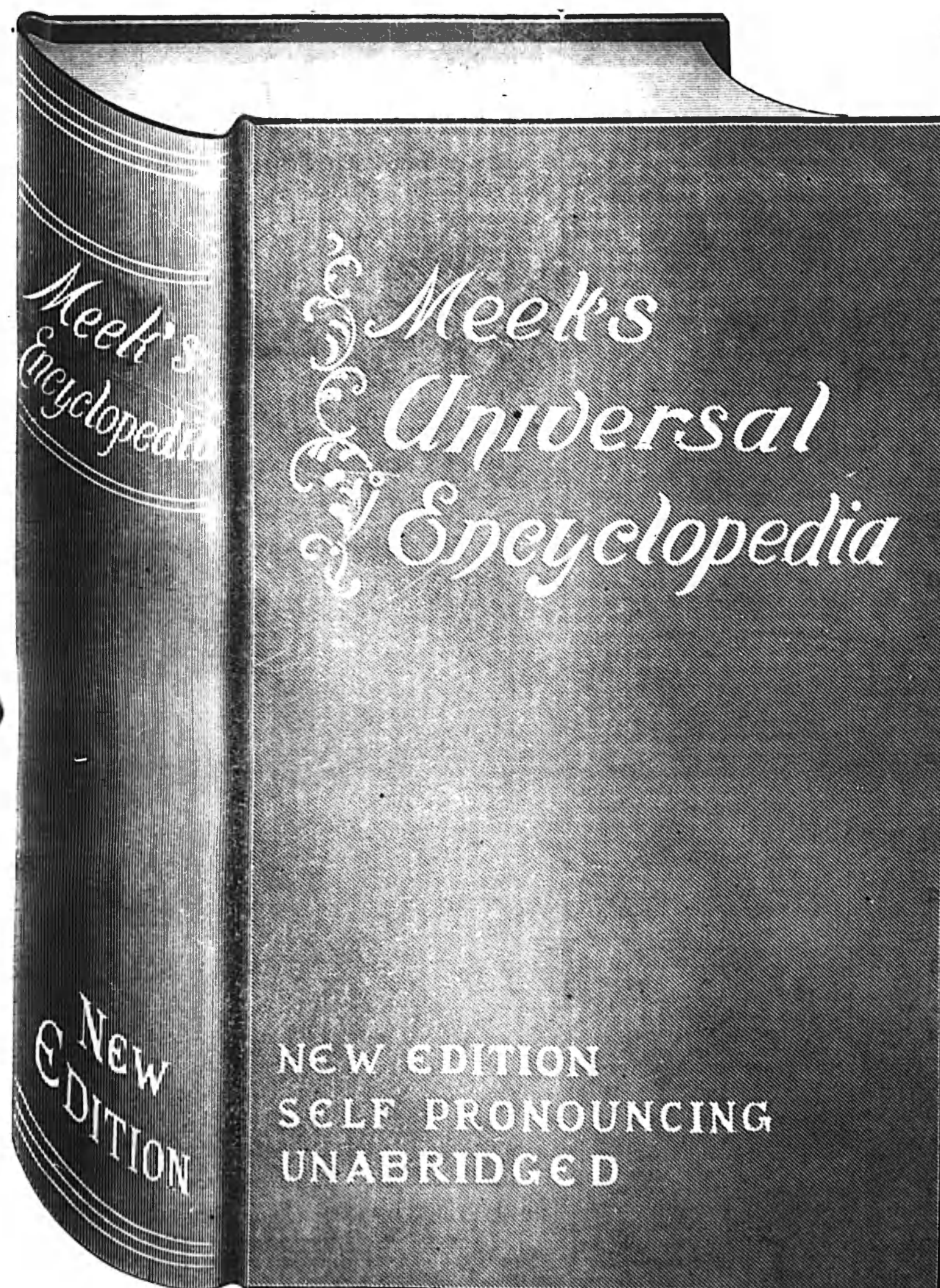


# OUR GREAT ENCYCLOPEDIA OFFER.



THIS  
ENCYCLOPEDIA  
IS  
REVISED  
TODATE.  
CONTAINS 994  
LARGE PAGES,  
800  
ENGRAVINGS,  
WITH A YEAR'S  
SUBSCRIPTION  
TO THE  
BAPTIST  
AND  
REFLECTOR  
TOGETHER  
ONLY  
\$2.00.

WE WILL PAY  
EXPRESS  
CHARGES.

JUST WHAT  
YOU ARE  
LOOKING FOR

THINK,  
ACT,  
IF IT COMMENDS  
ITSELF  
TO YOU.

A  
LARGE  
BOOK,  
994  
PAGES,  
800

ILLUSTRATIONS  
ONLY  
60 CENTS  
ADDITIONAL.

IF  
NOT  
SATISFIED  
WE  
WILL  
RETURN  
MONEY.

This latest edition (1897.) It contains 994 pages. Is bound in Strong, Attractive Cloth. This book has been sold at \$4.00.

IT IS A STORE HOUSE OF UNIVERSAL INFORMATION

embracing nearly 35,000 events in History, Agriculture, Anatomy, Architecture, Archaeology, Astronomy, Banking, Biblical, Science, Botany, Chemistry, Commerce, Geography, Geology, Heraldry, Hygiene, Legislation, Literature, Logic, Mathematics, Natural History, Philosophy, Navigation and Nautical Affairs, Physics, Physiology, Political, Economy, Theology, Zoology, etc., with proper names pronounced.

**The Offer:** This great work, Express or Postpaid, and the BAPTIST AND REFLECTOR one year for only \$2.00. This offer is to old and new subscribers, and must be accepted in the next thirty days.

ADDRESS

**BAPTIST and REFLECTOR,**

150 NORTH CHERRY STREET, NASHVILLE, TENN.

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., MARCH 24, 1898.

New Series, Vol. IX., No. 31

## What a Song Did.

BY IDA MAUDE SIMS

"We should never be discouraged.  
Take it to the Lord in prayer."  
These sweet words of endless comfort  
Fell upon the midnight air.  
Littered by a homeless wanderer  
Walking briskly to and fro  
In the street cold and deserted  
Covered with the pure, white snow.

In a chamber just above him  
Sits a maiden in despair.  
Now she listens to the music  
Sweetly ringing in the air  
"We should never be discouraged."  
Ah, sad heart, be still, she cries,  
I must see this sweet voiced singer:  
Tidder then she quickly flies.

Soon the singing, growing fainter,  
Falls upon her ear no more.  
It is within her heart she's turning  
Words of comfort o'er and o'er.  
As she stands, fondly listening  
To her side creeps dull "Despair."  
Then these words float gently to her,  
"Take it to the Lord in prayer."

Butter the gift, forever leave me,  
Never, never come again.  
All my grief to Him I'll carry,  
He will share my every pain.  
Humbly then she bows before Him  
With her heart uplifted there,  
And when once again she rises—  
One can trace no marks of care.

She has told it all to Jesus.  
From her heart despair has flown:  
But the homeless one goes onward  
Never to know the good he's done—  
Onward, marching through the snowdrifts,  
Till his feet with cold are numb.  
Then he falls upon the pavement,  
Lying friendless, far from home.

When the sun in all its splendor,  
Rises o'er the eastern hills,  
Then they find him cold and lifeless.  
Free from all earth's woes and ills  
Thus we went to sing with angels,  
Left this world of sin and care.  
While the maiden sang so sweetly  
"Take it to the Lord in prayer."

## The Baptist Paper as a Helper in Denominational Life.

BY J. B. GAMBRELL, D.D.

A great newspaper is the greatest single force in the world. It is the greatest single institution known to modern civilization. It has more eyes to see, more ears to hear, more feet to go, more hands to work and more nerves to feel. To the body of its clientele a newspaper is the heart. Into it from every part of the body flows the life current; out from it, for better or for worse, flows the currents reaching every nerve center. These currents flowing in and flowing out are either purified and made healthier or they are deteriorated and made poisonous.

Every paper is both an exponent and a maker of sentiment. More, it guides the sentiment so as to make more sentiment. In this way the paper of a State is to a very great extent the maker of the policies of the State.

The editor of a paper sits in easy reach of the shiftable of power for controlling public opinion. He can turn on light at one point and shut it off at another. He can pass one question to the front and gain for it public attention, and he can side-track another question.

The personality of a strong editor is very great in the public mind. His influence is, as a rule, entirely beyond his wisdom or ability. No other man has a title of his opportunities to gather around him a strong partisan force, ready to stand by him in his personal contentions, through thick and thin. The temptation to gather such a force is very great. Vigorous friends are a prime necessity to get subscribers. They brace the paper, and papers always need strengthening. They encourage the editor in his

course, and with the burdens of his place he needs much encouragement. Perhaps some editors are not adverse to power, and to the consciousness that they are in a position to take care of themselves.

By processes of assimilation and diffusion, the dominant spirit and purpose of a paper become the dominant spirit and purpose of the readers. And as the stronger and better informed of our people in any State take the State paper, it comes to pass that the paper dominates.

If the editor who controls this mighty engine of power be wise and cautious; if he have a comprehensive grasp on the situation; if he have a gracious heart and a constructive mind, he becomes through the paper an unspeakable blessing to the denomination. If, on the other hand, he is narrow minded, acrid, wanting in circumspection, impracticable or quarrelsome, he is a calamity.

I have spoken of the editor rather than of the paper, not only because he must in every case be the leader, but because he gathers to himself spirits in harmony with his own spirit. Thus in time each paper develops a genius which becomes the genius of its readers, and of the denomination where the paper is the accepted organ of communication. A fighting paper will rally the denomination for conflict with the world, the flesh, the devil, the Catholics and the Protestants, but more especially with each other. A paper with an extreme doctrinaire for an editor will set multitudes of preachers and others off on doctrine, frequently running doctrines to seed. A speculative, impracticable paper will keep the denomination on a wild goose chase. A godly, well balanced paper will diffuse the odor of piety throughout all our ranks.

All that has been said is to be taken within human limitations. Too great an extreme in any direction produces, in time, a reaction. You can only go so far into a field; beyond that you begin to come out on the other side. The over-fighting editor fights out in time; but he does untold harm while the process of exhaustion is going on.

The extreme doctrinaire ends up with disgusting people with doctrine and does a double harm. The merely sentimental editor evaporates and leaves a barren waste to mark the spot his platitudes cursed. The final remedy for all Baptists is the God-given, sanctified reserve of common sense, which vetoes folly and approves wisdom. It is often a long time, however, in the process of exhaustion before the reserve is drawn upon sufficiently to stop the waste.

It seems a pity that Baptists have not some way to more summarily and effectively control the Baptist press. The only condition of editing and controlling a paper, however important to us as a people, is money enough to buy it. If a wrong man has the money we are let to it until he can kill himself. And nothing dies as hard as an established paper. The Baptists' liberty to buy or start a paper has cost us heavily, but the way to mend matters does not appear. The Baptist press of the South has been, as a rule, true to the accepted articles of faith. There has been a robust denominational spirit very helpful toward the maintenance of sound standards of doctrine. There has been but little denominational softening of the brain. In the matters of faith and of the practice of ordinances we have profited by the unvarying defense and confirmation of our papers. It is distinctly not in this direction that we must look for cause of complaint against the press. Heresy, as men call heresy, has scant courtesy and no mercy at all at the hands of the Baptists of the South, because our papers have been unceasingly faithful to fundamentals. May they never cease to deserve the high praise accorded them in this respect. There is a heresy, however, of which they have been as a class by no means clear, a heresy appallingly disastrous.

I have been a reader of Baptist papers more than forty years. I bring a charge against the press, and go on the stand as a witness. Not all are guilty alike; but I implead the press on the grave indictment of heresy.

A serious Frenchman charges the ministry of his country in these words: "Your preaching is false in tone and false in accent." There is a heresy of proportion and a heresy in tone. It is the duty of those who minister from the pulpit or by the press to set out a just view of the truth to be believed and practiced. Much of the public teaching from the pulpit and press is little less than a caricature on New Testament teaching in its symmetry and beauty and effectiveness. It would be possible to draw a fair picture of Gen. Lee with a nose a foot long. That would call for all the other features in proportion. But a nose a foot long with all the other features diminished would be a burlesque. It would give no conception of the noble face of America's greatest man. The heresy of false proportion of which the press has been guilty to a hurtful extent has carried multitudes of preachers away. The church and its ordinances have been preached to the exclusion of the soul saving doctrines 'till the churches have become so self conscious that all power to save has been lost, and the churches having a name to live have died under the spiritual law laid down by our Lord that he who would save his life shall lose it.

This heresy of false proportion has revealed itself in magnifying deductions from doctrines and historical facts above their value, to the neglect of the weightier things of the gospel. It has gone further in these latter days and led Baptists, in fighting battles outside of the Scriptures, to speak of "Authorities" as if there were any authorities beyond the New Testament.

Here appears a wide field upon which it were easy to animadvert, and I have many things I would like to say; but likely all of you could not bear them now.

A paper ought to reflect New Testament teachings and spirit. To establish this no argument is wanted. Forever two related subjects hold away in the New Testament, salvation and growth in grace. They should lead in our papers and everything else follow in due proportion. Then would there be symmetry and safety.

The heresy in tone is scarcely more damaging than that of false proportion. That is a bad paper that puts everybody on the war-path, that silences the voice of love and fellowship, and generates strife rather than godly edifying. The doctrines of grace and salvation have often been preached in such a hard, gritty way that men have turned from them in disgust. I have seen a loaf of bread 3,000 years old, made by Egyptian hands. It had food elements in it, but it was so dry and hard the best of teeth could do nothing with it. So, some give out the bread of heaven in such a way that men would rather starve than eat it.

New Testament teaching for which Baptists stand is beautiful in form and lovely in spirit. My deliberate judgment is that Baptists have done their cause immeasurably more harm by false proportion and false tone in presenting the truth than all the outside world could ever have done it. And the papers have led in these heresies.

Brethren, we have need to exceedingly fear and tremble in view of our great responsibilities. It is in our power to call the denomination back to the old path, and keep it there. And I mean the old paths marked by the blessed feet of the Son of God in his ministry to lost men. Or it is in our power to diffuse an evil spirit of strife among God's people to their hurt. We may be the mighty agency of the press to depress or raise the spirit of missions. We may lead along the main road of service, or distract and mislead to the wasting of our great strength. The dying words of the great Grotius suit our station: "Be serious."

Dallas, Texas.

[The above article was written to be read at the recent meeting of the Southern Baptist Press Association, but was received too late.—ED.]



## The Missionary Controversy.

No. 7.—(Continued.)

BY A. J. HOLT, D.D.

It is no pleasant matter to answer a man with a personal grievance. Our personal grievances warp our judgment, blunt our perceptions, color our decisions and lead us frequently wide of the mark of correctness. I regret that Bro. Scarboro has a personal grievance. His discussion of the subject ceases to be dispassionate and his arguments are not well poised while under the sway of his personal grievance. His fierce assault of Boards on page 28 of his tract cannot therefore be taken as the calm, unbiased judgment of an impartial writer. Yet these strong charges cannot be passed by in silence. Here are some of his bitter assaults: "The Boards make, interpret and enforce laws over the missionaries, which laws are forbidden by the very constitution of Christianity, and they have attempted to compel missionaries to obey these laws and dismissed them, when the missionaries are forbidden by the very word of God, as all the rest of us are, to obey them—and more than this, keeping the evidence of their despotic and tyrannical lordship over the missionaries from the churches, using mission funds to pay extravagant salaries to those who do these things, ostracizing, condemning and persecuting those who refuse to obey, shutting these wronged and injured but faithful and godly missionaries out of the churches, and 'Baptist organs' trying to prevent churches and pastors from expressing sympathy for them and supporting them, opposing gospel missions, whose methods they are forced reluctantly to concede in perfect harmony with the plain word of God, preaching and prophesying its failure, because they want it to fail." All this and very much more to the same import, all assertion without argument or one whit of evidence adduced is concluded by his personal experience related as follows:

"I have felt its iron heel: I have plead the cause of right and liberty before its secret sessions in vain. I have looked into the faces of my own children, made beggars for a time by its tyranny; I have tossed on a sleepless pillow in prayer through long nights of agony, praying for deliverance from its cruel decisions."

One would think the veritable days of the Inquisition had returned and had laid violent hands on our Bro. Scarboro. I do not mock his grief. He has a grievance; whether just or unjust, I cannot decide. In my heart I sympathize with any man who is in trouble. But my love for the cause of my Master rises above personalities. I can only deny in general terms that Boards do as they are charged. I have never known of a Board whose acts could be described truthfully by the above. I have been intimately associated with every one of our General Boards, and for many years the official servant of two State Boards, and in all my observation and experience I have not known such conduct. If it were true of one Board it would not hold as an objection against the system any more than the unjust decisions of one church would hold good against all church organizations.

In this matter I feel driven to let the personal arguments of Bro. Scarboro be answered by the person against whom they were evidently aimed. I think it is unfortunate for the discussion that his unpleasant personal grievances should be brought in. As he has brought them in, however, I shall submit Dr. Gibson's reply. It will be borne in mind that Bro. Scarboro was a missionary of some kind, employed by the Georgia Baptists through their State Board. Dr. J. G. Gibson is the Corresponding Secretary of this Board. Being desirous to know if those charges of Bro. Scarboro were correctly alleged against the Georgia State Board, I called to see Bro. Gibson while in Atlanta recently, and as he was absent from home, I left a letter of inquiry concerning the matter, and the following is Dr. Gibson's reply, given without abridgement or comment:

Dr. A. J. Holt, Nashville, Tenn.

MY DEAR BROTHER:—I regret very much failing to see you while you were in Atlanta, and have been delayed in answering the letter which you left for me by my absence from the city. The following statement you may use, in whole or in part, as you see proper. I have not time to go into all the ramifications of this matter:

First.—I will say in a general way I can get no positive information as to Gospel Mission methods. If they have published any account of their receipts and disbursements I have never seen it. They claim to have no paid agents and yet they have a man here from China with his family who seems to be acting very much as one, and his visit and work here, according to his own statement, made in my presence, will cost somebody about \$2,000. We know what the

expenses and receipts of the Foreign Board are and are not ashamed or afraid of the figures, or we would not publish them to the world as we do. The so-called Gospel Missionists have been at work in China about five years. They claim to have received nine converts; and, according to their own showing, this is one convert to every ten or eleven hundred dollars received. (Hostick's showing.) During the same period the Foreign Board missionaries have received one convert for about every three hundred dollars. All good business men determine the efficiency of work by the results obtained. It will not do for them to say that they are young and inexperienced, for a number of them are old employees of the Foreign Board and have been on the ground for years; besides, their originator and leader is one of the oldest missionaries in the Empire of China.

Second.—If the Board's methods are unscriptural the Gospel Mission methods are equally so, for the Boards are doing the work of the churches by the authority and under the direction of the churches. The Gospel Missionists claim to be doing identically the same thing. If two or more churches may, scripturally, unite in sending out missionaries, a thousand or more have the same authority to unite and appoint such agencies as may be wise to superintend their work.

Third.—You say, if J. A. Scarboro on page 28 of his pamphlet is alluding to the Georgia State Board you desire the facts concerning his connection with said Board, as well as of his severance from it. Now, I have not time at present to go into all the details and show the utter absurdity and inconsistency of Bro. Scarboro in this matter and the unreasonableness and groundlessness of his charges against our Board. His whole statement of the matter is a tissue of misrepresentations and contradictions of the truth in every detail of the whole affair, as the records of the State Board will show.

Attention to the following statement will give you an insight into the question at issue: During our Conventional Year ending April, 1895, the Board had Bro. Scarboro employed by the month holding Bible Institutes; at its annual meeting, April 17, 1895, it decided to enlarge its Bible Institute work and Dr. B. D. Ragdale was elected to engage in that work for a year. Neither Bro. Scarboro's nor any other brother's name was mentioned before the Board while the question was pending. There was no occasion to dismiss Bro. Scarboro, even if it had been desired, because the time of his employment by the Board expired at the end of each month. If the Board had wished to dismiss him and thereby commit a moral and legal outrage as he charges, it could not have done so, because his time had expired, but instead of the treatment alleged by him the Board offered to re-employ him by the month on exactly the same terms that he had been employed during the previous year, and thus renew the relation that had existed between it and him. He subsequently did work for the Board (in May), for which I paid him and now hold his receipt. At a called meeting of the Board it authorized me to employ him for three months instead of one, which was for a longer period than the Board had, during the previous year, authorized his employment. The Board even went further and said, "as much longer as work is needed and the funds will authorize." I submitted this proposition to Bro. Scarboro and he declined it, saying (now, listen! How strange his words sound under the circumstances!): "It seems that the Board does not want me." I replied: "It seems that they want you a little worse than they did last year, as they have offered you employment for a longer time at the same salary." He then said that he could not accept it, and had made other engagements; yet he published to the world that the Board had begged him and compelled him to receive alms to keep his family from suffering; and this in view of the fact that he had the promise of three months' salary when, during the year before, he only had the promise of a month's salary ahead.

No; the Board not only did not deny him a hearing on charges, as he alleges; it not only did not dismiss him, as he alleges (for his time was out, having expired by limitation); but, on the contrary, proposed to re-employ him for a longer period at exactly the same terms per month as for the previous year. He, soon after the above recited transaction, published his charges against the Board in the *Index*. The Board followed it with a brief statement of the facts, and there the matter has rested ever since, so far as the Board is concerned. It was hoped that he would see his mistake and redeem himself, but he has continued his tirades against the Board persistently, threatening to prove all his charges. This I have given him three opportunities to do before good audiences in his own field—one of them was at a late meeting at Mt. Horeb Church in the Hephzibah As-

sociation. I there pressed him for his proof and he said that he could prove every word of it. I declared publicly in his presence that he could not prove a word of it, for there is not a scintilla of truth in the whole matter, and he said he did not have time and asked for all of the next day. I proposed to spend the day with him, and he then said he did not have all his evidence there and it would take a week. I proposed to stay a week, or a month, if necessary, and said that I only wanted five minutes to prove that the Board was not guilty of any of the charges. He objected to proceeding any further, and I then made a statement—in substance the facts above related—and the meeting ended. In the face of all this he came out in the next issue of the *Southern Baptist*, proposing to prove his charges and challenging us to the test, very dramatically saying: "Now, gentlemen, put up or shut up!" He is the man to "put up or shut up," for he has proved nothing. His published letters in the *Southern Baptist* prove nothing about the action of the Board; they only prove that individual members of the Board had adversely criticized him. I told him at Mt. Horeb that this was all he could prove and, besides, that I would admit all that—that he could prove by me that individual adverse criticisms had been made and, moreover, that I had made them myself to his face, in a friendly, brotherly way. In his desperation he is endeavoring to construe unfavorable comments on the part of individuals, whether members of the Board or not, as chargeable to the Board. I have attended every meeting of the Board for the last six years and have been present from the beginning to the end of every one, and I therefore know that it has never taken any action in any way unfavorable to him, and all that he or anybody else may say to the contrary is untrue in every sense. Instead of the Board dismissing him as he alleges, under charges and without giving him a hearing on charges, it never had any charges against him and never dismissed him, as is shown above; but, on the contrary, he declined to accept work from the Board—work of the same character and on the same terms that he had had before, thus on his own motion declining further connection with the Board; yet he says the Board has endeavored to ruin him, cut off his ministerial head, bury him in oblivion and persecute him, all of which is as false as it is vicious. He made an attack on the Board through the *Index*, the Board simply replied by making a statement of the facts, and has not had a word to say about it from that day to this. I showed all this at the Mt. Horeb meeting in the presence of Bro. Scarboro and Bro. Hostick, and defied the former to prove a word to the contrary; he declined even to undertake to do so, but still reiterates his assertions. Now, some one may ask what is the explanation of his strange conduct. I do not know, except it be that the Board did not give him appointment by the year, instead of giving it to Bro. Ragdale; but this surely cannot be the true explanation, for he had frequently, during the past year, told me that he could not accept work by the year from the Board because he was physically unable to do it, and at his request I had for several months previous been endeavoring to secure him a pastorate; but he may have thought that the Board preferred Bro. Ragdale to himself, and this he could not bear. He must have been insincere when he told me he was not able to do work regularly for the Board, or he would not have said to me after the rupture that "he had met the greatest disappointment of his life, for he had intended to give his entire time in the future to Bible Institute work;" and yet declined service at the hands of the Board for three months, or as much longer as the funds would authorize it on that exact line. He alone is responsible for these strange inconsistencies and contradictions. His allegation that the Board dismissed him because he favored the Gospel Mission movement is utterly untrue. If the Board had dismissed him (which it did not) it could not have been for this cause, for the Board did not have the slightest intimation that he favored the movement. On the contrary, he manifested an unwavering antagonism to it. I more than once reproved him for his hard and derisive statements with reference to it.

There are many other facts in connection with the affair which would make his inconsistency and contradictions even more glaring. Like some other leaders of the Gospel Mission movement, he endeavors to justify himself in his course by alleging mistreatment of himself by the Board. At the Mt. Horeb meeting I forced him to a very material modification of his published charges of exorbitant expenses of the Boards. I also showed, in the presence of him and Bro. Hostick at that meeting, an injustice which had been done to the Home Board in the Morrow matter; and while their sense of justice did not impel them to acknowledge it before that audience, they did admit in the next issue of the *Southern Baptist* that they had made a mistake about it. But my want of time forbids my pursuing this subject further. Now, my brother, if there is any further information that I can give you I will do so with pleasure. May the Lord bless you in your work.

J. G. GIBSON, Cor. Sec'y.

Atlanta, Ga.

Here we have Dr. Gibson's denial of the fierce charges alleged against his Board by Bro. Scarboro. While regretting this personal feature, this is the only way to reply to the charge against a specific Board. I trust that the controversy hereafter will be well rid of this personal feature. So soon as I have gotten through with Bro. Scarboro's book, which will take just one more article, I shall have something to say in conclusion affirmatively, and may the Father of us all keep our hearts and minds through Jesus Christ our Lord.

(To be continued.)

## THE CHARACTER AND DESTINY OF THE UNGODLY.

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

"The chaff which the wind driveth away." Psalms 1:4

The Bible divides the great world of mankind into two classes—those who trust God and obey him and those who reject him and despise his authority.

I sometimes find agnostics and atheists who possess some excellent moral qualities. They are sincere, generous and honorable. But the Bible goes deeper than these qualities, and takes hold of the radical question: To what government do you belong? Who is your master? Whom do you serve?

There are certain men in our community whom we take to be subjects and citizens of our government; but they are not subjects and citizens. In times of peace we see very little difference between them and men born and reared upon our soil. But if war should begin and the government should call for men to defend the country, they would soon hoist above their dwellings and places of business the flag of some other nationality to let us know that while they are among us they owe no allegiance to our government.

You may appear well; you may have virtues which excite the admiration and applause of men; you may be called a good man; but the Bible is concerned only with the question of allegiance. Are you a citizen or a foreigner? Do you or do you not take God for your Master and bow to his will as the supreme law? The Majesty of Heaven recognizes but two classes among men—the righteous and the wicked. The psalmist says of the righteous man, "He is like a tree planted by streams of water, bringing forth his fruit in season;" of the ungodly he says, "They are like the chaff which the wind driveth away."

Up to fifty or sixty years ago the farmers of this country threshed and winnowed their wheat just about as the people of the East did three thousand years ago. The bundles of wheat were put upon a hard earthen floor and beaten until the grain was separated from the straw. After the straw was removed the winnowing was done. A man stood on a high block in the open air and poured out from a vessel the wheat mingled with the chaff. The grain fell directly to the floor beneath him, but the chaff was caught up by the wind and carried away. That light, shifting, worthless material, called chaff, is God's picture of the man who is attempting to live without him.

1. This figure of speech implies that the ungodly man is unstable. The godly man is fixed—fixed in his affections, purposes and habits. He is like a tree planted by streams of water. His life is rooted in God. It is founded upon convictions of what is true and right. It has a supreme aim, a uniform tendency, and a single motive power.

Not so with the ungodly. When a man ceases to believe in God and his government, he is capable of believing almost anything. Drifting hither and thither, no one can tell today what he will think or what he will be tomorrow. Take a life away from God and it has no unity or fixedness of thought and purpose. Passion, pride and selfishness drive it about as the wind drives the dismantled ship.

No where but in God does man find a consistent law. The laws which he makes for himself have all sorts of accommodating curves around his pet desires and ambitions. Such a life has no singleness of purpose. Its aims are as varied as its impulses. It moves in as many directions as the chaff when it is driven by the wind. It is an uneasy life. Its yearnings and hopes are vague. Its vision is fixed upon no shining goal.

Ingersoll says, "Let every man be God unto himself. Let his own judgment and impulses give law to his life." That is just what every man does who

refuses allegiance to the God of the Bible. He defies himself. He assumes that whatever he has a desire to do is right.

Mr. Ingersoll was very consistent with this doctrine when he tried to shield from justice men who had systematically robbed the public treasury. He was consistent with it when he tried to secure for one of his clients the privilege of using the United States mail in disseminating obscene writings and pictures.

Mr. Ingersoll is perfectly consistent with his doctrine when he defends crime, because, if every man should be God and law unto himself, there can be nothing punishable in crime.

If what a man desires to do is the supreme law, then drunkenness is right, adultery is right, theft is right, murder is right. The womb of hell could not bring forth anything wrong.

If there be no God above us and every man's life should be regulated only by his own impulses, then the words right and wrong should be obliterated from our vocabulary, and we should hold no man accountable for his deeds. If Ingersoll is right, let every prison door be thrown open, and every convicted felon be clothed with the emblems of purity. Let Guiteau be canonized for unparalleled sanctity, and Judas Iscariot be exalted above Jesus Christ.

Who can anticipate the conduct of the man who tells us that he repudiates divine law, and has no higher standard of rectitude than his own earth-born passions? Who can conjecture today what he will do tomorrow? Such a man has no immutable basis of character, and therefore can have no stability of purpose or conduct.

A few summers ago, in a deep mountain gorge, and just after night-fall, I came suddenly upon a black bear. I was not afraid, because I knew very well the nature of the beast, and could anticipate his movements. I went one way and the bear another, and there was no conflict.

But if I should meet a follower of Robert Ingersoll in a deep mountain gorge, after night-fall, I would not know what to expect. Recognizing no God, no moral government, no distinction between right and wrong, no law of action but his own appetites and passions, whether he blessed me or killed me would depend upon his impulses at the moment of our meeting.

I know of nothing beneath the stars from which my soul so quickly recoils with dread and horror as that human monstrosity who says, "My god is myself, and my only rule of life the promptings of my own nature."

2. The figure of speech in our text implies that the ungodly man is a very unprofitable character. Chaff is a very worthless thing. The farmer gets rid of it because it is worthless and a nuisance. He is glad when the wind drives it away, and the further it is driven the better he is pleased.

Now do not leap to the conclusion that this is an extravagant picture, and that the Bible is harsh and unreasonable in its judgment of men. Of all books it has the profoundest regard for man. It recognizes in the most degraded and despicable of mankind a being but little lower than the angels. What seems to some to be undue severity may be accounted for by the fact that God knows men will not act wisely in reference to their eternal interests until they have just perceptions of their own character. There is no hope for a man who believes himself to be something when he is nothing. He must be made to see how lean and poor and worthless he is, away from God before he can be persuaded to trust God and live for his glory.

The Bible teaches that however skillful, enterprising and successful a man may be in the great realm of material industries, or however luminous in the sphere of philosophy, science and literature, if he is not living and acting with reference to God and his glory, he is as worthless as "the chaff which the wind driveth away."

Is that unreasonable? Man was made for the service of God, and he is useful only so far as he does God's will. He may be very active. He may build a railroad, or write books, or found a city, or rule a nation, but if in his mind and heart there is no recognition of God's claims upon him he is not useful. In God's calculation his life is a lost life, and in the end when the final estimates are made of the good that had been done upon this planet, the activities of such a man will be reckoned as worthless.

Can you think of a sadder sight than a human being capable of making great and enduring contributions to the welfare of a world that is so needful of man's help—can you think of a sadder spectacle than such a being, making for himself a record of utter worthlessness?

Think of that being going away from the judgment seat of the Almighty, in the face of a gathered universe, branded as forever worthless. We think of wandering stars—stars lost from their orbits and of

the confusion and disaster to which they are flying but what imagination can picture the darkness and horror of a human soul upon which God's righteous indignation has inscribed the words, "Thou art worthless."

"Where the tree falleth, there it lieth." The man who is worthless in this life will remain worthless through all the cycles of the endless hereafter.

By and by the earth may dissolve, and out of its elements a new and fairer world may be formed. In the far away ages to come, yonder suns and systems may pass away, and out of their scattered ruins new and more glorious orbs may be constructed. But out of him who sinks faithless, Christless, godless and worthless into eternity, nothing better and nobler can ever be made. "He that is filthy, let him be filthy still." What was chaff in this life must remain chaff forever. Nothing is more certain under the government of God than the final permanence of character.

If the Bible teaches anything with more clearness than another, it is that there is coming a day of final trial which shall lay bare the foundations of every human character, and remove all the obscurities that now rest upon God's government of the world.

In many places the ungodly man is more prosperous than his righteous neighbor. He has more friends, more riches and more honors. Lifted up with pride, he looks down with an air of condescension upon those who would rather be pure and honest than rich and renowned. The day is coming when this order of things shall cease.

The tares and the wheat grow together in the same field, and lie together on the same threshing floor. In this world the good and the evil stand together, and sometimes it is a little difficult to distinguish the one from the other. In the next it shall not be so.

Now the wicked appear in "the congregation of the righteous." Now the wolf in sheep's clothing walks along the highway undetected. Now villains can disguise their dark purposes, stand at God's altar and receive the confidence and affection of those who worship in spirit and in truth. It shall not always be so.

Now fools and knaves are lauded and honored, while men of wisdom and virtue are "wounded by the slings and arrows of outrageous fortune." It shall not always be so.

Faith looks beyond all these things to a time of sifting and separation. The day is coming which shall make manifest what is wheat, and what is chaff—what is true and what is false. "God shall bring every work into judgment with every secret thing."

I believe that the true children of God should look forward to the general judgment as the most glorious event in the life of the universe. They should contemplate it not with dread and horror, but with joy and gladness. It is to be a day whose light will make clear to us all the perplexing problems of the present life. It will be a day when all who have battled and suffered for truth and right shall receive eternal vindication and reward.

But to those who have not known God and obeyed the gospel of his Son, it will be a day of wrath—a dreadful day, for then God shall be revealed from heaven in flaming fire to execute vengeance upon them. In that day when the archangel's trumpet, louder than ten thousand thunders, and more awful than the crash of falling worlds, shall call the living and the dead to judgment, who of us shall be able to stand?

## Revival at Mossy Creek.

The revival meeting in our church at this place closed after two weeks' duration, on the first Sunday in March. Bro. Thomas Sexton, the "blacksmith" evangelist, was with me throughout, and did all the preaching. The results of the work on the church and community were in every respect highly gratifying. Fifty-one professed conversion or were renewed from their backslidings and restored to the fellowship of the church. There were added to the church 26 by experience and baptism, 12 by letter and 3 by resolution, making a total of 41 additions to the church. These were mainly composed of adults of mature age, very few children of tender years being among them. Four had formerly been connected with the Methodists and two with the Presbyterians. This was the best meeting we have had in our church since my accession to the pastorate. The membership were more generally and thoroughly revived and the community more fully brought under the influence of the meeting. The effect on the students of the college was also most salutary. Besides the work of conversions, which embraced more than two scores of souls, the entire student body was greatly benefited and uplifted spiritually by the meeting.

The church is better united and more thoroughly compacted for aggressive work than it has been for years, and but for the constant drain upon it to meet the financial necessities of the college, it would now



be able to undertake the much needed enterprise of building a parsonage and improving the house of worship. With the prospect of the complete deliverance of the debt of the college, with the effort that is now being made, we are encouraged to believe this consummation is near at hand.

I beg, in closing, to add a brief statement expressive of my estimate of Bro. Sexton as an evangelist and of the work he is doing in our churches.

There are many things that are commonly regarded as essential elements in soul-winning that Bro. Sexton does not possess. He is not educated; he knows nothing of the teachings of our schools, and has little knowledge of history and of the world's literature. His speech is ungrammatical and he violates the laws of language in almost every utterance. So, if Paul could say, "I come unto you, not with the enticing words of men's wisdom," with much greater propriety can Sexton adopt the utterance. To a cultured ear his bad grammar is at first exceedingly offensive. But despite this, Sexton wins on you as he proceeds with his discourse and, ere you are aware, he has you under the spell of his influence and is carrying you with him to the goal of his discourse. He is one of the most effective speakers I have ever heard preach. The elements of his effectiveness are, first, his entire dependence on the Holy Spirit for utterance and guidance. His discourses are unstudied, yet from start to finish they are full of interest. They abound in humor, anecdote, illustration and pathos, enabling him with master-hand alternately to play on all the chords of the heart, awaken the thought, fix the attention and move the soul. He speaks largely from his own experience and confirms the word he proclaims by his own experimental knowledge of its power. He tells the sinner that Jesus is a divine Savior and will save the worst of sinners, because he has saved him. He often refers to his own life in sin, but always in evident humility and shame, mingled with gratitude to God for his great mercy in saving him. While his knowledge of the Scriptures is limited, yet his explications are always eminently just and helpful. He is an untiring worker in a meeting. His soul seems on fire with zeal for the salvation of sinners, and he leaves no stone unturned to influence and move them.

He is never so happy as when exhorting sinners to come to Christ or pointing the penitent inquirer to him for salvation. He is eminently safe in his counsel to inquirers; he evinces no haste in getting them to make an avowal of their faith, but urges them to be fully persuaded in their own hearts before they make a declaration of their faith. He is also sound as a Baptist. Whatever may have been the character of his statements in other meetings, in his meeting with us there was not an utterance from his lips to which any Baptist, however strict, could take any exception. His sermons bristled throughout with the distinctive truths of Baptists, and yet uttered in such a conservative manner as to conciliate prejudice rather than offend and awaken opposition. He greatly needs to take time to more fully equip himself for his work. I trust that his financial condition will soon be such as will enable him to give himself more leisure for study and self-improvement. If he can do this, I confidently predict for him a widely useful career, such as will parallel that of Uncle John Vassar, of saluted memory, whom he more nearly resembles in his methods than any man I have ever met. J. M. PHILLIPS.

Mosey Creek, Tenn.

#### South Carolina Notes.

A quiet but steady and most effective work is going on in our State that will tell for good in all the years to come. It is the holding of Institutes for our colored preachers, under the co-operative plan adopted some two years ago between the Home Mission Board, the American Baptist Home Mission Society, our State Baptist Convention and the Colored State Baptist Convention. The colored brethren seem most eagerly to desire more thorough training for their work that they may not be blind leaders of the blind. Here and there is an educated man among them in the pastorate whose life and work is a lesson to others of his race of what can be done by diligence and application. He acts as a sort of stimulus to others to invite to higher and better things. The New Era Institute is brought to the very doors of these people, and they seem greatly to appreciate the opportunity. The writer recently attended one of these Institutes and lectured on Theology. Other white brethren lectured on Homiletics, Church History and Missions. It was said that every negro preacher in the county was in attendance. They appeared to be ambitious to learn. Many of them heard those great topics discussed for the first time in their lives.

The management of the Institute work is intrusted to four district superintendents, who live in as many

sections of the State. The expenses are borne by the four bodies mentioned above. One of the district superintendents says that they have never had the least difficulty in securing the assistance of the white pastors in his work. On the other hand, they have been always glad to aid. The colored people, he says, think it is the greatest move in their behalf within a generation. The work is without a doubt greatly promoting good feeling between the races, and is a great factor for peace and good will. Our people in this State believe that this movement has been a great step forward.

Since last writing you our young people have been favored with a ten days' visit from Secretary Calvin S. Blackwell of the B. Y. P. U. South. He received an ovation in every place and was the means of greatly stirring up interest in work for young people. Beginning at Greenville, where he spent three days in a "school methods," he went through to Charleston, touching various points on the way, and concluding at Camden, whence he went into North Carolina. Dr. Blackwell has the practical side of the work, and succeeds in telling the people how to do the work. He is to attend the State B. Y. P. U. Convention at Batesburg, S. C., March 30th to April 1st next. This Convention, it is expected, will be largely attended, as the interest seems to be great and widespread. Among the distinguished speakers who have been secured for the occasion occur the names of Dr. C. S. Gardner, President Montague of Furman University, Dr. D. M. Ramsey, President Hartshog of Clemson College, and others.

Two excellent revival meetings have been reported recently. From what has been said it is inferred that both have been genuine works of grace, and really revivals of religion. Pastor Reamy of Johnston did the preaching at Bamberg, and the town was greatly moved. There were some fifty-three conversions during the meeting. At Barnwell Pastor Lids has been assisted by Bro. H. C. Buchholz of Chester. The work seems to have been deep and thorough both in the hearts of God's people and in the quickening of the unsaved from death to life. I have heard of no other special meetings recently.

Bro. Sublett is still out on his canvass to secure funds for the erection of Alumni Hall for Furman University. The times are very hard in this cotton State, but he is meeting with encouragement.

A. T. J.

#### Huntingdon Notes.

I must compliment you on the good paper you are making. It is a paper of individuality, and fills an important place in our denominational literature. It deserves a wide circle of readers.

My change from Kentucky to Tennessee is, I trust, for the good of our cause here. There have been 20 or 25 additions since I came here in December. Our church has taken on new life, while our congregations are steadily growing larger. Our Sunday-school is the largest ever known in this town. We are planning for a renewed effort on mission lines. Our church here co-operates with the State Board, and her offerings on mission lines will show earnestness, devotion and Christian development.

We are glad the editorial bombardment is over and that our big guns are again turned on the enemy.

The State Board in its wisdom refused to assist our church to have preaching twice a month, but Concord came to her rescue and gave the third Sunday night, and our cause is saved after all. The pastor has to drive eighteen miles after preaching at 11 o'clock on Sunday. God is so wonderfully blessing us, we will not need aid another year. "All things work together for good."

The great University here is doing a wonderful work. Between eight and nine hundred have matriculated since last September. Several will graduate this year.

Bro. Dickon of Mississippi has become a partner with Bro. Baber, and we look for greater things for our cause in the near future.

Drs. Holbrook and Peterman are important factors in our great school. The cheapness of the Institution commends it to those seeking an education.

No one remembers ever seeing the editor of the BAPTIST AND REFLECTOR or the Secretary of State Missions in Huntingdon. Why is it thus? (Why don't you invite us to come?)—Ed.]

A splendid system of water-works and electric lights will be in operation here by May. A well 200 feet deep is now ready, flowing out at the top, clear as crystal and as pure as the best. No, we are not going out into outer darkness, but will have greater light soon. Pure water is a great blessing, so we feel we are on the upward grade.

I trust our Bro. Wright will do a good work in Fulton, but I would prefer Nashville to Fulton. He has my best wishes, and I will rejoice to see the

Baptist Church grow and prosper in Fulton. No one is better prepared to do the work than Bro. Wright.

Dr. Hawthorne is giving old Bob some hard licks. They are timely. W. S. RONEY.

Huntingdon, Tenn.

#### Louisville Notes.

The latest phase of the Whitsett controversy is intensely personal and deplorable. It has taken the form of an effort to prove that Dr. Whitsett has lied about the authorship of the "Independent editorials." The effort comes over the name of Dr. J. T. Christian, and finds publication in the columns of the *Western Recorder*. It is more accurate to say in the pages of the *Recorder*, for the "proof" was presented in a page and a half of that paper on February 24th. When in the issue of March 10th Dr. Whitsett resented the charge and committed his reputation to the keeping of his brethren, Dr. Christian wrote a second article, which has appeared this week, in which he repeats the charge, though he seems to think that he does not make the charge since he does not apply the terms.

It is doubtless a mistake to fancy that this charge eliminates all other questions from the controversy, but it certainly seems that the brethren, whether in the denomination at large or in the Board of Trustees, are called upon, before all else, to vindicate the man entrusted with the presidency of the Seminary from this impeachment of his veracity. It is to be hoped that the authors of this charge and the promoters of its publicity may recede from such an extreme position, and that if they must fight they will conduct their campaign on the higher planes of Christian controversy.

Recently Rev. Sid Williams has aided Pastor Hunt in a meeting of great power. About 150 were added to that church, and we hope that, in apostolic phrase, they were added unto the Lord. The same evangelist is to begin a meeting with the Walnut-street church.

Pastor-evangelist Dew, who has recently become pastor of the Logan-street Church, cannot content himself with pastoral duties alone, and as a consequence one of our missions has enjoyed the uplift of one of his series of sound gospel sermons.

Pastor F. W. Taylor has resigned the care of the Third Avenue Church.

Pastor Jones and Prof. McElotblin will have large sympathy and earnest prayers for them as they wait anxiously for the issue of the serious illness of their wives.

One of our Kentucky churches is seeking to win your Dr. Lofton, but the Central can hardly replace him. W. O. CARVER.

Louisville, Ky., March 18th.

#### A Suggestion.

DEAR BRO. FOLK: I see that a movement is just now set on foot to erect a worthy monument to the memory of Dr. J. R. Graves. It is a timely enterprise, particularly if it may be induced to take its most befitting expression. The church building in which his son-in-law, Dr. O. L. Halley, preached the gospel is now in ruins, and his afflicted people are shelterless. The worthiest monument to the great editor and preacher would be the erection of a new house of worship for his daughter and her husband. His children cry for help. By all means let the monumental pile be built, not in a marble shaft, but in a house where the gospel shall be preached. This, I am persuaded, will be the truest honor to Dr. Graves and the most pleasing to the great Head of the church.

The grave surely ought to be duly marked by affectionate love, but the noblest monument ought to be erected in Fort Smith, Ark.

Richmond, Va. W. R. L. SMITH.

#### Carson and Newman College.

We have already begun our preparation for commencement exercises. The Baccalaureate sermon will be preached on May 25th, at 10:30 p. m. by Dr. Hawthorne. At night Dr. Carter Helm Jones will preach. As these exercises come in the middle of the week, our preachers can attend without interfering with their church work. This arrangement is made principally that we may have the attendance of valuable friends.

In the last two months I have paid \$1,040 on the \$2,700 note. If the churches and individual friends of the college will do half their best, we can pay the note by June. Who will help? Let everybody that can, send something. Brother, consider this question seriously and I believe you will send me a check or money order before you dismiss the subject. Some women's societies are helping generously.

I had a delightful trip to Newport Saturday and Sunday. J. T. HENDERSON.

#### NEWS NOTES.

##### Pastors' Conference.

Nashville.

First Church—Pastor Hawthorne preached at both hours.

Central—Pastor Lofton preached in the morning. 315 in S. S. Baptized two since last report. Pastor preached at the First Cumberland Presbyterian Church at night and took a collection for the Cubans.

Seventh—Dr. Holt preached at both hours. Good services.

North Edgely—Pastor Sherman preached at both hours. One received by letter and one profession. Good mission S. S.

Third—Bro. J. H. Wright preached at both hours. Pastor absent.

Centennial—Pastor Peazell preached at both hours. Good audiences. 105 in S. S.

Immanuel—Pastor Ramsey preached at both hours. One received by experience. Good S. S.

Edgely—Pastor Rust preached at both hours. Received two for baptism and four baptized.

Howell Memorial—Pastor Howse preached at both hours to good audiences.

Mill Creek—Pastor Price preached at both hours 48 in S. S.

Raine Avenue—S. S. in a flourishing condition and doing good work.

Mt. Zion (col.)—Good congregations. 104 in S. S.

First Edgely (col.)—Dr. Boyd preached during the week. 112 in S. S.

Chattanooga.

First Church—Yesterday was another field day. Three were baptized and four more were received for baptism and one under watchcare. The pastor preached in the morning on "The Christian's Hope." At night Mr. Charles N. Crittenton, the merchant evangelist, preached to a packed house a warm, tender sermon. There is a spirit of revival pervading this church for which pastor and people are grateful to God.

Beech-street—Rev. J. H. Martin, pastor, reports good congregations and a hopeful outlook. The church is moving for a new and better house of worship, and is laying the foundations broad and deep.

Second Called Rev. J. A. Gable of Montgomery, Ala.

—Good day at Cullerks; good crowds. Our "patron," Uncle Jack Redding, is quite ill. Bro. W. E. Walker preached at Pulaski, to the delight of our very appreciative little church. Our mission at McLin's school house is in a flourishing condition. T. T. THOMPSON.

Pulaski, Tenn.

—I am just closing my winter campaign in Southwest Georgia. It has been the most delightful, and so far as the human eye can see, fruitful work of my life. Hope to greet my dear old friends in Shelbyville, Tenn., the first Sunday in April. Pray for the blessings of God to rest upon the meeting there. W. A. NELSON.

Camilla, Ga.

—Our church at Owenton has recently been greatly blessed in a meeting, in which we were assisted by Bro. Sid Williams and his singer, Bro. Brown. During the meeting 37 were added to the church by letter, restoration and experience and baptism—15 by baptism, 3 by restoration and 19 by letter. We feel thankful for this great blessing. J. H. ANDERSON.

Owenton, Ky.

—Rev. A. J. Fristoe of Petersburg, Va., has been unanimously called to the pastorate of the Central Baptist Church, Chattanooga, and has accepted, to take effect April 15th. Bro. Fristoe has done a grand work at the Second Church, Petersburg, and we feel that the Central Church here is to be congratulated on securing him. A number of our leading ministers know him and he will be warmly welcomed to our State. F. S. YAGER.

Chattanooga, Tenn.

—Last week was a profitable time with our church here. We held a series of missionary prayer-meetings. We were to take a collection for Foreign Missions and we sought to get into the proper spirit so that the church and the givers would receive a blessing as well as the receivers. Not only did we pray for the mission work, but we studied about the work. Our church was greatly benedicted and there was quite an increase in the number of contributors to our mission work. The college, under the leadership of Prof. C. A. Folk, is doing admirable work. It is a good place for young ladies to get a good, thorough education. CHAS. L. ANDERSON.

Brownsville, Tenn., March 14th.

—To accept a call to Greenwood, Miss., I resigned the care of the church at Adairville, Ky., and of the Oak Grove Church in Robertson County, Tenn. I want to say of those Tennessee Baptists whom it was my privilege to serve that they showed me many evidences of brotherly love and nobleness of character. They are stronger than they know of, and it is my prayer that they may abound more and more and may find a faithful shepherd to lead and feed them. As to my brethren in Kentucky I have already witnessed to their faithfulness. Their equals are hard to find. P. I. LIPSEY.

—BROTHER HOLT:—My copy of the BAPTIST AND REFLECTOR February 24th, second page, second column, middle of 33th line from the top, represents you as saying: "(1) Never until recently was he (Burnam) led to question these methods of the State Board of Tennessee." And to show you understood this language to mean just what it implies (i. e., that I questioned the methods of the State Board), you follow it with the comment: "This statement reveals the fact that he (Burnam) has had some experience with our State Board." I repeat, I never said any such thing. And I am puzzled that you can deny using the language above set forth. Can it be that the copy of the BAPTIST AND REFLECTOR sent to me "misquotes" or "misrepresents" you? I hope so. There is no other escape for you. J. H. BURNAM.

Fayetteville, Tenn., March 19th.

—Dear Brethren of Tennessee:—We have six weeks more before our books close for this Convention year. The mails which are coming in from our missionaries show that God has graciously blessed our work on the foreign fields during the past year. The question comes up with us—will we praise Him and show our gratitude by going up to our Convention with no indebtedness and prepared to send back our missionaries who are now at home resting and recuperating? Each church and each individual Christian must help decide this question. We have received so far this Convention year \$3,929.17. Tennessee is a little ahead of what she was the same date last year, and we hope very much that she will still further increase her contribution so that we may be able to go to the Convention with all indebtedness paid, and prepare to make a forward movement. Let every church and every pastor help in this glorious work which the Master has committed to us. R. J. WILLINGHAM, Cor. Sec.

Richmond, Va.

—The nine men necessary to secure that \$100 from "a Baptist preacher" have not yet been heard from. Though there are fourteen \$100 gifts, all but one had been made prior to this proposition. It looks as if enough to finish the chapel is not going to be raised. And what shall we do? I am distressed. It does seem that Baptists ought to be so thankful to God for the growth of their Institution of learning that they would gladly make a thank offering. I do not know what the Institution is to do if another session opens and the chapel is not finished. If a poor school girl can enclose a postal order for \$2, as one did last Friday, the prosperous ought to be heard from. If an aged and poor Presbyterian brother can hand me a dollar, as one did last night, what must be thought of prosperous Baptists? This old man had not bought a hat for himself in nearly two years; but for more than a half century he has attended church and Sunday-school, and he knows what Christianity means to the world. If a gentle house wife, whose only source of income is from eggs and butter, can help build a church house, contribute to the various missions and hand me \$2, as she did yesterday evening, for the chapel, is it just for the man who has a trade and a business to give nothing? G. M. SAVAGE.

#### Last Call.

To the Vice-Presidents of the West Tennessee Sunday-school Convention. Brethren—Are you doing your duty? I fear not, from the report I had from our Statistical Secretary, Bro. W. J. O'Connor, Jackson, Tenn., a few days ago. Only four Vice-Presidents out of ten have made a report. Brethren, this ought not to be. You certainly have not lost interest in this great work. We are so anxious to have a correct statistical report of all the Sunday-schools in West Tennessee so we can learn definitely how many schools, teachers and pupils we have. In that way we can learn the needs of the field. To accomplish this we must have the hearty co-operation of those appointed by the Convention to do this work.

The Vice-Presidents and schools that have not made a report to Bro. O'Connor, won't you please do so at once? Then show your earnestness and loyalty in this great work by attending the Conven-

tion in Ripley April 4th with a full report of the work done and the needs of your Association. Let every Sunday-school in your Association send one or more delegates to the Convention to help in its work and to imbibe its spirit, and carry into the schools and churches new inspiration and enthusiasm.

Brethren, I don't make this appeal for my sake, but for the Master's sake. What has Jesus done for you? Can't we make a sacrifice for this great work? The Sunday-school is the strong arm of the church. It is also a true friend to the home. Send in your reports. T. E. GLASS, President.

Brownsville, Tenn.

#### The J. R. Graves Monument.

That your readers may understand what has been done in this matter I will say that soon after Dr. Graves' death the Trustees of the Southwestern Baptist University took steps to raise an endowment for a professorship in this Institution, to be known as the J. R. Graves professorship, of from \$10,000 to \$30,000, as a tribute to his memory. They have taken in pledges for this \$3,400 and have collected of this amount \$1,680.92.

It will be remembered by many of your readers that Bro. T. J. Eastes some years ago wrote an article in your paper endorsing this movement.

The Trustees decided upon this method of raising a monument to his memory.

1. Because they knew it would be more in accordance with his wishes that they should perpetuate his memory in this way.

2. Because the income from the amount so raised could be perpetually used for Christian education and for teaching the truths for which he so earnestly contended.

3. That it was more appropriate that this Institution should do this because he was so long the honored President of its Board of Trustees, and because it was nearer in accord with his doctrinal teachings than any other Institution.

I will further add that should anyone wish to contribute to this fund for this monument to his memory, let them send the amount to our Treasurer, Prof. H. C. Jamison, stating the purpose for which it is given, and he will receipt for the same. If all would send in at once who feel disposed to give to this purpose and thus express their appreciation of Dr. Graves' teachings, this monument would be completed this year. J. A. CROOK, Sec. B'd. Trus.

Jackson, Tenn.

#### Jackson Items.

Dr. C. H. Strickland of the First Church has not been very well for several days. On the 17th inst. Bro. Hudson of Memphis preached at both hours for Dr. Strickland. The doctor filled his pulpit yesterday at both services, though he was not very strong. Bro. Hudson visited Jackson in the interest of his work—finding homes for orphans and destitute children. His visit was not a fruitless one.

Bro. D. D. Shuck is making progress with his work in the Second Church. The church ordained three deacons last evening.

Dr. G. M. Savage had a good day at Saulebury yesterday.

Bro. F. C. Flowers preached at Decaturville twice yesterday.

Bro. R. E. Pettigrew has accepted the pastorate of Mt. Olive Church near Somerville, and has begun his work with encouraging prospects.

Bro. W. H. Petty preached at Malesus yesterday.

Bro. Rose Moore preached at Central Ave. Church, Memphis, yesterday at both hours.

Bro. L. E. Barton preached at Johnson Avenue Church yesterday at both hours.

Prof. R. A. Kimbrough preached for his Hickory Valley Church on the 13th inst. He collected \$10.86 for missions. The church decided to build a new house of worship. He preached for his Center Church on yesterday. One was received by letter.

Bro. Lovejoy is pushing his work in earnest at the Highland Avenue Church.

Bro. E. B. McNeil is moving church matters vigorously at Henderson.

Bro. A. J. Hall's Ararat Church sent \$6 to the Board of Ministerial Education last week.

The University was favored by the presence of Bishop Gallor and Dr. M. A. Matthews last week. Both made finished addresses.

Judge A. W. Stovall of Jackson has just published "The Life, Lectures and Poetry of Rev. E. H. Osborne." It is a very timely production, and rescues from oblivion many of the rarest gems of eloquence and poetry in the English language. The many friends of the deceased appreciate the work very much, and it is selling rapidly at \$1.

Jackson, Tenn., March 21st.

MADISON.



—Let every youth aim, first of all and most of all, at self-mastery. Without it he must be base and miserable. With it he cannot but be happy. Without it other things are at "gifts of the evil genii, which are dressed in disguise,"—*F. W. Farrar*.



## BAPTIST AND REFLECTOR.

The Baptist. Estab. 1836. The Baptist Reflector. Estab. 1871.  
Consolidated August 14, 1890.

NASHVILLE, TENNESSEE, MARCH 24, 1898.

EDGAR E. FOLK ..... EDITOR  
A. B. CAHANISS ..... FIELD EDITOR AND GENERAL AGENT

SUBSCRIPTION PER ANNUM, IN ADVANCE.  
Single copy, 25¢. In clubs of 10 or more, \$1.75. To ministers, \$1.50.

OFFICE—Cumberland Presbyterian Publishing House,  
Telephone No. 1543.

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

## PLEASE NOTICE

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
3. If you wish a change of postoffice address, always give the postoffice from which as well as the postoffice to which you wish the change made. Always give in full and plainly written every name and postoffice you write about.
4. Address all letters on business and all correspondence, to gether with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent drop us a card.
6. Advertising rates liberal, and will be furnished on application.
7. Make all checks, money orders etc. payable to the BAPTIST AND REFLECTOR.

## To Norfolk.

We have selected the Asheville route as the route by which we expect to go to Norfolk. This route is as short as any other. If not shorter, and it is by far the most beautiful, taking us through the "Land of the Sky," of which we gave some notice last week. We never tire of the magnificent panorama which is constantly presented to our view on this route. The fare for the round trip will be \$18.15, which is the price of a ticket one way. The time for going will be about 43 hours, requiring two nights and one day, or two days and one night. We will announce the exact schedules later. We should be glad to have many of our readers go with us on the trip, and go by this route.

## Ticket to Southern Baptist Convention.

For 18 new subscribers to the BAPTIST AND REFLECTOR at \$2 each we will give a round trip ticket from Nashville to Norfolk for the purpose of attending the meeting of the Southern Baptist Convention, May 5-10. From other points the rates will be in the same proportion—that is, one new \$2 subscriber for every \$1 the ticket will cost. The names may be sent in either as you secure them or all together. We cannot give the ticket, however, until all the names and money are received, which should be not later than May 1st. We announce the offer thus early so that those who wish to take advantage of it, as we know some do, and as we hope many will, may have time to secure the required number of subscribers.

## Our Bible Offer.

For several years we have been offering the BAPTIST AND REFLECTOR (for one year) and a Teachers' Bible for \$3. Recently we reduced the price to \$2.50, having secured a reduction on the Bible. Since that time, however, we have arranged to use a better Bible which costs us a little more money, and we find that we cannot afford to put the paper and Bible at \$2.50, but shall have to go back to the old figure, \$3. Ten cents is a small amount to each subscriber, but using as many Bibles as we do, running up into the thousands, it makes, as you see, a good deal of difference to us.

The Bible which we are offering is the best on the market for premium purposes. It is self-pronouncing, has flexible backs, large bourgeois type, with maps, helps, concordance and everything of the kind in a Teachers' Bible, together with the latest improvements. Its list price is \$4.25. It retails here for \$3.50, and is cheap at that. How can we afford to offer the Bible and the paper so cheaply? Simply because by buying the Bibles in large quantities we get them at

greatly reduced prices, and we give our readers the benefit of the reduction. We make nothing off of the Bible. You have a splendid opportunity to secure a fine Bible at small cost. Do not neglect it.

## Country vs. City Churches.

We write it that way. But we do not like the *versus*. It means literally "against." We do not mean to imply that there is any necessary antagonism between country and city churches. We mean by the expression only to speak of the two as contradistinguished from each other. As a matter of fact there ought to be no antagonism between country and city churches. They have too much in common. They both have the same general interests, the same purposes, the same doctrines, the same duties. They both belong to the same family. There is a strong inter-relationship between them, and at the same time a strong inter-dependence between them. Each is dependent upon the other. Especially is the city church dependent upon the country church, from which it draws its best supplies, both of pastors and of members. There should be no jealousy, no prejudice existing between them. They should be mutually helpful.

And yet there are differences between them. We speak only in general terms, of course.

The exceptions to the rules which we mention are numerous on both sides. But we believe it is true that as a rule country churches put more emphasis on the doctrinal side of religion and city churches on the practical side. Country churches seem to feel the importance of sound doctrine more than city churches. Their pastors preach to them, as a rule, only once a month, and then they usually select some of the great themes of the Bible for discussion. Then, too, people in the country have more leisure for reading and studying, and they like to read about and hear about and think about these deep things of God. They have fewer books to read, and so they read the Bible more, and they love to have its sacred truths proclaimed to them. The practical duties of Christianity, in the way of visiting the sick and feeding the hungry and clothing the poor, all such deeds of charity, are not forced upon their attention so constantly and so strongly as in the city. Then, meeting only once a month, they do not have the opportunity for organization and co-operation in benevolent work which the churches in the cities do, who meet every Sunday and often between Sundays. Nor do they handle so much money as those in the city, nor so regularly, so that they cannot give so much and so systematically to missions.

But in the city it is different. The churches there have preaching every Sunday. Their pastors could not preach on what are called doctrinal subjects every time, so they generally discuss the practical side of the Christian life, which is an inexhaustible theme, and of which the Bible is full. The people in the city have so little leisure for reading, on account of the constant press and push of business, and when they do read they have to give so much time to the daily paper that, except by those who attend Sunday-school, the Bible is often a neglected book, and so a discussion of the great doctrines of the Bible is to them not specially interesting. The reason why preachers in the city sometimes preach what are called sensational sermons is because the people have been reading about these sensational matters all during the week, with a double dose for Sunday, and their minds are full of them. They would pay little attention, perhaps, to a simple gospel sermon; so the preacher tries to put himself on a level with his audience, as Sam Jones would say. Then the practical side of life is forced constantly upon the attention of those living in a city by the fact that so many people are around them, and among them are many who are poor or sick or distressed in some way and demand their sympathy and their help. For this reason it is natural that the practical side of Christianity should form a frequent theme for pulpit discourse in the city. And with their regular meetings and the opportunity thus given for organization and co-operation the city churches have a better chance for discharging the practical and benevolent duties of

the Christian life. Handling more money, and handling it constantly, instead of only a few months during the year, it is natural that they should give more in proportion than those in the country, and so should take more interest in missions as a rule.

These things will account for the fact that they are disposed to put more emphasis on the practical than on the doctrinal. Let us repeat, however, what we said at the outset, that we have been speaking only in general terms and that there are numerous and often important exceptions to everything we have said.

As a rule, however, the above statements are correct, as every one will recognize. But, as we said some time ago, we believe the doctrinal and the practical ought to go together. The city churches would be better off if they had a little more of the doctrinal and the country churches would be better off if they had a little more of the practical. The city churches need the doctrinal to strengthen them and the country churches need the practical to give expression and direction to their doctrinal views.

It is sometimes the case that people in the country think that people in the city haven't got any religion because they don't preach on these doctrinal subjects and because they lack the emotional element to a large extent, while people in the city think that the people in the country haven't got any religion because they lack the practical element. One side says: "Show us your faith." The other side replies: "Show us your faith by your works." As a matter of fact they are both right. Religion does not consist in doctrine alone, nor in emotion alone, nor yet in practice alone, but in all of them—the doctrinal, the emotional and the practical. All three are required to make up the full, well-rounded Christian.

The old preacher advised the young preacher to carry his best sermon with him when he went to the country to preach, and his best coat when he went to the city. There is a good deal of truth in the remark. But it depends somewhat on what is meant by "best sermon." If it be a doctrinal sermon the old preacher was quite right. But if a sermon on some practical duty this would probably be more appreciated in the city.

The sum of what we are saying is this: Neither the country nor the city church is perfect. Neither has all of religion. Each has a part, an important part. Each needs to learn from the other. Each is dependent upon the other. They both belong to the same grand family. Both are working for the same great end—the salvation of souls and the glory of God. There should be no jealousies, no enmities, no antagonisms between them, but only the most perfect sympathy and brotherly love and earnest co-operation. God grant that it may be so.

## Sam Jones.

The Sam Jones meetings in this city closed last Sunday night. All during the three weeks of their continuance large crowds attended upon them, from 3,000 to 8,000 or 10,000. The last sermon was addressed to men only, and there were probably 6,000 or 7,000 present. It was an inspiring sight.

Sam Jones is unique. He is *sui generis*. There is no other like him. Some one once said: "The newspapers made Sam Jones." "Let's see them make another," was his comment. The fact that they do not is proof that they cannot, that God and not the newspapers made him. But God made only one. All imitations are parodies, comedies, and often tragedies.

Mr. Jones is a puzzle, an enigma, a paradox. He is not only many-sided, but his various sides seem utterly opposite to other sides. You can't commend him by wholesale and you can't condemn him by wholesale. If you do either, he is apt to knock up every one of your criticisms in the very next sermon. To get anything like a just estimate of him you must hear him again and again, and any correct criticism of him must take into account his different sides, the good as well as the bad, and the bad as well as the good. We have done this several times in these columns, and need not do so again now. We want only to

take this occasion to say again what we have said repeatedly before, that the great overwhelming objection to Sam Jones is simply that he does not preach the gospel of salvation by grace through faith, not of works. It is too much the gospel of works he preaches. As a consequence he tends to become a mere reformer, giving a temporary improvement to the life, but falling in the noble work of saving souls. Out of the many hundreds and even thousands who gave him their hands or stood up, during his meetings here, promising to lead a better life, we have not heard of a single one joining any church and thus manifesting a permanent change of heart and life.

Mr. Jones is a John the Baptist, except in two respects: (1) He is not a Baptist. He makes no secret of it. But he does not occupy the standpoint of a Baptist, either as to the ordinances or as to the still more important doctrines of grace. We think he is worse off for it. He would, we think, be much stronger and more effective if he only occupied the Baptist foundations in theology. (2) He does not, like John, point his disciples to the "Lamb of God that taketh away the sin of the world." He leads them often to the point of crying out, "What must I do to be saved?" And then, instead of answering as Paul did the jailer, "Believe on the Lord Jesus Christ and thou shalt be saved," he answers, "Quit your meanness and join the church." It seems almost mockery, like giving a stone to those who cry for bread or a serpent to those who ask for fish. Mr. Jones is a very Niagara of power—wasted.

## Question Box.

Ques.—Was it a physical or spiritual death that God had reference to when he commanded Adam not to eat of the forbidden fruit? C. W. ELIAS.

Ans.—Both.

Ques.—Can the Missionary Baptists receive into their church a Free-will Baptist without baptizing the applicant? If so, how? And if not, why not? R. B. S.

Little Doe, Tenn.

Ans.—No. Because (1) the Free-will Baptists are Arminian in their beliefs as to the doctrines of grace, while Missionary Baptists are Calvinists, or Paulinists. (2) The Free-will Baptists believe in open communion, and we cannot afford to fellowship those who do, as it would break down our own principles.

## PERSONAL AND PRACTICAL.

—As between an assassinator of the body and an assassinator of character, we prefer the former. He is less to be feared.

—The Watchman finely says: "When a man begins to live to extend the kingdom of God, win men from sin and to honor God, with him discipleship has become apostleship. He has entered the higher Christian life."

—Where will the Southern Baptist Convention meet next year? We suggested Little Rock as the place of meeting, but the churches there have not seemed disposed to take hold of the matter. There was some talk of Waco inviting it, but we have heard nothing of it lately. It is the West's time to have it, and we presume there will be no question of its coming West if invited.

—It was an especial pleasure to have Mrs. Eakin, the talented editor of the "Young South" department, as one of our party at the meeting of the Southern Baptist Press Association. With her kindly disposition and her genial manners, she added much to the pleasure of the party. The editor and his family do not see how they could have got along without her. She is doing a noble work on the Young South.

—It was a great pleasure to have with us at the meeting of the Southern Baptist Press Association in Asheville, Dr. A. E. Dickinson, the veteran editor of the *Religious Herald*. He is the Nestor of Southern Baptist editors, having occupied the tripod for thirty-three years. It was quite gratifying, therefore, to hear him state that during all these years there has never been a time when Southern Baptist editors were more fraternal towards each other or treated each other any better. If this is true, we confess that we are sorry for the editors of the past, but we are glad to know that there has been an improvement in this direction.

—Once when Mark Twain was reported dead in London, and, after his friends had received many telegrams for particulars, he sent a cablegram to a New York paper, signed "Mark Twain," saying: "Report of death greatly exaggerated." It was once reported that Gov. Turney of this State was dead. Someone asked him afterward if he saw the statement in the papers. He said that he did, but he knew it was a lie as soon as he saw it.

—The *Religious Herald* well expresses our sentiments in the following paragraph: "Will correspondents and contributors heed this pious plea for patience? We are thronged, we are fairly suffocated with articles, news letters, etc. We are printing more than ever before. We never delay an article unnecessarily. If there is delay, there is good reason for it. Don't get impatient. Bear with us. And don't stop writing. But 'hold it down'—do, by all means, 'hold it down.'"

—Of course it was a typographical error, and from the standpoint of the printer a very small one. But the reversal of one letter sometimes reverses the entire meaning of a word. The *Religious Herald* of last week in describing the trip of the Press Association to its more spoke of the "magnificent drive along the slopes of Beaneatcher mountain." There is a good deal of difference between Beaneatcher and Beaneatcher, both in beauty and in significance.

—A number of brethren have expressed the hope that we should be able to get Dr. Hoss to answer the question as to whether he believes baptism comes before the supper. They should remember, however, that Dr. Hoss is a very busy man and has not had time, probably, to give attention to a little matter like this. When he gets the time he will answer the question. To facilitate his doing so, we put it in this shape. Dr. E. E. Hoss: "Does baptism come before the supper? Yes or no will be sufficient answer."

—Rev. F. B. Meyer, who is now in this country, says: "This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can only be so when the motive of your life is low. Be not content with eye-service, but as servants of God, do everything from the heart for his 'Well done.' Ask him to kindle and maintain in your heart the loftiest motives, and be as men that watch for the coming of the Master of the house."

We were glad to have a visit from Rev. W. T. Hudson of Memphis last week. He has accepted the position of Superintendent for West Tennessee of the "Children's Home Society," of which we made mention recently, and has entered very enthusiastically upon the work. He believes that there is great good to be accomplished through that medium, as there certainly is. We should add that Bro. Hudson is thoroughly in sympathy with all of our work in this State. We commend him and his cause to the consideration of brethren everywhere.

—In addition to the faith cure and the water cure, and the various other kinds of cures which people have invented to heal the body, there are now two new ones claiming attention. One is the will-power cure, and the other the mirth cure. The latter changes the old maxim, "Laugh and grow fat" into "Laugh and grow well." It is a good thing, and we cordially recommend it to our readers. We would suggest also that our doctors try it on their patients sometimes instead of using so much quinine and calomel.

—In giving an account of our trip to Asheville last week to attend the meeting of the Southern Baptist Press Association, we failed to make mention of Mr. W. H. Doll, Traveling Passenger Agent of the Southern Railway, who accompanied us on our trip. Our failure was due to the fact that Mr. Doll was not exactly a member of the Association. But in some respects he was the most important member of it—so important in fact that but for his courtesy and kindness the meeting would hardly have been possible; at least much of its pleasure would have been lost. We take pleasure in acknowledging our obligation to him both individually and as Secretary of the Association. We have announced elsewhere that we expect to go to Norfolk by way of Asheville and the

Southern Railway. We hope that many others over the South will do the same. We should be glad to have Mr. Doll accompany us on the trip.

—We learn with deep regret of the recent death at his home near Woodbury of Bro. John R. Rushing. Bro. Rushing was a deacon of the church at Woodbury, and was an earnest and consecrated Christian man, full of the missionary spirit and zeal. It was due largely, though not entirely to him, that the church at Woodbury always contributed so liberally to the cause of missions. On our visits to Woodbury we had learned to know him and love him, and we feel his loss as that of a personal friend. We tender to his bereaved widow and children our earnest sympathy in their deep sorrow.

—We learn with much sorrow of the sudden death in Eufaula, Ala., of Miss Evabelle Simmons, daughter of the late Prof. W. G. Simmons of Wake Forest College, N. C. We remember her very distinctly as a sweet, bright, winsome girl. We did not know her as a young lady, but we have been glad to hear how cultured and consecrated she had become. We tender to her dear mother and to all of the bereaved brothers and sisters our very tenderest and warmest sympathy, and our earnest prayers that the grace of the Lord Jesus may be sufficient for them in their dark hour of trial. The following lines are the product of her pen. They are peculiarly appropriate to herself, and seem almost prophetic.

"Knewest thou not,  
If now, were blotted from the universe,  
Its rays would still for three ten thousand years  
Pursue their journey through the realms of space?  
So, though thy body perishes, shalt thou  
Shine on in lives made better by thy life."

—During his meetings in this city Sam Jones has several times made the statement publicly that 80 per cent of the saloon-keepers in Nashville are members of the church. He says that sometime ago his statement was challenged by a gentleman who when he went to look into the matter found that Mr. Jones was correct. We have not investigated, but we have no doubt that the statement is true. The question comes, however, Of what church or churches are they members? We can state positively that they are not members of the Baptist Church, not a single one of them. In fact, we do not suppose that there is a Baptist Church in the city which would receive or retain a saloon-keeper in its membership, and we presume that the same thing is true of the Methodist, the Presbyterian and the Cumberland Presbyterian and probably the Campbellite Churches. The question recurs again then, Of what church are these saloon-keepers members? The answer is ready. Probably every one of our readers already knows it. Of the Catholic Church. And we judge that about the same proportion will hold all over the United States—that is, about 80 per cent of the saloon-keepers of this country are members of the Catholic Church. It is a fearful record, but none the less true.

—The Spanish-American situation is rapidly hastening to a crisis. The report of the court of inquiry is expected in Washington by the last of this week. Everything is held in suspense until its findings are known. It is almost universally expected, however, that it will regard the cause of the Maine explosion as external. If so, whether it attempts to fix the responsibility upon Spain or not, every one will believe that Spaniards, whether official or private, had something to do with the disaster, and it will be impossible to hold back the American people and their representatives in Congress. The feeling against Spain has been greatly intensified during the past week by the speech of Senator Proctor in the Senate, describing the condition of the "reconcentrados," as they are called, in the towns of Cuba, as the result of his personal observation on his recent visit there. The speech was a calm, dignified and dispassionate one, but at the same time the pictures of suffering and misery which it drew were so vivid and at the same time so horrible that the greatest indignation was aroused that such a state of affairs could be allowed within ninety miles of our shores, without a protest on our part. It seems certain that something will be done by the president and Congress, either in the way of intervention to stop this terrible barbarism, or in recognition of the belligerency of the Cubans, or it may be of their independence. We still hope that war may be averted in some honorable way, but the hope seems almost futile at this writing. Meanwhile this government is making all possible preparations for the expected conflict. Pray God it may not come, but if it comes may it bring victory to us.







. . . . . Nashville, Tenn



# BIBLES.

YES, OUR GREAT OFFER STILL HOLDS GOOD, TO SEND THE RED UNDER GOLD, SELF PRO NOUNCING, BOURGEOIS (LARGE TYPE) SILK SEWED, DIVINITY CIRCUIT, TEACHER'S BIBLE, AS DESCRIBED IN OUR ADVERTISEMENTS, AND THE BAPTIST AND REFLECTOR, ONE YEAR FOR ONLY \$2.90. MANY BIBLES NOT SO GOOD AS THIS ARE SOLD AT MANY PLACES FOR \$5.50 TO ALL NEW OR OLD SUBSCRIBERS RENEWING NOW, THE BIBLE, POSTPAID, AND PAPER 1 YEAR, \$2.90.

## BAPTIST AND REFLECTOR,

150 N. CHERRY STREET, NASHVILLE, TENN.

### Rev. J. F. Weaver.

When Joseph Frost Weaver passed from earth a noble spirit found that "rest which remaineth to the people of God." He was born in Warren County, N. C. He remembered his Creator in the days of his youth; he sought Christ Jesus and found him to be a precious Savior; he was baptized by his father, Elder Abram Weaver, the present pastor at Independence, Tex. He united with the Howell Memorial Church, West Nashville, on the first Lord's day in January, 1894. Recently he was chosen to the deaconship, which position he filled with ability till "he fell on sleep" Feb. 4, 1898. He was a very modest man, and but for his shrinking nature he doubtless would have been in the full work of the ministry years ago. When his long cherished desire in this blessed work was about to be realized the call came from on high for him to join "the general assembly and church of the first born who are enrolled in heaven." The church of which he was an honored member seeing his gifts and appreciating his worth, extended to him a hearty call to its pastorate. His heart responded to the call of his brethren, but in less than two days thereafter the Master said, "Come up higher." Bro. Weaver was for five years my intimate neighbor. I knew him well, and without hesitation I say he was a man of far greater worth than was generally known. In his family he was tender, forbearing and affectionate; ever ready to deny himself in order to afford comfort or pleasure to his loved ones. As a Christian he was unpretentious; as a speaker he was hortative, fervent, often rising to a persuasive pathos which rarely ever failed to enlist his audience and secure good results. He was fond of study and often overtaxed his physical strength in his efforts to acquire knowledge. For years he was collecting a choice library wherein he frequently communed with great minds and leaders of thought. His pen has furnished some poetical productions of no mean worth. A short time before his departure he preached from the words, "He touched the bier," and in this discourse used with due effect the following lines of his own production:

HE TOUCHED THE BIER  
"N. Y. Index," Feb. 18, 1898.  
Hark! 'tis the angel's sad refrain,  
As through the streets of earth he came,  
There wailed a long funeral dirge.

Another youth like this, his name  
A witness of the great ones with  
The first was the last of the line.

And now, with solemn measured tread  
As if hushed with some sacred dread,  
They process on the way of the dead.

O death! remorseless death! thy sting  
Both pierces each heart and sorrow bring  
Wherever thy sharp sting the doth swing.

And to our cry, "Not here life's joy!"  
Not here life's hope, our home's joy!  
Not there, not now, life's home destroy!"

Then modest reply, "I took no delay,  
I bore thy load loved one away,  
To ride with death for aye and aye."

The truth moves on, the wailing song  
Falls on the ear of waiting throng,  
Who speed with eager haste along.

Not at the sound, "benedict!" they stand,  
Waiting their leader's firm command,  
Around his head gleams glory grand.

On Sunday afternoon, Feb. 1898, his funeral services were conducted at the church to whose pastorate he had been recently called. His fellow-deacons acted as pall-bearers. His remains were followed by his bereaved family, a large number of sorrowing brethren and friends to Mt. Olivet, the beautiful "city of the dead." The floral designs were numerous and appropriate. His sorrowing loved ones have already sought comfort from the God of all grace who doeth all things well. Brother beloved, farewell till we meet beyond the misty gloaming.

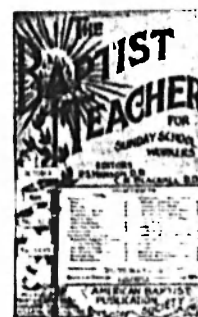
I. N. STROTHER, D.

Cadiz, Ky.

## Send Your Job Printing

To The Baptist and Reflector.

BILL HEADS, LETTER HEADS, ENVELOPES, CARDS, CIRCULARS, PROGRAMS, TRACTS, MINUTES, ETC., NEATLY PRINTED. PRICES LOW.



## Baptist Periodicals

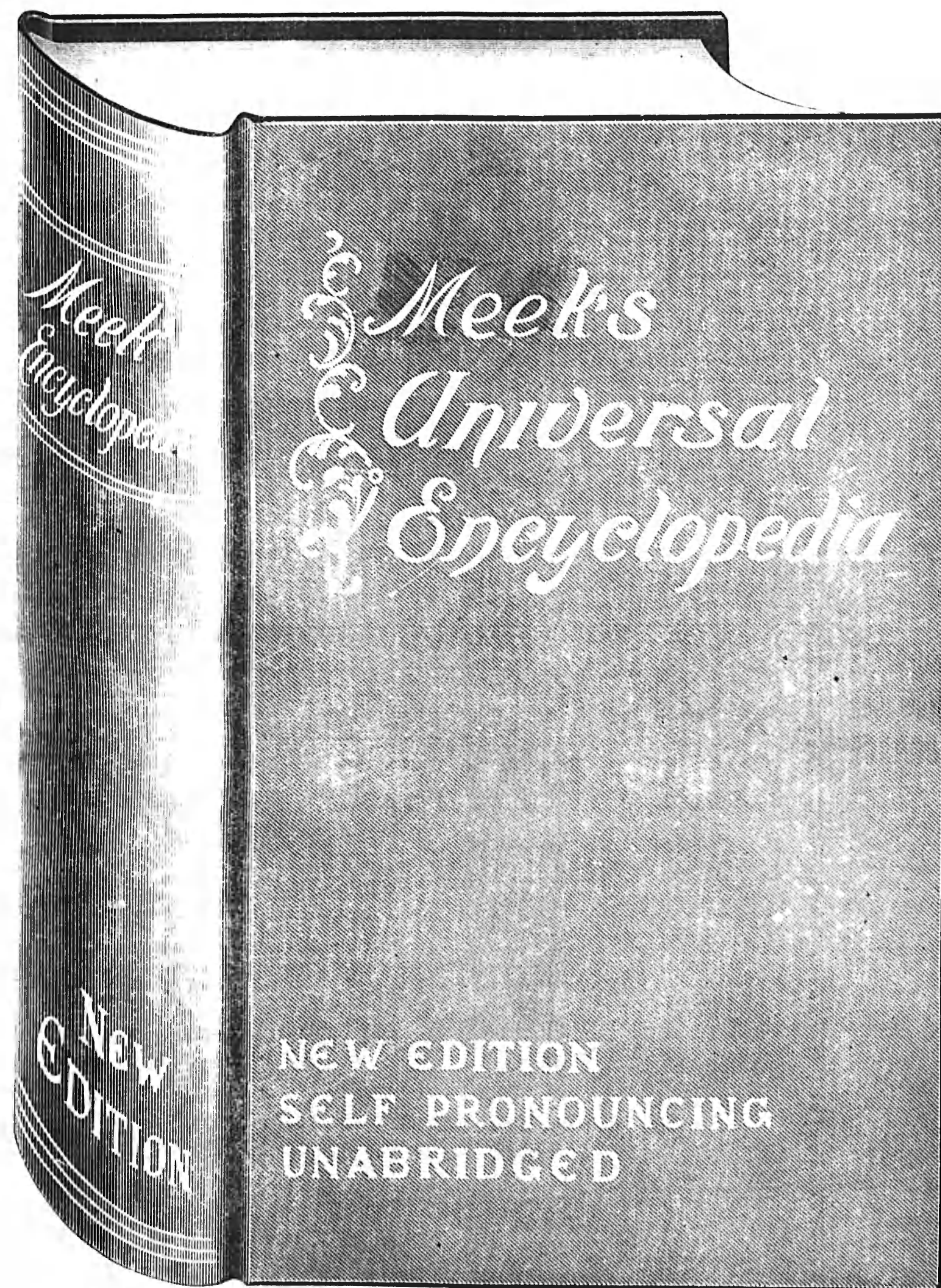
CHEAPEST AND BEST

Quality, Circulation, Price

Increase in sales, 1897-1898, over 1896-1897, 1895-1896, 1894-1895, 1893-1894, 1892-1893, 1891-1892, 1890-1891, 1889-1890, 1888-1889, 1887-1888, 1886-1887, 1885-1886, 1884-1885, 1883-1884, 1882-1883, 1881-1882, 1880-1881, 1879-1880, 1878-1879, 1877-1878, 1876-1877, 1875-1876, 1874-1875, 1873-1874, 1872-1873, 1871-1872, 1870-1871, 1869-1870, 1868-1869, 1867-1868, 1866-1867, 1865-1866, 1864-1865, 1863-1864, 1862-1863, 1861-1862, 1860-1861, 1859-1860, 1858-1859, 1857-1858, 1856-1857, 1855-1856, 1854-1855, 1853-1854, 1852-1853, 1851-1852, 1850-1851, 1849-1850, 1848-1849, 1847-1848, 1846-1847, 1845-1846, 1844-1845, 1843-1844, 1842-1843, 1841-1842, 1840-1841, 1839-1840, 1838-1839, 1837-1838, 1836-1837, 1835-1836, 1834-1835, 1833-1834, 1832-1833, 1831-1832, 1830-1831, 1829-1830, 1828-1829, 1827-1828, 1826-1827, 1825-1826, 1824-1825, 1823-1824, 1822-1823, 1821-1822, 1820-1821, 1819-1820, 1818-1819, 1817-1818, 1816-1817, 1815-1816, 1814-1815, 1813-1814, 1812-1813, 1811-1812, 1810-1811, 1809-1810, 1808-1809, 1807-1808, 1806-1807, 1805-1806, 1804-1805, 1803-1804, 1802-1803, 1801-1802, 1800-1801, 1799-1800, 1798-1799, 1797-1798, 1796-1797, 1795-1796, 1794-1795, 1793-1794, 1792-1793, 1791-1792, 1790-1791, 1789-1790, 1788-1789, 1787-1788, 1786-1787, 1785-1786, 1784-1785, 1783-1784, 1782-1783, 1781-1782, 1780-1781, 1779-1780, 1778-1779, 1777-1778, 1776-1777, 1775-1776, 1774-1775, 1773-1774, 1772-1773, 1771-1772, 1770-1771, 1769-1770, 1768-1769, 1767-1768, 1766-1767, 1765-1766, 1764-1765, 1763-1764, 1762-1763, 1761-1762, 1760-1761, 1759-1760, 1758-1759, 1757-1758, 1756-1757, 1755-1756, 1754-1755, 1753-1754, 1752-1753, 1751-1752, 1750-1751, 1749-1750, 1748-1749, 1747-1748, 1746-1747, 1745-1746, 1744-1745, 1743-1744, 1742-1743, 1741-1742, 1740-1741, 1739-1740, 1738-1739, 1737-1738, 1736-1737, 1735-1736, 1734-1735, 1733-1734, 1732-1733, 1731-1732, 1730-1731, 1729-1730, 1728-1729, 1727-1728, 1726-1727, 1725-1726, 1724-1725, 1723-1724, 1722-1723, 1721-1722, 1720-1721, 1719-1720, 1718-1719, 1717-1718, 1716-1717, 1715-1716, 1714-1715, 1713-1714, 1712-1713, 1711-1712, 1710-1711, 1709-1710, 1708-1709, 1707-1708, 1706-1707, 1705-1706, 1704-1705, 1703-1704, 1702-1703, 1701-1702, 1700-1701, 1699-1700, 1698-1699, 1697-1698, 1696-1697, 1695-1696, 1694-1695, 1693-1694, 1692-1693, 1691-1692, 1690-1691, 1689-1690, 1688-1689, 1687-1688, 1686-1687, 1685-1686, 1684-1685, 1683-1684, 1682-1683, 1681-1682, 1680-1681, 1679-1680, 1678-1679, 1677-1678, 1676-1677, 1675-1676, 1674-1675, 1673-1674, 1672-1673, 1671-1672, 1670-1671, 1669-1670, 1668-1669, 1667-1668, 1666-1667, 1665-1666, 1664-1665, 1663-1664, 1662-1663, 1661-1662, 1660-1661, 1659-1660, 1658-1659, 1657-1658, 1656-1657, 1655-1656, 1654-1655, 1653-1654, 1652-1653, 1651-1652, 1650-1651, 1649-1650, 1648-1649, 1647-1648, 1646-1647, 1645-1646, 1644-1645, 1643-1644, 1642-1643, 1641-1642, 1640-1641, 1639-1640, 1638-1639, 1637-1638, 1636-1637, 1635-1636, 1634-1635, 1633-1634, 1632-1633, 1631-1632, 1630-1631, 1629-1630, 1628-1629, 1627-1628, 1626-1627, 1625-1626, 1624-1625, 1623-1624, 1622-1623, 1621-1622, 1620-1621, 1619-1620, 1618-1619, 1617-1618, 1616-1617, 1615-1616, 1614-1615, 1613-1614, 1612-1613, 1611-1612, 1610-1611, 1609-1610, 1608-1609, 1607-1608, 1606-1607, 1605-1606, 1604-1605, 1603-1604, 1602-1603, 1601-1602, 1600-1601, 1599-1600, 1598-1599, 1597-1598, 1596-1597, 1595-1596, 1594-1595, 1593-1594, 1592-1593, 1591-1592, 1590-1591, 1589-1590, 1588-1589, 1587-1588, 1586-1587, 1585-1586, 1584-1585, 1583-1584, 1582-1583, 1581-1582, 1580-1581, 1579-1580, 1578-1579, 1577-1578, 1576-1577, 1575-1576, 1574-1575, 1573-1574, 1572-1573, 1571-1572, 1570-1571, 1569-1570, 1568-1569, 1567-1568, 1566-1567, 1565-1566, 1564-1565, 1563-1564, 1562-1563, 1561-1562, 1560-1561, 1559-1560, 1558-1559, 1557-1558, 1556-1557, 1555-1556, 1554-1555, 1553-1554, 1552-1553, 1551-1552, 1550-1551, 1549-1550, 1548-1549, 1547-1548, 1546-1547, 1545-1546, 1544-1545, 1543-1544, 1542-1543, 1541-1542, 1540-1541, 1539-1540, 1538-1539, 1537-1538, 1536-1537, 1535-1536, 1534-1535, 1533-1534, 1532-1533, 1531-1532, 1530-1531, 1529-1530, 1528-1529, 1527-1528, 1526-1527, 1525-1526, 1524-1525, 1523-1524, 1522-1523, 1521-1522, 1520-1521, 1519-1520, 1518-1519, 1517-1518, 1516-1517, 1515-1516, 1514-1515, 1513-1514, 1512-1513, 1511-1512, 1510-1511, 1509-1510, 1508-1509, 1507-1508, 1506-1507, 1505-1506, 1504-1505, 1503-1504, 1502-1503, 1501-1502, 1500-1501, 1499-1500, 1498-1499, 1497-1498, 1496-1497, 1495-1496, 1494-1495, 1493-1494, 1492-1493, 1491-1492, 1490-1491, 1489-1490, 1488-1489, 1487-1488, 1486-1487, 1485-1486, 1484-1485, 1483-1484, 1482-1483, 1481-1482, 1480-1481, 1479-1480, 1478-1479, 1477-1478, 1476-1477, 1475-1476, 1474-1475, 1473-1474, 1472-1473, 1471-1472, 1470-1471, 1469-1470, 1468-1469, 1467-1468, 1466-1467, 1465-1466, 1464-1465, 1463-1464, 1462-1463, 1461-1462, 1460-1461, 1459-1460, 1458-1459, 1457-1458, 1456-1457, 1455-1456, 1454-1455, 1453-1454, 1452-1453, 1451-1452, 1450-1451, 1449-1450, 1448-1449, 1447-1448, 1446-1447, 1445-1446, 1444-1445, 1443-1444, 1442-1443, 1441-1442, 1440-1441, 1439-1440, 1438-1439, 1437-1438, 1436-1437, 1435-1436, 1434-1435, 1433-1434, 1432-1433, 1431-1432, 1430-1431, 1429-1430, 1428-1429, 1427-1428, 1426-1427, 1425-1426, 1424-1425, 1423-1424, 1422-1423, 1421-1422, 1420-1421, 1419-1420, 1418-1419, 1417-1418, 1416-1417, 1415-1416, 1414-1415, 1413-1414, 1412-1413, 1411-1412, 1410-1411, 1409-1410, 1408-1409, 1407-1408, 1406-1407, 1405-1406, 1404-1405, 1403-1404, 1402-1403, 1401-1402, 1400-1401, 1399-1400, 1398-1399, 1397-1398, 1396-1397, 1395-1396, 1394-1395, 1393-1394, 1392-1393, 1391-1392, 1390-1391, 1389-1390, 1388-1389, 1387-1388, 1386-1387, 1385-1386, 1384-1385, 1383-1384, 1382-1383, 1381-1382, 1380-1381, 1379-1380, 1378-1379, 1377-1378, 1376-1377, 1375-1376, 1374-1375, 1373-1374, 1372-1373, 1371-1372, 1370-1371, 1369-1370, 1368-1369, 1367-1368, 1366-1367, 1365-1366, 1364-1365, 1363-1364, 1362-1363, 1361-1362, 1360-1361, 1359-1360, 1358-1359, 1357-1358, 1356-1357, 1355-1356, 1354-1355, 1353-1354, 1352-1353, 1351-1352, 1350-1351, 1349-1350, 1348-1349, 1347-1348, 1346-1347, 1345-1346, 1344-1345, 1343-1344, 1342-1343, 1341-1342, 1340-1341, 1339-1340, 1338-1339, 1337-1338, 1336-1337, 1335-1336, 1334-1335, 1333-1334, 1332-1333, 1331-1332, 1330-1331, 1329-1330, 1328-1329, 1327-1328, 1326-1327, 1325-1326, 1324-1325, 1323-1324, 1322-1323, 1321-1322, 1320-1321, 1319-1320, 1318-1319, 1317-1318, 1316-1317, 1315-1316, 1314-1315, 1313-1314, 1312-1313, 1311-1312, 1310-1311, 1309-1310, 1308-1309, 1307-1308, 1306-1307, 1305-1306, 1304-1305, 1303-1304, 1302-1303, 1301-1302, 1300-1301, 1299-1300, 1298-1299, 1297-1298, 1296-1297, 1295-1296, 1294-1295, 1293-1294, 1292-1293, 1291-1292, 1290-1291, 1289-1290, 1288-1289, 1287-1288, 1286-1287, 1285-1286, 1284-1285, 1283-1284, 1282-1283, 1281-1282, 1280-1281, 1279-1280, 1278-1279, 1277-1278, 1276-1277, 1275-1276, 1274-1275, 1273-1274, 1272-1273, 1271-1272, 1270-1271, 1269-1270, 1268-1269, 1267-1268, 1266-1267, 1265-1266, 1264-1265, 1263-1264, 1262-1263, 1261-1262, 1260-1261, 1259-1260, 1258-1259, 1257-1258, 1256-1257, 1255-1256, 1254-1255, 1253-1254, 1252-1253, 1251-1252, 1250-1251, 1249-1250, 1248-1249, 1247-1248, 1246-1247, 1245-1246, 1244-1245, 1243-1244, 1242-1243, 1241-1242, 1240-1241, 1239-1240, 1238-1239, 1237-1238, 1236-1237, 1235-1236, 1234-1235, 1233-1234, 1232-1233, 1231-1232, 1230-1231, 1229-1230, 1228-1229, 1227-1228, 1226-1227, 1225-1226, 1224-1225, 1223-1224, 1222-1223, 1221-1222, 1220-1221, 1219-1220, 1218-1219, 1217-1218, 1216-1217, 1215-1216, 1214-1215, 1213-1214, 1212-1213, 1211-1212, 1210-1211, 1209-1210, 1208-1209, 1207-1208, 1206-1207, 1205-1206, 1204-1205, 1203-1204, 1202-1203, 1201-1202, 1200-1201, 1199-1200, 1198-1199, 1197-1198, 1196-1197, 1195-1196, 1194-1195, 1193-1194, 1192-1193, 1191-1192, 1190-1191, 1189-1190, 1188-1189, 1187-1188, 1186-1187, 1185-1186, 1184-1185, 1183-1184, 1182-1183, 1181-1182, 1180-1181, 1179-1180, 1178-1179, 1177-1178, 1176-1177, 1175-1176, 1174-1175, 1173-1174, 1172-1173, 1171-1172, 1170-1171, 1169-1170, 1168-1169, 1167-1168, 1166-1167, 1165-1166, 1164-1165, 1163-1164, 1162-1163, 1161-1162, 1160-1161, 1159-1160, 1158-1159, 1157-1158, 1156-1157, 1155-1156, 1154-1155, 1153-1154, 1152-1153, 1151-1152, 1150-1151, 1149-1150, 1148-1149, 1147-1148, 1146-1147, 1145-1146, 1144-1145, 1143-1144, 1142-1143, 1141-1142, 1140-1141, 1139-1140, 1138-1139, 1137-1138, 1136-1137, 1135-1136, 1134-1135, 1133-1134, 1132-1133, 1131-1132, 1130-1131, 1129-1130, 1128-1129, 1127-1128, 1126-1127, 1125-1126, 1124-1125, 1123-1124, 1122-1123, 1121-1122, 1120-1121, 1119-1120, 1118-1119, 1117-1118, 1116-1117, 1115-1116, 1114-1115, 1113-1114, 1112-1113, 1111-1112, 1110-1111, 1109-1110, 1108-1109, 1107-1108, 1106-1107, 1105-1106, 1104-1105, 1103-1104, 1102-1103, 1101-1102, 1100-1101, 1099-1100, 1098-1099, 1097-1098, 1096-1097, 1095-1096, 1094-1095, 1093-1094, 1092-1093, 1091-1092, 1090-1091, 1089-1090, 1088-1089, 1087-1088, 1086-1087, 1085-1086, 1084-1085, 1083-1084, 1082-1083, 1081-1082, 1080-1081, 1079-1080, 1078-1079, 1077-1078, 1076-1077, 1075-1076, 1074-1075, 1073-1074, 1072-1073, 1071-1072, 1070-1071, 1069-1070, 1068-1069, 1067-1068, 1066-1067, 1065-1066, 1064-1065, 1063-1064, 1062-1063, 1061-1062, 1060-1061, 1059-1060, 1058-1059, 1057-1058, 1056-1057, 1055-1056, 1054-1055, 1053-1054, 1052-1053, 1051-1052, 1050-1051, 1049-1050, 1048-1049, 1047-1048, 1046-1047, 1045-1046, 1044-1045, 1043-1044, 1042-1043, 1041-1042, 1040-1041, 1039-1040, 1038-1039, 1037-1038, 1036-1037, 1035-1036, 1034-1035, 1033-1034, 1032-1033, 1031-1032, 1030-1031, 1029-1030, 1028-1029, 1027-1028, 1026-1027, 1025-1026, 1024-1025, 1023-1024, 1022-1023, 1021-1022, 1020-1021, 1019-1020, 1018-1019, 1017-1018, 1016-1017, 1015-1016, 1014-1015, 1013-1014, 1012-1013, 1011-1012, 1010-1011, 1009-1010, 1008-1009, 1007-1008, 1006-1007, 1005-1006, 1004-1005, 1003-1004, 1002-1003, 1001-1002, 1000-1001, 999-1000, 998-999, 997-998, 996-997, 995-996, 994-995, 993-994, 992-993, 991-992, 990-991, 989-990, 988-989, 987-988, 986-987, 985-986, 984-985, 983-984, 982-983, 981-982, 980-981, 979-980, 978-979, 977-978, 976-977, 975-976, 974-975, 973-974, 972-973, 971-972, 970-971, 969-970, 968-969, 967-968, 966-967, 965-966, 964-965, 963-964, 962-963, 961-962, 960-961, 959-960, 958-959, 957-958,



## OUR GREAT ENCYCLOPEDIA OFFER.



This latest edition (1897). It contains 994 pages. Is bound in Strong, Attractive Cloth. This book has been sold at \$4.00.

IT IS A STORE HOUSE OF UNIVERSAL INFORMATION

embracing nearly 35,000 events in History, Agriculture, Anatomy, Architecture, Archaeology, Astronomy, Banking, Biblical Science, Botany, Chemistry, Commerce, Geography, Geology, Heraldry, Hygiene, Legislation, Literature, Logic, Mathematics, Natural History, Philosophy, Navigation and Nautical Affairs, Physics, Physiology, Political Economy, Theology, Zoology, etc., with proper names pronounced.

**The Offer:** This great work, Express or Postpaid, and the BAPTIST AND REFLECTOR one year for only \$2.60. This offer is to old and new subscribers, and must be accepted in the next thirty days.

ADDRESS

**BAPTIST and REFLECTOR,**

150 NORTH CHERRY STREET, NASHVILLE, TENN.

THIS  
ENCYCLOPEDIA  
IS  
REVISED  
TO DATE  
CONTAINS 994  
LARGE PAGES,  
800

ENGRAVINGS,  
WITH A YEARS  
SUBSCRIPTION  
TO THE  
BAPTIST  
AND  
REFLECTOR  
TOGETHER  
ONLY  
\$2.60

WE WILL PAY  
EXPRESS  
CHARGES

JUST WHAT  
YOU ARE  
LOOKING FOR

THINK,  
ACT,  
IF IT COMMENDS  
ITSELF  
TO YOU.

A  
LARGE  
BOOK,  
994  
PAGES,  
800

ILLUSTRATIONS  
ONLY  
60 CENTS  
ADDITIONAL

IF

NOT  
SATISFIED  
WE  
WILL  
RETURN  
MONEY.

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., MARCH 31, 1898.

New Series, Vol. IX, No. 32

## The Storm at Sea.

BY E. C. BATHMAN

Thick darkness veils the brow of night  
Save by a faint gleaming light  
Midst foaming billows' awful roar  
The Savior sleeps as if on shore

The bark is tossed, its timbers strained  
Reveries of the freight contained  
It rises with a demon's might,  
Then sinks as if overwhelmed with fright

The awed disciples quake with fear,  
Beneath the storm, cloud's reign severe  
While terrors gather round abroad,  
Still calmly, sweetly sleeps their Lord

New hope, deep rest their drooping hearts  
And courage to their souls imparts  
They call with loud, impetuous cries  
We perish Lord, awake arise

Their wakened Lord, with gentle men  
And conscious power, regards the scene  
He stands in majesty arrayed  
By whom the universe was made

With matchless grace extends his hands,  
And thus the tempestuous sea commands  
"Peace, be still," and at this word  
The waves stilled obey their Lord

Thus, when the waves of sorrow roll  
With ponderous weight upon the soul,  
Dark doubts and fears o'ercast our sky  
Oh, whether shall the spirit fly

The faith alone can rend the veil,  
When dark storm clouds blast assail  
And Jesus' voice our hearts doth thrill  
When softly whispering "Peace be still"

Waco, Texas

## Dr. Kerfoot's "Harp of a Thousand Strings."

BY HENRY C. VEDDER, D.D.

I have carefully read Dr. Kerfoot's remarks in the BAPTIST AND REFLECTOR of March 10th, and beg the privilege of saying a word or two in turn. If I have been able to understand him, he brings against me the charge of "using words in a loose and misleading sense," and his chief specification is that I say "nothing is distinctive of Baptists except that which distinguishes them." I certainly do say just that, and shall continue to say it until the English language changes. In the meantime, if I understand Dr. Kerfoot, he purposes to say that the distinctive principles of Baptists are those that do not distinguish them. If he does not mean this, I fear that I shall be compelled to retort upon him the charge he has brought against me, of "using words in a loose and misleading sense."

It is perfectly plain that Dr. Kerfoot has no quarrel whatever with me; his whole difficulty is with the English language. I have used words in their accepted sense, as defined by all English dictionaries of good standing. I quote from the *Century Dictionary*, because it is always within reach of my hand as I write, but all others will be found in substantial agreement with it: "Distinctive, marking distinction, difference, or peculiarity; distinguishing from something diverse; characteristic: as, distinctive names or titles; the distinctive characteristics of a species." It will be observed that "peculiar" is given as a synonym of "distinctive," and the same dictionary defines "peculiar" as "one's own, pertaining to one, not to many; of private, personal, or characteristic possession and use. . . . particular; distinct; individual." It will be further noted that "characteristic" is given as another synonym, and that word is defined by the same authority thus: "Pertaining to, constituting or indicating the character; exhibiting the peculiar qualities of a person or thing; peculiar; distinctive."

Now, it was with full knowledge of these definitions and of the long corresponding usage of the best writers of the English language, from Chaucer to our own day, that I wrote some weeks ago, choosing my words with the greatest care and deliberation: "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." I thought it by no means improbable that the saying might be challenged, and I made the statement with a full sense of responsibility and also with full conviction that I could make the words good in the judgment of all candid Christians, Baptists or otherwise.

That which is distinctive of Baptists is precisely that which distinguishes us from other Christians, that which is characteristic of us, that which is peculiar, which belongs to us and nobody else. Such is the meaning of the word authorized by all the dictionaries, and the only meaning authorized by them. It is the most preposterous of all things for Dr. Kerfoot to accuse me of using this word in a "loose and misleading sense" when I use it thus. It is he, I repeat, who uses words in a loose and misleading sense. He would make the distinctive principles of Baptists not those things in which we differ from all other Christians, but those in which most or all evangelical Christians agree with us.

Take his "group of doctrines" that, he says, are distinctive of Baptists: 1. The infallible and sufficient authority of the word of God—Will he kindly specify a single evangelical denomination that does not make this profession equally with Baptists? 2. The principle of absolute voluntariness in religion—Will he name any Protestant denomination in America that holds the contrary? 3. The proper relation of regeneration (repentance and faith) to baptism. 4. The Scriptural doctrine of baptism—(these last two are what I call the distinctive principles of Baptists, putting them both into one phrase, *believers' baptism*). The doctrine of congregational church government—but this is held by Congregationalists; how, then, is it distinctive of Baptists? 6. The doctrine of the true nature and law of the Lord's Supper—in which Baptists agree with nearly the whole of Christendom, as to the qualifications of communicants, and differ but slightly from the majority of evangelical Christians in regard to the nature of the ordinance.

Why not add the Trinity, the five points of Calvinism, the Vicarious Atonement and the eternity of rewards and punishments? They have just as much place in a statement of the distinctive beliefs of Baptists as any of the above, save numbers 3 and 4. And when one begins with the theory that the distinctive beliefs of Baptists are those that do not distinguish them from other Christians, all and several, I, for one, do not see where he is to stop in his enumeration until he is told every last thing that a Baptist believes.

If Dr. Kerfoot chooses to use words in other than their accepted meanings I have no objection. He may, if he pleases, mean that which does not distinguish when he writes or says "distinctive;" by "characteristic" he may mean that which does not characterize; by "fundamental" he may mean that which is not at the bottom. If he gives his readers or hearers fair warning of his intentions thus to use words, they will have no cause to complain; every writer is entitled to define his terms, if he chooses to claim the privilege and to define them in his own way. And if he chooses to use ordinary English words in an extraordinary way, all that one may properly say is the famous dictum of Mr. Lincoln: "If a man likes that sort of thing, it is about the sort of thing he will like." But one thing he should not do under any circumstances; he should not accuse of "using words in a loose and misleading sense" another writer who chooses his words carefully, in strict accordance with their accepted meanings, as recognized by all lexicographers.

Chester, Pa.

—The Chinese Sabbath-school of the First Baptist Church of Philadelphia recently contributed \$68.08 to the foreign missions. This shows how the gospel works, first in enlightening a heathen mind, then it leads him to give the light to another.—*The Evangelist*.

## Where Many Troubles Come From.

Verily, I was in a state of mind last night that was disagreeable beyond measure. On entering my church the whole thing was in confusion. Some persons were standing on the pews, others were congregated in the aisles and all were engaged in a perfect babel of talk. The electric lights were burning very dimly and a deep red light in the bulbs had taken the place of the white glow. On ascending the platform to examine into the condition of the pulpit lights I found the whole floor littered with scraps of paper and leaves torn from hymn books. I hoped that order would come out of chaos as I proceeded with the service; but, to my horror, I found that I had left my little book of sermon notes at home or had dropped it since entering the church. I was compelled to find it before I could proceed, and so I instituted a search at once. But the women were very rude and refused to move their skirts aside to enable me to look on the floor and in the pews. I plainly heard the giggle of the people who said: "The parson has lost his sermon; it must have been a very weak thing, to get lost in the church." Only one old sister seemed to have any sympathy for me, and she came hurrying down the aisle, saying: "Here it is, here it is!" and when I reached out to take it I found that she was handing me a Sunday-school Lesson Quarterly. I saw plainly that I should have to preach independently of my notes; but, to my mortification, I could not remember my text, nor the first thought in connection with the sermon. Rising up, I determined to preach another sermon with which I was more familiar, and as I plunged into it I remembered that we had neither sung nor prayed. Confusion was being doubly confused, and I am sure my next step would have been to flee from the house; but just at this juncture I awoke and found that I had been dreaming. Dream though it was, my sufferings were real, and I am not seeking a repetition of the experience. Sometimes we dream when asleep, sometimes when awake, and I venture that half of all the troubles which come to us are unreal and are born in the midst of dreams by day or by night. C. C. BROWN.

Sumter, S. C.

## Which?

Dr. Folk of the BAPTIST AND REFLECTOR takes "The Word and Way to task for its motto: The Bible, the Home and the Church." He sees in this "heresy" and says, "We believe the church comes before the home in sanctity and authority." I don't want to "repute," but how would it do to put it thus: the home, the Bible and the church? Is this not the chronological and the natural, if not Scriptural, order? The home is certainly as old as the human race. The church was hardly organized before the giving of the Bible. It seems to me that what this present age needs is more careful and prayerful attention to its home life. I believe that God sanctified and hallowed the home before he did the church, and I do not see why this order should be changed. I believe he gave for man's highest happiness and usefulness the home, the Bible and the church. Our Catholic friends have honored the church idea to the neglect of the Bible and the home until, see its results upon the life of the people over whom they have sway! The "Sisters" "of the church" have taken the teaching from the mothers, and the priests have taken the place of the Bible.

I fear we Baptists are trusting too much to the public teaching in the churches and Sunday-schools. Would it not be safer for us to give more earnest attention to the home life? Let each home have its family altar and each member of that home take time every day for personal study of the Bible. Then, after individual repentance and acceptance of Christ let them join the church, which, I believe, was given to strengthen the home and Bible life of the people. Through this organized church life the gospel is to be preached unto the ends of the earth.

W. Y. QUISSENER.

University of Chicago.