Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

Old Sories, Vol. LXI.

NASHVILLE, TENN., JANUARY 6. 1898.

New Series, Vol. IX., No. 20

What Love Did.

BY JESSIE LEE MILLAND

Love brought the glow of moraing where gloom of aight had lain, Love came with balm of healing to still the throb of pain

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

Lave touched the harp of sorrow and lot its sound was glad, The desert bloomed with roses and life so discord had.

Love emiled—the clouds were lifted, God's sunlight erowned the

And volces long unused to song hymnod notes o' sweetest praise Chattanodga, Tenn.

CHINA.

BY RBY. B. H. GRAVES, D.D.

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

east of Palestina; the other points of the compass are meatloned, the south ("from afar") the north and the wast. Though not yet masters of the empire in iselab's time (unless we admit the late date of the letter part of the prophecies of Isaiah), still Tsin was the most powerful lordly house, and was in that part of China which would naturally have the most intercourse with Western Asia. The Chinese were also known as Seres (the "silk men"), a name derived from the Chinese name for silk. Hence Serica or Seric garments became the Latin term for silk. In the Middle Ages, China was known as Cathay. This is derived from the Ki-Tans, or Khi-Tai, another tribe which ruled in China. Kl-Tai is the name by which the Chiaese are known at the present day among the Russiane, and the people of Central Asia. It will be remembared in connection with our

have been worked successfully. Almost every varisty of fruit and of cereals is found in China. Rice is the chief food of the people, and is produced in large quantities in the fertile plains and rich river deltas. In South China two crops a year are raised from the same soil. Wheat and millet furnish much of the food for the inhabitants of North China. Cotton is raised in some places, while, from of old, silk eulture has been one of the chief industries of the people. The fiber of a species of nettle (Boermerie) furnished the grass cloth, and a species of daedanus the aloe cloth, which are produced in China. Tea, of course, is one of the chief vegetable productions of the empire. It is the dried leaf of a species of Camellia (Thea Sinensis Linn), and is exported to all parts of the world. Slik fabrics, China ware, and straw matting are also among the chief exports from China



MATIVE CHRISTIANS AT SINCHANG.

ory, the manners and customs of its people are but partially known to the great majority of our people, almost entirely escaped the notice of all except those who are living there, and observing them from year

to year. The name China is derived from the house of Tein or Ch'in, a powerful family in Northwest China. The Chow dynasty under which Confucius flourished (b. B C. 551: died 478), lasted from B C. 1100 to 250. In its period of decadence, during which the great Chinese sages, Confucius and Mencins sived, and in the period of the "warring states" which succeeded, the great house of Tsin was dreaded by the rest of China. In B. C. 220, the prince of this house, Shih Hwang, made himself Emperor of Chine, and made empire one. He destroyed the ancient books to let out all remembrance of the former sovereigns, and built the Great Wall, 250 miles long, to keep out the Tartar tribes on the North. From this family the Western name for China was derived. It was known as Sin, Chin, Sinae, China and Sinim. The latter term is found in Is. xl. 12. The best commentators are agreed that it refers to China, lying to the

own country, that Columbne set out for Cathay and Zipangu (Japan) when he discovered America. The Chinese usually call themselves men of Han, the dynasty which succeeded Tsin; or men of Tang (A. D.

China, as to its physical geography, is divided into three great divisions, corresponding roughly to those of our own country, except that their divisions run east and west, while ours run north and south. In the Center is the great valley of the Yang-Tre, corresponding to our Mississippi basin; while is the north, separated from this by the Pel Ling range, is the plain drained by the Yellow River, and is the south, separated by the Mel Ling Range, is the section drained by West River. or SiKing, and other streams; these may be compered to our Atlantic and Pacific slopes. Though lying somewhat further south than the United States. it embraces the same variety of climate and of soil. Its agricultural resources have been utilized for centuries, but its mineral resources are to a great extent undeveloped. Of late years foreign machinery has been introduced and the onal mines of Formosa, and at Kal Peng, near the gulf of Pechili,

The population of China has been variously estimated. Early in the present century (1807) the official census gave 360,000,000. Most authorities now at some 400,000,000. Some, however, impressed with the devastation caused by the Tal Peng rebellion in the Yang-Tre basin, are inclined to put the population at a lower figure. I think we may safely take 350 to 360 millions as a sober estimate. It seems to have increase i largely during the present Dynasty (since 1618). Though much of the mountain land is still in forest and not occupied by man, the fertile valleys and extended plains are very thickly settled, so that China's population to the square mile is very great. The most populous city is probably Canton, with a million and a half inhabitants, then comes Pekle, the capital, and other seaports and centers of population, as Shanghai, and Foochow, Han-kow, etc.

Semi-historical China goes back as far as H. C. 2249, at which date astronomical observations recorded in Chiness annals have been verified by modern calculations. It has been governed by different families of Chinese, as well as by different Tartar tribes, as the Mongols in 1260 under Kubial Khan and

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the Manchus (1618) under the present reigning family. Foreign interequiree has extended through many centuries with many interruptions. Traders from the west visited Caston 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 burled ic a n osque 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 Nestorlans 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 attenuted 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. and the Portuguese colony of Macro. 80 miles distant

on the eea-coast Then came the oper. ing 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 Misslesippi, 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 destrines. In 1880 he moved with a number of Mormon familles from Miselse put 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 Covenant his eyes were opened by its absurdales and blasphemics, 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 blnding on all Mormona as the latest decree of God. Hence you can never

know into what absurdities Mormoni sm 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 "Doctrine and Covenant." 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 "Doctrine and Covenante," 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 heathers 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 he 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 Elusinian mysterics of the ancient heathen Greeks. Mormons have a "sealing ceremony" in these mystariss, by which a man, though be 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 Mohamme- that he would die rather than deny Christ (Matt. 26: dans. Like the Pope of Rome, the Mormon prestdent or prophet claims to hold the keys of the kingdom, and is more strictly obeyed than the Pope.

Here is what Elder Oswalt, save on this head: While his laws cannot now be fully enforced, being in opposition to the laws of our government, yet they (the'r 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 r 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 ciders 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 In modern times commerce was corfited to Canton even the Jesuits; and woe betide the land where Mormons should ever become the dominant power.



A GROUP OF CHINESE CHILDREN.

dangerous and blasphrmous doctrines taught in their " Doctrine and Covenante." A. B. CABANISS

Paul Rebuking Cephas.

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 stroys happy homes. It breaks the hearts of wives scholars and antagonize the scholarship of nineteen centuries, by endeavoring to prove that this rebuked It puts a blight upon everything it touches. And all Cephas was not Peter. While the truth of the mat- this in spite of all temperance people are doing to ter is that the theory of Apostolic doctrinal infalli- prevent its awful ravages. Exactly. And did you bility is not in the least disturbed by Paul's rebuk- ever stop to estimate how many more men would i ing 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 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 apostic Peter, because he (Dr. Savage) believed that apostolic dectrinal infallibility would be destroyed if one apostle instructed arother, is indeed unnecessary labor. For Paul and Peter's contention involved not a question of doctrins, but a question of expediency. It was no more a question of decirine than was involved in the contention of Paul and Barnahae.

Dr. S. asks, "iff in Jerusalem ho (Peter) emphatically renounced Jewish prejudices against Contiles, why should he yield to them at Antioch ?" I answer with a question. If Peter emphatically stated that though all others forsook Jesus he naver would; and

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 Centiles " Honce it becomes necessary, in sustaining his premise, for Dr. S. to prove that Cephas was not the apostic Peter. The question of Apostolic dectrinal 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 Apostolle doctrinal in

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 land marks which thy fathers have set. ' Prov. 27:28. More if necessary, in the Master's spirit.

W. L. NORRIS

D, ersburg, 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 hand mald of Christiacity. All of the great inventions of the age are the products of Christianity Contrast heathen lands with Christian countries and note the very wide d fference 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 Christianlty is divine la its origin, its principles, its truths, its practices, and its philosophy [challenge any other religion to match it. in what countries, where other religious 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 religious never

In another article I will show some more of the 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 Dr. G. M. Savage's major premise: On account must look evermore to Christianity. Let infidels ruminate over these significant facts.

C. H. WETHERRE

THE liquor treffic is prosperous It is as powerful in many communities as ever. It ruins men It deand mothers it pauperizes defenseless children. 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 Paul rebuked Peter the apostle. It seems passing five, ten, twenty years, what would it have become by this time? To what unepoakable 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 fanatice. 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 demned 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? - Ex.

> "JUDGE" 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-datalis of vices and crime which are so

THE STAR OF BETHLEHEM.

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

. When they saw the star they rejoiced with exceedog great joy." Matthew II. 10.

Great historical critics and chronological experts seure us shat Jesus Christ was not born on the 25th lay of December, but at some time during the latter part of the spring. If it were definitely known that was born on the 25th day of December, there is nothing in the Scriptures to warrant the special obervance of the day There is no more divine aunority for the observance of it than there is for the elebration of St Patrick's day. According to the Scriptures the : abbath 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 celebra-

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 cradic to wonder at his cross.

I am not surprised that the birth of such a being was signa 'zed by supernatural phenomena. If at his death the earth trembled, the vell of the Tem le was 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 mustlinde of the heavenly host sang, "Glory to God in the highest!

The Magi were the astronomers and astrologers of Persia and Bah, lonia. They read the scorets of the earth in the movements of the stars. They interpretor the appearance of the new star, which they had seen, to mean the birth of a great king, and some of them set out towards Jerusaiem to find him. They went to that cary and engalred for him, but he was not there. As they departed from Jorusalem the star, which they had seen in the l. set, 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 Jerusaiem, 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.

Luteroth 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."

them when they reached Buthlehem. 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 Magleaw 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 beliaved 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 sceptro, 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 loug-promised Messiah, tha divine redeemer of sinful and inst humanity, and the almighty ruler of a Spiritual kingdom against which the gates of he i 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 moraing star."

i There is nothing that we contemplate with more curiosity and wonder than a star, shining is 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 mightlest telescope upon one of those distant orbs, can scarcely refrain from ex-



COMPOST AND HER FATHER.

claiming in the language of the child-song, " How ! 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 parformed in his great drama of redemption. Wa were amazed at his gentleness, meekness, forbearance, condescension, goodness and mercy. After years of maditation 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 dapths of space is an object of wonder, but if you should take wings and ily a hundred thousand milas 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. a song of triumph, because his coming means cleans-If a natural star went before or in advance of the But suppose you were twenty millions of miles nearer ing. pardon, freedom, resurrection, ascension, coro-Magi, from Jerusalem, it was certainly in advance of to it than now, how would it impress you? You would be an overwhelmed with the vastness and glory of it that all earlier conceptions of it would vanish from

As we "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ," he is magnified hefore 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 cup. 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 musicloving 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 Betblebem?

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 it may be an old family clock; it may be our moth

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 blossed God for the Polar Star. Before the invention of the compass, bow many a vessel guided by that star shunned the hidden rocks and daugerous coasts, outrode the tempest and came safely into port.

le 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 Mou : s evident to every observant and thought il 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 the beautiful; 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 nation, and everlasting life ic 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

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 how 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 galety 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: er's obair. 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 chide me for loving the old arm enair? I've treasured it long as a sainted prise, I've bedewed with tears, and embaimed 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 speli? 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 dle 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 il-p 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 throobing brow; 'Twas there she nursed me; twas there she died; And memory flows with lava tide.

Say it is folly and deem me weak, Walle the scalding 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 nomestead 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 com need his nousen id 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 a best and hollest hours. It was that which made him the saintly man he was. As his steps tottered in the advancing pligrimage of life and his eyes gree dim with age, dearer and dearer to him were the west-worn pages of that ancient book. One morning, just as the stars were fading into the dawn of a besudul and secone Sannata, 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 wasse 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 fadeth, where the flowers never wither, where the fountains never cease to flow, and where beauty smiles exercally, and pleasure never dles.

Columbia Notes.

The church is going through the ordeal of getting acquainted with a new pastor. It is making considerah e improvement in the house of worship. The Sunday school has been reorganised 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. Olin was a brase, manly Christian boy, and his teacner, his class and his parents feel that he is learning in his Father's house.

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

Toe prayer meeting is increasing in numbers. The pastor uses the Sunday-school lesson for the sueoccding 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. Ha 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 evaning, January 2nd. The Pasoers' Conference of the Epapeser Association mat la tha study of the First Baptist Church of

Columbia January 3, 1898.

"The best Means of Arousing an Interest in Sundayschool Work Amongst the Older People."

Profitable discussion followed. The reports of the pastors showed good work done and encouragement make proper effort to get due credit for what they do for the future.

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

Bro. R. A. Fitsgerald 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. Gupton sold all the books taken. He organized a Bible study class at bis residence and invited his neighors 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

W. T. Ussery is busy helping others.

The fifth Sunday meeting of this Association will meet with the Rock Spring Church, seven miles east 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 Gupton, R. A. Fitsgerald. 2 Importance of Family Worship-J. R. Wigh ..

W. T. Ussery. 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. Gupton. 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.

"Luceeness 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 btate Board or its of-

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

3. The church at Fail Creek last year adopted the "systematic plan" and a brother was appointed to superintend the matter. The plan has been bard 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 bad 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 !-tentionally.

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

Rev. S. M. Gupton read a suggestive paper on 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 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 Tennessee Baptists, I am your brother in Christ,

JOHN T OAKLEY, Henderson's X Roads, Tenn., Jan. 3, 1898

East Tennessee Notes.

Enclosed find check for one year's subscription in advance to the paper, plus \$1 to 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 \$! 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 fall 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 my churches, and I am free to say he is very fine help in a meeting Churches needing a pastor or a revival will do well to confer with him at Rutledge,

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

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

[We will be one of the four. Where are the other

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. II. 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 Jeilico, Tenn., spoke of the need of missions in the mountain

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 "timely" 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 sympathise with Bro. D. C. Freeman. Monday he underwort an operation for appendicitis. We trust that he may have a speedy recovery.

Dr. Whitsitt 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 (ne church a) Mitchell, Ind., and took charge last Sunday. This is a good church of over 300 niembers in a good town.

NEWS NOTES.

Pastors' Conference Report.

Sativille.

entral-Two large congregations. Annual roll at in the morning. Communion at night. Three celved by letter. 285 in S. S. The year 1898 opens very auspiciously for the new year. No debt on the surch and the current expenses provided for.

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

Taird-Annual roll call in the morning. Dr. J. Frost preached at pight. The pastor unable to preach. 158 in S. S. Two received by letter since ant eport.

Swenth - Observed the Lord's Supper in the mornng. Pastor preached at night. Good congregations. 130 in 8 S.

Howell Memorial - l'astor Burns preached to sarge congregations. Pastor resigned to take effect February 1st. The resignation was accepted

Mill Crock - l'astor l'rice preached at both hours. observed the Lord's Supper. Re-elected all the ofticers of the S. S.

first Chuch - Dr Blackwell preached in the morning; pastor at night. A review of the year's work was given, 56 members added. A parsonage conting \$6 250 was bought; \$1 956 29 given to missions and education; \$147 of this amount was contributed by the Sunday echool

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

Trinity-Good services morning and night. Pas tor 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 1' 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. Brech 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. Knoxyllle.

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.

Sceond-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 hurrah for the Baptist and Reflec-TOR and that Cross Roads historian (Oakiey). I. N. PENICK

-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.]

--Yestorday 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 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 Surday-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 Broaddus 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. Broaddus. He left a good impression for the cause of Christ and for the great Southwest Institute, which he with all his work never fails to represent. God's hand led him to Bristol to save R. D. HAYMORE. that school.

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 as delightful as it was brief. And of all the good most readable papers of all our religious weeklies. No Baptist home in Tennessee should be without it. and better nothing did more in this direction than 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 anywhere. I love them I love them for their think," I missed another thing-no "Reply to Bro. works' sake. I lived In their midst for nearly two Oakley (if it was his turn) falled to come to time. We laymen do read and enjoy after all.

J. S. MOCULLOUGH Memphis, Tenn.

-Rev. R D Haymore has resigned the care of the Central Church, this city. It is with the greatest regret that his prople 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 be came to be its paster, wear and struggling with a heavy debthanging 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 organised 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 ard Newman College. All who knew Bro. Baymore 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 WM. A. MOFFITT who love the Lord Jesus. Chattanooga, Tenn.

Jackson Items.

The First Church is progressing nicely under the leading of Dr. W. A. Whittle. 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 bis 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 untly bis 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. Searcy 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. Tney have paid all their indebtedness to date and are at work with new seal.

Bro. E. B. McNeil, pastor at Henderson, reports 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 punils. Dr. C. H Strickland will visit Jackson this wook 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.

Jackson, Tenn., January 3 d. Red River Baptist Church. My stay in dear old Tennessee lasted through the short period of three and one-half years, and it was things which entered into my life to make me happier 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

Oakley," or to Bro. Lofton (I've forgotten whose years, and for the many kindnesses extended to me turn it was). Well, well, I may be prejudiced, but during this time I owe them a debt of gratitude which Bro. Lofton did do Bro. Oakley "up brown." He I feel I can never repay. People could not treat a was so courteous and dignified. No sneers, no cav- man much better than the people of not only this iling, nothing to hurt or wound, but myl myl how he church, but of Adams Station community treated me. did "stablish" history! Don't wonder that Bro. 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 nembers 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 rejuctantly 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 than we will all meet where there will be no more tears shed over the sorrowing and tried. May we prove worthy of such blessings and programment and programment and programment and programment.

the Baptist and REFLECTOR ALVAH F. GORDON.

Louisville, Ky.

blessedness. A hacny and prosperous new year to

Missions.

MINSION OIMECTORY.

State Missians. -Rev. A. J. Hole, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tean. W. M. WOOD OOOE, Treasurer, Nachville, Tenn.

toreign Missions.-Rev. R. J. Williams MAM. D.D., Corresponding Secretary, Rish mond, Va. Rev. J. B. Snow, Knozvilla Tenn., Vice-President of the Foreign Board for Tennesses, to whom all inquiries for it formation may be addressed

stame Missions. - Rev. I. T. TIORBEON, D. D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jarrains, Vios-President of the Home Board for Tennessee, to whom all information or inquiries about work is the

ministerial Education .- All funds for young ministers to the S. W. B. University should be sent to G M Savage, LL.D. Jackson, Penn. For young ministers at Carson and Newman College, sand to J. T. Henderson, Mossy Creek, Tenn.

orphana' Home. - send sil monies to A J Wheeler, Treasurer, Nashvilla, Tena. Ali supplies should be sent to C. T. Chech, Nashville, Tann. All supplies should be

Waman's Mississary Union PHESIDERT .- Mrs. A C S. Jackson, Nashville

CORRESPONDING SACRETARY -- Miss M M Clai borne, Maswell House, Nashville, Tenn. RECORDING SECRETARY .- Miss Gertrude Bil Nashville. Tonn

EDITOR-Miss & E & Sheakland, 283 N Street. Nashville. Tens.

Missionary Matters.

We have more missionaries and colporters under employment now than we have ever bad before at this seaoon 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 fail 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 ap 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 | China. 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 were unworthy the position in which be has been placed if he should see his work assailed and would pour out His Spirit upon all is about 1,000 miles, 'as the crow flies,' 3. As in my original address, so in trowel in one hand and the sword in a call to the Christian world to unite to the North China Mission it is more the other, always at work, but ready for defense.

The Orphans' Home is receiving dally very substantial evidences of the high regard in which it is held by the brotherhood, and especially the sisterhood. The larder is full, and yet | be taken for a person, it will take 80 there is more to follow Lat it come. and we will find that yet there is room. We are anxiously awaiting the results tians in China met in one little room, be given by days, rather than by of the Christmas contribution. Please Now there are 50,000. Since 1863 they miles. to send it right in without delay. A have increased 1,800 per cent. If they short while ago sevaral of our chil- keep on increasing at the same ratio tist Convention are in three widely dren at the Orphanage were taken into [and we ballave they will) the next separated sections of China. The good religious homes among the 90 years will give us 291,600,000 Chris. North China work is in the eastern brathren. That was because so many | tians in China, kind friends visited the Home during the Centennial Exposition. Now the crisp Items bearing on the country, tide has turned, and we have been re- its people, our missions, etc., from colving other children into the Home, several metabers,

and there are several applications now under consideration.

A HEAUTIFUL DEED.

A young gentleman belonging to the First Baptist Church of Nashville proffered to furnish a Christmas gift or 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, featoons of popcorn, boxes of candy. dolls, books, knives, toys, etc., were hung in rich and attractive profussion all over the tree. Every orphan girl had two dolls and every boy a pocket knl'e, 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 offeading him by calling his name. Mr. Fred Fuller is the happy man, for ha must be happy. since it is more blessed to give than

The pay day for the missionaries and colporters of our State Board will be February 10th Please to bear is 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 saspect 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 dally 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,

'Our Father, thro' the coming year We know not what shall he But we would leave without a fear

Its ordering all to Thee.

1. Prayer and praise service. 2. The week of prayer. In November, 1858 a band of Presbyterian missionaries in Lodiana, India, moved flesh." Soon afterwards they issued 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 Bibles to represent the population of China .- Fifty years ago all the Chris-

0. Symposium on China-Short, Central China work is in Klangen

7. Hymn-"The Morning Light is Breaking.'

8. Leaflet-Chinese Distances and 9. Select a motto for the society as a watch-word for the year.

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

II. Business, reports, etc. Present Foreign Mission Journal, 35 cents per

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 is sued that all foreigners be treated with respect.

While the merciful heart of a true of all nations, from israel down, shows that God makes even the wrath of man to praise Him. He has the destiny | Greene. of China in His hands, and will not fail of faithful judgments and fulfilled

We shall be glad of our yearly studies of this great and now especial ly 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 fie'd, and be instant in prayer for

-First reports from the Christmas offering for China have come from Oldtown (I'rovidence Woman . Missionary Society), where the sisters gave \$1 35 two weeks before Christmas. thus forestalling the possibility of terms "strictly," "essemilally," bankruptcy from Christmas shopping; | etc. are al expressed or implied in also \$7.25 from the Ladles Aid So- that part of my addre s not quoted by clety, Johnson City, and a Sunday. echool contribution of \$1.14 from Clinton, reported by C. C. Reynolds. Superintendent. Perhaps all these had no application to the English, as givers thought they were copper cents in the collection backet But He who sat over against the treasury will by puts it," seems to connect back make them yield interest in values beyond purest gold.

-"The Chinese Empire is much larger than the United States | China | theless, I gave Bro. Oakley the beneproper, apart from the outlying de- | fit of the reference to the Continental pendencies, is nearly as large as the | Anahaptists; and out of my admission United States it is divided into eighteen provinces, each as large as | tinental Anabaptists must have pracone of the Southern States, and some | theed immersion, if they were loyal to larger than any State in the Union, | Christ and his Word as they underby the needs of the perishing world, except Texas. From the South China stood it, and understood immersion united daily in prayer "that God Mission to the Central China Mission to be Scriptural baptism! Let us see, and from the Central China Mission | this controversy. I have qualified than half as far.

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

'The Missions of the Southern Bappart of Shantung Province. The Province. The South China work is in the central and western parts of Kangtung Province. . .

"l'erhaps we might get a clearer des of the relative situation of our centers of work if we should imagine Differences," by Rev. G. W. Greene. 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 Memphie; with a few stations scattered over Mississippi, Louislana and Arkaneas.

ton about the middle of Virginia.

would be found around the Great Lakes (western part of Shantung Province); the Missionary Union brethren, some in Fiorida, 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 Christian deplores war, still the history | have some idea of how we are scattered in China "-- From China's Distances and Differences, by Rev. G. W.

> -Please return quarterly blanks for last quarter of 1897 making separate Items of Christmas offering for China and of boxes for home missionaries.

"Baptist Lovalty to Christ and the Scripturea."

REPLY TO IRO CARLEY

I. My adoress to the young people was not in conflict with my statement of mine on the Whitsitt question, nor

Bro Oakley the Aushaptists of the 16 h century I have shown The sentence, however, in which i used the phrase. "as Croswith the subject in general; and I should have been more explicit in confining it to the English Anabaptists, to whom Crosby alone refers. Neverhe facetiously assumes that the Con-

the Royal is the highest grade baking powder known. Actual instanton it goes ose-third farther than any other bread.



'The Central China work would fall about Norfolk; Bro. Lawton and Miss Mackenzie would be found about ilacper's Ferry; Bro and Sister Brit-

"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

with anything I have said in this controversy in that address I made al the exceptions to strict Anabaptist orthodoxy I have made in this contention; and my use of the explanatory

2 My reference to the literature of

be Scriptural. They are Baptists at heart in Pedobaptist ranks. In spirit they are not disloyal to God's Word, hare heade and snow ball flowers before ture out in se and even the would shudde at the though the snow a The trouble lies in the fact that too fee 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 Pavorite. Pre-scription cures all weakness and disease of the delicate and importan organs concerned in wifehood and mothe hood It is the most perfect and scientific

remedy ever desired for the peculiar a ments of women . It restores woman's power, strength and virility. It tones are builds up the netves which have been shat tered by suffering and disease. If correct all irregularities and derangements and stops exhausting drains. It restores weak nervous invalids to perfect health. It intended for this one class of disorders and is good for no other. It is the discovery of Dr R V Protes for thirty years cinef con-sulting physician to the Invalids' Hotel and Surgical Institute at Buffalo, N. Y. No other known in dicine can take its place.

I have been troubled with female weakness that my physician could catarth of the worth writes Miss Ir in Commer of Caffish Clarlon Co. writes these from Country of Cathan Carlon Co-pa. I downered the at and did not get better. At last I some one blocking for Plerce's flavorite Prescription of the first right along and when I had taken the state these reption to a friend of mine, who has seen using it and thinks if

Constipation is a little Illness that neglected but is a big one. Dr. Pierce Pleasant Pilets cure constipation. One little "Pelist is a gentle lazative and two a mild cathaine. They never gripe.

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 bantism and other teachings and practices i have shown, too, that when those conditions were change they promptly returned to their "ancient practice," and corrected their errors -all of which indicated their prior loyalty of spirit, however adversely their practice was affected by their environment. As circumstanced, they were 'hosest" in their convictions that any application of The largest and soundest branch of water to the believer was sufficient baptlem The subject and not the mode was then the burning question; but some of the Anabaptist definitions | made a Baptist, I might surrender the of baptism included sprinkling with | point of loyalty; but since it takes a immersion-as with Hubmeler, Rothman, Menno, and others, whose literature gives immersion as the Scriptural form of baptism. Hence they evident- Hoffman, Menno, Maniz, Blaurock ly believed that any form was sufficient and others, according to their time and which applied to the subject what they | environment, were sub-tant'ally good called the "washing of water." What Baptists. in the essential elements of ever their convictions, they had the Baptist faith and practice they were spirit and purpose of baptism, and in intensely loyal to Christ and his their zeal for the principle of believers' Word as they interpreted it; and vet baptism, they let the form for the time | they were martyrs to the great pringo in order to a more effectual propa- ciples and peculiarities which now disgandism of their creed in the face of a tinguish Baptists. Men who burned merciless surveillance and persecution | at the stake for Baptist principles which the publicity of immersion were not essentially disloyal to Christ, would have only intensified. Hence, though errant in minor teachings and one reason why they fell under the practices. I could wish that they prevailing speli of that age in which | had always immersed; but I am not Romanists, Protestants and Anabap- responsible for the facts of history as tists alike, while believing imm-reion | i know them. The difference between to be Scriptural, held that it was not | Bro. Oakley and myself is the ques essentially "of the substance of baptism," as Bossuet has it.

Hence, overmustering conviction as ion; I have mine. to the letter of baptism did not then tists who, by reason of their environ- Bro. Oakley's ridicule of the Kiffin ment, accept sprinkling as sufficient | Manuscript argues nothing. baptism and yet believe immersion to 5. Now as to Edward Barber. In

but they are still under that 16th century spell of indifference to form. So with Baptists in other things. God's Word r quires the ordaining of ders 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 thou-ands of Baptlet preachers are ac'leg 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 Scrip tures which, on this point, the Ana haptlets followed The truth is that those Anahaptists, 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 loval to Christ and his Word as they un 'erstood it. and understood immerelon 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 (flic al eldership in churches without membership! Legic is logic,

vou sec. Again, look at the variant beliefs and practices among Baptists in modern times. Bunyan, Hall, Spurgeon and the like were open communionists, 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 Missionary Baptists in doctrine are generally o-missionary in practice.

if the form of baptism was all that dozen other things more essential to make a Baptist, I shall insist that such men as Hubmeler, Rothman, tion of Anabaptist loyalty as affected by its environment. He has his opin-

4. I do not see that Bro. Oakley obtain among Anabaptists generally makes any point as to Dr. Whiteltt's as before and since; and hence their discovery or rediscovery i have not ready return to their "ancient prace made any discovery. I follow the tice" when the greater liberty and light | plain record of Crosby. Evans, Gould of toleration ensued. There are thou- and other expert Baptist historians sands of Christians among Pedobap- whom I have most carefully read.

SKILL OF DOCTORS TESTED.

Fifteen Years of Suffering.

"I thought I should surely die."

What the stomach beglus to fall in its duties, other organs speedly become affected in sympathy, and life is simply a burdeo almost unbearable. Indigestion and dyspepsia are so common that only the sufferer from these diseases knows the possibilities of misery that inhere in taem. A typical example of the sufferings of the victim of indivestion is furnished in the case of John C. Prilchard. 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 axparience:

"Por fifteen years? was a great sufferar from indigestion in its worst forms. 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 real. My stomasa, liver, and heart became affected, and I thought I would surely die. I tried Dr. J. C. Ayer's Pills offer the surest and sufferings of dyspepsia as Dr. Ayer's Pills offer the surest and sustendant ills. They cure distribute sufferings of dyspepsia as Dr. Ayer's price on should be for the formation should breath, coated tongue, uervousness, sleeplessness, bellowness, and a score of other affections that are, after all, only the signs of a more deep rooted disease. You can find more information should Dr. Ayer's Pills and they should have been deep rooted disease. You can find more information should Dr. Ayer's Pills and they should have been deep rooted disease. You can find more information should Dr. Ayer's Pills and the signs of a more deep rooted disease. You can find more information should Dr. Ayer's Pills and the diseases they have cured. In Ayer's Curebook, a story of cures told by the cured. This book of 100 pages is scut free, on request, by the J. C. Ayer Co., Lowell, Mass.

baptists of England.

I do not deny Barber's previous be-

lief in the doctrine of the "lost" practice

which had been under discussion for

some time before its restoration. He

speaks appropriately of the Anabap-

lists as "lately" reproached for their

practice of dipping which Christ bad

instituted in the gospel; and he is cor-

rect when he indicates that the "prac-

tice 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 la here defending their right to re-

store it under the commission of Christ

to "Bollevers having Christ, the

Word and the Spirit," as their au-

thority, according to the Scriptures

Louisville, Ky., pp. 1, 7, 49, 40, 41.

641 he wrote a "Treatise on Bap- taining that "all Baptists prior to tlem," in the Preface of which he 1641 practiced sprinkling or pourclaims that, with "some others," he | ing"-an expression which Dr. Whitwas raised up in the midst of the gen- sitt sufficiently explained i have eral ignorance, especially among the only quoted Crosby as saying that ministry, of dipping, "to divulge this prior to 1641, "mmersion had for glorious truth to the world's censur- | sometime been disused," and that the ng." In the last section of his book "English Baptists," "at their revival ne answers the objections of Praisegod | of immersion in Edland, "restored it at Barehone that the Baptists had re- | thattime (Vol. 1, pp. 96-100) Crosby cently begun to dip, and that they had | believed the "tradition" that Smith no administrator through whom to re- and Helwisse were restorers of immerestablish the lost ordinarce. Evi- sion" in Holland; but he repudiates dently Barber replies to Barebone's Smith's self baptism as never naving charge when he cays: "We grant the | succeeded to the English Baptists. ordinance being lost, none but a Christ, (Vol. 1., pp. 99-100.) The tradition Moses, Ellas, or a prophet from that Smyth immersed bimself, howheaven can raise it; but believers hav- ever, has been proven false. He afing Christ, the Word and the Spirit, fused himself Evans, Vol. I., pp. have this," namely, the c mmission | 203-9. I deny that Crosby, anyfrom heaven to "raise" again the where, intimates that Splisbury's 'lost' ordinanc ; and he quotes as | thurch practiced immersion since ite their authority Matt. zviii 19, 20; zi. formation, in 1633, and I demand that 11; Luke vli. 28; Rom. x. 6, 7 8. Fur volume, chapter and page. Crosby ther on he speaks of the "Dipping of | does say that the English Baptists Christ" as "destroyed and reced out | (1738-40) adhered to the principle of both for matter and form, as hath been | immersion precticed by John the Bapformerly shewed " This is precisel, tist-that this practice had continued "in the world" to that time (Vol. II., the position of Spilebury. Tombes, Lawrence and others, at the time Barp. 2, Preface); but in England Crosby traces immersion through the English ber wrote, who acknowledged that im-Church only down to the year 1600, mersion was lost in England and who A. D., when be says it was lost. (Vol. defended the right of the "English II, p 50-2, Preface.) His Preface to Baptists" to restore it by an unbap-Vol. II. corresponds exactly with his tized adminis rator as was John the Vol. I., pp. 95-107, in which he shows Baptist Crosby, Vol. I, pp. 103-8. that immersion was lost in England Hence the effect of Barber's Book, prior to 1640-1, and was restored by whatever its purpose, is to show his the "English Baptists," at that date. belief in and his defense of the recent restoration of immersion by the Ana-

I mean that the "new baptism" of Smyth and Spilebury was the baptism they received upon renouncing Pedobaptism and becoming anti-Pedobaptiste; and it was believers' baptism by affusion which did not destroy tha claim of the Anabaptists that thay 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.

GRO. A. LOFTON.

which he cites is proof. Just so "oth-Benjamin Blesell, of Ballston Spa, N. Y., thinks he holds the record. He has voted for eighteen Presidential candiers," to whom he refere, were holding, at the time, with him-such as Spilebury, Tombes, Lawrence and the like intes, not one of whom was elected.



BA! TIST AND REFLECTOR.

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EDGAR E. FOLKFIELD EDITOR	AND GRATIAL ACRES
OAM. W. MBEK	

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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 rerly 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 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 be 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 Martiaism, but holds on to the Martinite as the representative of his paper, and so lends his influence indirectly to the propagation of Martiniam. 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 svery Martinite is a Gospel Missioner. The two usually go hand in hand. We have obarged, and we charge again, that Bro. Hall is opposed to our organised work as represented by our Mission Boards, and is using his influence to bresk down the work of the Boards. We have obarged this and we have proved it from his own words. Bro. Hall saya:

"Then be 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 bad been converted. But we are sorry to see that in his late utterances ke gives no direction.

. 3. Bro. Hall saya again :

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

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'a conduct and the defamation of bis 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 criticiams!"

(2) We are afraid the 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 char-

which he said :

"As to theological schools we have published for years before the Whitsitt 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. Whitslitt from the Seminarv. 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 , p 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 baptisms and the resignation of Dr. Whitaltt. We have shown that the question of Hardshell 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. Whitsitt, we have shown that we occupy the same position as the great body of habit. 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 aiready challenged Bro. Holt to a discussion 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 beat way to prove the su eriortw 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, etili, 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 makee assurance essatisfactory evidence of a change of heart in this sential to salvation, in the same way in which a Campbellite makes baptism; he makes the " process" of salvation "double." in which the Christlan is first "generated" by the Spirit, and after-

fame 'the character of any good/man that didn't wards "horn" by the truth; he says, "it is a mistake to tell the convicted sinner to pray to God to forgive bis 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 acter. Character is the root, conduct the fruit. have a fine opportunity for quiet contemplation. Conduct is character in action. To criticise un- What we consider at such times depends largely justly a person's conduct is to defame his char- upon the person. The young man probably will think about the loving words of his sweetheart as 4. We asked Bro. Ball if he would support the he lingered by her side that night. The young Seminary if Dr. Whitslit should resign. He lady will go over in her mind the conversation of failed to answer. We quoted his own words in the evening. The mother will plan for the future of her children. The man of business will revolve in Lis mind the business cares and prob lems 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." Suppose each one take a passage of God's word home to bed with him and meditate upon that, ruminate upon it, revolve it over and over in his mind, chew it as a cow does her cud. In this way he will fix the pure thoughts of the passage in his mind and at the same time relieve himself of care and worry and solicitude. We believe we made this suggestion some time ago. We wonder how many of our readers have acted upon it. In this busy, bustling age very little time is left to us for quiet meditation. Let us adopt the suggestion of the Psalmist and meditate in His law by night as well as by day. The new year is a good time to begin this

Drz. Gifford and Conwell.

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-Dr. Lipse omb in the Gospel Advocate gives the fol lowing explanation of 1 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 fect, 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 ex-

-We acknowledge receipt of an invitation to the marriage of Bon. P. M. Estes to Miss Gray Mo-Laughlin, both of Nashville. Mr. Estes is a prominent young lawyer of this city. For the last two terros 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 Hatchle Association. and is himself an active member of the First Baptist Church, this city, and clerk of the church. His brideto-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

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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 countles 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? 16.06.06

-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 bables.'' Mr. Gladstone has retired from active life, but be 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 oltisen of the world today. In popular esteem, however, he has a rival in Prince Blemarck 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 elroulation 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 1,750,283. Ever since the know them both and take pleasure in endorsing them—organisation of the Society, however, in 1816, 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 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.

28.28.28

-We did not understand that Brethren Hearne and Oakley meant any reflection upon Treasurer Woodcook when they spoke of "looseness" in the reports. that visit he was converted." The impression which 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. Woodcook is the most efficient and the most pains-taking, 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 secreplanation we should be glad for him to tell us what taries." 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 miking a good many more speeches in the Convention.

> -The lecture of Dr. Russell H. Conwell, pastor of the Baptlet 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 2 890. 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 balls. The admission to these services is by ticket. The lickets 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 eltv. 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 bearing his lecture enjoyed his visit exceedingly, and their unanimous feeling was that they want him to come again.

BAPTIST AND REFLECTOR.

The Sapust, Setab. 1886. The Beptist Reflector, Estab 1871. Conselldated August 14, 1889.

NASHVILLE. TENNESSEE, JAN 6, 1898.

BDGAR S. FOLK	Entros
A. S. OASANISS FIELD SDITOR	AND GEFFRAL AGEST.
SAM. W. MBSK	BUSINESS MANAGER.

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7. Make all checks, money orders, etc., payable to the Bar-TIST AND BOYLBOTOR.

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

"Bis first assault was to charge us with being a 'Martinite.' This be 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 Martiniam. 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 band in hand. We have charged, and we charge again, that Bro. Hall is opposed to our organised 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 be tried to write us down as 'opposed to the organized work.' This he couldn't prove."

But if Bro. Ball's own words prove anything. they certainly prove this. True, wa did hope at one time that he bad 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 sgain:

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

fame 'the character of any good; man 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 and cannot be saved. All of these positions are 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 snother with intriguing to secure a pastorate, and all in the most vituperative manner, is "friendly and brotherly criticismi" If so, we imagine that these brethren would feel like say. ing, Lord save us from our friends, or at least from "friendly and brotherly criticismsi"

(2) V/n are afraid that the distinction between conduct and character which Bro. Hall makes is one invented by him for his own convenience. Conduct la simply the expression of character. It is the outward manifestation of the inward char. and waking in the early morning bours, we acter. Character is the root, conduct the fruit. Conduct is character in action. To eriticise unjustly a person's conduct is to defame his char.

"As to theological schools we have published for years before the Whitsitt 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. Whitsitt from the Seminary, but that he will be satisfied with nothing leas than the destruction of the Seminary itself.

These are the principal issues. Bro. Hall has attempted to obscure these issues by kicking | p 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 baptisms and the resignation of Dr. Whitsitt. We have shown that the question of Hardshell bap. isms 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. Whitsitt, we have shown that wa 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 readers the patience for it. But as he has already challenged Bro. Holt to a discussion 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 su erlority 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 came way in which a Campbellite makes baptism; he makes the "prooess" of salvation "double," in which the Ohrlstian is first "generated" by the Spirit, and after-

wards "born" by the truth; he says, "it la 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 failing from grace he la not characteristics of Martinism and prove him to be a Martipite.

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 sub ject. Other matters claim our attention which are of equal if not greater importance.

Meditations at Night.

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-The old question is being asked again, When does the twentieth century begin? There are a good many who have the impression that it begins with January, 1900. But such people forget that it takes 100 years and not 99 years to make a cestury. The first century did not close until December 31, 100. The nineteenth century will not close until Dec. 31, 1900. Consequently the twentieth century will not begin until Jan. 1, 1901.

-Dr. Eaton replying to us says: "The impression, however, we get from the three narratives of the event given in Acte, ie that he [Paul] was under conviction between the vision and the visit of Ananias, and at that visit he was converted." The impression which me get is that he was converted before he entered Damuseus, and that his question, "What shall I do, Lord?" or as we usually quote it, "Lord, what wiit 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 bis theory is.

26.26.26

-Dr. Lipse omb in the Gospel Advocate gives the fol lowing explanation of 1 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 ue 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

-We acknowledge receipt of an invitation to the marriage of Hon. P. M. Estes to Miss Gray Mo-Laughlin, both of Nashville. Mr. Estes is a prominent young lawyer of this city. For the last two terros he has been a member of the Legislature from 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 Baptlet Church, this sity, and clerk of the church. His brideto-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.

AC 10. 10

-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 corry that the article was crowded so far back in the paper. We hope, however, that it will be road by every one, and that all who can will lend Bro. Thomas aid in carrying took charge of the Baptist Temple fifteen years ago, 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 countles in the State, each with a jail. Cannot some one in each county in the State send a and the congregations are so large that they both dollar to have the paper go into the jail and thus carry light and truth and hope and cheer to its unfortunate inmates? ار ار ار

-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 horn the same year, so that it has come to be known as the "year of great bables." 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 eitisen of the world today. In popular esteem, however, he bas 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 vary 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 eiroulation of the Bible. Last year the total sales of the American Bibla Society amounted to 1.513.499 copies, which is a slight failing off from those of the year before 1,750,283. Ever since the organisation of the Society, however, in 1816, there has been a steady increase in its sales. The first year they amounted to 0,410; ten years later they had reached 07,134. 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 le the fact that while heretofore one Bible in a family supplied the needs of a household, now each individual wants his own Bibie.

-We did not understand that Brethren Hearne and Oakiey meant any reflectioe upon Treasurer Woodcook when they apoke 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 Baptlets 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 pains-taking, the most thoroughly accurate and the most scrupalouely 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. Ruet gives notice in the Christian Index that he purposes offering the following resoiution 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 wa suggest this to each State Convention in regard to their local scoretaries." 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 Davidson County, in which position he has won an 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 ellence we imagine that he will have the privilege of miking a good many more epecches 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 there were ninety members. Now it has 2 800 It le what is cailed an institutional church, carrying on three lines of work-preaching, taaching and healing. It cares for the soul, the mind and the body at the same time. There are two pastors of the church preach at the same hour, of course in different halis. The admission to these services is by ticket. The lickets 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 lleutenant-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 unan-

mous feeling was that they want him to come again.

The Home.

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

BY MPS B. M DEMBNT

Little "Munse" McCoy lay stretched out on a very shabby bed in a very rickety house, on a very dirty street. In his band was a nice, large purse full of nickels, dimes of, a gun, a top, a ball, and all kinds | with when he gets well. of nice things that boys love to have.

"Mamma," said six-year old Nell, pointed two or three different girls as she and her mother were leaving and boys of the class to go to see the bouse, "Mr. McCoy is not rich, him every day and take him flowers, Is be?"

"No, Nellie, he is a very poor | flowers you saw in the room." man, and I fear he will always be so, as he is such a drunkard.

rich?" persisted little Nell.

"No, my dear, she is a very poor 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 wegon 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."

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 him the next morning, she found they didn't have anything to eat in the bouse. Not only this, but little 'Munse's' mamma was barefooted. Hie teacher was afraid to give her the money, as Mr. McCoy might get then, "said Nell, quite sure she was the restrictive customs of their counit and sound 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. | had." to see how baby Midge, and slater Munse, and little 'Munse' all clapped 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.

mamma, "for I want you to see how | story." even such a sad accident as this very bad thing as you may think. brown eyes brighter than over, and pressing need of consecrated woman

body in town knew about it, and nearly everybody began to feel very for the little aufferer. So many kind | tation for any one to confess Christ, every one would take him some dainty forward. They had both learned to food to eat, or a toy or picture to cheer love Jesus while the little boy was him up, and others would give him | sick, and now they sav they want to money. The doctor gave him a purse | imitate all those good Christian peoto keep his change in, and soon he | ple who did so many kind things for and or arters; on the bed by his side | had quite a nice little sum, which he | them during their hours of trial were a knife any boy would be proud is saving to buy him some clothing

> "His Sunday school teacher apwhich accounts for all those pretty

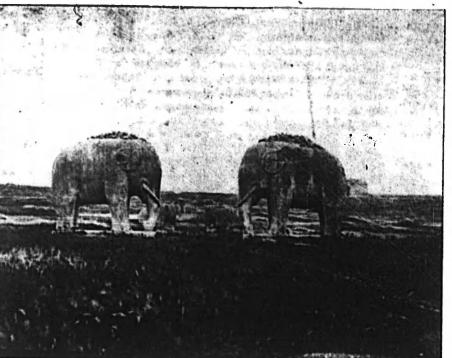
"Oh' mamma, that is so nice! Wish I was in his class. I would "Well, mamma, is Mrs. McCoy take him a big bunch of illacs every they knew of who had brought sun-

"By Monday morning after his smiling face which had made so 'Munse' had his leg broken, every- many friends during his eickness, wreathed still more in smiles.

At the close of the morning sersorry for his poor mamma as well as | vice, when the pastor gave an invipeople went to see blm, and nearly | little "Munse" and bls mamma went

Munse says he will never stop praying for his papa until he too gives bimself 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 shine to their own hearts by helping "You can do it any way, Neille, 'the little sick boy and his mamma, woman who has to work ever so as it will give him that many more a gloomy, cheerless home was change hard to keep herself and three little pretty flowers, and make him much dintone of the neatest and bright.



STONE GUARDS AT NANKING

happier. But I want you to try to est homes of the town; and two pre-"Well, that was Saturday evening, guess which one of all his presents | clous souls were gathered into the else that has been given him since that God had a wise purpose after he is sick. Just three guesses all in letting little Munse have his

"Oh! I know, mamma," cried lit. | about it? tle Nell, her eyes sparkling with when his teacher went to take it to joy. "Just what any boy would love most, his gun.

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

"Why, it must have been a watch, right this time.

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

"Pshaw! Why didn't I think of it? It was that pretty Bible with these benighted ones, whose souls the glit edges. I know he loves that are so precious? We know that more than anything, but I wonder their minds, however narrow they who gave it to him."

name in it for him, and then she learn of Jesus and his great love, goes to see bim every day and reads | that they may become godly mothers "That is just what I am going to some of its precious words to bim, and sisters, quietly but brightly tell you about, my dear," replied and afterwards tells him a nice little shining for Jesus in their darkened

'Munse' loves more than anything | Redeemer's fold. So Nell concluded leg broken. What do you think

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 try, they are generally kept in seclusion and ignorance. When married, perfect submission to parentsin-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 may be, are capable of grasping the "I think it was his pastor's wife | truth and becoming wise unto salvawho took it to him. She wrote his tion. Their great need then is to homes. The restricted condition of Just eight weeks after his acol- their lives makes it very difficult to is may be made a blessing to many | dent, little 'Munse' was back at Sun- | reach them except by going to them people, and prove to be not such a day-school again, with his bright, in their homes. Thus we see the

Dr. Hartman's Free Advice to Mra. Robbins of Alabama. The following are short extracts

THREE VALUABLE LETTERS.

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 chronie ca tarrh, altho' our local phy sician said I was suffering from bronchitis. His treat-

ment did me no good, but rather harm, I heard of l'e-ru-na and wrote to Dr. Hartman, who prescribed for me. lie said my trouble was chronie catarrh I took Peru-na and Im proved. I continued taking it and owe my present good health to l'e ru-na." In another letter she says "I have continued the use of Peruna 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-ru-na and have been quite successful in several instances.

Send to The Perruma Drug Manufacturing Company, Columbus, Ohlo, for Dr Hartman sfree book on

Ask your druggist for a free Peru-na Almanae 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 fer 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, Soo. chow, China, in The Foreign Mission Journal.

Gen. W. W. Blackmar, of Boston, le Grant sat in the courthouse at Appomattex when he wrote out the conditions for the surrender of Lee.

Awarded

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

·DR

O YEARS THE STANDARD

Young South.

Mrs. LAURA DAYTON EAKIN, Editor. to whom communications for this department should be addressed —Young South Motto Nulls Vesigla Re-rorsum. Our missionery's address: Mrs. Hessis May-nard, 62 Nakai Machi, Kokurs, Japan, via San Francisco Cai

-A happy New Year to overy 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 # per member. Does not that say a great deal?

Young South Correspondence.

Weil! It is all over The smoke and roar of the merry Christicas conflet le dono Let us sum up a little. That good Nashville Santa Claus writes me that wish our help he sent out seventy one doils That was seven your viry sol' rays of sun shape I believe if we had begun to had last night. There were "shadowthink of it a week sooner, tre who'e pictures" that made us all laugh, and hand, ed would have easily been taken. Will be make a note of that for next | sang in his touching way of the Christ year? I have heard from some of the | child's work in the world and every inthics delivered here, and the proud trie owners thanked me with shlulng eyes, and I pass the gratitude on to the generous donor. The Young South called for sixty Thon I want to call your attention to our grand total for | door was filled several times over D cember, and to thank you for the with garments, by ks. toys and cat-

NATIVE SCHOOL GIRLS IN CHINA

magnificent record. I thought you ables, and the each poured into the

would do that way, so I did not grieve little basket. We have a mission-

over our pitiful November gathering. school on the other side of Cameron

The third quarter of this fourth year | Hill where most of the offerings will go,

will not disprove our mot o. We have and many poor homes will be bright-

a tine record to excel, over \$700 given | ened thereby. The" White Rose Band"

during our third year, but we'll do it! | gave \$1 50 in this sweet way, and sent

March, 1898 You will see that Mrs. | Humphreys. They have recently suf-

Maynard's salary is paid through | fored a great loss in the removal of

but let our chief aim Le the entire to Mrs. W. V. Lee, Carthage. I had

their leader, Mrs. Hunter, to Rich-

mond, Va., but I think her successor.

Mrs Flugglout, will not allow the

Now the letters. The tiret comes

"Enclosed find Christmas dinner

collections for Orphanage, \$1.10.

Marguerite, George and Sophia send

\$2 to be divided between Mrs. May-

while ago her J. B U. sent in \$5. We

get it, that I have mailed 18 mite boxes

J. T. HOWARD.

from the good town of Dayton:

nard and the Orphanage."

fering from a home circle.

good work to languish.

October, 1897, and there is something

on November. Now, what I have set

iny heart on, is that we come to April

SIX HUNDRED DOLLARS

raised by the Young South Shall we

do It? If every one will say, "By

God's help, I'll do my very hest," wo

shall accomplish it. Lot us concen-

trate all our energy on this one aim

for the next quarter. We have more

than paid what Dr. Folk pledged for

us on the Orphanage debt. Dr. Holt

has already received \$7.70 and I shall

send him \$37 67 by January 1st. Ba-

sides that we have given to the Or-

phanage sick-room and the support of

the little ones. I hope we shall con-

tinue to help this most worthy charity,

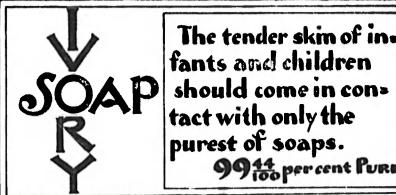
1, 1898, with every cent of her

in Japan. We must not stop short of

This week's record in a line 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 cometimes 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 "lote" of sunshine in that part of East Tennessee

Then our big "Mountaineer" i 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 Baptlet Sunday school. Anita Hopwood and Blanche Woodward, with their birthday offer Ings to be sent with their love to Mrs. Maynard I wish I had time to tel you of the plea-ant Christinas entertalement this Sunday school of ours Mr. Brown of South Chattannoga child received a bag from 'Santa Ciaus." But best of all the great majurity of those who came (and the lecture room was ecowded) brought gifts for the pror The table by the



should come in contact with only the purest of soaps. 9944 per cent Pure

regard to the expenditure of the special offerings for the 'Orphanage Christians," but her promised letter le 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 Orphanago. 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 BERTIE CAPSHAW.

There is no better home mission neld than this refuge we provide for the destitute children. Thank you so much for this help. It is so much is blotted out that all Tennesses will needed, and most appreciated. May hear, and sing, "Praise the Lord!" I this teacher in the old school I loved so dearly in the years long gone, be grand building the property of the greatly blessed in thus training the Tennessce Baptist Convention. coning church-workers now under her care and influence.

The next message is also from Mid-never fails us: dle Tennessee, our old friends at Waiter Hill:

"We enclose a checks for \$2 Give 0 cents for each of us and \$1 for Grandma Robertson to Japan.

KATHLEEN R. BERTSON, GORDON ROBERTSON

It always delights me to see the grandmother work with the children. Thanks for this now 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 De | our circle than these at Autloch. We comber 19th. I sent the name on to are so grateful to them, and we all Nashville, and I hope Miss Clara unite in wishing them great growth in 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. Auntlesends \$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 months left, danuary, February and port by their treasurer, Miss Grace March 1809 You will seasthat Mrs. home bands are great factors in our results. Thank you so much!

Now here comes our Mississippi friend: "Enclosed find my Christmas-offer-

ing. If nothing happens to prevent, will visit your State in January am going to see my great grandmother, Mrs. Nicholson. Dr. Folk knows ker. She is 90 years old."

If you pass through Chattanooga, remember the latch-string of 304 East Scoond hangs over outside to members Dayton is certainly responding no- of the Young South. I hope the dolls bly la our work, for only a little ordered by Mrs. Flinn went safely through. We are most grateful for are so thankful for this generous of little Irma's continued aid. I give the dullar to Japan, as she does not say Let me say right; here, before I for | where it is to be placed.

Erin comes next: "Englosed please find 50 cents for support of our beloved Mrs. Maynard | hoped to hear from Mrs. Kannon in Japan. I take a safer method of send-

ing this, and I hope it will not be ost 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 "Receipte" for names and credits. We are deeply grateful for so kindly a remembrance. Dr Holt will "hurrah" so easneitly when that debt have strong hopes for 1898 seeing the

You will not be the least surprised to hear from Antioch, for this hand

"Enclosed find \$1 to be equally divided between our missonary and the Orphanage. We earnestly pray God's blessing on this small offering, and we hope since ely we can do better next year. We wish the Young South and its faithful leader a pleasant Christmas."

ANTIOCH HOME BAND.

If this band does "better" it will have to do exceeuingly well. There are no more faithful workers in all every good way in 1898

This makes me sad. East Tennessee

"The Athens Sunbeams sent you 58 cents about a month ago, but as it has not been acknowledged I fear it is lost. We are doing our best to send something for our missionary each month." KATE EMERSON.

I have looked back to November 1st but find no trace of this offering. In reporting lost money, I will be so

FACE

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling intr, and baby blemistes provented by Curicuaa Hoar, the most effective skin purifying and beautifying scap in the world, as well as purest and awootest for tolict, bath, and nursery.

Slaughter

sale of

EMBROIDERIES

20.00 M 20.00

Too many Embrolderies on hand. The stock must

be reduced before Spring goods begin to arrive. Mon-

day morning we will begin the largest Embroidery Sale

ever offered by us. All goods for this sale will be sold

for less than cost. This is a great chance to get cheap

Chas. S. Kinkead & Co.,

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Southwestern Baptist University,

Jackson Tennessee

Spring Term Begins Monday, January 17, 1898.

DEPARTMENTS:-Literary, Scientific, Theological, and Commercial.

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best known remedies in the country.

They offer a three day's trial treat-

ment, by mall, free of charge, to dem-

onstrate its merits. It has the un-

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and leading citizens all over the United

It is a pleasant and harmless veg-

etable compound, vet it destroys the

catarrhal germs and does not merely

thorough and permanent cure. One

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Macbeth lamp-chimneys -more light and don't break.

Can't you get 'cm? What's your dealer say about 'em?

Write Macbeth Pittsburgh Pa

it until I krow in what shape it started See your post-master; even yet he may find it. If it was a posteffice order or an express order, or a check, it may easily be duplicated. I hope you will decome B Pendieton, Lookout Mt Illanche Woodward, class No 10 1st Ban not be discouraged too much to try again.

The next contains a valuable suggestion which I hope "Mamma Saunders," or some one who has more time than she will heed

"Erclosed find \$1, our Christmas. offering. We thought it very nice for the orphane to have the little dresses. aprone and bonnets reported from Watertown. Would it not be a good dea for Mrs. Saunders to give the Young South the names and ages of the children now in the home? Our work has our prayers."

MRS M. BUTLER.

ee "Receipte" for proper credits. Thank you! The Young South will be pleased to include anything of interest about the Orphanage. I am sure we all enjoyed the recent number of the BAPTIST AND REFLECTOR, which gave so much space to it.

The last comes from Ashport, from the faithful friends who have always held up our hands, and whose sorrow is ours:

"Mamma and I had \$1.75 in our bell' and this morning we took up a collection that added 25 cents to it. So we send you \$2 as our Christmasoffering. God saw fit to take n y only little brother and only little slater to heaven last August, but we feel that his mercies and blessings have been abundant throughout even this sad year. Divide between the dear little orphans and Mrs. Maynard."

LUCIE KATE WHITE

Yes God knows, God cares, God REIGNS! We must bow to His will, and "some sweet day" we shall see just how it was all right, and praise His name for the strength he gave us to endure what seemed so bitter a trial. This one little child left to her mother will be her greatest earthly comfort. May the tender Savior, in whose arms the little ones rest, be very near those who still do his will on this side the great river.

Now 1 think you will certainly agree with me that this is not a bad beginning for the New Year. Let us keep it up at this rate. Who says, "I will?" Hands up! There, that's right. We shall have that \$50 a month for our dear missionary, and do much other work besides. Will you join me, now, in New Year's greetings to our editor-in-chief, to our "Santa Claus," who will one of these days "Inherit the earth," to our devoted "substitute" on the other shore of the

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery ourse all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irreg-ularities of the kidneys and bladder in both men and women. Regulates bladder troubles in oblideen. If not sold by your druggist, will be sent by mall on receipt of \$1. One small bottie is two months treatment, and will enre any case above mentioned. All orders promptly filled. Send for

Texas testimonials.

Sole manufacturer, P. O. Box 218, Waco, Texas. Sold by Page & Sime, Nashville, Tenn. READ THIS.

CLANTON, ALA., March 8, 1897.—I certify that I have been cured of kidney and bladder troubles by Hall's Great Discovery of Wada, Texas, and Y can fully recommend it, Ray, L. B. Pounds.

broad Pacific, and to each other? Then take off your caps, wave your bandkerchiefs and shout "Hurrah for 1898!" God send us all a happy, useful twelve months! Most gratefully yours,

LAURA DAYTON EAKIN.

Receipts. First balf year Outober offering November Offering FOR JAPAN.

History Woodward, class No. 10 1st Bap-tist S. S. Chat. Anita Hupwood, class No. 10, 1st Esptist S. S. Chattances M. G. and S. Howard, Dayton Gordon Robertson, Walter Hitt Auttoch Home Hand, by Mrs. Heard Lucy Kate White and mother, Ashport A L and K Gemuand mother. Shelbyville TOH ORPHANAGE DEST

bristmas dinner collection by J.F. How Mrs. Ella Mitchell Grand Junction Mrs. Mary Hatlow Grand Juretion Mrs. George Prewitt. Grand June Ion Mrs. Lida H. Lee Grand Junetion FOR ORPHANAGE SUPPORT White Rose Band, Chat , by Grace Hum

phrey Treasurer

M. G. and S. Howard, Dayton

A. L. and K. Goffin for Aunt

Miss Cap-haw a class, Shelbyville S. S.

Antioch Home Hand, by Mrs. Heard Lucy Kate White and mother, Ashport TOB COLFORTAGE

C	Mrs. Abble Statterly		
e	Postage		
e	Total		
•	Received since April 1, 1897:		
		398	H
	" Orphanage Support		i
n	" Orphanage Debt		3
6	" James C Warner Fund	ΪĪ	4
_	" Colportage	18	
*	" State Missions	4	ž
	" China	•	ĭ
	" Cuba	1	7
r	" Mesican School	i	0
•	" Foreign Board Debt	i	ò
	" Dr Diaz in Mesico	•	Ň
	" Orphanage Christmas	6	O
•	" l'ostage on dolls and literature	2	P

Total to Dec 99, 1897

RECENT EVENTS.

-We regret to learn of the death on December 24th of Rev. A. G. Loving of Hinton, W. Va. He was doing a good work there, and his death is quite sad. He leaves a wife and four

-Rev. J. F. Tull has resigned the pastorate of the Baptist Church at Milan. We are not informed as to his future location. He is a most excellent man. We should be very sorry to have him leave the State.

-Married ou December 28th, at the home of the bride, Mr. Robert L. Grissom of Doyle and Miss Eva F Herd of Nashville, Rev. J. B. Alexander of Doyle officiating. Mr. Grissom is spoken of as a most excellent young man, a live business man of Doyle. His bride is a lovely young lady. We wish for them much happiness and success in life.

-Dr. L G. Broughton of Roanoke, Va., who was some time ago called to the pastorate of the Third Baptist Church, Atlanta, Ga., has recently received a call to the First Baptist Church, Wilmington, N. C., which it expected he will accept. Dr. Broughton is one of the few successful pastor-evangelists in the South.

-Dr. Thomas S. Dunaway, who has been pastor of the Fredericksburg. (Va.) church for 31 years, recently offered his resignation on the ground that he needed rest, and that be thought his Petirement might be for the good of the church. But the members of the church refused to account his resignation and voted to give him a season of rest.

is Greater Kooxville. The new city has more than 50,000 population and is the third largest in the Stale. We imagino that Chattanooga will be reaching out in a short while to take in her suburbs, so as not to be outdone by New York, Memphis Tand Knoxville.

-Rev. W. B. Baldwin has resigned the pastorate of the Oakeliff Baptist Church, Dallas, Texas, Bro. Baldwin was formerly a minister of the M. E. Church in this State, but became a Baptist several years ago. He is a man of much ability. The Texas Baptist and Herald says of him: "He has few equals as a pulpit orator and as a sound theologian."

-it is stated that one day while walking with Dr. James P. Boyce. Rev. A. S. ingram asked him if he believed in Baptist church succession. He roplied: "If by i aptist church succossion you mean that there have existed since the days of Christ and his apostles churches holding substantially the doctrines now held by Baptist churches, then I believe in it

-Prof. W. O Carver passed through the city last week with his bride (nee Miss Shepard) on their way to Florida. Prof. Carver will represent the Seminary at the Florida Convention in Tampa this week and at the same time will make the trip do for a bridal tour. It is not necessary to wish for him and his lovely bride abundant happiness. They evidently already have It

-The situation in the East remains practically unchanged from last week. Germany shows no signs of loosening her grasp upon the Chinese territory which she seized, but is preparing to strengthen her hold upon it. England and Japan are protesting against Russian influence in China, and are enforcing their protest by assembling men of war in Chinese quarters. The end of it all remains yet to be seen.

-Rev. H. F. Burns has resigned the pastorate of the Howell Memorial Baptist Church in West Nashville. Bro. Burns is an East Tennessee boy. lie was educated at the Southwestern Baptist University and also at the Southern Baptist Theological Seminary. He is an excellent preacher and a true Christian man. He has done a fine work at West Nashville. as he did elsewhere. We do not know just what his plans for the future are. We hope, however, that he will certainly remain in Tennessee.

-Dr. G. W. Drake, formerly of Chattanooga, but more recently of Nashville, has accepted the position of resident physician at Hollins institute, Virginia, and has removed to that place. We take pleasure in commending Dr Drake very cordially to our Virginia brethren as a fine physiciao, a strong Baptist and a hightoned Christian gentleman. In connection with his duties at Hollins, which will occupy him only during the session, Dr. Dake will spend the summer at Monteagle as resident physi-

the Buckner Home Annex. It is a temporary home for malmed, deformed and otherwise afflicted orphans and other destitute children, where they are treated by surgeons and other oxperts and are boarded, nursed and in every respect supported and cared for entirely free of charge. It is already a brick structure of modern design for is the only institution of the kind in

TETTI PIANOS and ORGANS mana 19 days speak free hear after and high mana speak and speak free hear and speak f Meetics Baptist and Reflector

Free Medicines

To those who suffer from Catarrh. Consumption, Bronchitis, Desfness, Asthma, or any diseases of the Lungs, Nose, Throat and Ear.

This great curative remedy, is known as the Saan-Cera Cure, and has cured hundreds of cases that wore pronounced hopeless. - It will cure you. A Prominent Physician Testifics.

DR. JAMES KENDAL, of R. Honne Tetre, Mo. states that he has been a sufferer of Catatri and a sufferer of Catatria and Dealness lot a great many years, so much so that it seriously inter ferred with his tractice but after taking the Sana Ceta Cute three MR. J. H. MARSHALL

has Postmaster, Bayard, W. V. writes. They suffered from childhood with Catarth, budges tion and various complaints, until I become despondent and on the verge of insanty, but thanks to your skillful freatment Lam restored. e tecthed to dill and hel like a new man

A Pair and Intelligent Lady Speaks. MRS. J. A. DUVALL. Anyone to see me me to the same per son. Now dier three months treatmed my Caterbile in hitsand Dealness is cured in tem is restored. Lam nore Bests than es bevel would beve de 1 if it had not be a for you, as I was rapidly

MR. HENRY BAILLY, treenshero, Ind. tates that he was salver to a faith Bi hitis and very deaf for many years. In-

MISS LILLIE PRUSH, a charming young advert lawest, but she was thought be in he last stress of Consumption and was given

Dr. Beaty guarantees a positive and permanent cure regall the above diseases to those who seek his aid and follow his

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To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed. Dr. Beaty will for a limited line, prepare sufficient medicine for 3 months treatment free. Send a description of your trouble, name and P. O. address at once, or write for our "Question Blank," and prompt attention will be given you free. The Sans-Cera Care is prepared specially to suit each individual patient.

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United States without regard to sex, sect or section. It is less than a year old and owns property worth \$10,000. We are glad that it is controlled by Baptists If you wish to know anything further about it write to Dr. R. C. Buckner, Dallas, Texas

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We the undersigned, have known F. J. Cheney
for the last it vears, and believe him perfectly
honorable in all business transactions and financially able to carry out any obligation made
by their firm
West & Truck. Wholesale drugglists, Toledo O.

-I had the pleasure of officiating in the marriage of the following couples within the last ton days: Mr. John B. in active operation in a building of Barbee to Miss Minnie E. Eastes. eight rooms, but as soon as possible | daughter of Elder T. J. Eastes, Grant, there is to be on its beautiful grounds | Tonn; Mr. R. S. Hudson to Miss Laura Vantrease; Mr. W. G. Vaughsuch institutions and furnished in an | an to Miss Leona Jones; Mr. Homer up-to-date manner for such work. This | Womack to Miss Estella Patton; J. M. Vanhooser to Miss Fannio Hankins; -Knoxville as well as New York the United States for decrepted and Mr. J. L. Young to Miss Amanda has had a consolidation, and now it diseased orphans. It proposes to re- Blythe; Mr. Manefield Williams to celve such children from all over the Miss Ada Young. More to follow. J. P. GILLIAM.

Watertown, Tonn.

-THE GRNUINE "BROWN'S TROCH-ES" are sold only in boxes. They are wonderfully effective for Coughs and

-The fifth Sunday meeting of Concord Association will hold its next meeting at the Centennial Church, Nashville, Tenn, beginning Friday night at 7 o'clock before the fifth Sunday in this month. Programs will be sent out next week. Your committee wishes to urge upon each pastor to lay the matter before bis church and member of the Executive Board be present, as there are matters of interest to come up. The Centennial Church will cordially welcome all who come. Some of us have not been as faithful in the past as we should have been, but let us make a new start this new year There is much to be done in our Association. Then let us be at it Let all come and bring the spirit of prayer J. Il WRIGHT, Ch'm.

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Catalog

Please permit me to speak a few

words to the public through the col-

umns of your paper. I have been a

minister of the gospel twenty-eight

years. I would accept work, if proper

arrangements could be made. My

church stands ready at any time to

give any information that may be re-

quired of my ability to preach and

Christian or religious life.

Riceville, Tenn

Mention Haptist and Reflector

No services at the First Church Sunday and Sunday night. House of worship burned to the ground Sunday evening before last. We have rented a hall and will have services as usual next Sunday morning and night We | meeting there. May God bless his hope to build soon. I preached at one of my country pastorates last Sunday and Saturday before. We completed our roll call, which resulted in cutting down of the original roll of 114 to 161. Immediately after roll call we opened the doors of the church and received one valuable men ber by letter from Eion Church i have never seen it fail Cut down the roll to the living list and the church will grow. W. L. Norris.

Dycreburg, Tenn

-The Eastanallee fifth Sunday meeting will convene with the Chestua Baptist Church, seven miles east of Calhoon, at 10 a. m on Friday, Jan. 28 1598

introductory sermon at 11 a. m. Subject, Run vil. 25 Rovs. R. A. Womac and P. A. Miller.

I is sinless perfection attainable In the flesh?

2. If the wife of a church member deserts him, and he is divorced and remarries, does it disqualify him from holding the office of bishop or deacon? 3. If the church Scripturally withdraws fellowship from a member, is he

still in the invisible kingdom? 4. Sunday-schools and missions of Sunday morning at 9 a. m. Our old preachers are dropping off. The younger ministers and licentiates must come out and illi up the gaps. God grant that we may have a

epiritual feast. C. G. SAMUEL, Ch'm.

his goodness. Bowling Green, Ky.

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©£969696 ‱ 969696≥9 Nashville, Tenn. -One of the -reatest meetings in

the history of this section closed last night with Barren River Church. Rev. C. W. Freeman did all the preaching, and the Lord poured out his Spirit. it seemed like Pentecost to see so many struck with conviction and crying unto God for mercy. There were 60 professions and many restorations. The church was strengthened spiritually and numerically. The whole country was moved by the manifestation of the power of God in this meeting. Bro. Freeman goes next Monday night to Highland to begin a labors there as he did here. Bro. Freeman uses no new methods, but simply preaches the old, old gospel, which is the power of God unto salvation. Delafield just closed a good meeting with 14 additions. Bro. Brookshire is pushing the work there and is meeting with great success under God. We can only say, l'caise the Lord for his goodness CORRESPONDENT.

When you deal with the "old relia-ble" GEORGE ZICKLER & CO., you are always treated justly and honorably. Call and see us

Many are already asking if we will continue to offer the Bible and the paper one year to renewals for \$2 90. We will. We are also going to continue our great club offer of the watch for seven new yearly subscribers or twenty-two four month subscribers. Already we have sent out a large number of these watches and they The dinner set of 112 pieces will also be offered for only eight new

carly subscribers. Go to work and let's run up the list. Not being satisfied with being the best paper, let's make it the largest circulated Baptist paper in the South.

give temporary relief, but effects a of this mode of treatment, is well known as an able evangelist, having

riere is a picture

of these days. They won't understand what the woman is doing. Even now it looks queer to the users of Pearline to see a woman doubling

This old-fashioned, back breaking way of washing clothes by rubbing them to pieces over a

grow paying crops because they're wash-board can't last It isn't sensible. The way that is ffesh and slways the best. For sale sverywhere. Refuse substitutes Stick to Berry's Seeds and prosper. 1898 Seed Annual free. Write for it D. M. FERRY & CO., Detrett, Mich. Willions Pearline

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found in a new hotanical discovery.

Mr. R. C. Wood, Lourd, Ind it has the extraor-

known as an able evangelist, having held meetings in many of our large cities. We would advise any reader of our paper who is a suiferer from Catarrh, Bronehitle or Asthma to write to Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga., for a trial treatment and booklet, "Plain Facts Ahout Catarrh" which will be malled free to any sufference.

Mr. R. C. Wood, Lowell, Ind. Ind. Ones that it was not used to many reader on the Biood the pollacones Urio Acid, Urates, Lilhates, etc., which cause the diveased conditions.

Rev. A. C. Darling of North Constants, New York, testified is the Christian Witness that it cured him of Kidney disease after sixteen years auffering. Hon R. C. Wood of Low-lind, writes that in four weeks the Kava-Kava-Kava-Shrib ourod him of Kidney and Bia ider diseases of tenyoars, avandlog, and Rev. Thomatoric womanhood.

That you may judge of the value of this Great Specific for yourself, we will send you one large Case by Mail Free, only asking that when cured yourself you will recommend it to others. It is a Enre Specific and cannot fail. Addrs s., The Church Kidney Cure Commany, No 109 Fourth Avenue, New York City. Meation this paper.

NOTE—The Editor of this paper is personally acqueited with The Church Kidney Cure Unmpeny, and can vouch for it that their statements in regard to the oursilve powers of the wonderful Alkavis are in every respect true. They are supported by hundrods of testimonial of undoubted versoity, from saferars in svary part of the country.

OPIUM Habita upred. Write to B. N. Wooley, M.D.,

Notice—Obituar) notices not necediting 200 words with be inserted trend obserse but one cent will be charged for each succeeding word sneehould be paid in advance. Count the word at divid will know exact: what the chars will be

WILLIS -Bro Willie Gage Willis died at the bome of his father near Del Rio, Tenn , Sept. 7 1897. He was born Aug. 4, 1878 aged 19 years and 1 month. He was a member in fuil fellowship of the Big Creck Bantlet Church. He left bright evidences that | Joy Baptist Church by Robert Pater. he was at peace with God. The community has lost one of its best young men. He endured his stekness with patience and humble simple city lits opirit took its flight within twelve days of his mother's death. Tie God that givith and God that aketh away. EMERSON PONDER,

> (MRB) KATE STOKELY. (MISS) SUE C. HUIT. Committee

Hodges. - The last enemy has again crept into the home of one of God's ministers and taken away Mrs. Pris. | was a member of the Big Creck Ban clin Hodges, wife of Elder W. J. | tiet Church. We are glad to mert on Bodges. She was born in McNairy | the fact that all the children have County, Ten essee, March 4 1530 and died of paralysis Dec 25 1897 | Savior except the baby, and we lose aged 67 years, 9 months and 4 days one of our heat members; and vet we She professed faith in Christ carry in bow to the will of God. The family life and was baptized into the fellow | sustains a loss that cannot be repaid ship of Refuge Baptlet Church his but the Good that has bereft us, He can Elder W A. Henry. She was mare all of our sorrews heal ried to Bro Hodges Sept 2: 1853 | Resolved That we as a church exwith whom she lived agreeably for tend to Bro While and family forty-fe ur years The funeral services beart feet sympathy, and earne to were conducted by E ders K T Holder pray for the sustaining grace of toand A L Bray Stater Hodges, while to be given them in this dark hou ... being the wife of a Baptist minister. bereavement became the mother of two Baptist min. | Resolved That a copy of this be isters, one of whom preceded her to spread on the charch book and o e to the home of the blest. May the gos pel which father and son endeavor to | papers. faithfully preach be a comfort and stay to all the bereft.

McFappen -- Bro C. N McFadcen 8, 1897. His funera, took place from won the esteem of everyone who knew him. He came to this town when it in wealth as it grew in size and importance, until a few years ago, having lost bis wife, and his children all grown and launched in business except one, he retired from active busine s. He was baptized into the fellowship of the Covington Baptist energy into his Christian life. He excellent traits of character. was never known to be absent from the regular prayer-meeting or other religious services held with bis church unless kept away by sickness, and I never knew him on any occasion to be late in coming to those services. He stoward, and when money was wanted for church purposes no one felt any never refused, nor did he give sparingly. Our church bows in sorrow, the community feels the loss of such a mobie and public spirit, and his six surviving children have the warm Christian sympathy of the entire oburch. He has left a noble record



behind him as a citizen and as a suple we would all do well to imitate

BAPTISTIAND REFLECTOR, JAN. 6, 1898

W. H. BRUTON Covington, Tenn.

RUNION. - Catharine Runton was born to Washington County, Tenn., March 26 1842. She was raised in North Carolina, and at the age of 13 professed faith in Christ and was haptized into full fellowship of the Little son She departed this life Aug. 26 1897 She was married to Willam M. Willis July 22, 1860 To their union was born eleven children five sors and six daughters, all of whom mourn her loss except Winte, who de paried this life twe've days after Sister Willis had been afflicted many year. She bore her afflictions with courage, never complaining at what seemed to be the will of God. She was a lovable woman and won the friendship of all who knew her and was a faul.ful. Christian wife. She professed faith to Christ as a personal

furnished Bro. Willis and the Baptist

EMERSON PONDER MRS | KATE STOCKELY (MISS) SCE C BUFF.

SULLIVAN - These lines are written died at Hot Springs, Ark, on Dec in memory of our beloved siste, V M. Saillyan, who was born Feb J the Baptist Church in this piace the 1822, and died Aug 22 1897. She was and old subscribers renewing. next day. He was 65 years old last married to Joel Sullivan in 1850 Beo. March, and had been a resident of Suilivan preceded his beloved comthis place since 1859. His life was a panion to the giory land in 1891. This buey one, but marked throughout by bappy union was blessed with ten honesty, integrity and truthfulness, children, of whom eight are living a t by which he earned the confidence and of whom are Christians and church members but two. For these two our alster was greatly concerned. How was a small village, and kept pace earnestly she prayed for their salvawith its thrift and enterprise, growing tion! The unsaved condition of her children was the only thing that marred her departure from this world of pain and sorrow to a happier one May the Lord by his Spirit lead them to their mother's Savior. Sister Sullivan professed faith in Christ about 1850, and united with Baker's Grove Church - une 4, 1893. He seemed to Baptist Church in 1888. In her death realize that much of his life had been the community, her family, and es a mistake, and from the time he joined pecially her church, have sustained the church he put his usual business an irreparable loss. Many were her only name a few o' them. She was persevering and untiring in her zeal for the Lord. If she undertook to do anything she did it well. She was punctual ud regular in attending the sanctuary of the Lord. She loved the recognised himself as the Lord's sanctuary. It was her delight to attend, especially on Saturdays. We have known her to be in her accustomed place oven when it was too hostancy in calling on him, for he | cold (?) for some of the ma'e members to attend. She was benevolent. Her money was consecrated to the Lord, therefore she always gave readily and cheerfully to all objects which were worthy. How applicable are these two Scriptures to the life of our beloved mother in Israel: "Give her of the fruits of her band; and let her own works praise her in the gates."
Blessed are the dead that die in the Lord, that they may rest from their

labors and their works do follow

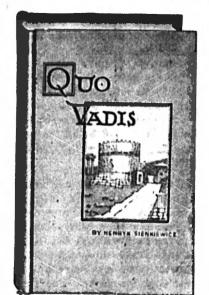
J. T. HEADDRN, P. W. CARNEY, J. M. ELLIS,

behind him as a oltizen and as a Christian and oburch number-an ex A GREAT OFFER TO OUR READERS.

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gladiatorial combats, and observe the universal hollowness and selfish ness pervading society, and the impinities and rottenness of the Empire foreshadowing its sine and certain downtall

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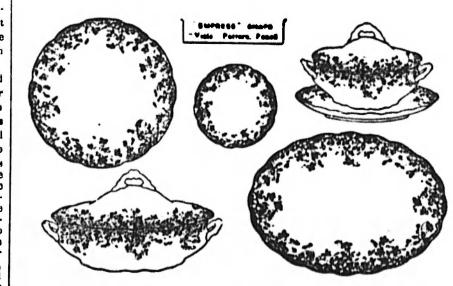
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What I want to say is this: There are ninty-five or ninty-els county prisons in the State of Tennessee. All these contain prisoners more or lesspoor men who care not for their souls. and seldom ever read a religious paper or even hear a sermon, and seldom ever hear a good man talk on the things that would help them up and renovate their lives.

These men have souls. Oh! how precious these lost souls are in the eight of Him who wept over Jerusalem.

if there is anything that would melt the Great Delty to tears, it is wrecked humanity. Man was created for a higher and nobler purpose.

Now, brethren, I am, and have been for some months, greatly interested in these poor, lost men, who have but little sympathy in this world. And I want to submit this plan to you who love lost humanity:

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These poor cast aways read politial papers each day. They hear of every murder, everyone who is lynched, and of every other black crime that is committed. But very few ever hear of Jesus, or ever hear how many souls were converted in a protracted meeting, or what our colleges are doing for the youths of our State, what our great host of Christian workers are doing for missions. They seldom ever get to read a religlous paper that takes up the bright elde of life.

How elevating and refining it would be for them to read this paper once a week, and have a talk with Folk, Holt, Frost, Hawthorne, Lofton, and in fact all the great host of contributors to this paper. And also get to read those great Holy Ghost sermons by Dr. Hawthorne. This, indeed would be a great light shining, and sending | forth the glory of a crucified Savior in the darkest place on earth.

Can we put this paper in every jail? Yes. How?

1. Let each pastor who preaches in the town of the county seat explain this to his people and he with his church subscribe for the paper for this purpose, and have the editor send It direct to the prisoners.

2. There are a number of us who will be anxious to help these perishing souls that will also subscribe and let the editor send them to those counties that have no Baptist churches.

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Speak out, brethren. Let us hear what you think of the plan. May God be honored in this movement. U. S. THOMAS

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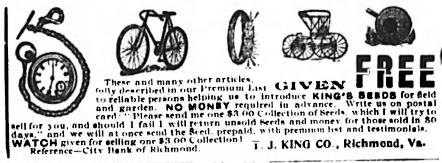
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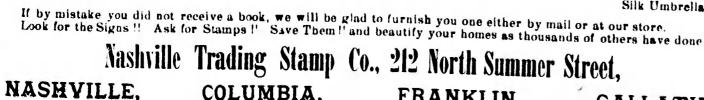


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God of our fathers, known of old Lord of our far-flung battle line-Beneath whose awful lland we hold Dominion over paim and pine-Lord God of Hosts, be with us yet. Lest we forget lest we forget

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. Leat we forget-lest we forget

Far-called our pavies melt away On dune and headland sinks the tire Lo, all our pomp of yesterday is one with Nineveh and Tyre: Judge of the Nations, spare us yet Lent 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 leaser breeds without the Law-Lord God of Hosts, be with us yet, Lest we forget less we forget

For heathen heart that puts bor 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 feelish word, Thy Mercy on Thy People, Lord! Amen -Rudyard Kipling in London Times

The Folly of Open Communion.

BY PROP B C VEDDER, D.D.

What is distinctive in the faith and practice of Baptists may be stated in two words, Believers' Bapturn. All that is distinctive in our faith and practice is either expressed or implied in those two words. Of course, by "baptlem" 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 practicehas 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 comcan 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 ander such conditions. On questions of ritual it would be still more difficult, not to say quite impossible, to justify separate existence. Theologleal 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 ex-

That reason is nothing else than what is comprised In thosa two words, believers' baptism. Baptists exist as a separate body to defend, to proclaim, to practics 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 bellevers' baptlem. And yet, that is the command of Christ, that is the taaching of the New Testament, that is unvarying apostolic practice.

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

more the scholarship of the world is agreed that the High Churchman's claim is a mere figment, that the their fortunes, their lives! 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 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 al-

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 (hutlook also admits that "historical scholarship has proved the Baptlet right in bis 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 pestliential 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, afilieted, ili-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 manded in the New Testament, no body of Christians had been deluged with their blood, after their pyres ought to be no Baptist denomination. From its 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 Scriptual; truths won and held at the price of such sacrifices, such sufferings. ought to be precious to a Baptist of today beyond gold and rubles. 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 truthe 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, be 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 unbaptised believers. If it was worth while to fight and win the battle of scholarship for believers' baptism, it is eurely worth while to keep what we have won. If it was worth while for

tion of the Anglican High Churchman with his claim our fathers to give their lives for liberty to teach of an exclusive apostolic succession by virtue of and practice believers' baptism, it is worth our while which he unchurches all upon whom no bishop has to enjoy the heritage of liberty that they left us. laid hands. But the difference is just this: more and What folly it would be for us to throw away what our fathers have gained at the cost of their name,

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 exliterature before the close of the second century. On clude 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 ways an immersion, and always the immersion of a 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 wby? Because our failure to invite them constitutes a continuous and tremendous protest against their failure to practice believers' baptism. This is the offence of strict communion, and nothing else; that it says to all but baptized believers, "You are not Scripsurally 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 be 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 elient 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 la sound; but it as frankly accepted the conclusion, and said roundly that there 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-haira stained with blood, see them In the torture cell and at the stake, because those mothers would not be false to thair Lord's teaching of believers' baptlem, -The Watchman.