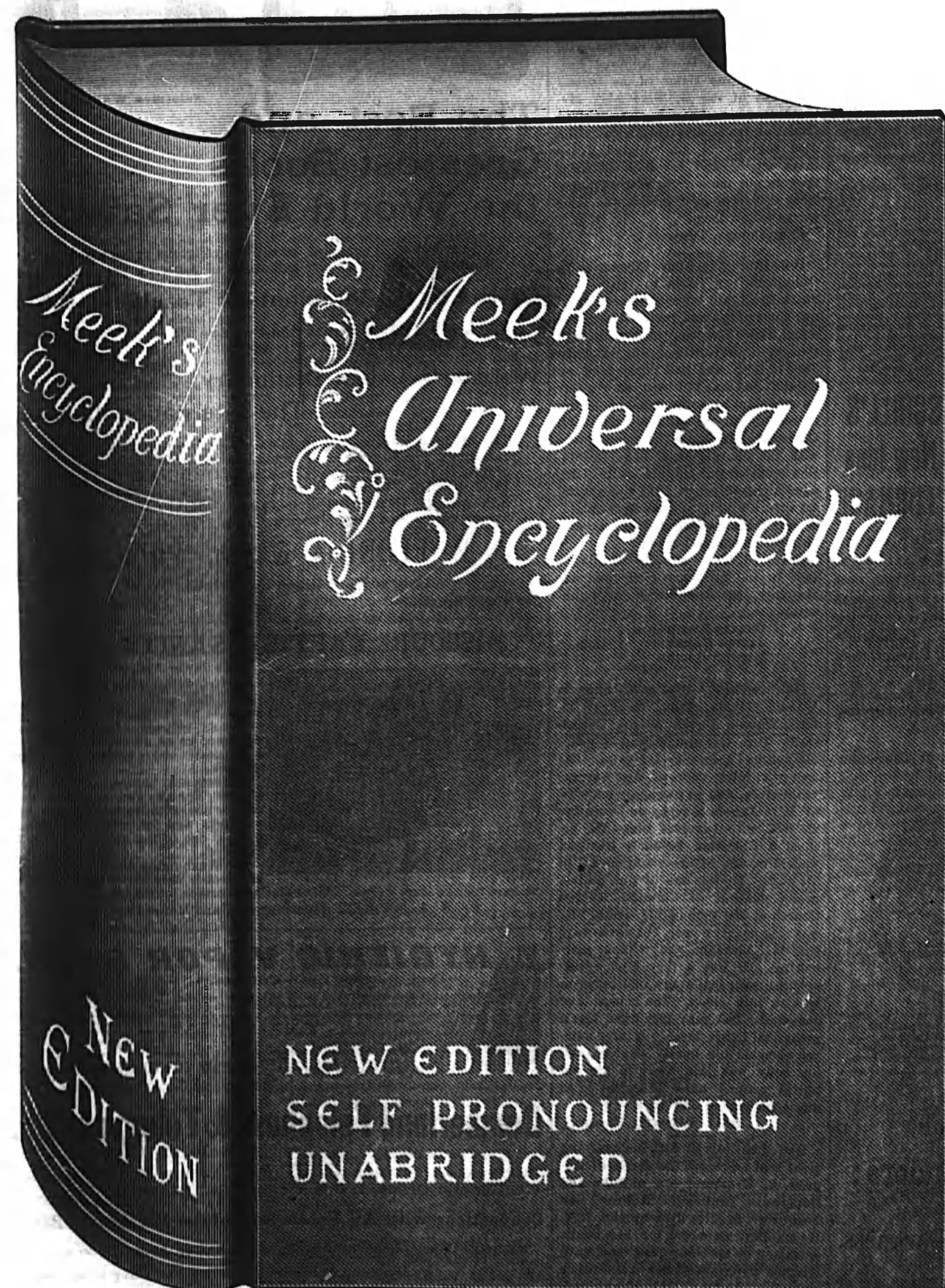


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NASHVILLE, TENN., MAY 10, 1898.

New Series, Vol. IX, No. 39

Why Is It?

BY MAUDE

A sad perplexing thought is why
No many live in sin and die;
And then are buried 'neath the sod.
Not having recognized their God.

The God who made their lives and kept
Them from all harm while they have slept.
The God whose soul died on the tree,
That from their sins they might be free.

The God who sacrificed His all
To save a' men from Adam's fall,
The God who pleads with every heart
To come from sin and dwell apart.

The thousand heedless men will say,
"I'm busy now. Some other day
Perhaps we'll meet again and then
We'll settle things 'tween God and men."

O, gracious God—how good is He.
He watches all humanity,
He cares for us through all our days.
And yet our Lord some never praise.

Oh, Heaven, help all Christians teach
The hardest hearts and try to teach
The love of God—His blessed ways
And let us all sing loud His praise

The Kingdom of God.

BY REV. MARTIN H. TWIN.

No one can proceed far in the study of our Lord's teaching without feeling the necessity of a definite understanding of his idea of the "kingdom of God" or the "kingdom of heaven." The idea of "the kingdom" is one of the most fundamental of the gospel. In direct teaching as well as in parables Jesus makes frequent use of the expression, although in no place does he clearly define it. We can learn the content of his idea of the kingdom only by a study of the entire body of his teaching concerning it.

For the purposes of this paper it is not necessary to discuss the distinction between the phrases "kingdom of God" and "kingdom of heaven," but we may regard them as meaning the same thing. The latter is Matthew's favorite expression, and is used by him alone of the evangelists.

Many attempts have been made to formulate a definition of the expression, with quite a diversity of results. Some one who has recently made a study of the subject has discovered eighteen or more different definitions which have been given by scholars of repute. The difficulty of defining is doubtless due to the great number of forms under which the idea is expressed and the manifold relations involved. It is clear that Jesus did not originate the idea of a kingdom of God. John the Baptist in his trumpet call to the Jewish nation thundered in the ears of the startled people one message with intense reiteration: "Repent ye, for the kingdom of heaven is at hand." Manifestly he appeals to an idea already existing in the minds of his hearers. He assumed that they are expecting the establishment of the kingdom. He heralds its near approach and demands a suitable preparation.

While neither Jesus nor John originated the idea of a kingdom, it is equally clear that they did not adopt the popular conception of it.

There was a time in the course of our Lord's ministry when the people were inclined to believe that he met the requirements of the one who should be their king, but he refused the honor, and it was not long before it was evident that he could never be the king of popular expectation. Bound by their natural prejudices, the Jewish leaders could conceive of no kingdom but a temporal power after the model of the realm of David and Solomon.

But Jesus took the familiar words and filled them with a breadth and fulness of meaning which the teachers and leaders of the people could neither comprehend nor appreciate.

What, then, is the nature of this divine kingdom as discoverable from the discourses and parables of Jesus? One of the most significant utterances which

we can find is the reply to Pilate's question, "Art thou a king, then?" "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

From these words we deduce the fact that his kingdom is not one which can be maintained by force of arms or which rests upon human resources. It pertains to another world. It exercises its authority by forces which are mighty, but which are not reducible to terms of sense. Its armies are the hosts of heaven. Its throne is established upon the foundation of the divine nature. On another occasion he said: "The kingdom of God cometh not with observation; neither shall they say Lo here! or Lo there! for lo, the kingdom of God is within you." In his conversation with Nicodemus Jesus says: "Except a man be born again he cannot see the kingdom of God." Entrance to the kingdom is effected by a spiritual regeneration. It is a kingdom established upon spiritual forces, a kingdom over the hearts and consciences of men.

Thus far all parties are agreed as to the nature of the kingdom, but when we raise the question, when does the kingdom become a reality, we encounter a wide diversity of opinion.

Some would make the kingdom of heaven practically identical with heaven—a place and state wholly future, for which a faithful Christian life in this world is a preparation. The man who is born again is not yet in the kingdom, but on the way to it.

Another conception is that of the personal reign of Christ on earth at some time in the future subsequent to his second coming. The new heavens and the new earth wherein dwelleth righteousness are to be his realm. His kingdom is to be founded upon the ruins of the present order. As one of the advocates of this view has said, "I do not believe that the glow which is upon the horizon, which some are recognizing as the coming of a higher stage of humanity, is that, but it is the onward rushing progress of the coming of the Lord Jesus Christ to redemption and to judgment, and . . . that the attitude which we should occupy with reference to these tremendous problems is that of anxious waiting and expectancy; and that the prayer that ought to go up out of our hearts with intensest meaning is the cry with which the canon closes. 'Even so, Lord Jesus, come quickly.'"

Still another conception is that which regards the kingdom of God as already present and destined to be perfected under the present order of things. This view lays emphasis upon the social aspects of Christianity and makes its aim the evolution of a perfect condition of society here in this present world.

One of the advocates of this view has spoken as follows: "Jesus said little about the future world, or the rescue of men from the pains of hell. With him the great duty of life was not preparation for quitting life. . . . It is true that he does give a few hints concerning the diverse destinies of men in the life beyond; true that he does set before us the eternal issues of conduct; but in a sense all his references to the future are incidental and auxiliary. He assumes the future, but the kingdom of God as a good to be realized here and now fills all the foreground of his teaching."

Which of these different views is the true one, or is there truth in each? Our answer must be derived from a study of the words of the gospel. The first passage to which we shall refer is the very important one contained in the model prayer, "Thy kingdom come; thy will be done on earth as it is in heaven."

When we use that petition do we pray for the great catastrophe which shall put an end to the present age, for the violent destruction of all that is evil and for our own translation to a better world? Or do we understand the petition to have reference to the diffusion of gospel light, and the triumph of gospel truth in the salvation of men and in the renovation of the earthly society? Doubtless the latter; because the following clause evidently refers to the same idea

and indicates the sphere in which the kingdom is to be realized. "Thy will be done on earth as it is in heaven." There is no limit here of any order of things, other than that to which we are accustomed, only that it is to be purified and elevated and brought into tune with the harmony of heaven. There is no suggestion of a sudden or violent upheaval. It is suggestive rather of the pervasive and gentle influence of the Prince of Peace.

Other passages which expressly or impliedly refer to the kingdom as present or as pertaining to the present order may be cited as follows: "The kingdom of heaven is at hand." "The kingdom of God is within you." "The kingdom of God is come nigh unto you." "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." "Whosoever shall not receive the kingdom of heaven as a little child, he shall not enter therein." "How hardly shall they that have riches enter into the kingdom of God!" "Thou art not far from the kingdom of God." "The kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you." Another most important passage is as follows: "The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man entereth violently into it." And to quote a verse from Paul, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

In striking contrast to these passages, which are familiar to all, is another class of passages which unequivocally refer to a future order of things which is to be ushered in by the passing away of the present. Some of them are as follows:

"Then shall the righteous shine forth as the sun in the kingdom of their Father." "Then shall the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "I will not drink henceforth of this fruit of the vine until that day when I shall drink it new with you in my Father's kingdom." "And they shall come from the East and from the West and from the North and from the South and shall sit down in the kingdom of God." The parable of the pounds was spoken because the people thought that the kingdom of God should immediately appear.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is now nigh at hand," and, to quote again from Paul, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." Between these two classes of passages there lies another, a very large class in which there is no note of time. They may be interpreted with equal propriety as belonging to either of the above classes. But the contrast between the two classes elicits too palpable to be ignored and constitutes the chief difficulty connected with our subject.

Any conception of the kingdom, in order to be satisfactory, must comprehend all the facts. It must recognize both its temporal and its eternal aspects. One way of meeting the difficulty is to say that the two sets of passages refer to two distinct ideas, and therefore do not need to be harmonized. This is practically what is said by those who maintain that the passages referring to a present kingdom describe a kingdom of God as already existing in a spiritually moral sense, while those referring to a future kingdom describe a kingdom of God in a historically teleological sense. Another way of meeting the difficulty is found in the position that "the New Testament writers everywhere view the blessings of salvation as, although attainable now or in this world, still appertaining to another order of things, accordingly to the future, so far as there is an antagonism between those blessings and the present world (John xviii. 36) which prevents their full development; thus, for example, John speaks of life, eternal life,

as a thing not solely of the future, but possessed now beforehand."

Still another view which seems to me to meet the conditions most satisfactorily is that which regards the kingdom as established already—a real kingdom which includes all those who have become the children and subjects of the King. It is a real kingdom, although as yet imperfectly developed. It is in the process of coming. The passages cited referring to the kingdom as future are understood to relate to its perfected form, when its laws of righteousness and love shall be supreme.

In his parables Christ gives us some very interesting pictures of the development of the kingdom of God.

In the parable of the mustard seed we are taught the lesson of the small beginning of the kingdom and its growth.

In the parable of the leaven hidden in the two measures of meal we are taught the pervasive influence of the kingdom.

When we learn of the triumphs of the gospel in winning men to eternal life we think of the parable of the mustard seed and the law of growth in the kingdom; when we see the extent to which society has been civilized and elevated by the proclamation of the standards of gospel righteousness we think of the parable of the leaven and the pervasive influence of the gospel.

In the parable of the tares in the field of grain we get still another view of the progress of the kingdom. The lesson seems to be that so long as the kingdom exists in its earthly form it will be vexed by the resisting forces of evil. The tares are to remain till the harvest. Alongside the growing kingdom of God is the kingdom of Satan. Agencies which are adapted to the service of the kingdom in diffusing the gospel are vitiated also for the dissemination of evil. The printing press makes it possible to place a Bible in the hands of every man, woman and child in the world. It also makes it possible to contaminate the morals of whole communities by means of pernicious literature. Commerce is both a help and a hindrance to the work of evangelization. The parable certainly gives no ground for the expectation that the race of man, under the benign operation of the law of evolution, will be elevated above all contact with evil, or that evil will be extirpated during the present order. Neither does it shut us up to the pessimistic idea that the kingdom of God in this world is a declining institution, destined to perpetual defeat and humiliation in the presence of the kingdom of evil. It does seem to teach a perpetual conflict which shall be terminated at last by divine intervention.

Our conclusion, then, in regard to the time of the coming of the kingdom is that it is here already. Wherever there are subjects who enthroned Christ as Lord, there the kingdom has come in its initial stage and is destined to come more and more fully. We are to look for its manifestation in the State and in society. As a kingdom of righteousness whose law is love, its influence is to be looked for in all human relations. Loyalty to a common king involves fraternity among the subjects. As we see the kingdom progressing we shall see a decline in the animosities and jealousies among nations. We shall see the amelioration of the condition of the poor. There will be less oppression and more sympathy. The true brotherhood of man will be more and more recognized.

It is true that the great world powers of today are far from exemplifying the principles of the kingdom of God. It is true that the realms of business and of social life are not yet dominated by the sermon on the Mount, but who would say that there has been no progress in that direction since the time when the Savior first taught his disciples to pray for the coming of the kingdom?

The kingdom of heaven and the church are related but not identical. The church is an institution. It has an external organization. It is limited in its duration, being confined to this world and the present order of things.

The kingdom of heaven is not an organization, but an organism. It is the incarnation of the spirit of God in humanity. It exists in its incipient stages in this world only to be perfected in the world to come. It is of eternal duration. The church is an agency for the bringing in of the kingdom.

Our idea of the scope of the kingdom will largely determine the character of our preaching and of our Christian activity. If we regard human society as inherently evil, human government as incorrigibly corrupt, and this world as the devil's own permanent possession, then our efforts will be directed to the saving of as many as possible from the wreck before its final overthrow. We shall warn men to get out of the world and into the kingdom, and we shall

give little heed to the reformation of the abuses of society and the corruptions of the State.

But if, on the other hand, we regard the kingdom of God as affecting man in all his relations, in this world as well as in the world to come, if we regard the institutions of society and of the State as something to be wrested from the power and control of Satan and to be devoted to the uses of the kingdom of God, then we shall be interested not only in men, but in humanity. We shall seek the purification of politics, the reform of social injustices, the proper adjustment of the clashing interests of the different classes of society, and we shall not regard anything which pertains to the happiness and well being of man, either temporal or eternal, as foreign to our work as heralds of the kingdom of God.

Alton, Ill.

SOUTHERN BAPTIST CONVENTION.

NORFOLK, VA., May 8, 1898.

Although the day was very inclement, yet great congregations assembled at many churches. At the Freemason-street Baptist Church the house was so densely packed at 9:30 o'clock a. m. that standing room was not to be found about the doors. To this assembly Revs. Howard L. Jones of New York, A. W. Healer of Atlanta and A. J. Dias made Sunday-school addresses, all of which were good. To this great crowd Dr. J. B. Hawthorne preached one of his masterful sermons. He was at his best, and cleared the deck. At 3:30 in the same room, through a heavy down-pour of rain, a house full assembled again at the bidding of Dr. Frost, who conducted a Sunday-school meeting. Dr. Millard of Baltimore spoke on the Home Department of the Sunday-school; J. L. Gross of Georgia spoke on the Mission Feature of Our Literature, and Dr. J. B. Gambrell of Texas spoke of the importance of the Country-Sunday-school. This meeting, to my mind, was high-water mark. It was flood-tide.

At night I listened with great pleasure and profit to Dr. J. P. Greene of Missouri in the First Baptist Church. The congregation was good, and the sermon one of the best I ever heard.

Drs. Landrum in the morning and Whitman at night had great congregations at the Epworth M. E. Church, South. This is the finest church building in the city and one of the finest in the South, having cost the modest little sum of \$120,000. One of its interesting features is a lovely chime of bells, the gift of a noble Christian lady. I was pleased with the First Baptist Church, which is very pretty also. This is the church of Rev. E. B. Hatcher, and is noted for the great activities of its members.

Judging from yesterday's congregations the people of Norfolk may be set down as a truly church-going people.

MONDAY, May 9, 1898.

The storm has passed and the sun shines so bright that it makes us blink. The crowds are scattering for sight-seeing to Virginia Beach, Ocean View, Old Point Comfort, and the working force of the Convention is smaller, but big enough for comfort. Judge Haralson in the chair. Prayer by J. S. Dill of Virginia.

Boston W. Smith, manager of the chapel car, W. W. Lester and a Bro. Bagley were welcomed to the deliberations of the Convention.

J. B. Hawthorne of Tennessee, B. H. Carroll of Texas, C. S. Gardner of South Carolina, J. S. Geller of Florida, W. E. Hatcher of Virginia, and others, one from each State, were announced as the committee on relation of the Convention to the Seminary to report a year hence.

E. J. Forrester reported on finances of the Home Mission Board. The last installment of \$5,000 on the First Church, New Orleans, has been paid. The Convention owns that property, worth \$1,800. The receipts for the closing year show a small decrease from last year, yet the Board comes to the Convention out of debt.

C. H. Jones from the Committee on Time and Place for next meeting reported Louisville, Ky., with Broadway Church as the place, with same time as this year, G. W. Truett of Texas to preach the Convention sermon and R. T. Vann of North Carolina as alternate.

J. T. Christian offered a vote of thanks to Norfolk and surrounding cities for hospitality, railroads, steamboat lines, sister churches and all other agencies and objects, which was passed.

Home Missions were taken up and discussed by L. G. Broughton in an eloquent appeal for \$6,000 during the coming year for expenditure among the unorganized Baptists of the mountain sections, that they may be, by assistance and otherwise, organized and trained to contribute in specific ways. He does not so much want Rockfellers to give large amounts

as to wake up the sleeping masses to give their small and constant contributions. He paid a high tribute to "Ships that Pass in the Night."

W. E. Hatcher from the Committee on the Eaton and Jones resolutions made a report under suspension of the rules, to-wit, recommending that nothing be done for the next twelve months, and that during this twelve months no vacancies be filled on the Board of Trustees of the Seminary, referring said Eaton and Jones resolutions to Dr. Carroll's resolutions for 1899.

F. C. McConnell of Virginia spoke on Mountain Missions and Possibilities. He demonstrated that he is entitled to the name given him by the *Religious Herald*, "Forensic Cyclonic McConnell."

A. J. Holt spoke for the claims of Indian Missions and Oklahoma. This work, he thinks, is excelled by none other presented to the Convention in its moral claims.

J. B. Gambrell spoke for the fifteen hundred miles of frontier missions in Texas. He yielded the floor to J. B. Cranfill of Texas.

At the suggestion of W. E. Hatcher the session receded from business and was led in prayer by J. W. Carter of North Carolina for all our country, our army, our navy, our President, for the success of the present war, and for poor, oppressed Cuba.

"My Country 'Tis of Thee" was sung by the Convention.

R. M. Boone of Louisiana spoke for the destitution within his own State. Ten years ago 18,000 white Baptists were all Louisiana had, now there are over 32,000. But the destitution is greater in Louisiana than in any Southern State. On the west bank of the great river, a distance of over six hundred miles, there is no Baptist Church. There are only three white Baptist Churches in New Orleans, a city of 350,000 inhabitants. A. M. Vardeman of the same State spoke to the same report. (Here the reporter fell asleep.)

A. G. Washburn, a native Indian of the Indian Territory, spoke for the Indian work. He is a missionary of the Home Board to his own people of the "Five Tribes." He spoke eloquently, evidently an educated, cultivated gentleman.

AN IMPORTANT PAPER.

Dr. B. H. Carroll of Texas, who is a trustee of the Theological Seminary, gave notice that he would next year offer a resolution:

Whereas, As appears from report adopted at Chattanooga Convention and from the charter and fundamental laws of the Seminary, the connection between this Convention and the Southern Baptist Theological Seminary is but slight and remote; and

Whereas, This connection cannot well be made stronger, or more equitable to the several States in representation on Board of Trustees because of legal difficulties and of hazard to investments which might result from necessary charter changes; and

Whereas, There have been developed serious differences among our people in relation to certain Seminary matters, which threaten harmony and jeopardize that unity in mission work which was the great object of the institution of this Convention; and

Whereas, The dissolution of the slight and remote bond between the body and the Seminary would in no wise affect the legal status of the Seminary; and

Whereas, Unity in mission work is more important than unity in Seminary work; now, therefore

Resolved, That this Convention, without expressing any opinion whatever on the merits of the controversy concerning the Seminary matters, about which good brethren among us honestly differ, but in the interest of harmony, particularly with a view to preserve and confirm unity in mission work, does now exercise its evident right to divest itself of responsibility in the Seminary management by disrobing the slight and remote bond of connection between this body and the Seminary—that is, that the body decline to nominate trustees for the Seminary or to entertain motions, or receive reports relative thereto, leaving that institution to stand on its own merits and be managed by its own trustees.

The reading of this important paper produced a subdued sensation. He began to speak and was urged to take the platform, which he did and spoke as follows:

My own position on this matter has been misunderstood—a lack of loyalty to the Southern Baptist Convention. There is nothing on earth outside of the church of Christ so dear to my heart as the Southern Baptist Convention. I am pleased with every one of its Boards, the smooth and the rough, as to personnel, location and management. My object is to change the pending controversy from personal matters to relative ones. If in a year it can be ascertained that something like an equitable representation can be secured for all the States on the Board of Trustees, I shall withdraw this resolution. I know charters cannot be lightly touched. I will offer it on the first day of the Convention next year.

On motion of Dr. J. William Jones of Virginia, the paper was ordered printed in the minutes for information.

THE SONS OF GOD.

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

"Now are we the sons of God." 1 John 1:1.

In one sense all men are "the sons of God." They are his children by virtue of the fact that he created them. But in the same sense the beasts of the field, the birds of the air, the fishes of the sea, and even inanimate things, from the mightiest orb in space to the minutest atom, are his offspring.

The apostle is here speaking of an infinitely higher and more sacred relation. He is writing to men who are the sons of God by adoption, and who are called "sons of God" to distinguish them from "the children of wrath." The sons of God are regenerate believers in the Lord Jesus Christ—men born from above—men who with filial love and confidence look up to God and say, "Our Father, who art in heaven."

The apostle declares that this sonship is a present reality. "Now are we the sons of God." We are not trying to be, nor hoping to be, nor in process of becoming the sons of God, but we are now his children. We are such not only in name, but in fact.

As to what we shall be hereafter we know nothing, except that when he shall appear we shall be like him, "for we shall see him as he is." We know that the image which we now bear will be perfect when we awake in the visible presence of the glorified Christ. We shall be like clouds cradled near the sun, and transfused with his resplendent beams.

I suppose there is not a Christian in the world who is not often tempted to doubt his sonship. When he looks out on the corruption and villainy of mankind, when he sees how men and women are begrimed with the filth of depravity, he wonders how such creatures can become the sons of God.

The very best of us are sinful and vile. We may not be as bad as the beastly sot who lives a life of loathsome degradation; we may never have committed forgery or theft or murder; we may never have betrayed the confidence of weakness or corrupted the innocence of youth, and yet we may be full of intolerance, deception and wrong. We may be capable of acts which are spiteful, unbrotherly and unjust. We can fill the neighborhood with mischievous rumors, and whisper away a reputation of which we are envious.

Conscious of these things, knowing our unworthy deeds and our unhalloved thoughts, remembering how we have wasted our time, and considering how far we are from what we ought to be, we often feel that we dare not call ourselves children of God.

This is a feeling which Satan knows how to use to his own advantage. He comes to the Christian who is depressed by a sense of his moral weakness and deformity, and says, "See the absurdity of your profession. How delusive and hypocritical is your claim to be a son of God. Your sceptre is a sceptre of straw. The heaven of which you dream is a myth. Fling away your mask. Eat, drink and be merry. Do not cheat yourself out of the only world which you can ever enjoy. You know not what you are; and you know not whither you are going. You have only a little brief existence, and you cannot afford to lose it in chasing a phantom. Live for the present and not for the dubious future. Live for this real world and not for an imaginary heaven. Seize the pleasures of the passing day. Drink from every sparkling bowl. Deck yourself with earth's gay flowers. Have no God but self, and know no law but lust."

Satan discourages the Christian, not only by reminding him of his littleness, weakness and sinfulness, but by contrasting him with God. "Do you know who and what that being is whom you call your Father in Heaven? Do you know that he is King of kings and Lord of lords? Do you know that the whole universe is vocal with his praise; that the storms bow out proclamations of his majesty; that the thunders are but drumbeats to which his conquering armies keep step; that the lightnings write his name on midnight darkness; that all the burning blue of the nightly sky declares his glory; that the illimitable void of space is one great mouth of song proclaiming his adorable wonders? Do you know, too, that he is as holy as he is mighty? Do you know that before him the highest of the arch-angels bow with their faces, and that in his presence the very heavens are unclean? What unpeakable presumption is it, you, a little, worthless worm, to say, 'I am a son of God.'"

The devil is never so hurtful to a Christian as when he comes to persuade him that doubt is holier than confidence, and that it were better to call himself a castaway than a child of God.

A Haddow was employed by one of our missionaries in India to aid him in the translation of the New Testament. When they came to the passage

"What manner of love the Father hath bestowed upon us that we should be called the sons of God," the Haddow wrote, "What manner of love the Father hath bestowed upon us, that we should be allowed to embrace his feet." When the missionary enquired why he had made this departure from the text, he replied, "I felt that it was too much for us to claim."

I would not commend the example of that Hindoo. It is not true humility to disbelieve what God has revealed. It is not humility to shrink from a blessing which God bestows upon us. It is not humility to refuse the wedding garment with which his infinite love would cover our imperfections and render us welcome guests at the marriage supper of the Lamb.

The great mischief of all false religion is that it multiplies imaginary barriers between God and man. It beclouds a path which God would make as bright as day. It demands the agony of doubt and fear where God wants the serene look and the steady gaze of filial confidence.

God in the person of Jesus Christ offers the water of eternal life, without money and without price, to every perishing sinner upon his footstool. The air we breathe and the sunlight in which we bask are not so free as that salvation revealed in the glorious gospel of the Son of God. But false religion under cover of a thousand imposing and awe-inspiring forms and ceremonies, stands before the troubled sinner, and in a dolorous voice declares that salvation is not free—that it must be bought, and at a frightful cost. It tells him that he must purchase it by making his life a prolonged torture.

The gospel says, "Be God's freeman and rejoice." The old anti-Christ says, "Be God's slave and tremble." Christ says, "See in God a father of all love." Anti-Christ says, "See in God a wrathful tyrant, who must be flattered by petty observances and appeased by self-macerations."

"The Spirit and the bride say come;" but anti-Christ says it is wicked audacity to come directly to Christ. You must go to the Virgin Mary, you must go to the saints, you must put your souls and consciences under the feet of priests, and if you do what they command you, Christ may ultimately admit you.

Which of these is the better system? Which is the more natural, the more rational, the more helpful to man and honoring to God—that which declares that you must go through sadistic ante-chambers, winding labyrinths, and over countless barriers, giving up to a thousand human intercessors, and paying admission fees at a thousand barred doors, or the one which says, "Christ has rent the veil of the Holy of Holies in twain from top to bottom, and bids you come directly in and fling yourselves in a transport of joy into the very arms of forgiving and saving mercy?"

Which will make the stronger, brighter, holier, happier Christian of you—that which says that sonship is a privilege and honor which belongs to a distant and uncertain future, and a boon which you can reach only through rituals, sacraments, tears, fasts, penances and purgatorial fires, or the one which says, "Now, if you believe on Christ, you are a child of God and as heir of heaven, the birth agony is over, the prison doors are open, and you may walk forth in princely freedom, wealth and power and bid defiance to the gates of hell?"

Though we are tempted to doubt our sonship; tempted when we contemplate the deep depravity of our race, tempted when we meditate upon our own sinful conduct and look down into the impurities of our own hearts, tempted when we measure ourselves with our ideals, tempted when we think of the ineffable holiness of God, tempted by false religions and by a thousand satanic suggestions, the fact remains that if we are believers in the Lord Jesus Christ we are the sons of God, and are destined to an immortality splendedored with all the glory with which infinite love and power can invest it.

In this I cannot be mistaken, when I have before me the infallible Word which says, "Whoever believeth that Jesus is the Christ is born of God." "God has given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

To determine then whether we are the children of God, we have only to know that we believe in Jesus Christ. That is something that we may know. If I say know that I trust my wife to watch over me and comfort me in sickness; if I may know that I trust my friend to stand by me in the hour of danger; if I may know that I trust the general who leads me to battle; if I say know that I trust my banker with whom I deposit my money; if I may know that I trust my physician when I need medical treatment, I may know that I trust Jesus Christ to save my soul from eternal death.

If we believe on the Lord Jesus Christ we are born of God, and if we are the children of God we ought to stand up before the world in all the dignity, strength, freedom and joy of men conscious of their high birth, and of their priceless heritage of glory.

Doubtless the strangest sight that an angel sees when he descends from heaven to earth is a congregation of joyless Christians—a company of the King's children journeying to their home in the skies with sad hearts and drooping heads. We slog it sometimes, but we do not feel it—

"We are travelling home to God
In the way our fathers trod;
They are happy now, and we
Soon their happiness shall see."

There are some proud, prudish, middle-aged, once-a-week church people who have a holy dread of anything like religious joy. They have none of it themselves, and they are horrified when they see it in others. Their religion is like the stars—very clear, very high, but very cold.

In that long, perilous voyage over an unknown sea, the discoverers of our country were thrilled with rapture as the indications of land ahead began to appear. Sea weeds came drifting across the track of the ships; land birds of beautiful plumage circled around the masts; the air was mild and fragrant; nothing was needed but the song of the nightingale to make it like the month of April in Andalusia. Finally, when the long-looked-for shore was reached, in the golden sunlight of a calm autumnal morning, the weary but joyful Spaniards fell upon the earth and kissed it. Then as they unfurled the banner of Castile over the soil of the new world, their Te Deum rose on the morning air to mingle with the song of the morning birds.

Incomparably sweeter, stronger and deeper should be our joy today as we hear the voice of our Eternal Father saying, "Beloved, now are ye the sons of God." Faith in these words should lift our souls to the heavenlies. We ought to put the very stars beneath our feet and fling our banner out over a conquered world, we should shout victory and vie with Gabriel while he sings in notes almost divine.

"Now are we the sons of God, and it doth not yet appear what we shall be." Verily it doth not yet appear. We may strain our vision thitherward, but we cannot see it. It is hidden, not by distance,

"The eye that shuts in the dying hour
Shall open the next in bliss."

It is concealed by a veil of flesh. It doth not yet appear, because it is above all present experience, and beyond the reach of imagination.

We sometimes sing—

"Oh could we climb where Moses stood
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Could fright us from the shore."

But in this we sigh for an experience that is impossible to mortals in this sublunary sphere. The land beyond Jordan, which Moses saw from the mountain peaks, can give us not even the faintest idea of the vernal brightness, beauty and fragrance of the shining shore that lies yonder, where the white-robed pilgrims gather and the happy angels sing.

We may pile figure upon figure and add dream to dream; we may bring before our mind's eye a world of jasper, gates of pearl, streets of gold, seas of glass, thrones of light and crowns of glory; but these are less than shadows—"nothing less than nothing"—in comparison with the real blessedness which awaits the sons of God. All that we know and all that we can know on this side of the veil, is that when he who is our life shall appear, we shall be with him and see him as he is.

"Well, the delightful day will come,
When our dear Lord will call us home,
And we shall see his face.
Then with our Savior, brother, friend,
A best eternity we'll spend,
Triumphant in his grace."

From Here and There.

Mossy Creek Church takes the lead in paying off the Carson and Newman debt. College day rolled up her contributions in that direction, during the year, to more than \$1,000.

The Morristown saints are well pleased with their new pastor, Dr. W. H. Strickland. He is a ripe preacher and an industrious pastor.

The Baptists at Whitesburg are greatly in love with their young pastor, Bro. H. B. McLean, a student in Carson and Newman College, and one of our most promising young ministers.

At Warrasburg Pastor W. C. Hale is forging away, getting ready for and expecting a good meeting of the Nolichucky Association with his church in August.

Bro. P. H. C. Hale of Chestnut Bloom has given

up his home church (Bethel). Rev. J. M. Oley is his successor.

Big Spring (Moshelm) has called Rev. Lee Smith, formerly missionary of the Holston Association, to shepherd the flock at that place.

At Marion the brethren are building a meeting-house, preparatory to an organization.

Rev. J. H. Moore, moderator of the Holston Association, has resigned at Erwin, after a service of twenty-two years.

The new pastor at Jonesboro, Rev. A. L. Davis, is taking hold. The brethren speak highly of his solid, meaty sermons.

Bro. D. A. Glens is doing substantial work at Johnson City, Elizabethton and Snow's Chapel.

Baptist prospects at Elizabethton are brightening. Several new families are moving in, and will reinforce the Baptists. The women of the church are a host.

The Baptists at Greenville have not yet found a successor to R. M. Murrell, whom the Third Church, Knoxville, enticed away from them some months ago. Greenville is a good field, and needs a strong man to work it.

P. S.—If some brother can furnish me copies of the early minutes of the Nolichucky Association, I shall be greatly obliged, and will return same to the owner if desired. I especially want minutes from 1838 to 1842 or 1843, giving light on the missionary controversy of that time. Address J. J. Burnett, Mossy Creek, Tenn.

The Tennessee Baptist Orphans' Home.

Mr. W. F. Eastman of the "Children's Home Society" is pleased to write three columns of attack on me in last week's BAPTIST AND REFLECTOR. At the request of the Board of Managers of our Orphanage I sought to explain the plans of Mr. Eastman's society to prevent our Baptist people from getting their Orphans' Home work confused.

I have no reply to Mr. Eastman's article. I shall attend to my own business, and leave the Baptists of Tennessee to judge whether I am seeking to "whoodle," "mislead" and "throw sand in their eyes" or not. I shall herein give to our people an explanation of matters as I understand them.

Several months ago Mr. Eastman came to Tennessee to inaugurate "The Children's Home Society." Coming to Nashville, he sought the Baptist pastors to obtain access to the Baptist people. But his explanations of his plans not being clear or satisfactory to our pastors generally, he was advised to go to the Corresponding Secretary of the Orphanage, and if he would commend his plans then they, the pastors, would give him a hearing. He spent several hours in my office seeking to explain his plans, which appeared to be about this:

1. To travel and seek orphans.
2. To travel and seek homes for them.
3. To travel and collect funds to support the plan.

The main need for funds seemed to be to support the agents. But little was needed to transfer an orphan child from one home to another, and they propose to establish no home. In fact, the plans of Mr. Eastman, if carried out, would be to kill every orphan's Home in the country. I told him I understood it thus and he concurred. I then told him candidly that as for myself I should stand by our Tennessee Baptist Orphans' Home, and should oppose anything that sought to do it hurt. Thereupon he took his departure.

In many towns Mr. Eastman has appeared before a Baptist church to explain his work and take up collections. Word has come to our Board asking what connection existed between the two, as they understood that Mr. Eastman's plans helped us in our work. Then the Board of Managers requested me to make the explanation at which Mr. Eastman has taken offense, and which has called forth his attack on me.

Let Baptists in Tennessee understand that Mr. Eastman's plans are antagonistic to our Tennessee Baptist Orphans' Home. We have our Orphans' Home and it is paid for. It is a most noble charity, and if put to its full capacity could care for 200 children at once. There are no salaried officers connected with our Baptist Orphanage, save the matron, cook and seamstress. Twenty-five dollars a month covers all our salaries. The Corresponding Secretary receives from the State Board the same salary that he did before he undertook to manage the finances of the Orphanage, which to him is a labor of love. No home in the knowledge of the Secretary is conducted better than our Orphans' Home. We are fully competent to manage our affairs without Mr. Eastman's assistance. We shall have nothing to do with him or his plans unless they interfere with our Baptist Orphans' Home, in which case this Secretary will certainly be found defending the interests of our Orphans' Home.

The management of other orphanages may do as they like. But the Baptist Orphanage would be obliged to Mr. Eastman and his agents to please let us alone. And we would be greatly obliged, too, if they would let our Baptist people alone and not seek to mislead them. A. J. HOLT, Cor. Sec. Nashville, Tenn.

The J. R. Graves Monument Again.

Dear Bro. Folk:—Your last editorial on this subject, I fear, is misleading, and may cause a misunderstanding by some of what has been done. You suggest a meeting in Jackson or Memphis by the friends of the lamented Dr. Graves to decide what should be done—that is, whether they shall erect a marble shaft to his grave, build a church in Fort Smith, Ark., or endow a professorship in the Southwestern Baptist University. Now the friends long ago decided to endow a professorship in the University as a monument to his memory and began the work. Already a handsome start has been made by more than 130 contributors. It met with the hearty approval of the family, and Rev. O. L. Bailey and wife deeded a lot in Memphis to the University as a contribution to this fund. Shall this large list of contributors have the amounts they have paid in and subscribed for this purpose refunded to them and stop the work to see if they would prefer some other monument to his memory?

I think it better to go on with the work already begun, and when this is done no doubt the trustees and friends of the institution will see that a suitable marble shaft is erected to mark his last resting place from the income of this or other gifts for the purpose. Therefore I suggest that you and others who feel like making a contribution send it to Prof. H. C. Jameson at Jackson and let us complete the work this year.

In reference to Bro. C. B. Ardis' proposition, I will say I have paid to this fund \$50. If Bro. Ardis will accept it I will pay \$50 more to this, making it \$100 contributed to the fund, thereby being one of his 100 to contribute \$100. What say you, Bro. Ardis, to this? J. A. CROOK, Sec. Board Trustees. Jackson, Tenn.

To the Christian People of the United States.

We, the undersigned ministers of the churches in Tampa, Fla., appeal to you to help us in doing religious work amongst the soldiers of the United States army. There are now about 10,000 "regulars" stationed in and about Tampa, and the volunteers begin coming in this week. This is the nearest point to Havana, has deep water, has been made the Government's base of supplies, and will be made the general rendezvous throughout the war.

The opportunity for doing religious work will never be surpassed, and should be promptly acted upon by the Christians of the United States. The Christian people of Tampa cannot be expected to perform this work by themselves. Our population of 25,000 is half foreign, and not more than one in fifteen is a member of a white Protestant church, and comparatively little of the wealth of the city is in the hands of the Christian people. Our charity has already been taxed to its utmost to carry on mission work amongst the foreign element and support the thousands of Cubans out of employment during the past winter. The Cuban population has been taxed to its utmost sending assistance to their countrymen in carrying on the war with Spain. Had it not been for their generous and constant help the war could not have been sustained.

The ministers of Tampa have done what they could in holding religious services, and distributing religious literature. Four thousand books have just been sent by Mr. Moody for gratuitous distribution, and the American Bible Society has sent 2,500 Testaments. The work already done is beginning to bear fruit; 60 or 70 have expressed publicly their interest on the subject of religion. Dr. A. C. Dixon of New York comes this week to carry on evangelistic services among them.

We are preparing to carry on religious work of every kind possible, and need must employ earnest religious workers. We will have a tabernacle completed this week for the work. We have undertaken this work knowing that it was beyond our own means, but we are trusting that the Christian people of the United States will sustain us in it with their prayers and contributions. We need contributions in the shape of money, religious literature, and earnest Christian workers. We sincerely hope that some of the Young Men's Christian Associations will send some of their best workers with camping tents.

The saloon men and beer men are furnishing every accommodation possible to debauch them. The church surely should not be less attentive. The papers are appealing for a million dollar fund for the Red Cross Society to be used for the sick and

the wounded. We believe that these soldiers are more in danger from sin than any are from yellow fever or Spanish army, and we believe that if we had a supply of good literature and good Christian workers and \$5,000 in money to defray the expenses of an evangelistic campaign amongst them, that we might accomplish much for their salvation.

These are the soldiers of the whole country, and their spiritual welfare should be the concern of all. Please send your contributions at once to Rev. J. G. Anderson, 508 Madison Street, Tampa, Fla., or any of the undersigned, and they will be gratefully and promptly acknowledged, and wisely spent. You could not use your money in a better cause.

Expecting a prompt and generous response, we are, yours in the Master's service.

JOHN G. ANDERSON,
Pastor First Presbyterian Church.
WM. H. OSBORNE,
Pastor First Baptist Church.
F. M. SPRAGUE,
Pastor First Congregational Church.
W. W. DEHART,
Rector Episcopal Church.
W. M. L'ONGE,
Pastor M. E. Church, South.
I heartily endorse the above appeal for aid.
RECTOR WILLIAM SPRINGER,
Ranking Chaplain in Camp, Tampa, Fla.

Rev. Thomas Jefferson McCandless.

Rev. T. J. McCandless was born in East Tennessee on March 22, 1835, and died in Dallas, Texas, on Sunday at 2:30 p. m., April 10, 1898, at the age of 63 years and 18 days. He died of dropsy and heart failure, of which he had suffered for some time, but like Job of old, he bore his malady by continually praising the Maker of his being. Bro. McCandless has two sisters, Mrs. Julia Evans of Fayetteville, Tenn., and Mrs. Caroline Talley of Thatchess Landing, East Tennessee, that survive him. He was married twice. First to Miss Adelle Griffin of Molino, Tenn., who died in about eighteen months after they were married, leaving the father one baby boy. The boy died just as he was entering manhood.

Bro. McCandless was married the second time to Miss Mollie Ragsdale of New Market, Ala. She died leaving no children. Bro. McCandless' first wife was related to my mother, and I have known him from my early boyhood, and I can truly say that I never knew a better man; being a man of prayer, he was certainly a man of God.

He was in the late war from beginning to end trying to defend Southern rights. After the close of the war he entered the ministry, and labored in various fields of Tennessee in Lincoln and adjoining counties until 1886, when he went to Texas; there he continued to tell lost men and women of Jesus, the Savior of the world. After going to Texas he came back to Tennessee occasionally on a visit to friends and relatives, and about three years ago he was pastor of a church near Chattanooga, Tenn., but he was not satisfied and went back to Texas, as his last wife and only son were buried there.

Last year his health began to fail, compelling him to give up his pastoral work that he so dearly loved, and he came again to Fayetteville, Tenn., to spend a while with his sister, Mrs. Julia Evans, hoping that his health would improve, and for a short time he was better, but he did not improve as he desired, and so he gave up hope. He had come to the conclusion that he did not have long to live in this world, and he longed to get back to Texas before he died, so that his body could be buried beside his wife and son. He was at our home several times during his last stay at his sister's, and it was certainly a great pleasure to us for him to come. In last February, feeble as was, he again returned to Dallas, Texas, where he lived not quite two months, then passed out into eternity.

It is sad to part with those that are so dear to us, but God knows best. He makes no mistakes. After while God will make plain what we now cannot understand. Bro. McCandless has gone to that rest prepared for him from the foundation of the world. God has taken our dear brother home, and we shall see him again in that beautiful home of the soul that is prepared for the faithful and true. We would say to the bereaved relatives, weep not for this good man, he has left this world of sin and sorrow to dwell in "God's house" throughout the ceaseless ages of eternity.

His remains were shipped, as he so much desired, to the cemetery at Pilot Point, Texas, and laid to rest by his wife and son, to await the final day. May God bless and comfort the relatives of this grand and noble man in the prayer of the humble writer.

JON M. STEWART,
Fayetteville, Tenn.

NEWS NOTES.

Pastors' Conference.

Nashville.

First Church—Pastor Hawthorne preached at both hours to large audiences. Two received by letter. Pastor preached the Roger Williams commencement sermon at 3 p. m. in the Tabernacle.

Central—Pastor Lofton preached at both hours to good audiences. 325 in S. S.

Edgefield—Pastor Rust preached at both hours to fine audiences. Received one for baptism.

Third—Pastor Golden preached at both hours to good audiences. 154 in S. S.

North Edgefield—Pastor preached at both hours. One received by letter and two for baptism. 192 in S.

Centennial—Pastor Fessell preached at both hours to large audiences. One received by letter, one for baptism and two baptised.

Howell Memorial—Pastor Howse preached at both hours. Crowded house at night. A large number of young soldiers asked to be prayed for and three professed conversion. Meetings this week. 127 in S. S.

Mill Creek—Pastor Price preached at both hours to good audiences. 85 in S. S.

Edgefield (col.)—Pastor preached at both hours to good audiences.

Bro. S. W. Kendrick preached to the soldiers at Cherokee Park.

Dr. Holt preached at Dexter and dedicated their new house out of debt.

—At the regular May business meeting of our church a committee was instructed to buy a parsonage, which has already been done. The home secured is a nice building, located on one of the best streets in town. On the second Sunday we had two additions by experience and one by letter.

GEO. H. CRUTCHER.

Shelbyville, Tenn.

—Round Lick Church has appointed the following Entertainment Committee for the meeting of the Middle Tennessee Sunday-school Convention: W. W. Young, W. W. Patton, U. W. Neal, Dr. T. O. Bratten. Let those intending to come to the Convention write and state how they will come so that those who come by private conveyance may be assigned where their horses will be cared for. Address J. P. Gilliam, pastor, or W. W. Young, clerk, Watertown, Tenn.

—Busy and pleasant trip to Winchester and Maxwell. Our building going right along. Having to hustle for the money to pay bills. The Maxwell people made us a good contribution. Those who appreciate our situation help us liberally. Some of the dear souls to whom I have written are going to get left. We're going to get there, and you won't have any part in the rejoicing. Now is the time to lift if you intend to lift at all. Enoch WINDLES.

Lancaster, Tenn.

—Bartlett church, Memphis Association, now has services regularly every second and fourth Lord's day and evening, having called their present pastor March 13th. We maintain an interesting Sunday-school, a weekly prayer-meeting, a monthly young people's meeting and a Ladies' Aid Society. We are praying and expecting that a growth in our membership, both in number and in usefulness, may be the results of our efforts this year. One joined by letter last Sunday. Pray for us. J. F. RAY.

—Receipts for Ministerial Board during April were from Dyer Church; B. C. Jarrell; Dr. A. H. Young; W. M. Woodcock, Treasurer; Saulsbury Church; Mt. Pleasant Church, Oakland; Hinkle Creek Church; Meridian Creek; Clover Creek; Ruth-erford Church. Total, \$118 75. The present month is going to be a hard month. If each church that has not taken a collection this year for this Board will take one, the Board will be able to close the year without debt. G. M. SAVAGE.

Jackson, Tenn.

—In July the Central Avenue Baptist Church will celebrate the work of a quarter of a century, and in her quarter of a century celebration she desires to have present all of her old pastors. Speeches will be made by these pastors and others. A history of the work done by the church in these twenty-five years will be read, and the building of the First Baptist Church-house at Dyersburg will be made the object of benevolence that day. All pastors of Central Avenue will kindly send their address to W. H. Bughay, Bq., Memphis, Tenn. West Tennessee Baptists kindly invited to be present, as well as everybody else. W. L. NORRIS.

—Last Sunday I had the pleasure of preaching at Mount Pisgah to a highly cultured congregation. Bro. J. D. Anderson was pastor of this church about nine years. He is held in high esteem among the people of that community, and has done a great work. Sunday morning was indeed a season of refreshing from the presence of the Lord. My home was with Bro. A. C. Edmonds, who is superintendent of the Sunday-school. I enjoyed myself greatly while in his hospitable home. Mount Pisgah is a live suburb, I will preach for them the second Sunday in June if nothing happens. God bless the brethren of Mount Pisgah, and may they do great things for His glory. My school is getting along very nicely. YRS. REFLECTOR. J. H. PIERCE.

Urie, Tenn., May 10th.

—There will be a fifth Sunday meeting with Mt. Moriah Church, in the Memphis Association, in this month. The program appears in this issue. We are worshipping in our new house. Large congregations are in attendance at each service, and there is an increased interest along all lines. The dedication service will be held by Dr. A. J. Holt on our next regular meeting day, the fourth Sunday in this month. The Whiteville Church will also be dedicated the first Sunday in June, the sermon to be preached by Dr. Strickland of the Jackson First Church. The church at Bolivar lost one of its most efficient members by the marriage of Miss Daisy Emerson to Mr. Grisham of your city. She was our organist and one of our best workers. It was with regret that we gave her a letter to unite with a Nashville church. We commend her to any church with whom she may see fit to unite. The wedding occurred on Wednesday night, the 11th inst., Dr. G. M. Savage officiating. Mr. Grisham is a young lawyer of your city and a Baptist. W. A. JORDAN.

Bolivar, Tenn.

Bethel College Commencement.

Sunday, June 5th, 11 a. m.—Annual sermon by Rev. J. M. Frost, D.D., Nashville, Tenn.
Monday, 8 p. m.—Senior orations.
Tuesday, 8 p. m.—Literary address by Mr. M. B. Bowden, Louisville, Ky.
Wednesday—Meeting of the Board of Trustees.
Wednesday, 8 p. m.—Junior orations.
Thursday, 10 a. m.—Commencement.
Thursday, 8 to 11 p. m.—Graduates' reception.
W. S. RYLAND, President.
Russellville, Ky.

Outpost Gathering.

There was an all-day outpost gathering at Egypt Church on Sunday, the 15th inst. Pastor M. M. Bledsoe called the meeting to order and R. G. Craig was chosen leader for the day's exercises.

The Sunday-school was manipulated and presented with lesson and golden text souvenirs. This had a fine, stimulating effect. At 11 o'clock the pastor preached to a house full of attentive listeners.

At 1 p. m. the usual spread was enjoyed, and at 2 p. m. the outpost topics of the day—the Bible in the hands and heart of all—were taken up and exemplified as follows: Bro. W. T. Simonton gave the blackboard exercise. Bro. Sylvester brought his class from Bartlett Sunday-school and gave five instructive essays on the Bible characters and the Bible at home, in the school and at our business. The teacher then gave an account of the methods used in this work to emphasize and memorize and properly read the Bible.

Dr. E. M. Potts of Trinity Church made a helpful speech, encouraging the adoption of the Bible as the man of our counsel. Prof. Morgan Davis of Millington Church set forth the historical and urged its study.

After closing remarks by several brethren present, the lesson of the day was summed up by Bro. Craig and the blackboard exercises explained. C.

Jackson Items.

Bro. A. J. Hall preached two very excellent sermons for the First Church yesterday. He has three churches near here besides a mission station. His churches have fine Sunday-schools; he is a fine worker in this department of church work. Pastor Shuck of the Second Church has a very sick wife, and with proper attention to her and church work he is kept very busy. Bro. W. J. Couch preached for him last Sunday at both hours, and had good congregations and good results.

Bro. Lovejoy of the Highland Church has a continuous growth both in the church and Sunday-school. Prof. Haagle preached for the Central Church in Memphis yesterday. He reports fine congregations.

It was his first visit to the city, and he was very much pleased.

Work on the new University chapel was resumed last week, greatly to the joy of all.

The Tennessee Inter-Collegiate Oratorical Association had the annual contest Friday, the 7th, in connection with the Southwestern Baptist University. Mr. W. H. Rouse, the representative of the University of Nashville, won the prize. The occasion was very enjoyable. The speakers were well prepared; they had fine orations, and they were magnificently delivered to as fine an audience as ever assembled on any such occasion. The people of Jackson would be happy to have the contest every year. The contest in 1899 will be held in Clarksville in connection with the Presbyterian University. Chancellor Summey of said University honored the occasion by his presence.

Professors Savage and Kimbrough and Brethren E. B. McNeill and J. A. Thompson went to the South-western Baptist Convention. Madison.

Jackson, Tenn., May 10th.

Closing Exercises.

On the morning of the 29th of April I drove to Wartace to witness the closing exercises of the Brandon Training School. The exercises had begun, but I got there in time to witness one of the most fitting closing exercises that I have ever witnessed.

At the last chapel exercise Prof. Brandon had an open exercise, in which the students participated in a very pleasing manner. The spirit of Christ evidently led. Quite a number of young men, who were not Christians, arose and acknowledged the good they had received from the chapel exercises, and most touching they felt the Christians to pray for them, and in fact I felt I should like to begin a protracted meeting then.

In the afternoon the exercises of the graduating class were witnessed, which greatly strengthened the good impression made in the morning. After which Dr. E. E. Folk delivered the literary address. It was the unanimous verdict of many present that Dr. Folk had never appeared easier in his delivery or happier in his remarks than upon this occasion. Such addresses must do great good.

In the evening one of the Literary Societies gave an open entertainment. This entertainment readily convinced one that the art of public speaking was cultivated as well as the intellectual and moral qualities of man.

We need such schools as this in every Association of our State, for they are the fountains of our colleges and universities. And it is highly important that our training schools should be presided over by godly men. GEO. H. CRUTCHER.

Shelbyville, Tenn.

M. T. S. S. Convention.

The following is the program of the Middle Tennessee Sunday-school Convention at Watertown, May 27th-29th:
May 27th, 9 a. m.—Devotional exercises—L. B. Jarmon.

9:30—Reports of vice-presidents.
10:15—Object and Work of the Convention—I. A. Halley, I. S. Baker.

11—The Bible in the Sunday-school—T. J. Eastas, A. L. Purlinton.

12—Dinner.
1:30 p. m.—Devotional exercises—R. J. Wood.

2—Sunday-school Teaching as a Sphere of Usefulness—A. J. Brandon, Jr., James Waters.

3—The Sunday-school and the Home—L. A. Ligon, F. M. Yager.

7—Sermon—G. A. Lofton.
May 28th, 9 a. m.—Devotional exercises—W. L. Bowse.

9:30—Scriptural Authority for the Sunday-school—G. H. Crutcher, W. C. Golden.

10:30—The Influence of the Sunday-school—S. H. Prior, Wm. Wilkes.

12—Dinner.
1:30 p. m.—Devotional exercises—C. C. Winters.

2—Missions in the Sunday-school—D. B. Vance, W. J. Stewart.

3—The Sunday-school as a Factor in Our National Life—Morgan Fitzpatrick, H. F. Burns.

7:30—Sermon—J. H. Burnett.
Question box—J. T. Oakley.
Sunday, May 29th, 9 a. m.—Sunday-school mass-meeting. The Object of the Sunday-school—R. Brink, G. A. Ogle, J. J. Blair, T. J. Davisport, Enoch Windes, W. H. Brangle, S. N. Fitzpatrick.

11—Sermon—J. M. Frost.
7:40 p. m.—Sermon—B. McNeill.
—Give us your school catalogue and other printing.

ship is small now, but we mean to work the harder,"

Board of Tennessee Baptists, July 1,
1897, building a house of worship in

preach the gospel you are also called
to study. It is a back date to argue

[REDACTED]

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The Whitsett Matter at the Convention.

As we stated last week, the Board of Trustees of the Seminary sustained Dr. Whitsett by an overwhelming majority. They reaffirmed their position of last year, that he had done nothing which would demand his resignation. They also decided, on the advice of a legal firm, that he had a perfect right to withhold information as to the number of matriculates from an individual trustee. This charge was withdrawn by its author. The charge that he had written more than four of the *Independent* editorials was not made at all before them. The trustees also found, after careful investigation, that the affairs of the Seminary have been wisely and satisfactorily conducted, and that its spiritual condition is good. These were the conclusions of the Board of Trustees. Whether right or wrong, we need not discuss now, except to say that from the character of the men composing the Board it is to be presumed that they acted with the greatest conscientiousness.

The question came then, what should be done about it under the circumstances? As is well known, we were in favor of bringing the matter into the Convention and fighting it out to a finish then and there, with the previous agreement that both sides would abide by the decision, whatever it might be. Such a course, we believe, would have cleared the atmosphere. It would have let off a good deal of bad blood. It would have given opportunity for the discussion of all the issues involved in the controversy. It would have saved us, probably, from another year of strife and wrangling and would have been the surest and quickest way to bring permanent peace. So we thought. Others, however, on both sides thought differently. Some were opposed to the matter coming before the Convention at all. Others did not want it at this session. Still others did not think that it could be settled that way. So Dr. Carroll introduced resolutions looking to a severance of the relations between the Seminary and the Convention so as to relieve the members of the Convention who do not endorse the course of Dr. Whitsett from all responsibility for it, and gave notice that he would call for a vote upon them next year. These were referred to a committee to report at the next session. On the whole question we have several things to say:

There is no disguising the fact, and there is no use trying to disguise it, that there is a great deal of dissatisfaction at the course of Dr. Whitsett. While many have been willing to accept his apology at Wilmington last year, others have not. Or

at least, if willing to forgive the man, they can not forgive the president. Brethren seem to forget, however, that if they make it a matter of principle to demand his resignation it then becomes a matter of principle with him not to resign. They seem to forget also that he cannot resign under some of the charges which have been brought against him. For instance, he could not resign under the charge that he had written more than four of the *Independent* editorials, which he had admitted. To do so would be to admit that he is a liar, which no one who knows Dr. Whitsett believes for a moment.

If, however, these issues are eliminated and the question becomes one simply of the peace and harmony of the denomination and the efficiency of our mission work, we think Dr. Whitsett ought to resign, as we have said over and over again, both publicly and privately, just as we should advise the resignation of a pastor in like circumstances. And furthermore we believe Dr. Whitsett would resign in that case. Beyond question there is serious menace to our mission cause in the present condition of affairs.

For our part, we should prefer the strengthening of the ties between the Convention and the Seminary rather than their severance, so as to bring the Seminary into closer touch with the denomination and guard against doctrinal error. But if the tie cannot be strengthened, as many think it cannot be without endangering the charter of the Seminary, then it would be better that the tie should be severed rather than that there should come a split in the ranks of Southern Baptists or that our mission work should be endangered.

These seem to be the issues before us now. While we think it would be better that the question should be discussed and settled on the whole issues involved in the case rather than on side issues, it is at least a matter of congratulation that the campaign is to be conducted, as we hope, on a higher plane than heretofore, with personalities eliminated.

A Peculiar War.

From the American point of view the war with Spain is absolutely unique. It is prosecuted without any of the spirit of conquest, which is the general spirit in warfare between nations. Absolutely the American people do not want Cuba. We answer the cry of the distressed and persecuted which for years, indeed, for twenty-five or thirty years, has come to us across the channel from Cuba. We have taken part in this war just as any kind, humane-hearted man would take the part of a helpless child abused by cruel neighbors. But unfortunately we have found it necessary to attack the enemy at her weakest point first, namely, at the Philippine Islands, and this has unwittingly involved us in the great Eastern question. The Philippine Islands have been looked at for years by several of the world-powers as a territory very much to be desired, and now that America, which least of all cared for such possessions, has in the providence of God got possession, these jealous powers look with disfavor upon our acquisition. For us to hold our standing with the governments of the world, it would have been better not to have conquered the Spanish fleet at Manila, for now they think that our protestations of indifference to conquest were insincere, and that, like England, we have deliberately set out to entrench ourselves upon the islands of the oceans and to boast, as England and Spain have done so long, that the sun never sets upon our Empire. It may be that in the providence of God we are destined to do that which we intended not to do—to plant American civilization in all quarters of the globe. So often it happens that a divinity shapes our ends, which ends we had not in view. Certainly it will be admitted by all candid reviewers of the beginning of this war that America had none of the spirit of conquest, none of the spirit of deep resentment, none of the thirst for blood in the initiative of this war.

Just as in the Turkish cruelties toward the Armenians, so in regard to the cruelties of the Spaniards toward the Cubans, the public sentiment of the world demanded that some one should

interfere; and we, as the next neighbors to Cuba, were held more responsible than any other nation. We could not be entitled to the name of a humane neighbor any longer and allow these cruelties to continue without earnest protest. Every sentiment of humanity, and surely every sentiment of Christianity, called aloud for intervention. It will not do to say that the President of the United States was unduly hasty in his diplomatic efforts to allay the strife. Indeed, a vast majority, perhaps, of the people of the United States felt that he was too dilatory, but subsequent events have satisfied the most impatient that the delay was wise. It is believed now by the best and wisest people of all civilized governments that President McKinley and his Cabinet deeply deplored the possibility of war, and were using every endeavor to settle the trouble without resorting to this last and most fearful enemy. And now, even since the war has been fully inaugurated, nothing of the blood-thirsty spirit rankles in the hearts of the President and his advisers, but they stand ready to inaugurate a peace without further bloodshed the moment that Spain will do that which the enlightened sentiment of mankind believes to be the one wise thing she can do—set Cuba free. It is a peculiar war, a war to stop cruelty and oppression of our next door neighbor, and for which we can hope for no other recompense but a good conscience and a people set free.

The Mormons.

In the *Cumberland Presbyterian* some time ago Rev. Ira Landrith, the editor, had an interesting account of "A Day in Salt Lake City." He gave the following articles of faith of the "Church of Jesus Christ, or Latter Day Saints":

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgressions.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.
4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands, for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.
10. We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things."

It will be observed how very similar the second, third and fourth articles are to the Campbellite belief, giving considerable color to Dr. Whitsett's statement some years ago that the Mormons are an outgrowth of the Campbellites.

As to the present state of polygamy among the Mormons, Dr. Landrith says:

Note, will you, that no one of these thirteen articles promulgates the vicious doctrine of polygamy; but every living Mormon believes in polygamy, nevertheless. We frankly asked our high-priest acquaintance, "Is this true or not, and he as frankly admitted that all Mormons believe that a man has the divine right to marry as many wives as he can support. Questioned contrarily as to whether the law was now being violated in this regard, he replied that it was a principle of "The Church" that when any of its doctrines come in conflict with the laws of the land, the doctrine must yield to the law—which

struck us as not exceedingly probable. Somewhat at length and a bit bitterly he told of those days when the laws against polygamy were first being enforced, and when the husbands of more than one wife were called upon either to renounce all but the first or go to prison. "Why," said he in pious indignation, "no honorable man would give up one of his wives!" It doubtless did not occur to him as it did to his auditors that no really honorable man would have had more than one wife in the first place. "Our people," apologetically explained the high priest, have obeyed the spirit of the law. Those men who had more than one wife are not now living in polygamy; they are merely supporting their additional wives, only the one first married now sustaining the full relations of a wife in each case. All of which suggests the necessity for extreme vigilance, lest this foul blot on our national honor, this unholy violation of the sanctity of home, this pollution of polygamy, cherished as it is in the hearts of Mormons, may continue to exist in fact in spite of law and opposing public sentiment.

Middle Tennessee Sunday-School Convention.

Remember the meeting of the Middle Tennessee Sunday-school Convention at Watertown next week. We republish the program this week. As you see, it is quite an interesting one. Let us have a large attendance and we believe the meeting will be one of great profit. The train leaves Nashville at 4:30 p. m. Thursday, May 26th. You can return Saturday or Monday. The rate is one and one-third fare from Nashville.

Convention Notes.

We are sorry that our editorial and notes with reference to the Convention failed to reach the office in time for publication last week.

It was a delightful party we had from Nashville. A special sleeper ran through from Nashville to Norfolk full of a congenial, happy party of ladies and gentlemen. The trip was greatly enjoyed by everyone.

One of the most pleasant experiences of the trip was the song and prayer service on Wednesday night just before retiring.

The scenery along the Southern Railway was magnificent. All the members of our party were enthusiastic over it.

Some of the party were rather behind in current events. Several of them had not heard of the blowing up of the battleship Maine. Ask Bro. Brett and Bro. Golden about it.

We regretted that we could not hear the speech of our friend and classmate, Prof. W. L. Poteat, of Wake Forest College, at the meeting of the Education Society. One of the most prominent pastors in the South said to us: "Poteat touched high water mark at this Convention."

It was a high but deserved tribute to the noble young president of Carson and Newman College and of our State Convention, Prof. J. T. Henderson, that he was chosen as one of the vice-presidents of the Convention. He makes one of the finest presiding officers in the South.

The addresses of welcome by Drs. Wharton and Owen and Mayor Mayo were quite good, and the response by Rev. G. W. Truett was among the best ever delivered before the Convention.

Through the kindness of Rev. J. A. Speight, editor of the *Atlantic Baptist*, the editors had a banquet at the Chamberlain Hotel at Old Point Comfort. The banquet was furnished by Mr. J. C. Campbell, the manager of the hotel. The Chamberlain is one of the finest hotels in the country, ranking with the Ponce de Leon or the Tampa Bay hotels. It is very elegant in its furnishings.

It was of course quite a privilege to see Fortress Monroe, which played such a conspicuous part in the late war, and in which Jefferson Davis was confined for about two years at the close of the war. No visitor, however, is allowed to enter it now.

Lying off Old Point Comfort and near Fortress Monroe is the flying squadron, so much written about now. Some of the vessels of the squadron were absent, but the cruiser Brooklyn, which is the flagship of Commodore Schley; the Massachusetts, a first-class battleship; the Texas, a second-class battleship, and the Scorpion, a torpedo boat destroyer, were there. They are certainly fearful looking affairs, veritable monsters of the deep. Afterwards the cruiser Minneapolis came in and, through the kindness of its chap-

lain, whom we met accidentally, we had the privilege of going on board. A description would be impossible in the limits of these notes.

The Convention sermon by Dr. B. L. Whitman was a powerful one. We do not know that we have ever heard such a thoughtful and philosophical discussion of any theme. It was possibly a little heavy for a promiscuous audience, but those who followed him were well repaid.

Dr. Dargan was very unfortunate both in having to follow Dr. Whitman and in the lateness of the hour at which he came. It was impossible to hold an audience for a collection under the circumstances. How much the Whitsett matter had to do with the small collection it is impossible to say. That it had something to do with it there is little question.

It is generally conceded that the best speech of the Convention was made by Rev. J. O. Rust of Nashville, on Foreign Missions, Saturday night. We felt proud of our eloquent pastor.

The ladies of the Baptist churches of Norfolk gave an elegant reception Friday afternoon to the members of the Woman's Missionary Union and other visiting ladies. We are not sure whether the gentlemen were invited or not. But we know that a good many went. It was quite a *recherche* affair.

Sunday morning we preached in the Presbyterian Church at Newport News. This is a suburb of Norfolk. In a few years it has grown from an insignificant village to a city of about 15,000 inhabitants, and has become a large shipping port. Rev. C. C. Cox, a Seminary mate, is the happy pastor of the Baptist Church at Newport News. We enjoyed spending a while in his hospitable parlor.

Our home while at the Convention was with Mrs. K. C. Murray. Her husband was the editor of the *Norfolk Landmark*. Since his lamentable death, a few years ago, her young but accomplished son has ably filled that position. We have never received more cordial hospitality anywhere.

The admirable report of the Convention was prepared for us by Rev. Wm. Henry Strickland of Morristown.

The weather was horrible. It rained nearly all the time during the Convention. It was explained, however, that this was not due especially to the presence of the Baptists in the city, but rather to the fact that May is the rainy season here.

The pickpockets seemed to be numerous. Quite a number of brethren were "touched," among them Bro. E. S. Bryan of Watertown. It was a little singular that the pickpockets should come to town at the same time the Baptist preachers did. They must have thought that these preachers were a rich lot. We imagine, however, that they were somewhat disappointed at the "haul" they made.

All of the Baptist pastors of Norfolk and vicinity were very kind. Dr. M. B. Wharton, the genial pastor of the Freemason street Church, with which the Convention met, was especially so. He placed all of us under many obligations to him.

Wise Words From the Convention.

Dr. K. B. Tupper: Bible knowledge constitutes the Baptist hold on the people. The ignorance of college students as to Bible teaching is lamentable.

Rev. J. O. Rust: Salvation is not a matter of the temperance zone. God commands all men everywhere to repent. Faith is not so much believing you are saved as believing you are loved.

Dr. Hurlbert: In 1636 the Puritans founded Harvard. Next came William and Mary in 1693. Third came Yale in 1700. These and succeeding colleges were nearly all founded by Christian ministers.

Dr. Gambrell: Education will not keep women from marrying. Nature will always have the last word about this matter. There is more "seam" for thought in the South than ever before. There is in the South a magnificent dissatisfaction with itself.

PERSONAL AND PRACTICAL.

—Judging from expressions about the various sermons the preaching must have been of an unusually high order.

—Among the best speeches at the Convention were those by Dr. F. C. McConnell on Mountain Missions, Dr. E. C. Dargan on Home Missions and the theology of Dr. J. B. Hawthorne on Dr. D. I. Parker.

—It was a matter of deep regret that Dr. R. R. Acoee could not be at the Convention, and especially in view of the fact that he was detained by the serious illness of his daughter. We hope that she is better by this time.

—It was quite a pleasure to his many friends to meet Bro. W. Y. Quisenberry at the Convention. He was accompanied by his lovely bride. He has called to two churches in the South which he is considering. We wish we could get him back in Tennessee.

—The report of the Sunday-school Board was most favorably received. If there is anything Dr. Frost wants from the Convention he has only to ask for it. It has been quite interesting to see how the Board has grown constantly in the favor of the Convention as well as of the public.

—The "solemn talk" of European countries about the "impertinent Yankee" in the Philippines is ridiculous in the extreme, in view of the helplessness of Europe when she cuts off supplies from the territory dominated by the Anglo-Saxon race. The famine prices and bread riots in Italy and Spain illustrate the folly of the claim of European superiority.

—When Dr. Hatcher reported on the resolutions offered by Dr. Eaton, the other members of the committee filed into the crowded room with him and stood in the aisle, probably to give dignity to the report. When it had been disposed of, Judge Haralson turned to the committee and said: "Gentlemen of the jury, you are dismissed." This really created quite a laugh at the expense of the committee.

—One of the most delightful trips we ever took was the excursion on the boat from Norfolk to Washington gotten up by the First Baptist Church of Norfolk. That daylight ride together will never be forgotten by those privileged to take it. Hardly less enjoyable was the return on Wednesday night. About the hour for prayer-meeting we assembled together and had a sweet prayer-meeting on board the boat, asking God's blessings and protection upon us.

—It is customary to say of each meeting that it is the greatest in the history of the Convention. We are not sure that that can be said of this Convention. We rather doubt it. But at any rate it was a great Convention—great in numbers, in interest, in enthusiasm, in speeches, in sermons, and greatest of all, probably, in missionary zeal. The fact that all of our Boards made such fine reports, and the fact especially that the Foreign Board was out of debt, seemed to give a missionary atmosphere to the whole Convention. It was good to be there.

—The power of the United States over the food supplies of the world has been clearly shown by the bread riots in Italy, the reduction of wheat duties in France, the rise of provisions in Germany and Spain, and the advance in the price of English wheat fifty shillings a quarter. Not a single grain ship has been captured on the Atlantic and neutral commerce is safe, yet bread is already dear in England and the Continent. If two or three weeks of war does this for Europe, what will two or three years entail in suffering and ruin? No country of Europe can afford to isolate herself from America.

—The more there is known of the victory of Commodore Dewey in Manila Bay, the more wonderful it appears. That he should have gone into the Bay in the face of a strong fleet, and land fortifications, and despite mines and torpedoes, and should have escaped the mines and torpedoes, silenced the batteries and destroyed the fleet, without losing a man or serious injury to any ship, seems almost incredible. It reads like a chapter from the Arabian Nights. "We do not know of but one other victory to which it can be compared for brilliancy and completeness—that of Elijah over the prophets of Baal and of Asherah. The victory demonstrates the effectiveness both of large guns and of the thick armor with which the modern men of war are provided."

The Home.

A Pneumatic Boy.

"What is that," asked Ned's father, looking up from the newspaper, "that you are saying about Tom Roderick's bike?"

"Why, you see," answered Ned, edging up to his father so as to get into short-distance communication with him, "it has a pneumatic—"

"Didn't I get you the latest pattern of tire that was made?" his father broke in upon the explanation. "I cannot afford to throw away a brand new wheel just because some inventor has come out with an improvement on it."

"It is not the tire, papa," broke in Ned, eagerly; "my tire is all right. But, you see, it's a pneumatic seat that Tom Roderick has on his, and that's ever so much better than the old-fashioned steel spring leather seat."

"A pneumatic seat!" echoed Mr. Wilson. "Well, I wonder what in the world is coming next. There is just one thing more somebody ought to invent," he mused, with half a smile upon his lips, "and that is a pneumatic boy to ride the pneumatic tire safely with a pneumatic seat. I think in this age of the world, when everybody seems to be trying to avoid jars and shakes in every other way, that it would be a fine thing to have a boy about the house built on that plan. I'll see about your pneumatic seat for your safety after we have some evidences that there is a pneumatic boy to sit on it. I don't think it's fair that one member of the family should have all the smooth riding and his baby brother, mother and the rest be continually jolted and jarred by his ill temper and poor memory."

Ned knew it was of no use to argue the matter, and so went away doubting as to whether his appeal had done any good, yet with a half-formed idea in his mind that his father had meant that he would swap a pneumatic seat for his safety for a pneumatic boy, whatever that meant. The more he thought about it the plainer it became to his mind that this was the situation of affairs. The figure of speech, in which his father had likened him to a safety, stuck in his fancy.

"I guess I am a little rough and crusty sometimes," he admitted to himself in an undertone. "Maybe I do make some jolts about the house. I guess papa must have heard me snapping at baby Dick this morning for scratching my school slate. I did make pretty rough riding for the little fellow—that's a fact. And mamma says I come home from school every night as cross as a bear."

Ned sat still on the porch settee for five minutes without even whistling or whittling at a stick, and that was something unusual for him. Presently he heard steps coming through the library. He pricked up his ears in an instant and then said to himself:

"There's mamma coming to remind me about that errand down the street. I'll slip right off before she gets a chance to tell me a second time. I suppose it does worry her

to have to keep jogging my memory." And with an "I'm going, mamma; I didn't forget," he scampered off as fast as his legs would carry him.

His mother thrust her head through the partly open door and watched him disappear, in a half surprised way, and then remarked aside to Mr. Wilson:

"That's encouraging; I didn't suppose Ned could possibly remember to do anything from being told once."

"Ah!" responded Ned's father, "maybe he's trying to relieve your mind of some of the jolting his forgetfulness gives it. I shouldn't be surprised if he'd taken the hint I gave him, and you had pretty easy times—for a day or two at least."

Mrs. Wilson didn't understand, and so she had further occasion to be mystified over Ned's unusual thoughtfulness and generosity before the day was gone.

He came home, bringing a stick of candy.

"Here," he said, holding out the larger half to baby Dick.

This was quite an innovation on his usual procedure. Ordinarily, the baby teased, and the mother coaxed, and finally commanded, and then Ned acquiesced in a division by grasping three-fourths of the stick in his hand, and requiring the baby to break the short end off.

"That's a great deal nicer," approved the mother, "than letting your brother worry and cry over it."

"I guess it does ride smoother than the other way," agreed Ned within himself. "I'm going to see how still I can go up stairs now, and hang up the clothes I left scattered around my room."

Down in the library Ned's papa smiled to himself as he noted the whole proceeding, even though he kept busily at work. "I think," he said, casting his eye over a catalogue of bicycle dealers' supplies which Ned had, with a good deal of forethought, left at his elbow, "that the price of that pneumatic seat may prove one of the best investments I ever made."

Something in his father's scanning the catalogue encouraged Ned wonderfully, and it was not long before he mustered up courage to approach his father's elbow and demurely suggest: "I guess it's been a little smoother around here lately, ain't it, papa?"

"Don't know but it has," answered the father. "It seems to me that I haven't heard Dick fretting quite so much as usual, and I know your mother has been saved quite a number of steps and your grandmother a great deal of worry, while I haven't been—"

"Jolted," prompted Ned. "That's what I call it. You see, I've been playing to myself that I am a pneumatic boy, and it was my business to keep people from being jolted. That's what a pneumatic seat is for," he shrewdly concluded.

"I see," answered the father. "You've shown me how much easier riding with a pneumatic seat is, and I guess we'll have to order one today for your safety. We're willing to be partners with you in this matter of smooth riding. That's a great deal fairer than to have all the

smooth riding on one side, don't you think?"

"Course," assented Ned.—*Ed.*

The Word in Season.

There is literal truth in the Bible expression, "A word spoken in due season, how good it is!" We know that sermons and lectures are means of good. We read bulky books full of moral truth and counsel and we realize that they are legitimate means of doing good, but in our own personal experience, especially if we are mothers, we must often have been led to respect the brief and pithy sentence. It may have the crushing weight or the illuminating effect of a proverb which embodies the wisdom of generations. A truth may be lodged in the mind of a person, especially of a child, so that it will remain there forever if only it be expressed in just the right words, few, but strong, and delivered at just the right time.

It is no proper moment for such a deliverance, however, when a child is hot with anger. The word is burned up then and cast out. But in the twilight, during those "heart-to-heart" (it is a pity that this good expression has been turned into slang) talks, for which a mother should seize every opportunity—then, after careful thought and preparation, words surcharged with life may be spoken which may save the soul. Quiet walks and drives offer almost equally good advantages for such "words in season." A mother who is never alone with each of her children, and never has long, sweet talks with them, can hardly hope to have much influence in any way.

If a mother observes a growing tendency in her daughter to neglect filial duties, a single sentence may direct the girl's thought to the matter and yet in such a way that she need not be reproved. "Isn't it beautiful to see Ellen Leach with her mother? She is very kind to her. Everybody loves Ellen for it."

Or, on another day, when the girl has done an unexpected and unnecessary favor: "It was very sweet in you to do this for me, dear. A good many girls don't think of these little things which really affect us more than some which are larger. Thus mothers' hearts are made to ache when their daughters do not mean any harm at all. They are only thoughtless."

If a boy shows conceit and persists in a silly opinion, ask him if he expects to know more two or three years from now than he knows at present. He will probably reply that he does.

"Yes," you may say, "you will, I hope, know a great deal more, and keep on always gaining in intelligence and wisdom, and you will soon see how absurd and foolish these views are that you now hold so obstinately. You will despise yourself for being so stupid."

If the child shows an unreasonable sensitiveness to reproof, as most young people do, especially as they approach manhood and womanhood, and while it is still necessary to correct them, remind him that, strange and improbable as it may seem to him, he really does have faults. All human beings are defective, and our own selves with the

A SLIGHT COLD Which Per-na Would Cure Immediately Is in Danger of Becoming Chronic Catarrh.

The time to begin to doctor is when the symptoms of disease first appear. After the disease has a firm hold on the patient is when most people just begin to think of having a doctor.

Sometimes a disease is cured even then, but it would be far better to cure the symptoms as soon as they manifest themselves. The symptoms of catarrh are many and varied. A slight cold or cough that a few doses of Per-na would promptly cure is allowed to progress until it becomes chronic catarrh, which sometimes necessitates long and persistent treatment to effect a cure. Mrs. Malinda Walker, Graham City, Young County, Texas, writes: "For the past six years I have been suffering with catarrh and all the evil effects that accompany it. The last year my throat got sore, then it settled on my lungs, which caused pain under left shoulder and breast. I was not able to do my work; could not get up out of a chair without help. I had all of our doctor's advice and assistance, but it did no good. The first month after I began taking your medicine I was doing my work. I took them for twelve months, and now I am in good health. I recommend your medicine to do just what you say it will do. You made my health good, which I thought was not possible."

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rest. Point out to him that this or that particular failing exists and must be remedied if a symmetrical character is to be attained. Almost anyone will admit the general truth that he has faults. The difficulty arises when one special fault is charged. As young people grow older direct reproof falls more and more to impress them, or to be received in a proper spirit. They rebel and harden under it, resenting rebuke and disliking the one who gives it. Indirect and painless, but effective, ways must then be devised for directing their attention to their own weaknesses and inspiring them with a desire to overcome them.

Reformers and philanthropists may well reflect upon the same subject. A trenchant epigram, a concise and pregnant epitome, has sometimes won a hearing and turned opinion where volumes and courses of lectures have failed.—*Conservative.*

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Young South.

Mrs. LAURA DAYTON EATON, Editor.
204 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Reformationis.
Our missionary's address: Mrs. Headie Maynard, 63 Sakai Machi, Yokura, Japan, via San Francisco, Cal.

Two Pictures.

An old farm-house on a bright hill-side, its welcome door stood open wide; Around it climbed a trailing vine, Over it shone the bright sunshine, A bright-faced lad stood in the door, Sighing as he had sighed before: "Oh, could I go the world to see! How happy, happy I would be!"

A world-worn man 'mid the city's din, A man who 'round the world had been; Who'd liv'd the life and walk'd the way, Where many another had gone astray; He sighs all night, all day he sighs, For 'tho' old farm house, 'neath summer skies: "Could I live again that life so free, How happy, happy I would be." —*Ex.*

—Mission subject for May, Brazil.

Young South Correspondence.

From beautiful Norfolk by the sea I write you this morning. It must be done hastily to my great regret, and I fear I shall leave out much that I would like you to know of this wonderful trip of mine. It has been so full of pleasure and profit to all of us, and I would like to share the enjoyment of every moment with you if I could. I have thought of you so often and so tenderly, as I have sat at the feet of these devoted, earnest workers for the Lord. How I wish I could impart to each one of you the inspiration, the new enthusiasm we, who are blessed as to be here, constantly gather.

Our Chattanooga party, consisting of Mrs. E. E. Nelson and myself, our pastor and Mr. John T. Burford, left the mountain city on the morning of the fourth and reached the Convention city after twenty-four hours pleasant travel over the Norfolk & Western Railroad, going through Bristol, Petersburg, Appomattox and other places full of war memories. The cars were full of ministers and laymen and ladies on their way to the great gathering of the Baptist hosts, and you may guess what a pleasant company they formed. We greeted old friends and made new ones at almost every station, and the long hours lost much of their weariness in the pleasant converse.

The very first person to greet me as I stepped on Norfolk soil was a member of the Young South, Master Lawrence Pendleton of Lookout Mountain, who with his mother is visiting in old Virginia, the home of his ancestors. He and his aunt, Miss Margaret Pendleton of Norfolk, came to meet Mrs. Nelson and me, and conducted us to our "home" with Mrs. Jennie P. Williams, at 207 Granby Street, and a most real home we have found it, a home of elegance and refinement, where we were most royally entertained, and yet left to follow our own sweet wills in going and coming. We shall never forget our stay, nor cease to be grateful to Mrs. Williams and Miss Pendleton for their unstinted hospitality.

As soon as we had breakfast we hastened to the First Baptist Church to the B. Y. P. U. Conference. The presence of Dr. Chivers and Dr. Blackwell, the Secretary of the Southern department, added great interest to the meeting, but the gem of the morning talk to me was the sparkling talk

of Dr. Carter Helm Jones of Louisville, on the way to teach doctrine to our Baptist young people. You know we have a weakness for him in Chattanooga, especially since he held that wonderful meeting for us two years ago, and we deem it such a privilege to listen to him. They all reported great progress in the lines of B. Y. P. U. work, and especially urged the "Culture" courses upon the attention of the workers. I wish all the members of our band could have the benefit of them this year. We sadly need the intelligent growth they foster.

There were so many attractions in various directions that we found it difficult to decide sometimes where to go. So I can only tell you of a small part of the rich feast offered. On that first afternoon we had a wonderful new experience. We heard that the war fleet in the harbor would be ordered off immediately, and so we gladly availed ourselves of the opportunity to go out to Old Point Comfort and Fortress Monroe. We took the steamer Hampton Roads and steamed away with a merry party through the shipping, past the lighthouse, past the great war vessels, on and on to where the grim war vessels rode the waves awaiting the orders to move upon the Spanish fleet. How ominous they looked in their gray war paint! We held our breath as we looked at them and thought of the awful destruction that lay within their sombre silence. I breathed more freely when we had passed over the mined harbor, but it was a sight never to be forgotten.

We landed for an hour's stroll through the two beautiful world-famed hotels, the Elgin and the newer Chamberlain and along the old historic fort. We saw the place where the Merrimac and the Monitor fought the great battle. It was all so intensely interesting to an inland-bred person like me, who had never before had a glimpse of the sea. We had the pleasure of Young South members on this delightful excursion, as Dr. Folk had his two charming sisters, Misses May and Lucile, with him. "Earnest Willie," too, was on the boat. He sent his love to you and bade me tell you that he was at Mercer College and the "happiest boy in Georgia."

Thursday brought the opening of the tenth session of the Woman's Missionary Union, with Miss Heck in her usual place, surrounded by her faithful aids, Miss Annie Armstrong, Miss Martine and Miss Wright, and every day added to the interest of the proceedings. There were present our own Mrs. Chastain from Mexico, Mrs. Green from South China, Mrs. Barker, formerly of Brazil, Mrs. Tatum of China, Mrs. Watkins of Mexico and Mrs. Eager, who so won our hearts at Chattanooga by her story of Italy, and the inevitable and only Miss Eubelmaier, who does the work among the emigrants at Baltimore. Oh! how I wish you could have heard each one of these consecrated women. Your hearts would have burned within you as mine did, and you would have prayed with me, "God help me to do more in thy service!"

It was Monday before I got to say my little speech. I wonder if you can imagine with what pride and pleasure I said: "Madame President and ladies of the Woman's Missionary Union, the Young South has paid the last penny of Mrs. Maynard's salary for the Conventional year," and then I told them that her letters to us were most of all responsible for our success, and bade them keep the young people in close touch with the missionaries, if they wished to train them to be mission workers.

We tried to hear Dr. Whitman of Washington preach the Convention sermon at the Academy of Music, but

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as we had to stand the whole service through, we could not enjoy it as we wanted to. In spite of continual cold rain, great throngs came whenever any service was announced.

On Sunday I had the rare delight of listening to the earnest words of my life-long friend, the president of our Seminary. He is the same forceful speaker as of yore.

The mass-meeting in the interest of the Foreign Board was very inspiring. Several "atars" have shone brilliantly upon us for a brief space, and hallo-lajabs ascended from all hearts when Dr. Willingham told that the Board was free from debt, and had some \$3,000 ahead. Oh! let us do our best to make that happy state perpetual.

I must not forget the reception given by the Baptist ladies of Norfolk to the W. M. U. and the visitors in the parlors of the Atlantic Hotel. There were more than a thousand to participate in the elegant social function, and the charming souvenir, a shell-shaped booklet containing the poetical address of welcome by Mrs. Isaiah Barker, will be treasured in many homes.

Then the ride all over this historic city! Twenty open carriages were placed at our disposal, and just as we started a box of fine candy was thrown into each vehicle, and away we drove for an hour, over in Ghent, to the new and old cemeteries, past the elegant homes with their roses, and groves full of golden buttercups, until our eyes were too tired to look any longer. This was a compliment to the visiting ladies from Mr. Smith of the First Church.

Today, though, crowns the whole. I have seen the ocean! I have wished for that so long I could scarcely believe it was I sitting on Virginia Beach, gazing my fill at the great and wide sea, watching the white-crested waves break almost at my feet. It was a grand scene, and I bade farewell to the great ships in the offing and the Princess Anne Hotel with deep regret. I would like to have staid a week. This afternoon we have "done" Portsmouth, with its quaint, beautiful streets and its magnificent Confederate monument, and its naval hospital, with its spacious grounds. God grant this war may not fill it with the sick and wounded.

In a few minutes, now, Mrs. Nelson and I will take leave of our kind hostesses and start homeward. I shall stop over at that great school, the Hollins Institute, for a brief stay.

I know I have done this interesting week scant justice, for I have been obliged to write so hurriedly. There! I forgot grand old St. Paul's Church, built in 1798, with a great cannon-ball imbedded in its walls, shot by the British in the long ago, and the most beautiful stained glass windows I ever beheld. An old "God's acre" surrounds it, full of such old, old graves, with names associated with the early history of our country.

The streets are full of soldiers and sailors, and there are flags flying everywhere. Pray God for a speedy and honorable peace, dear children. I have seen enough of war from '61 through '65.

I hope I shall find lots and lots of letters when I get home, and you shall have them all next week, and perhaps I shall remember other things about this most delightful trip of my life. Good-bye. Most cordially yours,

LAURA DAYTON EATON.
Norfolk, Va.

THE DIFFERENCE.

"We hear a little name,
And we look just the same."
Said one "a" to another same "a":
"I make others glad.
While you make them sad;
Will you tell me the reason, I pray?"

"I'd rather make gay."
Said the poor little "a":
"But I cannot, and therefore I weep.
The fault's not in me;
It depends, as you see,
On the company one has to keep."
—Little Men and Women.

Havlock As a Boy.

It is told of General Havlock that one day, when a boy, his father, having some business to do, left him on London Bridge, and bade him wait there till he came back.

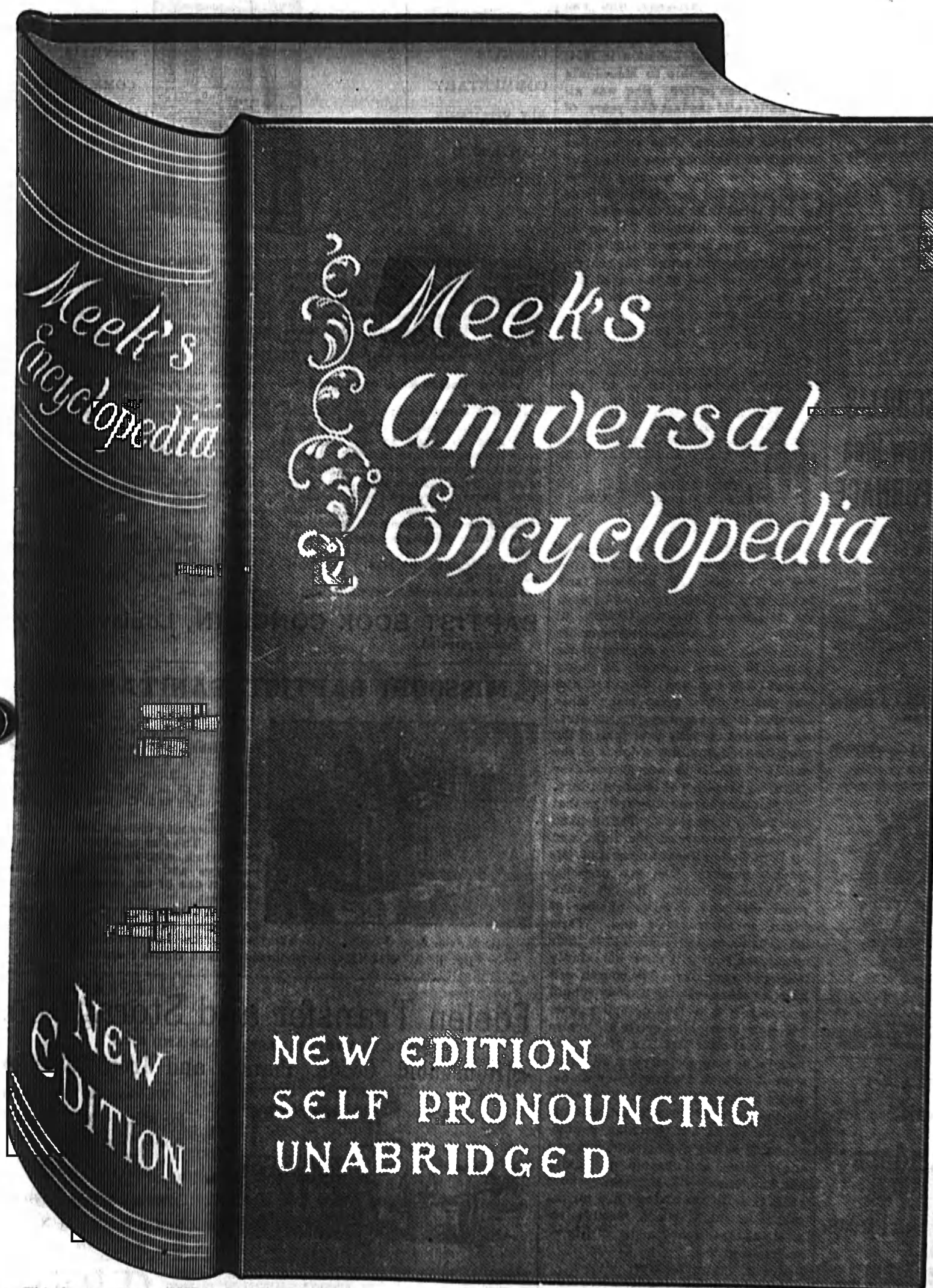
The father was detained and forgot his son, and act returning to the bridge all the day. In the evening he reached home, and after he had rested a little while, his wife inquired:

"Where is Harry?"
The father thought a moment.
"Dear me!" said he, "quite forgot Harry! He is on London Bridge, and has been there for eight hours waiting for me."
He hastened away to relieve the boy, and found him just where he had left him in the morning, pacing to and fro like a sentinel on his beat.
The strict fidelity to duty which the boy gloriously displayed showed himself in after years in the march to Lucknow.—*Ed.*

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Sowing Good Seed.

BY JULIA MAUDE HOOKER.

We need to sow with love and faithfulness,
Even though we sow with spirit broken.
'Who knows how graciously the Lord may bless
A little word in season spoken?

I'm thinking of the olden times, tonight,
When I was but a wayward maiden;
And plunging into life's great busy fight,
My heart with worldly cares was laden.
'Twas then a friend, who surely walked with God,
Spoke for my soul with earnest pleading;
But onward, in my stubborn way I trod,
And paid his counsel little heedling.

He did not grow disheartened with the chill
I cast upon his gracious sowing;
But ever and anon he whispered, still,
Of peace I might rejoice in knowing.
One day our paths divided, and he said,
'I'll think of you, when I am praying.'
I scarcely heard, but ere a week had fled,
I called to mind the earnest saying.

For I could feel the spirit of his prayers,
While strange unrest was o'er me stealing;
A change had come upon me, unawares,
And soon, in prayer, I too was kneeling.
For days I sought the peace my friend had named,
And marvelled that it came so slowly;
At last, by faith, God's promises I claimed,
And turned to Christ, the meek and lowly.

Then peace and calm were mine, although anon
The tempter tried my faith to smother;
I rested on the merits of God's son—
The one best name we have no other.
As years have passed, I've found, 'mid toil and strife,
Sweet heaven-sent joys, of full and measure,
And though I've stumbled, in the "Christian life,"
I deem my hope a priceless treasure.

I see my friend no more, but trust that he
Is still the narrow way pursuing;
God bless him for the hand he reached to me!
He never wavered in well-doing.
He did not wait till everything was fair,
And there was promise for the reaping;
But sowed good seed when all seemed bleak and bare,
And left the harvest in God's keeping.

Quiet Hour Thoughts.

It is a strange paradox that anyone who himself professes to believe on the Lord Jesus Christ should oppose giving the gospel to others.

Yet, just such an astounding thing is an actual thing, and in some quarters, it is not an unusual thing.

But there is not one iota of logic in any one of the objections these opponents of the divinely appointed work of missions urge against it. All the history of the marvelous growth of mission work and the blessed results that have followed prove it to be divine.

God's providence has cleared the way for the evangelization of the whole world. All the nations are welcoming the in-coming missionary. Tens of thousands of devout and earnest servants of God are banded together for the accomplishment of the stupendous task of giving the tidings of salvation to "every creature."

It is our blessed privilege to co-operate in this glorious work. Let us get above the common plane of duty with reference to this great matter and esteem it a joy that God bestows on each one of us the privilege of helping to save a lost world.

"How can I help?" you ask. I answer. (1) Practice some real self-denial that you may give to this cause. (2) Study God's Word that your personal relationship to the work of saving men may be more clearly seen. (3) Pray regularly and earnestly for God's blessing upon the preaching of the gospel everywhere.

There is mighty meaning in the gathering together of over 2,000 representative young men "to enlist

students for Foreign Mission service, to help prepare them for their life work, and to lay an equal burden of responsibility for the world's evangelization on students who are to remain at home." The presence of that recent missionary meeting in Cleveland, Ohio, is going to be felt all over this world.

O. C. PEYTON.

Louisville, Ky.

Work.

BY REV. D. V. CULVER.

Work is the normal condition of mankind. "The Lord God took the man and put him in the garden of Eden to dress it and keep it." When God installed man into his noble domain and made him the king of earth, air and sea, he set him to work in the garden of Eden. Klag though he was, he must work. God made a farmer of him and set him to plant the golden grain, to keep the trees in trim, and dress the flowers, that fruitage might satisfy his palate and flowers delight his eye. And so God made farming the standard of all work for all time, the foundation and basis on which is built the superstructure of art and science in all their branches and ramifications. To be a producer is therefore man's noblest calling.

The spiritual life runs parallel with the physical. "Son, go work today in my vineyard." Gently and tenderly the appeal is made, not to a servant, for he must obey orders, but a "son," to one who shares the home and its blessings, and is inheritor of the estate and should feel a personal interest in the prosperity of the vineyard and be willing to do his share of the work. God pleads for a willing service. He will not compel his children to work. He has no chain gang. Sorrowful indeed is the sight of an unregenerate man or woman in the church who cannot work acceptably, or a son or daughter who will not work. Work would not be acceptable to God if it had to be extorted by his power. It is the cheerful and loving worker in whose God delights.

The entreaty is a personal one. "Son, go work." Each one of God's children has a work to do. God deals with human beings as individuals, and "gives to every man his work." Many a Christian girl would be willing to work if she could take a position similar to the one filled so honorably by Miss Frances E. Willard, forgetting that Miss Willard started her career as a humble worker and won her proud position by self-sacrifice and devotion to the cause of humanity. Her's was the spirit of the Master and she laid her life upon the altar of God's love as a sacrifice for the uplifting of sinful men. The world sees only the laurels on her fair brow and forgets the long, weary way of preparation that gave her the ability to rule the world as President of the World's W. O. T. U. She did what she could before she was promoted to high position. But being willing to do someone else's work is merely a tolerable subterfuge for doing nothing. It destroys personality. It subdues the spiritual life. It thwarts God's plan for the individual life. It makes forfeit of the reward at last. All cannot be presidents nor hold high positions. The diversity of God's gifts to men is infinite. Work is what God asks of each one. The vineyard is a large one with a great variety of work to be done in it, and he leaves to the judgment of each individual what work is best suited to his ability, only as a son he must go and do what he can.

The call to work is urgent. "Go, work today." Today's magnificent opportunity will quickly pass, and must be seized now, or only vain regrets remain. The demands of the present are pressing, and must be met now or never. The King's business demands haste. It will not do to brood over past failures or dream over future triumphs. He who lives in the past becomes fossilized and loses the power to live successfully, and he who spends his life in idle vagaries becomes impracticable, a visionary, and accomplishes nothing. Jesus says that "today" is the time for work. Work successfully accomplished

builds up and strengthens the workers, and also keeps the vineyard in trim. The one definite thing God requires of his children is work, and he will reward them according to the work accomplished. Opportunities must be grasped as God presents them for in a moment they may be gone. The vine must be dressed, the weeds pulled, and the ground cultivated. Then, little by little a good character will be built and a faithfulness in little things established which develops righteousness and a beautiful spirit. A young person who thus works for the Lord may not attract as much notice as one who wears gay clothing or evokes admiration and does nothing, but a few years will tell which one possesses solid worth in a community. It is well to consider in the spring time of life what seed one is sowing, for every seed will produce after its kind, and the harvest will surely be a reward or failure, according to the seed sown. Weeds may grow faster and make more show than plants that bear berries, but weeds exhaust the soil and dwarf the fruitage. Little sins like the little foxes that spoil the vine, continually gnaw away the good that is in a man until finally mar the life. If one sows fashion plates and theaters and balls, she will reap the seed of frivolity and a wasted life. If it is wise and dignified and true, the harvest will be blessed indeed. A bankrupt character and eternal death. According to the law of sowing if one sows to the wind he shall reap the whirlwind. Blessed is the youth that sows the seeds from God's garner, for he shall not be made ashamed.

Open and Close Communion.

As pertinent to one of the lessons of the month it may not be amiss to say some things editorially with respect to this much mooted question, especially as some things that were said by the senior editor at the last session of the so-called Baptist Congress have been widely and wildly misrepresented. The substance of what he did say he desires to put on record in the columns of the Baptist Reflector, both for the truth's sake and his own.

All Baptists that are worthy of the name, do believe and teach that in the preaching of the doctrine of the gospel, and in the practice of its ordinances, no ecclesiastical or scholastic organization has any option. Go preach the word he gives you, and whatever be said unto you do it. To preach any other gospel would entail a curse, and to change either of the ordinances or to vary their order would be tantamount to treason. The Lord, he ought to know, might have ordained some other way of salvation than by faith alone, but he has seen fit to declare this the absolute condition, and we dare not change it.

He might have chosen any one of a thousand ways in which for the believer to make profession of his faith. He might have directed that the repentant sinner should step out from the ranks of the (ingenu) and hold up his hand and answer to like a soldier, or that he should kneel at the feet of some high ecclesiastic, and after having been touched with sword or scepter be told to rise up as in the ceremonial of knighthood, or that he should present himself before the minister and have water sprinkled on his brow or poured upon his head, as is done by Romanists and Pedobaptists. But he has been pleased to prescribe that the royal believer shall be baptized in water and valued again, thus solemnly signifying his participation in Christ's death, and his resurrection to walk with him in newness of life. This is a way according to all the world of the great fundamental fact is the divine plan of salvation, and this is the meaning of Christ's saying to John: "Thou hast come as to fulfill all righteousness." And hence of us has any man right to substitute anything for this than has the Romanist in substituting the water for the bread and wine and call that the Lord's supper. We say of Pedobaptist sprinkling: That is not the Lord's baptism; and of the Romanist water