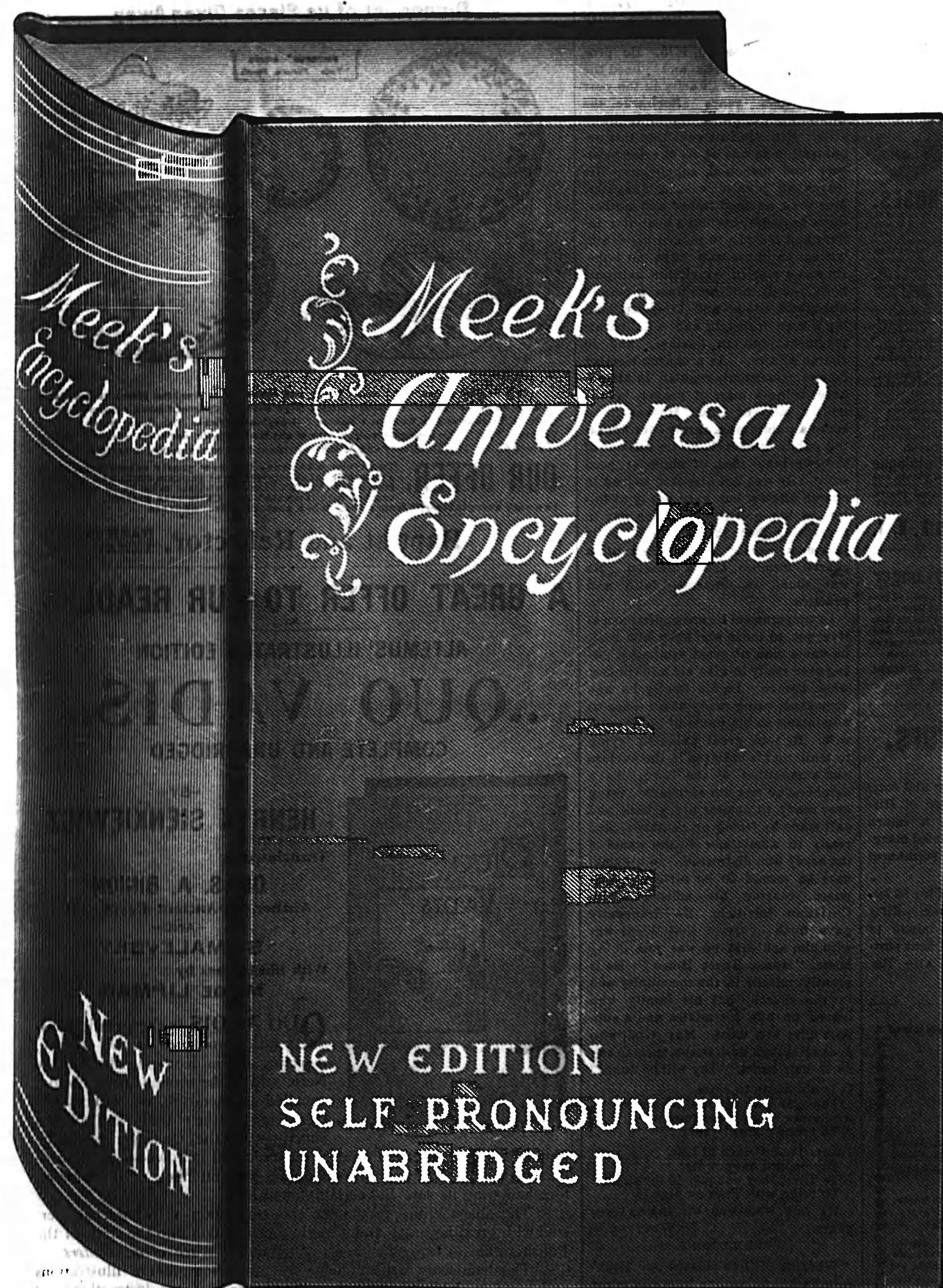


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Old Series, Vol. LXI.

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 shone 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, alas! 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 illumine (without parade or show).  
As the dazzling sun in his noontide glow,  
Until its destiny fulfilled, in darkness  
It gently sinks to rest,  
To wait a while its splendor,  
Till the night of Death is ended,  
And I earnestly shall dawn—  
O, then we'll meet again,  
When we see His 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 prevalent 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 governs Baptists 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 Christ. The "Interior," a leading paper among Congregationalists, says, "We agree with Baptists that unbaptized persons should not partake of the Lord'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 in 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 carried out in practice, would result in the baptism of all in infancy, so that in the very nature of the case baptism 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. Beecher 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 guidance, 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 sins 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 faith in Christ.

The second step is baptism. John, the forerunner, was divinely commissioned to baptize (Jno. 1, 33), and so baptism was instituted before the Lord's Supper. Our Lord received baptism before he instituted the supper (Matt. 14, 13), and through his disciples administered baptism before the supper. The apostles, who were present at the institution, had evidently been previously baptized by John the Baptist.

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 supper. At Pentecost all who engaged in the "breaking of bread" had previously "gladly received the Word and were baptized." 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 Presbyterian, states the truth when he says: "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 forcible sprinkling of an infant unbeliever. That is the issue. Settle that, and the communion question settles itself. Baptists hold that the communion must be obeyed in the order in which it is given. It is silent concerning Christian or church duties between the exorcism of faith and burial with Christ 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 faith in Jesus Christ, and having been buried with him by baptism and brought into the church with his people, the new-made disciple is to continue in doctrine and fellowship with them if he would unite with them in the celebration of his feast. But when this comes to exist the communion must be denied. The apostle is very plain on this point. He plainly says that if divisions exist among the Lord's people the supper

cannot be celebrated by them. We read (1st Cor. 11, 18-20): "When ye come together in the church, I hear that there are divisions among you. \* \* \* When ye come together therefore ye 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, brethren, 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 he 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, how 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 Supper 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 aider 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 error of Romanism at the Lord's table. Baptists are on the same principle in regard to baptized 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 hackneyed 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 his 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 had 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 how 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-



minicants, 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 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. HASTES.

"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, underserving man. He gave his Son, the only begotten, 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 exhibits 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 enemies, and loving, the spirit of kindness, which is the spirit of grace, wells up our hearts, and we do 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 constant study of the Word and works of God. When first born again, we are babes in Christ, and need to be nourished with diet suited 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 exercised to discern both good and evil." (Heb. 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 disciplined; 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 performance of the things 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 use us.

Is it to show mercy? We are to be merciful to the unkind, to the unholly. This is grace; in this we are to grow.

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 be a regular training school for the members that 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. Schemes, alienations and confusion about plans will be relegated to the oblivion they deserve. Then will the church "look forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners."

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

#### A Wholesome Statute Disregarded.

BY REV. CHARLES L. ANDERSON.

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 hurry—to 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 carenaught 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 confined to "dives" and dens of darkness and secret places, but in many public places, especially in stock exchanges and Boards of Trade. We have 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 prize, or you buy to a certain amount and you receive a ticket which entitles you to a chance at some prize. You subscribe for a paper and you have a guess on the election or something else. This gives you an obance 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 of 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 instills into them and helps to cultivate that unjust principle of seeking something, for nothing or as near to nothing as possible.

It grieves me to see so many of our religious papers helping these frauds by giving them wider circulation in their advertising space. Even our Sunday-school literature is sowing tares along with the wheat by advertising them. Who is expected to read them? The Sunday-school pupils. Oh! it is true that no good field has ever been opened and marked that Satan has not sown perilous 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 establishments. I 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 managers that wisdom which comes down from above so that they may give us papers that are clean, pure and wholesome.

Brownsville, Tenn.

#### "Wedge Wood."

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 disgraced preacher. The devil's quartette. You belong to this church. To whom does the church belong? Are you your own?

"If God be for us who can be against us," is said in 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 he 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 joker.

Do you really walk by faith? If not, then how?

The sandy foundation is worse for life; the stone foundation is that which is received in receiving life by faith.

T. T. THOMPSON.

—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 brethren and the paper.

W. B. RUTLEDGE.

Louisville, Ky.

#### APPROBATION OF HOLINESS WITH-OUT THE LOVE OF IT.

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

"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 claims 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 citizen 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 experience.

Every one familiar with the old classics will recall the observation of Ovid; "I see the right, I endorse it, but I follow and practice the wrong." Ah! how 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 chastity, while his own life was shamefully dissolute. In precept 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 which he so rapturously lauded never appeared in his life. In conception he was vaulting, but in practice he was vulgar and unclean.

There is nothing in French literature that surpasses the beauty and brilliancy of Rousseau's tribute to 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 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 contained the very essence of Christian ethics, but 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 lepers—graduates 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 inveigles 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 ecstatic over Paul's sublime tribute to charity. The world's greatest robbers and tyrants have written beautiful homilies on gentleness, meekness and mercy. From these 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 sin, is as natural and inevitable as the action of his eyelids under the blaze of the sun. Conscience acts independently of the will and affections, 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 conscience 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 recognizes 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

error we fall when we regard self-reproach, or remorse, 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 extreme type of human degradation, had a great conscience. Neither poet nor painter can adequately depict his anguish when he threw down the thirty pieces of silver in the Temple, and exclaimed, "I 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 remorse 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 shriek with remorse over their sin 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 kingdom.

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 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 bitterness 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 devils has such a conscience, but there is not an abyss of 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 membership, and if he tells of nights spent in reviewing 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 sins, he gives infallible 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 untouched.

I have seen the hopeless slave of mammon troubled about his sins; 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 as harlots' tears, full of the pangs of conscience. I have seen the assassin on whose hands still lingered the stains of innocent 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 sins, and suffer pangs 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 and at the same time be far removed from God in heart and life.

When we witness a deed which is morally excellent and beautiful our admiration is excited. We bestow 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 his reputation, destroyed his business, and shadowed his home with an incurable sorrow. By and by that enemy falls sick; his disease is loathsome, horrid and contagious. But when friends and neighbors have fled from him and left him to die unloved and unloved, the man whom he has treated so unjustly and cruelly goes to his bedside, watches over him and cares for him as tenderly

as he would care for his best earthly friend. When 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 to 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, mischief-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 recognize 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 hates, and to hate what it now loves. The will must be 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 ask him."

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 those 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 sin."

Some of you are heaping up wrath against the day of wrath. From your childhood you have been taught the way of life, but in that way you have never walked. You have "laid upon line and precept upon precept, here a little and there a little," but you are still children of wrath, and your inebriation 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 which no star floats to tell of coming day.



## South Carolina Letter.

The Palmetto churches are arming themselves for a great spiritual warfare. We have few pastorless 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 talent 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 system.

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 parsonage.

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

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 welcome, whatever may have been the sensations of the new pastors under scrutiny.

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 leadership 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. McCa Pittman and P. 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 line 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 secure the funds at the earliest possible date. Bro. Sublett 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 organized, 13 houses of worship erected, and more than 1,200 persons were added to mission churches. The Bible and Colportage work, carried on very successfully 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 preceding year.

D. W. Key.  
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. "Hard 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 yards 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 heaves 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 herds of cattle that have been grazed on the scant muskrat 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. Quisenberry. 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 as 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 COLLEGES

do well. William Jewell is to the front. More than 300 students. Of these 100 are ministerial. The tuition 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 compromising views that we hear from many others. Stephens and Hardin Colleges for young ladies, the pride of the denomination and State, are thronged with students, and are laying the foundations for thousands of happy, 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 prostrate with serious sickness. Dr. Maiden, his 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 generally filled.

H. G. MANARD.

Warrensburg, Mo.

## Fort Smith Cyclone.

I feel sure that we have many friends in Tennessee, and elsewhere, who read the BAPTIST AND REFLECTOR that feel an interest in our situation over here. It would take a longer letter than I have time to write to give any 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 estimated 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 flew 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 giants. 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 had 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 our 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. HAILLY.

Fort Smith, Ark.

## NEWS NOTES.

## Pastors' Conference.

Nashville.

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. P. U.

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

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

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

Centennial—Pastor W. I. Fessell 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.

Edgeland—Dr. Chivers preached at 11 a. m. on "What Will You Do With Jesus?" Pastor Rust preached at night on "Wide Open Mercy." One received for baptism.

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

Immanuel—Pastor Ramsey preached in the morning on John xiv. 21, and at night on John xvi. 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 xvi. 17. 60 in S. S. First Edgeland (Col.)—Bro. Miller preached at 11 a. m. Pastor preached at night on "Trouble at the Prosperity of the Wicked." 129 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 also 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 Franklin and made a good report.

Knoxville.

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 congregation. 173 in S. S. Fine session of the Sunday-school Association in the afternoon. "Importance of Normal work in Sunday-school" was discussed.

First—Pastor Acree preached to fine audiences. Received two by letter; one profession. 440 in S. S.

Second—Pastor Jeffries preached. Two added by letter. 300 in S. S. There was considerable interest in the night congregation.

East Knoxville—Pastor McPherson preached. He was not present in the Conference, and therefore this meager report.

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 death of Elder Jesse P. Roddy, at his home, near Lancaster, Tex., Jan. 13. Bro. Roddy was raised in East Tennessee, 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 heartily 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.

W. A. HAMLETT.

Memphis, Tenn.

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 his 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 REFLECTOR. You are making it more and more necessary to every Baptist family in the State.

E. A. TAYLOR.

Memphis, Tenn.

I note in my paper that Bro. H. F. Burns has resigned the care of Howell Memorial Church, Nashville. I know nothing of Bro. Burns' intention or plans, but I hope some church in Tennessee will lay hold on him 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 present I hope they will call H. F. Burns. We need more of such men down here. At any rate he ought 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 house 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 us in the near future. We should like to announce that Dr. Folk also would be added to this list. Why not, Bro. Folk?

WM. S. BRYAN.

Chilhowee Academy, Jan. 17, 1898.

I 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. I tell you such churches as these are worth serving. 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 Sunday in each month that is unoccupied for which I would like to have another church.

G. W. BRAY.

Indian Mound, Tenn.

## Ministerial Education.

Clarksville church comes again this week with another 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.

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 of 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 the glories of our Christianity that it has triumphed through the preaching of poor men. If a preacher 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 looks 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

way through college. We honor him for it. But the rest of us had no wagon and team, and no cedars to go to to load a wagon.

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 expect perfection in any, nor do we expect that all shall bet come great. We plant more corn than we expect to grow.

G. M. SAVAGE.

## Our Foreign Mission Work.

Dear Brethren of Tennessee: For some time past I 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 be raised. When we take into consideration the great blessings 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 be, How 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 been 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 Elizabethtown, 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 consors 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," is "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 State.

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

The 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. HUMS.







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## Trunk Baptists.

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 members 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 his 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 ago. So far as we know she still has it there. We knew a man who had had his letter in his trunk for thirty-two years. He kept it there for seven years after that, but one time when he was very ailing and thought he was going to die, he asked his wife to hunt up his old letter, and recovering he put it in the church. We presume that every pastor could give similar instances which have come within his observation.

As we said, the trunk Baptist unfortunately be-

longs to rather a numerous class. But he has an entirely erroneous idea as to what it means to belong 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. 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 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 as individuals.

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 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. Oh 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 uplifting 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, ordinary appearing man—a carpenter's son—he was or was supposed to be, and a carpenter he himself had been all his life until now—yet the wisdom of the ages is condensed in it, and the learning of nineteen centuries has bowed down to it. Spoken in a plain, conversational manner as he was seated there on the mountain side with his disciples sitting near by, and the crowd standing and sitting a little way off, nevertheless his language was new, strange, startling, upsetting the dry orthodoxy, and completely demolishing with

one blow the petrified traditions of the Pharisees for centuries, overturning, recreating, new creating, an epoch-making sermon.

It is a familiar sermon. These three chapters of Matthew which contain it, the 5th, 6th and 7th, are the most familiar consecutive chapters in the whole Bible. And with the exception of the 23rd Psalm, the 14th chapter of John, the 13th chapter of 1 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-five or thirty minutes. It has probably been condensed somewhat from the 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 characterized 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 righteousness," "the merciful," "the pure in 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 every 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 inaugurated 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 in our lives.

## Paying Debts.

A preacher who will not pay his debts is unfit for the pastorate, 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 debts. 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 anyone 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 paper. 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 do so.

By the way, a story is told that one time during a meeting the minister asked all of those in the house who paid their debts 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, meekly: "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."

"Have fabula docet"—?

## The Paper to Jail.

Several weeks ago Bro. U. S. Thomas of Mossy Creek proposed though the BAPTIST AND REFLECTOR that a paper should be put in every county jail 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 Sallie Fox, Clarksville, Tenn., Montgomery County jail.

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

T. J. Leo, Bell Buckle, Tenn., White County jail.

E. E. Folk, Nashville, Haywood County jail.

Rev. U. S. Thomas, Mossy Creek, Tenn., Campbell County jail.

B. Y. P. U., Mossy Creek, Tenn., Dickson County jail.

A. H. Faulkner, McMinnville, Tenn., Warren County jail.

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

We hope to hear from others.

## Question Box.

Ques.—Do you regard the eighth chapter of John's gospel as genuine Scripture and a part of inspiration, or are we to regard it as an interpolation? A SUBSCRIBER.

Ans.—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 as a true story, but probably added by a later writer than John.

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

Footersville, Tenn.

Ans.—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. Iams, the widow of Rev. F. M. Iams, died at Bucyrus, O., on Dec. 22, 1897, at the age of 64. Mr. Iams was the author of the two popular Baptist books, "Behind the Scenes," and "Before the Footlights."

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 is improving, and hope he will soon be restored to health. He is one of our most valuable men.

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 were very much interested in it. They both fought valiantly and can now afford to rest upon their arms.

It is always an evidence of smallness when a person is continually objecting to something or somebody. It is easier to be destructive than constructive, to tear down than to build up, to pull back than to go forward, to use the feet instead of the hands. The dog in the manger is not a very enviable character.

—We had a pleasant visit from Bro. Martin Ball, editor of the *Baptist Reeper*, last Tuesday. He was in the city for the purpose of attending the Grand Lodge of Masons. Bro. Ball is making a most excellent paper of the *Reeper*. He is also doing fine work 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 has done a noble work at Franklin. The church has 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.

—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 his 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."

—The First Baptist Church at Memphis has purchased a residence on Adams Street for \$6,250 to be used as a parsonage. The daily 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 of Norfolk, "pastorium."

—The Baptist Sunday-schools of Knoxville began the new year with an aggregate attendance of 1,631. The largest Sunday school in the city is the First Baptist, 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 Sunday-school 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?

—The *Christian Index* of last week said truly, "We believe in our organized work. We do not believe in the wisdom or spirit of the Gospel Mission movement. Its claim to exclusive scripturalness is absurd, and its wild attack on board missions is 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."

—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 delighted audiences at the Edgefield Church in the morning and the First Baptist 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 Humboldt in our office this week while he was in the city attending the Grand Lodge. Dr. Inman says that he is a country pastor now. He lives in Humboldt and preaches to several churches in the country. He is quite enthusiastic over the new house of worship at Humboldt, recently built by the Baptists. His book, the "History of Tennessee Baptists," is nearing completion. It will be, we are sure, a most valuable book.

—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 ornamental objects of his 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, he replied: "We have not had time to attend to that yet, but when we do get time to turn our attention to culture we will make it burn."

—We learn with deep regret of the recent death at Excelsior Springs, Mo., of Dr. E. A. Ramsey, pastor of the First Presbyterian Church, Memphis, Tenn. Dr. Ramsey and the editor were fellow-pastors in Murfreesboro, where we learned to esteem him very

highly. He had 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 his grave. We extend to them, and especially to his sorrowing widow, our deepest sympathy in their great loss.

—Jews have a curious custom of maintaining family boxes into which they drop pennies from time to time. These pennies are a family consolation 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 house, the contents of which should go for missions.

—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 he ministers 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 his church is not a regular Baptist organization, he himself claims to be a Baptist preacher, and belongs to the Baptist Ministers' Conference of New York. The friend and classmate of a dear brother of ours, now dead, it was quite a pleasure to us to see him again and to have him in our home.

—In the recent excavations among the ruins of Babylon there have been unearthed from beneath the ruins of the Temple of Sargon, from beneath the foundation of this city, the cuneiform script by which history can now be written backward 3,000 years beyond 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 effect of the great work is confirmatory of the Bible. No conflict can result between the new B. C. 7,000 and the Biblical B. C. 4,004. This Biblical date was fixed by the scholars of 230 years ago, who were as wise in the matter as the excavations and traditions of their period permitted."

—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 cripple the resources and usefulness of the boards of the Southern Baptist Convention." He 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 paralyzing 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 Campbells in Ireland, and who knows the history of the men and of the movement which they headed, 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 distinctively American product." The reference is to Thos. and Alexander Campbell. The *Journal and Messenger* well says: "This 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 they were not a sect, but rather the whole body; and they have claimed that their church was not founded, but a free development, so to speak. But here the *Christian Standard* allows one of its contributors to speak right out and call his church a 'sect,' and to say that it was founded by the two Campbells."



## The Home.

### Who Was to Blame?

BY LUCIE DAYTON EAKIN.

#### Past III.

Running Well for a Season.

"And your church, dear, does it 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 own.

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 venture 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 counsel.

"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 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 feel favored celibacy in the clergy?"

"No, no! that was not it at all. But the doctor had been very attentive to Col. Dalton's niece, a beautiful girl, who visited Linbrook the summer before, and everybody here thought it would be a match. And when—all of a sudden—he 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!"

"Well?"

"Of course there was a lot of talk over the matter, especially as it was reported that the Colonel's niece was in a decline—'dying of a broken heart,' you know. And Miss Maria's friends, or Mrs. Montgomery's, I should say, took it up and went on so about it that by the end of the second year our pastor was preaching to empty benches and half of the members of our church were not on speaking terms. Oh, it was simply dreadful!"

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

"Oh, Dr. Montgomery has resigned. He goes away next week."

"And so you are on the lookout for another pastor, then?"

"Yes—I suppose so. I only hope he won't be a young man and—"

"But, child, it's the fashion now—a-days to want nobody unless he is young! There's a cry going out the land over for young men. You'll be fairly swarmed under by applicants who are growing their first mustache."

"Well, all our troubles came from having one and his getting married. We did not prosper as we should when Dr. Arden was our pastor. But looking back, I see plainly that it was not his fault—God bless him! We had one of the best and noblest pastors in the world, but found it out only after we had lost him. You see, some of our most prominent members got the idea in their heads that he was too old, and kept talking about the 'dead-line of fifty'—Dr. Arden was fifty-five—and—Oh, Earl, tell me! Where did this ridiculous notion spring from?"

"Not from the history of nations in all ages of the world," he answered with a musing air. "Beginning with the Divine Teacher of Nazareth, the most noted men of the earlier centuries reached the climax of their fame late in life and among those who have distinguished themselves in the arts and sciences, or in the world of letters, nearly all were old men before they produced the masterpiece that gave them immortality. They spent the first fifty years or so in preparation for 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,' until he was near eighty, and he continued long after to be President of the Royal Academy. Franklin did not even begin his philosophical researches until after he was fifty. Among the great poets I find Wordsworth's name, and that he was not made poet-laureate until he was seventy-three. William Cullen Bryant was seventy-five when he issued his translation of the Greek poets. Tennyson, sixty when he wrote the 'Holy Grail.' As for Goethe, he was eighty before 'Faust' was composed."

"There was a long list of orators, men who were prominent in the political world; such as Henry Clay, who was seventy when he thrilled the nation with his speech on the 'Compromise'; Edmund Burke, sixty when for nine days his eloquence held Parliament under an unbroken spell; Thiers, seventy-three when he delivered the most famous speech of his life; John Quincy Adams, seventy-five when he was given the title of the 'old man eloquent.'"

"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! There was Jeremy Taylor, one of the greatest men in the English Church, sometimes called the 'modern Chrysostom,' because of his golden eloquence, who had crossed the 'dead-line' you refer to several years before he was made a bishop. John Bunyan seemed to be getting on in years, too, before he 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 Wickliffe, its 'Morning Star.' The fact is, this list would have been longer if the churches had only been kinder to those godly men who preached the gospel in 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 away empty. Heaven forgive us!"

Mrs. Emory was in tears. She had a tender heart.

"But what are we to do, Earl, when the pastor does out suit, and—"

"Most pastors would suit if the members only did their whole duty," he answered, grimly. "And as for being 'too old' at the age of fifty-five 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 is a stern teacher and forces one to learn self discipline. Disappointment is another, and teaches self-control. 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 generally nurtured in hardship, 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 foresight, or how can he meet and settle difficulties in his church? Why, anybody can see with half an 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.

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## How to Find Out What Makes us Sick.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every 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 sick. 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 back—these 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 sediment or settling it is further proof that the kidneys and bladder need doctoring.

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 inability 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. 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 mail upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention BAPTIST AND REFLECTOR and send your address to Dr. Kilmer & Co., Birmingham, 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 cry; or perchance 'too young,' when all the time it's—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, He goes on forever!'"

"—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 Association 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 REFLECTOR from a committee from the Centennial Church, this city, where we meet. You will be royally entertained."

J. H. WRIGHT.

## Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

804 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South's Motto: Nulla Via Sine Religione. Our missionary's address: Mrs. Essie Maynard, 31 Sakai Mochi, Kokura, Japan, via San Francisco, Cal.

—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 is greater by one-half than all the German Empire.

Great rivers drain and irrigate the land. The Hoang-Ho is almost three times the length of the Ohio, while the Yang-tee is longer than the Mississippi, 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 square miles, and side by side with the coal is iron ore. It has 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 bound at Peking, while the thermometer seldom falls below fifty degrees at Canton, and its inhabitants could subsist in comfort and luxury till the end of time.

#### LI HUNG CHANG READING THE BIBLE.

Dr. Colman 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 English 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 shoulder while I read this letter from Vesta:

"Despite the difficulties and the fact that most or all of the efforts to establish permanent libraries in the country districts have proven failures, we have adopted a plan which readily suggests itself as practical, self supporting and successful. One prominent feature in our organization is the selection of only those books that are adapted to the general tastes of an average country home; books that are readable by being attractive in both appearance and matter; books that are unsectional, undenominational, appealing to the social and moral nature of the readers, so that impressions for good may be left in all the homes where they go. To secure a list of such books we have decided to write to a number of our most prominent religious and literary men and women, asking each one to suggest at least six books to be included in our list, no book to cost over \$1 per copy by wholesale. We believe you will

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 literature. 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 formed a taste in literature, to name three books, one in fiction, one in history 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 Dr. Folk, Dr. Holt, Mr. Meek, Miss Shankland, Mrs. Kannon, all our friends, 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 issue 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 Florida and warm in New York, which made the temperature uniform. Many thanks for your welcome offering."

#### R. J. WILLINGHAM.

Then Dr. Holt, of the State Board, has something to say to us:

"Yours containing remittances for the Orphanage Debt and Sunday-school and Colportage work, was awaiting my arrival this morning. I 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 Colportage. It is certainly most heartening that good, well taught, well-bred children should contribute to the effort we are making to supply 150,000 children in Tennessee who do not attend Sunday-school at all, with facilities to bring such blessings within their reach. The Young South is the hope of Tennessee. May many blessings attend its efforts."

#### A. J. HOLT.

Does not that make you happy that we have been allowed to do even a little for Dr. Holt's work? Let us adopt his glorious motto, "Tennessee for Christ!" And let us pray that he may realize his hope for February 10th. If there is any wish in your heart to help answer your prayers, send in a last offering to that debt by February 2nd, that it may reach Dr. Holt in time.

Then Mr. Wheeler, Treasurer of the Orphanage, to whom we send all gifts to the "Support Fund," also has some kind words for us:

"Your good contribution from the Young South to hand and credited on Support Fund. Accept our hearty

thanks for your good work in behalf of the Home. We are nearly out of debt, and the Baptists of Tennessee own a fine property, and the work being done for the orphans is appreciated in this world, and it will be felt in the next. We thank you for your good wishes as well as the money-gifts, and we trust the Good Shepherd will lead you in pleasant paths."

#### A. J. WHEELER,

Treasurer Orphan's 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. Bledsoe enquired at the post-office? 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 Baptist church, 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 South."

#### LOIS PEOPLES.

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 you?

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."

#### ROBBIE HOLLINSWORTH,

Secretary and Treasurer.

Oh! 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 Hook Cave, W. Va., where the letter said \$2 a few weeks ago? Well, the following explains:

"Mistake 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 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 \$3, but so far there is no news from them.

I want to apologise to the Misses

The tender skin of infants and children should come in contact with only the purest of soaps. 99 1/2 per cent Pure



Goggin of Shelbyville for the mis-spelling of their name in two places in a recent issue. I am at a loss to know why the printer insists on turning my g's into f's in this particular instance only.

It is certainly very pleasant not to have to hurry over your letters as I have had to do for several weeks past. I do not enjoy "cutting" so unmercifully, 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 sincerely yours,

LAURA DAYTON EAKIN.

#### 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.

Abbi Constantine, by Halevy, by Elizabeth D. Eakin.

#### Receipts.

First half year ..... \$11 00  
Third quarter ..... 57 04  
First week in January ..... 50 48  
Second week in January ..... 50 40  
Third week in January ..... 14 00

#### FOR JAPAN.

Clinton Sunbeams, by R. Hollinsworth ..... 1 00  
Mary and I, W. Va. .... 1 00

#### FOR ORPHANAGE.

Lois Peoples, Jonesboro ..... 01  
Clinton Sunbeams, by R. Hollinsworth ..... 1 00

Total ..... \$60 07

Received since April 1, 1897:

For Japan ..... \$41 00  
Orphanage Support ..... 81 00  
Orphanage Debt ..... 50 00  
James O. Warner Fund ..... 11 40  
Box postage ..... 18 00  
State Mission ..... 4 00  
China ..... 15  
Cuba ..... 1 75  
Mexican School ..... 2 00  
Foreign Board Debt ..... 1 00  
Dr. Dias in Mexico ..... 80  
Orphanage Christmas ..... 6 00  
Postage ..... 01

Total ..... \$60 07

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**REV. L. B. POUNDS,**

Thousands of Baptists and others remember Bro. Dayton as the author of that wonderful Baptist book, "Theodore Watson, or the Heroine of Faith." "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 forgotten and neglected.

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tracts and twice as strong. Address me, E. B.  
Hart, P.O. Box 789, New York City. Write me  
at once, and let your own facts tell you I'm  
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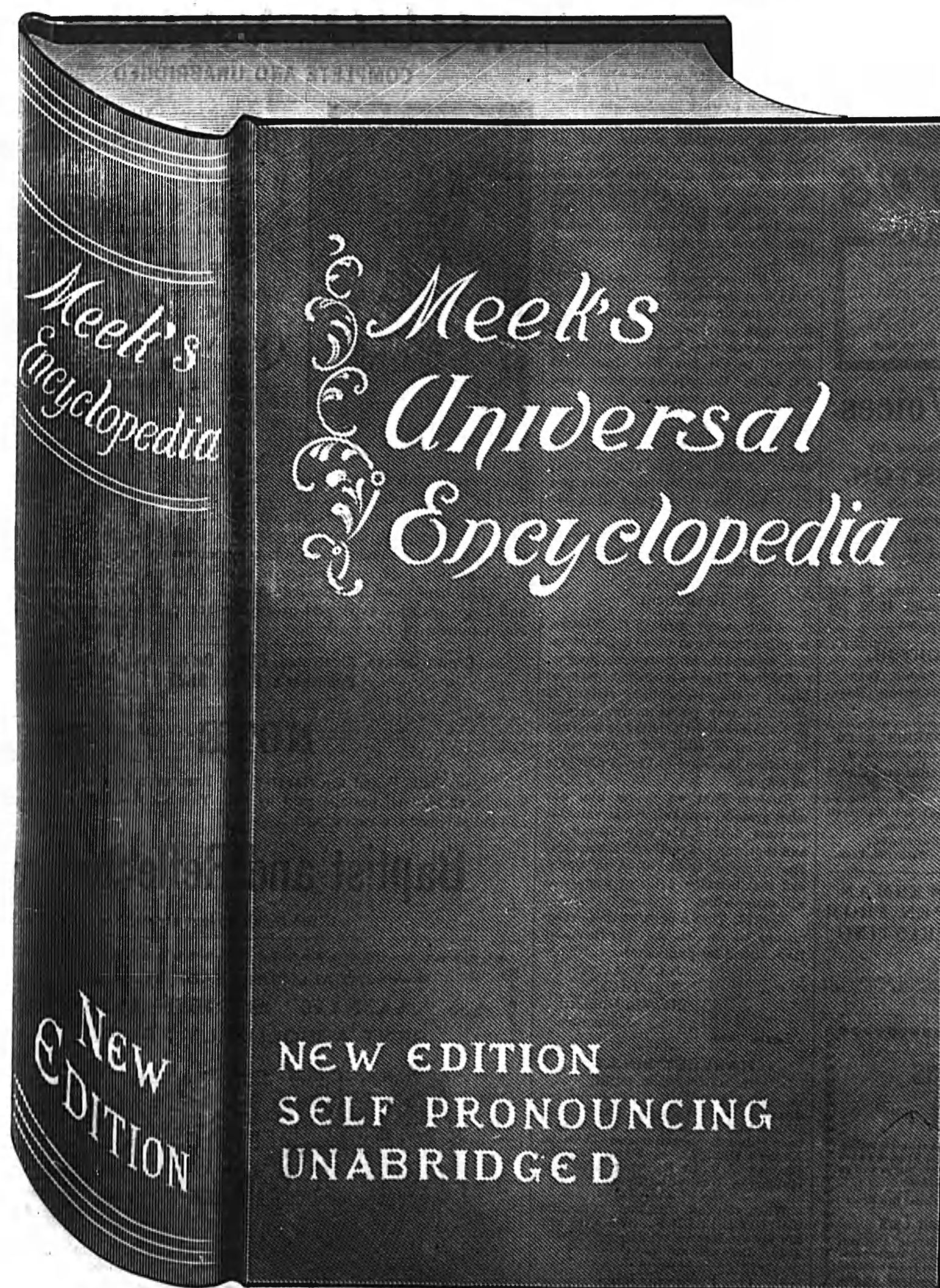
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# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., FEBRUARY 8, 1898.

New Series, Vol. IX., No. 24

## I Move Into the Light.

An eminent minister, when dying, said, "I move into the light." One who heard it wrote these lines:

Out of the shadows that shroud the soul,  
Out of the seas when the sad wave a roll,  
Far from the pangs of each mundane pole,  
I move into the light.

Out of the region of cloud and rain,  
Out of the cares that oppress the brain,  
Out of this body of sin and pain,  
I move into the light.

Out of the struggles of Chereb and State,  
Out of the empire of pride and hate,  
Up through the beautiful sapphire gate,  
I move into the light.

Beyond the noise of creation's jars,  
Higher than all the world's sad wars,  
Higher than limits of reason's bars,  
I move into the light.

We follow after those bright spheres;  
Notes of rapture fall on our ears;  
Out of our darkness, our sin, our fears,  
We move into the light.

## Worth Thinking About.

BY W. A. MONTGOMERY D.D.

Christians are Christ's witnesses, and the world will largely judge Christianity by what it sees in the conduct of those who profess it. In doing this, it is not necessarily censorious. Indeed, Jesus seems to invite this when he says, "By their fruits ye shall know them." Clearly, our Lord did not intend to depart, as to his followers, from the great philosophical law that principles are to be judged by the results upon character of those who hold them. But, when the world is rightly charged with censorious judgment, is when it ceases to measure character by isolated acts, and not by the general trend. A Christian, overtaken in a fault, commits some overt act of sin, and straightway the world jumps to the conclusion that all former acts of piety have been the result of hypocrisy, and the man is only now displaying his true character. Thus, the testimony of a thousand virtues is nullified by one volition. In such cases, the poor, and, perhaps, deeply penitent and broken-hearted Christian, receives no sympathy and no charity from the world. The act is real and glooms over—the penitent it does not see nor care to see. This is wrong, but inevitable. Hence, the care of Christians to "abstain from all appearances of evil" has not only the sanction of divine command, but the additional sanction of the worth of Christian character as a testimony for Jesus to a sinful world. And it is to be borne in mind that acts, which Christian brethren can and readily do overlook and forgive, the world does not overlook nor forgive. It will hold in memory a single departure from the path of rectitude and direct with it a lifetime of righteousness before and after it, and the man's Christian usefulness is gone forever, so far as his Christian character is concerned, in its denouncing the world for Christ. Not long since, in speaking, in a sermon, of some things done by professing Christians, I asked, "Can these be truly Christians?" My answer was, "They may be, and I hope they are, and in this all Christians will agree with me. But if you put the question to the outside world, you will get a unanimous and thunderous no!" My reason for the assertion was, Christians know, from and experience, that true lovers of Jesus may wander far from him, and, in moments of weakness, do many things inconsistent with a Christian life. Hence, they are charitable, and ready "to restore such an one in the spirit of meekness" to their confidence and love. But the world has no such charity. With it there is no forgiveness, no forgetfulness. Barely this is worth thinking about, especially by those just settling out in a Christian life. Let them well reflect, that even what they may think only slight departures from Christian rectitude may put a blight on their Christian character

and influence that will forever silence their testimony as witnesses for Christ. "The light that is in them" may become "darkness" to the world, and "how great is that darkness" can only be measured by the value of the lost souls that have stumbled over them into the pit.

May God help us all, young and old, to solve that at all times we may let our "light so shine before men that they seeing our good works may glorify our Father in heaven." This is duty, this is privilege, this the world must have or perish in its sin. Decatur, Ga.

## Moving Baptists.

BY REV. A. U. BOONE.

A book of many pages could be written upon the 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 movements and movements. Some are moving in the right direction, some are going wrong, some are advancing, some are receding, some are progressing, some are declining, some are disputing, some are arising, some are down-sitting, some are going, some are coming, some are halting, and some are— Oh, well, it is a sort of ecclesiastical Pandora, and it would take all the adjectives and participles to describe the situation as it was, is and shall be for some time to come.

I simply started out to speak of such Baptists as make geographical movements—those who literally change their places of residence and move beyond the territory occupied by their own abode. This is indeed a large class. A rough estimate would put at least one-fourth of our membership in this list. The first thing some Baptists do when they move into a new community is to inquire for the Baptist Church, and when they find it they are at home at once. They do not wait to be sought, but make themselves known to the pastor, and soon become identified with their new place and work. Such people are always welcomed and appreciated, 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 listless indifference. Nobody is conscious of their presence in the community, and it is no drawback to their enjoyment that such is the case. Some people are more than willing to be overlooked, and avarice a marmar will you hear from them so long as they are unknown, unthought, unsolicited and undisturbed. There is a remarkable modesty in some quarters of religious life. The third class is composed of those who grudge because they are not discovered as soon as they unpack their "doll rag" and pluck their tails. Every pastor has heard some such language as this: "I'm a-bis-a-livin' in Puckitown eight onto three months, and nary single Baptist has been to see whether I was dead or alive. The pastor, he drove by my house—a drivin' a high-steppin' horse, and he kept a-lookin' t'other way. I don't like any such treatment, and I think these Puckitown Baptists is the selfishest folk I ever seed." And here they go, with an endless complaint against an unresponsive church.

The case I have described is by no means an extreme one. The language is not always so broken, for I have known people with some degree of culture and refinement to give vent to just such feelings and sentiments. The pastor is not supposed to take the census of every city or county, and there are few members who are so situated as to be able to keep up with all the newcomers in our larger towns and cities. Hence we have a good many Baptist people who are not really identified with any of our churches in a practical way. Their membership may be somewhere or their letters may be in their trunks; but their light is under a bushel, and their religious influence is apt to be stumbling with their names. I have four remarks to make:

1. Many of these people deserve no more consideration, and it is really better that their names be lost

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

2. However, the pastor and the "established" members of the churches should not forget that there is such a thing as diffidence. Many grown people are as retiring as modest children, and this timidity should be taken into account. The New Testament speaks of the weak, and special provision has been made for them by laying heavier burdens upon the strong.

3. When a member of my church moves into another city or neighborhood I make it a rule to write a letter to the pastor in charge of that work, giving him all the necessary information concerning the spiritual condition of the member or members who have moved. This is a telling courtesy; it gives the pastor a good start, and assures the member of a 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. Brethren respond to these 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 railroad people say, let us "trace" our moving members until they are safely housed in another field, or until they show that they went out from us, because they were not of us. If this policy is vigorously and uniformly pursued there will not be so many lost sheep in the house of Israel. Brother pastor, will you do it?

Olarville, Tenn.

## Some New Testament Conversions.

BY REV. G. L. ELLIS

The words conversion and converted are used throughout this article to mean all that is meant by the new birth, born again or regeneration. There is considerable controversy in the world as to whom the persons were converted who are spoken of as being baptized on the day of Pentecost. The evidence, to my mind, is abundant and very clear that they were converted before baptism. The Holy Spirit tells us that while Peter was preaching to them they were "cut to the heart," which carries with it the idea of a surgeon cutting with his knife or probing with a surgical instrument, which shows they were suffering under conviction for sin and were in the very opposite to that of a joyous state of mind. To be told and made to feel that they had taken by wicked hands and crucified the Christ, was, under the power of the Holy Spirit, calculated to produce just such conviction as is indicated by the expression, "pricked in their hearts," and to call forth from their hearts the desire to escape the terrible condemnation under which they were then suffering, and bring the cry from their hearts, "What shall we do?" Is the answer given they are made to understand that it is the duty of every one of the unconverted to repent of their sins, and the duty of each one that repented to be baptized. But were they converted before baptism? My answer would be, they were. When they were commanded to repent they were suffering intensely, as the expression, "pricked in their hearts," signifies. They certainly never could be happy while their guilt remained, but when they had repented and relied on Christ for the remission of their sins, as they had been told to do, and their guilt was removed, they could be happy. Were they happy before baptism? Certainly. "They that gladly received his word were baptized." True they were certainly converted before baptism—changed from a condition of sorrow and suffering under guilt and condemnation to a state of happiness under justification.

A preacher who, it is said, could not read a word, was asked on one occasion if he would baptize each person as he referred to in the second chapter of Acts. His reply was, "I read in the Scriptures." He listened very attentively to the reading, and at the