

Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., JANUARY 6, 1898.

New Series, Vol. IX., No. 20

What Love Did.

BY JESSE LEE M'HAUGH.

Love brought the glow of morning where gloom of night had lain,
Love came with balm of healing to still the throbs of pain

Love fashioned of fair colors a robe for grief to wear,
And hushed a heart's rebellion with beauty of a prayer.

Love touched the harp of sorrow and lo! its sound was glad,
The desert bloomed with roses and life no discord had.

Love smiled—the clouds were lifted, God's sunlight crowned the
days

And voices long unused to song hymned notes o' sweetest praise
Chattanooga, Tenn.

CHINA.

BY REV. B. H. GRAYES, D.D.

China deserves the attention of all intelligent students of the human race. Its geography and its his-

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NATIVE CHRISTIANS AT SINOCHANG.

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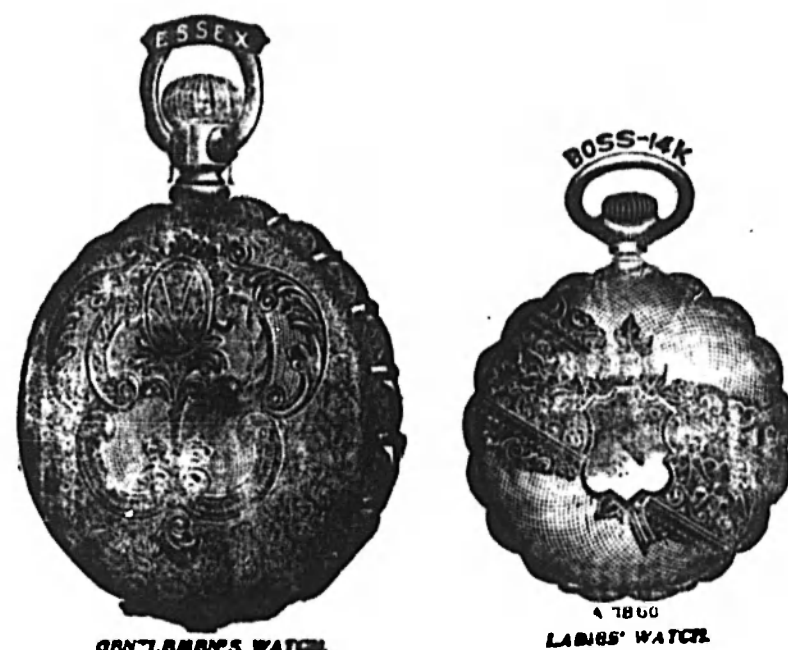
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the Manchus (1618) under the present reigning family. Foreign intercourse has extended through many centuries with many interruptions. Traders from the west visited Canton by sea in the thirteenth century, as recorded by Arabian historians, so that foreign influence has made itself felt there for 600 years. An uncle of Mahomet is buried in a mosque just outside the north gate of Canton. The Arabs once captured the city, and a mosque and tower for the muezzin are still standing within the walls of Canton City. The Nestorians came to North China overland in A. D. 635. European intercourse began later. Marco Polo, the Venetian, returned from China in 1274, and his vivid account of the splendid civilization of China and Japan created much interest in these Eastern lands. The Portuguese navigator, Perestello, arrived by sea in the Canton River in 1516. Queen Elizabeth of England attempted to open up commercial intercourse with China in 1598, but was unsuccessful. Again attempts were made in 1637 when the English bombarded the forts in the Canton River. Trade was begun at Ningpo, Formosa, and Amoy as well as at Canton. In modern times commerce was confined to Canton and the Portuguese colony of Macao, 80 miles distant on the sea-coast. Then came the opening of the five ports to Canton, Amoy, Foochow, Ningpo, and Shanghai after the "Opium War" of 1842—From *Forty Years in China*.

"Pen Picture of Mormonism."

During my travels in Mississippi, I met with Rev. M. L. Oswalt, a former Mormon elder, but now a Baptist preacher. He married into a Mormon family in Mississippi when quite young. In 1879 he was induced to join their church without examining their doctrines. In 1880 he moved with a number of Mormon families from Mississippi to a Mormon settlement in the Rocky Mountains of Colorado, 8,000 feet above sea level. Here he was made an elder. When he got hold of their book of "Doctrines and Covenants," his eyes were opened by its absurdities and blasphemies, taught as direct revelations from God to their successive prophets. Each successor of Joe Smith is believed to be a prophet, who receives special revelations from God for the guidance of the Latterday Saints. Though it may contradict a former revelation, the last Bull issued by this prophet is binding on all Mormons as the latest decree of God. Hence you can never know into what absurdities Mormonism will run. It simply depends upon the will or whim of their prophet as to what Bull he may issue as the special decree of heaven.

Instead of the Paradise promised them by the Mormon elders who took them to the Rocky Mountains, they found it, as a wag described it, "nine months winter and three months late in the fall." Hence the Mississippi Mormons in a few years were disgusted and moved back to prevent starvation or freezing out.

By reading their book of "Doctrines and Covenants," Elder Oswalt became satisfied that Mormonism was false. When he got back to his old home and friends he joined a Baptist church, and was finally ordained to the ministry. He is now zealously preaching as pastor of several churches.

Elder Oswalt showed me the Mormon book of "Doctrines and Covenants," and pointed out chapters and verses from which he had quoted in his pamphlet. On reading these I find the Mormons teach and believe in the transmigration of souls, just as do the Buddhists of China, and the evolutionists or advanced (?) thinkers, or rather backward thinkers of America.

Like some of the older heathens abroad, and some of the younger heathens in America, the Mormons teach the "eternity of matter." In connection with this, they teach that all spirit is matter. Here is Joe Smith's revelation on this point: "All spirit is matter, but it is more fine or pure and can only be discerned by purer eyes." Doct. and Covenants, sec. 131, par. 7.

They even go so far as to teach mysteries in their temple service, that even their own members, who have never taken their temple degrees, know nothing about. This is like the Eleusinian mysteries of the ancient heathen Greeks. Mormons have a "sealing ceremony" in these mysteries, by which a man, though he have a wife or wives, can be sealed to another woman to be his wife in heaven. Hence, they

teach polygamy in heaven, just as do the Mohammedans. Like the Pope of Rome, the Mormon president or prophet claims to hold the keys of the kingdom, and is more strictly obeyed than the Pope.

Here is what Elder Oswalt says on this head: "While his laws cannot now be fully enforced, being in opposition to the laws of our government, yet they (the presidents) prophesy that the time will come when they will have full control of the government of the United States, and then they can carefully enforce their laws."

Like the Catholics, they teach that a good Mormon must not think for himself in matters of religion, but must implicitly obey their leader, who gets his orders direct from heaven. Like the Jews, they have adopted tithing of everything a man makes for the support of their elders and the mission work. They even go further, and in addition to one-tenth of their crops, they claim one-tenth of their time for church and mission work. Hence, their elders say to one man, go, and he goeth, or rather to two at a time, and they take the next train for any part of the earth he may designate. In power and discipline they excel even the Jesuits; and woe betide the land where Mormons should ever become the dominant power.



A GROUP OF CHINESE CHILDREN.

In another article I will show some more of the dangerous and blasphemous doctrines taught in their "Doctrines and Covenants."

A. B. CADANISS.

Paul Rebuking Cephas.

Dr. G. M. Savage's major premise: On account of Apostolic infallibility with reference to doctrine, it is surprising to see one apostle instructing another. But Dr. Savage found that Gal. 2:11, where Paul rebuked Peter, was in his way; so now, in order to prove his theory of Apostolic doctrinal infallibility, he finds it necessary to take issue with existing scholars and antagonize the scholarship of nineteen centuries, by endeavoring to prove that this rebuked Cephas was not Peter. While the truth of the matter is that the theory of Apostolic doctrinal infallibility is not in the least disturbed by Paul's rebuking Peter in Gal. 2:11.

He need not have troubled himself to take two years to prepare us this Christmas gift to blow into oblivion the long believed and obvious fact that Paul rebuked Peter the apostle. It seems passing strange to me that if Paul did not rebuke Peter the apostle, some of the ripe scholars down through the centuries would have found it out long ago.

Then, again, I say that this labored and lengthy article of my esteemed professor, endeavoring to prove that the rebuked Cephas was not the apostle Peter, because he (Dr. Savage) believed that apostolic doctrinal infallibility would be destroyed if one apostle instructed another, is indeed unnecessary labor. For Paul and Peter's contention involved not a question of doctrine, but a question of expediency. It was no more a question of doctrine than was involved in the contention of Paul and Barnabas.

Dr. S. asks, "If in Jerusalem he (Peter) emphatically renounced Jewish prejudices against Gentiles, why should he yield to them at Antioch?" I answer with a question. If Peter emphatically stated that though all others forsook Jesus he never would; and

that he would die rather than deny Christ (Matt. 26:35, why should he turn right around and not only thrice deny his Lord but swear about it? So in Dr. S.'s question he admits that the contention of Paul and Cephas was not a question of doctrine, but one of "Jewish prejudices against the Gentiles." Hence it becomes necessary, in sustaining his premise, for Dr. S. to prove that Cephas was not the apostle Peter. The question of Apostolic doctrinal infallibility is not disturbed by Gal. 2:11. If necessary, in a future article, I will further substantiate my assertion. But I think with a little reflection Dr. S. will see at once that my point is well taken, as the prominent part of his theory was that of Apostolic doctrinal infallibility.

It is evident that there is prominent in the religious world to-day an Edisonian spirit: spirit of invention or discovery; which, in my humble judgment, is very detrimental to our seeking out the old paths and walking therein. "Remove not the ancient landmarks which thy fathers have set." Prov. 27:28. More if necessary, in the Master's spirit.

W. L. NORTON.

Doraburg, Tenn.

Christianity and Invention.

I call attention to the very significant fact that nowhere in all the world have there been such examples of invention in multiplied forms and forces as exist in Christian lands. Christianity and invention go hand in hand. In a most important sense, invention is the handmaid of Christianity. All of the great inventions of the age are the products of Christianity. Contrast heathen lands with Christian countries, and note the very wide difference in respect to inventions of all sorts. From such a view point I do not see how any man of ordinary sense of fairness can deny the validity and divinity of Christianity. The one fact that all the great and useful inventions of the past century have sprung up from Christian lands demonstrates most clearly that Christianity is divine in its origin, its principles, its truths, its practices, and its philosophy. I challenge any other religion to match it. In what countries, where other religions have long held the faith of the masses, have such inventions appeared as those which have come into existence where Christian principles have dominated the people? Can pagan lands produce such examples? Far from it. Pagan religions never

produce fruits in great inventions. Where do the people of the world look to day for marked progress in high civilization? Certainly it is not in pagan lands; nor is it even to countries where Catholicism holds dominant sway. It is where Christianity has the supremacy. For light and teaching we must look evermore to Christianity. Let infidels ruminate over these significant facts.

C. H. WETHERILL.

THE liquor traffic is prosperous. It is as powerful in many communities as ever. It ruins men it destroys happy homes. It breaks the hearts of wives and mothers. It pauperizes defenseless children. It puts a blight upon everything it touches. And all this in spite of all temperance people are doing to prevent its awful ravages. Exactly. And did you ever stop to estimate how many more men would be ruined, homes destroyed, hearts broken, and children pauperized if these temperance people would cease their agitations and supplications? If there had been no opposition to the saloon during the past five, ten, twenty years, what would it have become by this time? To what unspeakable depths of infamy would it have sunk, and for what added debaucheries would it have been responsible? But see here. Do not scoff so much at the feeble efforts of the temperance fanatics. They are keeping alive all the public sentiment against the whiskey business that now exists, and are saving the nation from being utterly prostituted and damned by these conscienceless agents of hell. No, the temperance fanatics are not doing all they would like to do. But where would we be without them?—Ez.

"JUDG" some time ago had a most admirable cartoon representing "The Modern School of Crime." An editor had a class of children before him, and was pointing out the usual indecencies in some daily papers—details of vice and crime which are so common.

THE STAR OF BETHLEHEM.

SERMON BY REV. J. H. HAWTHORNE, D.D., PASTOR OF THE FIRST BAPTIST CHURCH, NASHVILLE.

"When they saw the star they rejoiced with exceeding great joy." Matthew 11:10.

Great historical critics and chronological experts assure us that Jesus Christ was not born on the 25th day of December, but at some time during the latter part of the spring. If it were definitely known that he was born on the 25th day of December, there is nothing in the Scriptures to warrant the special observance of the day. There is no more divineness or holiness for the observance of it than there is for the celebration of St. Patrick's day. According to the Scriptures the birth is the only day which we are required to observe differently from other days. While we care nothing for the day upon which Christ was born, the fact of his birth and the signs and wonders attending it are worthy of eternal celebration.

If the death of Christ is a great mystery, his birth is a greater one. A great writer says: "In my wondering I can scarcely get past his cradle to wonder at his cross."

I am not surprised that the birth of such a being was signified by supernatural phenomena. If at his death the earth trembled, the veil of the Temple rent, and the sun refused to shine, we should not think it strange that at his birth a star robed up in the Eastern sky and stood over his cradle, while a great multitude of the heavenly host sang, "Glory to God in the highest!"

The Magi were the astronomers and astrologers of Persia and Babylonia. They read the secrets of the earth in the movements of the stars. They interpreted the appearances of the new star, which they had seen to mean the birth of a great king, and some of them set out towards Jerusalem to find him. They went to that city and enquired for him, but he was not there. As they departed from Jerusalem the star, which they had seen in the East, went before them and stood over Bethlehem, Judea, and there they found the infant Christ.

Some scientists have tried to explain away the supernatural features of this astronomical wonder. Kepler attempted this as far back as 1630. He referred to the fact that in the year when our Lord was born, there were three conjunctions of the planets Jupiter and Saturn. The first occurred in May, the second in October, and the third in November. He thinks that the astrology-loving Magi may have connected these conjunctions of the planets with the birth of a Jewish king. He supposes that after the May conjunction they set out on their journey to Jerusalem, and when they reached that city they saw the October or November conjunction, either of which, at certain hours, would have been in the direction of Bethlehem.

Dr. John A. Broadus, in his great Commentary on Matthew, disposes of Kepler's theory by simply reminding us that the Greek word here is *Aster*, a star, and not *Astron*, a group of stars, and that the two planets could not have had the appearance of a single star, because they were never nearer to each other than one degree—a distance which is twice the diameter of the moon.

Later attempts to get rid of the miracle by saying that there are variable stars—stars which after being invisible for a long time reappear—and that such a disappearing and reappearing star was probably seen by the Magi. This theory is irreconcilable with the words of the Scriptures—"The star went before them, and stood over the place where the child was."

If a natural star went before or in advance of the Magi, from Jerusalem, it was certainly in advance of them when they reached Bethlehem. The language of the sacred historian is that "the star stood over the place where the child was." If we believe this statement we are compelled to believe that the star, and its movements through the heavens, constituted a miracle, and that God wrought such a miracle to emphasize the dignity and divinity of the character and mission of the child Jesus.

When the Magi saw the star going before them towards Bethlehem, "they rejoiced with exceeding great joy." As astronomers they were happy over a phenomenon which marked an era in the progress of their science. They rejoiced because they believed that they were about to witness the fulfillment of the prophecies which they had made in their own country, when they first saw this new luminary in the heavens.

It is recorded that when they found the child, Jesus, "they worshipped him." Evidently they did not worship him as a divine being, because they had then no true conception of his character and mission. They did homage to him as an infant king—as one who was destined to wield a mighty scepter, and exert

a commanding influence upon surrounding kingdoms.

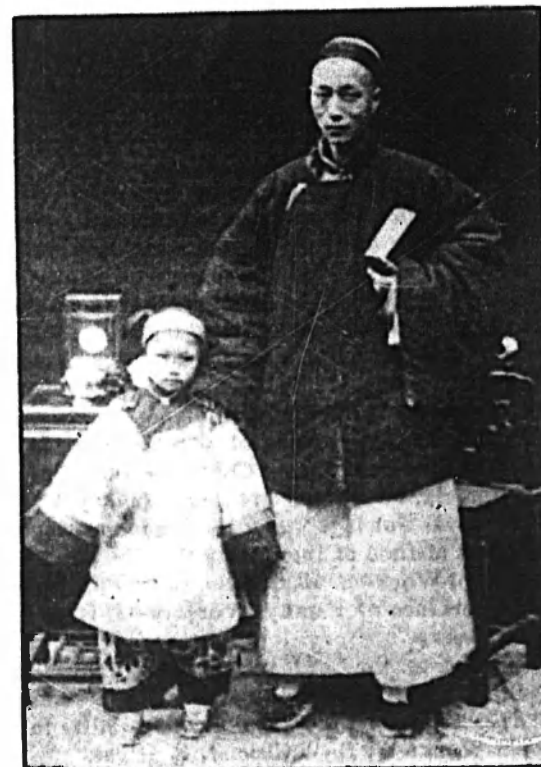
If those heathen astrologers with their crude ideas of the mission of this Wonderful Child rejoiced over his advent, how much greater should be our joy, knowing him to be the long-promised Messiah, the divine redeemer of sinful and lost humanity, and the almighty ruler of a Spiritual kingdom against which the gates of hell shall not prevail.

That miraculous luminary which guided the Magi to the manger was symbolic of the exalted mission of him whose advent it announced. In the Scriptures he is called "the star that should come out of Jacob," and also, "the bright morning star."

There is nothing that we contemplate with more curiosity and wonder than a star, shining in the far away depths of ether. The person who wrote,

"Twinkle, twinkle, little star,
How I wonder what you are;
Up above the world so high,
Like a diamond in the sky,"

expressed something deeper than the thought of a child. The greatest astronomer of this age, when looking through the mightiest telescope upon one of those distant orbs, can scarcely refrain from ex-



COMFORT AND HER FATHER.

claiming in the language of the child-song, "How I wonder what you are." The more he beholds it, studies it, measures it, the more the wonder grows.

An old prophet who foresaw the advent of the Messiah said, "His name shall be called Wonderful." In our spiritual infancy we marveled at the wisdom of Jesus, and at every act that he performed in his great drama of redemption. We were amazed at his gentleness, meekness, forbearance, condescension, goodness and mercy. After years of meditation upon these things, we realize that they have grown a thousand-fold more wonderful to our spiritual eyes.

That little star shining off yonder in the depths of space is an object of wonder, but if you should take wings and fly a hundred thousand miles nearer to it, how much greater it would seem to be than it now appears. There you could tarry and spend a lifetime in studying features of it you never saw before. But suppose you were twenty millions of miles nearer to it than now, how would it impress you? You would be so overwhelmed with the vastness and glory of it that all earlier conceptions of it would vanish from your mind.

As we grow in grace and in the knowledge of our Lord and Savior, Jesus Christ, he is magnified before our spiritual vision. The nearer we get to him by faith and love and fellowship, the more immeasurable and ineffable to our souls are the heights and depths of his adorable perfections.

When Paul was in the flesh he was wont to write about the length and breadth and depth of the love of Christ. I wonder what he would write now, after a residence of eighteen hundred years in heaven. In these earthly sanctuaries we listen with rapturous appreciation to the music of the old masters which celebrates the birth of Jesus; but who can conceive of the higher heights of song into which their music-loving spirits soar today, as they stand in the immediate presence of the glorified Christ and look back to that advent scene in the manger of Bethlehem?

2 Jesus is compared to a star because he is the guide of his people. Some years ago while I was on a hunting expedition with some friends, night overtook

us in the depths of a pathless wilderness. We were lost, and the experience which came over us was an exceedingly sad one. After discussing our situation for some time, the leader of our party said, "Look for the North Star!" We did look for it, and soon found it; and with that for our guide we made our way out of the wilderness to the point from which we had started. How many a storm-tossed mariner has blessed God for the Polar Star. Before the invention of the compass, how many a vessel guided by that star shunned the hidden rocks and dangerous coasts, outrode the tempest and came safely into port.

In the moral and spiritual world, Christ is the infallible guide. To follow him is to walk in paths of pleasantness and peace. To be guided by him is to escape the wrath to come, to live in fellowship with God, and to secure for ourselves an eternal heritage of blessedness beyond the tomb. To make his will the law of our lives is to attain to the noblest manhood, to enrich the generation in which we live, and to leave behind us a name and influence that shall descend as a precious legacy to coming generations.

Christ taught certain great ethical principles which should underlie all political government. Any nation whose government disregards these principles will sooner or later disintegrate and perish. That the government of this country is drifting further and further away from the eternal laws of rectitude embodied in Christ's Sermon on the Mount is evident to every observant and thoughtful man among us. The supreme question with the average American legislator is not, What is right? but, What is expedient? In his political creed there is no place for the Ten Commandments and the Golden Rule.

To the guilty soul conscious of its peril and wrestling with the question, "What must I do to be saved?" Christ is the only infallible guide. He is "the way, the truth, and the life." That is a truth as old as the hills; but to those of you who know it by actual experience, it is eternally new and precious.

"Oh where shall rest be found—
Rest for the weary soul?"

Some of you remember when these words expressed the profoundest longing of your being. You remember when you wandered everywhere in search of spiritual peace, and did not find it. You looked for it in science; it was not there. You looked for it amid the mazes of human philosophy; it was not there. You looked for it in music and painting; in landscape loveliness and sunset haloes; it was not there. You turned your eyes within and looked for it amid the dunghills of your own fallen, corrupt and ruined nature; it was not there.

When you were on the verge of despair—when neither light nor comfort came from any source, and you felt that you were of all men most miserable, you heard through some messenger of God the words of the pitying Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You hearkened to his voice; you came into his presence weary and worn and sad, and looking up into his face with aspirations which your own poor words could not express, you simply said, "Lord, help me," and in response to this plea, the blessed Savior looked upon you, and there came into your life for the first time the light and bliss for which you sighed.

3. Christ is called the Morning Star because he is the fore-runner of peace and joy. He is like the orb which heralded to the wise men of the East his own coming into the world.

My friend, has Christ come to you? If he has, put on the garment of praise and lift up your voice in a song of triumph, because his coming means cleansing, pardon, freedom, resurrection, ascension, coronation, and everlasting life in that better land where "eternal day excludes the night and pleasures banish pain."

Has he come to your family? Has he bestowed upon your sons and daughters the spirit of adoption? If he has, domestic purity, tranquility, and happiness here, and everlasting reunion in "the land that is fairer than day" shall be the portion of your cup.

When Jesus was born the angels sang, "Peace on earth, and towards men good will." That was a prophecy of the glory that shall be revealed in the latter day, when all nations shall bow before him; when the lion and the lamb shall lie down together; when wars shall cease from pole to pole, and every man shall love his neighbor as himself.

In most of us Christmas will serve to revive many tender memories—memories that will "bring the light of other days around us." It is a time when tears will come even amid scenes of gaiety and mirth. Our eyes fall upon some object in the household which reminds us of loved ones vanished out of sight. It may be a picture on the wall; it may be a book; it may be an old family clock; it may be our moth-

er's chair. Long live the name of the gifted woman who wrote

"THE OLD ARM CHAIR"

I love it, I love it, and who shall dare
To bid me for loving the old arm chair?
I've treasured it long as a sainted prize,
I've bedewed with tears, and embalmed it with sighs.
"Tie bound by a thousand bands to my heart;
Not a tie will break, no, a link will start.
Would you learn the spell? A mother sat there,
And a sacred thing is that old arm chair.

In childhood's hour I lingered near
The hallowed seat with list'ning ear;
And the gentle words that mother would give,
To fit me to die and teach me to live!

She told me that shame would never betide,
With truth for my creed and God for my guide;
She taught me to love my earliest prayer,
As I knelt beside that old arm chair.

I sat and watched her many a day,
When her eyes were dim and her locks were gray,
And I almost worshipped her when she smiled,
And turned from the Bible to bless her child.

Years rolled on, but at last one sped—
My idol was shattered—my earth-star fled:
I learned how much the heart can bear,
When I saw her die in that old arm chair.

'Tis past! 'Tis past! But I gaze on it now,
With quivering breath and throbbing brow;
'Twas there she cured me; 'twas there she died;
And memory flows with lava tide.

Say it is folly and deem me weak,
While the scolding tears run down my cheek;
But I love it—I love it, and cannot tear
My soul from my mother's old arm chair.

It may not be your mother's chair but your father's Bible that has turned your thoughts backward to the old homestead and the scenes of your childhood. That old faded book from which he was wont to read the sweet promises of God, ere he bowed his knees to commend his nought to the Lord's guiding and keeping care, will be to you the most precious of all the books. That book was the companion of your father's best and holiest hours. It was that which made him the saintly man he was. As his steps tottered in the advancing pilgrimage of life and his eyes grew dim with age, dearer and dearer to him were the well-worn pages of that ancient book. One morning, just as the stars were fading into the dawn of a beautiful and serene Sabbath, the aged pilgrim passed on beyond the stars and beyond the morning, and entered into "the rest that remaineth to the people of God."

But beloved, when we have looked back and shed tears of affection for the dear ones gone from the circle of home, let us look forward and upward, where He whose birth we celebrate today has gone to prepare for us a resting place—a place,

"Where those who meet shall part no more,
And those long parted meet again."

Let us look above, to the realm where the rainbow never fades, where the flowers never wither, where the fountains never cease to flow, and where beauty smiles eternally, and pleasure never dies.

Columbia Notes.

The church is going through the ordeal of getting acquainted with a new pastor. It is making considerable improvement in the house of worship. The Sunday-school has been reorganized and is starting off with new life. Lesson pictures have been introduced and a new order of service.

The school mourns the loss of Odin Thompson, who was taken to a higher class on December 30, 1897. Odin was a brave, manly Christian boy, and his teacher, his class and his parents feel that he is learning in his Father's house.

The church regrets the loss of Bro. and Sister Ab. Adkinson, by removal, to Santa Fe. The church to which they will go will find them useful workers.

The prayer meeting is increasing in numbers. The pastor uses the Sunday-school lesson for the succeeding Sunday as his prayer meeting Scripture. Much interest is manifested in the study.

The South Columbia Mission is prosperous. Brethren Brownlow and Jones put much energy into their work there, and the people appreciate their labors.

The Sunday-school had a Christmas tree and an excellent program on Christmas day. It will not be long until the mission is a self-supporting church.

Rev. T. T. Thompson of Pulaski paid Columbia a visit last week. He is much loved by this people.

The genial face of Rev. A. J. Holt brightened our eyes on last Sunday night.

The churches of Columbia are observing the "Week of Prayer" together. The first meeting was at the Baptist Church Sunday evening, January 2nd.

The Pastors' Conference of the Eastern Association met in the study of the First Baptist Church of Columbia January 3, 1898.

Rev. S. M. Gupion read a suggestive paper on "The best Means of Arousing an Interest in Sunday-school Work Amongst the Older People."

Profitable discussion followed. The reports of the pastors showed good work done and encouragement for the future.

Bro. J. E. Hight expects soon to build a church at Macedonia.

Bro. R. A. Fitzgerald reports the building in progress at Elk Ridge. He finds a great demand for



CHINA MULE LITTER.

Baptist literature. He sold all the books taken out and others are wanted.

J. R. Wiggs reported the house soon to be finished. S. M. Gupion sold all the books taken. He organized a Bible study class at his residence and invited his neighbors in for study.

W. E. Walker had a good service at Santa Fe yesterday. Corresponding Secretary A. J. Holt was with him and preached and spoke to the Woman's Society.

W. T. Usery is busy helping others.

The fifth Sunday meeting of this Association will meet with the Rock Spring Church, seven miles east of Columbia, on Friday evening, January 28th, to continue over Sunday. The following is the program:

1. Best Method of Interesting Old People in Sunday-school Work—S. M. Gupion, R. A. Fitzgerald.
2. Importance of Family Worship—J. R. Wiggs, W. T. Usery.
3. Giving to the Lord a Part of Worship—J. H. Thompson, R. K. Dawson.
4. How to Arouse Personal Responsibility in Religious Work—W. E. Walker, J. E. Hight.
5. Bible Reading on Missions—S. M. Gupion.
6. Needs of Our Field—R. K. Dawson, W. R. Puckett.

The church will be glad to entertain all visitors to this meeting and extends a cordial invitation to all to come. Some improvements will be made on the house of worship before the meeting.

OCCASIONAL.

"Looseness Somewhere."

Bro. Folk.—In justice to Bro. Woodcock, the cause of Missions, and myself, I wish to say:

I. In making the announcement that Fall Creek Church had not received proper credit in State missions for contributions made during the last conventional year, I had not the remotest idea of casting any sort of reflection on our beloved State Treasurer, or any other member of the State Board or its officials.

2. I answered Bro. Woodcock's private letter by return mail, and told him I did not believe the "looseness" was at his end of the line. I wrote Bro. Holt about the same, informing him that I had not the slightest idea of damaging the cause of missions.

3. The church at Fall Creek last year adopted the "systematic plan" and a brother was appointed to superintend the matter. The plan has been hard for the brethren to understand, and as it went into operation about January, the matter may all be explained in final report for the year ending December 31st, instead of the conventional year ending September 30th. By request of Bro. Woodcock I have put him in correspondence with our collector, and I am sure all things will be satisfactorily adjusted.

4. I do not wish to be understood as aiming to charge anybody with impure motives. My sole object was simply to make the announcement that the church had made liberal contributions to the various objects fostered by the Convention and to correct the impression made by the minutes of the State Convention that the church had practically done nothing. I was sure the matter was only a result of carelessness, misunderstanding or mistake, and that not on the part of our State Treasurer, or any one else conventionally.

5. I wish to be distinctly understood that what I said in these columns about "Looseness Somewhere"

was not a stab at missions, our organized work or anything else whereby harm may come to the cause we all love. I am sure good will come of the statement I made, and will serve to help our churches to make proper effort to get due credit for what they do in the cause of missions.

Hoping that this will be satisfactory to the brethren, and that future mistakes, looseness and such like may be avoided, and that the year of our Lord eighteen hundred and ninety-eight may be a year of unprecedented harmony and advancement on the part of Tennessee Baptists, I am your brother in Christ,

JOHN T. OAKLEY,

Henderson's N. Roads, Tenn., Jan. 3, 1898.

East Tennessee Notes.

Enclosed find check for one year's subscription in advance to the paper, plus \$1 in part payment of a set of Matthew Henry's Commentary, to be sent to our beloved Bro. W. B. Rutledge, Cloverport, Ky., who recently lost his entire library by fire. Try to find four others to make up the balance for the set, otherwise let the dollar be subject to his order. He is a worthy, consecrated brother in the ministry, and small sums from many will very much lighten his burden. But we are so constituted as to neglect to help others until the trials reach our own homes.

The fall term of Carson and Newman College has been very prosperous and quite an increase in attendance is expected the first of the year. President Henderson is traveling and working constantly to try to meet the payment of the \$2,700 March 1st, and how easily it could be done if all would help even a little. Will not a great many of our country churches raise from \$25 to \$50 in 50 cents and \$1 subscriptions and send them by March 1st? Brother pastors, please appoint committees in your churches and try to help us in this way. It is a disgrace to us if we fail to meet this debt after the hard work that Henderson has put into it. I believe every true Missionary Baptist will help some if he will stop long enough to think and consider the worth of the College to the Baptists in East Tennessee.

Our brother, Rev. John T. Phillips of Rutledge, Tenn., who but recently came to the Baptists from the Methodists, preached eleven sermons in one of our churches, and I am free to say he is very fine fellow in a meeting. Churches needing a pastor or a revival will do well to confer with him at Rutledge, Tenn.

I am more and more pleased with the BAPTIST AND REFLECTOR. It is good, better, best, the last being best. I believe there are fewer things subject to criticism in "our paper" than in any that I know.

Dr. Phillips is doing his best, and I believe him to be one of our best men and preachers. We love him for his devotion to his work. S. S. HALE.

[We will be one of the four. Where are the other three?—ED.]

Seminary Notes.

Happy New Year!

Prof. F. W. Moore of Vanderbilt University, Nashville, dropped in to see his friend, Bro. Richard Hall, and took tea with us one evening last week.

Saturday was Missionary Day and we had hoped to have Dr. J. M. Frost with us, but sickness prevented. Dr. J. H. Eager delivered an excellent address on "A Trip Through Italy." The reports from the mission stations conducted by the students showed an average attendance last month of 1,730, with 66 students at work. Rev. W. B. McGarrity of Jellico, Tenn., spoke of the need of missions in the mountain regions.

Dr. Stott, President of Franklin College, Indiana, looked in on the missionary meeting.

Examinations begin this week. We bespeak your sympathy.

We return hearty thanks to Dr. Frost for the Convention Almanac, a "himself" present and one filled with suggestive thoughts for the entire year.

"Our Missionary Problem and How to Solve It" comes to the students with the compliments of Dr. Robert N. Barrett, Gallatin, Tenn. We appreciate the gift and wish that every Baptist, as well as the students, could read it.

In the absence of Pastor Jones, Professors Kerfoot and Robertson supplied at Broadway on Sunday.

We sympathize with Bro. D. C. Freeman. Monday he underwent an operation for appendicitis. We trust that he may have a speedy recovery.

Dr. Whitsett spoke to the Monday Mission Meeting. Subject: A New Era in Missions. Many thoughts for prayerful study were suggested.

Rev. I. N. Kimbrough of Tennessee has accepted a call to the church at Mitchell, Ind., and took charge last Sunday. This is a good church of over 300 members in a good town.

BOND.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

Central—Two large congregations. Annual roll called in the morning. Communion at night. Three received by letter. 285 in S. S. The year 1898 opens very auspiciously for the new year. No debt on the church and the current expenses provided for.

Centennial—Pastor Feazell preached at both hours to good audiences. Received one for baptism. Received \$25 for Orphans' Home. Church starts out on the new year with bright prospects.

Third—Annual roll call in the morning. Dr. J. Frost preached at night. The pastor unable to preach. 158 in S. S. Two received by letter since last report.

Seventh—Observed the Lord's Supper in the morning. Pastor preached at night. Good congregations. 130 in S. S.

Howell Memorial—Pastor Burns preached to large congregations. Pastor resigned to take effect February 1st. The resignation was accepted.

Mill Creek—Pastor Price preached at both hours. Observed the Lord's Supper. He elected all the officers of the S. S.

Memphis.

First Church—Dr. Blackwell preached in the morning; pastor at night. A review of the year's work was given. 56 members added. A parsonage costing \$2,250 was bought; \$1,956.20 given to missions and education; \$147 of this amount was contributed by the Sunday-school.

Johnson Avenue—Fairly good day. The Lord's Supper in the morning and baptism at night. Pastor Hudson preached at Central Mission in the afternoon.

Trinity—Good services morning and night. Pastor preached at both hours.

Collierville—Congregations hampered on account of cold weather. Pastor Davenport entered on the second year of his service.

Dr. Blackwell of the Southern B. Y. P. U. visited our city and succeeded in greatly stirring up our young people in church activity. He met the city Union Friday evening at the Central Baptist Church, giving a lecture on B. Y. P. U. Methods. Very interesting services were also held Sunday afternoon under the doctor's magnetic management.

Chattanooga.

First Church—Good services morning and evening. Morning subject, "Confess your faults one to another." Two baptized last Sunday night, one from the Episcopal Church. Meeting conducted by Brethren Williams and Brown will commence the third Sunday.

Central—Pastor Haymore preached at both hours. The church has not yet accepted his resignation and possibly may not. One baptized.

Second—Bro. Fitch preached at both hours.

Reeb Street—Pastor Martin preached at both hours. Good services. Lord's Supper observed. Pastor has moved on the field. On last Monday night the church gave him a reception and a nice "pounding."

St. Elmo—Pastor preached at both hours to usual congregations. Three candidates awaiting baptism.

Knoxville.

First Church—Pastor Acree preached. 400 in S. S.

Third—Pastor Murrell began his pastorate; and preached at both hours to good audiences. 153 in S. S. Welcome service Thursday night.

Centennial—Good day. Pastor Snow preached. Lord's Supper. 300 in S. S. Fine Christmas service Thursday and Friday nights.

Second—Lord's Supper in the morning. Annual church meeting in the afternoon. 201 in S. S. Two baptized since last report.

East Knoxville—Pastor McPherson preached. 92 in S. S. Fine prospects for the new year.

—Let me say burrah for the BAPTIST AND REFLECTOR and that Cross Roads historian (Oakley).

I. N. FENICK,

Martin, Tenn.

—Can you or any of your readers tell me what has become of a young Baptist preacher, a son of "Our Bob" Mahan of Mayfield, Ky? T. C. are his initials. The last I heard of him he was pastor of the church at Hickman, Ky. Please answer through the paper.

W. H. WHITE.

Ashport, Tenn.

[He is still pastor at Hickman, Ky.—ED.]

—Yesterday we had two fine congregations. Reorganization of Sunday-school. Bro. James May, our efficient superintendent of last year, was unanimously re-elected, with all the old officers. It was not the anniversary of the pastorate, but the end of the financial year. Reports from all departments en-

couraging. Sunday-school more than doubled in enrollment. Contributions to benevolent purposes by the church nearly three-fold; 105 additions since beginning of present pastorate two and a half years ago. W. C. GRACE.

Sweetwater, Tenn.

—The next fifth Sunday meeting of Central Association will be held with the Second Church, Jackson, beginning at 10 a. m. Saturday, Jan. 29, 1898, and continuing two days. Bro. G. W. Bennett, the efficient Vice President of the West Tennessee Sunday-school Convention for Central Association, will conduct a Sunday-school Institute on Sunday morning.



A SCENE IN CHINA

from 9 to 11 o'clock. Let all the churches and Sunday schools in the Association send delegates to this meeting and let every church in the Association that has not already done so, make a liberal contribution to Ministerial Education during the month of January.

R. P. MAHON, Ch'm. Ex. Board.

Humboldt, Tenn.

—We have recently had Dr. M. E. Broadus of Bristol, Tenn., to preach for us in some special meetings. None of us in this city had heard him, though we had heard well of him as a preacher. Every one was delighted and surprised at his splendid pulpit powers. No man who has been to Chattanooga since my stay in the city has been more admired than Dr. Broadus. He left a good impression for the cause of Christ and for the great South-west Institute, which he with all his work never fails to represent. God's hand led him to Bristol to save that school. R. D. HAYMORE.

Chattanooga, Tenn.

—Prosperity must have reached the BAPTIST AND REFLECTOR last week in earnest, and I must congratulate you on its improved appearance. It is a beauty, typographically and every other way. The quality of the reading matter, its scope, and the pure, healthy tone of everything in it, makes it one of the most readable papers of all our religious weeklies.

No Baptist home in Tennessee should be without it. I missed one thing in it, however, for which I am sorry—you say nothing about the Young People's Movement. Add this feature and it will be as near perfection as any publication can be. "Come to think," I missed another thing—no "Reply to Bro. Oakley," or to Bro. Lofton (I've forgotten whose turn it was). Well, well, I may be prejudiced, but Bro. Lofton did do Bro. Oakley "up brown." He was so courteous and dignified. No sneers, no cavilling, nothing to hurt or wound, but my! how he did "establish" history! Don't wonder that Bro. Oakley (if it was his turn) failed to come to time. We laymen do read and enjoy after all.

J. S. MCCULLOUGH.

Memphis, Tenn.

—Rev. R. D. Haymore has resigned the care of the Central Church, this city. It is with the greatest regret that his people give him up, and they would not, I suppose, except that he refuses to reconsider his resignation, not because he does not love his people, but because he feels that he must go back to his native State and labor for and with his old friends and acquaintances. He accepts the care of his old home church at Mt. Airy, N. C. He has long desired to be with those early friends, and his heart yearns to be with them now. Bro. Haymore has done an excellent work in Chattanooga, and he is well and favorably known not only in his own city, but all over the State of Tennessee. He found the Central Church, five years ago when he came to be its pastor, weak and struggling with a heavy debt hanging over it. Now this debt has been paid and the church owns its house and the beautiful lot upon which it stands. The church has increased greatly in membership, and is now one of the best organized churches in the State. It is not necessary to tell the Baptists of Tennessee of the positions he has held, for he is already known as the efficient

president of the Sunday-school and Colportage Board as long as it existed, as a member of the State Mission Board, and as a trustee of Carson and Newman College. All who knew Bro. Haymore know him to be a whole-souled, zealous minister of the Lord Jesus Christ, a genial, social gentleman, and a great friend to everybody, especially to young preachers. He leaves Chattanooga with the love and confidence not only of the Baptists, but of the entire city, and he will be greatly missed by all who love the Lord Jesus. WM. A. MOFFITT.

Chattanooga, Tenn.

Jackson Items.

The First Church is progressing nicely under the leading of Dr. W. A. Whitte. He has won the affections of his congregation and the work is carried on with a fine system. Our late pastor, Rev. Geo. H. Simmons, spent several days with his friends in Jackson last week. He was given a reception that was worthy any man in any condition of life. He reported the health of his wife much improved since she went to Texas. Dr. Simmons has received several calls, but has not decided where he will locate and will not decide until his wife is restored to health.

The Highland Avenue Church is still growing under their beloved pastor. They had three accessions by letter last week. The meeting conducted by Dr. J. B. Seardy of Corinth, Miss., was a great blessing to that church and community.

The Second Church, though much grieved on account of the continued illness of their pastor, Dr. Heagle, has kept up all their work, the preaching being done by the students of the University. They have paid all their indebtedness to date and are at work with new zeal.

Bro. E. B. McNeill, pastor at Henderson, reports a gradual growth and one accession by letter at his last meeting. He is doing a good work at Bethlehem church, in Hardeman County.

The University had its first day of the new year marked by new pupils and an overflowing hall. The written examinations began this morning and the professors report an excellent showing and no one absent from his work.

Dr. Savage has been confined to his room for more than two weeks with rheumatism.

Dr. Heagle is with his classes today, to the delight of his pupils.

Dr. C. H. Strickland will visit Jackson this week and will then answer the call of the First Church.

Success to the BAPTIST AND REFLECTOR, and may this be the best year since it began to pour out light to the people. MADISON.

Jackson, Tenn., January 3d.

Red River Baptist Church.

My stay in dear old Tennessee lasted through the short period of three and one-half years, and it was as delightful as it was brief. And of all the good things which entered into my life to make me happier and better nothing did more in this direction than the people of the above named church. There exists nowhere a better church in many respects than this one, and there is not a nobler people to be found anywhere. I loved them. I love them for their works' sake. I lived in their midst for nearly two years, and for the many kindnesses extended to me during this time I owe them a debt of gratitude which I feel I can never repay. People could not treat a man much better than the people of not only this church, but of Adams Station community treated me. And for every token of interest in me, and for every expression of love for me, and for every word of encouragement to me, I sincerely thank them. I met with sympathy and co-operation in every undertaking, either religious, social or domestic. During the twenty months as pastor we had added to our number about two per month. We made some nice improvements on the house, such as a new set of lamps, new carpet, a completion of the inside walls, blinds for windows, painting of roof, and a contract for some new seats, which I suppose are there before this. Also a nice library case and over 100 volumes in the library, and at our Association we gave more to missions than had been given for years. Two members of this church propose to give one-tenth of their income to the Lord. This is a field that ought by all means to be occupied by some good, strong, wide awake man, and I pray that God may send a man there whose labors will be blessed, and whom those people will love and hold up as I felt they did me. I very reluctantly left there, but where the Spirit of God leads me I will follow, if it is into the fields of darkness beyond. I am now pleasantly located and among a good people, and the Lord is blessing our efforts. But the race will soon be run, the fight will soon be ended, and then we will all meet where there will be no more tears shed over the sorrowing and tried. May we prove worthy of such blessedness. A happy and prosperous new year to the BAPTIST AND REFLECTOR.

ALVAN F. GORDON.

Louisville, Ky.

Missions.

MISSIONS DIRECTORY.

State Missions.—Rev. A. J. Holt, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Wood 0000, Treasurer, Nashville, Tenn.

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

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

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

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

Women's Missionary Union.
PRESIDENT.—Mrs. A. C. B. Jackson, Nashville, Tenn.
CORRESPONDING SECRETARY.—Miss M. C. Claborn, Maxwell House, Nashville, Tenn.
READING SECRETARY.—Miss Gertrude Hill, Nashville, Tenn.
EDITOR.—Miss S. E. A. Shanks, 223 N. Vine Street, Nashville, Tenn.

Missionary Matters.

We have more missionaries and colporters under employment now than we have ever had before at this season of the year.

The Corresponding Secretary, seeing a splendid opportunity of buying \$300 worth of Bibles very cheap for our colportage work, bought them and gave his personal note for them. This note will fall due in February. Will not the lovers of our Lord send us \$300 for the Sunday School and Colportage work by February 10th?

The American Baptist Flag announces to its readers that A. J. Holt will not agree to a show of figures between the so-called Gospel Mission plan and the Board plan. This is a mistake. It is just what I have been anxious to do, and have time and again made an exhibit of the figures showing what our missionaries are doing. But it does seem that no amount of persuasion will bring forth the figures of the other side. As to debates and controversies, the man who is serving the Baptists of Tennessee in the capacity of Secretary of Missions, having in charge the work that formerly required three good men to perform it properly, has but little time, even if he had the inclination, to debate. Yet, he was unworthy the position in which he has been placed if he should see his work assailed and not defend it. So he stands with the truel in one hand and the sword in the other, always at work, but ready for defense.

The Orphan's Home is receiving daily very substantial evidences of the high regard in which it is held by the brotherhood, and especially the sisterhood. The larger is full, and yet there is more to follow. Let it come, and we will find that yet there is room. We are anxiously awaiting the results of the Christmas contribution. Please to send it right in without delay. A short while ago several of our children at the Orphanage were taken into good religious homes among the brethren. That was because so many kind friends visited the Home during the Centennial Exposition. Now the tide has turned, and we have been receiving other children into the Home,

and there are several applications now under consideration.

A BEAUTIFUL DEED.

A young gentleman belonging to the First Baptist Church of Nashville proffered to furnish a Christmas gift for each child in the Home. He asked as a special favor to be allowed to furnish a Christmas tree and all that went on it. So the tree was bought and loaded. Brightly burning tapers, festoons of popcorn, boxes of candy, dolls, books, knives, toys, etc., were hung in rich and attractive profusion all over the tree. Every orphan girl had two dolls and every boy a pocket knife, besides the books, candles and toys. The orphan children were just so very happy. My own baby girl was present and said, "Papa, isn't it good to be an orphan?" But then she did not know all that meant. The young gentleman who was so generous and thoughtful did not come to witness the happiness he had conferred. As we are to give honor to whom honor is due, his name should be known, and so the Secretary will take the risk of offending him by calling his name. Mr. Fred Fuller is the happy man, for he must be happy, since it is more blessed to give than to receive.

The pay day for the missionaries and colporters of our State Board will be February 10th. Please to bear in mind, brother, that by that time we shall have to pay out \$1,500, and \$1,000 of this amount must be contributed between January 1st and February 10th.

It is one continual call for money. Do you not get tired of reading it? I suspect that it is oftener read by the writer than by anyone else. But the work must go on, dear brother. It dare not stop. It is the will of God. Let us be not weary of well doing. Do you not continually call on the Lord for his mercy? Is it not a daily call, your life through? Suppose he were to become weary of hearkening? Now brethren and sisters, let us come up to the help of the Lord, to the help of the Lord against the mighty."

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

Woman's Missionary Union.

—Program for monthly missionary meeting for January, 1898. Subject, China.

"Our Father, thro' the coming year We know not what shall be, But we would leave without a fear Its ordering all to Thee."

1. Prayer and praise service.
2. The week of prayer. In November, 1898, a band of Presbyterian missionaries in Louisiana, India, moved by the needs of the perishing world, united daily in prayer "that God would pour out His Spirit upon all flesh." Soon afterwards they issued a call to the Christian world to unite with them in prayer for this end during the opening week of each year. Hence "the week of prayer."

3. Scripture—Each one present reciting a verse on the subject of prayer.

4. Hymn—"Sweet Hour of Prayer."

5. Items—If each letter in the Bible be taken for a person, it will take 80 Bibles to represent the population of China. Fifty years ago all the Christians in China met in one little room. Now there are 50,000. Since 1803 they have increased 1,800 per cent. If they keep on increasing at the same ratio (and we believe they will) the next 90 years will give us 291,000,000 Christians in China.

6. Symposium on China—Short, crisp items bearing on the country, its people, our missions, etc., from several members.

7. Hymn—"The Morning Light is Breaking."

8. Leaflet—"Chinese Distances and Differences," by Rev. G. W. Greene.

9. Select a motto for the society as a watch-word for the year.

10. Appoint Committees for the year. Suggestion—A Membership Committee to call on absentees, also acting as a Reception Committee to welcome old and new members.

11. Business, reports, etc. Present *Foreign Mission Journal*, 35 cents per annum.

12. Collection. Hymn, "Safely Thro' Another Year."

—This new year of 1898 promises to be a year of years for China. Truly, "We know not what shall be." In complacent ignorance the celestial kingdom has refused to receive the glad tidings of salvation as carried to them by Christian missionaries. Perhaps she may be forced to hearken to the footsteps of modern civilization echoed by the thunder of German artillery. Already an edict has been issued that all foreigners be treated with respect.

While the merciful heart of a true Christian deprecates war, still the history of all nations, from Israel down, shows that God makes even the wrath of man to praise Him. He has the destiny of China in His hands, and will not fall of faithful judgments and fulfilled promises.

We shall be glad of our yearly studies of this great and now especially interesting country. We shall read the foreign news in daily papers through missionary spectacles. And all the more we shall be eager to trace the operations of our workers on that field, and be instant in prayer for their safety.

—First reports from the Christmas offering for China have come from Oldtown (Providence Woman's Missionary Society), where the sisters gave \$135 two weeks before Christmas, thus forestalling the possibility of bankruptcy from Christmas shopping; also \$225 from the Ladies Aid Society, Johnson City, and a Sunday-school contribution of \$114 from Clinton, reported by C. C. Reynolds, Superintendent. Perhaps all these gifts were thought they were copper cents in the collection basket. But he who sat over against the treasury will make them yield interest in values beyond purest gold.

—"The Chinese Empire is much larger than the United States. China proper, apart from the outlying dependencies, is nearly as large as the United States. It is divided into eighteen provinces, each as large as some of the Southern States, and some larger than any State in the Union, except Texas. From the South China Mission to the Central China Mission is about 1,000 miles, 'as the crow flies,' and from the Central China Mission to the North China Mission it is more than half as far.

"In China there is but one short railroad in operation. . . . Around the coast are various lines of steamers. . . . Beyond those open ports the journey is by wheelbarrow, by chairs carried by men or by donkeys, by native boat or on foot. Some of these conveyances go twenty or twenty-five miles a day. . . . Distances can best be given by days, rather than by miles.

"The Missions of the Southern Baptist Convention are in three widely separated sections of China. The North China work is in the eastern part of Shantung Province. The Central China work is in Kiangnan Province. The South China work is in the central and western parts of Kiangtung Province.

"Perhaps we might get a clearer idea of the relative situation of our centers of work if we should imagine them located in the United States. The South China Mission would have its center at Mobile; Miss Worth would be at Vicksburg; Bro. and Sister Chambers, Miss McMinn and Miss Sale at Memphis; with a few stations scattered over Mississippi, Louisiana and Arkansas.

"The Central China work would fall about Norfolk; Bro. Lawton and Miss Mackenzie would be found about Harper's Ferry; Bro. and Sister Britton about the middle of Virginia.

"Then the post office for the North China brethren would be at Boston with no resident missionary, while their stations would be in Maine, New Hampshire and Vermont.

"The Gospel Mission brethren would be found around the Great Lakes (western part of Shantung Province); the Missionary Union brethren, some in Florida, some in North Carolina and some in California.

"Count the number of Baptists in China, then scatter them in this way over the United States and you will have some idea of how we are scattered in China.—"From China's Distances and Differences," by Rev. G. W. Greene.

—Please return quarterly blanks for last quarter of 1897 making separate items of Christmas offering for China and of boxes for home missionaries.

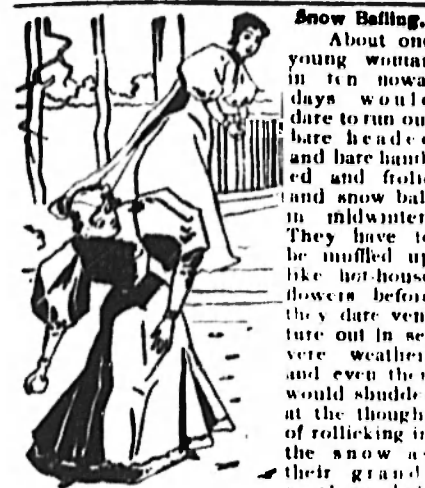
"Baptist Loyalty to Christ and the Scriptures."

REPLY TO BRO. OAKLEY.
1. My address to the young people was not in conflict with my statement of mine on the Whitsett question, nor with anything I have said in this controversy. In that address I made all the exceptions to strict Anabaptist orthodoxy I have made in this controversy; and my use of the explanatory terms "strictly," "essentially," etc., are all expressed or implied in that part of my address not quoted by Bro. Oakley.

2. My reference to the literature of the Anabaptists of the 16th century had no application to the English, as I have shown. The sentence, however, in which I used the phrase, "as Crosby puts it," seems to connect back with the subject in general; and I should have been more explicit in confining it to the English Anabaptists, to whom Crosby alone refers. Nevertheless, I gave Bro. Oakley the benefit of the reference to the Continental Anabaptists; and out of my admission he facetiously assumes that the Continental Anabaptists must have practiced immersion, if they were loyal to Christ and his Word as they understood it, and understood immersion to be Scriptural baptism! Let us see.

3. As in my original address, so in this controversy, I have qualified

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



Snow Baling.
About one young woman in ten now-a-days would dare to turn out bare-headed and bare-handed and frolic and snow-ball in midwinter. They have to be muffled up like hot-house flowers before they dare venture out in severe weather, and even then would shudder at the thought of rolling in the snow as their grandmothers did.

The trouble lies in the fact that too few women enjoy perfect health and strength of the special womanly organism. A woman who is not well and strong locally can not enjoy good general health. Dr. Pierce's Favorite Prescription cures all women's diseases of the delicate and important organs concerned in wifehood and motherhood. It is the most perfect and scientific remedy ever devised for the peculiar ailments of women. It restores woman's power, strength and virility. It tones and builds up the nerves which have been shattered by suffering and disease. It corrects all irregularities and derangements and stops exhausting drains. It restores weak, nervous invalids to perfect health. It is intended for the cure of disorders and is good for no other. It is the discovery of Dr. R. V. Pierce, a thirty years' chief consulting physician to the Invalids' Hotel and Surgical Institute at Buffalo, N. Y. No other known medicine can take its place.

There have been too many female weaklings that my physical and local health has been written Mrs. J. C. Ayer's Pills. Dr. Pierce's Favorite Prescription cures all women's diseases of the delicate and important organs concerned in wifehood and motherhood. It is the most perfect and scientific remedy ever devised for the peculiar ailments of women. It restores woman's power, strength and virility. It tones and builds up the nerves which have been shattered by suffering and disease. It corrects all irregularities and derangements and stops exhausting drains. It restores weak, nervous invalids to perfect health. It is intended for the cure of disorders and is good for no other. It is the discovery of Dr. R. V. Pierce, a thirty years' chief consulting physician to the Invalids' Hotel and Surgical Institute at Buffalo, N. Y. No other known medicine can take its place.

Anabaptist loyalty by reference to the "technical" or the "essential" by which they were Baptistically distinguished. I have cited the conditions which influenced their convictions and shaped their polity as to the form of baptism and other teachings and practices. I have shown, too, that when those conditions were changed they promptly returned to their "ancient practices," and corrected their errors—all of which indicated their prior loyalty of spirit, however adversely their practice was affected by their environment. As circumstances they were "horset" in their convictions that any application of water to the believer was sufficient baptism. The subject and not the mode was then the burning question; but some of the Anabaptist definitions of baptism included sprinkling with immersion—as with Hubmeyer, Rothman, Menno, and others, whose literature gives immersion as the Scriptural form of baptism. Hence they evidently believed that any form was sufficient which applied to the subject what they called the "washing of water." What over their convictions, they had the spirit and purpose of the principle of believers' baptism, they let the form for the time go in order to a more effectual propagation of their creed in the face of a merciless surveillance and persecution which would have only intensified. Hence, one reason why they fell under the prevailing spell of that age in which Romanism, Protestantism and Anabaptism alike, while believing immersion to be Scriptural, held that it was not essentially "of the substance of baptism," as Bonhoeffer has it.

Hence, overwhelming conviction as to the letter of baptism did not then obtain among Anabaptists generally as before and since; and hence their ready return to their "ancient practices" when the greater liberty and light of toleration ensued. There are thousands of Christians among Pedobaptists who, by reason of their environment, accept sprinkling as sufficient baptism and yet believe immersion to be Scriptural. They are Baptists at heart in Pedobaptist ranks. In spirit they are not disloyal to God's Word, but they are still under that 16th century spell of indifference to form. So with Baptists in other things. God's Word requires the ordaining of elders in "every church," and that every church in church capacity shall observe every Lord's day; but thousands of Baptist churches treat this law of Christ with indifference; and thousands of Baptist preachers are acting as pastors over churches in which they exercise official eldership without membership. The conditions are such they say, as to render the Scriptures, as they understand them, impracticable on this point; and we do not charge those churches and extra-Scriptural pastors with the spirit of disloyalty. They are not "technically" loyal, however; and no doubt as greater light and ability shall accrue, under a change of environment these churches and pastors will return to the "ancient practice" of the Scriptures which, on this point, the Anabaptists followed. The truth is that those Anabaptists, for their day, were as good Baptists as we are for our day and if logic forces me to prove that they were practicing immersion upon my admission that they were loyal to Christ and his Word as they understood it, and understood immersion to be Scriptural, then, for the same reason, these churches and pastors referred to above do have ordained elders in every church do worship God every Lord's day in church capacity, and there are no extra-Scriptural pastors whatever exercising official eldership in churches without membership! Logic is logic, you see.

Again, look at the variant beliefs and practices among Baptists in modern times. Bunyan, Hall, Spurgeon and the like were open communionalists, and yet they are esteemed as great Baptist names. They were not literally loyal all around; but they were substantially good Baptists. The "Primitives" are Baptists after "the most straitest sect," and yet they are honestly anti-missionary in their views. On this point they are not loyal in our view; and yet, otherwise, they are the soundest kind of Baptists. The largest and soundest branch of Missionary Baptists in doctrine are generally o-missionary in practice.

If the form of baptism was all that made a Baptist, I might surrender the point of loyalty; but since it takes a dozen other things more essential to make a Baptist, I shall insist that such men as Hubmeyer, Rothman, Hoffman, Menno, Maniz, Blaurock and others, according to their time and environment, were substantially good Baptists. In the essential elements of Baptist faith and practice they were intensely loyal to Christ and his Word as they interpreted it; and yet they were martyrs to the great principles and peculiarities which now distinguish Baptists. Men who burned at the stake for Baptist principles were not essentially disloyal to Christ, though errant in minor teachings and practices. I could wish that they had always immersed; but I am not responsible for the facts of history as I know them. The difference between Bro. Oakley and myself is the question of Anabaptist loyalty as affected by its environment. He has his opinion; I have mine.

4. I do not see that Bro. Oakley makes any point as to Dr. Whitsett's discovery or rediscovery. I have not made any discovery. I follow the plain record of Crosby, Evans, Gould and other expert Baptist historians whom I have most carefully read. Bro. Oakley's ridicule of the Kiffin Manuscript argues nothing.

5. Now as to Edward Barber. In

SKILL OF DOCTORS TESTED.

Fifteen Years of Suffering.

"I thought I should surely die."

When the stomach begins to fail in the duties, other organs speedily become affected in sympathy, and life is simply a burden almost unbearable. Indigestion and dyspepsia are so common that only the sufferer from these diseases knows the possibilities of misery that labor in them. A typical example of the sufferings of the victim of indigestion is furnished in the case of John C. Filchard. He went on for fifteen years, from bad to worse. In spite of doctors he grew constantly weaker, and thought he would die. He got well, however, and thus relates his experience:

"For fifteen years I was a great sufferer from indigestion. In its worst stages, I tested the skill of many doctors, but grew worse and worse, until I became so weak I could not walk fifty yards without having to sit down and rest. My stomach, liver and heart became affected, and I thought I would surely die. I tried Dr. J. C. Ayer's Pills, and they helped me right away. I continued their use and am now entirely well. I don't know of anything that will so quickly relieve and cure the terrible sufferings of dyspepsia as Dr. Ayer's Pills. —John C. Filchard, Brodie, Worcester, N. S. C."

This case is not extraordinary, either in

the severity of the disease or the prompt and perfect cure performed by Dr. Ayer's Pills. Similar results occur in every case where Dr. Ayer's Pills are used. They helped me right away" is the common expression of those who have used them. Here is another testimony to the truth of this statement:

"I formerly suffered from indigestion and weakness of the stomach, but since I began the use of Dr. J. C. Ayer's Pills, I have the appetite of the farmer's boy. I am 46 years of age, and recommend all who wish to be free from dyspepsia to take one of Dr. Ayer's Pills after dinner. All their digestive organs are in good order."—Wm. Brinkley, Grant, Neb.

Dr. Ayer's Pills offer the surest and swiftest relief from constipation and all its attendant ills. They cure dizziness, nausea, heartburn, palpitation, indigestion, coated tongue, nervousness, sleeplessness, biliousness, and a score of other affections that are, after all, only the signs of a more deep rooted disease. You can find more information about Dr. Ayer's Pills and the diseases they have cured, in Ayer's Cure-book, a story of cures told by the cured. This book of 100 pages is sent free, on request, by the J. C. Ayer Co., Lowell, Mass.

1641 he wrote a "Treatise on Baptism." In the Preface of which he claims that, with "some others," he was raised up in the midst of the general ignorance, especially among the ministry, of dipping, "to divulge this glorious truth to the world's obscuring." In the last section of his book he answers the objections of Praedegod Barebone that the Baptists had recently begun to dip, and that they had no administrator through whom to re-establish the lost ordinance. Evidently Barber replies to Barebone's charge when he says: "We grant the ordinance being lost, none but a Christ, a Moses, Elias, or a prophet from heaven can raise it; but believers having Christ, the Word and the Spirit, have this," namely, the commission from heaven to "raise" again the "lost" ordinance; and he quotes as their authority Matt. xviii 19, 20; st. 11; Luke vii. 28; Rom. x 6, 7, 8. Further on he speaks of the "Dipping of Christ" as "destroyed and raised out both for matter and form, as hath been formerly showed." This is precisely the position of Spillsbury, Tombes, Lawrence and others, at the time Barber wrote, who acknowledged that immersion was lost in England and who defended the right of the "English Baptists" to restore it by an unbaptized administrator as was John the Baptist. Crosby, Vol. I, pp. 103-6. Hence the effect of Barber's Book, whatever its purpose, is to show his belief in and his defense of the recent restoration of immersion by the Anabaptists of England.

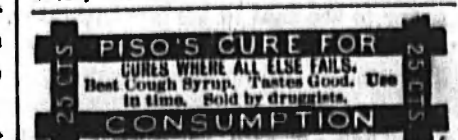
I do not deny Barber's previous belief in the doctrine of the "lost" practice which had been under discussion for some time before its restoration. He speaks appropriately of the Anabaptists as "lately" reproached for their practice of dipping which Christ had instituted in the gospel; and he is correct when he indicates that the "practice of believers' immersion was older than the name Anabaptist;" but the indication is that Barber believed that the Anabaptists of England "lately" restored it as a lost practice, and that he is here defending their right to restore it under the commission of Christ to "Believers having Christ, the Word and the Spirit," as their authority, according to the Scriptures which he cites in proof. Just so "others," to whom he refers, were holding, at the time, with him—such as Spillsbury, Tombes, Lawrence and the like already mentioned. I refer the reader to a tract, Barber's "Treatise on Baptism," Baptist Book Concern, Louisville, Ky., pp. 1, 7, 49, 40, 41. I have not held up Crosby as main-

taining that "all Baptists prior to 1641 practiced sprinkling or pouring"—an expression which Dr. Whitsett sufficiently explained. I have only quoted Crosby as saying that prior to 1641, "immersion had for sometime been disused," and that the "English Baptists," "at their revival of immersion in England," restored it at that time (Vol. I, pp. 96-100.) Crosby believed the "tradition" that Smith and Helwiese were restorers of immersion "in Holland;" but he repudiates Smith's self baptism as never having succeeded to the English Baptists. (Vol. I, pp. 99-100.) The tradition that Smyth immersed himself, however, has been proven false. He refused himself Evans, Vol. I, pp. 203-9. I deny that Crosby, anywhere, intimates that Spillsbury's church practiced immersion since its formation, in 1633 and I demand the volume, chapter and page. Crosby does say that the English Baptists (1738-40) adhered to the principle of immersion practiced by John the Baptist—that this practice had continued "in the world" to that time (Vol. II, p. 2, Preface); but in England Crosby traces immersion through the English Church only down to the year 1600, A. D., when he says it was lost. (Vol. II, p. 50-2, Preface.) His Preface to Vol. II, corresponds exactly with his Vol. I, pp. 95-107, in which he shows that immersion was lost in England prior to 1640-1, and was restored by the "English Baptists," at that date.

I mean that the "new baptism" of Smyth and Spillsbury was the baptism they received upon renouncing Pedobaptism and becoming anti-Pedobaptists; and it was believers' baptism by affusion which did not destroy the claim of the Anabaptists that they always held to believers' baptism. It was believers' baptism as opposed to infant baptism which all anti-Pedobaptists repudiated, whether they sprinkled or immersed. Robinson (Baptist) in his History of Baptism, 1790, p. 547, says: "The Dutch Baptists reject infant baptism and administer the ordinance only to such as profess faith and repentance; but they baptized by pouring." The principle, whatever the form, of "believers' baptism," has always been maintained by the Anabaptists.

GEO. A. LOFTON.

Benjamin Blewell, of Ballston Spa, N. Y., thinks he holds the record, 10 has voted for eighteen Presidential candidates, not one of whom was elected.



BAPTIST AND REFLECTOR.

The Baptist, Nashville, Tenn. The Baptist Reflector, Nashville, Tenn. 1897.
Consolidated August 14, 1898.

NASHVILLE, TENNESSEE, JAN. 6, 1898.

EDGAR E. FOLK, Editor.
A. B. GARNETT, Field Editor and General Agent.
SAM. W. MEEK, Business Manager.

SUBSCRIPTION PER ANNUM, IN ADVANCE.
Single copy, 10 cents. In clubs of 10 or more, \$1.75. To ministers, \$1.50.

OFFICE—University Press Building, 308 N. College St.
Telephone No. 1848.

Entered at postoffice, Nashville, Tenn., as second-class matter.

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In Conclusion.

Our controversy with the *Flag* is at an end. To continue it would be simply threshing old straw. But allow us a few closing words in reply to some of its recent statements and by way of summing up the issues in the controversy. We intended doing this before but other and more pressing matters have prevented until now.

1. The controversy began on the subject of Martinism. This doctrine had wrought much havoc among Baptist churches in Georgia, Texas and Mississippi. Bro. Carswell, a prominent and well known Martinite, located in Memphis as the accredited representative and the editor of the *Memphis Department of the American Baptist Flag*. To put the Baptists of Tennessee on their guard, we told what Martinism is and its baneful effects elsewhere. We then asked Bro. Hall, the editor of the *Flag*, if he endorsed these views, as his alliance with Bro. Carswell would seem to indicate. This he denied, and we accepted his denial. Bro. Hall says:

"His first assault was to charge us with being a 'Martinite.' This he has retracted."

We have never charged Bro. Hall with being a Martinite, and consequently we have never retracted the charge. But we have charged, and do now charge him, with being in alliance with a Martinite. He repudiates Martinism, but holds on to the Martinite as the representative of his paper, and so lends his influence indirectly to the propagation of Martinism. It is a principle of law that a person who is accessory to or the conscious beneficiary of a crime is considered *particeps criminis*.

2. As we have stated several times, the real point of sympathy between Bro. Hall and Bro. Carswell is their mutual "Gospel Mission" views. Martinism and Gospel Missionism are first cousins. Not every Gospel Missioner is a Martinite, but almost every Martinite is a Gospel Missioner. The two usually go hand in hand. We have charged, and we charge again, that Bro. Hall is opposed to our organized work as represented by our Mission Boards, and is using his influence to break down the work of the Boards. We have charged this and we have proved it from his own words. Bro. Hall says:

"Then he tried to write us down as 'opposed to the organized work.' This he couldn't prove."

But if Bro. Hall's own words prove anything, they certainly prove this. True, we did hope at one time that he had been converted. But we are sorry to see that in his late utterances he gives no satisfactory evidence of a change of heart in this direction.

3. Bro. Hall says again:

"Then he said we were so rude as to 'de-

fame' the character of any goodman that didn't do to suit us. We demanded that he prove this charge, and his last attempt to do so consists of a quotation of our friendly and brotherly criticisms of the positions of some of the brethren. Bro. Folk seems not to know the difference between a criticism on a man's conduct and the defamation of his character."

This is really funny.

(1) So, saying of a man that he "hasn't got much backbone," accusing a brother minister of being a thief, calling another a Judas, charging another with intriguing to secure a pastorate, and all in the most vituperative manner, is "friendly and brotherly criticism!" If so, we imagine that these brethren would feel like saying, Lord save us from our friends, or at least from "friendly and brotherly criticism!"

(2) We are afraid the distinction between conduct and character which Bro. Hall makes is one invented by him for his own convenience. Conduct is simply the expression of character. It is the outward manifestation of the inward character. Character is the root, conduct the fruit. Conduct is character in action. To criticize unjustly a person's conduct is to defame his character.

4. We asked Bro. Hall if he would support the Seminary if Dr. Whitsett should resign. He failed to answer. We quoted his own words in which he said:

"As to theological schools we have published for years before the Whitsett contention had ever created a ripple of our uncompromising opposition to all of them, the world over."

Let it be understood, as we said before, that the purpose of Bro. Hall is not simply to secure the resignation of Dr. Whitsett from the Seminary, but that he will be satisfied with nothing less than the destruction of the Seminary itself.

These are the principal issues. Bro. Hall has attempted to obscure these issues by kicking up quite a cloud of dust, and by raising other issues. But they cannot be ignored, nor can the charges be disproved.

5. So far as we can make out, amid a mass of verbiage in which are mingled constant ridicule and frequent impugning of our motives, the main charge which he makes against us is that we are "on the fence" on the subject of Hardsell baptisms and the resignation of Dr. Whitsett. We have shown that the question of Hardsell baptisms is not a matter of principle, but of opinion, depending on whether they are to be regarded as aliens or members of the Baptist family in error.

As to Dr. Whitsett, we have shown that we occupy the same position as the great body of conservative Baptists throughout the South.

6. Bro. Hall "defies" us to a discussion as to the merits of the board plan and the Gospel Mission plan of missions. Really, so far as we are concerned, we should be rather glad to have such a discussion, if we had the time and space and our readers the patience for it. But as he has already challenged Bro. Holt to a discussion of that subject, and as that is in Bro. Holt's special line, we turn him over to Bro. Holt, if they can come to terms. Besides, we confess that we are not quite sure of the wisdom of such a discussion at all. We are inclined to think that the best way to prove the superiority of the respective plans is not by words, but by works. Let the representatives of each plan show their faith by their works. Which can do most for the Lord? Let there be a generous rivalry along that line.

7. As to Bro. Carswell, we have to say: He has answered our questions at length. To anyone who knows of his previous utterances, it is evident that he has either modified his views or has trimmed them considerably in this article. But, still, one who is acquainted with Martinism will readily recognize the earmarks of that doctrine, despite all of his attempts to disguise it.

It would be easy for us to take his language and point out these earmarks at length. But as that would require much more space than we can give, we may simply say that he makes assurance essential to salvation, in the same way in which a Campbellite makes baptism; he makes the "process" of salvation "double," in which the Christian is first "generated" by the Spirit, and after-

wards "born" by the truth; he says, "It is a mistake to tell the convicted sinner to pray to God to forgive his sins;" he also insists that if a person even believes in falling from grace he is not and cannot be saved. All of these positions are characteristics of Martinism and prove him to be a Martinite.

And now, if during this discussion we have said anything we ought not to have said, anything unbecoming a Christian, we humbly beg pardon for it. Let us repeat what we have said before, that while we differ very strongly from our opponents in this discussion in some respects, we have only kind feelings for them personally.

We shall have nothing more to say on the subject. Other matters claim our attention which are of equal if not greater importance.

Meditations at Night.

In the moments between waking and sleeping when we first retire at night, or between sleeping and waking in the early morning hours, we have a fine opportunity for quiet contemplation. What we consider at such times depends largely upon the person. The young man probably will think about the loving words of his sweetheart as he lingers by her side that night. The young lady will go over in her mind the conversation of the evening. The mother will plan for the future of her children. The man of business will revolve in his mind the business cares and problems of the day, or lay his plans for the morrow. In other words, at such times when the mind is relieved from external influences, each one will be apt to consider what is of most interest to himself.

We want to suggest to the Christian a subject for consideration in these quiet, wakeful moments. It is the subject suggested by the Psalmist when he said of the godly man, "Whose delight is in the law of the Lord and in His law doth he meditate day and night."

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—We acknowledge receipt of an invitation to the marriage of Hon. P. M. Estes to Miss Gray McLaughlin, both of Nashville. Mr. Estes is a prominent young lawyer of this city. For the last two terms he has been a member of the Legislature from Davidson County, in which position he has won an enviable reputation. He is the son of Judge J. H. Estes, the moderator of the Big Hatchie Association, and is himself an active member of the First Baptist Church, this city, and clerk of the church. His bride-to-be is spoken of in terms of the warmest praise by those who know her. We wish for them the brightest of skies and the smoothest of seas on their matrimonial voyage. And may the blessings of heaven ever attend them.

—On page 15 of this issue will be found an article by Rev. U. S. Thomas of Mossy Creek, suggesting that the BAPTIST AND REFLECTOR should be put into every jail in the State. We are sorry that the article was crowded so far back in the paper. We hope, however, that it will be read by every one, and that all who can will lend Bro. Thomas aid in carrying out his noble plan. To every dollar which is sent us for that purpose we will add another dollar and will send the paper to some jail in the State, according to the address which may be given us. There are ninety-five counties in the State, each with a jail. Cannot some one in each county in the State send a dollar to have the paper go into the jail and thus carry light and truth and hope and cheer to its unfortunate inmates?

—On December 29th Hon. Wm. E. Gladstone was 88 years of age. He was born at Liverpool Dec. 29, 1809. Tenyson, Darwin, Holmes and Lincoln were also born the same year, so that it has come to be known as the "year of great babies." Mr. Gladstone has retired from active life, but he is still in very vigorous health for one of his age, having taken remarkable care of himself all his life. We suppose that he would still be considered the foremost citizen of the world today. In popular esteem, however, he has a rival in Prince Bismarck of Germany. Bismarck was born April 1, 1815, and is consequently nearly 83 years of age, or about five years younger than Gladstone. He has not, though, taken the care of himself which Gladstone has and is in very poor health at present. It was reported at one time last week that he was dead, but that was a mistake.

—There is no book in the world which has anything like the circulation of the Bible. Last year the total sales of the American Bible Society amounted to 1,513,499 copies, which is a slight falling off from those of the year before 1,700,283. Ever since the organization of the Society, however, in 1810, there has been a steady increase in its sales. The first year they amounted to 0,410; ten years later they had reached 67,134. The total issue of the Society during the eighty-one years of its existence amounts to 63,210,340. There are two special reasons for this wonderful sale of Bibles: 1. The growing interest which is taken in the Bible. The Sunday-school probably has had more to do with this than any other agency. 2. Growing out of the first fact is the fact that while heretofore one Bible in a family supplied the needs of a household, now each individual wants his own Bible.

—We did not understand that Bro. Hearn and Oakley meant any reflection upon Treasurer Woodcock when they spoke of "looseness" in the reports, as published in the *State Convention Minutes*. Nor do we know that it is necessary to say a word in behalf of Bro. Woodcock to the Baptists of Tennessee. He has served them too long and too faithfully in the capacity of Treasurer, and he is too widely known over the State to need any endorsement from us. However, lest any one who does not know him might get a wrong impression from their articles, and lest the impression should tend to injure him and our missionary work, let us simply say that Bro. Woodcock is the most efficient and the most painstaking, the most thoroughly accurate and the most scrupulously honest man for a position of this kind with whom we ever came in contact. The Baptists of Tennessee are exceedingly fortunate in having such a man for the position.

—Rev. J. O. Rust gives notice in the *Christian Index* that he purposes offering the following resolution at the next meeting of the Southern Baptist Convention: "Resolved, That we compel all of our general secretaries and their assistants to take one month's rest each year; and that we suggest this to each State Convention in regard to their local secretaries." He says: "I shall expect this resolution to pass without a single speech or a dissenting vote, for it would be humiliating to me to have a suggestion turned down. I've heard a good deal about 'swinging the Convention,' or 'sweeping it,' or words to that effect, and I want to enjoy that felicity just once, and I promise never to have another word to say." We confess we rather doubt whether Bro. Rust will have the pleasure of seeing his resolution "pass without a dissenting vote." He can very well add the last remark, that he promises never to have another word to say in that event. If that is the condition of his silence we imagine that he will have the privilege of making a good many more speeches in the Convention.

—The lecture of Dr. Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, in this city last Wednesday night was very greatly enjoyed by a large audience. The subject was "Acres of Diamonds," which he treated in a masterly way. The lecture was not only entertaining, it was very helpful. Dr. Conwell is one of the most remarkable men in the American pulpit today. His success can be characterized as nothing less than phenomenal. When he took charge of the Baptist Temple fifteen years ago, there were ninety members. Now it has 2,800. It is what is called an institutional church, carrying on three lines of work—preaching, teaching and healing. It cares for the soul, the mind and the body at the same time. There are two pastors of the church, and the congregations are so large that they both preach at the same hour, of course in different halls. The admission to these services is by ticket. The tickets to Dr. Conwell's sermons are always taken months in advance. The Temple College was organized by the church ten years ago. But it is now a separate and independent institution. It has over 6,000 students and sixty-nine professors altogether. The All departments of a university are represented—the academic, law, medicine, theology. It was intended originally for those who could not get an education any other way. Its work goes on at all hours of the day and into the night so as to give opportunity to those who wish to study at odd times. At first it was patronized by the poor, but now many rich avail themselves of its advantages. In the hospital there are on an average 100 patients a day. Physicians are also sent out to the poor in different parts of the city. They give their services free for this purpose. We do not know of any one in this country who has done or is doing a greater work than Dr. Conwell. This was his first visit to Nashville since he was stationed here during the war as a lieutenant-colonel of artillery, and he seemed to enjoy it very much. Certainly those who had the pleasure of hearing his lecture enjoyed his visit exceedingly, and their unanimous feeling was that they want him to come again.

BAPTIST AND REFLECTOR.

The Baptist, Estab. 1884. The Baptist Reflector, Estab. 1871.
Consolidated August 14, 1890.

NASHVILLE, TENNESSEE, JAN. 6, 1898.

EDGAR S. FOLK, Editor.
A. S. CASARWELL, Field Editor and General Agent.
SAM. W. HESS, Business Manager.

SUBSCRIPTIONS PER ANNUM, IN ADVANCE.
Single copy, 25 cts. Inclusive of 10 or more, \$1.75. To ministers, \$1.50.

OFFICE—University Press Building, 608 N. College St.
Telephone No. 1548.

Entered at postoffice, Nashville, Tenn., as second-class matter.

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2. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send us your renewal without waiting to hear from us.
3. If you wish a change of postoffice address, always give the postoffice from which as well as the postoffice to which you wish the change made. Always give in full and plainly written every name and postoffice you write about.
4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
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7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

In Conclusion.

Our controversy with the *Flag* is at an end. To continue it would be simply threshing old straw. But allow us a few closing words in reply to some of its recent statements and by way of summing up the issues in the controversy. We intended doing this before but other and more pressing matters have prevented until now.

1. The controversy began on the subject of Martinism. This doctrine had wrought much havoc among Baptist churches in Georgia, Texas and Mississippi. Bro. Casarwell, a prominent and well known Martinite, located in Memphis as the accredited representative and the editor of the Memphis Department of the *American Baptist Flag*. To put the Baptists of Tennessee on their guard, we told what Martinism is and its baneful effects elsewhere. We then asked Bro. Hall, the editor of the *Flag*, if he endorsed these views, as his alliance with Bro. Casarwell would seem to indicate. This he denied, and we accepted his denial. Bro. Hall says: "His first assault was to charge us with being a 'Martinite.' This he has retracted."

We have never charged Bro. Hall with being a Martinite, and consequently we have never retracted the charge. But we have charged, and do now charge him, with being in alliance with a Martinite. He repudiates Martinism, but holds on to the Martinite as the representative of his paper, and so lends his influence indirectly to the propagation of Martinism. It is a principle of law that a person who is accessory to or the conscious beneficiary of a crime is considered *particeps criminis*.

2. As we have stated several times, the real point of sympathy between Bro. Hall and Bro. Casarwell is their mutual "Gospel Mission" views. Martinism and Gospel Missionism are fraternal cousins. Not every Gospel Missioner is a Martinite, but almost every Martinite is a Gospel Missioner. The two usually go hand in hand. We have charged, and we charge again, that Bro. Hall is opposed to our organized work as represented by our Mission Boards, and is using his influence to break down the work of the Boards. We have charged this and we have proved it from his own words. Bro. Hall says:

"Then he tried to write us down as 'opposed to the organized work.' This he couldn't prove."

But if Bro. Hall's own words prove anything, they certainly prove this. True, we did hope at one time that he had been converted. But we are sorry to see that in his late utterances he gives no satisfactory evidence of a change of heart in this direction.

3. Bro. Hall says again:

"Then he said we were so rude as to 'de-

fame' the character of any goodman that didn't do to suit us. We demanded that he prove this charge, and his last attempt to do so consists of a quotation of our friendly and brotherly criticisms of the positions of some of the brethren. Bro. Folk seems not to know the difference between a criticism on a man's conduct and the defamation of his character."

This is really funny.

(1) So, saying of a man that he "hasn't got much backbone," accusing a brother minister of being a thief, calling another a Judas, charging another with intriguing to secure a pastorate, and all in the most vituperative manner, is "friendly and brotherly criticism!" If so, we imagine that these brethren would feel like saying, Lord save us from our friends, or at least from "friendly and brotherly criticism!"

(2) We are afraid that the distinction between conduct and character which Bro. Hall makes is one invented by him for his own convenience. Conduct is simply the expression of character. It is the outward manifestation of the inward character. Character is the root, conduct the fruit. Conduct is character in action. To criticize unjustly a person's conduct is to defame his character.

4. We asked Bro. Hall if he would support the Seminary if Dr. Whitsett should resign. He failed to answer. We quoted his own words in which he said:

"As to theological schools we have published for years before the Whitsett contention had ever created a ripple of our uncompromising opposition to all of them, the world over."

Let it be understood, as we said before, that the purpose of Bro. Hall is not simply to secure the resignation of Dr. Whitsett from the Seminary, but that he will be satisfied with nothing less than the destruction of the Seminary itself.

These are the principal issues. Bro. Hall has attempted to obscure these issues by kicking up quite a cloud of dust, and by raising other issues. But they cannot be ignored, nor can the charges be disproved.

5. So far as we can make out, amid a mass of verbiage in which are mingled constant ridicule and frequent impugning of our motives, the main charge which he makes against us is that we are "on the fence" on the subject of Hardshell baptism and the resignation of Dr. Whitsett. We have shown that the question of Hardshell baptism is not a matter of principle, but of opinion, depending on whether they are to be regarded as aliens or members of the Baptist family in error.

As to Dr. Whitsett, we have shown that we occupy the same position as the great body of conservative Baptists throughout the South.

6. Bro. Hall "defies" us to a discussion as to the merits of the board plan and the Gospel Mission plan of missions. Really, so far as we are concerned, we should be rather glad to have such a discussion, if we had the time and space and our readers the patience for it. But as he has already challenged Bro. Holt to a discussion of that subject, and as that is in Bro. Holt's special line, we turn him over to Bro. Holt, if they can come to terms. Besides, we confess that we are not quite sure of the wisdom of such a discussion at all. We are inclined to think that the best way to prove the superiority of the respective plans is not by words, but by works. Let the representatives of each plan show their faith by their works. Which can do most for the Lord? Let there be a generous rivalry along that line.

7. As to Bro. Casarwell, we have to say: He has answered our questions at length. To anyone who knows of his previous utterances, it is evident that he has either modified his views or has trimmed them considerably in this article. But, still, one who is acquainted with Martinism will readily recognize the earmarks of that doctrine, despite all of his attempts to disguise it.

It would be easy for us to take his language and point out these earmarks at length. But as that would require much more space than we can give, we may simply say that he makes assurance essential to salvation, in the same way in which a Campbellite makes baptism; he makes the "process" of salvation "double," in which the Christian is first "generated" by the Spirit, and after-

wards "born" by the truth; he says, "It is a mistake to tell the convicted sinner to pray to God to forgive his sins;" he also insists that if a person even believes in falling from grace he is not and cannot be saved. All of these positions are characteristics of Martinism and prove him to be a Martinite.

And now, if during this discussion we have said anything we ought not to have said, anything unbecoming a Christian, we humbly beg pardon for it. Let us repeat what we have said before, that while we differ very strongly from our opponents in this discussion in some respects, we have only kind feelings for them personally.

We shall have nothing more to say on the subject. Other matters claim our attention which are of equal if not greater importance.

Meditations at Night.

In the moments between waking and sleeping when we first retire at night, or between sleeping and waking in the early morning hours, we have a fine opportunity for quiet contemplation. What we consider at such times depends largely upon the person. The young man probably will think about the loving words of his sweetheart as he lingered by her side that night. The young lady will go over in her mind the conversation of the evening. The mother will plan for the future of her children. The man of business will revolve in his mind the business cares and problems of the day, or lay his plans for the morrow. In other words, at such times when the mind is relieved from external influences, each one will be apt to consider what is of most interest to himself.

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—Dr. Eaton replying to us says: "The impression, however, we get from the three narratives of the event given in Acts, is that he [Paul] was under conviction between the vision and the visit of Ananias, and at that visit he was converted." The impression which we get is that he was converted before he entered Damascus, and that his question, "What shall I do, Lord?" or as we usually quote it, "Lord, what wilt thou have me to do?" was the expression of a converted heart. Dr. Eaton does not tell us on what he bases his impression. He says that "we have a theory which would be upset by admitting that Paul was converted before he entered Damascus." We should be glad to know what his theory is.

—Dr. Lipscomb in the *Gospel Advocate* gives the following explanation of I Cor. xv. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" "We are baptized to prepare us for happiness after death or for our benefit when we are raised or for the state of the dead. This is the only interpretation that I can give it that harmonizes with the context." This is about as good an explanation as we should expect a Campbellite to give of that passage. In fact, it is about as good an explanation as a Campbellite usually gives of any passage of Scripture. If any one can make any sense of this explanation we should be glad for him to tell us what it is.

—We acknowledge receipt of an invitation to the marriage of Hon. P. M. Estes to Miss Gray McLaughlin, both of Nashville. Mr. Estes is a prominent young lawyer of this city. For the last two terms he has been a member of the Legislature from Davidson County, in which position he has won an enviable reputation. He is the son of Judge J. H. Estes, the moderator of the Big Hatfield Association, and is himself an active member of the First Baptist Church, this city, and clerk of the church. His bride-to-be is spoken of in terms of the warmest praise by those who know her. We wish for them the brightest of skies and the smoothest of seas on their matrimonial voyage. And may the blessings of heaven ever attend them.

—On page 15 of this issue will be found an article by Rev. U. S. Thomas of Mossey Creek, suggesting that the BAPTIST AND REFLECTOR should be put into every jail in the State. We are sorry that the article was crowded so far back in the paper. We hope, however, that it will be read by every one, and that all who can will lend Bro. Thomas aid in carrying out his noble plan. To every dollar which is sent us for that purpose we will add another dollar and will send the paper to some jail in the State, according to the address which may be given us. There are ninety-five counties in the State, each with a jail. Cannot some one in each county in the State send a dollar to have the paper go into the jail and thus carry light and truth and hope and cheer to its unfortunate inmates?

—On December 29th Hon. Wm. E. Gladstone was 88 years of age. He was born at Liverpool Dec. 29, 1809. Tennyson, Darwin, Holmes and Lincoln were also born the same year, so that it has come to be known as the "year of great babies." Mr. Gladstone has retired from active life, but he is still in very vigorous health for one of his age, having taken remarkable care of himself all his life. We suppose that he would still be considered the foremost citizen of the world today. In popular esteem, however, he has a rival in Prince Bismarck of Germany. Bismarck was born April 1, 1815, and is consequently nearly 83 years of age, or about five years younger than Gladstone. He has not, though, taken the care of himself which Gladstone has and is in very poor health at present. It was reported at one time last week that he was dead, but that was a mistake.

—There is no book in the world which has anything like the circulation of the Bible. Last year the total sales of the American Bible Society amounted to 1,513,499 copies, which is a slight falling off from those of the year before 1,700,283. Ever since the organization of the Society, however, in 1810, there has been a steady increase in its sales. The first year they amounted to 0,410; ten years later they had reached 67,134. The total issue of the Society during the eighty-one years of its existence amounts to 63,219,340. There are two special reasons for this wonderful sale of Bibles: 1. The growing interest which is taken in the Bible. The Sunday-school probably has had more to do with this than any other one agency. 2. Growing out of the first fact is the fact that while heretofore one Bible in a family supplied the needs of a household, now each individual wants his own Bible.

—We did not understand that Brethren Hearne and Oakley meant any reflection upon Treasurer Woodcock when they spoke of "looseness" in the reports, as published in the State Convention Minutes. Nor do we know that it is necessary to say a word in behalf of Bro. Woodcock to the Baptists of Tennessee. He has served them too long and too faithfully in the capacity of Treasurer, and he is too widely known over the State to need any endorsement from us. However, lest any one who does not know him might get a wrong impression from their articles, and lest the impression should tend to injure him and our missionary work, let us simply say that Bro. Woodcock is the most efficient and the most painstaking, the most thoroughly accurate and the most scrupulously honest man for a position of this kind with whom we ever came in contact. The Baptists of Tennessee are exceedingly fortunate in having such a man for the position.

—Rev. J. O. Rust gives notice in the *Christian Index* that he purposes offering the following resolution at the next meeting of the Southern Baptist Convention: "Resolved, That we compel all of our general secretaries and their assistants to take one month's rest each year; and that we suggest this to each State Convention in regard to their local secretaries." He says: "I shall expect this resolution to pass without a single speech or a dissenting vote, for it would be humiliating to me to have a suggestion turned down. I've heard a good deal about 'swinging the Convention,' or 'sweeping it,' or words to that effect, and I want to enjoy that felicity just once, and I promise never to have another word to say." We confess we rather doubt whether Bro. Rust will have the pleasure of seeing his resolution "pass without a dissenting vote." He can very well add the last remark, that he promises never to have another word to say in that event. If that is the condition of his silence we imagine that he will have the privilege of making a good many more speeches in the Convention.

—The lecture of Dr. Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, in this city last Wednesday night was very greatly enjoyed by a large audience. The subject was "Acres of Diamonds," which he treated in a masterly way. The lecture was not only entertaining, it was very helpful. Dr. Conwell is one of the most remarkable men in the American pulpit today. His success can be characterized as nothing less than phenomenal. When he took charge of the Baptist Temple fifteen years ago, there were ninety members. Now it has 2,800. It is what is called an institutional church, carrying on three lines of work—preaching, teaching and healing. It cares for the soul, the mind and the body at the same time. There are two pastors of the church, and the congregations are so large that they both preach at the same hour, of course in different halls. The admission to these services is by ticket. The tickets to Dr. Conwell's sermons are always taken months in advance. The Temple College was organized by the church ten years ago. But it is now a separate and independent institution. It has over 6,000 students and sixty-nine professors altogether. All departments of a university are represented—the academic, law, medicine, theology. It was intended originally for those who could not get an education any other way. Its work goes on at all hours of the day and into the night so as to give opportunity to those who wish to study at odd times. At first it was patronized by the poor, but now many rich avail themselves of its advantages. In the hospital there are on an average 100 patients a day. Physicians are also sent out to the poor in different parts of the city. They give their services free for this purpose. We do not know of any one in this country who has done or is doing a greater work than Dr. Conwell. This was his first visit to Nashville since he was stationed here during the war as a lieutenant-colonel of artillery, and he seemed to enjoy it very much. Certainly those who had the pleasure of hearing his lecture enjoyed his visit exceedingly, and their unanimous feeling was that they want him to come again.

The Home.

Little Crippled "Munse" or, Blessings From a Fall.

BY MRS. E. M. DEMENT.

Little "Munse" McCoy lay stretched out on a very shabby bed in a very rickety house, on a very dirty street. In his hand was a nice, large purse full of nickels, dimes and quarters; on the bed by his side were a knife any boy would be proud of, a gun, a top, a ball, and all kinds of nice things that boys love to have.

"Mamma," said six-year old Nell, as she and her mother were leaving the house, "Mr. McCoy is not rich, is he?"

"No, Nellie, he is a very poor man, and I fear he will always be so, as he is such a drunkard."

"Well, mamma, is Mrs. McCoy rich?" persisted little Nell.

"No, my dear, she is a very poor woman who has to work ever so hard to keep herself and three little children from starving. That is why we found the house so very untidy and dirty when we were there before, but your mamma has been trying to teach her that it does not take so very much more time to have a home sweet and attractive, if she will only keep a brave heart, and put in some of her spare moments scrubbing, sweeping and dusting."

"Yes, mamma, I could not help but notice how much nicer everything looked to-day," replied Nell; "but where did little crippled 'Munse' get so much money, and so many fine toys and nice things? I thought poor little children had to do without playthings and sometimes not even have enough to eat."

"That is true, Nell. But don't you remember when 'Munse' fell off that hay wagon two weeks ago and broke his leg?"

"Yes, mamma, I remember quite well, for I know I heard him scream as I passed the office where the doctor was setting his leg."

"Well, that was Saturday evening, and the next morning the superintendent of the Sunday-school of which 'Munse' was a member, told the school about the accident and took up a collection for the little crippled boy. They got \$5.65, and when his teacher went to take it to him the next morning, she found they didn't have anything to eat in the house. Not only this, but little 'Munse's' mamma was barefooted."

His teacher was afraid to give her the money, as Mr. McCoy might get it and spend it all for whiskey; so she went to the store and bought some flour and meat and other things, and also a pair of shoes, and had them sent out to this humble home. It would have done you good, Nell, to see how baby Midge, and sister Munse, and little 'Munse' all clasped their hands and shouted when they saw that big sack of flour, the meat, coffee and sugar."

"But, mamma, where did he get his money and toys?" asked inquisitive Nell, who had been specially impressed with the sight of these.

"That is just what I am going to tell you about, my dear," replied mamma, "for I want you to see how even such a sad accident as this is may be made a blessing to many people, and prove to be not such a very bad thing as you may think."

"By Monday morning after 'Munse' had his leg broken, everybody in town knew about it, and nearly everybody began to feel very sorry for his poor mamma as well as for the little sufferer. So many kind people went to see him, and nearly everyone would take him some dainty food to eat, or a toy or picture to cheer him up, and others would give him money. The doctor gave him a purse to keep his change in, and soon he had quite a nice little sum, which he is saving to buy him some clothing with when he gets well."

"His Sunday-school teacher appointed two or three different girls and boys of the class to go to see him every day and take him flowers, which accounts for all those pretty flowers you saw in the room."

"Ob! mamma, that is so nice! Wish I was in his class. I would take him a big bunch of lilacs every day."

"You can do it any way, Nellie, as it will give him that many more pretty flowers, and make him much

happier. But I want you to try to guess which one of all his presents 'Munse' loves more than anything else that has been given him since he is sick. Just three guesses now."

"Ob! I know, mamma," cried little Nell, her eyes sparkling with joy. "Just what any boy would love most, his gun."

"Guess again," said mamma, smiling. "It was something more valuable than a gun."

"Why, it must have been a watch, then," said Nell, quite sure she was right this time.

"One more guess," said mamma, shaking her head. "You must have seen his most precious gift while we were there. It was on the chair you had."

"Pshaw! Why didn't I think of it? It was that pretty Bible with the gilt edges. I know he loves that more than anything, but I wonder who gave it to him."

"I think it was his pastor's wife who took it to him. She wrote his name in it for him, and then she goes to see him every day and reads some of its precious words to him, and afterwards tells him a nice little story."

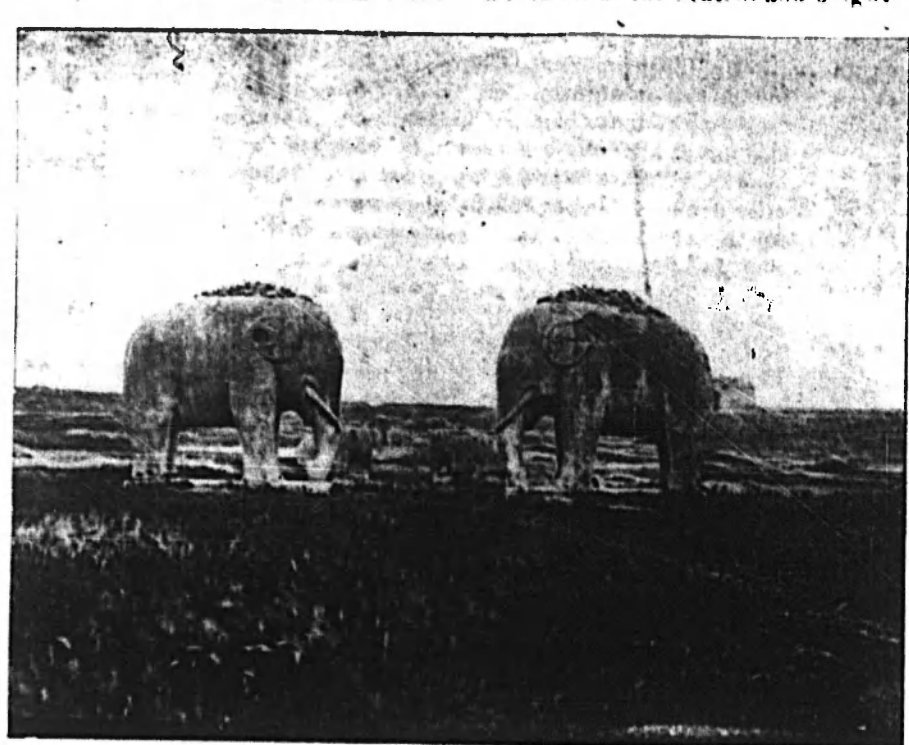
Just eight weeks after his accident, little 'Munse' was back at Sunday-school again, with his bright, brown eyes brighter than ever, and

his smiling face which had made so many friends during his sickness, wreathed still more in smiles.

At the close of the morning service, when the pastor gave an invitation for any one to confess Christ, little 'Munse' and his mamma went forward. They had both learned to love Jesus while the little boy was sick, and now they saw they want to imitate all those good Christian people who did so many kind things for them during their hours of trial.

Munse says he will never stop praying for his papa until he too gives himself to Jesus.

As little Nell and her mother walked home from church that morning, Nell began to count some of the blessings that had resulted from little 'Munse's' having fallen from the hay wagon. With her mother's help she counted twenty-seven persons they knew of who had brought sunshine to their own hearts by helping the little sick boy and his mamma, a gloomy, cheerless home was changed into one of the neatest and bright-



STONE GUARDS AT NANKING

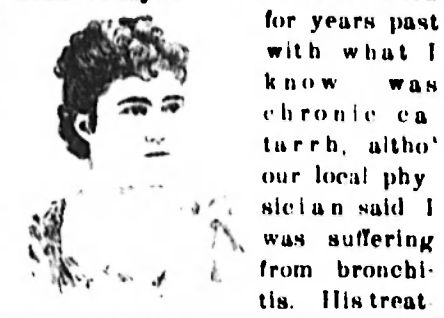
est homes of the town; and two precious souls were gathered into the Redeemer's fold. So Nell concluded that God had a wise purpose after all in letting little 'Munse' have his leg broken. What do you think about it?

The Need of Women.

Our heathen sisters in China, who constitute at least half the number of inhabitants in the Empire, occupy a lower plane in life than the men. Unwelcome at birth, and subject to the restrictive customs of their country, they are generally kept in seclusion and ignorance. When married, perfect submission to parents-in-law is expected, very seldom being allowed the free exercise of their own will about anything. Ought not our hearts to go out in pity for these benighted ones, whose souls are so precious? We know that their minds, however narrow they may be, are capable of grasping the truth and becoming wise unto salvation. Their great need then is to learn of Jesus and his great love, that they may become godly mothers and sisters, quietly but brightly shining for Jesus in their darkened homes. The restricted condition of their lives makes it very difficult to reach them except by going to them in their homes. Thus we see the pressing need of consecrated women

THREE VALUABLE LETTERS. Dr. Hartman's Free Advice to Mrs. Robbins of Alabama.

The following are short extracts from letters received by Dr. Hartman from Mrs. M. H. Robbins Montrose, Baldwin county, Ala. It shows that the correspondence was a most profitable one indeed. Mrs. Robbins says: "I have been afflicted for years past with what I know was chronic catarrh, altho' our local physician said I was suffering from bronchitis. His treatment did me no good, but rather harm. I heard of Pe-runa and wrote to Dr. Hartman, who prescribed for me. He said my trouble was chronic catarrh. I took Pe-runa and improved. I continued taking it and owe my present good health to Pe-runa." In another letter she says: "I have continued the use of Pe-runa all winter and have never had a cold yet, which is something rare." Again she writes: "I am feeling so well and free from all suffering that my heart goes out in thankfulness to you. I use all my influence in behalf of Pe-runa and have been quite successful in several instances."



Send to The Pe-runa Drug Manufacturing Company, Columbus, Ohio, for Dr. Hartman's free book on catarrh.

Ask your druggist for a free Pe-runa Almanac for 1898.

to give their lives to this great work of teaching the women, apart from the men, about a Savior for mankind. It is no easy task, to be sure, and one beset with discouragement at first, perhaps, but by prayerful perseverance one may gradually find a welcome entrance into homes which for a while may seem fast closed. This kind of work, we are afraid, is too often neglected, but it should not be so.

We trust that many Christian women in our home land, who are suited for the work both in age and teaching ability, together with thorough consecration to God, may consider giving their lives to labor among those who live in heathen blindness.—Mrs. N. S. Britton, Szechow, China, in The Foreign Mission Journal.

Gen. W. W. Blackmar, of Boston, is the possessor of the chair in which Gen. Grant sat in the courthouse at Annapolis when he wrote out the conditions for the surrender of Lee.

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Young South.

Mrs. LAURA DAYTON EAKIN, Editor, 404 East Second Street, Chattanooga, Tenn. (to whom communications for this department should be addressed—Young South Motto: *Utile Vestigia Revertamur*). Our missionary's address: Mrs. Hattie Maynard, 62 Sakai Machi, Kokura, Japan, via San Francisco Cal.

—A happy New Year to every member of the Young South!

—Mission subject for January, China.

—We have seen His star in the East and have come to worship Him."

—The churches in China gave nearly \$2,000 to the Lord's work last year, almost \$2 per member. Does not that say a great deal? L. D. E.

Young South Correspondence.

Well! It is all over. The smoke and roar of the merry Christmas conflict is done. Let us sum up a little. That good Nashville Santa Claus writes me that with our help he sent out seventy-one dolls. That was seven y one very soft rays of sunshine. I believe if we had begun to think of it a week sooner, the whole hundred would have easily been taken. With me makes a note of that for next year? I have heard from some of the natives delivered here, and the proud little owners thanked me with shining eyes, and I pass the gratitude on to the generous donor. The Young South called, forgive us. Then I want to call your attention to our grand total for December, and to thank you for the

magnificent record. I thought you would do that way, so I did not grieve over our pitiful November gathering. The third quarter of this fourth year will not disprove our motto. We have a fine record to excel, over \$700 given during our third year, but we'll do it! We have you understand just three months left, January, February and March, 1898. You will see that Mrs. Maynard's salary is paid through October, 1897, and there is something on November. Now, what I have set my heart on, is that we come to April 1, 1898, with every cent of her

ables, and the cash poured into the little basket. We have a mission school on the other side of Cameron Hill where most of the offerings will go, and many poor homes will be brightened thereby. The "White Rose Band" gave \$1.50 in this sweet way, and sent me a like amount for Orphanage support by their treasurer, Miss Grace Humphreys. They have recently suffered a great loss in the removal of their leader, Mrs. Hunter, to Richmond, Va., but I think her successor, Mrs. Hunslett, will not allow the good work to languish.

Now the letters. The first comes from the good town of Dayton: "Enclosed find Christmas dinner collections for Orphanage, \$1.10. Marguerite, George and Sophia send \$2 to be divided between Mrs. Maynard and the Orphanage."

J. T. HOWARD.

Dayton is certainly responding nobly to our work, for only a little while ago her J. B. U. sent in \$5. We are so thankful for this generous offering from a home circle.

Let me say right here, before I forget it, that I have mailed 18 mite boxes to Mrs. W. V. Lee, Carthage. I had hoped to hear from Mrs. Kannon in

Japan. We must not stop short of her \$400.

This week's record is a fine beginning for our new quarter, the last one, remember, of our year. How we must work and pray! Shall we not make it the very best of all? But there are quite a list of sweet messages for you, which you will read with great interest. First of all, let me tell you that the Sunbeams of Mossy Creek who have sometimes contributed through the Young South, had a very successful entertainment during the holiday week and the free-will offering amounted to more than five dollars. There are 65 in this band and they are spreading "lots" of sunshine in that part of East Tennessee.

Then our big "Mountaineer" is back, but he is a business man in very truth these days, and had no time to write us a letter. We are most grateful to him for the dollar for Japan.

Next come two more members of Class No. 10 First Baptist Sunday-school, Anita Hopwood and Blanche Woodward, with their birthday offerings to be sent with their love to Mrs. Maynard. I wish I had time to tell you of the pleasant Christmas entertainment this Sunday school of ours had last night. There were "shadow pictures" that made us all laugh and Mr. Brown of South Chattanooga sang to his teaching way of the Christ child's work in the world, and every child received a bag from "Santa Claus." But best of all the great majority of those who came (and the lecture room was crowded) brought gifts for the poor. The table by the door was filled several times over with garments, books, toys and eat-

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Japan. We must not stop short of her \$400.

This week's record is a fine beginning for our new quarter, the last one, remember, of our year. How we must work and pray! Shall we not make it the very best of all? But there are quite a list of sweet messages for you, which you will read with great interest. First of all, let me tell you that the Sunbeams of Mossy Creek who have sometimes contributed through the Young South, had a very successful entertainment during the holiday week and the free-will offering amounted to more than five dollars. There are 65 in this band and they are spreading "lots" of sunshine in that part of East Tennessee.

Then our big "Mountaineer" is back, but he is a business man in very truth these days, and had no time to write us a letter. We are most grateful to him for the dollar for Japan.

Next come two more members of Class No. 10 First Baptist Sunday-school, Anita Hopwood and Blanche Woodward, with their birthday offerings to be sent with their love to Mrs. Maynard. I wish I had time to tell you of the pleasant Christmas entertainment this Sunday school of ours had last night. There were "shadow pictures" that made us all laugh and Mr. Brown of South Chattanooga sang to his teaching way of the Christ child's work in the world, and every child received a bag from "Santa Claus." But best of all the great majority of those who came (and the lecture room was crowded) brought gifts for the poor. The table by the door was filled several times over with garments, books, toys and eat-

ables, and the cash poured into the little basket. We have a mission school on the other side of Cameron Hill where most of the offerings will go, and many poor homes will be brightened thereby. The "White Rose Band" gave \$1.50 in this sweet way, and sent me a like amount for Orphanage support by their treasurer, Miss Grace Humphreys. They have recently suffered a great loss in the removal of their leader, Mrs. Hunter, to Richmond, Va., but I think her successor, Mrs. Hunslett, will not allow the good work to languish.

Now the letters. The first comes from the good town of Dayton: "Enclosed find Christmas dinner collections for Orphanage, \$1.10. Marguerite, George and Sophia send \$2 to be divided between Mrs. Maynard and the Orphanage."

J. T. HOWARD.

Dayton is certainly responding nobly to our work, for only a little while ago her J. B. U. sent in \$5. We are so thankful for this generous offering from a home circle.

Let me say right here, before I forget it, that I have mailed 18 mite boxes to Mrs. W. V. Lee, Carthage. I had hoped to hear from Mrs. Kannon in



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regard to the expenditure of the special offerings for the 'Orphanage Christmas,' but her promised letter is delayed for some reason. It will doubtless appear next week.

Next comes a letter from my dear old home, Shelbyville:

"My class of eight bright young girls send you \$2.25, to go to the support fund of the Orphanage. We have taken a monthly collection in their behalf for the last few months, and we hope that the remembrance, although small, will be of service, for we send it with our prayers. We are very much interested in the Orphanage, and we feel sure it will send forth many noble Christian boys and girls, whose lives will bless the world."

BERTIE CAISHAW.

There is no better home mission held than this refuge we provide for the destitute children. Thank you so much for this help. It is so much needed, and most appreciated. May this teacher in the old school I loved so dearly in the years long gone, be greatly blessed in thus training the coming church-workers now under her care and influence.

The next message is also from Middle Tennessee, our old friends at Walter Hill:

"We enclose a check for \$2. Give 50 cents for each of us and \$1 for Grandma Robertson to Japan."

KATHLEEN ROBERTSON, GORDON ROBERTSON.

It always delights me to see the grandmother work with the children. Thanks for this new example.

The next is the only order for a doll that came in too late, but it was not the writer's fault, for it is dated December 19th. I sent the name on to Nashville, and I hope Miss Clara Stone, Ada, received it in good time.

Here's Shelbyville again: "It has been several months since you heard from us. We send now \$3 as a Christmas offering. Auntie sends \$1 for the Orphanage. Give the rest to Japan from mother and us."

KATHLEEN GOFFIN, ADELAIDE GOFFIN, LOUISE GOFFIN.

That is beautifully done, is it not? We can afford to wait when there is such a grand ending. Won't you work hard for the next quarter? These dear home bands are great factors in our results. Thank you so much!

Now here comes our Mississippi friend:

"Enclosed find my Christmas offering. If nothing happens to prevent, I will visit your State in January. I am going to see my great grandmother, Mrs. Nicholson. Dr. Folk knows her. She is 90 years old."

IRMA FLINN.

If you pass through Chattanooga, remember the latch-string of 304 East Second hangs ever outside to members of the Young South. I hope the dolls ordered by Mrs. Flinn went safely through. We are most grateful for little Irma's continued aid. I give the dollar to Japan, as she does not say where it is to be placed.

Erin comes next: "Enclosed please find 60 cents for Japan. I take a safer method of send-

ing this, and I hope it will not be lost as my two other offerings were. May God bless the Young South!"

LAURA EVA LUNDY.

I am so glad you do not allow yourself to be discouraged by even such "hard luck." I wish I could explain these frequent losses from your part of the State. I have called the attention of the post master here to the fact a number of times, and I hope sincerely there will be no more of it. We are so much obliged to you for this gift.

Now hear from Grand Junction: "Enclosed find our Christmas offering for the Orphanage debt. I hope it will be entirely settled by Jan. 1, 1898. You have our best wishes."

MRS. LIDA H. LEE.

See "Receipts" for names and credits. We are deeply grateful for so kindly a remembrance. Dr. Holt will "hurry" so anxiously when that debt is blotted out that all Tennessee will hear, and sing, "Praise the Lord!" I have strong hopes for 1898 seeing the grand building the property of the Tennessee Baptist Convention.



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IN

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BY

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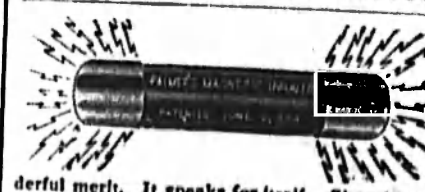
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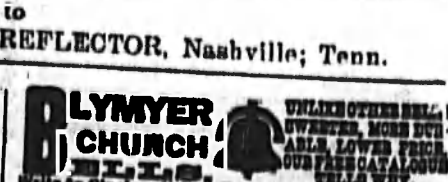
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NASHVILLE, TENN., JANUARY 13, 1898.

New Series, Vol. LX, No. 21

Recessional.

God of our fathers, known of old,
Lord of our far-flung battle lines—
beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies,
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away,
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen hearts put us to trust,
In recking tube and iron shard:
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord! Amen.

—Rudyard Kipling in London Times.

The Folly of Open Communion.

BY PROF. H. C. JAMESON.

What is distinctive in the faith and practice of Baptists may be stated in two words, *Believers' Baptism*. All that is distinctive in our faith and practice is either expressed or implied in those two words. Of course, by "baptism" is meant the New Testament rite of immersion into the name of Father, Son and Holy Spirit; and by "believer" one who makes a credible profession of a faith by which he has been born anew of the Spirit of God. In the words *believers' baptism*, so understood, is epitomized the history of our denomination. Whoever in the past has stood for *believers' baptism*, whatever name he has borne and whatever other things he has believed and practiced—or forborne to believe and practice—has been essentially a Baptist. Whoever has not stood for this, whatever else he may have held and practiced, has not been a Baptist.

Those words, moreover, are the present justification of the existence of Baptists as a separate religious body. They are the sole justification. On a question of polity, where no polity is definitely commanded in the New Testament, no body of Christians can justify to the world at large separation from other followers of Christ whom they acknowledge to be regenerate. The moral consciousness of Christendom would not accept any reason that might be given for separation under such conditions. On questions of ritual it would be still more difficult, not to say quite impossible, to justify separate existence. Theological differences, such as those respectively labeled Calvinism and Arminianism, would be an even less convincing justification. Schism in Christ's body, not justified by an adequate cause, not compelled by loyalty to Christ and His truth, is a sin. Baptists stand before the world convicted of that sin, unless they can give adequate reason for their separate existence.

That reason is nothing else than what is comprised in those two words, *believers' baptism*. Baptists exist as a separate body to defend, to proclaim, to practice the truths implied in those words. Those truths are ignored or denied by all the rest of the Christian world. No other denomination of Christians stand consistently and unwaveringly for *believers' baptism*. And yet that is the command of Christ, that is the teaching of the New Testament, that is unvarying apostolic practice.

If Baptists alone said this, they might be accused of sectarian arrogance. They would be in the posi-

tion of the Anglican High Churchman with his claim of an exclusive apostolic succession by virtue of which he unchurches all upon whom no bishop has laid hands. But the difference is just this: more and more the scholarship of the world is agreed that the High Churchman's claim is a mere figment, that the episcopate is a post-apostolic development in the church, and that the idea of an apostolic succession of sacramental grace cannot be found in Christian literature before the close of the second century. On the other hand, more and more the world's scholarship is agreed that the Baptists are right in their chief contentions; that apostolic baptism was always an immersion, and always the immersion of a believer.

Very significant is the testimony of *The Outlook*, in its issue of November 27th: "Historical scholarship abundantly confirms this contention. Infant baptism was unknown in the apostolic church. It was introduced into the church at a post-apostolic date. It has completely changed the significance of the rite. The change can be justified only on the ground that no rite is of the essence of Christianity, and that the same spirit of Christian liberty which allowed the Christian Church to dispense with circumcision allows it to change baptism from a symbolic act of faith by a penitent to a symbolic act of consecration by a parent." Somewhat more cautiously, *The Outlook* also admits that "historical scholarship has proved the Baptist right in his contention that primitive baptism was adult baptism, administered generally, if not always, by immersion." Nor is *The Outlook* singular in such admissions; Pedobaptist scholars by scores and hundreds speak the same words—there is practically no voice to the contrary among scholars.

And Baptists long ago won the battle of religious liberty. When they first began to teach and practice *believers' baptism*, their right to existence not merely as a sect, but as individuals, was denied. They were esteemed pestiferous heretics for whom the most cruel death was only too merciful. Like the heroes of faith under the old dispensation, they "had trial of mockings, and scourgings, and, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins and goatskins, being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth." And in the end all these obtained a good testimony of their faith, for their faith and constancy at last triumphed. After all Europe had been deluged with their blood, after their pyres had lighted every city and town, after sufferings that the historian of today, whatever his religious faith or no faith records with tears of pity for the victims and hot indignation for the oppressor, it was slowly and reluctantly acknowledged that men who practice *believers' baptism* may possibly have some rights that other men are bound to respect.

Truths conceded to be Scriptural; truths won and held at the price of such sacrifices, such sufferings, ought to be precious to a Baptist of today beyond gold and rubies. If there is a sentiment that can appeal forcibly to the heart of any man who is capable of appreciating the heroic, the sublime, it is the sentiment of loyalty to truths that have come down to us in this manner. If there breathes a Baptist with a soul so dead that he has never felt the thrill of this sentiment, he will probably become, if he is not already, an open communionist.

Strict communion is the only way in which *believers' baptism* can be adequately asserted or successfully defended. Strict communion is not *excluding* any from the table of the Lord; it is simply declining to nullify *believers' baptism* by inviting to the Lord's table the unbaptized believers. If it was worth while to fight and win the battle of scholarship for *believers' baptism*, it is surely worth while to keep what we have won. If it was worth while for

our fathers to give their lives for liberty to teach and practice *believers' baptism*, it is worth our while to enjoy the heritage of liberty that they left us. What folly it would be for us to throw away what our fathers have gained at the cost of their name, their fortunes, their lives!

Yet that is just the folly that open communion asks us to commit. Open communion logically implies open membership; how inconsistent it would be to exclude from membership in a church those welcomed to its most sacred privilege! Open membership has followed or accompanied open communion among English Baptists. Denominational disintegration must follow the denial of distinctive denominational principles. Thus we are irresistibly led to the conclusion that the Baptist faith and practice can be successfully maintained only through the practice of strict communion.

This is shown to be a correct conclusion by the objections made to strict communion by non-Baptists. When we carefully sift these, they come to this: the practice is objectionable, not because other denominations wish to commune with us, but because they wish to be invited to commune with us. If we would only invite them to come, they would be perfectly content to stay away. What they long for is the invitation, not the communion. And why? Because our failure to invite them constitutes a continuous and tremendous protest against their failure to practice *believers' baptism*. This is the offense of strict communion, and nothing else; that it says to all but baptized believers, "You are not Scripturally baptized." But a Baptist Church, as a body separated from other Christians, exists for no other purpose than to say that very thing, with all the emphasis in its power. It says it through the practice of strict communion with an emphasis that makes every Pedobaptist wince. It can say it in no other way for which he cares a button. Let Baptists cease this silent testimony against the errors of their brethren, and they may testify as loudly and as volubly as they please, and nobody will trouble himself to reply by so much as a word.

To abandon strict communion, therefore, is to acknowledge that we have no valid reason of denominational existence. If *believers' baptism* is not worth this silent assertion of its importance, it is worth nothing. Open communion is a confession that a Baptist denomination is a blunder, an anachronism, an absurdity. In my journalistic days I wrote something like this and the *Independent* frankly acknowledged that the logic is sound; but it as frankly accepted the conclusion, and said roundly that there ought to be no Baptist denomination. From its point of view the conclusion was not only sound but welcome, for the *Independent* holds that there should be no denominations, but one Church of Christ. It is glad to see strict communion declining, as it supposes, because so one more obstacle to Christian unity is removed.

But this frankness of the *Independent*, entirely honorable to that able and influential journal, ought to have much instructiveness for us. If any among us are of its opinion, that there ought to be no Baptist denomination, if any among us are ashamed of bearing the name Baptist, they are taking quite the right course in advocating open communion. There is no more effective method of insuring that the Baptist denomination and the Baptist name shall perish from the earth. As for the rest of us, let us ask ourselves the question, After all, were the fathers enthusiasts, fanatics, madmen, fools? Did they give up their lives, their fortunes and their sacred honor for naught? Before we finally decide our course for the future, let us look beyond the gray-haired Methodist mother of today to the gray-haired Baptist mothers of former days, and see their gray-hairs stained with blood, see them in the torture cell and at the stake, because those mothers would not be false to their Lord's teaching of *believers' baptism*.—*The Watchman*.