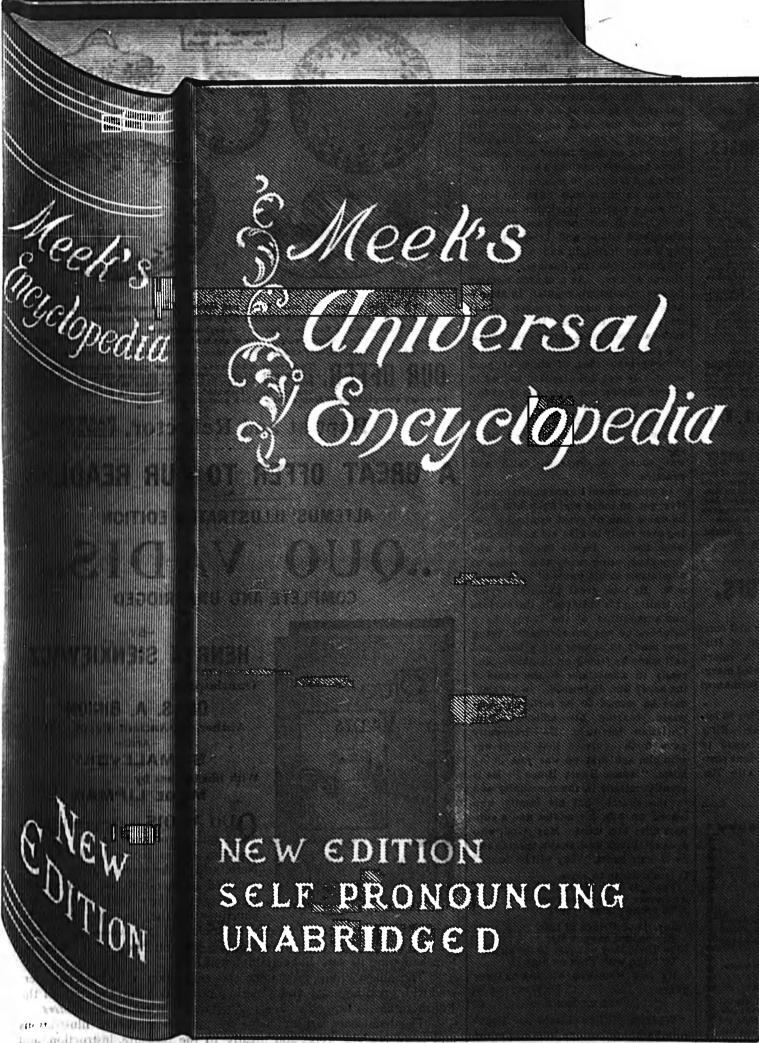
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# Naptist an Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., JANUARY 27, 1898.

New Series, Vol. IX., No. 23

Lines Written in a Friend's Album.

BY MRS. M. S. WATTS.

Suddenly o'er my path in life There shope a meteor With a pure light soft and steady, Yet searching and serene; Then slowly faded from my sight, Leaving yet the pleasant impress of lambent light, Which too soon, alast has set in one long night. The bright genius of thy soul Shines not in flashes brilliant, But with calm dignity the cultivated Mind, less favored ones illumes (without parade or

As the dazzling sun in his noontide glow). Until its destiny fulfilled, in darkness I gently sinks to rest, vail a while its splendor. 'Till the night of Death is ended, And Cernity shall dawn-O, then we'll meet again. When we see II'm face to face And know as we are known "

## CLOSE COMMUNION.

## What Is It? And What the Scriptural Grounds for Its Maintenance.

BY J M. PHILLIPS, D D.

The term close communion is a modern phrase and is applied to the custom prevaiant among Baptists, restricting the Lord's Supper to members of churches of like faith and order. There was a time when all churches were of like faith and order, and then there was no occasion for such restriction. Not until the rise of sectarianism with its multiplied religious organizations and conflicting doctrines did there exist any necessity for such customs in the observance of the supper. But the practice is not peculiar to Baptists. All other denominations, while repudiating the title, adopt the principle that govern Bantists in the observance of this ordinance. All in theory, if not in practice, hold that it should be restricted to the baptized members of the churches of Curlet. The "Interior," a leading paper among Congregationalists, says, "We agree with Baptists that unbaptized persons should not partake of the Lird's Supper." The American Presbyterian says, "Open communion is an absurdity when it means communion with the unbaptized." The Independent says, "We have never been disposed to charge the Baptists with any special narrowness in their rule of admission to the Lord's table." Indeed, the position as to the priority of baptism and church membership to the communion has never until recent years been called into question, and then by none but Baptists The position of Pedobaptists, touching the subjects of baptism necessitates the priority of baptism to the supper. Their teachings, if fully cerried out in practice, would result in the baptism of all in infancy, so that in the very nature of the case bantism must precede the observance of the supper. While Baptists do not hold baptism and church membership as prerequisites on exactly the same grounds as they, the conclusion is the same. All agree that the communion must extend no wider than the baptism.

The principles which govern close communion are plain and simple. Mr. Beccher gives the key to the situation in these words: "As matters now stand all evangelical churches are close communionists, in this sense, that all take it for granted that the Lord's Supper is an ordinance of the church to be administered under the direction of the church. Who. then, may Scripturally and safely commune at the Lord's table? We must look for our answer to this question alone to the Word of God. The Lord's Supper as well as baptism Is a positive ordinance based solely on the authority of our Lord Jesus Christ, the only law-giver in Zion. No other reason for its existence and observance exists than that the Lord instituted it, and commanded his followers to observe it. Coming to his word for our guldance, then, we find that between the unrenewed sinner and

the supper there are three distinct steps to be taken. The first step is faith "Without faith it is impossible to please God." This is in a special sense true of the act of communing at the Lord's table. To commune without faith is to "eat and drink unworthily, not discerning the Lord's body," and "eat and drink damnation to one's soul." The man who approaches the Lord's table without that faith that secures union with Christ, trifles with eternal things and sine against his own soul. Hence we find that those who reserve the order of the communion by administering baptism to faithless infants, pause as they come to this solemn ordinance and demand that the infant members of their church be debarred from the supper till they make some sort of confession of

The second step is baptism. John, the forerunner, was divinely commissioned to baptize (Jno. i. 33), and so baptism was instituted before the Lord's Supper. Our Lord received baptsim before he instituted the supper (Matt. Iv. 13), and through his disciples a ministered baptism before the supper. The apostles, who were present at the institution, had evidently been previously baptized by John the Bap-

In the commission he puts baptism before the supper, indicating not only what should be done, but the order in which the things commanded to be done should be performed. 'Keep the ordinances as I delivered them to you," is an apostolic command. We are responsible for the observance of the ordinances just as the Lord has directed. We must mention them in the order and manner they were delivered to us. This order is established and set forth in the commission, and its maintenance requires that baptism shall always precede the observance of the suppor. At Pentecost all who engaged in the "breaking of bread" had previously "gladly received the Word and were baptised." And so throughout the entire record, baptism was the first act of the avowed believer, and so preceded the observance of the supper.

There is no disagreement between Baptists and other denominations on this point. Dr. John Hall, the eminent l'resbyterian, states the truth when he rays: "All evangelical churches look for baptized persons as communicants. Baptists differ from their brethren only as to the time and mode of baptism." This, then, is the chief point of separation at the

Lord's table between Baptists and others, we differ about baptism. The Baptist says it is the immersion of a willing believer; others say it may be the forceful sprinkling of an infant unbeliever. That is the issue. Settle that, and the communion question settles itself. Baptists hold that the commission must be obeyed in the order in which it is given. It is silent concerning Christian or church duties between the exercise of faith and burial with Carlet in baptism. After baptism it groups under one heading all the exercises and services that belong to the Christian life. "Teach them to observe all things whatsoever I have commanded you." None of these things are in order before baptism, and as the supper is included in them, its place after baptism is authoritatively fixed. Pedobaptists admit this, but they claim to have been baptized. To practice open communion would be to admit this claim, and so to endorse their baptism as Scriptural or to fly against the authority of all Scripture and admit that the unbaptized may come to the Lord's table.

The third step is oneness in doctrine and fellowship. Having become a child of God by faltn in Jesus Christ, and having been buried with him by baptism and brought into the church with bis people, the newmade disciple is to continue in doctrine and fellowship with them if be would unite with them in the colebration of his feast. But when this ceases to exlet the communion must be dealed. The apostle is very plain on this point. He plainly says that if divi ions exist among the Lord's paople the supper

cannot be celebrated by them. We read (in 1 Cor. xl. 18-20): "When ye come together in the church, I bear that there are divisions among you. \* \* \* When ye come together therefore we cannot eat the Lord's Supper." He here states the broad principle that when there are divisions of any kind among a people, whether of doctrine or practice, they cannot eat the Lord's Supper. Again he says, "Now we command you, brothron, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." \* \* \*

Disorderly is a military term and signifies "out of line or rank." It may refer to either faith or practice. If a man persists in wrong doing or wrong believing be is to be denied the privileges of the church, including the Lord's Supper. Now, if we obey this command, and because of wrong faith deny one of our own members the privilege of the Lord's table, bow can we extend the privilege to those who have a place in other churches and who are guilty of the same thing?

If then the Lord's 5 pper assumes oneness in doctrine and fellowship, it cannot be Scripturally observed except by those among whom this oneness exists. This step is clearly recognized by those who practice "open communion," and it concerns Baptists, who having been immersed, have connected themselves with those communions. They come to us and say, We have all the Scriptural antecedents to the orderly participation in the supper with you. We have believed, we have been baptized; why not invite us? Our reply is, that in taking membership with those who differ with us in doctrine and in practice, you uphold a ceremony not from heaven. and which holds competition with Christ's own appointed ordinance; you have quenched the light of your own example when you obeyed the Lord in baptism, and have become an alder and abettor of those who have caused divisions among the followers of the Lord.

Why do our open communion brethren decline to commune with Catholics? With the exception of the Baptists they are the oldest denomination of Christians. If sprinkling is baptism they have been baptized. Why do they commune with them? It is because they recognize that the observance of the Lord's Supper presupposes oneness in doctrine and fellowship, and they are not ready to endorse the errors of Romanism at the Lord's table Baptists are on the same principle in regard to baptised believers who go into Pedobaptist folds. If a man can join a different denomination in celebrating the Lord's Supper, he ought to be able to join them in all things.

Before closing I wish to notice a few specious and common objections to the practice of "Close Communion."

1. It is the Lord's table, and therefore all of God's people have a right to it. This backneyed sophistry has turned many unthinking people from Baptist Churches But it is a sword that cuts both ways. Yes, it is the Lord's table, and therefore we have no right to encourage or invite any to approach it who have not complied with bis laws. At the Centennial Exposition last year I started to enter one of the great buildings at the wrong door, but was met by a man who intercepted us and ordered me away. The exhibit in the building was free, but it bad to be entered by certain doors, and the man was an officer under orders to prevent people from entering the wrong way. But he told me bow I could gain entrance and enjoy the sight of the exhibit. So the Lord's Supper is free to all the Lord's people, but they must approach it by the door he has provided. We, as his servants, are responsible for carrying out his orders. We are to keep the ordinances as we have received them, and, if any fail to find entrance to it. It is not our fault, but only because they refuse to enter by the door the Lord has provided.

2. We have no right to judge of the fitness of com-

municants, for the Apostle says, "Let a man examine himself and so let him eat." But this language was addressed to the members of the Corinthian Church at a time when all Christian Churches were alike in faith and practice. It will not do to apply this to the multiform and conflicting sects with their different doctrines and diverse practices at the present day. It applies only to the members of the one body, among whom there is doctrinal oneness and fellowship. "Let a man examine himself." How. and by what standard? By the Word of God in two respects: (1) As to his Christian experience. (2) As to his conformity to its requirements in regard to use us. Christian duty, and especially in the preceding duty of baptism. A man who has a living faith, and whose life is conformed to the divine will, cannot partake of this feast unworthily-not discerning the Lord's body.

3. All of God's people will commune together in heaven. Why not commune together here on earth? The communion of the saints in heaven will be very different from that here on earth. It is certain that they will not commune together there at the Lord's table. We are commanded to do this only "till he comes." But, if the objection has any force at all, it applies equally to Christians living in different church organizations here on earth. If Christians cannot live together in the same church here, how can they live together in heaven? Why, then, do open communion churches continue separate and distinct? If the objection means anything, then it ought to influence those who urge it to abandon their separate bodies and unite in one. But the Lord's Supper is a thing of earth. There will be communion of saints of all ages and nations in heaven, but the Lord's Supper will not be the basis of it.

So we search in vain for any Scriptural warrant for anything other than "Close Communion." Mossy Creek, Tenn.

## Grow in Grace.

BY REV. T. J. EASTES.

"But grow in grace, and in the knowledge of our 'Lord and Savior Jesus Christ.'

"Grow," to increase, enlarge, develop. "Grace," favor, kindness unmerited. To grow in grace signifies an increase in kindness, or perhaps more clearly in charity.

Grace is action, something done to an individual that does not merit it. Love is the motive that causes grace. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John III. 16.)

God saw man in his ruined estate and loved him despite his wickedness, and love moved him to do something for miserable, helpless, needy, undeserving man. He gave his Son, the only begotton, to redeem him from the ruin in which sin had placed him-the gift is grace, free grace, and all the accompanying gifts and acts are of his exceeding kindness to man. This kindness is the spirit of grace, and always exibits itself in doing something helpful and "good to the needy.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) Hence the wonderful provision that he should be born again, or from above. As we derived the enmity from our first birth, so we derive love from the second birth. 'Everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." Being made "partakers of the divine nature," we love God, we love the children of God, we love mankind, we love fined to "dives" and dens of darkness and secret enemies, and loving, the spirit of kindness, which is good to all.

The old nature is not dead, but fearfully alive. as we by experience know, and interposes every obstruction possible to prevent the outflow of kindness or grace that is born in us; hence the timely exhortation of the apostle, grow in grace. Two things are absolutely essential for growth in grace. First, proper food. Second, proper exercise.

1. Proper food is obtained by costant study of the Word and works of God. When first born again, we are babes in Christ, and need to be nourlehed with diet sulted to our condition. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. II. 2.)

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses eseroised to discern both good and evil." (Beb. 5, 12-14.)

As the natural babe takes food irregularly, and his exercise is without system, yet both are necessary to growth, so with the spiritual child; but as It grows in grace, knowledge increases, and by constant training it becomes disciplinad; food and exercise are taken at regular intervals.

As the food for sustenance and growth of the spiritual child is derived from the study of the Word and works of God-so the exercise is the per formance of the thinge taught, as God in his works has shown us how. Is it to love? We are to love our enemies: to do good to them that despitefully

is it to show mercy? We are to be merciful to the

Are we required to forgive? We are to do it willingly, freely, cheerfully.

Are we to give of our means? We are to give liberally, willingly, satisfied that it is more blessed to give than to receive. Thus we are to grow by practicing the things that we learn; and as we grow in knowledge of our Lord, we will grow in the spirit of kindness that was in him and was implanted in us when we were made partakers of the divine nature. There are other conditions of growth to which if we give heed we shall do well. To these babes in Christ the church is constituted the nursing mother, to feed and train them for the life and work to which they are called. It follows, then, that each church should come in, and while she is out in the world by her agencies making disciples and matriculating them, she ought to be busy at home educating and developing those that have come under her charge. By this means both the church and the individual member will grow in grace, which is the likeness of Jesus. Schieme, alienations and confusion about plans will be relegated to the oblivion they deserve. Then the moon, clear as the sun and terrible as an army with hanners."

To this end let's teach, pray, preach and practice. Grant, Tenn.

## A Wholesome Statute Disregarded.

BY REV. CHARLES L. ANDEESON.

The law of our country provides that no contract is valid when commodities are transferred without an accompanying consideration—some equivalent. The principle that underlies this statute is a wholesome one and should be followed in every transaction. But in the closing years of this century we find ourselves in a busy world where men are in a hurryto get fortune and fame. All the short cuts possible to these coveted goals are sought. Many of the short cuts ignore the sound principle in the above statute, and they substitute for it the principle of "hazard and chance." They care naught for equivalents. Mankind is overwhelmed by that master passion to accumulate wealth. Hence some one is ever devising new "schemes and tricks" by which to deceive and catch the innocent and unsuspecting. There is a great army of "quacks," "fakes," and "swindlers" that curse our land. These individuals are a menace to our national honor and to the purity and integrity of our homes and our churches. But the great number who are seeking something for nothing furnish abundant material for the support of these "rascals." Those who will "bite" will surely get "caught."

The gambling mania has a much deeper root among our people than many suspect. It is not conplaces, but in many public places, especially in reached the point where men are so anxious to get something without giving any equivalent for it that they will gamble on anything that will give risk or chance. They will even bet on the length of a sermon. I remember, while in college, at chapel service one morning, two boys bet on the length of a certain professor's prayer. You do not have to go to a faro-bank, wheel-of-fortune, or card house, etc., to find this vice, but it stares you in the face in many business transactions. You buy one thing and the firm gives you something as a prise, or you buy to a certain amount and you receive a ticket which entitles you to a chance at some prise. You subscribe for a paper and you have a guess on the election or something else. This gives you a chance to win a large sum for nothing. It is the insidious vice of the lottery. It has assumed another name and has somewhat changed Its appearance, but if you will look closely you can see the old features of that great vice which breeds idleness, discontent and dishonesty. We must judge not by appearance only, but by character, what kind of fruit is produced.

I want to call special attention to some few forms

of this vice which is a disregard of the principle o equivalents, e. g., missing letter contests, puzzle pictures, employment at home, and prescriptions free. etc. Many innocent and unsuspecting persons are drawn into these well-set snares, only to find themselves caught-deceived. No fowler ever set his snare more carefully so as to conceal the danger. These offers are often accepted by the young, and this cruel deception has a serious effect on their formative characters. It also instils into them and helps to cultivate that unjust principle of seeking something, for nothing or as near to nothing as pos-

It grieves me to see so many of our religous papers unkind, to the unholy. This is grace; in this we are helping these frauds by giving them wider circulation in their advertising space. Even our Sundayschool literature is sowing tares along with the wheat by advertising them. Who is expected to read them? The Sunday-school pupils. Oh! is it true that no good field has ever been opened and marked that Satan has not sown pernicious seed in it? On some page of the paper you will see a striking advertisement - \$200 given to the one who will give correct answers or supply the missing letters in the blanks. The young people see it and at a glance can solve it. so they conclude that here is an easy way to make \$200. They send their answer and some money (for some is always required), but should they wait to buy their wedding outfit with that \$200 or any other sufficient sum procured from those catabilahments, i be a regular training school for the members that fear the hymenial vow would never be sealed. I do trust that our religious papers will cease selling their space to advertise their enemies' wares. It is not good for our Christianity nor for our morals when on one page of your paper you read a strong article against frauds and vice and on the next a striking advertisement that fosters discontent, dishonesty and crime.

May God give to our editors and business managwill the church "look forth as the morning, fair as ere that wisdom which comes down from above so that they may give us papers that are clean, pure and wholesome.

## "Wedge Wood."

Brownsville, Tenn.

The happiness for which worldly men seek is found only in Jesus. They seek a good thing from a wrong source.

Could our faith reach higher our service would be exalted proportionately

A hearty supper, a dull sermon, a sleepy audience, a disgusted preacher. The devil's quartette. You belong to the church. To whom does the church belong? Are you your own?

"If God be for us who can be against us," is said n defense of the doctrine of election.

If your pastor consults you often about the interests of the church, it's proof that you have an interest in the church.

He who loves Jesus always loves the work to left us to do. Love begets in us the activity for service. Men are careful to appear well before the world, but forget God sees with pure eyes.

To pray with, and for the poor, is better than the indifference often attending the service in the palace. Christ proves his divinity by preaching the glad tidings to the poor.

Heaven's door stands open to the Christian who has Christ and his Word abiding in him. The absence of gospel power calls for ritualism.

Living in close communion with God is the biggest thing in the Christian's life on earth.

We need less concern about genealogy, and more about where we will spend eternity; being the son of a great man will be of no worth in torment.

The boy who is persuaded with Christmas gifts to attend Sunday-school, always graduates as soon as he loses taste for sweet meats. Teach them to go for the honor of Christ, and the older they grow the more they love the school.

If all the chaff of profession were blown away there would remain many an empty vessel. Many live before God as if they take him to be a

huge loker. Do you really walk by faith? If not, then how? The sandy foundation is works for life; the stone oundation is that which is received in receiving life

T. T. THOMPBON. -Please permit me to express in your columns my sincere thanks for the contributions so kindly made through the BAPTIST AND REFLECTOR, at the suggestion of Bro. S. S. Hale and the editor for the purpose of replacing my library. At the exceedingly low price that Bro. Folk made on the books I was enabled to supply myself with quite a number of important books for the amount that was contributed. Many thanks. May the Lord bless the brothren and W. B. RUTLEDGE.

Louisville, Ky.

SERMON PREACHED BY REV. J. B. HAWTHORNE, D.D., FIRST HAPTIST CHURCH, NASHVILLE, TENN.

OUT THE LOVE OF IT.

"Therefore to him that knoweth to do good and doeth it not, to him it is sin." James iv. 17.

These words imply that a man may know and endorse what is true and right without loving and obeying it. He may know the character and cialms of God without having any desire to honor him by a life of conformity to his will. He may admire moral excellence in others and never seek it for himself. He may pronounce the most eloquent encomiums upon him who was "holy, harmless, undefiled and separate from sinners," and yet be the miserable slave of sensuality and sin. Beware, lest you confound the approbation of rectitude and goodness with the love of them. Perhaps you have at this moment before your mind's eye a man, who as husband, father, neighbor, friend and citisen stands before the world without reproach. He is so pre-eminently good and noble that you delight in pointing to him as a model man. When he dies you will be impatient to see a monument reared to his memory. Be not deceived. Do not take your admiration of that man's character as conclusive proof that your own heart is in love with virtue. Such a conclusion would be unwarranted by human observation and

Every one familiar with the old classics will call the observation of Ovid; "I see the right, I endorse it, but I follow and practice the wrong." Ahl bow sadly he did practice the wrong. No man ever wrote more beautifully about the mastery of self, and no man ever had less control of himself. In bewitching strains he sang the praises of chastisy, while his own life was shamefully dissolute. In precent he was noble, but in practice he was contemptible. He sang with the angels while he wallowed with the swine.

Horace belonged to this type of men. The virtues nle life in conception he was vaulting, but in practice be was vulgar and unclean.

There is nothing in French literature that surpasses virtue; but there is nothing with which Frenchmen are more familiar than Rousseau's sensuality. The man has yet to be born who can excel his encomium upon the character of Jesus, and no man has ever has such a conscience, but there is not an abyes of lived whose character was more destitute of the virtues which made Jesus so lovely and noble.

I have read chapters in Voltaire's writings which in conduct no man was ever more hostile to the spirit and precepts of the gospel. His infidel malignity was lived. The very odor of brimstone was in his denunciation of the spirit and purposes of the Christian religion.

I have found some of the worst of moral leperagraduates in all that belongs to social and political villainy-who could rival the ablest men of the pulpit in expounding the beatitudes and in lauding the lessons and deeds of the Man Christ Jesus.

The gambler who devotes himself to a vocation that is infamous, who entices the unsuspecting youth into his den that he may teach him the arts of villainy, who invelules the husband and father from the bosom of his family that he may lead him into a career of degradation and crime, will sometimes become ecworld a greatest robbers and tyrants have written beautiful homilies on gentleness, meekness and mercy. From those and kindred facts we are warranted in drawing certain conclusions.

1. There may be an active conscience where there is no holiness of heart and life. When a man does wrong the self-condemnation which follows does not prove that his heart is in love with righteousness. The protest of his conscience, which succeeds the commission of sine, is as natural and inevitable as the action of his cyclids under the blase of the sun. Conscience acts independently of the will and affec- and at the same time be far removed from God in tions, and men feel the sting of it who have no love of holiness or hatred of sin.

I am not a specialist in intellectual and moral philosophy, but there are certain elementary truths which belong to this branch of human learning that I do profess to understand. It is important that we have a clear perception of the distinction between the convoience and the affections. Conscience belongs to the understanding. It is the light but not life. No man's heart and will are renewed by the operations of conscience. Conscience recognises what is right and what is wrong, but it does not impart to us any inclination to do the one and avoid the other. We commit a serious mistake when we confound conscience with the affections. Into this

APPROBATION OF HOLINESS WITH- error we fall when we regard self-reproach, or re- as he would care for his best earthly friend. When morse, as indicative of a desire to be pure and just.

Holiness is love. It is a matter of the heart and will. Remorse belongs to the conscience and does not touch the realm of affection.

Let no man boast of the activity of his conscience. Let no man think that he is regenerate because his conscience troubles him. That is no evidence of a good heart. Some of the most remorseful men are the most flagrant and God-defying sinners.

Judas Iscariot, whom we are wont to regard as the extremest type of human degradation, had a great conscionce. Neither poet nor painter can adequately depict his anguish when he threw down the thirty pieces of sliver in the Temple, and exclaimed, " have sinned, in that I have betrayed the innocent blood!" An unstarred night had settled upon him. Wild, mad with an unbearable anguish of soul, he rushed into the arms of death, hoping to find in it the angel of relief. But with all of his remores there was no love of virtue. His heart and will were unchanged. He was the same devil that he had been from the beginning.

The conscience of Adam was just as active after his fall as it was before. It was conscience that inspired his attempt to hide from God. His transgression changed everything in his moral constitution but conscience. That stood erect and intact amid the ruins of the fall

Certain angels fell from heaven to hell, but conscience is just as active in them today as it is in those who have kept their first estate. Though held under chains of everlasting darkness they still believe and tremble They know the truth; their conscience endorses it; they howl and shrick with remorse over their sia and guilt, but they are devils still. They hate God and his truth, and with all the energy of their infuriated wrath they wage war upon the king-

When the Lord God was upon the earth in human flesh the devils knew him. Better than men they knew his character and mission. When he approached which he so rapturously lauded never appeared in them, as they stood embodied in some human form, they cried out, "What have we to do with thee, Jesus thou Son of God? Art thou come to torment us before the time? ' His presence intensified the bitterthe beauty and brilliancy of Rousseau's tribute to ness of their remorse, because it brought to them a deeper sense of their degradation and guilt.

Do not tell me that a man who has an aching conscience is not totally depraved. The prince of devile degradation and villainy into which he would hesitate to drag the purest and noblest of our race.

A man comes before the church as an applicant for contained the very essence of Christian ethics, but membership, and if he tells of nights spent in review- and to hate what it now loves. The will must be ing the black record of his sins, he is supposed, by some, to be truly repentant, regenerate, and fit for fellowship with the saints.

> There are some who are weak enough to believe that when a man comes to what is known as the anxious seat and moans over his sine, he gives infal-Ilble evidence of a changed heart. There is no Scriptural warrant for such a belief. Remorse is not repentance. The conscience may ache to the last moment of life's last hour and leave the heart and will

I have seen the hopeless slave of mammon troubled about his sine; I have seen the drunkard while going through the horrors of delirium tremens wild with remorse: I have seen the political demagogue whose professions of fealty to the public welfare were as false stactic over Paul's sublime tribute to charity. The asharlots' tears, full of the pange of conscience. I have seen the assassin on whose bands still lingered the stains of innocont blood, convulsed with remorseful anguish. The damned spirit, filled with infernal venom, cursing his natal day, and blaspheming every law of God, is loaded with woes of conscience. You can shed tears of blood over your sine, and suffer pange a thousand times more poignant than those of Dives when he lifted up his eyes in hell and cried for a drop of water to cool his parched tongue, and never turn your will and affections toward God.

2. A man may cherish elevated moral sentiments heart and life.

upon it words of commendation and praise. But our appreciation of a noble deed is no sure indication of a righteous heart and life.

You know a man who has been fearfully wronged. His enemy has blighted bis reputation, destroyed bis business, and shadowed his home with an incurable sorrow. By and by that enemy falls sick; his disease is loathesome, horrid and contagious. But when friends and neighbors have fled from him and left him to die unblest and unpitled, the man whom he has treated so unjustly and eruelly goes to his bedside, watches over bim and cares for bim as tenderly which no star floats to tell of coming day.

these facts come to your knowledge, your admiration for that man's magnanimity is unbounded.

But your appreciation of such conduct does not prove that your own heart is in love with Christian virtue. You see some widow, in the depths of poverty, coming up to the Lord's treasury with a part of her scanty living, and asking God to accept it as a token of love for his cause. Your heart is touched, and you applaud her self-denying spirit; but such emotions may throb in a bosom that is utterly unregenerate.

You hear the dying Stephen invoking mercy upon his merciless foes, and the expiring Christ beseeching his Father in heaven to forgive his murderers, and your soul burns with admiration for their meekness, compassion and love. But there is nothing in your admiration of these virtues to indicate the existence of them in your own heart.

It proves nothing that men admire and laud the character of Jesus Christ. There is not a brawling, mischlef-making demagogue in all this American paradise of .demagogues who would not diadem the virtues of Christ.

There is not a literary monger, subsidized by the forces of falsehood and fraud; there is not a harlot, trailing the insignia of her iniquitous vocation along these streets and inviting the noon-day to witness her shame; there is not a midnight gambler, nor a midnight thief; nor a midnight assassin, who would not say that Jesus Christ was the model man.

Every man who has an intelligent conception of the life and character of Christ admires him; but every man does not love him. All men praise him, but all men do not imitate him.

Not until a man takes up his cross and follows Christ; not until he bows his will in submission to the will of Christ; not until he begins to practice those virtues which were luminous in the life of Christ can he truthfully say that his heart is in love with Christ.

3. Regeneration is not a change of conscience. An enlightened conscience does not need to be converted. It is already on the side of God and truth. Paul commended the truth to every man's conscience, because he knew that conscience would recognise and endorse it. Regeneration does not create conscience, but only stimulates its activity. Conscience is organic-it is a part of our moral structure. We were born with it, and when enlightened its voice is always for God and truth and right.

The will and heart are depraved. They have revolted from God; they have turned from holiness to sin, and need to be turned back from sin to holiness. The heart must be made to love what it now bates. subdued and transformed and brought into harmony with the law of Christ.

There is but one power in the universe that can accomplish this transformation in man. It is the same power that breathed into his nostrils the breath of life; the same power that brought light out of darkness and order out of chaos; the same power that fashioned the stars and fixed them in the diadem of night. "Except a man be born of the spirit he cannot see the kingdom of God." Only that spirit can subdue the stubborn will and turn to flesh the heart of stone.

That spirit is accessible at all times to every human soul. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give the Holy Spirit to them that

Unregenerate man, these words are for you. "Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you." Come with your depraved and guilty nature to him who spoke these gracious words, and there will descend upon you an invisible and almighty power, which will not only roll away your load of guilt, but create in you a clean heart and lift you into sympathy and fellowship with holiness and God.

"If ye know these things, happy are ye if ye do them." "But to him that knoweth to do good and doeth it not, to him it is ein."

Some of you are heaping up wrath against the day When we witness a deed which is morally excellent of wrath. From your childhood you have been and beautiful our admiration is excited. We bestow taught the way of life, but in that way you have never walked. You have "line upou line and precept upon precept, here a little and there a little," but you are still children of wrath, and your insubordination to God grows with your growth and strengthens with your strength.

The day cometh when a thousand witnesses will confront you at the bar of God to testify that you knew your duty, but did it not. In that day you will call upon rocks and mountains to hide you from the face of the Righteous Judge. From his presence you will go away into rayless night-a night through

## South Carolina Letter.

The Palmetto eburches are girding themselves for a great spiritual warfare. We have few pastoriess churches just now, and the demand for fields exceeds the supply. Some of our pastors will be compelled to take an enforced vacation or peregrinate to adjoining States. This State does not adopt the Monroe doctrine and proclaim South Carolina for South Carolinians, as she frequently calls pastors from beyond her borders. It must be confessed, however, that it has been anonymously reported lately that there is just a little disposition among the churches to discriminate against home taient in favor of the alien. The mobility of Baptist pastors and the democracy of the churches make things a little embarrassing sometimes, but the end accomplished abundantly justifies our congregational sys-

Pastor J. D. Winchester is solving some intricate church problems at Orangeburg, and is moving off well in his new field.

Pastor Dorsett is in his first year at Summerville, one of our most important new fields, and is doing a fine work.

At Rock Hill Pastor Robertson is proving himself a good preacher and pastor.

Pastor Miller is leading the people in his prosperous pastorate at Simpsonville, his bride, from Kentucky, having excited the people to erect a parson-

Pastor Turner is doing well at Rosemary and Blackville. These are all "foreigners, and not a few others might be added as recent impertations

At the Convention at Rock Hill the new pastors from other States were asked to come to the front that they might be seen and welcomed. It was a new way of doing things, but it was very pleasant to those extending the welome, whatever may have been the sensations of the new pastors under scruting

Pastor Pratt, just retired from a successful agency work in the interest of our denominational colleges is now settled in our capital city as pastor of the Second Church. His tactful and zealous teadership will compel success.

For many years the Baptist Courier has been the sole denominational paper in the State and it was hoped that there would never be a second paper. But things have changed, without the awful calamities that it was feared would result from a rival paper.

The South Carolina Baptist is now published at Greenwood under the business management of Dr G. W. Gardner, a South Carolinian, but just now returned to the State from a pastorate in Georgia. Pastor A. McA. Pittman and F. M. Allen, a layman. The editors are Drs. J. W. Perry and R. W. Sanders, both excellent men, and successful pastors. The paper is published at \$1 a year. It does not come into being to advocate any special phase of denominational doctrine or work, or to introduce anything new or suspicious among the churches. It falls into lihe and works in harmony with the established order of things without making its chief end to be assaults on the Baptist Courier. The dear old Courier is out this week with new type that is a delight to the eye. Its thousands of admiring friends rejoice to see the happy effect of its new appearance at the opening of the year. It is now in the third decade of its existence and has a noble history. It is earnestly hoped that these two papers may work together like two rival churches, each provoking the other to good works and genuine Christian love. The high character of the editors is a sufficient guaranty that the papers will be conducted in no partisan spirit.

Our colleges are prospering. Dr. A. P. Montague, the new President of Furman University, has taken hold of the people wherever he has gone. He has attracted the students and professors to him by his ardor and personal magnetism, and in many ways demonstrated that no mistake was made in calling him to his present position. The alumni of Furman were never before so enthusiastically organized for work as they are now. They recently determined to raise \$15,000 to erect on the campus of the University an alumni hall. To compass this end Rev. R. A. Sublett has been put into the field to scoure the funds at the earliest possible date. Bro. Subjett is an energetic worker and his cause is just. There are not wanting difficulties, but the way to success is brightening. Dr. M. M. Riley, President of the Female College, is working a scheme that promises to result in a large building with a commodious auditorium. He is a marked success in the management of the Female College.

Our State Mission work is being mapped out by the Board now in session in this city. Dr. T. M. Bailey, the Secretary, is one of the most successful secretaries in the South, judicious and energetic. He reports the mission work in better condition in some

respects than ever before. Seventy-two missionaries were employed last year, nine churches organ- prostrate with serious sickness. Dr. Maiden, his zed, 13 houses of worship erected, and more than 1,200 persons were added to mission churches. The Bible and Colportage work, carried on very succonfully by the State Board, resulted in sales amounting to \$1,600. Five-cent cotton has caused the work to lag behind the plans projected, but there is no ground for discouragement. The receipts for the year just gone were in excess of the income of the D. W. KEY. preceding year. Greenville, S. C.

### Our Missouri Letter. The severe winter season of snow, ice and frosty

winds has not checked business activity nor the usual enterprise in church work. "Bard times" is the plea among the laboring classes and "good times" among the "gold standard" people. One looks from the standpoint of small income; the other from interest-bearing bonds and generous incomes. May they even up and all have necessary wants supplied. This great country of abundance cannot have many of the starving when corn can be had for 26 cents per bushel, porkers for three cents per pound. and wheat and other foods of consumption for like rates. Then laborers do not give their time for less than \$1 per day. As a usual thing such time is in demand and employed. This city of 8,000 has its great vards for shipment. These are alive daily with immense droves of fat cattle and heavy porkers en route for Chicago and Europe. It sometimes occurs that shipments consist in cattle of 1,500 and 1,600 pounds—immense beeves especially intended for the royal tables of London. One shipment of a few cars brought back to the shipper, the sturdy producer, \$10,000. We often see 15,000 bushels of corn piled up in pens to be fed out within a few months to the incoming herdeo f cattle that have been grazed on the scant muskeat of Texas. The growth in this has been fabulous within the past few years, a growth that gathers about Kansas City an interest and wealth that cannot be here well tabulated. No wonder that such wealth in stock should be realized. when the lands are like the best East Tennessee bottoms and all the facilities of shipment and interchange are at command desirable.

These lines for the information of the many in old Tennessee who often ask for special facts as to the Egypt of the West.

## DENOMINATIONAL.

Apace with this enterprise move denominational lines Our State work under the new departure-one general secretary and four assistants—is getting into line. Secretary West is a man of power, while his co-workers have had varied experiences that suit them to their new responsibilities. The idea that must have new emphasis is that of the Sunday school. To provoke an interest commensurate with the obligations of the hour is the aim of this quintuple force of secretaries. The phenomenal growth of the Disciples is attributed to their development of this phase of church interest. The colportage work will likewise have attention, and not only brace up our forces, but prove a check to the dangers that threaten along the line so timely and forcibly emphasized by Bro. Quisenbury. Great issues are facing us as a denomination—the preservation of New Testament doctrines of grace, to say nothing of the ordinances. Other denominations are pressing their work. Their field workers are threading the generation with their literature and are heralding it from their pulpits and presses. They are as dogmatic and persistent as ever was Dr. Graves, yet all the while as pretentious of brotherly love as if denominationalism were not involved. The motto of all religious workers is, 'Move Forward the Lines," without regard to expense of time, labor or means.

## OUR COLLEGER

do well. William Jewell is to the front. More than 300 students. Of these 100 are ministerial. The tuitioning they get is safe, academic and theological free from much that cripples in other institutions. Drs. Green and Rothwell are men mighty for the old truths, and have no patience with the or mpromising views that we hear from many chairs. Stephens and Hardin Colleges for young ladles, the pride of the denomination and State, are thronged with students, and are laying the foundations for thousands of bappy, godly homes. Others, ten, if I mistake not, do as well.

## OUR PAPERS.

though increasing in number, all prosper. The Central Baptist was never more firmly fixed in the hearts. of the people, while the Word and Way is not denied a hearing, and has promise of a permanent place in the Baptist journalism of this great State. Dr. Brown is not only an evangelist and pastor, but an

editor as well. He is doing too much work; is now partner, is a strong man.

#### CHURCHES.

The Third Church, St. Louis, has Dr. Armstrong as supply. He instructs and delights. He is a favorite with this great congregation. Dr. Taylor, of Jefferson City, late of Kentucky.

disappoints in being better suited to this important field than was prophesied. He is taking hold on his people and the city and is the man for the field.

The coming of Bro. Truex to Missouri is a delight to many. He is well and favorably known in the State. An interesting field is to engage his talents. Scarcely any vacancies in the State. Pulpits gen-B. G. MANARD. erally filled.

#### Warrensburg, Mo.

Fort Smith Cyclone. I feel sure that we have many friends in Tennessee, and elsewhere, who read the BAPTIST AND RE-FLECTOR that feel an interest in our situation over here. It would take a longer letter than I have time to write to give an, adequate idea of the situation. I was at Little Rock on Tuesday, the 11th of January, and had intended to remain till Wednesday morning, but felt one of those impressions we sometimes have to go home. I came up at night. Arrived at 4 a. m , to hear that the city was swept by a cyclone and that perhaps 500 people were either killed or wounded. It came near to being so. The cyclone struck the city at 11:07 p. m., a most unusual hour for cyclones. It cut a gash through the city from west to east a full mile in length, beginning in the business portion and going to the outskirts. The town is laid off at an angle of 45 degrees from the meridian, hence it took everything at an angle. It hurled trees, houses and people in every direction. The wind reached a velocity of sixty miles an hour. But there are evidences that it was not the violence of the wind that did the damage. The theory that the cyclone is a vacuum is pretty clearly established here. Houses burst asunder, the floors falling down one on another. The walls of the same house were thrown in opposite directions. People were drawn

or hurled out of open windows.

The storm did not utterly demolish every house in its track, but it came amazingly near to it. Among the houses destroyed were the Central Methodist, the First Baptist, and our \$60,000 High School building. which was erected last year. Four of our members had their houses utterly demolished. One member, a young man named Smith, was killed, and four or five more less hurt. But taken altogether our church house is the most serious loss; for the residences were very modest except one two-story frame. Some escapes are nothing less than miraculous. I may yet find time to mention them. Forty-seven people were killed or died within twenty-four hours. Two are still unconscious, and two others are in a critical condition. Sixty people were taken to the hospitals in a few hours. Perhaps a hundred more were at least painfully bruised or wounded. It is catimated that 150 houses were either wrecked or totally destroyed. There has been the finest display of heroism I ever saw. The town is full of those who are entitled to honorable mention. With almost superhuman devotion, the whole town flow to the rescue. And all that could be done by loving hands and tender hearts was done. Strong men cried like babies, but wrought like glants. Some of us went two or three days with scarcely any rest. I myself had six hours sleep in seventy-six hours. While some dug away the rubbish and rescued bodies dead and alive, from the two fatal death traps—the Smith-Davis building and the Burgess building—the people met in a mass meeting and began a subscription for the relief of the sufferers. Five thousand dollars in cash were raised within five minutes and \$10,000 before night. Help has come from abroad, but we shall sorely need a great deal more.

As to our church: We have a lot, and a pile of kindling wood, literally. There was not a dollar of insurance against tornadoes. I called my people together at my home that night, and we started our people to work. By Sunday we had secured a hall and bad Sunday-school and preaching on time. Three members were received, one for baptism, which exactly duplicated our last service in the church house. We met on Monday night and decided to build. The demands are beyond our strength, for onr people were among the foremost to help the unfortunate ones. If my brethren in Tennessee would only help us how thankful I should be.

Our little family were unhurt, being out of the track of the dread visitor. Join us in thanksgiving. Love to all the brotherhood. O. L. Hailby.

Fort Smith, Ark.

## NEWS NOTES. Pastors' Conference.

First Church—Dr. Hawthorne preached at 11 a. m. on "I Was Not Disobedient to the Heavenly Vision," Dr. Chivers preached at night. Four received by letter. Very large congregations. 250 in the B. Y.

Central-Pastor Lofton preached at 11 a. m. on "Full Assurance," and at night on Matt. xxl. 41. 381 in S. S. Two received by letter.

Third-Pastor preached at 11 a. m. on Mark 11. 3, and at night on John ill. 36. Good young people's meeting.

Seventh-Bro. Wright preached at 11 a. m. on Ruth 1.-1, and at night, "And She Arose and Went Back to Bethlehem." One profession and one baptized. 160 in S. S.

Centennial—Pastor W. 1. Feasell preached at 11 a. m. on "Faith, Hope and Love," and at night on "The Things Which Belong Unto Thy Peace." Very fine spiritual interest. The fifth Sunday meeting of the Concord Association meets with this church on next Friday night.

What Will You Do With Jesus?" Pastor Rust that Dr. Folk also would be added to this list. Why preached at night on "Wide Open Mercy." One received for bantiam.

North Edgefield Pastor Sherman preached at 11 a. m. on Rom. xvi. 19, and at night on Luke xl. 27. Fine audiences. 182 in S. S. Fine young people's meeting.

Immanuel Pastor Ramesy preached in the morning on John xiv. 21, and at night on John [xvl. 7. One received for baptism.

Howell Memorial Preaching morning and evening by Bro. J. F. Weaver.

Mill Creek Pastor Price preached at 11 a. m. on Matt. v. 8, and at night on John zvl. 17. 69 in S. S. First Edgefield (Col.) -Bro. Miller preached at 11 a. m. Pastor preached at night on "Trouble at the I tell you such churches as these are worth serving. Prosperity of the Wicked." 128 in S. S. One received under watchcare.

Dr. James Waters preached at Brick Church pike at 3 p. m. Dr. Tom Dixon of New York was present and made

a talk. Dr. Inman was lalso present, to the delight of the brethren

Bro. Baker of McMinnville was present and made a good report of his work.

Dr. Folk preached at Franklingandsmade a good report.

## Knozville

Centennial Church-Pastor Acree preached. Congregations very large. Received two by letter; one for baptism. 400 in S. S. 70 in Grove City school.

Third-Pastor Murrell preached to full congregations. 173 in S. S. Fine session of the Sundayschool Association in the afternoon. "Importance of Normal work in Sunday-school" was discussed. First-Pastor Acres preached to fine audiences. Re-

Second-Pastor Jeffries preached. Two added by letter. 300 in S. S. There was considerable interest in the night congregation. East Knoxviile-Pastor McPherson preached. He

ceived two by letter; one profession. 440 in S. S.

was not present in the Conference, and therefore this

I expect to observe College Day at all my churches. I hope all our country pastors will fall in line. J. L. DANCE.

## New Market, Tenn.

-The sad intelligence has reached here of the East Tonnessee, where he has labored faithfully for the Master. He has a warm place in the affections of his brethren. W. N. Rose. Glen Alice, Tenn.

-With Bro. Holt's request to consider February 6th as a day of prayer, do I heartly concur. Why can we pastors not go a step farther and have that day entirely given to Missions, both prayerfully and

substantially? May God bless you.

-Dr. E. A. Ramsey's death was deeply and sincerely regretted by all who knew him. He was an able minister and consecrated Christian. He was greatly beloved by bis church, and held in very high esteem by the ministers of the city. For ten years we have been warm friends, and I can testify to the excellency of his character ... I am glad to see the recent improvements in the Baptist and REPLECTOR. You are making it more and more necessary to every Baptist family in the State. E. A. TAYLOR.

Memphis, Tenn.

signed the care of Howell Memorial Church, Nash- the rest of us had no wagon and team, and no cedars ville. I know nothing of Bro. Burns' intention or to go to to load a wagon. plans, but I hope some church in Tennessee will lay hold on bim and keep him in his native State. Burns was a college mate of mine and I know he is pure gold. He was pastor in West Tennessee before going to the Seminary and did a fine work, and if there is a church in West Tennessee without a pastor at more of such men down here. At any rate he ought grow. not to be allowed to leave Tennessee.

R. P. MAHON. Humboldt, Tenn.

-Our enrollment since the Christmas holidays reached 200 today. There is room for a few more. If we keep on growing we shall have to ask our trustees for larger buildings. The Sunday school is large and interesting. Our church is moving steadily along. We shall soon be ready to dedicate our meeting-house—out of debt, and a good bouse it is. We hope to have Bro. W. A. Catlett to conduct a series of meetings for us soon. Drs. Acree and Jeffries and Prof Henderson are to deliver lectures for Edgefield—Dr. Chivers preached at 11 a. m. on us in the near future. We should like to announce not. Bro. Folk? WM. S. BRYAN.

Chilhowee Academy, Jan. 17, 1898.

-1 began my third pastoral year with my Reuben Ross Church yesterday and have entered my second pastoral year with my Cross Creek Church. I will begin my fourth with Blooming Grove Church next Sunday. All three of these churches have shown their appreciation of their pastor. Reuben Ross Church presented me with a nice suit of clothes, Cross Creek presented me with a nice overcoat, and the young folks of Blooming Grove Church and neighborhood presented me with a nice purse. They did not forget to put a nice contribution in it. We have adopted Carey's motto for this year, "Undertake great things for God and expect great blessings from his presence." May God bless you in your noble work. I have one idle Surday in each month that is unoccupied for which I would like to have G. W. BRAY. another church.

## Indian Mound, Tenn.

Clarksville church comes again this week with an other cash contribution for ministerial education. If there were a few other similar churches in Middle and West Tennessee I would not have to make these frequent appeals.

Ministerial Education.

Another month is nearly out, another pay-day nearly here. Let communities in one hundred miles of here send boxes of provisions by freight in addition to their cash contributions.

As this work grows, there grows also an adverse sentiment, which I hear of, and which I will here briefly notice. This sentiment opposes the conduct of our fathers who founded this University, and every decision I have heard made in our Conventions on this subject. An exponent of this sentiment made a speech in our chapel a few mornings ago, to the humiliation and shame of those young men who are preparing for preaching the gospel through the aid of individuals and churches.

Even a slight insinuation by a public speaker or editor destroys more than several men can build. It is easy to tear down but hard to build.

Murmur at God, will you, for calling his preachers from among the poor? He did so in Galilee, and he does so still. I praise him for it. It is one of death of Elder Jesse P. Roddy, at his home, near the glories of our Christianity that it has triumphed is rich, he ought not to tell it.

Yes, here and there one man can get a job of sweeping, but how can forty do so in the same community? Will you not feed an honest man and let him pay for it afterwards? I remember that many kind people in Middle Tennessee fed a group of us preacher boys in the little brick cottage in the corner of old Union University's campus. Sister Weaver presided at the table. Since then J. P. Weaver, B. R. Womack, G. S. Williams, A. J. Fawcett, myself and others have preached and worked for the denomination more than a quarter of a century, and are still at work. Imagine, if you please, a deacon looking at a middling of meat and at that group of boys. He looks at the meat, glances at the unknown boys, and shakes his head, slams the smoke-house door and locks it. Bro. Oakley, did you not eat bread in that cottage? Are you ashamed of it? Have you not since paid for it a thousand times? I will answer for you. You have. Our grand missionary, W. D. Powell, was converted while associating with those men. He worked his

-I note it my paper that Bro. H. F. Burns has re- way through college. We honor bim for it. But

If the churches endorse the character and fitness of a young man to preach, and a committee of experienced and discreet men keep him under their supervision, it shows little faith for individuals here and there to be talking. To be sure, we do not expecperfection in any, nor do we expect that all shall bet present I hope they will call H. F. Burns. We need come great. We plant more corn than we expect to G. M. Savage.

## Our Foreign Mission Work.

Dear Brethren of Tennesses: For some time past 1 have not been making special appeals to you, as our State organizations were pressing the claims of State Missions, but now that they have held their conventions and we stand within about three months of the time when our books close for the meeting of the Southern Baptist Convention, I write to ask that you give prayerful attention to this department of our work. From May 1st to January 15th we have received from Tennessee \$3,142 39. For the same time last year we had received \$3,640.21. We ask for \$7,500 from your State for this Convention year. Some may think that it will be impossible to raise the amount which is lacking in your State. But that is not true. By earnest, united effort on the part of pastors and churches every dollar can he raised. When we take into consideration the great biessings of God on our work in the foreign fields during the past year, and the great need of re-enforcing several of our stations where the laborers have died or returned home sick, we ought to bend every energy towards paying off all that we owe and strengthening our work.

When we go to Norfolk let there be no question as to retrenchment, but rather let the question he, Bow shall we reach out for enlarged usefulness in the Master's service? I hope that in every church there will be united prayer to God for our Missions and Missionaries. Let our people consider carefully the work which is entrusted to us, the pastor preaching, and the people thinking and talking about the work, and then there will be more liberal giving. There ought to be large gifts on the part of some, and also in every church there ought to be a Missionary Committee which will see every member of the church and ask for a contribution from each one for the work. Where the contributions have not already heen made for Foreign Missions, we hope that arrangements will be made to take a collection at once. We will be glad to furnish tracts and sample journals to any who wish them.

May the Spirit of God rest upon you as a people, so that we will do our full duty.

R. J. WILLINGHAM, Cor. Sec'y. Richmond, Va.

## Kentucky Notes.

Dr. J. W. Warder, the secretary of the State Mission Board, has inaugurated a series of "New Era Institutes" for colored ministers. The plan for this second year of this work includes some forty Institutes, in all parts of the State. The most prominent preachers, white and black, are engaged to lecture on Theology, History, Exegesis, Missions, Ecclesiology, etc. One of these meetings has just been held in the Zion Church, in Louisville, and was greatly successful. Next week one will be held at Elisabethtown, and the following week one at Shelbyville.

Dr. C. H. Jones has been absent in Alabama to recover from a throat affection. He will be in his pulpit again next Sunday. Broadway is full of the vigor of a renewed youth, which seems to draw its power from the incoming spirit which many members are praying shall become the indwelling spirit. It used to be said that large congregations assembled at Broadway only to hear visiting preachers of large reputation. That cannot be said of her now.

Dr. Fred D. Hale's church, at Owensboro, is the home of a "Union Meeting," with Sam Jones for chief preacher. This has caused a vigorous kick from the censors of propriety and orthodoxy. One brother finds it "not a little humiliating" that it should be claimed that Sam Jones, a man who is not "a member of a visible church of Christ," != "the most efficient means of rebuking sin in a particular form." "They followed not with us, and we forbade them." It is hoped that the Spirit of the Lord may be in this and the many revival and evangelistic meetings of the & tata.

The churches at Maysville and Elizabethtown have recently been left pastoriess. This is not an advertisement for applications. I understand that these are already embarrassingly numerous.

The Theological Seminary is having a prosperous re Theological Seminary is having a prosperous session; at least, so far as attendance goes, and Kentucky is furnishing her quota—of course the largest of all the States. We understand that Tennessee is well represented also, WM. HUES.

## Missions.

#### MISSION DIMECTORY.

State Missions.-Bev. A. J. Hold. D.D. Missionary Secretary. All communication designed for him should be addressed to COCK. Tressarer, Neghville, Tean.

Foreign Missions.-Rev. E. J. Williams MAM. D.D., Corresponding Secretary, Rick-Tena., Vice-President of the Foreign Board for Tennsasee, to whom all inquiries for in formation may be addressed

esome Missions.-Bay. I. T. TIGERMOR, D D., Corresponding Secretary, Atlanta. Ga Rev. M. D. JEFFRIDE, Vice-President of the Home Board for Tennessee, to whom all nformation or laquiries about work is the State may be addressed

dimteterint Edmention.-Ali funda for young ministers to the S. W. H. University should be sent to G. M. Savaga, LL.D., Jackson, fenn. For young miniaters at Carson and Newman College, cand to J T Headerson, Mossy Crask, Tenn.

"rphaes" Mense.-Sendait monies to A. J. Wheeler, Tressurer, Nachville, Tenn. Al supplies abould be sent to C. T Cheek, Nachville, Teno. All supplies should be

#### Woman's Missionary Union PARCIDENT.-Mrs. A.C S. Jackson, Nachville

CORRESPONDING SHORETARY -- Miss M. M. Clai borne, Maxwell House, Nashville, Tenn. ERCORDING SECRETARY.-Miss Gertrude Bill. Nachville, Tess.

EDITOR-Hiss S. R. S. Shankland, 223 N. Vine Street, Nashvilla, Tens.

## "Baptist Loyalty to Christ and the Scriptures."

#### REPLY TO BRO. OAKLEY.

1. I still claim that my address to the young people is not in conflict with anything I have said heretofore, or in this discussion, on the Whitsitt question; and for proof of the fact, I refer the reader to that part of my address and to those parts of my books which Bro. Oakley has never quoted, and which make the exceptions to strict Anabaptist conformity to our modern Baptist position. still claim that the Baptists as a people and in their principles have existed from John the Baptist until now: and that though variant and erring in minor teachings and practices they have always been loyal to Christ and his word in the great essentials which have distinguished Baptist principles -as I have pointed out time and again. I have also shown that though affected in their minor polity and practice by environment, thay were intensely loyal in spirit and purpose even in their variations and errors; and that, when they reached a larger light and liberty, they corrected their errors and evolved into a more distinct denominationul existence under the title "Baptists."

I have never held that the Anabaptists were always and everywhere perfectly characterized by their prototype, John the Baptist; and though, for a time, they may have been generally Anabaptists have always contended "plurality of pastors among the Endenominations were, yet they bad the but many of the "English Baptists," the "Anabaptists" so practiced. I true spirit and purpose of baptism as while they hold this doctrine for them- called attention to the Word of God. applicable to believers only, in antago. selves, still practice open communion which requires ordained elders in every nism to infant baptism, and in conflict and open church membership with church, and applied Bro. Oakley's apwith every other essential error of Pedobaptists. I again afterm that for plication of my logic to the thousands Romanism and Protestantism, just as a long time prior to 1641, the Ans- of Southern Baptist churches which is true of the Baptists today. I was baptists did not immerse; but I have have no such elders, and to the only quoting Crosby upon the point never said they did not practice "be- thousands of Baptist preachers who that the English Baptists had no or. | lievers' baptism" until 1633; nor that | are pastors of these churches in which ganged existence in England until 1633; they bad no organization till 1033; nor | they exercise official eldership without but Crosby grants the individual ex. | that they ever practiced lefant bap- | church membership! But according istence of Baptists "intermixed" with | tism at all! The organisation referred | to Bro. Oakley's application of my the Congregationalists in England, to, with the introduction of believers' logic, these churches all do have orbefore that date, who separated from | baptism, applies only to the Partiou- | dained elders, and there are no Baptheir Puritan brethren and organized, lar Baptists of England who came out tist preachers exercising official elderin 1033, into churches of their own | with others from among the Congre- | ship in churches without membership! persuasion, upon the sole ground of gationalists in 1633 Crosby here I refer the reader to my last reply on believers' baptism as opposed to in- makes no aliusion to the Helwisse, or | this point. Either Bro. Oakley did fant baptism (Crosby, vbi. I. p. 148.) General Baptists, who organized in not notice the point, or else he forgot This dose not imply that Baptists as Holland, in 1609, and set up in i.on- to mention it. a people and in their principles have not | don, in 1011. Among both the 1611 | 3 I have not argued that "environesisted since John the Baptist, as I and 1633 Anabaptists of England, from m:nt," however unfavorable is a

WOMAN'S MISSIONARY UNION.

Contributions of women and children of Tennessee as reported to the Cen tral Committee for the quarter ending December 31, 1897.

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included in the above report are 30 boxes to frontier missionaries, valued at \$1 462 77, and four boxes to the Orphanage, value \$80 Respectfully sub-M. M. CLAIBORNE, Corresponding Secretary.

that the Baptists of England from | held to every essential Baptist princitheir origin held to the doctrine of ple. including believers' baptism, up believers' baptism, whatever the form | to 1641, with a martyr devotion and of their practice; and this does not | zeal; and at that date they returned to conflict with the idea, at all, that at | the "ancient practice of immersion," their separation from the Puritans, in according to Crosby, (Vol. 1. pp. 95-1633, they re-baptized "most or all" | 167), not Lofton. that sended in accordance with their or a "converted church membership;"

have always held. I still maintain the day of their organization, they

2. As to my "logic," Bro. Oskley view of believers' baptism and the | misunderstands my application entireform thereof. I sfilrm still that the ly. I did not divert attention to the book was written primarily in defense

justifiable excuse for obeying man rather than God. I have only shown that such environment, under peculiar conditions, did bias the external polity of the Anabaptists who were intensely loyal to the vital principles of Christianity in conflict with ceremonialism. They abhorred Pedobaptism and all forms of ritualism; and sometimes they went to the other extreme of discarding or postponing the ordinance altogether-though they thoroughly understood that these ordinances were written in the Scriptures. So I know Pedobaptists who are loyal in their hearts and lives to Christ in the great essential teachings of the gospel, but who, by their environment, regard the form of baptism as not essential. though they admit immersion to be Scriptural. They obey in the purpose and spirit of what they believe to be sufficient baptism; but they are affected by that i6th century spell of indifference to form-but for which many of them would be Baptists in fact. I do not justify such a course: but I can appreciate substantial loyalty to Christ in spirit and principle, while I detect formal or technical error in practice. I admit that "true loyalty ignores policy and obeys principle;" but the policy or polity of our Anabaptist brethren looked not to self, but to the best interests of God'e kingdom as they saw it; and they lived and died martyrs both to their principles and their polity. I do not believe that Baptist wives ought to join with their Pedobaptlet huebands; and Dr. Whitsitt bas positively declared in this respect that the law of Christ is above family relations. 4. Edward Barber in the latter part

of his tract replies to the charge of Praisegod Barebone that the Baptists had but recently begun to immerce in England and that they had no original administrator for the lost practice. Barber does not quote the language of Barebone, but he admits the fact that the ordinance had been "lost"-"raced out both for matter and form;" and he goes on to show by the Scriptures that "the ordinance being lost, none but a Christ, etc., can raise it; but believers having Christ, the Word and the Spirit, have this"namely, the right to "raise it" again. The Romanists and Episcopalians had raced out immersion not only in England but the world-even as an infant rite—and had long ago adopted sprinkling. Even the Anabaptists under the tyranny and corruptions of Rome had lost the ordinance; but they had restored it in England, in 1641; and Barber is here in precise accord with Spilsbury, Tombes, King, Lawrence, Grantham, Colline and others who maintained that, after the "universal corruption" of the ordinance. the Baptists had a right to restore It without a baptized administrator to begin with. Hence, while Barber's





When a man breaks down with that dread disease, consumption, and recognise his condition, he starts out to fish fo health. He tries this thing and that thing He consults this doctor and that doctor. He indulges in all kinds of absurd athletic exercises. He tries first one climate an then snother. He tries the rest cure and the work cure. He grows steadily worse. That is the story of most consumptives Pinally, when the consumptive dies, the doctor shrugs his shoulders and pronounces consumption incurable. A thirty years' test of Dr. Pierce's Golden Medical Discovery has demonstrated that it cures of per cent of all cases of commution if

per cent. of all cases of consumption, if taken in the earlier stages of the disease, before the lungs are too far wasted. In a consumptive there is a weaker spot than even the lungs. That spot is the stomach A consumptive never really begins to die until his stomach gives out. The "Golden Medical Discovery" not only braces up the stomach, but acts directly on the lunga, healing them and driving out all impurities. Honest medicine dealers will not urge you to take an inferior substitute.

"I had a very bad cough, also night-aweats, and was almost in my grave with consumption," writes Mrs. Clara A. McIntyre, Box 171, Ashland, Middlesex Co. Mass. "A friend of mine who bad died with consumption came to me in a dream and told me to take Dr. Pierce's Golden Medical Discovery, and, thank the Lord, I did so. By the time I had taken half of the first bottle I felt much better. I kept on until I bad taken three bottles. That was all I needed. I got well and strong again." Whenever constipation is one of the com-

plicating causes of disease, the most perfect remedy is Dr. Pierce's Pleasant Peliets, which are always effective, yet absolutely mild and harmless. There never was any remedy invented which can take their place. They never gripe.

opposed to infant baptism, be incidentally refers to Barebone's charge without an original administratorthe ordinance having been "lost." Not only so, but in the opening of his book, he represents himself as having been raised up in the midst of general ignorance-especially upon the part of the ministry—with reference to dinping, to divulge the glorious truth; and this coupled with bis reply to Barebone demonstrates the fact that he bad the recent restoration of immersion by the Baptists in his mind and was defending it according to the Scriptures. Hence his reference also to the Anabaptists of England who had been "lately" reproached for their practice of dipping, simply because they had "lately" begun the practice.

5. I deny again that Crosby any-

where intimates that Splisbury's church practiced immersion since its formation in 1633-Dr. Thomas to the contrary notwithstanding-and I will give \$100 for the volume, chapter and page. I never said that Neal viewed Spliebury's church as an "tmmered body;" but that he so viewed the tion" of which he thinks Jessy laid, in them of "dishonest methods" (4) He change has come over the spirit of his Carolina." By Rev. T. W. Hart. 1641—the first Baptist congregation even asserts that they are "utterly deswhich he had met with in England. | titule" of the moral integrity which be- preacher as those credited to Dr. | We have read the above book Evans mainains the strong probability longs to every true child of God. that the Helwisse and Splisbury (5) He calls them "bloodhounds." It churches-the General and Particular | is true he calls them "celestial blood-Baptist churches of England-prior to | hounds," but that does not mend the 1041, followed affusion for baptism; matter, for if they are bloodhounds but Evans gives good reasons for the at all I cannot see that they would be probability. A probable fact is one the better for being celestial. (6) He which has more evidence in its favor | charges them with fostering skeptithan against it; and when you estab- clem and so successfully as to eclipse lish a strong probability you prac even" Ingersoll and his confederates." tically settle a question. I never have (7) He makes them responsible for spoken of the General and Particular | more "infidelity" than "Ingersoll and Baptists of England, prior to 1641, as his confederates." (8) He accuses having no churches, no believars' them of making "raligion despisable baptism, no converted membarship; in the eyes of men." (9) He asserts which you took the safe and less vulnor have I "improved" upon the date | that they "tire" and "nauscate" him. when immersion was lost in England. (Evidently his stomachie not as strong As an infant rita it ceased in the as his languaga ) Church of England 1000, A. D., accord- | Concerning the above I wish to obing to Crosby, Sir John Cloyer and serve: 1. That notwithstanding Dr. ing to Crosby, Sir John Cloyer and others; but as believars' baptism there assarts that "there are Baptists, especially conservative Baptism there assarts that "there are Baptists, especially conservative Baptism there assarts that "there are Baptists, especially conservative Baptism there are Baptists, especially conservative Baptism there are Baptism

gland prior to 1041 and since 1509 A. D. As to the ass of the word "mode" with reference to baptism, I only follow the historic and literary usage of the times about which we are writingjust as Crosby, Ivimey, Evans, Robinson and other Baptist writers do.

I have introduced nothing new In this article. I have simply answered my opponent's criticisms and questions as briefly as possible, and very nearly in the expressions used heretofore. I have tried to be courteous and fair; and 1 am sure I have no other interest in the contention than to know and speak the truth, as I have gathered it from many volumes. Again I repeat 1 am not responsible for the history of the facts in the case. GEO. A. LOFTON.

## "Celestial Bloodhounds," Etc.-A Criticism.

Since an inspired apostle of Jesus Christ was not only criticised but re buked. I presume that it will not be considered an unpardonable sin to call attention to some utterances of even so distinguished a preacher as Dr. J. B. Hawthorne.

A recent issue of the Bairtist and

REFLECTOR contained, so says the

Religious Herald (I didn't happen to read closely that particular issue of the BAPTIST AND REFLECTOR) "these ringing words" from Dr. J. B. Hawthorne: "There are men among us today who figure conspicuously as the champions of an immaculate orthodoxy, but whose venomous spirit. intemperate speech and dishonest methods prove them to be utterly destitute of the moral integrity which belongs to every true child of God. These and defends the right of restoration | celestial bloodhounds who are everlastingly yelping on the track of heresy are doing more to foster skeptielem and infidelity and make religion despisable in the eyes of men than all that Ingersoll and his confederates have ever written or said. They tire me; they nauseate me." The reader, Dr. Hawthorne also, if he will, is invited to scrutinize this remarkable extract, emanating from not only a disciple, but a minister of that meek and gentle Being who, when even reviled, "reviled not again." (This was in a sermon, too, was it not, Bro. Editor?) even wrong to be orthodox or even to

> that he brings against men whom he champions of that orthodoxy. An orthodoxy of the very best sort-confessedly immaculate. He charges them (1) wish having a "venomous spirit." That is to say, according to Webster, that they are noxious, mischievous, malignant and spiteful. (2) They are charged with "intemperate speech." He (Dr. Hawthorne) charges them with intemperate speechil Isn't it ludicrous? (3) He socuses

was no history of its practice in En- such men among us today," yet for tists."

## ADVICE TO MINISTERS.

## Given by a Minister.

## Preachers who practise it will preach better.

To class of people is so lisble to throat frouble as the great class who make up the Gospel ministry. The strain put upon the wocal organs by constant esercise; the sudden change from a heated building to the cool sir when the vocal organs are in a state of complete relaxation; the fact that a minister feels impelled to use his voice when actors and lecturers would lake the needed rest; these are among the reasons why "Clergymen's sore throat" is known as a special disease. The Rev. E. M. Brawley, D. D., District Secretary of the American Baptist Publication Society, writes from Petersburg, Va., the account of an experience of his own which is profitable residing to those afficted with Bronchial or other throat troubles. The subspace of the letter is as follows:

Peterssurae, Va.

J. C. Avas Co.,

Dasa Shaa: Three months ago I took a violent cold which resulted in an attack of acute bronchitis. I put myself under medical treatment, and at the end of two months was no better. I found it very

me to believe that there is on all the broad face of this earth a solitary individual to whom that distribe could be justly applied, would be to subject "men among us today who figure conspicuously as the champions of an immaculate orthodoxy" may be mentioned T. T. Eaton, B. H. Carroll, John N. Hall, John T. Christian, W. P. Hervey and others of the South. recognized as among our leaders, to above named brethren then "there are men among us today," and good men, too, who will believe that these men have been slandered. If he does not refer to them or some of them then his fearful fulmination was at a "man of straw," and be ought to be ashamed to bring such charges against even

One cannot refrain from asking it Dr. Hawthorne considers it a crime or Attention is called to the accusations | champion an "immaculate orthodoxy?" Does he consider it wrong to call atadmits to be not only orthodox, but tention to heresy or even to "yelp everlastingly" on its track? Is it wrong to call attention to error? If it is not wrong to contend earnestly for one's faith and to fight loyally for the truth, then one is at a loss to know why Dr. Hawthorne allowed himself to engage in such a tirade against the "champions of an immaculate orthodoxy." Time was to my certain knowledge when even he delighted to "figure Hawthorne furnish a "sad commentar upon the frailties of our fallen nuture' approval by a reputable religious N. W. P. BACON. journal. Hernando, Miss.

an imaginary man.

-Says a West Tennessee pastor: "The remarkable discretion displayed with reference to the Whiteltt matter, your discussion with J. N. Hall and other living questions of the day in nerable position, and in the maintenance of which you used argument, instead of ahuse, sassoned with wit and a little quiet dignified sarcasm, has greatly endeared you to Southern

## Literary Notes.

"Gospel Missions as Illustrated by Apostolic Practice." By J. M. Robmy credulity to a greater strain than ertson, D. D. This is a sermon I am willing to allow. 2. Among the preached by Dr. Robertson on different occasions and whose publication was called for each time. It has special reference to the modern "Crawford Mission" Movement, usually called the "Gospel Mission" Movement. Dr. Robertson shows very Does Dr. Hawthorne refer to these or strongly, however, that our present any one of them? If not, will he do | Board plan of missions is really the us all the kindness, since these are gospel plan. If any pastor is troubled on that subject let him gets copy of this tell us to whom he does refer? 3. If sermon. It would be a good thing to the Dr. does refer to either of the put into the hands of his o-missionary members. The price is 10 cents a copy. It may be ordered from the author at Dallas, Texas, or from the American Baptist Publication Society.

> "Robert E. Lee and the Southern Confederacy, 1807-1870." By Henry Alexander White, M. A., Ph. D., D.D. Professor of History in the Washingington and Lee University, G. P. Putnam's Sons, New York, Publishers. Prof. White has by virtue of his position had exceptional opportunities for writing a biography of Gen. Lee, and it goes almost without saying that he has done his work remarkably well. We have seldom read a book of more exceeding interest. Its perusal leads one to appreciate more than ever the noble character of the Christian soldier who forms the subject of the volume.

"Robert Sanders; or Lights Out of Darkness. A Romance of Greenville as a champion of orthodoxy." What | and the Pee Dee Section of South dreams? Such utterances from a great | The Irving Co. Publishers, New York. cause it was written by our friend, the and a sadder one still when they are | cultured pastor of the Baptist Church quoted with evident satisfaction and at Ripley. It is a novel with a religlous background. Its moral—"Light out of Darkness''-is illustrated by a story said to be founded on facts, and which is ingeniously unfolded. The interest is well sustained throughout. and at times is thrilling. The book is more than entertaining. it is helpful. The price is \$1. We hope it will have a wide circulation.

> -Rev. A. W. Burfoot of North Carolina has accepted work in Vir-ginia. We had the privilege of being a fellow-student with Bro. Burfoot at Wake Forest College. We have not seen him for a good many years, but he used to be one of the oleverest man

#### BAPTIST AND REFLECTOR.

The Baptist, Estab. 1896. The Baptist Reflector, Estab 1871.

### NASHVILLE, TENNESSEE, JAN 27, 1898.

EDGAR E. POLK EDITOR A. B. CABANISA. .. FIELD EDITOR AND GENERAL AGENT. BAM. W. MEEK. BUSINES MANAGER.

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### Trunk Baptiets.

We have been requested to write an editorial upon this subject. We suppose that what is meant by the term "Trunk Baptist," is a Baptist with his church letter in his trunk, instead of having it in a church, where it should be. Unfortunately he belongs to rather a numerous class.

Here is a member who has got miffed about something in the church. Things have not been going just to suit him. He wanted to have his way about something and a majority of the church preferred to have their way. So he got mad and took his letter out of the church. Or here is another person who has had a falling out with one of the members of the church, and rather than live in the church with him he prefers not to be a member of the church at all. So he withdraws his letter. Then here is a member who has moved from the country to the city. He used to take pleasure in going to church in the country, and perhaps was an active member of the church there, and may be was a Sunday-school superintendent, but he moved to the city for business considerations or to educate his children. He does not feel quite at home in the city church. There seems to be too much formality in the worship. He imagines that the memhers of the church are a little proud and stiff. He is afraid that he does not dress fine enough to suit them, and that altogether he would not be quite at home there. So he simply keeps bis letter in his trunk. Or may be he thinks that if he joins they would be calling upon him for money, and he does not feel sufficiently established in business to give much, and if he cannot give as much as some others he does not care to give at all. Or possibly he is unsettled and is not entirely certain whether he will remain in this particular locality in the city or whether he will move to another locality, or even to another city. So he prefers to keep his letter in his trunk until he gets settled. Sometimes the settling process takes a long time. In the meanwhile his letter remains in the trunk, and he is practically useless to the cause of Christ. We know a lady once who had had her letter in her trunk for seventeen years. This was twelve or thirteen years ordinary appearing man-a carpenter's son he was ago. So far as we know she still has it there, or was supposed to be, and a carpenter he him-We knew a man who had had his letter in his self had been all his life until now--yet the wistrunk for thirty-two years. He kept it there for dom of the ages is oundensed in it, and the learnseven years after that, but one time when be was ing of nineteen centurius has bowed down to it. very alok and thought he was going to die, be Spoken in a plain, conversational manner as he saked his wife to hunt up bis old letter, and recovering he put it in the oburch. We presume disciples sitting near by, and the crowd standing

which have come within his observation.

entirely erroneous idea as to what it means to be- for centuries, overturning, recreating, new crelong to the church. If there was any reason for his joining the church at all, there is just as much reason for his continuing to be a member of it, of Matthew which contain it, the 5th, 6th and 7th, The purpose of his joining the church was not for his own selfish benefit. It was not for the good which it would do him so much as it was for the good which it would enable him to do others. It was not to save him. Despite our principle that regeneration must come before church membership-a principle which has been the distinct characteristic of Baptists all down the ages, and for which they have contended through fire and through blood-despite this characteristic principle, there are, we fear, many Baptists who have a probably been condensed somewhat from the lingering notion that joining the church will somehow help to save their souls. At any rate they feel a little safer for being a member of a church. They forget that having their names written on a church book is not necessarily the same thing as having their names written on the Lamb's Book of Life. The fact is, the church is the worst place in the world for an unconverted soul. It often times becomes the cradle of Satan to rock the deluded soul into an eternal sleep.

We suppose that these trunk Baptists consider their letter, hidden away in their trunk, as a kind of sacred thing, and they have an idea that when they come up to the pearly gates and Peter-If Peter does keep the gates-shall ask them for their passport, they will pull out their rusty, dusty, musty old letter and show it to him, and that he will bow graciously and say, "It is all right, sir, walk in." But the church is not to save people. It is for the saved. The purpose of its organization was that all of those who have believed on Christ and who have been redeemed by his blood should unite themselves together for mutual upbuilding in the Christian life, and in order that they may be able in that way to accomplish more for the Master's cause than they could do separately. Thus united in their efforts they will be able to carry out their Master's commission to go into all the world and preach the gospel to every creature better than they would

In other words, the purpose of joining the church is that the members may all be able to work for Christ to more advantage. If is a great battle with sin and error and the hosts of darkness which we are waging in this world. The cause of truth and righteousness needs every man it can get, and everyone who professes to in our lives. love that cause should give the very best that is in him to it. It is no time for laggards; no time for deserters, no time for horse-holders. Every man is needed at the front, or at least in the position where he can do most effective service against the enemy. Wherever anyone may be, let him unite with the church at that place-of course we mean the church with whose principles he agrees. Other things being equal, we believe that his location should be determined by the question of where he can do the most good for the cause of Christ. Ohl ye trunk Baptists, you are unworthy of the great cause to which you have professed adherence. Search out your letters from their hiding places. Put them in the nearest church to you and go to work in the Master's name for the salvation of souls and the unlifting of this old world and bringing it nearer to the feet of Jesus.

## The Sermon on the Mount.

In our Sunday-school lessons, we are at present studying this sermon. Among all the sermons which have been preached in the world, this was the greatest ever preached. Spoken by a plain, was seated there on the mountain side with his that every pastor could give similar instances and aitting a little way off, nevertheless his language was new, strange, startling, upsetting the As we said, the trunk Baptist unfortunately be- dry orthodoxy, and completely demolishing with

longs to rather a numerous class. But be has an one blow the petrified traditions of the Pharisees ating, an epoch-making sermon.

It is a familiar sermon. These three chapters are the most familiar cansecutive chapters in the whole Bible. And with the exception of the 23rd Pealm, the 14th chapter of John, the 13th chapter of I Corinthians they are probably the most familiar part of the Bible. And yet, though familiar, we never tire of it. That part of the great mine of the Bible which has been the most worked it is still that which yields the most gold.

It is a short sermon. You can read it through in about twenty-live or thirty minutes. It has language in which it was originally spoken, and yet it seems so full and complete now that it could hardly have been very much condensed. Though short, it is a well of inexhaustible fullness, and we never reach the bottom of it.

It is a blessed sermon. It may be character ized by this term from the fact that it opens with the word "blessed" nine times repeated. It is the inaugural address of the King as he comes to establish his kingdom, giving the outlines of what may be expected under his reign. It begins abruptly by telling who are to be the blessed or happy under his rule. They are to be "the poor in spirit," "they that mourn," "the meek." "they that do hunger and thirst after righteousuess," "the merciful," "the pure it heart," "the peacemakers," "they which are persecuted for righteousness sake." "those who are reviled and persecuted for his sake." These classes are very different from those whom the world counted blessed, or whom it would now count blessed. They show how revolutionary were his teachings. how thoroughly different they were from the teachings of the Pharisees at that time, and of overy other religion in the world.

And then this sermon is a blessed sermon because of the blessings it brings to us. It opened a new era in the history of the world. It inaugu rated a new order of things. It brought hope and love and light and life and peace and joy to the world. It was the radiance of that "day spring from on high" of which old Zacharias spoke. Yes, blessed, blessed sermon. Thank God for it. Let us study it with the deepest interest, and let us try to be guided by its noble precepts. As we study it, let its truths lodge not only in our minds, but also in our hearts, and let them find expression

## Paying Debts.

A preacher who will not pay his debts is unfit for the pactorate; a man who will not pay his debts is not fit for church membership. - Biblical Recorder.

You are right hard on some of us, are you not, Bro. Bailey? If your rule should be enforced we are afraid it would result in quite a depletion in our church membership, and may be also in the ranks of the ministry. And yet, we must say that we agree with the Recorder-that is, presuming that a person can pay and won't. The best part about the Hardshell Baptists is that they make every member of their church pay his debta. If he would if he could but can't, they join in and help him out. If he could if he would but won't, they join in again and turn him out.

But lest asyone should get the impression that the editors of the Recorder and the BAPTIST AND REFLECTOR have any sinister motive in talking this way, let us add, of course we have no reference to our readers paying their subscriptions to the par or. These are not counted as debts. We are glad to send the paper to our subscribers, and appreciate the privilege of doing so. If at any time it becomes convenient to them to pay, we should not object, but of course we do not expect them to consider themselves under obligation to

By the way, a story la told that one time during a meeting the miniater asked all of those in the house who paid their debta to stand up. Everybody did so but one man, a rather seedy looking individual, in the back part of the house. The preacher looked at him and said, "My friend, what is the matter with you that you do not stand up among the others? Is it true that you do not

pay your debts?" The person addressed replied. meckly: "Yes, sir, I must confess that it is true. But you see I am an editor and all of these gentlemen here are owing me for their subscriptions to the paper, and so I cannot pay my debts." "Hare fabila docet"-?

## The Paper to Jails.

Several weeks ago Bro. U. S. Thomas of Mossy Creek proposed though the BAPTIST AND REFLEC-Ton that a paper should be put in every county iail in the State for the benefit of the prisoners. We agreed that for every dollar which was sent us for that purpose, we should add another dollar, and send the paper to any jail designated. The following subscriptions have been received for that purpose:

Miss Saille Fox, Clarksville, Tenn., Montgomery County iall.

J. O Arnold, Wartrace, Tenn., Bedford County

T. J. Lee, Bell Buckle, Tenn., White County jail. F. E. Folk, Nashville, Haywood County jail.

Rev. U. S. Thomas, Mossy Creek, Tenn., Campbell County isll. B Y. P. U., Mosey Creek, Tenn., Dickson County

A. H. Faulkner, McMinnville, Tenn., Warren County (all

Mrs. W. H. Reed, Third Church, Nashville, Giles County jail.

We hope to hear from others.

## Oucetion Box.

Ques - Do you regard the eighth chapter of John's gorpel as genuine Scripture and a part of inspiration, or are we to regard it as an intern lation?

.ins. - This is quite a disputed question. We need not go into it at length. We may only say that most of the ancient documents on which the New Testament text is based omit the passage. John vii. 53-viii. 11. Those which do contain it vary much from one another, showing that there is considerable doubt about its genuineness. The Revised Version separates it from the context by brackets and wide spaces. The version of Westcott, Hovey and Broadus (the best ever made) puts it in brackets. We are inclined to regard it writer than John.

Ques. -Please explain Matt. vill. 32. The devil entered the swine, the swine ran in the waters and were drowned. The herdsmen went la the city and told what became of the swine. Now what I want to know is, where did the devil go? F. B. WILLIAMS.

Fostervilla, Tenn.

Aut - it was not the devil but demons who were in the demoniacs and who entered into the swine. Just what these demons were nobody knows. We suppose that, being spirits, the demons left the swine when they ran down into the sea and did not perish with them. Certainly the devil did not. We wish he had. But he is evidently very much alive still.

## PERSONAL AND PRACTICAL.

Mrs. F. M. lams, the widow of Rov. F. M. lams. died at Bucyrus, O, on Dec. 22, 1897, at the age of 64. Mr. Isms was the author of the two popular Baptlet books, "Behind the Scenes," and "Before the Footlighte. AC AC AC

We are sorry that Bro. S. M. Brown, one of the editors of The Word and Way, has been quite ill for several weeks. We are glad to know, however, that he la improving, and hope he will soon be restored to health. He is one of our most valuable men.

20.00

-As stated by them, the discussion between Brethren Oakley and Lofton has now closed. While some did not read it, perhaps, there were many who wore very much interested in it. They both fought valiantly and can now afford to rest upon their arme.

-it is always an evidence of smallness whan a person is continually objecting to something or somebody. It is easier to be destructlys than constructlys, to tear down than to build up, to pull back than to go forward, to use the feet instead of the bands. The dog in the manger is not a very enviable char-

-We had a pleasant visit from Bro. Martin Ball. editor of the Baptist Reaper, last Tuesday. He was in the city for the purpose of attending the Grand Lodge of Masons. Bro. Ball is making a most exwork as pastor of the church at Paris.

-We had quite a pleasant visit to Franklin last Sunday to preach for Pastor Jarmon, who was absent canvassing for the paper. Bro. Jarmon bas done a noble work at Franklin. The church bas grown considerably in number, though not very large yet. The new house of worship is nearly completed. It is quite a neat and comfortable one. The Baptists of Franklin are very proud of it, and justly so.

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-Dr. R. D. Haymore preached his farewell sermon at the Central Baptist Church, Chattanooga, on January 16th, and left last week for his new field at Mt. Airy, N. C. Dr. Haymore has done a fine work at the Central Church during bis pastorate of five years. The Chattanooga Times says that "he has won for himself numberless friends, as many probably as has anyone who has been here for a similar time in a similar capacity."

#### ار ار ار

-The First Baptist Church at Memphis bas purchased a residence on Adams Street for \$6 250 to be used as a parsonage. The dally paper from which this item is taken calls it a "rectory," but we presume that Dr. Taylor, the excellent pastor of the First Church, has hardly become an Episcopal rector. Perhaps after all the best word for the house in which a pastor lives is that invented by Dr. Wharton pleasure to us to see him again and to have him in of Norfolk, "pastorium."

-The Baptist Sunday-schools of Knozville began the new year with an aggregate attendance of 1.531. The largest Sunday school in the city is the First Baptlet, with a membership of nearly 500. It is a constant source of wonder to the brethren of Middle and West Tennessee where the Knoxville churches get so many Sunda, sechool scholars. It is thought that there must be more children up there than in the other sections of the State. How is that, Dr. Acree? **ار ار ار** 

-The Christian Index of last week said truly, "We believe in our organized work. We do not believe in the wiedem or spirit of the Gospel Mission maveas a true story, but probably added by a later ment. its claim to exclusive scripturalness is absurd. and its wild attacks on board missions are indefensible. Its adherents carry strife and division wherever they go. It is but a passing craze, but while passing it deludes hundreds, divides churches and causes unending care to zealous pastors."

## 20.00

-The visit of Dr. E E Chivers, General Secretary of the B. Y. P. U, to Nashville last Sunday was very greatly enjoyed. He preached to large and do luhted audiences at the Edgefield Church in the morning and the First Baptlet Church at night. Dr. Chivers is one of the most thoughtful speakers to whom we have ever listened, and at the same time he is a genial, social, lovable man. His visits to Nashville and the South will always receive cordial welcome.

-It was pleasure to see Dr. W. G. Inman of Humholds in our office this week while be was in the city attending the Grand Lodge. Dr. Inman says that be is a country pastor now. He lives in Humboldt and preaches to several churches in the country. He is to anthusiastic over the new bouse of worship at Humboldt, recently built by the Baptists. His book, the "History of Tennescee Baptists," is nearing completion. . It will be, we are sure, a most valuable

-It is said that Geo. M. Pullman, the multi-millionaire manufacturer of Pullman palace cars, who recently died, had a library valued at \$240. The furniture and ornamentations of bis library room are valued at \$16.239. Mr. Pullman, it will be remembered. lived in the suburbs of Chicago. When some one reproached a Chicago man about the lack of culture In Chicago, be replied: "We have not had time to attend to that yet, but when we do gat time to turn our attention to culture we will make it bum."

-We learn with deep regret of the recent death at Excelelor Springe, Mo., of Dr. E. A. Ramsey, pastor of the First Presbyterian Church, Memphis, Tenn. lows one of its contributors to speak right out and Dr. Ramsey and the sditor were fellow-pastors in call his church a 'seet,' and to say that it was Murfreesboro, where we learned to esteem him very founded by the two Campballs."

bighly. He bad a bright mind, a warm heart, strong faith, and an earnest, consecrated Christian manhood. We want to join our Presbyterian friends in laying flowers on bis grave. We extend to them, and cellent paper of the Reaper. He is also doing fine especially to bis sorrowing widow, our deepest sympathy in their great loss.

#### M. Ac. Ac.

-Jews have a curious custom of maintaining family boxes into which they drop pennies from time to time. These pennies are a family conscience fund and are tributes to a "prophet," said to have lived two thousand years ago. Each year the money deposited in these boxes is collected and sent to a central committee to be distributed among the needy poor in the city of Jerusalem. There are said to be upward of four thousand of these boxes in New York city alone, many of them among the very poor families on the east side. It would be well for every Christian family also to keep a box in the bouse, the contents of which should go for missions.

## 4.4.4.

-Rev. Thos. Dixon, Jr., of New York, lectured in Nashville on Tuesday night of this week He is known as one of the most brilliant pulpit orators and one of the finest platform speakers in the United States. He says that be misisters in New York to the great throng of people who never go to any church. He preaches in the Academy of Music every Sunday. While bie oburob is not a regular Baptist organization, be himself claims to be a Baptist preacher, and belongs to the Baptist Ministers' Conference of New York. The friend and class-mate of a dear brother of ours, now dead. it was quite a

#### 10.10

-In the recent excavations among the ruins of Babylonia there have been unearthed from beneath the ruins of the Temple of Sargon, from beneath the foundation of this city, the cunelform script by which history can now be written backward 3 000 years beyoud the days of Sargon The French expedition which has been at work further South confirms these general results, and places the age of the world, in civilization, from 7.000 to 10,000 B. C. A writer in the Watchman says, however: "The whole offect of the great work is confirmatory of the Blb'e No. corflict can result between the new B O 7 000 and the Biblical B o 4 004. This Biblical date was fixed by the scholars of 250 years ago, who were as wise in the matter as the excavations and traditions of their period permitted."

## 20.00

-Dr. O F Gregory says in the Maryland department of the Religious Herald, of which he is editor, that "the so-called 'Gospel Mission' movement is seeking to disintegrate and demoralize the work of the mission boards of the Southern Baptist Convention, and that this quasi endorsement of the movement by the Baptist Teacher will be regarded as the alliance of the American Baptist Publication Society with those who are seeking to oripple the resources and usefulness of the boards of the Southern Baptist Convention." Be expresses the hope that the "editor of the Baptist Teacher will not permit the columns of the Teacher, now so widely circulated among Southern Baptists, to be used for the propagation of what the great host of them regard as pernicious views, and for the paralysing of the regular agencies of the Southern Baptist Convention."

-In the Christian Standard recently, Mr. Ernest F. Acheson, whose family was a neighbor of the Camp bells in Ireland, and who knows the history of the men and of the movement which they beaded, referring to a series of biographies of men who have influenced religious thought and life in the United States, says: "The series will never be completed unless it contains biographies of the two men who founded the greatest religious sect, which is a distinotively American product." The reference is to Thos. and Alexander Campbell. The Journal and Messenger well says: "Thie is remarkable language to be found in the Christian Standard. It is virtually declared that the 'Disciples' constitute a 'sect,' and that sect was founded by the Campbells. Now. if we understand it aright, that is just what our 'Disciple' friends have most persistently denied. They have claimed that ibey were not a sect, but rather the whole body; and they have claimed that their church was not founded, but efficienced, evoluted, so to speak. But here the Christian Standard al-

## The Home.

Who Was to Blame? BY LUCIE DATEON PHILLIPS

Past III.

Bunning Well for a Beason.

"And your church, dear, does get along well these days?" asked Mrs. Emory's lawyer brother, who was paying the old home a flying visit.

"Well, no. Earl, it does not," she replied with emphasis. "I don't know who is to blame, but everything seems to go wrong of late. We have had all sorts of troubles.'

"Would you mind mentioning one or two-in confidence?" he suggested, moving his chair nearer her

The two sat on the cottage porch this purple and gold afternoon in the late autumn time. It was still warm in the sunny air, and Alice thought the world about the mountain village had never looked quite so beautiful as now.

A vesture of scarlet encircled the maples that shut in the front yard, while the white-oak and dogwood blazed on the hillside, and the larch and poplar flung out banners of gold from the meadows.

It seemed a sort of profanation to talk over one's troubles in this atmosphere of peace, in the midst of so much beauty, but she was glad to have a chance to confide them to this favorite brother and receive in return consolation as well as

"We hoped we were being lifted to a higher plane in our church work and life, after our new pastor came," she went on, "and things did run well for a season-all the the first year, in fact. Then came the trouble with old Col. Dalton, our richest and most liberal member. He had never really liked Dr. Montgomery since his marriage, because-

'I see! Favored celibacy in the clergy?"

"No, not that was not it at all. But the doctor had been very attentive to Col. Dalton's niece, a beautiful girl, who visited Linsbrook the summer before, and everybody here thought it would be a match. And when-all of a sudden-be married Miss Maria Saunders, Col. Dalton declared he had 'his opinion of such conduct,' and wouldn't even come to church for six months or more!"

talk over the matter, especially as the nation with his speech on the it was reported that the Colonel's Compromise; Edmund Burke. niece was in a decline-'dying of a sixty when for nine days his elobroken heart,' you know. And | quence held Parliament under an Miss Maria's friends, or Mrs. Most. | unbroken spell; Thiers, seventygomery's, I should say, took it up | three when he delivered the most and went on so about it that by the famous speech of his life: John end of the second year our pastor | Quincy Adama, seventy-five when was preaching to empty benches he was given the title of the 'old and half of the members of our man eloquent.' church were not on speaking terms. Oh, it was simply dreadfull'

"You say 'was.' Is everything serene again now?"

"Well?"

"Oh, Dr. Montgomery has realgued. He goes away next weak." "And so you are on the loskout

for another pastor, then?" "Yes-I suppose so. I only hope he won't be a young mas and-"

"But, child, it's the fashion nowbe fairly asowed under by applimustache."

"Well, all our troubles came frem having one and his getting married. We did not prosper as getting on in years, too, before he weshould when Dr. Arden was our pastor. But looking back, I see plainly that it was not his fault-God bless himi We had one of the best and noblest pastors in the world. but ound it out only after we had lost him. You see, some of our most/prominent members got the fifty-five-and-Oh, Earl, tell me! spring from?" "Not from the history of nations

in all ages of the world," he answered with a musing air. "Begin-Nazareth, the most noted men of Mrs. Emory was in tears. She the earlier centuries reached the | bad a tender heart. climax of their fame late in life and among those who have distinguished themselves in thearts and sciences. | and-" or in the world of letters, nearly all their work, and so laid the foundation with thoroughness and skill. They did not expect success, honor and fame, until they had achieved and earned them. I noticed some names and dates the other day that go to prove this. Sir William Herschel at eighty-two contributed his papers to the Royal Society on double stars, and was elected as its President later on. Benjamin West did not produce his wonderful painting, 'Christ Healing the Sick,' uatil he was near eighty, and he continued long after to be President of the Royal Academy. Franklin did not even begin his philofind Wordsworth's name, and that he was not made poet-laureate until he was seventy-three. William Cullen Bryant was seventy-five the Greek poets. Tennyson, sixty settle difficulties in his church? when he wrote the 'Holy Grail.' As | Why, anybody can see with half an

"There was a long list of orators, men who were prominent in the pslitical world; such as Henry Clay, "Of course there was a lot of who was seventy when he thrilled

'Faust' was composed.

"In military annals it was the same—men from sixty to seventy who won great victories and covered their names with glory. Men, too,

who-" "But you have mentioned no preachers, Earl," she broke in.

"Well, I didn't notice the names given in that profession specially. I confess, but there were some old

men even here. Let me think! How to Find Out What Makes us a-days to want nobody unless he is There was Jeremy Taylor, one of young! There's a cry going out the greatest men in the English the land over for young men. You'll Church, sometimes called the 'modern Chnysostom,' because of bring anxiety and trouble hard to bear; canta who are growing their first i his golden eloquence, who had disappointment seems to follow every crossed the 'dead-line' you refer to several years before he was made a bishop. John Bunyan seemed to be impressed himself on his century by his immortal allegory, 'Pilgrim's Progress.' And besides these there were mentioned Martin Luther, who was twenty years old before he read the Bible for himself; John Calvin, styled the 'Aristotle of the Reformation,' and Wickliff, its 'Morning the idea in their heads that he was | Star.' The fact is, this list would too old, and kept talking about the have been longer if the churches 'dead-line of fifty'-Dr. Arden was had only been kinder to those godly men who preached the gospel in Where did this ridiculous notion those trying days. And we are still ill-treating the ambassadors for Christ that come to us with their messages of peace. We, too, take them and beat them and send them ning with the Divine Teacher of away empty. Heaven forgive us!"

> "But what are we to do, Earl. when the pastor does oot suit

"Most pastors would suit if the were old men before they produced | members only did their whole duty,' the masterpiece that gave them im- he answered, grimly. "And as for mortality. They spent the first being 'too old' at the age of fifty-five fifty years or so in preparation for or even sixty-five, that's all pure nonsense. Why, child, there's no school which so thoroughly prepares a man for the pastorate as that of experience. In this school, difficulty learn self discipline. Disappointment is another, and teaches selfcontrol. Out of the records which memory keeps the pastor finds deep answers to life's strange questions. In no other way—save in that school-could he learn sympathy, without which no pastor can succeed. A young man has much to learn besides 'classical culture.' The very greatest things, great thoughts and great helps, have been sophical researches until after he generally nurtured in hardship, was fifty. Among the great poets | pondered over in sorrow and established by time. These fit him for a leader, as well as a teacher, both of which a pastor ought to be. He must have judgment, prudence, and when he issued his translation of loresight, or how can he meet and for Goethe, he was eighty before eye that, other things being equal, the older man will make the better pastor."

> "But, Col. Dalton-" "Yes, yes-that's the trouble! Most of our churches have a 'Col.

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



There comes a time to both men and women when sickness and poor health effort in our behalf; we get discouraged and skeptical. In most cases serious mistakes are made in doctoring and in not knowing what the disease is or what makes us slok. Kind nature warns us by certain symptoms, which are unmistakable evidences of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the backthese tell us in silence that our kidneys need doctoring if neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, then fill a vial with your water and let it stand twenty four hours. If there is a sed!ment or settling it is further proof that the gidneys and bladder need doc-

There is a satisfaction in knowing that Dr. Kilmer's Swamp Root, the great kidney and bladder remedy. fulfills every wish in quickly relieving such troubles. It corrects inshilly to hold urine and scalding pain in passing it, and overcomes that 'unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. is a stern teacher and forces one to All up-to-date physicians, Hospitals and Homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mall upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention BAP-TIST AND REFLECTOR and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

> Dalton, and the poor pastor has to suffer for it. 'He's too old,' they ory; or perchance 'too young,' when all the time its-Col. Dalton. He's broken more than one faithful heart. And the worst of it is that while 'Men may come, and men may go,

OGS OD [Orever]

-- I wish to urge a full attendance at our fifth Sunday meeting. Be sure and come on Friday. The success of the meeting will depend largely upon the way it starts off. Friday night will be given to the Board and in hearing reports from the churches. Let all the pastors see that their churches are represented. Much will depend upon this meeting. The Assoclation has greatly honored me in making me chairman of this work, and as this will be the last meeting I will be in it would give me great pleasure to see a large number of the brethren whom I love so much and shake their hands once more. Let us make this one of our best meetings. Pray for the meeting. You will see a statement in the Baptist and RE-A Pare Compe Cross of Tarter Powden

O YEARS THE STANDARD.

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STANDA

## Young South.

Mrs. LAURA DAYTON BANIN, Editor. 604 Bast Second Street, Chattanoogs, Tenn., to whom communisations for this department should be sedressed.—Young Sonth Motto: Nulls Vesligis Restroreum.

Our missionary's address: Mrs. Bessie Maynard, 68 Bakst Machi, Kokurs, Japan, vis San Francisco. Osl.

-Mission subject for January, China.

#### China.

China: "The Middle Kingdom," "The Flowery Land," "Far Cathay," "The Land of Sinim," studied in any aspect is full of interest.

IT IS A VAST COUNTRY. For more than 3,000 miles its shores are washed by the ceaseless surges of the sea. It encloses a desert, vast as any over which sterility ever reigned; it embraces plains as exuberant as were ever pressed by foot of man. The area of its largest plain le greater by one-half than all the German Em-

Great rivers drain and irrigate the land. The Hoang-Bo is almost three times the length of the Ohio, while the Yang-tee is longer than the Mississlppl, and drains a basin more extensive than the whole territory of the Republic of Mexico. One-tenth of the population derive their food from the waters of the country. According to the official catalogue of the world's exhibition in 1851, the extent of its coal-fields was more than twenty times greater than those of all Europe, being 419,000 equare miles, and side by side with the coal is iron ore. It bas all degrees of altitude from sea level to the perpetual snow line. Between Canton and Peking, the great road winds through a pass 8,000 feet above the ocean. It has all varieties of climate. One may be ice bound at Peking, while the thermometer seldom fails below fifty degrees at Canton, and its inhabitants could subsist in comfort and luxury till the end of time.

LI HUNG CHANG READING THE HIBLE.

Dr. Coltman of Peking, writing to the church at home and abroad, reports that making a professional visit recently to Li Hung Chang, he found the venerable statesman reading a Chinese New Testament, which had been given him by an Eoglish missionary. So engrossed was he in his reading that he did not notice the presence of his physician for some minutes. - Woman's Missionary Union.

## Young South Correspondence.

I have a proposition to make you this morning. That you may understand it fully, you may look over my portage. It is certainly most hefitting shoulder while I read this letter from | that good, well taught, woll-bred chil-

that most or all of the efforts to ea- | dren in Tennessee who do not attend tabilsh permanent libraries in the Sunday-school at all, with facilities to country districts have proven failures. | bring such blessings within their reach. we have adopted a plan which readily | The Young South is the hope of Tensuggests itself as practical, self sup- nessee. May many blessings attend its porting and successful. One promi- efforts." selection of only those hooks that are | we have been allowed to do even a adapted to the general tastes of an little for Dr. Holt's work? Let us average country home; hooks that are | adopt his slorlous motto, "Tonnessee readable by being attractive in both | for Christi" And let us pray that he appearance and matter; hooks that may realise his hopes for February are unsectional, undenominational. 10th. If there is anywish in your heart appealing to the social and moral na- to help answer your prayers, send in ture of the readers, so that impreshomes where they go. To secure a is tima. women, asking each one to suggest at kinds words for us: least six books to be included in our "Your good contribution from the ilet, no book to cost over \$I per copy Yoang South to hand and credited on by wholesale. We believe you will Support Fund. Accept our hearty I want to apologise to the Missus

take a lively interest in encouraging this work, and we thank you in advance for your suggestions."

W. E. BELL Your editor appreciates the honor done her by this letter. She has had to be so economical of eyesight for the last decade that she feels incompetent to say anything in regard to new lit erature. It will give her pleasure, however, to mention six "classics" which she is sure can be recommended. But what I want to ask is that the whole Young South will assist me in this very pleasant work. I want each one who reads our page and who is fifteen years old, old enough to have | thanks for your good work in behalf formed a taste in literature, to name of the Home. We are nearly out of three books, one in fiction, one in his- debt, and the Baptists of Tennessee | a recent issue. I am at a loss to know tory or biography, one in poetry. which he or she would like best to see in every library. Will you do this? I would like immediate responses from | in the next. We thank you for your Dr. Folk, Dr. Holt, Mr. Meek, Miss Shankland, Mrs. Kannon, allour friend. who read, and I know they are legion Please do not delay a day as I want to have the published list of

## THE YOUNG SOUTH LIBRARY

in the lesue of February 10th To do that your choice must be in my hands on February 2nd. I will thank you so much if you will give the subject immediate attention. Let me hear from all quarters.

The second letter i open is from Dr. Willingham, the genial Secretary of the Foreign Board. He was absent when our last remittance for Mrs. Maynard's salary went in, and as i told you, Dr. Barton receipted and thanked the Young South for it. Dr. Willingham adds his own gratitude now. He says:

"I have just returned from the Florida Convention, and then a meeting in New York. Fortunately for me it was cool in Fiorida and warm in New York, which made the temperature uniform. Many thanks for your welcome offering."

Then Dr Holt, of the State Board, has something to say to us: "Yours containing remittances for

the Orphanage Debt and Sundayschool and Colportage work, was awaiting my arrival this morning. hope to be able to say by February 10th, that the last vestige of debt on the Orphanage has been paid. This month we have paid all the burdensome back debt on current expenses. some \$400, and \$500 on the \$1,000 note in bank. Please to return for me heartfelt thanks to the precious darlings of the Young South for their timely and generous contributions to the payment of this debt. Also I beg that you will thank the circle most cordially for the contribution to Coldren should contribute to the effort "Despite the difficulties and the fact | we are making to supply 150,000 chil-

nent feature in our organisation is the Does not that make you happy that a last offering to that debt by Feb-

list of such hooks we have decided to Then Mr. Wheeler, Treasurer of the write to a number of our most prom- Orphanage, to whom we send all gifts inent religious and literary man and to the "Support Fund," also has some

The tender skin of infants and children should come in con-tact with only the purest of soaps. 9944 per cent Pure

own a fine property, and the work being done for the orphans is appreciated in this world, and it will be felt only. good wishes as well as the money gifts, and we trust the Good Shepherd will lead you in pleasant paths."

## A. J. WHEELER.

Treasurer Orphans' Home. We are all so thankful to God for using us in this great work of saving the orphan children from want and wickedness.

Mrs. Kannon also sends thanks for the balance on the Warner Fund to be used in the sick room. So you see we have helped the orphanage in these three ways, as well as in the many boxes and barrels sent direct to Mrs. Saunders by members of our band.

"Santa Claus writes me that the doll was certainly mailed to Rosa Williams, Union Springs, Ala. I am so sorry it failed to reach the little girl. Has Mrs. Bledso enquired at the postoffice? It was started from Nashville December 23rd.

We are not yet through with the Orphanage, as the following from Jonesboro proves:

"Enclosed find 91 cents I collected at my grandfather's table in Johnson City on Christmas day for the Orphanage. I am 4 years old, and my little sister Kathryn 2. We want to join the Young South. My grandfather Adams and my father are deacons in the Baptletchurch, and my Grandfather Peoples was a deacon 50 years. He went home to live with God about one and a half years ago. Success to the Young

Lois Proples. South. We welcome you most heartily to the Young South ranks. May you both grow up with us! With such an ancestry, I have no fears for your future, since what you inherit is being thus led in God's own paths in these early years. Come often, won't

Then comes Clinton with a pleasant message:

"The Sunbeam Band of the First Baptist Church sends \$2 to be equally divided between Mrs. Maynard and the Orphanage. We send our best wishes to the Young South."

Secretary and Treasurer.

Ohl these "Sunbeams." What blessings attend them. May God give them great power this year. Thanks for such a generous offering.

Do you remember that only \$1 came from Rock Cave, W. Va., where the letter said \$2 a few weeks ago? Well. the following explains:

" Mlstake found and corrected. Find enclosed order for the other dollar." MARY AND I.

As the first offering for Japan, I give this also to Mrs. Maynard. We sions for good may be left in all the ruary 2sd, that it may reach Dr. Holt | have some earnest friends in West Virginia, and I hope to add to the number this year.

i was so hopeful of hearing from the postoffice authorities in regard to Nellie Powell's \$3 and Miss Wallace's 82, but so far there is no news from

Goggin of Shelbyville for the misspelling of their name in two places in why the printer insists on turning my g's into f's in this particular instance

It is certainly very pleasant not to have to burry over your letters as I have had to do for several weeks past. I do not enjoy "cutting" so unmercifuly, after you have taken such pains to write a nice letter, but I would like a good many more than we have to show for this week.

Please don't forget to send in your choice of books without any delay. Let us see what a long list will be at the service of all the people forming libraries. I begin it today with the six volumes requested from me.

Now for February! Don't fall behind January's fine record. Most eincerely yours,

LAURA DAYTON EARIN.

List of Books for Library.

The Warner Classics, 4 volumes, by Mrs. Eakin.

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

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

Abbl Constantine, by Halevy, by Elisabeth D. Eakin.

## Receipts.

First haif year
Third quarter
First week in January.
Second week in January
Third week in January POB JAPAR.

FOR ORPHANAGE.

Total
Received sines April 1, 1997:
For Japan.
" Orphanege Eupport.
" Orphanese Duht.
" James C. Warner Fund.

# Blood

Whether Itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or beredlitary, from infancy to age, speedily onred by warm baths with Curround Soar, gentle anointings with Curious A (ointment), the great skin cure, and mild doses of Curiousa Resolvent, greatest of blood

purifiers and humor cures.

A lamp does not burn very well, and eats its head off in chimneys, unless vou use the chimney made for it.

Index tells.

## Write Macbetk Pittsburgh Pa

# RECENT EVENTS.

-Dr. J. B. English, pastor of the Baptist Church at De Land, Fla., and a member of the faculty of the Statson University, died on December 30th.

-Dr. G. W. Gardner, managing editor of the South Carolina Baptist, was married recently to Miss Susie Shelor of Calhoun, Ga. We tender our warm congratulations.

-We were glad to see Bro. B. H. Rains of Antioch with his two daughtere in our office last week. Bro. Rains is a prominent member of the Antloch church, and is pure gold.

-The new Baptist Church at Conyers, Ga., will be dedicated in a short while. The dedication sermon will be preached by Dr. G. A. Nunnally, President of the Southern Female College at La Grange, Ga.

-We were glad to have a visit from Bro. J. W. Reams of Lowland near Morristown this week. He was in the city attending the Grand Lodge. Bro. Reams is a member of the East Tennessee Association, and is a live Misslenary Baptist.

-We have some very pleasant words from Dr. G. W. Drake, resident phyelcian for Hollins Institute, Hollins, Va., in which be says, "I have heard Prof. Cocke speak in the very highest terms of commendation of the BAP-TIST AND REFLECTOR."

-it will be gratifying to our friends to know that the BAPTIST AND RE-FLECTOR has not for years received so many new subscribers or had so few discontinuances as during the past few months. We are deeply grateful to our friends for their kindness.

-Rev. C. W. Daniel of Texarkana Texas, accepted a call to the pastorate of the church at Pine Bluff, Ark. Bro. Daniel is a graduate of the Southwestern Baptist University, and is a young man of fine ability. He will have an important field at Pine Bluff. We wish bim great success.

-At its recent annual meeting the Second Baptist Church of Knoxville decided to make a very strong effort to finish its elegant new church this year. During 1897 a large floating debt was taken care of and the building debt was reduced nearly \$2,000. The Second Baptist Church has bad a long pull, but we hope that now with a strong pull and a pull all together they will be able to get out of the mire. They will have a splendid house of worship when completed.

## Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, curee dia-betes, 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 children. If not sold by your druggist, will be sent by mall on receipt of \$1. One small bottle is two months treatment, and will oure any case above mentioned. All orders promptly filled. Send for Texas testimonials.

E. W. Hall. READ THIS.

-We were glad-to-have a visit from Bro. I. S. Baker of McMinnville on last Monday. He was looking better than we have seen him for some time. He reports the work at McMlnnville ln a prosperous condition. He is to be envied for the privilege of ministering to so noble a people.

-Dr. R. P. Johnston, pastor of the First Baptist Church at St. Joseph, Mo., has accepted a call to the Third Baptlet Church, St. Louis, made vacant by the resignation of Dr. W. R. L. Smith. Dr. Johnston has done a splendid work at St. Joseph, and much is expected of him in St. Louis.

-Bro. J. C. Tharp of Glbson, Tenn., is spending the winter with friends in Tampa, Fla., as is also Mrs. A. H. Fly of Trenton, Tenn. They are among our best Baptists in the State. We hope they will both return to us la the spring reinvigorated by their sojourn in the land of flowers and sunshine.

-Among the earliest settlers of Tennessee came the Baptiste. Taking root, they have grown in numbers, in influence and general denominational strength. There are 1,439 white Baptist churches in the State, with a total membership of 125,427. There are 1.082 Baptist preachers in the State. .

-Gov. Atkinson of Georgia denies the charge that he attended a Sunday bull-fight in Mexico. He says he has kept aloof from such brutal entertainments on Sundays and week days, too. This is gratifying. The daily papers are responsible for the mistake. We do not know how they came to make it.

-- It is now stated that Dr. H. M Wharton has denied through the columns of the Baltimore papers everything said about his resignation as pastor of the Brantley Memorial Church in the sensational accounts given by the papers. It is announced also that he has withdrawn his resignation. This we are glad to know.

-The First Baptist Church, Brunswick, Ga., after a long and hard struggle, has at last succeeded in clearing itself of debt. Pastor W. M. Gilmore says: "Now that we are free and unhampered by debt, and that we have one of the best church edifices in Georgia, and the best people in the world, we begin the new year with brightest hopes."

-The West End Baptist Church, Atlanta, Ga., has entered upon the year 1898 with bright prospects. Sufficient funds to meet all indebtedness have been collected, and a subscription has been started for the purpose of erecting a new house of worship. We congratulate Pastor Jamison and his flock upon these evidences of the Lord's blessings upon them.

-Dr. H. Allen Tupper, Jr., of Montclair, N. J., recently preached a sermon in bis church on "Self-Herolem." lady in Wilkeebarre, Pa., in booklet form, and is being distributed through the country by the thousands. The lady is entirely unknown to Dr. Tupper, but says the sermon touched her deeply.

-Rev. James F. Edens said in the Index of last week: "While in Perry we were in the very house where Bro. A. C. Dayton died. The body of Bro. Dayton lies in the cometery at Perry. Sole manufacturer, P. O. Box 218,
Waco, Texas. Sold by Page & member Bro. Dayton as the author of that wonderful Bantist book. Theodothat wonderful Baptist book, 'Theodosla Earnest, or the Heroine of Faith. CLANTON, ALA., March 8, 1897.—I certify that I have been cured of kidney and bladder troubles by Hall's Great Discovery of Weno, Taxas; and I can fully recommend it.

REV. L. B. POUNDS,

He is not dead, but sleepeth." The relatives and near friends of Dr. Dayton In Tennessee will be glad to know that his grave in another State is not forgottea and neglected.

many years professor in Union The ological Seminary at Hampden Sidney, Va., died recently in Texas, whither he had gone for his health. He was about 78 years of age and had long been one of the most prominent members of the Presbyterian church. We suppose that he would rank among them along with Dr. Broadus among the Baptiste.

-We sympathize very deeply with our friend Rev. E. Allison of Brevard, N. C., in the death of his daughter, Mrs. Jessie McGaha, which sad event occurred on January 14th. She leaves two little daughters who now make their home with Bro. Allison. We trust that he and his sorrowing wife may find God's grace sufficient for them in this sad trial. He requested us to ask the brethren of East Tennessee especially to pray for them.

-We mentioned recently the fac that Rev. A. J. Barton, Assistant Corresponding Secretary of the Foreign Mission Board, had been elected Financial Secretary of the State Mission Board of Arkaneas. Upon the declination of Bro. Barton, the Board reof Financial Secretary, and decided to place two men in the field to be known as State Evangelists. Revs. C. F. J. Tate and W. A. Freeman were elected to these positions.

## How Some of Our Readers Can Make Money.

Last month I cleared, after paying all expenses, \$355 85; the month previous \$260 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very tittle experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. 1 do no canvassing. People bear about the Dish Washer and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iros City Dish Wesher Company, Station A, Pittsburg, Pa. They help you get started, then you can make money awfully fast. Mrs W. H.--

## Carson and Newman College.

Rev. J. T. Sexton stopped off here for three days and preached at our It was published in the New York church. The house was packed at Herald, and has been reprinted by a every service. He left our town on the early train this morning for Madisonville, and the visit of the earnest blacksmith preacher will not be forgotten soon.

I paid \$410 on the \$2,700 note Saturdollars from the College Day movement between this and June. Let some friend of the College speak of it at every fifth Sunday meeting in East Tennessee. J. T. HENDERSON.

A Free Map of Alaska, Corrected to date, showing location of Gold Flaids and actual mining ec nee, basides containing latest mining so nee, basides containing latest mining laws, roates of travel and other valuable information, will be mailed free on application to A. H. Waggener, 7 Jackson Place, Indianapolis, Iad., or W. B. Kniskern, 22 Fifth Avenue,

-Dr. R. L. Dabney, who was for | HEAD, NOSE AND THROAT. A Case of Chronic Catarah In Its Worst Form Cured.

> In a recent letter to Dr. Ilartman Mrs.J.G. McCallister of Reger, Mo., writes: "I had catarrh of the head. nose and throat, which was compllcated by the worst stages of bron-

chltis. I took Peru-na and now I can say of a truth that I amcured of all these diseases, and I thank Dr. Ilartman for it. All my neighbors say that

don't look like the same woman; neither do l. My health is better than it has been for fifte n years and can do lots of work that I could not do until I took Pe-ru-na. I cannot say too much for Dr. Hartman.'

Dr. Hartman has written u book especially for women, entitled 'Health and Beauty,' which should bein the possession of every woman. It treats of some of the catarrhal scinded its action in creating the office | diseases peculiar to women and is full of practical advice. It is both interesting and instructive. "Health and Beauty" will be sent free by addressing The Peruna Drug Manufacturing Company, Columbus, Ohio.

> -Program of fifth Sunday Union to be held Jan 29 and 30, 1898, at Miller's Cove Baptist Church. Saturday at 10 o'clock a. m , divine

2. Organization 3. Verbal report by messengers from

the churches. 4. Question taken up (1) The duty of the church to young converts—Eiders Austin and Linkous. (2) The best method to develop the missionary spirit-Elders Salts and King (3) Is our denominational literature beneficial to our people, if so why not read it?-Elder Muliendoor and Bro. John Grubb. (4) Regeneration—Elders Webb and Titeworth

5 What do we learn from the Parable of the unjust Steward, Luke xvi? Elders Ferrell and Catlett.

6 The most effective plan to interest our people in the Sunday school and prayer meeting - Brethren J. H. White and R. Binning. By order of the committee

ome, brethren, let us turn out and attend these services. A. J. BRRWER, Ch'm.

H. AUSTIN, Sec.

## How's This?

We offer One Hundred Doilsrs Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure!

F. J. CHENEY & Co., Props., Toledo, O. To tue undersigned, have known F. J. Cheney for the lass 'E. Land and the control of the lass 'E. Land and the carry out any obligation made by their firm.

WEST & TRUAX, Wholesale druggists, Toledo O. WALDING. KINNAN & MARVIN, Wholesale Druggists, 'eledo, O. Hall's Enterth Cure is taken Intersally, acting diseasily upon the blood and mucous surfaces of the system. 'Trice 75c. "To bottle. Bold by sil Druggists. Testimosials fres.

-I received the premium Bible at day or two before Christmas. I am well pleased with it. It is nice large print and I notice the children read it more than they read before. The BAP-TIST AND REFLECTOR is a welcome visitor in our family. May the blessday. I am expecting several hundred ings of heaven rest with the editor, Bro. Folk. E. JOHNSON. Knozville, Tenn.

## Here is Money for You.

Here is money for You.

A correspondest says: I was awfully hard up and it assessed almost impossible to make money at anything. Five weeks ago, almost in despair, I bagan selling Non-alcoholic Flavuring in racts and have cleared over the 00 a wash; one day I seade \$00. Everybody wants them, as they are in powdered form and lovely for ices, punding, sahas, caadies, sto. They are perfectly pure and far superior to liquid entracts and twice an strong. Address the U. B. FRUIT CO., St. Louis, Mo., and they will startyou at once, and its your own fault if you contains make money. It's nice work for ladies. My sister sold as much as I did last week. You can sell over and over to the same families, hotels and restaurants, etc. Why be idle when you can make \$50.00 a week?

YES, OUR GREAT OFFER STILL HOLDS GOOD, TO SEND THE RED UNDER GOLD, SELF-PRO-NOUNCING, BOURGEOIS (LARGE TYPE) SILK SEWED, DIVINITY CIRCUIT, TEACHERS' BIBLE, AS DESCRIBED IN OUR ADVERTISEMENTS, AND THE BAPTIST AND REFLECTOR, ONE YEAR FOR ONLY \$2.90. MANY BIBLES NOT SO GOOD AS THIS ARE SOLD AT MANY PLACES FOR \$5.50. TO ALL NEW OR OLD SUBSCRIBERS

RENEWING NOW. THE BIBLE, POSTPAID, AND PAPER 1 YEAR, \$2.90.

## BAPTIST AND REFLECTOR,

208 N. COLLEGE STREET, NASHVILLE, TENN.

-Following is the program of the fifth Sunday meeting of the New Salem Association to be held with Hickman church, beginning Friday, January 28th, at 10 a. m. 1. Introductory sermon to be preached

by Elder J. H. Grime at 10 a. m., after which the following questions will be discussed:

2. Should a church have a prayermeeting; if so, what is the relation of the pastor? M. W. Russell, J. J. Carr and J. W. Bailey.

3. What relation does the church Rock Church. sustain to the Sunday-school? S. N. Fitepatrick, W. P. D. Clark and J. W. Watson.

4. Should a church receive a saloonkeeper into its membership; if not, why not? T. J. Eastes, R. Brett and R. A. Rushing.

5. Should women be called on to speak in mixed public assemblies? J. P. Gilliam, J. H. Grime and J. J.

6. Are we under the same obligation to preach the gospel to all nations that we are to baptise those who are discipled: if so, how should we deal with those who do nothing for the spread of the gospel? J. P. Gilliam, L. L. Allen and W. E. Ralkes.

7. What have Baptists done for the world? J. H. Grime and S. N. Fltapatrick.

8. Do the Scriptures teach that we should give a tenth of our increase? T. J. Eastes and W. P. D. Clark.

-IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "Brown's Bronchial Troches." Have them always ready.

-The following is the program of the circle meeting of the Ninth Division of Cumberland Association, which will convene at Big Rock on Friday morning before the fifth Sunday in January.

1. Sermon by Elder G. W. Bray at 10 o'clock a. m. Subject, Missions. 2. Scriptural giving. R. L. Horn.

3. The measure of the Holy Spirit's power for God's people today. Gue Bogard, principal Big Rock High School.

4. Sermon Friday night by Rev. C. A. Barnes. Subject, Personality and Power of the Holy Spirit.

5 Explanation of Luke xvi. 1-12. Dr. W. T. Green. 6. What is Scriptural sanctifica-

tion? Cyrus Cobb. 7. Sermon for criticism Saturday at

8. How many officers in a gospel ehureh? Elder W. K. Brunson and Ed Powers.

9. Query box. 10. When or how or where shall we

10 a. m. Elder Hopson

get the rudiments of a practical education? Discussion led by G. W. Power of Medicated Heat.

It has been demonstrated that, in order to reach and ours Catarrh. it is necessary to combine the effects of med-icine and warm air. In the treatment introduced by Dr. Blosser of Atlants. Oa., a dense, warm, medical vapor, of wonderful healing power, is Inhaled, and enters into every onvity of the head, middle ear, throat and langs, and effects a permanent cure. Cost \$1 permonth. Particulars and a three day's trial treatment by mail, absolutely free, to any one meetioning BAPTIST AND REFLECTOR. Address Dr. J. W. Blosser & Son, 11. 13 and 18 Grant Ballding, Atlanta, Ga.

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New Birth, or Essential to Salvation? C. E. Perryman.

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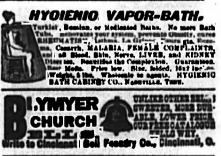
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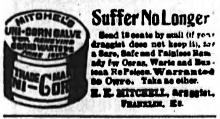
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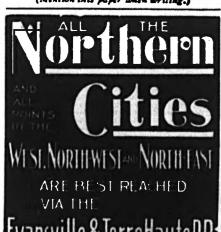
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## OBITUART.

ORNDORFF.-Dr. W. P. Orndorff died in Nashville, Tonn., January 4. 1898. He was born in Logan County, Kentucky, February 20, 1827 He was olessed with a noble ancestry. His ather and mother, Mr. and Mrs. E. C. Orudorff, were honest, industrious and sturdy pioneers. The Dr. married Mles Susan R. Hale in April, 1850. He professed faith in Christ in 1858 under the preaching of Rev O. H. Morrow and was baptized into the fellowship of the Pleasant Grove Baptist Church. About thirty years ago he moved to Auburn. He was the only male member in the organisation of the Auburn Baptist Church, he and nine women constituting the membership. Be stood by the church in her early struggles, and before his death the church was a strong missionary a d self-sus porting body. The Dr. was a man of strong native intellect and of noble impulses. He had many loving friends who join his family in mourning his death. His life is ended. His spirit went "to God who gave it." Dear friends, weep not. Bro. Orndorti is in the land that knows no sickness, suffering or death; a land in which he is experiencing the raptures and ecetatic joys of the redeemed.

J. H. BURNETT.

Auburn, Ky.

EDWARDS .- Mrs Alice Edwarde wife of Walter Edwards, departed this life Nov. 4, 1897. She was born Aug. 5, 1874 She professed faith in Christ in the 15th year of her age. She was married May 2, 1897. She was a model Christian, a bright and shinle g light in the church of which she was a member. She was held in the highest esteem by the community in which she spent such an exemplary and useful life. She never failed to read a chapter from her Bible and to kneel and ask God for his protecting care over her and for his guidance before she closed her eyes in sleep. She will be sadly missed by all who knew her, but there is a grand and glorlous thought. She has gone to that bright and heavenly home where sickness nor death will never come, and parting will be no more. A word to her bereft busband; may be follow her example, so when he is called to die he will be prepared to meet his beloved wife in heaven, where Christ will welcome him home. Sleep on, dear Alice, till the resurrection morn. Done by

order of Union Church of Christ. W. L. DAUGHITY, W. H. ALSUP, C. L. BAIRD,

TOWNSEND .- in memory of Mrs. Liszle Townsend, who died Jan. 12, 1898. Copy of resolutions passed by the Central Baptist Mission Sabbathsobool, Jan. 16, 1898.

Inasmuch as God in his infinite wisdom and love bath seen ht to tak from our midet our dearly beloved and highly esteemed slater, Mrs. Lizzis Townsend, wife of our brother, Joseph Townsend, we bow in submission to bis divine will, knowing that our Master, the Good Shepherd, "doeth all things well," realizing that our loss is her gain, therefore be it Resolved, That in the death of Sister Townsend the school has a word the Townsend this school has suffered the

loss of an earnest and faithful worker, and the cause of Christ a devoted and consecrated follower of the meek and

lowly Jesus.

Resolved, That we tender to the bereaved husband and motherless children our most tender sympathy and prayers, and commend to them His promise that He will never leave or foresks them that call upon Him.

olved. That these resolutions be spread upon the minutes of the school, onpy sent to the BAPTIST AND RRremotor, and to the family of the deceased.

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Bro. Folk is glving us a splendid paper. Globe, Tenn.

## Resolutions.

As our pastor, Bre. C. C. Winters, is going from na to other fields of labor, we send the following resolutions: Resolved, That we commend him most highly to the people of any vicinity to which he may go as a very earnest

and conscorated Christian, a minister of no common seal, who is ever ready te defend the cause of Christ wherever he may be.

Resolved, That we render him our most grateful thanks for his valuable services during his stay among us, and that our prayers will accompany him wherever be is called to labor. and that broader fields of usefulness will open to him.

Reselved, That a copy of these resolutions be sent to the BAPTIST AND REPLECTOR for publication.

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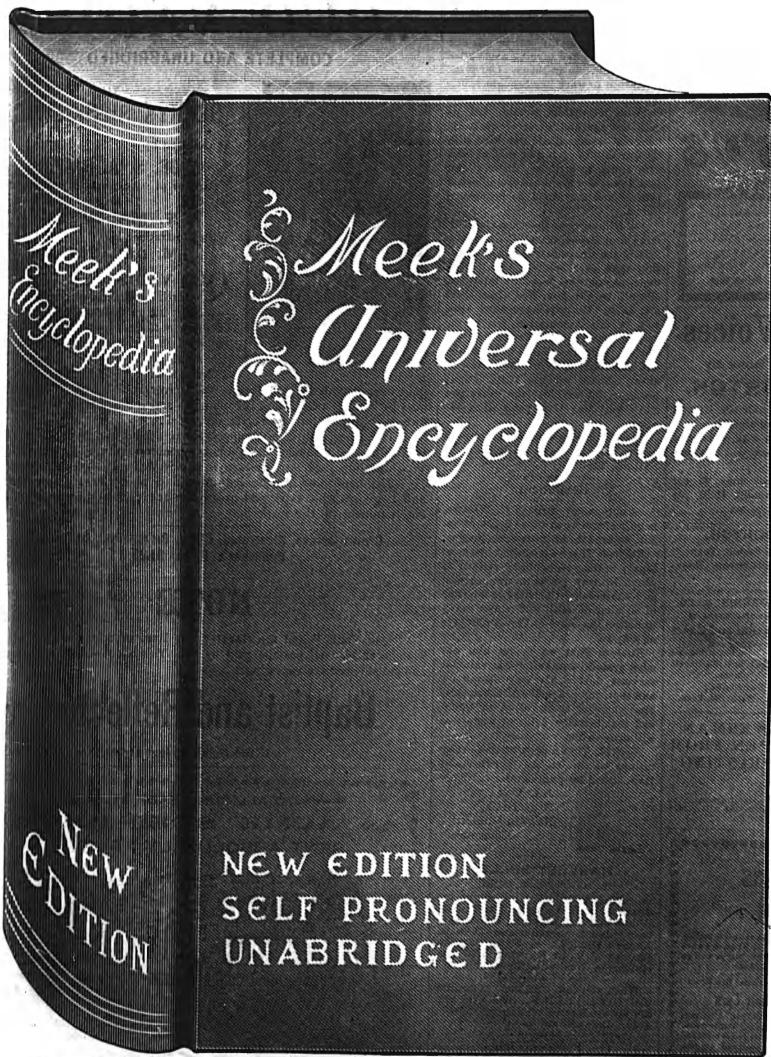
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## Worth Thinking About.

BY W A MONTGOMERY DD

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

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

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

## Moving Baptists.

BY REV. A. U. BOOND.

A book of many pages could be written apon tha various topics suggested by the two words which I have placed at the beginning of this communication. There are Baptists and Baptists, and there are sovaments and movements. Some are moving in the right direction, or me are going wrong, some are advancing, some are receding, some ara prograssing, some are decitning, some are disputing, some era aprising, some are down-sitting, some are going, some are coming, some are baiting, and some are- Ob, wall, it is a sort of ecclesiastical Lodors, and is would take all the adjectives and partiriples to describe tha situation as it was, to and abail be for some tiese to

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

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

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

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

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

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

2. When a member of my church moves into another elty or neighborhood I make it a rule to write a letter to the pastor in charge of that work, giving bim all the processary information concerning the spiritual condition of the member or members who that have moved. This is a telling courtesy; it gives the pastor a good start, and assures the member of double interest: I think I have done good more than once in getting out-going members identified with the new field of work at once.

4 Brethran respond to three letters in a way which indicates to us that they rarely ever receive such communications. They usually express surprise, as well as approval

As the railrod people say, let us "trace" our movleg members until they are safely housed in enother field, or until they show that they went out from us, because they were not of us. If this policy is vigoronely and uniformly pursued there will not be so many lost sheep in the house of isreel. Brother paster, will you do lt? Olarkeville, Tenn

## Some New Testament Conversions.

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

A presenter who, it is said, could not read a ward, was asked on one occasion if he would bapties each persons as are referred to in the second shapter of Acta. His reply was, "Read mathe Scriptara." Ha lietened very attentively to the reading, and at the