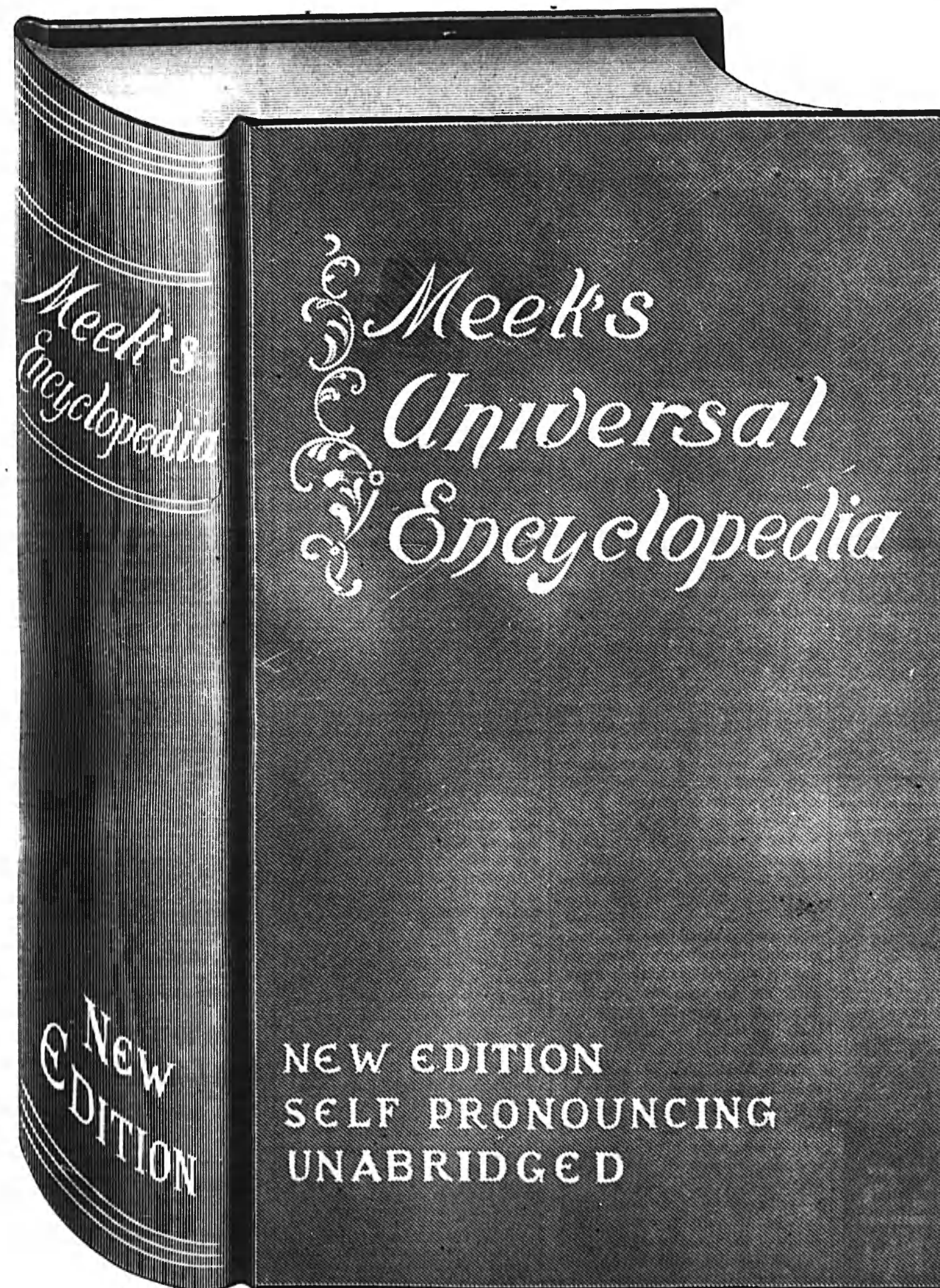


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NASHVILLE, TENN., MARCH 3, 1898.

New Series, Vol. IX, No. 28

"Undertake For Me."

BY MISS MARY J. PHILLIPS.
(Verses suggested on hearing a sermon from the following text:
"Undertake For Me.")

As Jeremiah, years ago,
Made known his bitter grief and woe
May I come, too, and just as he,
Say, Father, Undertake for me.

O Lord, thou knowest where I stand
And lest I fail, reach out thy hand.
And though thy face I cannot see—
Dear Father, Undertake for me.

Thou knowest what my burdens are—
Thou knowest every grief and care,
Then in thy boundless love so free,
O Father, Undertake for me.

Though disappointments weigh me down,
And fortune o'er me seems to frown,
May my portion ever be,
Dear Father, Undertake for me.

Lord, I'm oppressed, my heart is sad,
Thou knowest what would make me glad:
I've told my sorrows all to thee,
O Father, Undertake for me.

Thy blessed light, kind Father, throw
Upon the truths I long to know,
And may my heart's desire be
To have thee Undertake for me.

And when I lay me down at night,
Before my seasons take their flight,
May my faint whispers rise to thee—
With Father, Undertake for me.

And at the dawning of the day,
When shadows fit across my way,
I'll cry to thee on bended knee,
Kind Father, Undertake for me.

And when my earthly race is run—
When I draw near life's setting sun,
And heaven's portals I see so,
Dear Father, Undertake for me.

Hidgedale, Tenn.

"Workers Together."

BY C. E. W. DOBBS, D.D.

In our common version 2 Cor. vi. 1 reads: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." The Revised Version has: "And working together with him we entreat," etc. In both versions the words "with him" are in italics, showing that they are wanting in Greek. The Revision is more literal, inasmuch as "workers together" translates a Greek verb (*sunergoumenes*, present participle of *sunergeo*) To what fellowship of work did Paul refer? It is usually assumed that his reference was to co-operation with God in the blessed work of winning souls to Christ. It is no doubt true that we are permitted thus to work with God, the Lord working with us as we preach and urge the world to come to the Savior. (Mark xvi. 20.) But is that the apostle's thought in the above passage? Verse 20 of the preceding chapter would favor the ordinary view, which gathers additional support from such passages as Acts xv. 4; Mark xvi. 20. I would not quote 1 Cor. iii. 9 as favoring the view, for there the reference is as doubtful as in the present text. The "fellow workers" may refer to Paul and Apollos as "laborers together"—the fellowship of these two in the work, rather than to their co-operation with God. This view is favored by the fact that there is no "with" in the original, unless it be insisted that the compound form of the word (*sunergos*) implies the "with." "God" is in the genitive, seeming to represent the "laborers together" rather as belonging to God as his servants than as "fellow workers with him." The succeeding expressions lend force to the suggestion; for it is said we are "God's building—God's husbandry." Whether, therefore, we regard the passages as teaching that we are fellow-workmen under God, or as associated workers with God, our duty is the same. We should earnestly seek to win souls to Christ, ever beseeching them to be reconciled to him, not receiving the grace of God in vain. We are clearly taught also that in all our work for the

Master we need his attendant blessing. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Blessed work! Blessed Helper! Blessed success! Blessed reward!

Duty of a Church Member to His Pastor—From a Rural Standpoint.

BY REV. C. HODGE.

Duties of a church member vary to a certain extent with his environment. If he be a Baptist and reside south of the Mason and Dixon line, obligations which a Baptist layman north of the line would scarcely think of assuming will rest upon him. Customs, practices, means and ways of accomplishing ends and purposes differ or vary with the district, country or land in which one may live. This observation accounts for the reason why the great Apostle Paul, if he would succeed, must needs cultivate the art of adaptation. There is no necessity for violation of principle in the matter of method and plan, if sanctified common sense is introduced in the forefront as the leader.

With the idea in view, then, that different demands are made upon a church member, according to his environment, and with the additional thought that every preacher by reason of his nature and capabilities, does not require the same at the hands of his members it is, therefore, held that a strict numbering of duties of a member to his pastor cannot be put down. It is, nevertheless, possible to enumerate a few that approach near enough to the universal to be generally applicable.

1. The first duty I would mention is that a member should pray for his pastor. The great work of the pastor is to feed his flock. He does this in most part through his sermons, but oftentimes also in an almost equal degree by association with the membership. Now, if a member have no special desire to see "the pleasure of the Lord prosper" in his pastor's hands, or is indifferent to the matter, he will not be fed by the pastor's sermons, nor benefited but little by his association. On the other hand, if he have an earnest longing to see his pastor do well, to see him grow in power and in wisdom, to see him stand with the favor of God upon him and the blessings of the people following him, he will involuntarily invoke the Father's guidance to be with him. Then, when he attends the services he will have a willing, a receptive mind, and not only a mind thus ready, but a heart and soul prepared to receive the manna from the skies and be fed upon the bread of eternal life. Such prayer will also clothe him with the spirit of praise and take from his heart the propensity for finding fault. He will be in a mood to resent instead of listen to, with inclined ear, the whispered word of censure or of blame. Prayer for the pastor will also cause the member to become interested in the work of the church. The member will desire to see his pastor succeed in whatever he undertakes, and to aid him he will enter into the work of the church as best he can. The member that prays for his pastor will also take an interest in his pastor's personal affairs in his social and home life. Is it not evident, then, that the pastor for whom his members pray, night and day, approaches the ideal and that he has already arrived at the solution of the "many-phased-work problem" that the churches of this age present?

2. A member should attend regularly the services of his church. Attendance upon church services, both business and purely spiritual, is necessary to the complete development of the individual member and the harmonized working of the entire body. It is an old adage that we only learn by doing. Experience is our best teacher. Church services properly conducted become real experiences in which every member is privileged to participate. If a member is not at the services and something takes place or is done that is a little out of the ordinary, instead of believing it or speaking favorably about it, nine

chances to ten he will doubt it, speak negatively concerning it or remain silent. A notable instance of the results of a member's not attending services is illustrated in the case of doubting Thomas, as recorded in John xx. Why did Thomas doubt the Lord's resurrection? Let us see: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad because they saw the Lord." . . . "Then said Jesus to them again, Peace be unto you; as my father hath sent me, even so send I you, and when he had said, he breathed on them, and saith unto them, Receive ye the Holy Ghost." . . . "But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." A cursory glance at this quotation is sufficient to see the ideas of the foregoing sentence fully illustrated. The immediate reason why Thomas doubted was on account of the fact that he had not seen the Lord as the other disciples had, and this doubt was made possible by his not being at church. Also at this coming together Christ gave unto the disciples his great command, but Thomas was not there to receive it. How many things does a member miss by not attending regularly the services of his church? If the preacher chafes to have an "off Sunday"—and what preacher does not occasionally?—and you drop in on that day you will probably think him prosaic and dull. But try him five Sundays in succession and you will find that he improves on acquaintance. You, the member, need to keep acquainted with the pastor from the pulpit. It is the duty of the member to attend the services of his own church, and go to hear his own pastor preach, regardless of the attractions and allurements elsewhere, which sometimes appear in the form of a better preacher, sometimes a more attractive service and sometimes a "modern evangelist." Whatever may be the inducements, a considerate and a courteous member will put all by and, assuming the role of a patriot or a martyr, he will honor the house of God with his presence when his pastor is announced to preach.

3. A member should advise and counsel with his pastor. The pastor should be a man worthy to know and sympathize with the heart-throbs of his people. They should impose implicit confidence in him. They should cultivate him as a companion and friend. Every member should make a confidant of his pastor. To say the least, a member should let his "inner standing" be known to him. And he should confer with his pastor about the eternal welfare of those in whom he may be interested. Tell him their faults, their likes and dislikes, their prejudices, their beliefs, their aspirations, and how they are living, in order that he may be guided close up to their hearts, where, if he be wise, he can touch and talk to the honest, conscientious self within every one of them. By such kindly help the pastor can reach those that, possibly, would remain untouched. Further, a member should give the benefit of the experience and wisdom he may have gathered through the years to his pastor. The "pillars" of a congregation may not be wise in the knowledge of the schools. Grayness and age even are not always sure indications of wisdom in the superlative degree. But the veriest toll-worn son of the hills possesses his hard-earned share of royal experience. The pastor should have free access to his treasured source. The splendors of heaven oftentimes spring forth from the humblest depths of earth. Again, the older members alone can lead the pastor into the back-life of the community. They alone are acquainted with the folklore and the traditions that have stealthily moulded

the thought and life of the coming generation. Happy the pastor if he have a score of these "gray-beard graduates" of the school of heaven as counselors. Fool, written large, however, would any pastor be who dared to act upon all the vagaries gratuitously poured forth upon him. Let every member advise with the pastor, but only the capable and tactful presume to give him advice.

4. A member should talk his pastor up and never talk him down. There is a time to talk, and there is a time not to talk. When your pastor does something that is not exactly according to your notions and prejudged opinions, that is a time not to talk. There is an old Swiss proverb that runs like this, "Speech is silver, silence is golden." Everyone needs to understand when to speak, and when to keep silence. Especially is this needful concerning your pastor, since he is set for a light to the community, and is the "observed of all the observers." Before you speak you should know his inner-life and the motives that influence and shape his thoughts and purposes. Knowing these, and further knowing him to be an honest, conscientious, God-honoring man, it becomes the duty of every member to set him aright when he is misinterpreted and to defend him when he is calumniated or attacked. At such a time silence is dishonorable and cowardly. A member should beware how he gives credence to every idle report about his pastor. I read of a young minister lately whose reputation was undermined, whose field of labor was taken from him, and who finally died of a broken heart, all on account of the slandering tongue of a woman whom the community esteemed chaste and pure. Like Mrs. Potiphar of olden time, she became incensed at her Joseph and to retaliate she sent the poisoned shaft abroad that brought him to an untimely grave. On her death-bed she confessed that the vile report had not so much as a scintilla of truth in it. Let the member sit down on mere reports about his pastor like a thousand of brick, and cause the one circulating them to feel that he is in the smallest kind of business and beneath the notice of respectable Christian people. Again, there is in almost every community a person who might be styled a "sermon-taster." This person is generally a female. She is possessed with a memory, her chief characteristic, which is powerfully inconvenient to her pastor. She is usually about the best read person in all her acquaintance. She is always at church and sits in the front pew but one. She pays the strictest heed to every word that the preacher utters, and the congregation can tell by the crane of her swan-like neck whether the sermon is to her taste or not. When the sermon is concluded she can tell just where and how many times the preacher misquoted the Holy Word, and whether or not the sermon was his own or a borrowed one. And this news she airs the following week to her own entire satisfaction and also to the satisfaction of her neighbors as well. For it is understood that they have not taken the time to think over the sermon, and when one appears who is a recognized authority on such matters, having heard every preacher that came to the district within a period of thirty-five years, they listen to her opinion with due respect. She thus sets the key to the situation of the pastor's efforts, and sad the day if he incur her inveterate ill-will. The sermon-taster may, however, do a deal of good, and yet be utterly unaware of it. A preacher who is not so much inclined to do conscientious work and preparation for his sermons as he should, doubtless finds a remark of hers dropped by the wayside specially for him—a spur to urge him to more diligent and honest effort. It is, therefore, confidently alleged that the sermon-taster has a mission as well as many another small thing. However, the following advice may be privately administered to the member: Avoid becoming a pulpit critic. It is not worth the time. Get all the good possible out of the sermon, but do not permit its influence over you to be annulled by a pessimistic countenance with a sinister eye.

5. A member should pay the preacher. If the Bible is inspired then is the fourteenth verse of the ninth chapter of first Corinthians a God-sent injunction. It reads in this way: "Even so bath the Lord ordained that they which preach the gospel shall live of the gospel." Look at some reasons for the truth of this passage: (1.) The perfect, omniscient God has ordained it. It is ultimate. He has spoken it under the new dispensation. It is binding. He doeth all things best. It is right. (2.) The preacher is also here by a natural right. The economy of nature provides a sphere for him. He fills the aching void, the felt need of the world's panting life. Man has his gods, hence he must have his priests. If true, they add to life, enhance the value of temporal things and make yet higher civilisations possible. They are the world's preservers.

Then they should not alone be remunerated, but honored as well.

(3.) The preacher is chosen and set apart unto his vocation. He works and toils and gives his life to it. Any workman will affirm that the laborer is worthy of his hire. Since the preacher is laboring in a chosen calling, he has the same right to live by it that any other class of laborers have. He should be paid.

(4.) An easy solution of the question, "what shall one render unto the Lord for all His benefits?" is set forth in this passage. The answer is, pay the preacher. Since the Lord cannot be paid directly, He has provided that the undershepherd, His ambassador, shall receive a portion of the world's stewardship in His stead. Reward the ambassador and his King is honored and pleased.

(5.) A last reason for the passage is that it puts a check upon selfishness and greed. The person with money and the desire for more money is perpetually importuned by this open "avenue of cheerful giving" and the constant stream of happy people that frequent it to let go his fast grip of the almighty dollar, and turn in with them. The real pleasure in right giving needs to be tasted but once to induce and inspire the fixed habit. A cheerful giver is a greater rebuke to selfishness than all the sermons and homilies on the subject extant.

These duties that have been named and commented on here sprang from an experience, not long but vivid, intense and truly enjoyable. More than an application to rural homes in small hills and fields is not claimed for them. In this limited sphere the particular has been eliminated, and only the general, the typical has been written.

Russellville, Ky.

The Missionary Controversy.

No. II—(Continued.)

BY A. J. HOLT, D. D.

In replying to the body of Bro. J. A. Scarboro's book I shall not take the time of the reader in answering his prefatory remarks. These are of a personal character, and I greatly desire to deal with principles rather than in personalities. My only explanation or apology for having dealt with Bro. Burnam's introduction so lengthily is found in the fact that in it he made direct charges against our State Board, which I considered entirely proper to answer. So I shall omit any remarks concerning Bro. Scarboro's preface, or Bro. Bostick's introduction, or yet Bro. Scarboro's dedication.

The first, second and third pages of the body of the pamphlet is taken up with a comparison of the Baptist position with Romanism, with most of which I take pleasure in agreeing. Were it not for the implication constantly present that those Baptists who believe in the Board system are tending toward Romanism, I could with more grace agree with any brother. In this implication I do not share. I do not hesitate to avow my supreme confidence in the orthodoxy and Scripturalness of the belief and practice of my Baptist brethren who are pleased to work through the Board system. To offset the implication of Bro. Scarboro with my own assertion I state my decided belief that Board Baptists would go to the stake and suffer martyrdom rather than surrender one whit of the independence of our churches.

On page 5 the author announces his theme: "Are Mission Boards Scriptural?" "Are we willing to test them by the Scriptures and accept or reject them accordingly? Do not tell me they are old! Romanism is older by a thousand years. Nor that they are successful! Romanism is more successful."

To set this matter at rest as to the basis of the controversy, I assert:

Baptist Mission Boards are Scriptural. The comparisons of age and success stated above, as inhering in Romanism, are without force when we consider in what are they successful, and in what are they old. The constitution of a Baptist Board is so diametrically different from the constitution and objects of Romanism that the two cannot be compared, and the constant effort of Bro. Scarboro to array them in comparison is prejudicial.

On page 6 we have a fine appeal as to honesty of personal motive. We take it for granted that his motives are pure, but his extreme anxiety to show that they are such awakens a question. Still no motives will be impugned in these lines. I love to regard my brethren as perfectly honest.

But others, too, have investigated this subject. Mr. Scarboro is not a pioneer in this investigation. As Bro. Hull told us in last week's issue, this battle was fought years ago with the anti-missionaries. Let us follow him in argument. On page 7 he says: "Let us examine the passages relied upon to prove Mission Boards to be Scriptural. Acts vi. This

has nothing to do with missions, but refers wholly to the distribution of alms."

Now let us not dismiss this passage of Scripture so summarily. We are told in Acts ii. 44, 45, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts iv. 32-35 makes a similar statement.

Bro. Scarboro says these deacons—if deacons they were, which, by the way, he fails to prove—had nothing to do with missions, but were wholly engaged in the distribution of alms. Where did he get this information? The record tells us that "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Then the apostles, preachers, men, women and children were supported out of one common fund, according as every man had need. What were they doing but trying to carry out the commandment of Christ to "go into all the world and preach the gospel to every creature"—"beginning at Jerusalem?" Were they not a missionary body, if you please, and were they not all supported by this common fund? Then it was not "distribution of alms," unless they were all paupers, for they had all things common.

We have not done with Acts vi. yet. This same committee of seven men, called without Scriptural authority, by Bro. Scarboro, deacons, but which I have more right to call a Board, had absolute control of the proceeds of the possessions of between 5,000 and 10,000 members of the church at Jerusalem. All of the operations of that church were doubtless paid out of this common fund. I say doubtless, for it stands to reason. The members had sold all their possessions, and so had nothing left. They had all things common, and so all lived out of the common fund. Here are all the essential features of a Missionary Board. My brother states the point that they belonged to one church. Has he not taken this for granted? Did not Philip live in Samaria? He granted that they did belong to one church, that does not relieve the situation. In fact, it only adds to the difficulty presented by Bro. Scarboro and his confederates.

This Board did not only attend to the distribution of the funds of this one church, but of scores of churches scattered all over Asia Minor and Eastern Europe. Wherever Paul and his companions went they received contributions to be sent to Jerusalem, and these funds from Antioch, Derby, Lystra, Iconium, Troas, Ephesus, Gallatia, Cappadocia, Macedonia, Thessalonica, Berea and Corinth were sent to Jerusalem to be cannied and administered by this same Board.

Our brethren talk of centralization. Here it is, enough to furnish food for reflection to our "Gospel Mission" brethren. As to the method of this distribution, whether by stipulated amounts, or otherwise, we are not told. This first Board certainly performed some of the duties of a modern Baptist Board. It fed missionaries. We are fond of claiming the apostles to have been missionaries, and the apostles and all others were supported by this fund administered by this Board, for they had all things common, and this Board—these men—were "set over this business." So much for Bro. Scarboro's first proof text. He has certainly fallen upon the wrong passage. But let us follow him up further. He cites next 2 Cor. xi. 8, 9, and Phil. iv. He makes a great argument about Epaphroditus who was sent from Philippi to Rome to take Paul the contributions of the church, and says it was plainly a church affair. Paul declares in 2 Cor. xi. 8, 9, "that that which was lacking unto us the brethren which come from Macedonia supplied," etc. Here was a missionary who was sent out by certain "prophets and teachers" of the church at Antioch, and who was supported by the contributions of various brethren of Macedonia. That does not sound like a "Gospel Mission" movement. Dr. Powell of Mexico was sent by certain brethren of Richmond, Va., and that which is lacking to him, the brethren of the Southern Baptist Convention supply. Is the case not quite similar?

Bro. Scarboro says concerning Epaphroditus: "This is a fine proof text for the Gospel Mission, but a perfect boomerang to the advocates and defendants of Boards. The methods of the Gospel Missionaries fit this passage exactly. Yonder are the missionaries on the field like Paul, and here is Bro. Bostick, a 'fellow-missionary,' come to see us, and when he returns he will be our Epaphroditus." How our dear brother strains to make the case fit. He makes Bro. Bostick an Epaphroditus. The latter was sent from a church to a missionary. Bro. Bostick was sent by the missionaries to the churches. It fits just the other way. After while Bro. Bostick will go from the churches to the missionaries as Epaphroditus. But Bro. Bostick is the missionary

himself. There is the rub. It was quite an unfortunate comparison. If Bro. Bostick's visit to America meant anything to the missionaries abroad, he came as their Corresponding Secretary to stir up all the funds he could for the missionaries. The more Bro. Scarboro points at Bro. Bostick the more he injures his own position.

The allusion in the same connection to the dismissal of Dr. Crawford will be noticed in detail further on. Thus closes Bro. Scarboro's second proof text.

If the reader will kindly follow us through the entire discussion we will endeavor to make it interesting, and we devoutly trust that the Spirit of the Lord will guide us into all truth.

(To be continued.)

FAITH'S TRIUMPH OVER FEAR.

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

"He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." Psalms cxli. 7.

When an enthusiastic word-painter delineates a human character which combines all the highest qualities of mind and heart, we call it an ideal picture. Such a picture is presented in our text. It is not an exact likeness of any mere human being. It is a picture, not of what any Christian man is, but of what every Christian might be, and ought to be.

I believe in the utility of ideals. Without the inspirations which we derive from them, we could not attain to a high degree of excellence. The Bible has its ideal as well as its real characters; and its ideal men have helped us perhaps more than its real men.

A faith that lifts man above all fear has not been attained by any human being, but it is attainable. Some have almost reached it. I should not have to go beyond the precincts of this community to find some whose faith and purposes are fixed and immutable, and who amid the manifold evils which surround them are scarcely conscious of such an emotion as fear. The ideal saint, outlined in the Psalm from which our text is taken, is happy as well as holy. He inhabits a frail body and lives in an evil world, and yet he is not afraid of evil tidings.

The promise is not that he shall not hear evil tidings, but that he shall not be afraid of them. Is there war in the land? The saint is no more exempt from the hardships and calamities of it than the sinner. Is there pestilence in the city? The godly are not less exposed to it than the ungodly. We who come here to the house of prayer and put ourselves under the wings of the Almighty, are in no less peril from certain temporal evils than those who go yonder to the houses of dissipation and vice.

The storm that sweeps the ocean is no more merciful to the vessel which bears the missionary to his field of benevolent labor than to the pirate ship on which brutal men are plotting robbery and murder.

What then is the peculiar privilege that belongs to the man of victorious faith? It is simply exemption from the fear of evil tidings. He is not kept in a state of trepidation by the anticipation of possible calamity; and when calamity comes, he does not look upon it with any feeling akin to despair. He knows that God is in it, and that his mighty hand will overrule it for his everlasting good.

When a bank breaks and a godless man loses the money which he had deposited with it, he becomes desperate. The prospect of bankruptcy and poverty fills his soul with bitterness and cursing. His affections and his hopes of happiness center about his money, and when his riches take to themselves wings and fly away he has nothing in himself, nothing in the character he is building, on which to fall back for support and comfort. His god is cast down and destroyed, and he is left without a shrine at which he may find an eye to pity and an arm to save. Separate the great stock gambler from his gold and he is ready for suicide.

Not so with the man whose heart is fixed, trusting in the Lord. When his money is gone he does not feel that his birth-right is lost. He regards money as something external to his manhood. He can be as much of a man without as with it. Day by day he makes his deposit in the bank of heaven, where moth and rust do not corrupt, and where thieves do not break through nor steal. I know men in this community who have been reduced from affluence to poverty. But this reverse of fortune has made no change in them except for the better. There has been no wreck or weakening of their manhood. There is a light in their eye, a buoyancy in their step, and a ring in their voice which betokens faith in the doctrine that life is more than meat and the body more than raiment. They are as true to the church, and as loyal to truth, rectitude, honor and God today, as when their store-houses were full to overflowing. I have been in communities where pestilence was

doing its deadly work. I saw some people who were almost crazed with fear. They had visions of vast armies of microbes as hideous and horrible as those which recently engaged the attention of the Tennessee legislature. They tasted poison in the water they drank, and smelt it in the air they breathed. They said, "If this scourge should come to me and mine, we shall not be able to bear it. If I should lose my child or my wife, I could not survive the calamity."

When this cause of anxiety was removed, the very same people were in equal dread of some other evil. Oh! it is a poor life that is all the time kept in bondage to fear. Such a life is not worth living. The man who lives for money, perishes in all his inner life when his riches perish; and the wife who defies her husband virtually dies when her husband goes to the grave.

"Where your treasure is, there your heart will be also," and, therefore, the destruction of your treasure is the death of your heart. Every man has his god, and his courage, hope and manhood perish when his god falls.

If a man gives up his work in the church when he loses his money, we know very well that the god he trusted was not the God of the church.

The wife who has forsaken the sanctuary because death plunged her into the woes of widowhood, buried her god when she buried her husband.

The godly man, described by the Psalmist, is not afraid of evil. Why? Because his heart is fixed, trusting in the Lord. He has a strength, a solidity, and a mastery of circumstances of which faithless men are utterly destitute. His heart is fixed. How blessed such a state.

Happy is the man whose great problems are solved, and whose mind is settled. No one can be happy as long as he does not know his own mind. "A double-minded man is unstable in all his ways," but, "If thine eye be single, thy whole body shall be full of light."

To have a great object distinctly in view, and to pursue it with a steady purpose and undragging zeal, is what makes the lives of some men more useful and happy than others.

If a man is employed to keep the books of a business house, and he is in doubt as to whether he has chosen the right vocation, he will prove to be a very unreliable book-keeper. If a man is attempting to preach the gospel, and imagines that he might have better success at the bar, his preaching is not worth hearing. If a man is doing a grocery business this year, but expecting to do a banking business next year, there are about three chances to one that his grocery business will break him before his banking operations begin.

The man who is jack-of-all-trades and good at none, can never be successful or happy. The man who is victorious and happy in the undertakings of his present life brings to some single occupation an undivided mind and strength, and says in the language of Paul, "This one thing I do."

While there is no chance of usefulness or happiness for a man as long as he shifts about from one object to another, it does not follow that all will go well with him when his mind is settled, and his energies and activities are centered upon a single object of pursuit.

Everything does not depend solely upon having your heart fixed. You will be neither useful nor happy unless it is fixed upon the right thing. What is your heart fixed upon? Upon making money? Does it cling to that as the chief good? Do you say "No matter what becomes of my neighbors, or my family, or my church, I am determined to push my business and get rich?" Or is your heart fixed upon political distinction and power? Have you resolved to go to Congress at any sacrifice of integrity and honor? Or is it your supreme purpose to become a society pageant and chase the gaudies and pleasures of the passing day?

Alas! It is too easy to fix on any of these things. It does not require any vigorous exertion of the will to fasten yourself to objects like these. Your heart-strings as naturally and easily take hold of them, when they lie within your reach, as the ivy clasps and twines itself about the trunk of the decaying tree. Alas! for the man who has fastened himself, with all his affections and hopes, to that which is destined to perish; because when that support goes down, he must go with it.

I have seen a man link his destiny to a political office seeker. He believed that if he could get his candidate into Congress, he would thereby secure for himself some lucrative job. His heart was fixed upon it, and into every lane and alley, doggerel, dog-kennel and den of vice, he would go to get votes. He succeeded. His man went up to the nation's Capitol duly accredited, and took his seat in the hall of national legislation.

But either from lack of fidelity to his promises, or

a lack of influence, he failed to get the promised job for his faithful follower, and that faithful follower, stung and maddened by disappointment, plunged into dissipation, went down to the gutters, and quit the world with bitterness in his heart and imprecations on his lips.

There is a fever in this land, which is exciting millions of people, young and old, male and female, to the point of madness and desperation. It is the gambling fever. They are crazy with desire to get rich suddenly, and without honest labor.

I tremble to lift the veil which hides the sequel from your view. We are sowing to the wind, and we shall reap the whirlwind. A nation of gamblers will, by and by, become a nation of drunkards, desperadoes and suicides. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap."

But turn from these sad pictures, and look at our ideal man. "His heart is fixed, trusting in the Lord."

We obtain here an inspiring conception of the true relation in which God's children stand to him. It is the heart, and not the intellect, which binds a man to God. True religion is not something into which a man is driven. It is something which he seeks—something which he craves, as "the heart panteth after the water-brooks." In true religion man has an experience of God's love and power, and clings to his bosom as the dependent child clings to its mother's breast. The heart goes to God for refuge, comfort and joy, crying and singing as it goes, "Nearer, my God to thee." And when it comes nigh to him, it finds that its trust is not misplaced.

The profane and unbelieving cannot understand the Christian's faith. They suppose that the Christian submits to what he believes to be purely arbitrary restraints to secure some promised benefit. They suppose that he forsakes his evil ways merely to avoid divine punishment, and that he would go back to his uncleanness and wickedness but for his fear of divine wrath. They imagine that he gives alms and goes about doing good, because in the life to come his holy deeds will be rewarded with glory and immortality. They think that if heaven were abolished, the Christian would forsake the service of God, and go back to the beggarly elements of the world.

But I know, you who are regenerate know, and God knows, that if there were no hell to shun and no heaven to gain, his true children would cling to him.

We are under no constraint, save from our own affections. We are in God's service because our hearts are there. We praise God because we love to praise him. We climb into his arms in prayer, because there our hearts find their highest joy and satisfaction. We feed the poor, and send the gospel to the destitute, because our souls find rest and rapture in doing good.

In an ocean storm, the ship rolls from side to side and pitches from wave to wave. All things within her change, except the needle on the compass. That alone is steady. If, by the sudden heaving and laboring of the vessel, it should be partially thrown out of line, it is only for a moment. It will right itself again. It will swing round to the right place, and there it will rest.

So with the man whose faith is fixed on God. Troubles, financial, political, social, domestic, or all combined, may come upon him, but though confused and perplexed, and turned out of his course for a while, he will as certainly right himself, and get back into the path of duty and peace, as that the disturbed and trembling needle will return to its normal position on the compass.

When the heart is fixed, trusting in the Lord, there is no fear of evil tidings. The blessed repose of a godly life is beautifully expressed in one of our hymns.

"Rooted in the cradle of the deep,
I lay me down in peace to sleep;
Secure I rest upon the wave,
For thou, Oh Lord, hath power to save.

I know thou wilt not alight my call,
For thou dost mark the sparrows fall;
And calm and peaceful is my sleep,
Rooted in the cradle of the deep.

And such the trust that still were mine,
Though stormy winds swept o'er the brine;
For though the tempest fiery breath
Route me from sleep to wreck and death,

In ocean's cave, still safe with thee,
The germs of immortality;
And calm and peaceful is my sleep,
Rooted in the cradle of the deep."

—Some church members seem to experience the most rapturous delight in singing: "I am glad salvation's free." On the word "free" they want all the stops of the organ out, the knee swells put to their full power, the soprano, tenor, alto and bass to strike the word with all their force, and hold as long as they have breath.—Word and Way.

Our Georgia Letter.

READY FOR DR. BROUGHTON.

The Third Baptist Church, Atlanta, has been put into "apple-pie" order for the coming of Dr. Len G. Broughton, the distinguished evangelist who will assume pastoral charge on the first Sunday in March. By means of thorough painting and renovation the edifice appears as if perfectly new. An immense congregation will assemble on the 6th of March to hear his opening sermon. It is generally expected that this church will take on new life and grow rapidly under the inspiration and leadership of this spiritual cyclone who is coming.

Dr. A. T. Spalding has been for three months, since Bro. Winchester went away, the highly acceptable and successful supply.

NEW SCHOOL AND CHURCH FOR COLLEGE PARK.

At a recent gathering of the citizens of College Park with State School Commissioner Glenn it was decided to erect a handsome school-house, in which will be established a Preparatory School. This will considerably increase the educational facilities of this literary suburb of Atlanta and be a direct feeder to the Cox Female College. This last named is doing so well that its friends think there is not such another in Georgia. The facts are, the Coxes are fine educators; they have a most favorable location just out of Atlanta, most excellent buildings and equipment, and last, but not least, the confidence of the public.

CORNER-STONE LAID.

On the afternoon of February 14th the corner-stone of Central Baptist Church, Newnan, was laid, Dr. J. H. Hall officiating, in the presence of a large assembly. At the close of the ceremony various articles were deposited in the cavity of the stone. This church was organized in July of last year, and in the latter part of the year building was begun. The congregation is the same for which Dr. Hall has been the faithful pastor for twenty-six years, withdrawing from the First Baptist Church to erect the superb structure whose immense proportions crawl upward toward the sky. It is being built of Georgia marble from the famous Tate quarries, which is said to be the finest quality of marble produced anywhere in the United States. The main auditorium will have a seating capacity of 450 and the Sunday-school annex a seating capacity of 200. It will be so arranged that when occasion requires both the auditorium and annex can be thrown into one apartment, giving ample accommodation to over 600 people.

In speaking of Newnan affairs I may add that Rev. Mr. Adams, the new pastor of the old First Church, is more than filling the high expectations of his friends, in reorganizing and leading on his people to every field of usefulness; but then, did ever pastor have a better deacon and Sunday-school superintendent than this pastor has in the person of Judge Alvan D. Freeman? I know not.

WAYCROSS LOSES PASTOR.

The recent announcement of the resignation of Rev. W. H. Scruggs, the efficient, successful and beloved pastor of Waycross, is a genuine surprise. The letter was read by an officer of the church, the pastor not being present. Those present were affected considerably by the decisive tone of the resignation and tears were abundant. It is understood that Mr. Scruggs has no field in view. He intimated that his usefulness was at an end in Waycross. His resignation was accepted. What the church will do is not known, though it is probable that a new pastor will be called at once. The retiring pastor stands among the very first of his calling in Georgia, having raised this Waycross church up from a weak mission station to rank among our most efficient.

DASHES.

In Gainesville on February 20th Mrs. Sarah Adair celebrated her 88th anniversary at her home, there being present on the occasion all her children, viz: Deacons G. B. and A. D. Adair, both members of the Second Church, Atlanta; Mrs. A. J. Moore, Treasurer of the Georgia Baptist Orphans' Home of Atlanta; Mrs. J. L. R. Barrett, wife of Rev. M. Barrett, and Mrs. Herriek of Gainesville. The occasion was most enjoyable and impressive. This scriba had, some years ago, the honor of being the pastor of this venerable and amiable mother in Israel, and cheerfully testifies of her lovely Christian character and helpfulness to him in his work. May many more anniversaries be granted to her among us.

Rev. A. B. Vaughan, D.D., declines calls on all sides—one from Rome, Ga., one from Texas—and continues his present work at Canton.

We have a few vacant pastorates in Georgia, viz: Monroe, Clarkston, Waycross Second Church, Rome, Marietta and possibly others.

Rev. T. W. O'Kallay of Clifton, who has been for

some time out of health, and who, on that account, has repeatedly tried to resign, and whose noble church has as often refused to accept his resignation, has recovered his health and will continue with his present important charge.

The Winder Baptists are happy over the acceptance of their call by Rev. T. W. Reed.

Buford Church having given up Dr. D. W. Gwin, has secured Rev. Mr. Twitty; and thus changes frequent, some wise and some otherwise, are going on all the time.

Greatly appreciating your weekly efforts to feed your large list of subscribers and assuring you that your menu constantly improves, I will say good-bye.

W. H. STRICKLAND.

Decatur, Ga.

Student Volunteer Movement.

A wonderful exhibition of missionary spirit and enterprise has been witnessed in Cleveland during the last week at the triennial convention of the Student Volunteer Movement for Foreign Missions.

Many countries have been represented in this gathering. Missionaries and workers of experience have been present from India, Burma, Laos, the Straits, China, Korea, Japan, Persia, Syria, Turkey, Spain, Southern Europe, Central Africa, North Africa, South Africa, West Africa, Mexico, Colombia, Brazil, Chili, the Pacific Islands, the United States, Canada, and other lands. This representation has made possible an interchange of views and experiences along missionary lines that cannot fall of the most beneficial results. Especially is this seen from the fact that for five days the leaders of various Boards have been able to study the methods of other great missionary agencies and to increase the efficiency of their own.

Among the speakers who have been heard on topics of vital importance are the Rt. Rev. T. U. Dudley, Bishop of Kentucky; Gen. James A. Beaver, Judge of the Superior Court of Pennsylvania; Bishop N. X. Nide, D.D., President Council of Epworth League; Mr. Robert E. Speer, Secretary of the Presbyterian Board; Rt. Rev. M. E. Baldwin, D.D., Bishop of Huron; President Charles Cuthbert Hall, D.D., of New York; Rev. W. A. Leonard, D.D., Bishop of Ohio; Rev. S. M. Zwemmer, F. R. G. G., of Arabia; Prof. M. N. Wyckoff, of Japan; Mr. D. M. Thornton, fraternal delegate from the Student Volunteer Missionary Union of Great Britain and Ireland; Rev. Harlan P. Beach, Educational Secretary Student Volunteer Movement; Rev. J. L. Bruce, of Brazil; Dr. Edmund Buckley, of the University of Chicago, and Rev. David J. Burrell, D.D., of New York.

The main sessions of the Convention were held in the Grays' Armory, which was packed at every session. Overflow meetings were arranged in Association Hall and the Euclid Avenue Baptist Church, which were also well filled. One of the impressive occasions of the meeting was the opening "quiet hour" led by Dr. F. B. Meyer, of London, in the Armory. This was the first session of the Convention, and it made a lasting impression on all who witnessed it.

In addition to the main meetings, division meetings were held each afternoon. These were divided according to the subjects considered, Thursday's division meetings being on countries. At various churches, led by men and women especially qualified for the various subjects, those interested in India, China, Japan, and other countries, heard of the work and the difficulties in the way in each of these lands. In a similar manner phases of missionary work were discussed on Friday, medical, evangelistic, and educational.

On Saturday, great denominational rallies were held, and on Sunday the various city pulpits were filled by visiting delegates in the morning. A young people's rally was held in the afternoon, and a men's rally in the afternoon, and Sunday night a monster farewell meeting.

The extent of the representation in the Convention has been remarkable. Delegates have come from the independent universities as: Yale, 23; Harvard, 20; Princeton, 16; from State universities, as the University of Michigan, 23; from denominational colleges, as Ohio Wesleyan University, 10; Northwestern University, 60; from theological seminaries, as McCormick, 15. Western Reserve University sent 31; Lake Erie Seminary sent 41, and Toronto sent 80.

The significance of the Convention lies in the fact that the great institutions which have provided and are providing the leaders for the learned professions, religious, political, and educational, have sent their leaders to plan a campaign for the conquest of the world. This fact alone gives a prestige and a prominence to the Convention which insures its widespread attention and gives additional hope that the present dilemma of missions will meet an early solution.

At the annual New York meetings of the secretaries

of mission boards, about thirty boards are usually represented. More than sixty missionary boards have had official representation at this Convention. Among these were the American Board, the American Baptist Missionary Union, the Methodist Episcopal Board, the Protestant Episcopal Board, the missionary boards of the Free Baptist, the Presbyterian, the Evangelical Lutheran, the Presbyterian in Canada, the Christian, and the Wesleyan Methodist, the Woman's Congregational Mission boards, the Christian Woman's Board of Missions, the Woman's General Missionary Society of the Church of God, the Woman's Presbyterian boards of Missions, and the Woman's Foreign Missionary Union of Friends. In fact all the leading missionary enterprises of the North American continent have sent their representatives to this truly unexampled gathering.

All through, the Convention has been discernible the feeling which actuates the leaders of the movement, in giving entire credit to the Divine Hand for the wonderful work accomplished through this agency. This has manifested itself as a deep under-current running through the entire organization of the Convention.

The officers of the Student Volunteer Movement are young men, yet the enterprise has moved forward steadily and all conquering, and with no serious mistakes to be remedied in any part of its career. This surprising and gratifying condition is attributed to the very evident fact that God himself is working through the movement and directing its energies.

Salt Earned.

It is not claimed that anything more than salt was earned. It does not work that way. A prayer-meeting had been held on Friday night. Saturday had been devoted to visiting and two sermons. Sunday morning, windy and biting cold, had a drive of two miles to a hollow, in the middle of which flows a creek, and up which the wind came like lightning running away, baptized a young lady while a dozen shivering people looked on with reverent men, swapped clothes at a house half a mile away, drove three miles to church (Maxwell), preached fifty minutes to a large audience (large for winter), on "Baptism of Repentance for the Remission of Sins," showing that repentance and remission of sins are bound to exist before there can be any such thing as "the baptism of repentance for the remission of sins." Why make baptism a condition of remission (pardon) when baptism without repentance is worthless, and repentance (Scriptural, genuine repentance) is unto remission of sins (pardon of sins)? Why hold man to a condition and persistently demand of him to meet that condition in order that he may become what he already is?

Sunday evening had a drive of nine miles through falling snow to Winchester, where preached forty-five minutes to a good winter audience, having a respectable representation from four different denominations, on "Buried with Christ in Baptism," showing what Col. II. 12 cannot mean and then that it must mean buried in agreement with Christ and risen in agreement with Christ—complete Christ, complete Christian, Christ really dead to imputed sin, Christian really dead to actual sin; Christ really buried after death, Christian really buried in water; Christ actually risen to a new state without imputed sin, Christian actually raised from the burial in water to walk in a new state.

Salt was earned, and a degree of satisfaction, although 10 p. m. brought a body a little tired and a mind disposed neither to drive nor soar.

ENOCH WINDES.

Lascassas, Tenn., Feb. 22, 1898.

Seminary Notes.

The International Students' Convention at Cleveland was attended by sixteen delegates from the students. Dr. Dargan was one of the appointed speakers.

Dr. Robertson entertained the Senior Greek class recently. In addition to the pleasure of the evening, an opportunity was afforded for professor and student to come in closer touch.

Dr. Whitsett on Friday evening gave his lecture on "Robert Burns, The Peasant Poet." A good insight into the poet's time and character was given.

Bro. Evans spoke of the Northern Boards at the Monday missionary meeting.

The students are looking forward with pleasure to the "Gay lectures" to be delivered by Dr. Lorimer, March 30th, 31st and April 1st.

Dr. Willingham is expected on Missionary Day.

BOND.

Please announce through your paper that my address will be Fulton, Ky., from this time on. While I leave Tennessee I will not forget her noble people. Let the dear BAPTIST AND REFLECTOR come on. I go to Franklin, Ky., to assist Bro. E. N. Dickan in a meeting. J. H. WAGNER.

Nashville, Tenn., Feb. 28, 1898.

NEWS NOTES.

Pastors' Conference.

Nashville.

First Church—Pastor Hawthorne preached to a very large audience. He answered Ingersoll's lecture delivered a few nights ago. No service at night.

Ce tennial—Pastor Feazell preached at 11 a. m. on "The second coming of Christ," and at night on "The wonderful Christ." Received four by letter.

Edgely—Dr. R. J. Willingham preached at 11 a. m. on Foreign Missions. Pastor Rust preached at night on Matt. xii. 41. Good audiences. Received seven for baptism, two by letter, baptized five.

Immanuel—Pastor Ramsey preached at both hours. Received two for baptism.

Seventh—Bro. H. F. Burns preached at both hours to good audiences. Good S. S.

Third—Pastor Golden preached to a very large audience in the morning. Three received, two for baptism. 184 in S. S. Dr. Willingham preached a fine sermon at night on Missions.

North Edgely—Pastor Sherman preached at both hours to fine congregations. Five received by letter. 188 in S. S. Good B. Y. P. U. Subject, "Our Missions in China."

Howell Memorial—Bro. A. Robertson preached at both hours. Pastor-elect Howse will take charge next Sunday.

Mill Creek—Pastor Price preached at both hours to good audiences. 74 in S. S.

Brethren Willingham, Wright, Burns, Mahon, Gilliam and Lannom were present and made good reports. Bro. Ware, State Secretary of Louisiana, was also present.

Knoxville.

Centennial Church—Pastor Snow preached in the morning. B. Y. P. U. conquest meeting at night. 369 in S. S. Received one by letter.

First—Pastor preached in the morning and Rev. Jno. A. Wray, Milledgeville, Ga., at night. One added by baptism. 301 in S. S.

Second—Pastor Jeffries preached. Three added by letter. 268 in S. S.

Island Home—Pastor Anderson preached. 91 in S. S.

Third—Pastor Murrell preached. One profession. 143 in S. S.

Grove City—Pastor T. A. Payne preached. 68 in S. S. A lot was secured and a movement is on foot to build a chapel.

Smithwood—Rev. R. M. Murrell preached at 3 p. m.

Fine session of Sunday-school Association at First Church in the afternoon. Annual election of officers. Memphis.

First Church—Bro. Davenport preached. Text in the morning, Rev. II. 1-7; at night, "We would see Jesus." Congregations good. Bro. Taylor preached for Bro. Bacon at Hernando, Miss.

Central—Pleasant day. Subject in the morning, "The sacrifice of Isaac." Good congregations.

Central Avenue—Good congregations at both services.

Germantown—Good day. Bro. Hudson preached. Trinity—Pastor Hamlett preached. Pleasant services. Morning subject, "The sending out of the seventy." Evening subject, "Seeking the Lord."

Central Mission—Bro. Thrasher gave an encouraging report of the work here.

Noticing your inquiry as to the oldest Baptist, I give you the first two names on our Woodland Church list: Mrs. H. L. Nicholson, baptized May, 1835; Wm. Curlin, baptized June, 1835. Both members of this church continuously to present date.

Hanley, Tenn. T. H. NORVELL.

I was at Baker's Grove Saturday and Sunday. Congregations small Saturday but good Sunday. I am hoping to do much good at this church this year. I had a pleasant visit at the home of Elder A. Sperry, who has spent much of his time of late years in studying prophecy and the signs of the times. It is quite instructing to hear him talk on these topics. He is looking for the second coming of Christ, who said, "I say unto all, watch." J. T. OAKLEY.

The people come six and eight miles to hear Bro. Sexton. Our house will not accommodate the crowds. About twenty-five have professed conversion and ten of them are students. The meeting will continue through the week. If any Tennessee Baptist, who is able, even at a sacrifice, does not help me this spring to pay that note, I will feel inclined to mark his name off my list. Miss Valle Bundron started today to Idaho to accept a position as teacher. J. T. BENDERSON.

Mossey Creek, Tenn.

—We are enjoying a very precious season of grace at this place. Our meeting has been in progress nine days, with Bro. Thomas Sexton, the blacksmith evangelist, assisting. The church is thoroughly revived and a religious awakening pervades the entire community. There have been about twenty-five conversions and reclamations. Fifteen have united with the church and many others are expected to follow. Sexton is an illiterate man, but he preaches the gospel with great simplicity and power. The Lord honors and blesses his work in a wonderful manner. To His name be all praise.

J. M. PHILLIPS.

Mossey Creek, Tenn.

—You will see that I am one of the four months subscribers, and my time expires to-morrow. I have read your paper with much interest, and was always glad for the time for the welcome visitor. I have been a member of the Baptist church for thirty-two years, and have read several Baptist papers during that time, but think you have the best paper I have ever read yet. As Marshall Ney was called the bravest of the brave, so I think you are the Baptist of the Baptists. I endorse your paper heartily and endorse you heartily for standing by the cause of Christ with so much courage. May God bless you in the good work. And may you live long to advance the good cause which you are advocating, is my prayer.

Catalpa, Tenn., Feb. 24, 1898.

A READER.

—Bro. J. H. Wright of Nashville, Tenn., is here assisting the pastor of the Baptist Church, Rev. R. Brett, in a series of meetings. Bro. Wright is a minister of great power. Much real good is being done as a result of his preaching. I came here in the interest of the BAPTIST AND REFLECTOR. By the assistance of the pastor I succeeded in putting the BAPTIST AND REFLECTOR in every Baptist home in Carthage. Some of the Baptists were taking the paper when I came here and all of the others have subscribed. Is there another church that has a record like this? Is there another paper which goes into every Baptist home of any church? Is there another minister that has the honor of being pastor of a church like the one in Carthage? E. S. BRYAN.

Watertown, Tenn.

—The church at South Pittsburg, Tenn., at the suggestion of our State Secretary, wrote to Bro. W. J. Mahoney, one of the students at Jackson, to come and preach for us a few Sundays. Our people have so fallen in love with him that the church has called Bro. Mahoney to the pastorate, and he has accepted. On Sunday, March 6th, the ordination service of the young brother will be conducted. Bro. Holt, Bro. Hale of Pikeville, and Bro. Sherrill of South Pittsburg have been invited to examine and conduct the ordination of Bro. Mahoney. Bro. Mahoney has within him that strength of character which demands the attention of men, and is imbued with ambition to become a mighty power in the hands of Christ of winning many souls into the kingdom of God. The church desires the prayers of the pastors and churches of the State that Bro. Mahoney may become a mighty power in the work to which he has been called. W. J. LODGE.

South Pittsburg, Tenn.

—Dear Bro. Folk:—How swiftly the year has fled! I find that I must begin to make arrangements to attend the Southern Baptist Convention. I wonder if all our preachers and people are preparing for it. I greatly fear the unfortunate strife in our papers has had a bad effect on the benevolence of the people. But our work must not suffer. May this sad condition, which will endure for a night only, we trust, be the means of arousing to action all the friends of missions and our organized work. You will do a good service if you call upon all our Baptist editors to join you in calling upon the people to begin at once to offer special prayer for the coming Convention. In thirty years our denomination has not had a gathering so important as this one will be. We need above all things wisdom from above.

E. A. TAYLOR.

Memphis, Tenn.

[A wise suggestion, surely. Let it be adopted. Ed.]

—I have just closed a glorious meeting at Ball Camp, which resulted in twenty-five conversions and six backslidden Christians reclaimed. There seemed to be a deep spiritual feeling pervading the entire church and neighborhood. This church is rapidly coming to the front. It is one of our strongest and best churches when in her strength. The meeting continued eighteen days. I was assisted by Rev. H. B. Clapp the first nine days, when he returned home to go to one of his old points of preaching. He did

some excellent preaching and my people were well pleased. Bro. H. A. Kibby was also with me and did some good work. Bro. Sam Hill closed his school at the hour of preaching and came and did some good work; as a result quite a number of his pupils were converted. Bro. Hill is one of our best young men. There were twelve additions to the church and twenty-one have told me they would be members soon. We will now have two prayer services a week, Wednesday and Sunday nights. All praise be to God for his goodness.

B. L. STANFILL.

Pedigo, Tenn.

—We are here, and well pleased with our new home, so far. On our arrival, the 17th, on the 1 p. m. train, we were met with conveyance and driven direct to our home. A large reception committee of brethren and sisters greeted us, and gave us a most cordial welcome to our home and the town. Our furniture, which had been shipped from Searcy, was set up, and a grand dinner spread for us on our own table in the dining-room. The weary travelers forgot they were tired, so bright and joyous was everybody and everything. Loads of supplies were coming in on our arrival, and continued for some time after. A barrel of flour, the best patent; keg of molasses, hams, sugar, coffee, four loads of wood, rice, canned goods, tinware; in fact, almost everything that one would need for housekeeping was furnished, enough to do for weeks to come. My first Sunday was a beautiful day; good congregations at both services, and I believe good was accomplished. I believe the Lord directs the footsteps of his servants even one so humble and insignificant as myself. And in looking back over the past I realize that he has been good to me, and I can say with David, "Surely goodness and mercy shall follow me all the days of my life." E. C. FAULKNER.

El Dorado, Ark., Feb. 26.

The Home Mission Board and Tennessee.

I wish to correct an impression that may grow out of Bro. Woodcock's articles contained in your last issue. The Home Mission Board received from Tennessee for its Conventional year ending April 30, 1897, the sum of \$4,530.51. Of this amount \$1,623.35 was the value of boxes sent to frontier missionaries. These boxes were sent as free gifts from the Baptist women to the missionaries, and did not avail the Board a single dollar in the payment of its obligations. Deducting their value leaves \$2,907.16 as the cash contribution available to meet the obligations of the Board. Of this sum \$2,250 was appropriated to the State Board of Tennessee to help their State Mission work, leaving but \$657 of her contribution which the Home Board could use for work outside of the State. Surely Tennessee is not giving too much to the Home Mission Board. I. T. TIGHEOR.

Atlanta, Ga.

The Chapel.

This building seems to come before some people in the same light as a local church house or other local enterprise. There is an important difference. As a rule, each locality should build its own church house, as Humboldt has recently done. What locality should build this chapel? Some would perhaps answer "Jackson."

The Baptists of Jackson, like other communities, have their own church houses to build, at cost of thousands of dollars. They have to meet all other expenses incident to church careers in thriving, prosperous cities. I would not ask any church or brother abroad to help build any church house in Jackson; it is contrary to my notion of propriety in such matters.

A community sometimes mentions poverty as an explanation for the dilapidated or unfinished condition of its church house. I see they have finished their own houses. Each alone has built several houses; and all together are unable to build one. My reason cannot reconcile such statements. The Baptists of Jackson are able to build this chapel; but they are not under obligation to do so. It is unjust to require it of them. The Baptists of Jackson are under little more obligation to contribute to this building than those of Humboldt, Trenton, Union City, Memphis, Nashville, and a hundred other communities thriving like them. The local constituency of the University cannot be restricted to narrower limits than Middle and West Tennessee; and every Baptist within these bounds should, in justice and propriety, recognize his part in the enterprise. This building is for the advantage at one and the same time, year in and year out, generation in and generation out, of all Baptists, and especially and particularly of Middle and West Tennessee. G. M. SAVAON.

BAPTIST AND REFLECTOR.

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The South.

In a sermon preached in the Baptist Temple, Philadelphia, on November 14, 1897, from the text "Godliness, with contentment, is great gain," Dr. Russell H. Conwell says:

I think that there has been no nobler exhibition of the highest Christian heroism and obedience to God than was exhibited at the close of that great war in 1865. As I travel through the Southern States and meet the Confederate veterans whose hairs are now so gray, evidently passing off the world's history so rapidly, I feel a sense of reverent respect, which increases with every day. To meet those men who fought as they fought, who gave up what they surrendered for what they believed to be their duty to their home and State; to suffer as they suffered, losing limbs and suffering all their lifetime from awful wounds; brave on the field of battle, as only the Anglo-Saxon race may perhaps claim to be, giving up home, property and hope of progress; reduced to poverty, sacrificing all on the altar of an ideal patriotism for the benefit of one's country, and then to be crushed in defeat; having done all they could; having persevered until they had not a piece of pork or a piece of corn bread left; out of provisions, out of ammunition, outnumbered, outnumbered, surrounded and defeated; then to rise up as many of those Southern men have risen up, and accept the defeat as final and regard it as settling the question of slavery and the question of disunion forever, going cheerfully at work in the ruins and ashes of their old plantation homes, locking arms with the men whom they fought, and entering into the councils of the nation with a patriotism that exceeds even the patriotism of the North. Having accepted it all in humility and surrendering all, they rise again to be union men and patriots exceedingly loyal to the nation, and bearing no useless malice. Such exhibition of heroic obedience to the precepts of God is something to be reverently honored. Oh, all honor to the Confederate veterans of the South who accepted defeat with all its humiliation, with all its crushing sense of loss, with all its shame, and turned bravely to other duties, saying: "It is settled; we will be brothers again with those who defeated us." It is something sublime. Moved by such a spirit the Southern States stride forward into the front rank of a Christian civilization.

Paul means a spirit like that when he referred to this ideal of a Christian life. "Godliness with contentment." Having done one's duty promptly and bravely, then to be contented with it.

This is a noble tribute, all the more so because it comes from one who was himself a union soldier, a Lieutenant of Artillery. We do not know just what Dr. Conwell means by saying that the Confederate veterans were "outgeneraled." If he refers to General Lee, we would put along side of this utterance the recent tribute of Dr. E. Benj. Andrews, President of Brown University, to Gen. Lee. Dr. Andrews was also a federal officer. Among other things he said: "Lee successfully defeated, outgeneraled and routed the best generals that Washington could send against him, and it was not until the immortal Grant, with the finest army of veterans that the world has ever seen, took the field against him that Lee's marvelous accomplishment received a check. Even against Grant, Lee fought as probably no other general ever fought, and against odds that would

have driven Napoleon to despair." But while some exception might be taken to the expression that the Confederate veterans were "outgeneraled," the statement of Dr. Conwell, taken as a whole, will meet with hearty approbation and appreciation in the South.

We want especially to emphasize the remark that the people of the South "in surrendering all, rise again to be union men and patriots exceedingly loyal to the nation, bearing no useless malice." This is true. There are no more loyal citizens in the United States to-day than are the people of this Southland. They tried hard to get out of the union, but failing they have come back in good faith, and they have come back to stay. If a war should come between the United States and Spain, there would be no citizens of this country who would more readily take up arms in defense of our national honor than the sons of the South, among whom would be many who once fought against the stars and stripes.

Taking our stand a third of a century after the close of the war and forgetting as far as possible all the bitter memories of that unhappy period, we believe we express the sentiments of the overwhelming majority of these Southern people when we say that they are glad the war ended as it did. They realize now as they could not then the enormity of slavery, of traffic in human beings. And they would not have the system of slavery, with all its attendant evils, restored if they could. Indeed, they are glad that they did not succeed in establishing a separate government in this country, which would have led to continual friction, and probably frequent war and bloodshed, and it may be to further secession and disintegration. At the same time, though, they believed then that the essential principle for which they fought—the doctrine of State's rights, and not the system of slavery—was right. They believed it then and they believe it now.

And it is gratifying to know that the people of the North have come to recognize this principle more and more.

We heard Dr. Andrews say at the close of his magnificent lecture on General Lee, that the cause for which the South fought is not lost, that the war emphasized the doctrine of State's rights, and that the people of the North have come to believe it more and more. By the way, is it not a little curious? The people of the North say that they fought to destroy slavery. And they did it. The people of the South say that they fought to preserve the principle of State's rights. And they did it. Each got what they fought for. Is not this a remarkable instance of the wonderful providence of God in bringing good out of evil and in causing all things to work together for good, and making even the wrath of man to praise him?

A Visit to Pulaski.

We had a delightful visit last Sunday to Pulaski. This is one of the oldest and at the same time one of the best towns in Tennessee. It has about five thousand inhabitants. Strange to say, however, until recently there had never been a Baptist Church in it, and seldom if ever a Baptist sermon preached within its borders.

In the summer of 1896 Bro. T. T. Thompson went there and held a tent meeting. At first he met with little encouragement, but moving his tent to the Northern part of the town, he met at once with success. There were a good many professions and a church was organized. There were, it seems, a number of persons there who were Baptists in sentiment, but who had joined other churches because there was no Baptist Church there. Some of these cast in their lots with the new church. A lot was donated by a brother who claimed to be a Baptist, but who was immersed by a Cumberland Presbyterian minister and is now a member of the Methodist Church. In ninety-two days from this time, a neat, comfortable house of worship was erected. The church has continued to grow steadily until there are now sixty-nine members. None of them are wealthy, but they are good, clever, spiritual people.

On last Sunday morning the new house of worship was dedicated. By invitation we preached

the dedicatory sermon. Bro. Thompson offered the prayer. Three new members were received, and amidst tears of joy were given the right hand of fellowship. At night Brethren J. L. Green, D. H. Malone and W. H. Street were ordained as deacons. The editor preached the ordination sermon and offered the prayer.

Bro. Thompson has done a noble work in Pulaski, for which he has the affection and the gratitude of the Baptists there, and should have the gratitude of the Baptists all over the State. He has had to labor under many difficulties and disadvantages. But he is regarded as the best preacher in the town, and with his zeal and consecration he is leading his little flock steadily and surely onward and upward. Besides preaching to the church in Pulaski he has established also some mission points around, to which he preaches on Sunday afternoons. One of these in particular is quite promising and serves to strengthen the church in Pulaski considerably.

It is a matter of gratitude, as we announced last week, that the health of Sister Thompson has greatly improved, and Bro. Thompson thinks he will be able to continue his work in Pulaski, which, for a while, he feared he would be compelled to give up. His heart is deeply in the work, and if he can continue for a few years longer we believe that the church will become a strong, self-sustaining church. At present it is assisted by the State Mission Board.

(We may add in parenthesis that the work in Pulaski is one of the finest illustrations possible of the importance of the State Board and of the great good it is accomplishing all over the State. Pulaski, however, is by no means alone in this regard.)

We enjoyed being in the hospitable homes of Brethren Green and Malone.

War Clouds.

This country seems drifting rapidly into a war with Spain. It all depends upon the finding of the court of inquiry now investigating the wreck of the Maine. If they find that it was caused by an explosion from the outside, and that it was with the connivance of Spanish officials, war is inevitable. If they find that it came from the outside, but was due to irresponsible parties, our Government will demand an indemnity on the ground that it was the duty of Spain to protect our ship while in Spanish waters. If Spain refuses, war will follow. If they find that the explosion occurred on the inside of the vessel and was due to carelessness or an accident, there is nothing for us to do but to swallow our medicine. It seems, however, that the accident theory has been abandoned by almost everyone. It will probably be a week or more yet before the court will make its report. Meanwhile hurried preparations are going on in getting ready for the war which is generally expected.

We should regret very much to see a war. War is wholesale murder. "War," said General Sherman, "is hell." We hope it may be averted. At the same time, though, a nation must maintain her honor and dignity. If we are to allow our ships to be blown out of the water and our sailors hurled by the hundreds into eternity through treachery, and make no protest against it, we may as well disband as a nation, for the name American will have lost its power. There is something worse to a nation than the loss of a few thousand men, and that is the loss of national honor. We trust, however, that a way may yet be found by which we shall be able to save both our honor and also many valuable lives.

Mississippi College.

On account of the yellow fever at Clinton, Miss., last fall, Mississippi College was broken up for a time and the students scattered, many of whom failed to return at all. In consequence, the trustees of the college have been unable to meet their promises to the members of the faculty. Dr. W. T. Lowrey of Blue Mountain has undertaken to raise this deficit, amounting to about \$3,500. Thirteen hundred dollars of this amount has been raised so far. Dr. Lowrey thinks that it will be necessary to raise the whole amount "to save the

credit of the denomination and to prevent permanent injury to our great institution which has done so much to give us prominence and power as a denomination in Mississippi."

The editor of the *Baptist Layman* says that the sum is needed "to save Mississippi College from permanent disaster." At the same time, however, he thinks that "from present indications the amount will not be raised." We should be very sorry if this should turn out to be the case. We hope and expect better things of our Mississippi brethren. Mississippi College has done a noble work among them. We feel sure that they will stand by the institution in her time of misfortune, brought on by a public calamity, for which she was, of course, in no way responsible.

"At the Next Election."

The Christian forces of Kentucky have joined hands for the purpose of getting a local option measure through the Legislature. It had a clear majority in the Senate, as evidenced by every vote. But by a parliamentary technicality it became tied up there, and for a while it looked as if it would be defeated. But we are glad to see that it has finally passed. When defeat threatened, the *Western Recorder* protested vigorously and said: "The day of reckoning will surely come. 'To your tents, O Israel!' The day of political judgment will come—at the next election." But will it? That is always the cry—"at the next election." We venture to say that "at the next election" many of those Kentucky Baptists and Methodists, etc., who were indignant over the action of the Legislature and who were vowing vengeance at the next election, will, when that election rolls around, march up to the polls and vote for members of the same parties, if not for the same men, who resorted to parliamentary trickery to defeat this bill. We do not mean to say that the editor of the *Recorder* will be one of them. But some of his readers will, we fear.

An Open Letter.

Rev. E. E. Hoss, D.D., Editor of "Christian Advocate," Nashville, Tenn.

Dr. Hoss:—I know that you are a very busy man, and I do not wish to intrude unnecessarily upon your time. But if you can possibly find the time to do so, it would be a source of gratification to myself and others if you would answer the question I have several times asked you, but to which you have as yet made no reply, as to whether or not you believe baptism comes before the supper.

I should be glad to have you answer as soon as you can find the leisure time to do so.

Very truly,

EDGAR E. FOLK.

P. S.—As you are so busy, it will be sufficient if you will simply answer "yes" or "no" to the question. It will not require much time, perhaps, to do that.

E. E. F.

Question Box.

Ques.—When was the Campbellite Church organized, and by whom? Also what is its fundamental doctrine?

Ans.—It was organized in 1828 by Alexander Campbell. Its fundamental doctrine is baptismal salvation. Mr. Campbell said that "baptism is equivalent to regeneration."

PERSONAL AND PRACTICAL.

—An untruth is no less an untruth because told by a preacher, and if that preacher be an editor—it is still no less an untruth.

—Said Emerson: "I can't bear what you say, for the thunderbolts in my ear of what you are." This is true. Back of the words is the life, which gives weight and power to the words.

—It was a special pleasure to see Bro. R. P. Mahon, of Humboldt, in the city last Monday and to have him brighten our sanctum with his genial countenance. Bro. Mahon is one of the finest preachers and best beloved pastors in the State. The beautiful Baptist house of worship recently erected in Humboldt is evidence both of the liberality of his people and of his popularity among them.

—As seen by the statement of President Glass in the paper last week, he and others are taking active and vigorous steps to insure a large attendance and a successful meeting at the West Tennessee Sunday-school Convention in Ripley April 6th-7th. We trust that it may be so.

—Up to the first of January the farmers of the South had sold 861,841 more bales of cotton than were marketed in the same period in 1896. But the entire amount sold brought \$21,580,044 less money than the crop of the preceding year. As the excess of 861,841 bales were worth \$32,774,100, it will be seen that the cotton growers have lost \$54,305,046. The *Arkansas Baptist* says: "In the face of these facts, we hear that many farmers are going to plant more extensively this year."

—Sam Jones began a three weeks' series of meetings in this city last Sunday. The usual large crowds are in attendance. We shall have something more to write about the meetings later on. Mr. Jones, by the way, created a sensation recently by announcing himself as a candidate for Governor of Georgia. It was hard to tell from his letter announcing his candidacy whether he was in earnest or not. At any rate he soon withdrew from the race and now says that his friends must address him as "ex-Candidate Jones, Limited."

—Dr. J. B. Hawthorne, the eloquent pastor of the First Baptist Church, this city, returned last week from his trip to Florida. He spent the time while there, for the most part, in hunting and fishing. He is pretty badly sunburnt, but is evidently very greatly improved in health. His members were delighted to see him back in the pulpit at the First Church last Sunday. He signaled his return by a strong reply to the lecture of Mr. Ingersoll delivered in this city last week. We shall publish it next week, and it will be very interesting.

—Mr. B. L. Willingham died suddenly at his home in Macon, Ga., on February 17th. He was a strong man, and a genial, high-toned Christian gentleman. His home had a genuine air of Southern hospitality about it. He had reared a large family of nine sons and four daughters, all of whom are prosperous and useful members of society in the various localities in which they live. The best known of these, perhaps, is Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, Richmond, Va. We extend to him and the other members of the family our warmest sympathy in their great bereavement.

—The trial and conviction of M. Zola in Paris last week because he had come to the defense of Dreyfus, the Jew, who he maintained was unjustly convicted of selling army secrets to the German Government, was a travesty upon justice and causes fear for the stability of the Republic. The witnesses upon whom he relied to prove his case either refused to attend or refused to respond to the questions of his counsel, and were justified in doing so by the court. A howling mob continually surrounded the court-room crying, *a bis Zola*, "Down with Zola." Once or twice he came near being mobbed. Finally, under these circumstances, the jury sentenced him to a year's imprisonment.

—The *Baptist News*, of which Dr. W. P. Throgmorton is the excellent editor, says very aptly and pointedly: "When a denominational paper is so conducted as to lead its readers to suppose that the whole denomination is corrupted, and that everywhere there is contention and strife and that the bulk of the brotherhood are astray on the great doctrines of the denomination, that paper is a denominational calamity itself. It believes the people whom it professes to stand for and lowers them in the esteem of men and women whom they ought to reach and benefit. To criticize wrong doing is all right, but to produce the impression that everything is wrong when the great body is all right, is slanderous."

—It was an unexpected pleasure to have a visit from Rev. E. O. Ware, Corresponding Secretary of the State Mission Board of Louisiana, last Monday. He had been on a visit to his old friends in Kentucky, and at the same time combined business with pleasure by trying to interest them in the Home Mission work, Louisiana being an important field occupied by the Home Board. Bro. Ware made an interesting talk before the Pastors' Conference, in which he brought out the remarkable fact that the

white Baptists of Louisiana were first evangelized and led to adopt Baptist principles by the negroes, who brought them from their homes in the older States when sold into slavery. At one place a negro organized a white Baptist Church and became its pastor. Bro. Ware is doing a noble work in Louisiana amid many trials and difficulties.

—"During the week that our battleship Maine, was blown up in Havana harbor, the licensed saloon blew up its thousands of as good men as lost their lives in that great disaster. Our papers and our people were aflame with indignation and wrath concerning the destroyed ship, but all seem to be content to let the liquor-seller continue to reap his harvest of crime and death."—*The Baptist Standard*. You do not understand the difference, Bro. Cranfill. When the Maine was blown up we lost about five million dollars. But the saloons pay us a good many million dollars for the privilege of blowing up people. You see it is a matter of money, and it makes a good deal of difference with us whether the money goes out or comes in.

—Rev. B. F. Riley, D.D., now filling the chair of English in the State University of Georgia, has been invited by the Society of Science, Letters and Arts, of London, to present a paper before that body on "The Difficulty of Preserving Pure English in the United States, on the occasion of a meeting to be held on July 19th next. This is certainly a high compliment to Dr. Riley. But we do not like the reflection contained in the subject, that there is greater difficulty of preserving pure English in the United States than there is in England. In fact, we are inclined to think that the people of this country speak the purest English that is spoken anywhere in the world, and that they give it the finest accent. And especially is this true of the Southern people.

—Rev. J. P. Gilliam of Watertown spent last Monday in the city taking in the Sam Jones meetings and circulating among friends. A strong Baptist, an earnest Christian, a fine preacher, and a genial, popular gentleman, he is one of the most useful pastors in the State. But then he could hardly help being so when he has one of the very best fields of labor in the State—Round Lick and Shop Spring churches, the two having a membership of between 500 or 600. And they are a noble people, too, with whom it is a pleasure to labor. They are looking forward with pleasant anticipations to the meeting of the Middle Tennessee Sunday-school Convention at Watertown on March 27th. They are expecting a large attendance. Let us not disappoint them. We enjoyed having Bro. Gilliam in our home.

—A dastardly affair occurred at Lake City, S. C., last week. A negro had been appointed postmaster for that place. All efforts to prevent his confirmation had failed. He had been warned to leave, but paid no attention to the warning. Suddenly one night his house was surrounded and was fired upon. He himself and several members of his family were killed, while others were badly wounded. The house was then set on fire, and the dead bodies burned. It was a terrible outrage, and no one condemns it more severely than the best people of the South. We do not think, though, that the negro ought to have been appointed postmaster. It was in defiance of the Southern white sentiment. That sentiment may be called simply prejudiced, but at any rate the prejudice exists, whether right or wrong. But still his appointment did not justify the terrible revenge which was taken upon him. Such acts are very deeply to be deplored.

—It was quite a pleasure to have Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board in the city last Sunday. He preached two very stirring sermons, at the Edgefield Church in the morning and at the Third Church at night, and also made a helpful talk to the Pastors' Conference on Monday morning. He hopes that the Board will be able to come to the Convention out of debt. He thinks that if it can do so, the Board will be able to appoint new missionaries as well as to send old ones back to their field, and that it will be able to make a general forward movement all along the line. Let us unite the hands of the Board and give it the opportunity to accomplish the great work which we believe God intended it to do. Dr. Willingham seems greatly rejoiced at the glorious tidings which are coming to the Board from the foreign fields. Everywhere God seems to be abundantly blessing the labors of our faithful missionaries. "Lift up your eyes, and look on the fields; for they are white already to harvest."

The Home.

Prayer.

More things are wrought by prayer
Than this world dreams of. Where-
fore, let thy voice
Rise like a fountain for me night and
day.
For what are men better than sheep
and goats,
That nourish a blind life within the
brain,
If, knowing God, they lift not hands
of prayer,
Both for themselves and those who
call them friend?
For so, the whole round earth is every
way
Bound by gold chains about the feet
of God.

—Tennyson.

Young Men.

Besides the pleasure derived from
living an honest, upright life, every
young boy growing up into man-
hood should take into consideration
the fact that much of his future life
will depend on how the first fifteen
years were spent. He should never
forget, then, that his boyhood years
must ever be open for inspection,
and that, sooner or later, his early
record may become a factor in mak-
ing or marring his fortunes.

I have in mind a young man who
a few years since went to a strange
city to attend a technical school. A
few weeks after he had entered upon
his duties as a student he was ar-
rested, charged with committing a
grave offense. As all the circum-
stances in the case pointed to him
as the offender, his chance for ac-
quittal seemed very discouraging.
A stranger, and without friends in
the city, what defense could be
offered? He knew but two men in the
place, one the pastor of an influen-
tial church, who had formerly been
his teacher, the other, an old shoe-
maker, once a neighbor to his father.
They were called, and both bore
witness of his excellent reputation
as a boy. The pastor had not for-
gotten his scholar, whose word was
as good as his oath any day, and
the old shoemaker remembered the
young man as the boy who was al-
ways above doing a mean or cow-
ardly act.

With all this evidence before him,
the judge conducted a most thor-
ough investigation of the damaging
circumstances, with the surprising
result of discovering the young
man's innocence. After dismissing
the case he shook the young stu-
dent's hand in a hearty fashion and
assured him that he owed the quick
disposal of the case and his own ac-
quittal to his unspotted life in boy-
hood.

Said he: "I was so firmly con-
vinced of your guilt that I consid-
ered further evidence superfluous,
until I heard the testimony of the
honest men who had known you as
a boy. Such evidence as they pro-
duced was not to be set lightly
aside. I could not think that a boy
who would not do a mean thing, a
youth whose word was as good as
gold, could develop into a criminal
in early manhood; hence I deter-
mined to leave no stone unturned to
arrive at the truth, and you know
the result. Ah, my young friend,
there is nothing like a clean record
back of you when you are falsely
accused by an enemy."

On the other hand, more than a
quarter of a century ago Tommy

Hatfield, a pleasant-faced little boy
of 7, earned half a dollar picking
berries. It was the first that he
had ever earned, and he went skip-
ping along the pavement, showing
it to all the boys he met, telling how
he had earned it.

"Look here, Jerry," he said, dis-
playing his new treasure to a boy
several years his senior, "I earned
it, and it is a beauty."

"It's nothing; I've had dozens
like it," sneered Jerry, at the same
moment knocking the money out of
Tommy's hand.

It went spinning along the pave-
ment, with Tommy after it; but
Jerry was too quick for him, and
snatching it up pocketed it, and
when the child accused him of dis-
honesty he denied having it and in-
sisted it was still lying somewhere
near. Though Tommy was not con-
vinced, he had no means of redress,
but he never forgot the mean deed
nor the boy who was guilty of it.
Years went by. Jerry, through the
influence of two friends, was em-
ployed in a Government office in
Washington. A year later he was
quietly dismissed, and as the cause
was not made public the circum-
stance was soon forgotten.

Sometime afterward Tommy was
appointed to fill the position of which
Jerry had been relieved, and, provid-
ing a faithful servant, he remained
at his post for more than a score of
years. Jerry studied law, and in
the course of time became quite an
orator. One summer he announced
himself a candidate for the United
States Senate. Being a flattering,
genial fellow, he had a large follow-
ing, and his election seemed to many
a foregone conclusion. But one
morning the daily papers published
a statement to the effect that the
popular candidate had been dis-
missed from a Government office be-
cause of the false entries he had
made. The charges were denied by
Jerry and his supporters, and a
committee was appointed to examine
into the truth of the statements, but
investigation showed that the report
was true. The next week the elec-
tion took place, and he was defeated.

A few days later Jerry received a
letter from Washington. He broke
the seal and read it:

"Do you remember the day you
stole a little boy's berry money and
almost broke his heart? If you
don't, I do; and that mean deed has
cost you a seat in the Senate."

TOMMY HATFIELD.

It is well to remember that thistles,
as well as bread, cast upon the water
return after many days.—Forward.

The Stars and Stripes.

The origin of national flags would
be a deep, unfathomably deep sub-
ject in most cases, but our flag, the
stars and stripes, is so young in
this old world that it is possible
to find out a good deal about its
origin; still even as to ours we can
only guess how in its first form it
came to be just as it was, but the
guess is so well founded that it
ought to satisfy Yankees seeking
the source of the Yankee flag. The
first flag of the United States of
America was raised by Washington
at Cambridge, Mass., January 2,
1776. It consisted of thirteen
stripes, alternate red and white,
with a blue field emblazoned with

the crosses of St. George and St.
Andrew. The next year Congress
substituted thirteen white stars for
the crosses. Now in Northampton-
shire, in England, in a village called
Great Brington, is an old church
containing the tomb of one of George
Washington's ancestors. It is in-
scribed to the memory of Lawrence
Washington, who died in 1616, leav-
ing behind him (this is on the tomb
mind you) eight sons and nine
daughters. Two of these sons emi-
grated to America, and from one of
them descended our great man.

Several of the Washington family of
the same generation are buried here,
and the Washington coat of arms is
engraved on one, bearing an inscrip-
tion: "Eliz Washington," who died in
1622. Now on this coat of arms ap-
pear three stars, with the stripes or
bars beneath them. No one could
see it without being reminded of
the "Star-spangled Banner." Un-
doubtedly when Washington was
arranging to raise that flag at Cam-
bridge, and arranging the flag, too,
he took the idea of the stripes from
his own old coat of arms. Not
wanting to make the new banner too
personal, so to speak, he kept in the
blue field and the crosses, used in
the British flag, but Congress, when
it took up the subject, was pleased
to follow the old coat of arms that
belonged to the great general, who
was fighting for them, and substi-
tuting the beautiful stars for the
crosses that the red-coats carried.

—Exchange.

An Oriental Story.

An Eastern King was once in need
of a faithful servant and friend. He
gave notice that he wanted a man to
do a day's work, and two men came
and asked to be employed. He en-
gaged them both for certain fixed
wages and set them to work to fill a
basket with water from a neighbor-
ing well, saying he would come in
the evening and see their work. He
then left them to themselves and
went away. After putting in one or
two bucketsful one of the men said:
"What is the good of doing this
useless work? As soon as you put
the water in on one side it runs out
on the other."

The other man answered:
"But we have our day's wages,
haven't we? The use of the work
is the master's business, not ours."

"I am not going to do such fool's
work," replied the other, and throw-
ing down his bucket, he went away.

The other man continued his work
till about sunset, when he exhausted
the well. Looking down into it he
saw something shining at the bot-
tom. He let down his bucket once
more and drew up a precious dia-
mond ring.

"Now I see the use of pouring
water into a basket," he exclaimed
to himself. "If the bucket had
brought up the ring before the well
was dry it would have been found
in the basket. The labor was not
useless after all."

But he had yet to learn why the
King had ordered this apparently
useless task. It was to test their
capacity for perfect obedience, with-
out which no servant is reliable.

At this moment the King came up
to him; and, as he bade the man
keep the ring, he said:

"Thou hast been faithful in a lit-

tle thing; now I see I can trust thee
in great things. Henceforth thou
shalt stand at my right hand."

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 irrita-
tion, 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 sedi-
ment or settling it is further proof
that the kidneys and bladder need doc-
toring.

There is a satisfaction in knowing
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fulfills every wish in quickly relieving
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the worst form of kidney trouble. It
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Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

804 East Second Street, Chattanooga, Tenn.
to whom communications for this department
should be addressed.—Young South Editor:
Nulla Venusta Retorsum.
Our missionary's address: Mrs. Hattie May-
nard, 25 East Mohl, Kokure, Japan, via
San Francisco, Cal.

At Last.

When on my day of life the night is
falling,
And, in the wind from unsummed
spaces blown,
I hear far voices out of darkness call-
ing
My feet to paths unknown.

Thou who hast made my home of life
so pleasant,
Leave not its tenant when its walls
decay;

O love divine, O helper ever present,
Be thou my strength and stay!

Be near me when all else is from me
drifting,
Earth, sky, home's pictures, days of
shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy
Spirit
Be with me then to comfort and up-
hold,
No gate of pearl, no branch of palm
I merit,
No street of shining gold.

Shine it if my good and ill unreckoned,
And both forgiven through thy un-
bounding grace,
I find myself by hands familiar beck-
oned
Unto my fitting place;

Some humble door among thy many
mansions,
Some sheltering shade where sin and
striving cease,
And store forever through heaven's
green expansions
The river of thy peace.

There from the music round about me
stealing,
I fain would learn the new and holy
song,
And find at last, beneath thy trees of
healing,
The life for which I long

John Greenleaf Whittier.

—Mission subject for March, Italy.

—Will you answer this question for
me inside of three days after you read
it? "Is mission work more difficult
in pagan or papal fields?" Give me
your reasons for your belief as briefly
as possible.

L. D. E.

Young South Correspondence.

Yes! Thank you. The Young South
is much better. It was only a slight
attack of—well, shall we call it
"inertia?" It is moving along nicely
now. By next week I feel sure it will
be thoroughly convalescent.

I want you to do me the great favor
of sending in your letters for next
week early. I am going to have a
great pleasure, God willing, through
the kindness of our editor-in-chief.
As a member of the Southern Baptist
Press Association, I am going to the
annual meeting at Asheville, N. C.,
on March 8th. Now, I shall have to
make up my "copy" on Tuesday,
March 8th, a day earlier than usual.
Please bear that in mind. I am an-
ticipating great profit as well as pleas-
ure in this trip, and I am hoping you
will receive great benefit, as your
editor must gain much in a three-days
association with the gifted editors of
our Southern Baptist papers. I am
certainly most grateful for such a rare
opportunity.

I said last week that I wanted you
to do the number of letters, and I
believe you have almost, if not quite,
done it. March opens well. If we
only keep it up to the end! Keep con-
stantly in mind that there are the last
days of our fourth year. Do with
your might all you possibly can to

forward the Young South work in all
lines, laying stress on Japan. If we
must fall in some of our expectations,
let's reduce our failure to a minimum.

But the letters? Here they are. No.
1 is from Franklin:
"Enclosed find \$1 for Mrs. Maynard.
Our father is pastor of the Franklin
Baptist Church."

FANNIE McLEAN JARMON.
WALTER JARMON.

I remember your father in the long
ago. Thank you so much for thus
helping along this dearest hope of the
Young South. We shall count on you
for another year.

No. 2 comes from "old reliable" at
McKenzie:

"I send you to-day \$1 for dear Mrs.
Maynard. I had hoped to have more
than this. I can't get money for what
I have to sell, though I try ever so
hard. I feel right 'blue' over our 'Re-
cruits,' but I have done all I can. I
have asked the Lord to open a way for
me to earn some money for the support
of our dear missionary, but I have
failed to find any. I had thought of
cavassing for some good book or
paper, but the continued bad health of
my dear mother makes it impossible
for me to leave home, even for a day.
Can you not suggest some way by
which a girl can earn money at home?
I am growing desperate. I want to
help so much and I can do so little.
I am praying earnestly that the \$600
may be raised even yet."

LILLIAN BURDETTE.
Ah! my dear child, if we all had
worked as faithfully as you have, we
would have that \$600 now. I am quite
sure we can say of you, "She hath
done what she could." Do you know
I am always thinking country girls
have all the advantage over city girls
in earning money? You see I only
know one side of the question. But
there's always this comfort. If we do
our best, "angels can do no more."
Your example, your brave words all
through these years have been much to
our work. You have built more brave-
ly than you knew. May God send
health to the dear mother with the
spring's balmy breeze.

No. 3 is from one of our staunchest
friends, whose Young South "bell"
is ever ringing at Madison:
"I send you a check for

FIVE DOLLARS,
the contents of my bell, which gets a
weekly contribution for Japan. I am
earnestly yours in the cause."
MRS. J. W. MENCKE.
Oh! how I wish we had about twenty
such workers as this tried and true
friend. We are so grateful to her. Is
there not another who can spare five
dollars just at this critical juncture?
No. 4 comes from some more untrif-
ling little workers in the capital city:
"Enclosed please find \$1 for our
missionary."

LILLIAN ROTH,
GEORGE ROTH,
DIAZ ROTH.
Thank you very much. We are ex-
pecting some very pleasant news from
this quarter soon, look out for it!

No. 5 brings me 4 cents postage,
used in sending nine pyramids to Stan-
ley Windes in Winchester. Fill them
up before March goes, if you can.

No. 6 comes from a stronghold of
ours, Shop Spring:
"We send you our usual contribu-
tion (50 cents) for Japan, and we have
some good news to add. A friend adds
\$3 05 to ours. We wish the cause you
are working for great success."

INFANT CLASS SHOP SPRING S. S.
In the same envelope is No. 7:
"May I join you? I am a little girl
seven years old. I go to school and
I can read and spell and write. I am
very fond of Sunday-school. My class
has the best teacher. If you will come
to the Middle Tennessee Sunday-school
Convention, I'll introduce you to her."

Thank you very much. We are ex-
pecting some very pleasant news from
this quarter soon, look out for it!

No. 8 brings me 4 cents postage,
used in sending nine pyramids to Stan-
ley Windes in Winchester. Fill them
up before March goes, if you can.

No. 9 comes from a stronghold of
ours, Shop Spring:
"We send you our usual contribu-
tion (50 cents) for Japan, and we have
some good news to add. A friend adds
\$3 05 to ours. We wish the cause you
are working for great success."

INFANT CLASS SHOP SPRING S. S.

Is sweet and
clean, Careful
housekeepers will
have no other in the
kitchen.

**IVORY
SOAP**

99⁴⁴/₁₀₀ PERCENT PURE

I send you \$1 for Japan. After this
I'll work with Mrs. Waters' Band."

MATTIE GILLIAM.

Thanks! Thanks! to each one making
up the \$4 05, such a grand contribu-
tion from Watertown and Shop Spring.
I feel quite confident we shall hear
from Mattie often, if she joins Mrs.
Waters' earnest workers. See "Re-
cruits" for proper credits. I wish I
could hope to be at the Convention.

No. 8 also comes from Watertown:

"Enclosed find \$1.01 for our birth-
day offering, papa's, my brothers'
(John and Fred), and my own. We
give it to Japan. I send also 25 cents
for Bro. Holt's Sunday-school and
Colportage work. May God bless our
dear editor."

RUBY WATERS.
The editor appreciates the prayer as
much as the money. Ruby sends in
some suggestions for the Library. I
was about to give that up, thinking no
one took any farther interest in it.

She names "Miriam Roth," written by
Dr. Holt while he was in Jerusalem,
as her choice for poetry. "Grace
Truman," by Sallie Rochester Ford,
for fiction, and the "Life of Spurgeon"
for biography. Thank you very much
for all.

No. 9 brings sunshine from Clinton:
"Enclosed find \$1 10 from the 'Sun-
beams' to be equally divided between
Mrs. Maynard and the Orphanage.
We hope to send an offering each
month."

ROSSIE HOLLINGSWORTH,
Sec. and Treas.

That's the way I want it done, "an
offering each month." What other
band will join the Clinton Sunbeams?
The systematic, steady giving tells.
Thank you most heartily, Miss Rosie.
May you shine on for years to come!
We are so glad when your rays strike
us.

No. 10 remembers the Library also,
bringing us greeting from Auburn:
"I send a small offering (25 cents)
for Japan. I do hope we will succeed
in getting the \$600."

ETHEL HANCOCK.
The books she suggests are "Life of
Gen. Robert E. Lee" and "Grace
Truman." Thank you! Come again,
won't you? Can you not interest
others?

No. 12, which rounds out the dozen
for this week, comes from one of our
outposts in Texas:

"Find enclosed 50 cents which Helen
sends for Japan. We are still in-
terested in the Young South. Grace
sent you \$1 in August, enclosing a bill,
but I fear it never reached you, and I
shall never risk it again."

MRS. TINBLY.
I acknowledged the receipt of \$1
from Grace Tinbly on August 5th.
Was that the one referred to? I hope
so. I find no other. Thank you for
this offering. These Texas friends
have been so faithful to us. We prize
them much and feel so grateful to them.

The types made me say last week
that I liked the "earnest" offerings.
Well, so I do. I am inclined to be-
lieve all our offerings are made in
earnest. What I wrote though was
that I liked the "earned" offerings.
I feel somehow as if a peculiar bless-
ing goes with the gifts made by those
who have worked to earn what they

send. I wish I could suggest some
new ways of making money. I will
be too much indebted to any one who
will give us some fresh ideas on this
subject.

Don't let me fall back now in March.
Fill the blustering raw days with
earnest work, so we may welcome
April's coming with glad hearts. Let
us hear from every one who reads
these lines, and God will reward you!
Most anxiously yours,

LAURA DAYTON EAKIN.

P. S.—I am obliged again to ask
you to take more pains (in making out
your checks or orders) to write "Mrs.
L. D. Eakin" correctly. I have one
this morning to "Mrs. Eakin" and
another to "Mrs. L. D. Akin." Some-
times even a little error delays pay-
ment. No news yet from Nellie Pow-
ell's \$3.

Receipts.

First half year	\$211 00
Third quarter	\$27 00
January offering	14 00
February offering	31 75

FOR JAPAN.	
Fannie McLean Jarmou, Franklin	50
Walter Jarmou, Franklin	50
Lillian Burdette, McKenzie	1 00
Mrs. J. W. Mencke, Madison	5 00
George, Dian and Lillian Roth, Nashville	1 00
Infant Class Shop Spring S. S., by Rev.	
J. P. Gilliam	50
A Friend, Shop Spring, by J. P. Gilliam	1 00
Mattie Gilliam, Watertown	1 00
Waters Family, Watertown	1 00
Clinton Sunbeams, by R. Hollingsworth	1 00
Ethel Hancock, Auburn	50
Helen Tinbly, Texas	50

FOR ORPHANAGE.	
Clinton Sunbeams, by R. Hollingsworth	50
A Friend, Shop Spring, by J. P. Gilliam	1 00

FOR COLPORTAGE.	
Ruby Waters, Watertown	25

FOR STATE MISSION.	
A Friend, Shop Spring, by J. P. Gilliam	50

FOR MEXICAN SCHOOL.	
A Friend, Shop Spring, by J. P. Gilliam	50

FOR PORTAGE.	
Stanley Windes, Winchester	50

Total	
Received since April 1, 1897	\$645 70

For Japan	
Orphanage	\$1 00
Colportage	15 00
State Mission	4 75
China	5 00
Cuba	1 00
Mexican School	5 00
Foreign Board Day	1 00
Dr. D. as in Mexico	50
Postage	3 00

Total	
Subtract \$451.70 from \$600. Yes, it	\$148 30.

leaves \$148 30. Almost \$150! Can we
give that much to Japan in the next
few days? God help us to do our very
best.

L. D. E.

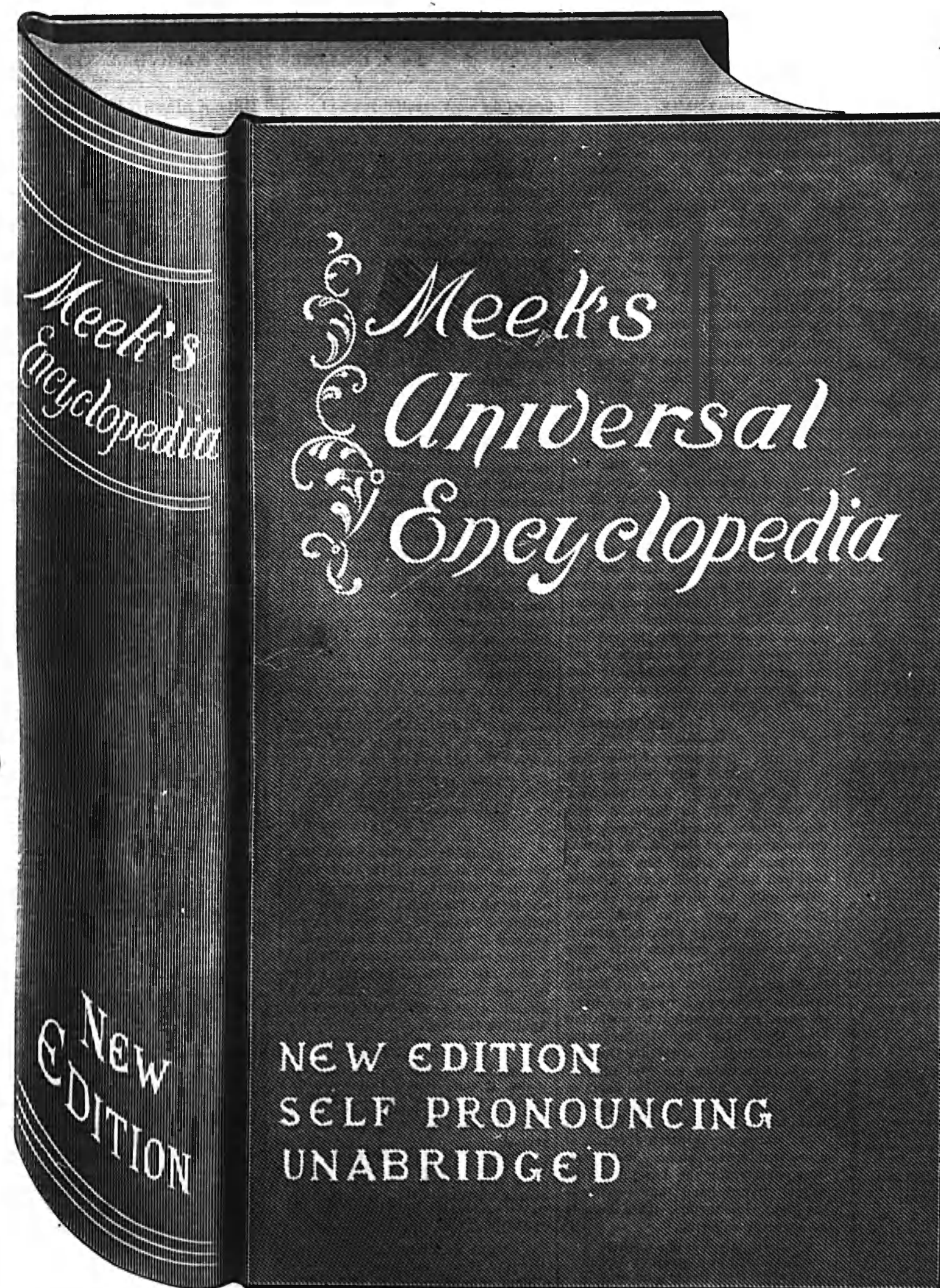
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NASHVILLE, TENN., MARCH 10, 1898.

New Series, Vol. IX., No. 29

The Blue Cross

The blue cross on your paper this week indicates that your subscription has expired. An early renewal will be appreciated.

What I Live For.

I live for those who love me.
For those I know are true;
For the heaven that smiles above me
And awaits my spirit too.
For all human ties that bind me,
For the task that God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake;
To emulate their glory
And follow in their wake.
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crown history's pages
And Time's great volume make.

I live to hail that season
By gifted minds foretold.
When man shall live by reason
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live to hold communion
With all that is divine,
To feel that there is union
Twixt nature's heart and mine.
To profit by affliction,
Reap truths from fields of action,
Grow wiser from conviction
Fulfilling God's design.

I live for those who love me
For those that know me true;
For the heaven that smiles above me
And awaits my spirit too.
For the wrong that needs resistance,
For the cause that needs assistance,
For the future in the distance,
And the good that I can do.

—George L. Hanks

Dr. Vedder's Harp of a Single String.

BY F. H. KERFOOT, D.D.

My friend and brother, Dr. H. C. Vedder, has struck some trenchant blows recently in the *Watchman* against the sentimentalism of so called open communion. One of these articles has been copied into the BAPTIST AND REFLECTOR. With the general purpose of that article I am in hearty sympathy; but there are some statements in it which, in my judgment, ought not to go unchallenged. Dr. Vedder says: "What is distinctive in the faith and practice of Baptists may be stated in two words, *believers' baptism*. All that is distinctive in our faith and practice is either expressed or implied in those two words." He then defines the words "baptism" and "believer" in a very satisfactory way, and adds: "Those words, moreover, are the present justification of the existence of Baptists as a separate body. They are the sole justification." It seems to me that Dr. Vedder, in his zeal to defend one point of the citadel, surrenders what is even more important than that which he tries to hold. I am free to say that, if "*believers' baptism*" is the only thing that justifies our denominational existence—well, I should have to be a Baptist still. For the Bible teaches "*believers' baptism*," and we are bound to stand for whatever the Bible teaches, whether that be great or small. But if what Dr. Vedder says on this point is correct, then, as important as *believers' baptism* may be, the Baptists have a far smaller mission in the world than most of us have been wont to believe. I insist, however, that the mission of Baptists on earth is a far greater one than this which Dr. Vedder assigns to them. He is, it seems to me, clearly wrong in narrowing their mission as he does.

1. Let us take his statement that "all that is distinctive in our faith and practice is either expressed or implied in the two words, *believers' baptism*." The

question here may turn somewhat, indeed, upon the precise sense in which the word "*distinctive*" is used. Dr. Vedder, from what he says further on, seems to have used it to express the idea that "*believers' baptism*" is the one single characteristic of Baptists which is absolutely peculiar to them, and so is "*a distinctive doctrine*" of theirs in the sense that no other denomination holds it in common with them. But I submit that this is altogether too narrow a use of the word "*distinctive*" in characterizing Baptists as a peculiar people. Even if it were true that "*believers' baptism*" is the one single doctrine which Baptists are alone in holding, still it need not follow that this is all that is really distinctive of Baptists. *Believers' baptism* might be the only doctrine which Baptists are absolutely alone in holding, and yet there may be other doctrines that are characteristic of Baptists, and that sharply distinguish them from very many other Christians. Take, for example, our doctrine of congregational government for the churches. Dr. Vedder denies that this doctrine is distinctive of Baptists. I admit that it may not be distinctive in the sense that there are no other Christians who hold it. But assuredly it is distinctive in the sense that it is characteristic of them, and sharply distinguishes them from very many other denominations. So, too, as to the doctrine of immersion. According to Dr. Vedder's idea immersion cannot be regarded as at all a distinctive doctrine of Baptists. For there are other denominations that practice immersion. But while immersion may not be a distinctive doctrine with Baptists in the sense of distinguishing them absolutely from all other Christians, it is distinctive in the sense of distinguishing them from many, many others. And this, I submit, is as common a use of the word "*distinctive*" as the narrow and misleading use which Dr. Vedder gives to it.

A few years ago my good brother made, as I think, a very similar mistake in unduly narrowing the meaning of a word or two. He said in a newspaper article, as I remember it, that "*immersion* was neither fundamental nor characteristic with Baptists." There may be a sense in which this is true. Immersion is not fundamental in that it is the only foundation, or the most important part of our foundation. Neither is it characteristic in the sense that no others except Baptists practice it. But immersion is fundamental with Baptists in the sense that no one can be a Baptist who does not have in his foundation this doctrine of immersion. And it is also characteristic in the sense that one mark or characteristic of a Baptist is that he believes in immersion. To say, then, broadly, that immersion is neither fundamental nor characteristic with Baptists is, it seems to me, to use words in a loose and misleading sense, just as it is to say that nothing is distinctive of Baptists except that which distinguishes them from all other Christians on earth.

But Dr. Vedder makes, I think, a far graver mistake than in his questionable use of the word *distinctive*. In saying that all that is distinctive in the faith and practice of Baptists may be stated in two words, "*believers' baptism*," he overlooks the fact that Baptists stand for a group of doctrines even more than for any single doctrine. In this case he may use the word *distinctive* in his own narrow sense, if he pleases, and even then and in that sense it is, I claim, fully as distinctive in Baptists that they stand for a whole set of doctrines as it is for them to stand for the one doctrine of *believers' baptism*. It may, indeed, admit of some debate whether Baptists—certainly our kind of Baptists—are absolutely alone in standing for *believers' baptism*, as Dr. Vedder claims for them. But it does not admit of one moment's question that it is absolutely "*distinctive*" in Baptists that they alone stand for a certain set of doctrines which may be called "*The Distinctive Doctrines of the Baptists*." Some other denominations may hold some one or some part of these doctrines; but no denomination stands for them all. This group of doctrines may be stated as follows: The infalli-

ble and all-sufficient authority of the Word of God; the principle of absolute voluntariness in religion; the proper relation of regeneration (repentance and faith) to baptism; the Scripture doctrine of baptism; the doctrine of congregational church government, and the doctrine of the true nature and law of the Lord's Supper. Baptists do not stand one whit more for *believers' baptism* in the face of a gainsaying world than they stand for each and all of the above named doctrines in the face of multitudes who deny one or more or all of them. And it is fully as distinctive of the faith and practice of Baptists to stand for all of these doctrines combined as it is to stand for any one of them.

2 This brings me to Dr. Vedder's second proposition, which is that the "two words, *believers' baptism*, are the present sole justification for the existence of Baptists as a separate body." This proposition falls to the ground inevitably with the other. If all that is distinctive in Baptists cannot be summed up in the two words, "*believers' baptism*," then of course the sole ground for the existence of Baptists as a separate body cannot be simply *believers' baptism*. If, as I have said, Baptists have various doctrines that they are bound to stand for as Baptists against one or another class of opposers; and more especially if Baptists have a combined group of doctrines which they are bound to stand for alone, in the face of all the world, then Baptists have some other justification for existing as a separate body than just to preach and preach and preach "*believers' baptism*." I yield not a whit to my brother as to the requirement and the far-reaching importance of *believers' baptism*. But for myself and for Baptists generally I claim far more than a harp of a single string. Our harp has many strings. Our mission to the world is a wide one. We hold all by ourselves such a set of distinctive doctrines as would, if adhered to in straightforward fidelity, do away with all tampering with the Word of God, and with all proxy in religion, and, as far as men can judge, with all unconverted church membership, and all perversion of the ordinances of God, and all civil and ecclesiastical domination and personal lording over God's churches. All this, and even more, Baptists stand for. And it is absolutely distinctive, or characteristic of them, that they stand for all of these at one and the same time. And the fact that they may succeed to a greater or less extent in leaving one or another of the denominations with more or less of these doctrines does not abridge their right to claim these doctrines as distinctively Baptist doctrines; nor does it render any less necessary or justifiable the existence of Baptists as a separate body.

Louisville, Ky.

None Are Receiving Too Much.

Bro. Tichenor gets the impression from my letter in the BAPTIST AND REFLECTOR of February 24th that I thought we were giving too much from Tennessee for Home Missions. My intention was not to show that we were giving too much to any of the Boards, but rather that we were giving too little to State Missions, and the amounts given other Boards were introduced to emphasize the decrease in collections for State Missions. The Baptists of Tennessee who believe in the work of our State Mission Board have great cause to be grateful to the Home Board for the generous help we have received from them, and it ought to be our great desire to not only increase our payments to the Home Board, but to increase our payments to State Missions that it would no longer be necessary for our State Board to receive help from the Home Board. But for the help received from the Home Board for the last several years our State work would be now in a badly crippled condition. How long will we allow such a condition to exist?

W. M. WOODCOCK.

Nashville, Tenn.