings. At the last meeting the Board elected and commissioned Rev. C. F. J. Tate and Rev. W. A. Freeman as State evangelists. These brethren have done successful revival work in this and neighboring States.

Ouchita (pronounced Washtaw) College is in a flourishing condition. The building is literally full of students. The enlargement of its material surroundings is a necessity. The only hindrance to advancement is the debt on the buildings. But the prospects for arranging the debt in scholarships are encouraging. By this the College can pay \$1,000 of the debt annually. The plan is unique and is being operated by Dr. E. B. Miller, pastor of the Arkadelphia Church. The greater part of the debt has been arranged. President J. W. Conger has been running the College on its own income. There is no endowment.

PERSONAL MENTION.

The church at Hot Springs is greatly pleased with Rev. A. J. Fawcett, the new pastor. He is strong, energetic, spiritual. He is well known to many readers of the BAPTIST AND REFLECTOR. It is understood by himself and church that his pastoral relations will continue indefinitely.

Rev. C. T. Daniel has been called to the pastorate at Pine Bluff and has signified his intention to enter upon the duties of this new field at an early day. Bro. Daniel is an Arkansas man. He is young, sprightly, educated, zealous.

The following men are occupying comparatively new fields: Rev. H. H. Street, Dardanelle; Rev. Harvey Beauchamp, Eureka Springs; Rev. A. B. Autry, Springdale; Dr. J. S. Kirtley, Second; and Rev. Benjamin Cox, First Church, Little Rock; Dr. J. W. Lipsey, Ozark; Rev. J. P. Henry, Hope; Rev. H. M. Crain, DeWitt; Rev. A. L. Powell, Searcy; Rev. J. H. Hartley, Junction City; Rev. R. L. Cole, Argenta; Rev. O. P. Miles, Lonoke.

Dr. A. G. McManaway is serving two churches, Russellville and Prescott, in connection with his professorship in Ouachita College. Every messenger from these churches speaks in high praise of the doctor's good work.

Rev. W. B. Peoples, after a long illness, returns to his charge at Conway, to the great delight of the people.

The Central Baptist Female College at Conway continues prosperous under the management of Prof. J. G. Lilo.

The church at Fort Smith, recently demolished by a tornado, is to be replaced with a splendid building. Dr. O. L. Halley has sent out a call for help. The object is most worthy and Bro. Halley's many friends in Tennessee would do well to render aid in rebuilding his church. At such a place there is needed a \$20,000 house of worship. EREM.

Arkadelphia, Ark.

The Chapel.

The Executive Board of the University and the faculty, believing it the only way in which to complete the much needed chapel building, unanimously in three meetings held last week ordered and urged me to take the field to raise the necessary funds. Sufficient funds would be gathered in one week. If Baptists knew how much the work of the University is embarrassed for want of room. Friday morning, the day following my announcement to the student body of the necessity laid on me, they presented me with a list of ninety-six names, giving \$1.00 each, as an expression of their good will and sympathy. This was in addition to former subscriptions, and was a movement started among themselves. The presentation speech was made by Mr. I. B. Tigrett, one of the seniors, with every sentence and paragraph beautifully expressive of the loftiest sentiments. I do not know when I ever listened to a finer extemporaneous speech. The first big drop of this coming shower fell as the students were assembling for chapel devotions. A poor preacher boy passed by my table and handed me a silver dollar, saying that he made that dollar the Saturday before working in the garden of one of our citizens.

You can do me a good service by not only giving all you can, but by writing the names of people whom I should know. G. M. SAVAGE.

Carson and Newman College.

The treasurer of our church submitted his annual report last Wednesday night. It showed that our membership had contributed \$400 to the College during the year.

By special request the young ladies of the Calhoun Society will repeat the drama, "A King's Daughter," next Thursday night for the benefit of the College.

Two new students entered today and others are expected this week.

Dr. Phillips was in Kentucky yesterday, and his pulpit was filled in the forenoon by Prof. J. M. Burnett and at night by Mr. H. M. Goren of the senior class. Perhaps no student was ever heard in church with more pleasure than Mr. Goren.

We are very much gratified to be able to announce that Dr. Carter Helm Jones of Louisville, Ky., will preach our annual sermon before the Y. M. C. A. and Y. W. C. A. of the College on Wednesday night, May 25th. He will also lecture the next night. Dr. Hawthorne will be heard at 10:30 a. m. on Wednesday and Thursday of Commencement week, followed each night by Dr. Jones. Are we not peculiarly fortunate in our Commencement speakers?

Two churches have already observed College Day. I make another payment on the note this week. J. T. HENDERSON.

NEWS NOTES.

Pastors' Conference.

Nashville.

First Church—Dr. Folk preached in the morning. 220 in S. S. Dr. Holt preached at night. Both congregations good.

Central—Pastor Lofton preached at both hours. 405 in S. S. Baptized one. Fine Young People's Union.

Edgeland—Pastor Rust preached at both hours. Received four by letter and three for baptism. Six baptisms. Congregations very large.

Third—Pastor preached at both hours. 186 in S. S. Good congregation morning and evening. Pastor is just recovering from a two weeks illness. Two additions since last report, one by letter and one by baptism.

Centennial—Dr. James Waters preached in the morning and Dr. Folk at night to very large congregations. Pastor Feazell preached at Lebanon.

North Edgeland—Pastor Sherman preached at both hours. 166 in S. S. 48 in Barton Mission S. S. Congregations very large and interest good.

Immanuel—Pastor Ramsey preached at both hours. One received by letter and one baptized. Good Sunday-school.

Seventh—Bro. A. R. Bond preached in the morning and Bro. A. Robertson at night. 165 in S. S.

Howell Memorial—Bro. W. L. Howe preached at both hours to good audiences. Organized a B. Y. P. U.

Mill Creek—Pastor Price preached at both hours. One received by letter. 83 in S. S.

Pulaski—Bro. Thompson preached; baptized two. First Baptist (col.)—Dr. Workfall preached in the morning and Dr. Waters lectured at night on Baptist History.

Mt. Zion (col.)—Dr. Vandavell preached at 11 a. m. and the pastor preached at night.

Knoxville.

Third Church—Pastor Murrell preached to fine congregations. 153 in S. S.

Centennial—Pastor Snow had good crowds and received one by letter and baptized one. 393 in S. S.

First—Pastor Acree preached; had good congregations. 413 in S. S.

East Knoxville—Pastor McPherson preached; received four by letter since last report. 115 in S. S.

The church is planning to have the pastor for all his time.

Second—Pastor Jeffries preached. 280 in S. S. There is a growing interest in night services, which are made evangelistic.

Smithwood—Rev. J. B. Holley of Middleboro, Ky., preached 120 in S. S. Bro. Holley was a visitor in the Conference.

Bro. T. G. Davis of Athens was present and reported an excellent day. A mission school was organized two miles from Athens. CLARENCE HOOGE.

I have recently been called to the care of Lebanon Church at Barron Plains, made vacant by the going of Bro. Edwards to the Seminary. I have three churches now in Tennessee. This is my last year at Bethel, and my aim is to go to the Seminary next fall.

We had a delightful service at Rocky Valley on Sunday at 11 a. m. and a good crowd Saturday. The crowd Sunday was splendid. Attention never better. The outlook is specially good since we have gotten back to the old day, the second Sunday. We took a collection Sunday for ministerial education at Jackson. Brethren, let's help Bro. Savage. Help now. Help in earnest. God bless the young men who are dependent on the brotherhood. God bless Bro. Savage and those with him.

JOHN T. OAKLEY.

From the minutes of the several Associations whose clerks have kindly provided me with a copy, facts are gleaned which arouse conflicting emotions. One is alternately made glad and sad. An Association with a membership of 4,749 professed *Missionary Baptists* contributed only an average of four cents per capita to all missionary purposes. If the clerks of various Associations wish the statistics of their respective Associations incorporated in the report of the Statistical Secretary of the Convention, let them send minutes at once. FLEETWOOD BALL.

Paris, Tenn.

After a long and serious spell of sickness I hope to be able to begin work again within the next week or ten days. I have received a call to the pastorate of the Baptist Church in El Dorado, Ark. The call was "unanimous and indefinite." I visited the church, by invitation, last fall; I spent several days with them, and was pleased with what I saw. El

Dorado is a good and growing town, and the church is one of the best in the State. They have a new church building, modern in structure, the best in the town. According to the census it is one of the healthiest sections in the Union. I hope to regain my health, and work at the same time.

E. C. FAULKNER.

El Dorado, Ark.

Our Bible Institute will be held here February 20th-25th. The following is a partial program: Rev. B. H. Hibbs, the new pastor at Williamsburg, will study with us "The Life of Christ;" Rev. B. A. Dawes of Louisville, "Hobbes;" Prof. J. M. Burnett of Mossy Creek, Tenn., I and II Timothy; Dr. W. B. Crumpton of Georgetown, Ky., will lecture on pastoral work generally; Rev. J. W. Mahon, on "Titus," and Rev. W. H. Brummett, on "Baptism." Other speakers will be added. We would be glad for your paper to send a representative. Jellico invites Baptist preachers, deacons, Sunday-school workers and Bible students to come. We shall entertain all who come. WM. B. MCGARRITY, Pastor. Jellico, Tenn.

We are moving along nicely at LaGrange, and with many visible tokens of God's presence and favor. We now worship in a house that cost \$25,000, presented and completed by Sister DeHaven. We have also recently purchased a parsonage that cost \$2,600 with a total indebtedness of less than \$300. Including a meeting that I held prior to taking charge of the church, we have had in less than two years 250 additions to the church, and a very perceptible growth in grace in the lives of our members. We have a large and flourishing Sunday-school, and all the meetings of the church are well attended. We feel that we ought to thank God more and more for His loving kindness and tender mercy. J. W. PORTER.

LaGrange, Ky.

It has been the policy of our Board of Ministerial Education to be very cautious in making promises for help to ministerial students in the payment of their expenses. We are cautious in accepting the help, that he appreciates the help, and that the common cause will be fostered by his help. Also our experience has taught us that we must not adopt all worthy ones that apply for help, because we just can not secure the funds commensurate. There are in school only ten young men that are being helped by our Board. Many more would have been here if we could have felt ourselves safe and have promised the necessary funds. Just now we are sadly in need of funds to meet some board bills that are past due, and then the boarding houses that have favored us are needing the funds. Not one cent has been received for weeks for this object, second in importance, perhaps, to no other denominational work. It will take about \$150 to meet our obligations up to commencement. Will not some of the brethren and some of the churches immediately give attention to the matter? Send contributions to the State Treasurer, or to me direct, and I will forward statement of it to him. Unless we get help at once, the members of the Board will individually have to borrow and meet the pledges in order to maintain the credit of the Board. Of course such is unpleasant to us and may be hurtful to us financially. This is the first time during the present collegiate year that I have mentioned this in our paper, but the urgency of the matter seemed to demand it. R. A. HENDERSON, Sec. and Treas. Mossy Creek, Tenn.

A Glorious Meeting.

The old Baptist Church at Blountville, Tenn., has had a glorious revival, lasting twenty-one days. Rev. Enos K. Cox, son of Rev. W. K. Cox, of this Sullivan County, did most all the preaching. His father assisted a little, but being sick had to leave. Our available membership being few and scattered, we appealed to all Christians to help; and they did it with a good will, with few exceptions. The Methodist preacher, Rev. E. H. Casady, what time he could be present, preached, prayed, sang and worked, and so did several of his people, with great zeal. The Presbyterian pastor refused to have anything to do with the meeting; but he had several good members who worked faithfully and zealously; and the result was that quite a number of the children of members of all these were happily converted. About forty persons professed faith, my own boys among the number; and about one dozen backsliders confessed their sins, and some of them had the joy of salvation restored. Several of the number will be Baptists. The fact is that a number of the children of the other

persuasions want to be baptized like Jesus was; and will not be satisfied with anything less.

Bro. Enos K. Cox is a noble young man, and by his piety, earnestness and zeal endeared himself to all the people. He was licensed in May, 1896, to preach, and has been engaged only a part of the time since that; has assisted in about five protracted efforts; but I must say that, for a man of his age, he has more solid sense, education and gospel power than any young preacher within my knowledge. The Lord has done great things for us, whereof we are glad. N. J. PHILLIPS.

Blountville, Tenn.

Seminary Notes.

The number of students has reached 295, nineteen of whom entered last month, the largest number ever received in January.

Bro. A. R. Bond preached last Sunday at Gallatin. We have had a number of visitors in the dining hall this week who paid the customary tariff of one speech per dinner. Rev. E. S. Willard, of Baltimore; Rev. S. C. Fulmer, District Secretary of the (Northern) Baptist Home Mission Society, and Rev. E. S. Stucker, District Secretary of the American Baptist Publication Society. We got value received and interest too from these gentlemen.

Rev. Mr. Taft, one of the professors in the Baptist Theological Seminary in Kobe, Japan, addressed the weekly missionary meeting Thursday night. His speech was bristling with interesting facts. The work of our Northern brethren is very encouraging. The membership has increased from 1,000 to 2,000 in the last eight years.

Dr. J. H. Eager, representing the Woman's Missionary Union, and Rev. E. O. Ware, State Secretary for Louisiana, were the speakers on Missionary Day, February 1st. Bro. Ware said Louisiana was the greatest field for missionary work in the United States. As much as Baptists are said to love water, they have fought shy of the "Father of Waters," for from the State line of Arkansas to the Gulf of Mexico there is not a Baptist Church to be found in any town or village on the west bank of the Mississippi.

Dr. A. J. S. Thomas of South Carolina procured from Mr. J. H. Haynes a couple of locks (one of the library door) from the Boyce Mansion. These were turned over by Dr. Whitlitt to Dr. Sampey to be carefully preserved in the library as interesting memorials of a house in which were held many of the councils which led to the establishment of the Baptist Theological Seminary.

RICHARD HALL.

Jackson Items.

On the first Sunday of this month Dr. C. H. Strickland preached his first sermon as pastor of the First Church. Of course he always has a packed house. On the evening of the 11th the church extended to Dr. Strickland a public reception. The public was invited. The speakers were Prof. Irby and Hon. J. D. Newton of the First Church, Rev. Charles Lovejoy representing the other Baptist interests of the city, Drs. Sullivan, Sears, Martin and Matthews representing other denominations, and Col. W. P. Robertson representing the city. Dr. W. A. Whitlitt was master of ceremonies. Dr. Strickland made a happy and impressive reply to the many nice things said by the other speakers. After the speeches, which were interspersed with superb music, the many hundreds that formed the congregation came forward and each had an introduction to the pastor and the gentle and charming Mrs. Strickland. During the week three joined the church by letter and one for baptism.

On Wednesday evening, the 9th inst., Bro. J. M. Walker, a student of the University, was ordained to the ministry. Brethren R. A. Kimbrough, Chas. Lovejoy, D. D. Shuck and J. W. Mount composed the presbytery. Bro. Walker is a good student and has the promise of a good and useful life.

Bro. Kimbrough had a good congregation at his Middleburgh church yesterday, and one addition by letter.

Bro. Shuck filled his appointment at McNairy and took a good collection for the Board of Ministerial Education.

Bro. Mount preached to a large congregation at his church at Toone. The church is paying his salary by the month and makes monthly contributions to the Board of Ministerial Education.

Bro. M. M. Bledsoe was elected pastor at Belle on the first Sunday, thus bringing together a good people and a good pastor.

Dr. G. M. Savage took a collection at the First Church Sunday evening amounting to \$107.76, and the Woman's Missionary Society gave \$10 for the same purpose. He can always get money for the young preachers. MADISON.

BABY HUMORS Itching and rash, instantly relieved by CUTICURA Remedies.

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Cuba.

All signs indicate that Cuba will soon be free. Minister DeLome, who has been the main stay of the Spanish Government in this country and has been instrumental in having this Government to spend \$2,000,000 in watching our coasts from Maine to New Orleans to prevent filibustering expeditions from going to assist Cuba, has been sent home in disgrace. The three Captains General who were sent to Cuba by Spain—Campos, Weyler and Blanco—have all proven failures. Campos was recalled on the ground that his policy was too mild, Weyler on the ground that his was too severe. Blanco's policy of autonomy, by which he hoped to win Cuba, has been indignantly rejected by the Cubans, and has now been confessed by DeLome to have been simply a ruse. This was the last act in the bloody tragedy, the last play of Spain—if we may be pardoned the expression, her last card. Now that it has failed, it would seem that nothing could prevent the independence of Cuba, whether our Government recognizes the belligerency of the insurgents or not.

But we are not concerned so much now about the political phase of the question as we are about the religious phase. When Cuba secures her independence from the yoke of Spain she will secure her independence also from the still more galling yoke of Roman Catholicism. The two go together. The Catholic Church is the State Church and is supported by the crown, though the money for its support comes out of the Cuban people themselves. The priests are for the most part Spaniards. Their sympathies in this struggle have been with Spain. They have been identified with Spain, and not with Cuba. Consequently when the Cubans become free from Spain they will naturally turn away from Catholicism also. Where will they go? The answer is not far to seek. They will go either into indifference, a state of indifference to all religion, or to the Baptists. That many of them will take the latter choice we think is true for two reasons:

1. Because Baptism is the very opposite, the antipode of Catholicism, and in the reaction the pendulum will be apt to swing to the other extreme.
2. Because Diaz and his faithful co-laborers have been recognized as Cuban sympathizers. Their interests were all with Cuba. Many of the members of the Baptist Church in Havana have joined the insurgent army. Some have died for their country. Others, like Diaz himself, have been banished from their native land because of their sympathy for Cuba. When they shall return to the Island they will return not as traitors, but as patriots and as heroes, and their influence will be

ten-fold greater than ever before. There are other religious organizations in Cuba. But for these two reasons the Baptists will have far the greater opportunity than any other denomination.

The question comes, however, what are the Baptists going to do about it? Or, to be a little more specific, what are the Baptists within the bounds of the Southern Baptist Convention going to do about it? Theirs will be the opportunity and theirs will be the responsibility. To them the Baptists of Cuba will look for assistance. The Home Mission Board has heretofore been giving them aid. That aid will be needed to a much greater extent now, in the impoverished condition of Cuba, and in the larger opportunities which will be presented. If there was ever a time when we needed to rally around the Home Mission Board it is now. Let us by our contributions untie the hands of the Board and put it in a position where it will be able to take advantage of the splendid opportunities which it is expected will be presented to it in Cuba before many weeks shall roll around.

May God help every Southern Baptist to see his duty in this regard. And may God grant that Cuba shall soon become what her people love so well to call her—*Cuba libre*—free Cuba, free from the yoke of Spain, free from the yoke of Catholicism, a people rejoicing in the freedom with which Christ hath made them free. Let our motto be, *Cuba for Christ and the Baptists*.

An Unfortunate Affair.

James Drake, a prominent member of the Mt. Zion Baptist Church (col.) this city, was arrested last week, charged with attempted rape upon a young white lady several days previous. At the magistrate's office the young lady identified him as her assailant. As he was leaving the office, in charge of an officer of the law, he was shot down on the street by the young lady's brother, and died the next day from the effect of the wounds. At the funeral Sunday there was an immense concourse of people. The greatest indignation was felt and expressed. It is stated that Drake could have proven an alibi. We have several remarks to make on the whole affair:

1. The crime of rape is the most heinous in the catalogue of crime. It arouses the passions of a community as no other crime does, and is more apt to lead to mob law than any other. So long as there is rape there will be mob law, right or wrong. If negroes wish to stop mob law let them stop the crime which occasions it. Let their preachers preach against it and discourage it in every way possible.

2. But, as we have frequently insisted, not even the crime of rape justifies mob law. Mob law is no law. It is the absence of all law. It is anarchy. It is barbarism. If Drake had been guilty of rape he deserved death, but it should have been death at the hands of the law.

3. Certainly in any event the lady's brother was not justified in shooting Drake down on the street. Even if Drake had been proven guilty he had no right to take the law into his own hands, and would have been guilty of murder. But when Drake had denied his guilt, when it had not been conclusively proven, when there was a chance that the young lady was mistaken, when, as we understand it is admitted now by herself and others, he was innocent, the matter becomes far worse. As it is, he has taken the life of an innocent man, has deprived his wife of a husband's love, his children of a father's protection and the community of a useful though humble citizen. It is not enough to say that "it was only a negro." A negro has as much right to his life as a white man until he does something to forfeit it.

4. To the negroes we would say: Let the law take its course. To attempt to take it into their own hands, as some of them in their indignation may possibly feel like doing, would be to commit the very offense at which they complain.

5. Let us all use our influence to the end that justice, even, exact, absolute justice, as far as possible, shall be meted out surely and speedily to every one, high and low, rich and poor, white and black. But let it be done always at the hands of the law, and not of a mob or of any individual.

The Results of Open Communion.

A recent number of the London *Baptist* devotes its leading editorial to "A Bugle Call to Baptists," in which there is set before us the result of open communion in England. It is stated as a deplorable fact that English Baptists are not advancing. They are losing rather than gaining in numbers and in power. The *Central Baptist* gives the following summary of the article:

In America, Germany, Russia and Sweden, where the denomination practices close communion, the advance has been rapid even in the face of bitter persecution; the same is measurably true in Wales and Scotland. In accounting for this difference between English Baptists and their brethren in other countries in the matter of growth, it is affirmed that "Many English Baptist pastors and churches are really more an adjunct to congregationalism than witnesses for the apostolic purity of those simple ordinances handed to us from our Lord Christ himself." Pastors are averted to silence by the presence of many to whom the subject of immersion would be offensive, and if the matter is referred to, it is always couched with an apology for such reference. Social questions and denominational courtesies and general themes claim attention, while one of the Master's commandments is carefully avoided. The result is a mixed membership in the churches, a house divided against itself.

While there are some open membership churches doing good work, in the majority the best singers and leaders in the various departments of work are openly opposed to believer's baptism. One church of five hundred members is referred to as having reported four baptisms for the year. It is suggested that if John Bunyan were to visit his old church he would be sad at the result of his modification of the strict New Testament lines for church membership. That church has become a congregational body, and publicly practices infant sprinkling. Its preaching has ripened in a harvest in which there is little that resembles Baptist belief and practice. It is pointed out that the largest Baptist Churches in London, Liverpool, Edinburgh, Glasgow, Dublin, Belfast, Cardiff and Swansea are close communion churches.

This is very remarkable testimony from a high source. It shows what we have frequently said, that our denominational prosperity lies along the line of adherence to the principle of close communion. This prosperity should not be the cause of our adherence to principle, but it is the result of it. It indicates God's blessings upon such adherence.

We are sometimes told that if Baptists would only adopt open communion their's would be the most popular denomination in this country. To this we reply: (1) The Baptists are not seeking popularity. They put principle before popularity, and truth before sentiment. They would rather have favor with God than favor with man. (2) If they were seeking popularity, this would not be the way to gain it, as evidenced by the history of the Free-will Baptists in this country, and the Open Communion Baptists in England.

A Whiskey Explosion.

An explosion of whiskey occurred in Pittsburg, Pa., last week, which resulted in the death of twenty or more persons, the serious injury of many others and the destruction of about \$1,500,000 of property.

This was terrible. But there are explosions of whiskey going on all over this country continually, in every city, and in almost every town and village. And these explosions result in the death of about 100,000 people each year, the serious injury of very many more and the destruction of \$1,200,000,000 worth of property. The strange part about it, however, is that while this explosion in Pittsburg is regarded as a great calamity, and is heralded over the country by the daily papers as such, these constant explosions scarcely attract any attention and only an occasional notice from the daily papers, when one happens to be a little worse than usual. In fact, the daily papers, as a rule, seem to be in favor of the explosions, and uphold the men who cause them. And so they go on every day, and 100,000 men go down to death and hell every year as a result. How long, O Lord, how long?

—Quite a sensation was created last week by the publication of a private letter written by Senor Dupuy DeLome, Minister of Spain to the United States, to a Spanish friend in Havana, in which he reflects rather severely upon President McKinley. The Cuban Junta obtained possession of the letter in some manner. Mr. DeLome admitted its authenticity and immediately telegraphed his resignation to Spain, which was promptly accepted.

Question Box.

Ques.—My brother and myself have had a discussion on the origin of the devil. He contends that the devil was once an angel of light and fell from his happy state, and appeared in the garden in the form of a serpent and beguiled Eve. I can't harmonize that idea with Scripture. I don't think there was any snake or serpent there, but a Scriptural name given the idea that entered Eve that led her to violate God's commands. I think she stood in the same attitude to the Almighty as the people in Matthew, where our Lord called them serpents and vipers. So I think all wrong spirits in men are termed devils in the Scripture. Please give your idea on the subject. Which of us is right?
J. H. S.

Ans.—We think your brother is right. That the devil was once an angel of light and fell is indicated by Luke x 18. Other passages bearing on this point are I Tim. III. 6, II Peter II. 4, Jude 6, Rev. xii. 7, 8.

That it was in the form of a real serpent that Satan appeared to Eve and not simply of an internal suggestion the face of the narrative (Gen. III. 1-5) clearly shows. That the devil is a person and not simply an evil influence or "a wrong spirit in men"—an actual, awful, terrible person, is too plain for dispute. All through the Bible, and especially in the book of Job and in the New Testament, he appears as such. Nothing is gained by trying to explain away his personality. He exists, and we must simply make the best of the fact by trying to avoid the temptations which come from "the world, the flesh and the devil."

Ques.—Will you give me your views on II Peter II. 20, 21? I can't fully understand them. I know our Baptist people contend for the preservation of God's children. Once in Christ forever his.

MRS. A. C. BRADFORD.

Toone, Tenn.

Ans.—The verses read:

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

The next verse explains them:

"But it is happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

It is evident that the knowledge of the Lord Jesus Christ which these people had was only an intellectual, superficial knowledge. They had experienced reformation, not regeneration. Their habits had been changed temporarily, but not their character. Consequently, when temptations came their real natures asserted themselves and they returned to their former manner of life. They did not fall from grace, for they never had any grace from which to fall.

PERSONAL AND PRACTICAL.

"We hold it truth, with him who sings,
To one clear harp, in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

—That is certainly a practical article on page one by "John." This will be followed by several others along the same line. We think the series will be quite helpful. Who is John? John is John.

—Dr. Hoss of the *Christian Advocate*, this city, has not yet answered our repeated question as to whether he believes that baptism comes before the Lord's Supper or not. We should be glad to have him do so.

—The *Texas Baptist Standard* has, since its removal to Dallas, dropped the Texas part of its name, and is now simply *The Baptist Standard*. The only trouble about the name is that it is liable to confusion with the *Standard of Chicago*. Both are among our best exchanges, and we frequently clip from their columns.

—The Sunday-school Board of the Southern Baptist Convention is to publish the biography of Matthew T. Yates, by Dr. Chas. E. Taylor, President of Wake Forest College. Dr. Frost speaks of the book in the most enthusiastic terms. He thinks that it will be read with the greatest interest over the South, and will arouse a warm zeal in the cause of missions.

—On February 4th the granite shaft which the former pupils and old friends of Dr. H. H. Harris had erected to his memory in Hollywood Cemetery, Richmond, Va., was presented to the family. The presentation address was made by Dr. R. H. Pitt, editor of the *Religious Herald*. Dr. John William Jones, a life-long friend and a kinsman of the family, received the shaft in behalf of the friends. Both addresses were brief but quite appropriate.

—Under the head of "The Oldest Baptist" Bro. H. M. Riser of Louisiana writes to the *Baptist Chronicle* about a Sister Powers of Caldwell Parish, La., who is 104 years old, and who has been a member of the Baptist Church for fifty-five years. Sister Powers may be the oldest woman who is a Baptist, but she is not, we think, the oldest Baptist. By the way, we wonder who is the oldest Baptist among our readers—that is, we mean who has been a Baptist the longest. We shall be glad to hear from them or from their friends with reference to this point.

—When the *Religious Herald* and the *Baptist Chronicle* get to making love to each other, as they have been doing recently, after their frequent spats for several years, it is a good sign of growing Southern Baptist fraternity, at any rate among the editors. And if there is fraternity among the editors, it is very apt to extend to others. May God's blessings rest upon you, Brethren Pitt and Boone. May your love for each other never grow less, but continually grow more. And may all the rest of us share in the spirit of fraternity and peace which you have exhibited.

—The West Tennessee Sunday-school Convention will meet with the church at Ripley April 6th and 7th. The Middle Tennessee Convention will meet at Watertown May 28th-29th, and the East Tennessee Convention at Knoxville August 9th and 10th. The time for the meeting of the West Tennessee Convention is drawing near. As seen from the announcement of President Grace in the paper last week, East Tennessee is already beginning to move. If President Glass doesn't mind East Tennessee will beat West Tennessee. And then we in Middle Tennessee are going to try to beat them both—"both put together," Bro. Oakley says.

—While Rev. Geo. W. Baines, Rev. Geo. W. Truett of Dallas, Texas, and Mr. J. C. Arnold, chief of police of Dallas, were out hunting near Cleburne recently, the gun of Mr. Truett was accidentally discharged, the entire load taking effect in Mr. Arnold's leg, resulting in his death the following day. Everything possible was done to save him, but on account of the distance from town it was sometime before medical assistance could be rendered. Bro. Truett is prostrated with grief at the sad accident. We sympathize very deeply with him. The accident was all the more distressing because Mr. Arnold was a very prominent and beloved member of his church.

—Dr. W. W. Barry of England, in a recent address to the students of Union Theological Seminary of New York, said that there are three things which are necessary to the minister's success. These three things are: First, he must believe the message he has come to deliver, and he must know that message as a matter of personal experience, and not as one gathered from a book; second, he must know the men to whom he has to preach that message; third, he must believe in himself as a divinely called servant of eternal truth and of all mankind. Though there has been some waning of the preacher's influence during these later years he says that he yet holds "the supreme position in modern life."

—It is said that Mr. Daniel Decatur Emmett, the author of the tune "Dixie," is living in Mt. Vernon, O., 83 years of age and in straitened circumstances. It may be interesting to know the circumstance under which the famous song of "Dixie" was written. Mr. Emmett's parents were Virginians, but he was born in Ohio. At an early age Mr. Emmett joined a minstrel troupe. One Sunday afternoon in 1859 the manager of the minstrel troupe came to Mr. Emmett and asked him to write a lively "walk-around," to be presented at the Monday evening performance. Mr. Emmett wrote "Dixie," and it was presented and made a great "hit" from the beginning and brought increased business to his company.

—Mr. Spurgeon used to tell the story of one of his elders who was "baptized" four times: "The first time the babe was sprinkled it was only half done, according to the Prayer Book ritual. When he got better he was taken to the church to be properly finished off, but the parson gave the child a girl's name instead of the one selected for him. His father and mother did not like their boy running the risk of being called by the name that had been given him, so they took him for the third time, and the elargymna then gave him his right name. When he grew up he was converted, and I baptized him after the Scriptural order; but the church of England had made three attempts to baptize him, and had failed every time."

—Dr. A. J. Holt, the efficient and indefatigable Corresponding Secretary of our State Board of Missions, left Tuesday morning on a ten days trip to Texas, partly on some business and partly to visit his old friends and relatives there, among them his aged mother. He certainly deserves a vacation. He does not expect, however, to be idle on his trip. But in addition to preaching and speaking while in Texas, he will also do a good deal of writing with reference to his work in this State. Last any one should think that he is spending money needlessly for travel, it should be stated that the Cotton Belt Road has kindly given him passes over its whole line, so that the trip will be made with very little expense to himself and none, of course, to the Board.

—We have received the set of maps published by the Foreign Mission Board. It consists of six maps representing the six countries in which the missions of the Foreign Mission Board are located, namely, Italy, Mexico, Brazil, China, Africa and Japan. The principal mission stations of the Board, together with the out-stations, are distinctly marked. The maps are about five by six feet, printed on linen and held together at the top by a wooden piece. They can be easily carried around, and they are so plainly printed that they can be seen all the way across the church when used by a speaker. Every Baptist preacher in the Southern Baptist Convention should have a set of these maps. The price is \$2, or \$2.30 express prepaid. Address Foreign Mission Board, Richmond, Va.

—The following story comes from Prescott, Arizona: While the Cabinet Saloon was crowded with hundreds of people, Mrs. Bell, the wife of a mining man, entered with a babe in her arms, and placing it on the bar, left with this farewell: "The father of this child deserted me and my babe, caring more for whiskey than for either of us. I wish to tender now his child so that his appetite may be gratified to the extent of deposit." There was a wild rush for the youngster, seventy-five men coming forward to ask for the waif. The Probate Judge was called in to settle the controversy and has taken charge of the child. Why not? If the child had the appetite for drinking planted there by his father, and if he was to be exposed to the temptations of the saloon in every way, thus developing that appetite, there was very little hope for him. And we are not sure but that the sooner he goes to the dogs the better, for he is doing so he will only be dragging himself down; but if he should live and marry and have children of his own, and then go down, he would carry his wife and children with him.

—The hatred of the Chinese for foreigners has broken out afresh, manifesting itself in riots and frequent insults. Especially is this the case in Shanghai and in Canton, two of the main stations of our Foreign Mission Board. We hope that no harm will come to our missionaries there. While, as we presume, the attacks are intended to be directed especially against the Germans and English, yet the Chinese do not make fine distinctions between them and the Americans, even if they know any better. In this connection it is announced that in view of the fact that treaties are soon to throw open sections of Japan to foreigners, the Buddhist and Shinto priests assembled in one of the principal provinces to discuss the situation and promulgated the following resolutions, requesting all Japanese to be governed by them: "(1) To cultivate feelings of abhorrence of foreigners and to refuse on principle to sell or to buy of them anything whatsoever. (2) To refuse absolutely to rent their houses or lands to foreigners. (3) To refrain entirely from using foreign terms in speaking and writing. (4) To positively decline to listen to Christianity." Such narrowness may avail for a while, but must inevitably give way as fast as the advancing light of civilization and Christianity.

The Home.

Simplicity in Children's Education.

There are two words which every American must reluctantly admit describe his life—restless activity. No one is exempt from a distracted rushing about from one thing to another either in study, business or society. The fathers and mothers who live in this atmosphere of haste and excitement hand on to their children the same flurry and worry, and the American children of this generation wear early in life the alert and preoccupied air of those whose minds are full of more important matters than play.

What has become of the children of serene brows and simple tastes who used to fill our nurseries? The little ones in gingham frocks who loved to "make believe" with bits of broken crockery and dear rag babies? Does not the heart of an old-fashioned mother ache to see the over-dressed children in delicate silk coats and frocks, heavy with lace, led about by the nurse-maids on our city streets? What do they know of the simple pleasures which lie within their reach? They would perhaps refuse to recognize the possibilities which lie in their tiny back yards, could their mothers be brought to see them. What shall we do, we well-to-do mothers, to bring back the simplicity of other days to our over-stimulated children of today?

The foundations of a placid child-life are well laid in the kindergarten. For three hours a day peace broods over the bright and happy school-rooms; but then the little ones come back to us, and alas! the good work is too often undone. We begin our mistakes perhaps with the noon meal. No one can read novels of English life without being struck with the invariable children's dinner of roast mutton and rice pudding. While in reality the menu is undoubtedly varied, the fact remains that the rule is that of plain and wholesome food. But the ordinary American child in a city home shares the family luncheon, usually of cold meat, potatoes, white bread and cake, which is far removed, in point of nourishment, from the noon dinner of roast mutton and rice. I have seen in a New York restaurant a boy four years old lunching with his father and his nurse. He was first given a quarter of a lemon meringue pie; this was followed by a huge chocolate éclair, and this in turn by a plate of ice cream. This seemed to me such an extraordinary meal that I mentioned it to a friend, who capped my story with another. She had been visiting a family in a beautiful home on the Hudson. The only son of five dined with his parents at 6 o'clock. His mother insisted on a glass of milk as a first course, after which he chose for himself. The milk was made palatable by the addition of four heaping teaspoonsful of sugar; after drinking this the child ate a little dish of radishes and a plate of rich desert, and was sent to bed. These stories might be added to from our individual observation almost without limit. How seldom is our children's food made the subject of our faithful, conscientious study! They

are fed upon what pleases and stimulates, and learn all too soon to decline the brown bread, the mutton broth or baked apples which occasionally appear before them.

But if the American mother does not study her child's diet she does study its clothing. The little girl of three who stands before the mirror smoothing her curls and ruffles, saying rapturously, "Ain't I sweet?" is but the faint presentment of her older sister. The little daughter of a friend is habitually sent by her mother to entertain callers, should she be detained. The child invariably opens the conversation by apologizing for her dainty frock as not quite what it should be, and occupies the rest of the time in examining the dress of the guest. It is all done so innocently that one cannot resent it, but the pity of it, that the mind of a little child should be filled with such thoughts!

The maturity of expression upon the faces of our children should alone teach us that there is a mistake somewhere in our training. While our precocious babies of two chatter irresistibly and trot along as we shop, the English child of the same age is only a sleepy bundle of rosy flesh who cannot speak a word. "How old is that child?" asked some one, pointing to a lovely photograph of a little girl's head. "Four," was the mother's reply. "She might be eighteen," said the other, dryly. That our children develop early is surely no matter for rejoicing. A mother boasted to me that by diligent daily coaching she had made her ten-year-old boy do the work of two school terms in three weeks and pass a successful examination. Teachers tell us that children are daily over-worked through no fault of theirs, but by home pressure and the feeling inculcated by their parents that it is shameful not to "pass."

When the school girl of fourteen breaks down with nervous prostration she has simply reached the climax toward which she has been trending from her cradle. Spencer says in his classic on Education: "When sons and daughters grow up sickly and feeble, parents commonly regard the event as a visitation of providence. Thinking after the prevalent chaotic fashion, they assume that these evils come without cause, or that the causes are supernatural. Nothing of the kind. Parents have undertaken to control the lives of their offspring from hour to hour in utter ignorance of the simplest physiological laws, and they have been year by year undermining the constitutions of their children."

The forcing process, which is our national specialty, should be our shame. Americans are sadly lacking in serenity, in poise, in definite aim. We grasp at everything, we seek to know everything. The eager striving, the uneasy pushing, the restless fret and hurry of our lives is the sure index of our failure to reach the best things.

The problem laid before mothers is this: How shall I educate my children in ways of wholesome simplicity? How dress them tastefully without unduly emphasizing the value of clothes? How feed them upon nourishing and yet appetizing food? How teach them thoroughly, yet without strain? Such questions

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Men and women doctor their troubles so often without benefit that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of the sickness, then set urine aside for twenty-four hours: If there is a sediment or settling it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked is, that women suffer as much from kidney and bladder trouble as men do.

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of kidney and bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night.

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as these cannot be answered by us after a moment's reflection. A task of life long study is set before us if we attempt to calm the atmosphere of our homes and bring back the conditions of wise and simple living, but if the mothers do not seek to accomplish it, it will never be done, and surely such a result is worth the most strenuous effort. *New York Observer.*

The Old Scotchman's Prayer.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman who, many years ago, was on his way to a meeting of the people of God held in a tent or some such temporary structure.

The old pilgrim was poor and ill-clad, and partly deaf, but he trusted in the Lord, whom he served, and rejoiced in his kind providence. On his way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting it was proposed that they should turn aside behind the hedge and have a little prayer before they entered the meeting. They did so, and the old man, who had learned "in everything to let his requests be made known to God," presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench if ye can let me have it, so that I can hear thy Word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition and they had started on his younger brother gently suggested to him that he thought his prayer was rather free in its form of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm weel acquainted with him, and he's weel acquainted with me, and I take great liberties with him."

So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet with his hand to catch words, until some one near the pulpit noticed him and, beckoning forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he rose a lady who had noticed his shoes, said to him:

"Are they the best shoes you have?"

"Yes," said he, "but I expect my Father will give me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman, as they went along.

"I would, but I'm a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for, and, while the younger brother's reverence for the Lord was right and proper, he might learn that there is a reverence which reaches higher than the forms and conventionalities of human taste, and which leads the believer to "come boldly to the throne of grace" to find all needed help in every trying hour. *Baptist Weekly.*

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Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

604 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Retrorum.

Our mission: To address: Mrs. Hattie Maynard, 60 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

To The Young South, GREETING.

Goodbye, Old Year.

Goodbye, Old Year,
Hand looked in hand together,
We've trudged along
Through sleet and summer weather;
Now, thou art gone!

We've no resources other
Than to make terms
With thy young, lusty brother,
Goodbye, Old Year, Goodbye.

Goodbye, Old Year, and when
Hereafter, all thy books are posted:
The bad forgotten,
And the good deeds toasted;
May each and all

Of dear old ninety-seven,
Meet, pardoned sins,
In time's eternal Heaven.
Goodbye Old Year, Goodbye.

WM. R. MOORE
Memphis, Tenn.

—Mission subject for February,
The Colored People.

Young South Correspondence.

Our "New Year's Greeting" is a bit late, but it only came this last week. Just apply it to the Young South year which ends April 1, 1897, will you? We are most grateful to the writer, and we hope we can bid "Good-bye" to our fourth year of work together with joyful hearts. But don't tell anybody! Let me whisper it to you. I am growing a little uneasy. Just look at the total of our "Receipts" in this issue. We must pass \$712.28 (our third year's Receipts) if we take "no backward steps." Are we going to do it in the next six weeks? Oh! do bestir yourselves. Is there not some of the Lord's money in your hands? I shall be so bitterly disappointed if our dear missionary is not our very own for this year. I appeal to every mother to rouse her home band; to every teacher to give her class an opportunity to cultivate the grace of giving; to all the sunbeams and societies of different names to unite with us in this last supreme effort for this fast closing year. I beg you not to wait too long. The oftener you send the better. Delays are so dangerous. December and January were glorious months for the Young South, but so far February has dragged behind. Let us join hands all round for its glorious ending. Will you?

We feel especially grateful to the "friends indeed" who are with us today. First little Susie Mills of Class No. 10, First Baptist Sunday-school, Chattanooga, sends in her birthday offering as she has done before. May the sweet promise of her childhood be more than fulfilled! There were sixteen last Sunday in this class, and four of them were buried with Christ in baptism last Sunday night. My heart was full of joy as I marked the rapt look of a new and holy purpose in their beautiful faces, and I pray God that they may all make strong young Christians. I wish every teacher who reads our page would suggest the penny for each year on every birthday, to be handed in to her and then sent on to me. There are very few who would not be glad to do so much for our work in Japan. Try it, won't you? Ask for birthday offerings from all during the year, the year ending with March, 1898.

The first letter I open is so encouraging. It comes from Mrs. Maynard's old home, Covington:

"I am but a little boy five years old, and I belong to the 'Covington Band.'"

I enclose my little offering, 35 cents, for our missionary in Japan."

Is that not well done for such a tiny lad? We are so much obliged. That Covington Band does noble service. God bless them, every one!

Then comes a sweet message apropos of birthdays, from Puryear: "Today is Lois' seventh birthday, and the tenth will be Oile's fourth. They get the Sunday eggs and do little errands to earn their offerings. Their class in Sunday-school gives to missions once a month. You will find enclosed \$1.25 to go as you think best."

Alice Bowden. You know where I always put the offerings these days, because I am so anxious to add to Japan's share. Thank you so much! Who else can gather "Sunday eggs?" I like the earnest offerings so much. Won't you let us hear once more from Puryear before March is gone? Won't you stir up our other friends in your neighborhood? Please do. I appoint Lois and Oile our special agents.

The next is from a much prized member of our Baby Brigade, who lives at Oak Lawn, and sets a splendid example in the line of birthdays, as you will see:

"I am two years old today and I send one dollar for Mrs. Maynard as my birthday offering. My big sister, Lovie May, was 10 last month. She sent part of her 'chicken money' with mother's Christmas collection, and sends 50 cents now for Japan."

Joe Sanford Taylor. And Joe's mother adds: "Miss Ida Fuqua adds \$1 for Orphanage Support. She is one of our most devoted young members, but she was absent at school when we gathered up the Christmas offerings."

H. S. Taylor. You will remember what a grand contribution came from Oak Grove Church. They do not weary in well-doing either. We are so grateful for such steadfast, never-failing workers as these. May the baby-boy grow up a great blessing to all about him. It would not at all surprise me if we heard again from these friends on the border before our year is past and gone. Just watch for them!

Now comes a request that does me good, from Winchester: "Please send me nine pyramids for my Sunday-school class. May success attend your noble work."

Stanley Winde. I do so with great pleasure. The only cost to you will be the postage. Six of the happiest years of my life were spent in dear little mountain girdled Winchester, when I was an enthusiastic student of the Mary Sharp College in its palmy days. I am so glad for our work to get a foot-hold there. But this is not the first time the Young South has heard from this good Middle Tennessee town, and I trust sincerely we have many friends there who will come to our rescue just at this critical juncture. If this new member of our band will get those pyramids filled in the next month, or at least send in what can be collected in them before March goes, we will be very grateful. We must needs strain every nerve if we are not to "go back" on our motto.

Now listen to Aulon, whose dear family band is with us once more: "Enclosed you will find a dollar to be used as you judge best. We spent a very pleasant Christmas, and we are so glad to see the Young South so successful in collecting. We hope for even greater success in 1898. You have our best wishes."

Kathella Harris, Harvey Harris, Effie Harris, Felix Harris, Lavin Harris.



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

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I give the dollar to Japan with heartfelt thanks. Won't you come once more this fourth year? Go right to work today to interest all you can. Gather up the birthday offerings from your friends and neighbors. Help us come out with colors flying, won't you? Now comes Laneview with its noble band:

"Here we are at last with our contribution (\$1.65) which we want you to use as you think best. We are now working through the Sunday-school, and our good pastor has begun to feed us on missionary milk. We hope soon to be able to take a stronger diet. We think our parents will soon realize their duty to 'train up a child in the way he should go.' With all this help we shall do much for the cause of missions. We ask your prayers, and we hope to come again soon."

Laneview Missionary Band. Such a bank as this would be a great blessing to every church. If the children grow up, understanding and loving the work of missions, our Boards will not be burdened with debt while the heathen hold out pleading hands for more laborers. I wish from my heart every Christian father and mother would make it possible for every child to give his or her own money. There are so many wives who would be so glad to give for themselves, but the husbands deprive them of the sweet privilege. Let's change all that. There are so many ways by which the mother and children may earn their offerings, if only they are allowed and encouraged to do so. There's my little boy. He is not very fond of study and his "reports" have not been satisfactory to my great ambition for him, but since I offered 25 cents for every "E" which stands for "Excellent," they are vastly better. On comparing notes with Mrs. Jett of South Chattanooga, I found she had fallen on the same plan. It is only one of hundreds you can think of to give the children a chance to give what really belongs to them. I shall send the boxes with much pleasure and I will be so glad if the "soon" promised above will mean in the next month. Even if the amount is small send it on before April begins our next term of service.

Now, the last from Beckwith: "Enclosed you will please find \$1, place it where you think it most needed. It has been some time since I sent anything, and I have been very unfortunate. I lost all my ducks, and all of two broods of chickens but one. I send the tenth of the rest I have made, and I hope to do more this year. I enjoy reading the Young South page. I am going to school three miles from home."

James Louis Young. Thank you very much! I do hope the poultry will behave better this spring. I am always glad to know of a young person consecrating the tenth of his earnings to the Lord. I give this offering most joyfully to Japan. I am so sorry I have failed to interest you in suggesting a "Library." Only two more have responded to my request for you to name three books each. I give you longer time. What books of fiction, poetry and biography would you choose for a public library? Are there not some readers in our cir-

cle who can decide on three favorites? Now let us rise as one man for the closing of our eleventh month! February must not hang her head. If you can only send one nickel, do it without delay. How I wish a few five dollar bills would seek us out. Even a ten would not be amiss. They help out our army of small contributions so much in a crisis like this that is on us. There is nothing like sacrifice to make us develop as Christians. Do without something and send in a self-denial offering to the Lord's cause. I want to be quite "snowed under" with white letters these remaining weeks. Let me plead with you, though, not to wait until the last few days. Distribute the work for my sake. I want each one of you to take the situation to heart, and give as the Lord has prospered you. Most anxiously and hopefully yours,

LAURA DAYTON EAKIN.

Young South Library.

Four volumes of Warner Classics, Mrs. Eakin.

Pilgrim's Progress, Mrs. Eakin. Robinson Crusoe, Mrs. Eakin. Longfellow's Poems, Elizabeth D. Eakin.

Dickens' Child's History of England, Elizabeth D. Eakin.

Abbi Constantine, Elizabeth D. Eakin.

Schonberg Cotta Family, Miss Shankland.

Lowell's Vision of Sir Laureal, Miss Shankland.

Life of Adoniram Judson by his son, Miss Shankland.

Carpenter's Geographical Reader, Mrs. Davault.

What will you add to this list? L. D. E.

Receipts.

First half year \$11.00
Third quarter 57.04
January offering 76.00
First gift in February 10.11
Second week in February 9.11

FOR JAPAN.

Susie Mills, class No. 10 First Bap. S.S., Chattanooga 1.00
Isam Hatt, Covington75
Lois and Oile Bowden, Puryear 1.25
Joe Sanford Taylor, Oak Grove 1.00
Lovie May Taylor, Oak Grove50
Harris Stand, Aulon 1.00
Laneview Missionary Band, by Mrs. Davault 1.00
James Louis Young, Beckwith 1.00

FOR ORPHANAGE.

Miss Ida Fuqua, Oak Grove 1

FOR POSTAGE.

Mrs. Davault, Laneview05

Total \$111.81

Received since April 1, 1897:
For Japan \$432.37
" Orphanage 17.54
" Colportage 4.00
" China 15
" Cuba 1.75
" Hawaiian School 1.00
" Foreign Board Bap. 1.00
" Dr. Dias in Mexico50
" Postage05

Total \$433.77

What will you do towards making \$433.77 amount to \$600 by April 1, 1898? L. D. E.

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NASHVILLE, TENN., FEBRUARY 24, 1898.

New Series, Vol. IX, No. 27

Off in the Silly Night.

Off in the silly night,
 Ere slumber's chain hath bound me,
 Fond memory brings the light
 Of other days around me.
 The sun lies, the tears of childhood's years,
 The words of love then spoken.
 The eyes that shone, now dimmed and gone,
 The cheerful hearts now broken!
 Thus, in the silly night,
 Ere slumber's chain hath bound me,
 Fond memory brings the light
 Of other days around me.

When I remember all
 The friends, so linked together
 I've seen around me fall,
 Like leaves in wintry weather,
 I feel like one who treads alone
 Some haunted hall deserted,
 Whose lights are fled, whose garlands dead,
 And all but he departed.
 Thus, in the silly night,
 Ere slumber's chain hath bound me,
 Fond memory brings the light
 Of other days around me.

—Moore.

Comfortable Homes.

BY DR. M. D. JEFFRIES.

We all believe in comfortable homes and encourage our people to provide themselves with such, as far as possible. Yet I make bold to say that comfortable homes may be harmful to the welfare of the Lord's kingdom. A thoughtful pastor in a large city once said to me, "My Sunday night and prayer-meeting congregations come from the cottages;" that is, from people living in humbler circumstances. The Christians living in the more comfortable homes have a strong tendency to become "oncres," as Mr. Gladstone calls them; they go to church Sunday morning and make that do for the week. How natural and easy for a brother and his family living in a comfortable home to find the delights of that home, in the evening, so delightful that they excuse themselves from going to prayer meeting or the Sunday evening service and stay in. A house with the temperature of Florida all through, a bright fire in the grate, a soft light falling on plenty of charming reading matter, comfortable chairs and lounges, soft slippers, pleasant games, sweet music, with fruits and nuts and pleasant company may easily prove themselves sufficiently enticing to keep a family away from prayer-meeting.

It is a fact, beyond dispute, that you may go into any of our churches and you will find the people in the best circumstances, with the most comfortable homes, attending evening services in their churches least regularly; of course there are marked and noble exceptions to this statement. For instance in the Walnut-street church, Louisville, Deacons W. B. Caldwell and Arthur Peter, both with large business interests to care for, and living in elegant homes, were always in their places at the prayer-meeting and other evening services of their church. And it told on the estimate placed by the younger people on the prayer-meeting.

I wish to say further, that the absence of those living in comfortable homes from prayer-meeting and Sunday night worship means more than just that many vacant seats. It means, as has been intimated above, a good deal by way of example. The more comfortably a family lives the more prominent they become, and the more their example is followed, especially by those coming into like circumstances of comfort. It is really curious and interesting to see how people coming into easier circumstances follow along in the beaten way of their predecessors. A family heretofore living in moderate surroundings has suddenly or gradually come into possession of a competency. They have always thought cards and theaters and wine to be devices of the devil; but somehow things change, and there must be the peak of cards and a social game of whist or euchre; they must attend the opera; now and

then a little wine on the table is all right; other people in their circumstances have these things and they must, too. So people in comfortable houses who allow themselves to become "oncres" are setting a bad example for others in similar circumstances.

There is yet a more serious side to the question. Somehow a church, when selecting deacons, trustees, and other officers, generally make their choice from among the more prominent, the more thrifty, the more comfortable of their number. This may be exactly right, provided there are the necessary qualifications beside. But if the comfort in which these good brethren live proves a temptation to them, and they yield to it, loss to the kingdom is sure to ensue. A prayer-meeting with the church officers all at home, a Sunday night service with the pillars of the church in easy-rocking chairs, with downy pillows under their heads, and feet in soft slippers, does not add very much to the battle against sin nor tend very much to stir a pastor's heart to lead the people on to victory.

Make your home comfortable for yourself and your loved ones, but let not its comforts allure you away from your place, whether officer or not, when your church meets to praise your God, strengthen one another and offer the gospel to a dying world. Your home has its claims and rights, but so have your church and your God.

Knoxville, Tenn.

The Campos Baptist Mission, Brazil.

Your kind letter authorizing me to send to your paper some illustrated articles arrived a few weeks ago. However, just now I have not taken advantage of your kind offer, as I am preparing a series of articles to be published in your paper during the month of May, the month designed for prayer in the Southern Baptist Convention on behalf of Brazil. Another reason for not writing to you so soon was on account of my being so busy at the end of the year. But I have plenty of good news for your many lovers of missions in Brazil. We have finished a very prosperous year in spite of our lack of workers and, what is sometimes worse, lack of means.

This year we may name "the year of church building." We have no less than three churches, built nearly all by native initiation and native help. Up in the North of Brazil, in the State of Pernambuco, where our Bro. Eatzminger worked so acceptably, we have a church built by the natives themselves without the help of foreign capital. The native brethren bought the ground and the material necessary and went to build during some of their leisure days, until the whole building was finished, and on Aug. 1, 1897, they dedicated the building.

On the same date was inaugurated a new church building in the South of Brazil, in the city of San Fidels, in the Campos Baptist Mission. This building also was built by the native brethren alone, without the help of any foreign capital. One native brother built it in memory of his beloved son who died of yellow fever. The building is situated in the centre of the city and can seat about 125 persons.

In the same month of August we began to build our house of prayer in Campos, the centre of Mission work. We had bought the ground previously for about \$1,000. After that we bought the necessary bricks and then proceeded to lay the foundation stone, trusting in God to help us finish it. And, praised be his name, He has not failed us. We have spent about another \$2,000, and ere long we shall see it finished, a thing of beauty and a joy forever to the honor and glory of Jesus' name. Yesterday we placed the roof on and the workers have promised to have it ready on March 25th, our anniversary. We are expecting to have glorious times with the Lord and His people.

We closed the year with 40 baptisms in the Mission alone. I think that in the Rio Mission they have more additions than here. Altogether, it seems to

me that this year's work in Brazil is far superior to any other on account of the few workers we have been having on the fields.

This month I am going to begin preaching in two new places, where I had been invited many a time, but for lack of time was unable to accept the invitation. One place, named Macho, is a city of at least 10,000 inhabitants and only two hours distance from Campos. The other place is called Itaperuna and counts about 8,000 souls. I earnestly ask your prayers, dear readers, on behalf of these two new preaching places.

God bless you all. Do not forget to pray for Brazil and for your missionary in Campos.

SOLOMON L. GINSBURG.

Campos, Brazil.

The Pastor and the Paper.

BY P. S. HANSON, D.D.

By the pastor I mean every pastor, but by the paper I do not by any means mean every paper. There are many papers which are great papers in point of bulk and mechanical execution, and even in point of material quality, and yet in point of fact they are so abominably bad that to read them is as pernicious as breathing sewer gas. They are run for revenue only, and their publishers proceed upon the presumption that their readers revel in moral filth, and that one is justified in furnishing what the people want—an infamous plea that would shield every scamp that panders to depraved humanity and fattens on its vices.

And yet it is vain to inveigh against the newspaper—it is here to stay—and the only thing for Christians to do is to seize the lever of this mighty engine and utilize it for the good of man and the glory of God. We must crowd out the baser by crowding in the better.

The cunning cowboy does not undertake to stop a stampeding herd by planting himself directly in its path but he dashes ahead of the herd on his horse and becomes the leader, while adroitly he swings the herd around and brings it back to its proper pasture ground.

The devil would stampede the press in the direction of the mouth of the pit. What it behooves the lovers of the Lord to do is to put religious journalism in the very van of our rushing race, and so to lead on to richest fields of thought and noblest spheres of activity.

At great expense we build church establishments, and secure the best preachers that money can command. And we contribute millions of dollars to guard and to foster educational institutions. We take annual collections and make eloquent pleas in the interest of home and foreign missions, but who thinks it worth the while, unless it be a struggling publisher, to utter a word or contribute a dollar for the successful maintenance of the religious paper, the denominational religious paper, which as an educational, denominational and evangelistic agency is no less potent than any of those to which we have referred, and to which we have been accustomed with more or less of generosity to contribute?

We have only too lightly taken it for granted that the paper was merely a business matter printed by private enterprise and run for private profit, and that the business was so lucrative that the editors and publishers were rather to be envied than to be remembered in our prayers and helped by our co-operation.

A like supposition might be entertained respecting all our colleges, and if it were there is hardly one of them that would not speedily be brought to bankruptcy.

As to our religious journals, I sincerely believe that as a rule they have been projected and conducted by men whose purposes were as pious as those of the founders and fosterers of any other of our great evangelistic agencies. And it is also true that