EDUCATIONAL.

National Bureau of Education.

A reliable medium for correspondence between school officers and teachers seeking employment. Miss Crosthwait, Prop., 54 Cole Building, Nashville, Tenn. 17-17

LEADING SHORT HAND SCHOOL

of the South. A thorough, practical education can be obtained here at a SMALL cost. Positions secured all graduates. Catalogue free. Students enter any time. Address Nashville Short Hand Institute, Nashville, Tenn. "ALEXANDER FALL, PROPRIETOR AND PRINCIPAL." 49 49

Bethel :: College
KENTUCKY.

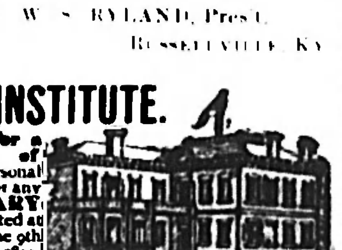
FALL TERM BEGINS SEPTEMBER 4th.

For Catalogue or Information, address

REV. W. S. RYLAND, Pres't.

46 2 RUSSELLVILLE, KY.

GLENDALE INSTITUTE.



A Home School for a Limited Number of BOYS. Careful personal attention. Prepares for any COLLEGE. MILITARY TRAINING. Located at KIRKWOOD, MO. The 9th year opens Sept. 10th, 1890. Send for catalogue at once. E. A. HAIGHT, A.M., PRINCIPAL.

Southern Baptist Theological Seminary, Louisville, Ky.

Wide range of theological studies, all elective. Students remain one, two, three or more years and receive diplomas according to work done. No tuition or other fees. If pecuniary aid needed address REV. WM. H. WHITSITT, Louisville, Ky. For catalogue or other information address REV. JOHN A. BROADUS, Louisville, Ky. 48 8

The Woman's College
OF BALTIMORE.

An Institution of Highest Grade for the Liberal Education of Young Women.

Five regular College courses. Special courses combining Literary or Scientific studies, with Music, Art, Elocution, and Physical Training. All departments in charge of specialists. The next session begins Sept 17th. For program, address

WM. H. HOPKINS, PH.D., Pres., Baltimore, Md. 44—9

Nashville, Tennessee, College for Young Ladies.

108 Vauxhall st., Nashville, Tenn.
Rev. Geo. W. F. Price, D.D., Pres.

LEADING SOUTHERN COLLEGE

for women, with 407 pupils from 15 States. 30 officers, highest advantages in Music, Art, Literature. Privileges in Vanderbilt University, fully equipped gymnasium, kindergarten, magnificent new building, corner of Broad street. Send for catalogue. 44—53

Glade Spring Academy.

For boys and young men. Glade Spring (N. & W. Railway), Va. W. J. Edmonson, A.B., Emory and Henry College, and J. B. Loving, B.A., Richmond College, principals.

THIS SCHOOL is designed to prepare boys for college or practical business life, offering best advantages at owest cost. Course of study comprehensive, and thorough; climate unsurpassed for health; scenery unexcelled; military feature for exercise. Rooms comfortably furnished; spring mattresses etc. The entire cost of board, tuition, room, fuel, lights, and all contingent charges, for a session of nine scholastic months is $125

The fourth annual session will open Sept. 4th 1890. For catalogues, or other information, apply to Rev. J. R. Harrison, Financial Agent, or to principals. 45—5

DO YOU WANT **Teachers?** DO YOU WANT **Schools?**

SOUTHERN SCHOOL AGENCY.

1. Procures COMPETENT Teachers for Colleges, Schools and Families without cost. 2. Supplies Teachers seeking positions with suitable places at small cost. 3. Teachers wishing positions and school officers desiring teachers should address, with 2c. stamp. S. S. WOOLWINE, Prop., Nashville, Tenn. 50 4

Mrs. M. E. Clark's SELECT SCHOOL FOR YOUNG LADIES

NASHVILLE, TENN.

An elegant home school, with limited number of pupils.

Native European instructors in modern languages, without extra charge. Unusual advantages in Music and Elocution. Non-sectarian.

Apply for catalogue to **Miss B. A. JOHNSON, Principal.** 47—52

COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY, LEXINGTON, KY.

Highest Award at World's Exposition. Book-keeping, Business, Short-hand, Type Writing and Telegraphy taught. 1000 Students. 13 teachers. 10,000 Graduates in Business. Begin Now. Address WILBUR R. SMITH, Pres't, Lexington, Ky. 5weow2

Judson Female Institute,
MARION, ALA.

Incorporated, 1841. Rebuilt, 1889.

The buildings are supplied with gas, water, and all modern improvements.

The school offers full courses in Literature, Sciences, Art, Elocution, and Music.

A new three manual Pipe Organ recently donated will be added to the valuable stock of musical instruments this vacation.

THE NEXT SESSION WILL BEGIN OCTOBER 1st.

S. W. AVERETT, PRINCIPAL. 46 1

UNIVERSITY SCHOOL.

Petersburg, Va. The 25th Annual Session of this School for boys begins first of October. Thorough preparation for University of Va., U. S. Military and Naval Academies and leading Engineering Schools. For cat'ge address W. Gordon McCabe, Head Master. 46

Carson-and-Newman College

Mossy Creek, Tenn.

Rev. W. A. Montgomery, D.D., LL.D., President, Aided by Nine Professors and Teachers.

This old and reliable Institution for both boys and girls, begins its next term August 12, 1890. It is situated twenty-nine miles east of Knoxville, in the far-famed New Market Valley, celebrated alike for its beauty of scenery and healthfulness of climate. Three hundred and sixteen students were in attendance last term, with no deaths, and but few cases of serious illness.

The College aims to do thorough work, giving the best culture at the lowest rates. Necessary expenses per term of Ten Months range from $125 to $150.

Send for Catalogue. Address, R. A. HENDERSON, Sec'y, or W. A. MONTGOMERY, Pres't. 46 1

Thompson's Classical Institute,

ALAMO, CROCKETT CO., TENN.

R. S. THOMPSON, *Principal.*

A Training School of High Grade. Fits boys for college. Especial attention paid to the Classics, Mathematics, English, and German.

Good Library. No Saloons.

The next term opens September 1, 1890. Send for catalogue. 46 1

Southwest Virginia Institute
For Young Ladies.

Glade Spring, Va.

This flourishing and justly popular institution had last session one hundred boarders and forty day pupils. There is now under construction a new building with sixteen new and elegant rooms. Its seventh session opens September 11th, 1890. Officers and teachers, fifteen in number, composed of graduates of the best colleges in Virginia, and two graduates of Vassar and two of the New England Conservatory of Music at Boston.

Its location is on the line of the N. & W. R. R., 2,000 feet above the level of the sea; twenty-eight miles east of the Tennessee line at Bristol; in five minutes walk of churches of all denominations. Is absolutely unsurpassed for healthfulness; has never had a serious case of sickness in its history.

Its prices are adapted to the necessities of the changed condition of the noble people of our Southland.

Board, furnished chamber, tuition in eight collegiate schools with calisthenics, contingent charge, medicine, and medical attendance, fuel and lights for session of thirty-nine weeks, $155.00; music, vocal and instrument l, $20; painting and drawing, each, $15; business department, including shorthand, Type-writing, and Book-keeping, $45.

Do not select your school without first writing for catalogue to Rev. J. R. HARRISON, or to

48 8 **SAMUEL D. JONES, Principal.**

The Claims of Boscobel Female College, Nashville, Tenn.

1. That she is owned and controlled by the Baptist.
2. That her teachers stand in the front rank of the best in the land. Conscientious.
3. That the rarest of opportunities are afforded in Art, Music, and Literary Departments.
4. That she has the best halls, best rooms, most comfortable, best aired, best lighted, and ventilated.
5. That she has no long, winding stairways to climb.
6. Ten acres of woodland, cool, and refreshing, surround the College.
7. The girls are EDUCATED in this school.
8. That they have a mother's watchful care, love, and attention.
9. That they are free from crowded, hot, dusty, noisy streets, and yet close up in the city, and accessible to electric cars.
10. That our girls have guaranteed to them positions when they are qualified to fill them.
11. Send for catalogue.

50eow2 J. P. HAMILTON.

BROWNSVILLE FEMALE COLLEGE,
Brownsville, Tenn.
Th. SMITH, A.M., President.
(Alumnus of the University of Virginia.)

This School presents opportunities for solid, substantial education, and for thorough, refined culture not surpassed in this country, North or South. It is perhaps the least expensive school *of its merit* in the land. As a stroke of business policy a quality of table fare is furnished, unsurpassed in excellence. The school begins its thirty-ninth year on Monday, September 1, 1890. For catalogue, etc., write to the President. 48 2

UNIVERSITY OF TENNESSEE, KNOXVILLE.

1,200 feet above sea, in the mountains; purest air and water. Collegiate and professional Courses in Civil, Mechanical and Mining Engineering, Chemistry, Agriculture, Languages, Literature and Law. Fine laboratories and shops. Physical culture. Active Y. M. C. A. own their building. Necessary expenses $175 to $250. 275 free state scholarships. Address CHAS. W. DABNEY, Jr., President. 46 6

Soule College ✝
MURFREESBORO, TENN.

Offers graduate and undergraduate courses in the six schools of

1. Philosophy. 2. Mathematics. 3. Ancient Languages. 4. Modern Languages. 5. English. 6. Natural Science.

Laboratory work in the sciences. The Music and Art Departments are well equipped, and in charge of able and experienced teachers. Fine instruction in Elocution. Faculty and boarding pupils constitute one large household. High curriculum, thorough work, self-government characterize this Institution. Terms exceedingly *low* for advantages enjoyed. For catalogues or information address

Z. C. GRAVES, LL.D., *President*, or
J. G. PATY, *Sec'y and Treas.* 47 1

Southwestern Baptist University,
JACKSON, TENNESSEE.

Eight Professors, Nine Schools, Laboratory and Libraries. Societies, Literary and Religious.

Location high and healthy, purest freestone water, good drainage facilities. Neat new cottages for self-helpers. Expenses need not exceed $150 for the year. Some bring them to $75. Session opens September 1. Catalogue free for distribution.

G. M. SAVAGE, President.
48 4 Post-office during summer, Eagleville, Tenn.

COMMERCIAL DEPARTMENT OF SOUTHWESTERN BAPTIST UNIVERSITY,
Jackson, Tennessee.
BEGINS ITS THIRD TERM SEPTEMBER 1, 1890.

Students are here taught and trained in a practical manner precisely the same way they will be required to perform their work when they are employed in actual business.

No Text-Books are used, hence no copying allowed. Each student is required to do his own work, and to rely upon himself. The course embraces almost every form of commercial paper and every kind of journal entry that is in practical use.

References. Any of the large percentage of graduates now profitably employed (the names and addresses will be furnished), and especially do we refer you to Rev. J. R. Graves, D.D., who has made a personal examination of our course, and whose son is one of our graduates of last year.

52 3 For catalogue address H. O. JAMISON, Principal.

POTTER COLLEGE, FOR YOUNG LADIES,
Bowling Green, Ky.

An Elegant Building. 100 Rooms handsomely furnished. Steam Heated. Gas Lighted. 9 Bath Rooms with hot and cold water. A Splendid Table. Fine Reading Rooms. Excellent Library. 13 Officers. Thorough Course. Fine Art Studio and Conservatory of Music. 5 Languages. No charges for books and lecture courses. A perfect home. ONE PRICE. NO EXTRAS. Send for Catalogues. REV. B. F. CABELL, M. A., PH., PRESIDENT 47-2

Female Seminary, Sweetwater, (E.) Tenn.

A select school for the higher education of young ladies. Science, Music, Art, Elocution, Business Course, etc., taught by experienced teachers. In the beautiful Sweetwater Valley. Magnolias flourish all the year. Healthfulness unsurpassed. Cultured citizens. Enlarged facilities recently added. Six railway trains daily. Terms reasonable. Thorough work, and good board. For catalogue, address J. H. RICHARDSON, President. 47tf

LIBERTY FEMALE COLLEGE

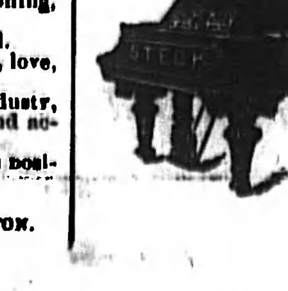
16th year begins September 1st, 1890, with enlarged faculty and equipment; fine library and elegant building refurnished recently at a cost of $5,000. No student ever seriously ill in the College during its entire history. Languages a specialty. MUSIC under a graduate of Boston Conservatory. No better School for YOUNG LADIES anywhere. $220 per year includes Music or Art. Write to Rev. T. S. P. McCALL, M. A. President, GLASGOW, KY. 47-52

BRYANT & STRATTON BUSINESS COLLEGE

Book-Keeping, Short Hand, Penmanship, &c. Write for Catalogue and full information. LOUISVILLE, KY. 49 49

THE FAVORITE

Piano and Organ House of Nashville.



The musical and mechanical excellence of my instruments, together with the low price at which I sell them, will make it to your interest to trade with me. Church organs a specialty. Write for catalogues and prices.

ROBERT L. LOUD,
212 North Summer Street.

4848

Baptist and Reflector

THE BAPTIST, Established 1846.) THE BAPTIST REFLECTOR, Established 1871.) Consolidated August 14, 1889.

Published every Thursday. Speaking Truth in Love [Entered at the Post-office at Nashville, as second class matter.]

VOL. 2. NASHVILLE, TENNESSEE, AUGUST 28, 1890. NO. 2.

Who Should Use the Lord's Prayer?

BY J. M. PENDLETON, D.D.

The answer which a man gives to this question is a pretty good index to his theology. If, for example, he takes the view of the late F. W. Robertson, of Brighton, England, namely, that all persons are by virtue of their birth children of God, he will of course say that all may use this prayer. If, on the other hand, it is believed that regenerate persons alone can claim God as their Father, it follows that this prayer should be restricted to them.

While I adopt no view because any man holds it, I am glad to find Mr. Spurgeon and Mr. Moody on what I consider the right side of the question. The latter in an address on "Heaven," says, "We say 'Our Father which art in heaven.' A great many people are lost by that prayer. It is not the Lord's prayer, but the disciples' prayer. The Lord's is in the seventeenth chapter of John. Satan rocks many off in a cradle to sleep on that so-called Lord's prayer. None but a disciple of Christ can use it and say, 'Our Father.' To the unsaved Christ said, 'Ye are of your father the devil.'"

I am glad that Mr. Moody has expressed these views. I have long been grieved at the indiscriminate use of the Lord's prayer, so called, not because he prayed thus, but because he gave it to his disciples as a model of prayer. There is a sense in which we refer to God as the universal Father. We mean that he is the creator of all, and, therefore, we speak of his creatures as his children. God himself said to the Jews, "I have nourished and brought up children, and they have rebelled against me." But in the evangelical sense of the term children it can be applied only to the regenerate. They are sons of God and Paul says, "Because ye are sons God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father."

There is a passage which is, if possible, more plain than this. God commands his people to separate themselves from the impenitent, saying, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Here we see who can say, "Our Father." They are not unbelievers, but those who must come out from unbelievers that God in the spiritual sense may be their Father and they his sons and daughters. The Jews claimed God as their Father, but Jesus said to them, "If God were your Father ye would love me," thus showing that a filial relation to God is inseparable from love to Christ. How then can the impenitent honestly and sincerely offer "the Lord's prayer?" No impenitent sinner can truly say to God, "Hallowed be thy name," for he does not hallow it; nor can he honestly say "Thy kingdom come," for he is not identified with the interests of the kingdom; nor can he sincerely say, "Thy will be done," for if he could he would at once cease to be an impenitent sinner.

It will be inferred that I object to the use of the Lord's prayer in promiscuous assemblies, Sunday-schools, etc. I certainly do. When wicked men, as is often the case, unite in the services of the Episcopal church and say, "Our Father which art in heaven," etc., it is an abomination, for it is a falsehood. It would be well for every such man with a sense of his wickedness to pray, "God be merciful to me a sinner." When Christians bow before God in prayer they may with the utmost propriety and should with holy unction say, "Our Father who art in heaven."

Chester, Pa.

A Word to My Critics.

BY GEORGE A. LOFTON, D.D.

Brethren Ketchum, "Layman," and Davidson have all "gone for me" upon the subject of "Election." Brother Ketchum thinks the Scriptures employed in my argument for election could be made to pulverize the doctrine, but he does not show how. He argues, like all Arminians, that from the stand point of human reason and a sense of human justice, the doctrine is absurd—especially in the light of God's love and mercy. All very nice, but the Scriptures declare the doctrine just as I have argued the subject, only stronger than I put them. I let my reason bow before my faith in God's word, and if I do not comprehend all God reveals in nature or revelation that does not alter God's truth.

"Layman" quotes from my article on the unconditional election of the sinner to eternal life, and then from my book on a passage with reference to Felix "procrastinating to all eternity the salvation of his soul." He thinks the two statements paradoxical. So they are. The Bible is full of paradoxes, and I would commend to "Layman" Dr. Crawford's "Paradoxes," the best book of the kind ever written. Christ said that the Son of man "goeth as it was determined of him" at the hands of Judas, and at the same time said, "Woe to the man" by whom he should be betrayed. So Peter preached that Jesus was "delivered according to the predeterminate counsel and foreknowledge of God," and slain by wicked hands. Who can reconcile these paradoxes? Paul appealed to Felix. He "trembled," and then procrastinated. From the stand point of his choice and free agency he decided to postpone salvation and lose eternal life. From the stand-point of divine sovereignty God let him choose and follow the road to death. He could have as effectually called and converted him as he did Paul, but he did not. Why, I do not know. Jesus says to all, "Come unto me," and yet he says, "No man can come unto him except it were given unto him of my Father." This is a paradox.

Brother Davidson comes at me again upon the same old line—his opinion that Calvinism militates against the character of God, and, therefore, can not be true. This is an assumption of human reason. The best way to disprove my arguments is to take up the Scriptures by which I proved the doctrine and disprove election by the word of God. Many things in revelation and nature seem to militate, in the light of man's feeble intellect, against the character of God. So infidels reason. These rationalistic assumptions prove nothing. "To the law and to the testimony." A "thus saith the Lord" is worth a thousand assumptions. I refer the reader to the Scriptures and to my arguments upon them with reference to God's decrees and elective grace, and when the Bible speaks let every man be a liar, if he speaks to the contrary.

As to infants I stated that the inference is clear from the Scriptures that they are all saved if they die in infancy, therefore they are all elect who thus die. Moreover, I said that we do not accept all of Calvinism, especially with reference to infant baptism, church government, etc., but Baptists do accept in all their confessions of faith the Calvinistic view of salvation by grace and that grace is elective. I take it that Brethren Davidson, Ketchum, and "Layman," to this extent, are not Baptists—and this lacks being Baptists to a very large degree, unless you count Free-will Baptists as Baptists. All our standard theological authors such as Dagg, Boyce, Strong, Hovey, and others are Calvinistic to the core. So of all our theological seminaries and teachers of any note or character so far as my knowledge goes. Spurgeon, Bunyan, Hall, Andrew Fuller, and all our educated and prominent preachers of to-day, and of the past belong to the Calvinistic, Augustine, or Pauline school. All the leading reformers were Calvinistic, and the grandest names who have ever graced the pages of Christian history were Calvinistic in their views of salvation by grace. I stand on solid Protestant and Baptist ground.

"I Pray Thee, Have Me Excused."

We fail to get credit for a great many things we do, simply because we did not state definitely beforehand that we were going to do them. You see the people are apt to think that it was purely accidental. That the Baptists of Tennessee may get all the honor for what they do, I wish to submit the following preamble and resolutions to each church and Association in the State and also to the State Convention, and, should the plan work well, I might be induced to submit it to the Southern Baptist Convention. We are losing far too much by not publishing beforehand all of our purposes and designs. Of course, each church or Association may change at their pleasure or strike out or add to or modify to suit their own particular ideas. As I claim no originality in the matter, I shall not apply for a copyright, and they may copy and indorse the whole as the expression of their views so far as I am concerned:

Inasmuch as we (the members of —— church or Association, as the case may be), desire above all things the ease, peace, and the increase of Zion, and inasmuch as we are determined to do all things in our power to add to our numbers and to hold all the members we now have on our rolls; therefore, be it

Resolved, 1. That we will excuse all of our members who desire to be excused: (1) From attending prayer-meeting, (2) From attending or taking part in Sunday-school; (3) From attending the regular services of the church, (4) From family worship; (5) From studying the Scriptures; (6) From buying or reading Baptist papers, books or tracts; (7) From aiding or patronizing Baptist schools; (8) From paying their part of the pastor's salary; (9) From bearing their part of the church expenses; (10) From praying or speaking for the pastor; (11) From bearing the burdens of others; (12) From contributing to Associational Missions; (13) From contributing to State Missions; (14) From contributing to Home Missions; (15) From contributing to Foreign Missions; (16) From contributing to ministerial education; (17) From contributing to indigent ministers; (18) From earnestly contending for the faith.

2. That we will permit our members (1) To attend fairs; (2) To attend balls or theaters or shows; (3) To attend the races, (4) To take a social glass with a friend; (5) To speak disparagingly of each other; (6) To meet or pass each other without speaking at all.

3. (1) That we will recognize ministers of all other denominations as if they were our own; (2) That we will recognize all other denominations, including the Young Men's Christian Association, etc., as churches or branches of the church of Jesus Christ, and their ordinations, ordinances, officers, etc., as equal with our own; (3) That for the sake of peace we will compromise all doctrines or theories that can not be heartily acceded to by others; (4) And, finally, we will so modify and explain and change our doctrines and practices as to agree with all those who differ from us in either.

Of course, if any of our own brethren should differ from these liberal views, and should have the boldness to express their views, we would stop our ears, shut our eyes, and console ourselves with the fact that they are only egotistical, hide-bound old fogies anyway. What say you brethren? Yours in love and to advise. W. H. SMITH.

Willette, Tenn.

—Every tick of your watch sounds the death knell of a heathen soul.

CONTRIBUTIONS.

Romanism Versus American Institutions.

BY B. R. WOMACK, D. D.

[A paper read before the Pastors' Conference of Memphis, and published by request of that body.]

1. I propound three questions at the outset;

(1) Is Romanism opposed to American institutions?

(2) If so, to what extent is it opposed to American institutions?

(3) What are the methods used in carrying forward this opposition? What is its strength?

Now, in answer to the first question, I affirm:

I. Romanism is opposed to American institutions.

Romanism is opposed to American institutions in the nature of the case. It can not possibly be friendly toward or even tolerate them, intentionally nor apparently, in peace nor in war. Its fundamental doctrines, its very genius and spirit make it so, its history, from its very beginning to the present time, proves it so, and the declarations of its leaders—popes, cardinals, bishops, priests, and editors—corroborate the statements of its history and are in perfect accord with the provisions and requirements of its doctrines.

1. Definition.

Romanism, Catholicism, the Roman Catholic church, popery, all mean the same thing and are the same thing. It is called "Romanism," because Rome, Italy, is the place where it originated, where its head-quarters have ever been, and where the chief of the organization sits and holds his court. It is called "Popery," because a pope is necessary to the system and the system is necessary to the pope. The word pope is from papa and means father, and the pope is the father of the Roman Catholic church in the sense that he has supreme control over it, and it is for him and belongs to him. The whole of popery is for the pope, just as ancient and mediæval kings held that kingdoms belonged to them, were their property by divine right. Hence, the system is necessary to the pope just as kingdoms were necessary to kings. It is called "Catholicism," because of its claim to universality, the whole world being its field, all interests of men being under its supervision and control, all the saved being in its pale, all not of its faith being eternally lost. It is called "Church," because it claims to be the visible congregation of the saved, the "called out" of the New Testament, the church of Christ that was founded upon the rock and shall never pass away. Hence, it is called the Roman Catholic church, the Holy Catholic church, because it is Roman as to its seat of government, catholic or universal as to its extent, and holy as to its character.

2 Doctrine.

The doctrine of the Roman Catholic church asserts that the church is triumphant and militant. Jesus Christ, rules the triumphant church and has appointed the pope his vicar, his vice-gerent, his substitute, to rule the militant church. The pope is therefore, the vice-gerent of God; actually takes the place of God, has the wisdom and the power of God, and is properly declared infallible. Pope Pius in his bull against Elisabeth said: "He that reigneth on high, to whom is given all power in heaven and earth, hath committed the one holy, catholic, and apostolic church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of the apostles, and to the Roman pontiff, successor of Peter, to be governed with a plentitude of power." Boniface III., said officially: "We declare, define, and pronounce it to be of necessity to salvation that every human being be subject to the Roman Pontiff."

The pope is to govern "with a plenitude of power." That means full, unrestrained, unlimited power. This is, indeed, plenipotentiary, including an oversight of all human interests in all relations, political, religious, social. It is both spiritual and temporal.

(1) Spiritual.

The pope is head of the universal church and exercises spiritual power, just as if he were God. The forgiveness of sin on earth originates with him, no priest could forgive sin, if the pope did not give him power. So it is madness to disobey his commands, since he can hurl to hell the proudest monarch that ever sat on a throne as easily as the poorest wretch that ever cowered beneath his frown.

Says Mgr. Segur: "The freedom of thinking is simply nonsense." Says Cardinal Wiseman: "In the Catholic church no one is allowed to trust himself in spiritual matters." And again: "We have to believe only what the pope and the bishops teach. We have to reject only what the pope and bishops condemn and reject." The *Rambler*, a Catholic paper, says: "Religious liberty is one of the most wicked delusions ever foisted upon the age by the father of all deceit."

(2) Temporal.

The doctrine of Roman Catholicism makes the pope not only a spiritual ruler, an ecclesiastical dignitary concerned about the spiritual interests of Roman Catholics, but it necessitates that he be a temporal prince as well. When invested with the keys which give him spiritual power, he is also to be crowned with the triple crown, which declares him the great high-priest, the great ecclesiastical father and the rightful king of all nations. The pope is, therefore, the only autocrat, the one absolute monarch, supreme in authority in all matters that effect or concern the interests of men both in church and State, both as related to this world and the world to come.

Jesuit Schrader declares: "The church has the power to apply external coercion, she also has a temporal authority direct and indirect." Jesuit Weninger affirms: "The pope must be a sovereign himself. No temporal prince, whether emperor, or king, or president, or any legislative body, can have any lawful jurisdiction over the pope." O. A. Brownson says: "The Roman Catholic religion assumes, that it is instituted not to be governed by the people, but to govern them."

Comte DeMaistre explains: "The Inquisition is, in its very nature, good, mild, and preservative. You see it wherever the true church has power."

Millions of American people are not aware of the fact that the Roman Catholic church is a great political power at all; they think it a purely religious organization, one of the "branches" of the church. Other millions of the American people think that while it may be true in a way that the Roman Catholic church is partly political in other countries, in the United States, at least and certainly, it is not all political in its doctrine, organization, or tendency. But this, on the part of many millions of the American people, is a great mistake; if persisted in it will prove a fatal mistake, the sleep of death. See what some eminent authorities say on this very subject. The Catholic *World* says: "Catholicism must everywhere be all or nothing." The *Shepherd of the Valley*, a Catholic paper, says: "The church is of necessity intolerant. Heresy she endures when and where she must. If Catholics ever gain a universal numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe." Cardinal McCloskey says: "Catholics in this republic are as strongly devoted to the sustenance and maintenance of the temporal power of the Holy Father, as Catholics in any other part of the world, and if it should be necessary to prove it by acts they are ready to do so." Every citizen in the United States ought to read that statement, and this one in the *Baltimore Clipper*. "I say with Brownson, that if the church should declare that the constitution and every existence of this or any other country should be extinguished, every good Catholic would be bound, under the penalty of the terrible punishment pronounced against the disobedience, to obey."

This result is natural and easy. Assume as true their doctrines concerning the church and the Pope, all else follows in due course. Supreme and infallible in matters of religion, taking the place of Jesus Christ in the world, the church of Christ, and the kingdom of God being visible organizations, and, in fact, the same thing, the Pope, in the name of the church, benevolently takes outstanding provinces and nations under his protecting wing. The State is lost sight of in the church. In fact is swallowed up by it. Religion and politics become one science. The church becomes the conservator of all human interests, religious, political, social, temporal, and eternal, and the Pope must of necessity be the Pope in all things that concern the well-being of mankind, and he must, therefore, be the Pontifex Maximus, the great high-priest of the universal church, and must necessarily hold the reins of political power as well. Being Pope means that he is head of both ecclesiastical and civil governments.

Accordingly if there is on earth a specimen of an unlimited, absolute monarch, if there ever was such a specimen the Roman Catholic church furnishes that specimen. Temporal power belongs to the Pope just as certainly as spiritual power belongs to him. The temporal power is just as necessary to the Pope as is spiritual power, and the Pope is just as anxious to recover his temporal power in Italy, and to assert it over all other Kingdoms, Republics, and States as he is to retain his spiritual power.

Holston Association.

"There is a river the streams of which make glad the city of God."

Having just returned from the meeting of our Association at Boon's Creek church, I feel that I have been out in the current of this great river and that I have felt the strong pulling toward the entrance of the city of gladness.

It is a liberal statement to say that the meeting was a great success, and then it is reasonable to say that we might have done better. While the reports from the churches were not as full as could be desired they indicated a forward movement, and the earnestness of the speeches and spirit of love that characterized the whole meeting was a decided improvement over the past. I feel sure the meeting will be a great blessing to us. If the speeches of Dr. Montgomery on Education, and Brother Anderson, on State Missions, will not help us to higher attainments; what *do* we need?

I would love to write a complete report of the meeting and tell of the many beautiful things that were said and little incidents that occurred that could be turned into good, but time and space will not permit, and as I trust some one will write who can do it better, I will close.

JOHN ALEX. SMITH.

The State Convention.

The time, October 16th, for our State Convention is rapidly approaching. From indications this is to be one of the largest and one of the most interesting meeting the denomination ever held in Tennessee. Great formative principles and powers are at work. The consolidation of the papers has worked great good. Both of our colleges seem to be on the highway to greater success and usefulness. Carson and Newman has just opened by laying the corner-stone to a $30,000 structure, and under Dr. Montgomery has leaped into a prosperity which means much for East Tennessee and all that section. The "South western" at Jackson, under that prince of educators, Dr Savage, as it new president, must do excellent things.

Brother Thomas has been organizing new Sabbath-schools. Colporteurs have been distributing excellent literature under the auspices of our Association.

Now, let us have a grand rally in Chattanooga. The brethern are preparing for a big crowd there. The new structure in which we are to meet is said to be the prettiest church in the South. It will just be finished in time for the convention. Let every Association have a time to talk of the convention and urge upon members to go.

Several questions of importance will demand consideration and special prayer should go up to the Highest for wisdom and the spirit of the Master that all may be done well.

DELEGATE

The Southwestern Baptist University Improvements.

The old pupils of the Southwestern Baptist University will scarcely know the place when they return in September. Since the Trustees of West Tennessee College deeded the property to the University Trustees the University has undergone as complete a metamorphose as painters and plasterers can accomplish. Captain T. M. Gates, the inevitable hustler and the only original Eli, was elected director-general of the improvements and he has certainly done his work well.

Under the skillful workmanship of Mr. George Flew the front steps and portico have been renewed in artificial stone and it is a capital job.

The entire building has been painted inside and out and every thing looks as neat as a new pin. There are new blackboards in all the rooms, and a glazier has replaced all the broken window lights. The front door is a very handsome piece of woodwork and is the gift of the Jackson Lumber and Manufacturing Company. J. G. Jester & Company, who did the painting, donated the fine French plate glass that goes in the front door.

A large number of hat racks have been put up in the halls for the boys, and what is more, every one of them will have a hat on it in September.

The Tennessee Midland railroad kindly donated several car loads of gravel for walks and the Mobile and Ohio railroad will supplement this when more gravel is needed.

The faculty is complete, all the chairs filled and the prospects for several hundred young men are flattering. Under the new order of things the institution can easily accommodate three hundred and fifty pupils, and it in the desire of the faculty and trustees to have no vacancies.—*West Tennessee Whig.*

OUR PULPIT.

The Question of Hell.

BY REV. THOMAS DIXON, JR.

"The soul that sinneth, it shall die." (Ezekiel xviii. 20.)

"And these shall go away into eternal punishment, but the righteous into eternal life." (Matt. xxv. 46.)

Says a distinguished infidel: "I honestly believe that the doctrine of hell was born in the glittering eyes of snakes that run in frightful coils watching for their prey. I believe it was born in the yelping and howling and growling and snarling of wild beasts. I believe it was born in the grin of hyenas and in the malicious chatter of depraved apes. I despise, I defy it, I hate it." So do I, but the fact that I despise, defy, and hate it, has nothing to do with the bald question of its existence—the glittering eyes of snakes, the growling and snarling of wild beasts, the grin of hyenas and chatter of depraved apes—are horrible facts in nature, but the horror with which we regard them can in no wise blot out the facts, and it is simply childish nonsense to go into hysterics over the horrors, and think that thereby we may discredit the facts. I hate hell, and for that very reason must I be careful lest I underestimate its realities.

IT IS A NECESSITY.

That religion that consists in a desperate attempt to escape hell and squeeze into heaven is a poor religion—so is the one that seeks to frighten folks into being good by a bloody picture of torment. Yet the religion that consists in wind and exclamation points on hell, and savage attacks on orthodoxy, offering the hungry human heart nothing in its stead, is poorer still, is infinitely meaner, is utterly contemptible.

I do not believe in Dante's Inferno—the Bible does not contain it. I do not believe necessarily in a hell of literal fire and brimstone, any more than I believe in a heaven that is a square walled city with gold brick pavements. The inspired writers exhausted the resources of human language in the effort to convey the idea of heaven's glory and of hell's woe. I may be all wrong in my conceptions of heaven, but its joy and glory will be none the less real for that reason. Orthodox conceptions of hell may be all more or less wrong, but its horror and misery will be none the less real for that reason. But the question as to the materialism of the future life has nothing to do with the discussion of the question in hand. The point of discussion now before us is a very simple one. Does hell exist? There is an impression abroad in the minds of many that we have to-day a new theology that has annihilated hell. No graver mistake could be made. Unitarianism and Universalism maintain the existence of an awful hell. The so called new theology does not touch the question of its existence, but merely puts the query: "Will not those who have not heard the gospel here hear it after death and have another chance of escape?" It remains for an atheism that borders upon insanity alone to enter an absolute denial. And yet it is curious to note how many sensible people are tricked with such puny sentimentalism. Can such a denial be maintained for a moment within the bounds of human reason, to say nothing of revelation? It can not. We look about us and are confronted on every hand with facts that overwhelm us with the conviction of its reality. Appalled at its horror, we walk round about this awful fact of eternity and try in vain to escape. It stands confirmed "by the nature of the mind of God, by the moral forces of the universe, by the prophetic menace of the human conscience, and by the analogies of all law." So that we are forced to believe that

Hell is not a dogma, born in the imagination of cunning priests and used to terrorize childhood and coerce manhood into submission; not a dogma, but a necessity—the saddest, sternest necessity of the universe.

FIRST, OF IMMORTALITY.

I. It is a necessity of Immortality. He who believes in the immortality of the soul must believe in hell. Whatever may be said as to the abstract question of immortality, it remains a fact that in spite of all doubts and fears we do believe in man's immortality. This belief is a part of us—woven and interwoven into the consciousness of personality itself, and is inseparable from our being, to say nothing of its confirmation in divine revelation. The human soul instinctively cries: "Believe in materialism if you will, but I am immortal, and my belief is as much higher and nobler than yours as is the the eagle whose proud wing beats the air as he mounts toward the sun, higher than the toad that lives upon the vapors of a cellar."

Then, if you believe in immortality you must believe in hell. After death we must all go somewhere. We can not all go to the same place. Certainly we can not all go to heaven. To thousands heaven would be worse than hell. I know some people who, when they reach the other shore and find no hell, would make one in short order. And if you put them off into a section of heaven they would transform it into a hell upon arrival. The old story of the men in the wrong boat admirably illustrates this truth. They were rushing to the shore to catch their boats. One was chartered for a prize fight, the other for a Methodist camp meeting excursion. As the whistles sounded the prize fighter rushed on the camp meeting boat, and the Methodist leaped on the deck among the prize-ring thugs. When they had started the good brother with his Bible under his arm began to look for his friends, but could only find only groups of profane, villainous-looking men, cursing, drinking, and playing cards. With tears he told the captain of his mistake and begged to be put off. It was a hell to him. The prize fighter wandered about the other boat and could find only groups of joyous men and women singing sweet songs, reading the Bible, and talking about religion. He sought in vain for something to drink, for congenial companionship. He, too, sought the captain, and, cursing the whole establishment, offered all the money he had to be put off anywhere—on a desert island—on a rock—anywhere that he might escape those songs and such companionship. It was a hell of torment to him.

Here is a man whose soul is going down, down, down, into deeper depths of infamy from day to day. He dies. Will his soul cease to descend and begin to ascend—yea, turn in its downward flight and leap into heaven? Can the stone dropped from the pinnacle pause of itself in the descent, and, turning, remount to greater heights? Death is a mere physical incident. Can a physical incident work such a moral transformation? No, we say it is absurd. A mere physical change does not work a moral revolution. Souls, then, that are descending at death are expected to continue their descent. Souls that are ascending at death may expect to rise to greater heights.

SECOND, OF LAW.

II. It is a necessity of law. Philosophers, great and small, have ceased to maintain that this world was born of chance, or that it is run by chance. The spirit of the age bows before the universal reign of law. Law reigns supreme in the physical and moral worlds. Chaos no longer broods over nature. We have come to make nature and law almost interchangeable terms. We realize that nature acts with fearful uniformity. God and man may forgive, but nature never. The name of Vengeance, of Nemesis, is Nature.

So must the moral universe be subject to the reign of law. There is no such thing as law without penalty. Penalty is a part of the very definition of law itself. Law that is violated with impunity ceases to be law. Nature's laws violated wreak vengeance on the violator. Moral law willfully and persistently violated must impose its penalty or cease to exist. That penalty is hell. If there is no hell there is no such thing as moral law, which no sane man can maintain. Is there no justice for the past? Has there been and will there be no adjustment of the wrongs of the ages? Will the dismantled cities, crumbled empires, enslaved nations, lost tribes, and dead races cry in vain for justice? Will the cry of the weak, of the oppressed, of the wronged, of the downtrodden, in the past, the present, the future, forever ascend and find no ear to hear, and no heart to pity? If chaos rules the moral world, yes, if law, then a thousand times, no!

THIRD, OF LOVE.

III. It is a necessity of love. "God is love." It is curious to note the uses men have tried to make of this sublime revelation. There is a class of sentimentalists that play forever on this one string. They reject the plain teaching of the Bible on the punishment of the wicked. They seek to destroy all sensible theories of inspiration—in fact, they absolutely reject the Bible, and yet in the next breath, proclaim a universal pardon for the race, because "God is love!" Where did they learn that God is love? They did not learn it in their own souls, for an avenging conscience is there telling of righteousness, and judgment. They did not learn it in the book of nature. Nature is cruel and pitiless. That revelation can be found nowhere in the universe save within the lids of the Bible, and this Book of books they have spurned. Their hope of eternal life rests upon the sentence "God is love," which can be found only in his Book, where alongside this declaration, the way of eternal life is marked out and made so plain that a wayfaring man, though a fool, need not err therein, and the penalty of hell hurled against those who willfully reject this way.

Even an Ingersoll hopes! "In the night of death hope sees a star, and listening love hears the rustle of a wing," he says; and yet forgets that the star he sees is the Star of Bethlehem, and the rustle of the wing he hears, is the rustle of the angel's wing o'er the broken sepulchre!

God is love; but love is just. Justice is the foundation of love. Love that is unjust ceases to be love and becomes a mere maudlin sentimentalism. The Bible does not teach that all who sin are to receive the same punishment—to be pitchforked into a burning cauldron and stirred up together. It teaches that some will be beaten with few stripes, others with many, and that this punishment will vary in proportion to the light each has had.

The judge who loves his people and loves his country must always be just. When Webster, the murderer of Parkman, was brought before Judge Shaw to be sentenced for his atrocious deed, he stood face to face with his old friend and school-mate. The judge as he gazed upon him was overwhelmed by the memory of those years of companionship and love, and while the great tears rolled down his cheeks, he pronounced sentence of death. Was that sentence inconsistent with the highest love of humanity? Was it right or wrong? If right, then it was sublime in its righteousness. If wrong, then it was infinitely damnable.

God is love, and because of this very fact there must be a hell. If God is love, those who know God must know love; therefore, those who do not love can not go to God. They must go somewhere, and where they go is hell.

In East Boston a short time ago a man named Tom Rowland took his loaded revolver, went into his wife's room and seized by the throat her whom he had promised to cherish, to tenderly care for, and love, and sent two bullets crashing through her bosom. As she lay at his feet upon the floor dying, weltering in her blood, the love of woman rose triumphant o'er the awful wrong, and looking up she feebly said: "Kneel down here, Tom, and let me tell you how I forgive you!" His only answer was to curse and kick her as she expired. He then turned and sent a bullet through his own brain and fell dead. Where did that infernal brute go? He died with curses lodged in his clinched teeth, with the scowl of hell upon his brow, with every drop of his foul blood boiling and hissing with eternal hate! God is love. He was the incarnate fiend of hate. Where did he go?

I hate hell, but it is an awful fact. As a fact it confronts us. As a fact it must be met. If I could bridge hell with doubt I would gladly do it. I would rear a mountain where the chasm now yawns! I can not understand all the dark mysteries of that world of woe. The traveler bends o'er the unspeaking precipice and drops a stone to sound its depths. He listens to hear the thud in the valley below. No sound returns. Only dead silence reigns. He drops another and listens and hears only the throb of his own heart. So I approach this unspeaking precipice. I try in vain to sound its depths. There comes no response, save that in the deep of its black gloom I see written in letters of fire, "woe! woe!"

Meeting at Hannah's Gap, Lincoln County.

We had a glorious meeting. Brother B. McNatt is pastor and he has his church in a good condition. Brother R. B. Freeman preached from Saturday until Monday at 11 o'clock, and his sermons were very much enjoyed, and did much good. I began Monday night and preached day and night until Friday night when I had to leave. That night about thirty-five asked an interest for prayer. The meeting was well attended. Six were added to the church by baptism; one from the Cumberland Presbyterian and one from the Campbellites during the meeting. Christians were greatly revived. Brother McNatt and I had to leave but the church resolved to carry on the meeting. We had a special prayer for the meeting of the Duck River Association, Brother Dias, and the State secretary, and more liberality on the part of the members for missions. God be praised for the meeting. The BAPTIST AND REFLECTOR is extensively taken by the members. It is good for any one to mingle with such a people.

H. R. SCHRAMM.

CORRESPONDENCE.

The New Columbus Debate.

[Between Elder John I Porter, of the Owenton Baptist church, and Jacob Ditzler, D D, of the Methodist Episcopal church, South, at Prospect, Jefferson county.]

First proposition "Infant baptism is in accordance with the Bible."

Dr. Ditzler affirmed that from Moses scholars agree that there has been an ordinance taught in the Scriptures called baptism, said the purifyings among the Jews are called baptisms by Carson, Graves, and all great Baptist scholars. Brother Porter denied that any Baptist scholar called the ceremonial washings of the Jews baptism only in the sense of immersion.

Dr. Ditzler repudiated the argument of his brethren that infant baptism is in the room of circumcision, characterizing this time honored pedobaptist argument as absurd

Brother Porter argued that the baptism administered by John and enjoined in the commission was entirely different from those Jewish ceremonial purifyings, for that John went right on baptizing Jewish converts, as also did the apostles.

Brother Porter, with earnestness and force, filed a number of objections to infant baptism, such as

1 It reverses the order of the commission

2 If it should become general it would supplant believers baptism, the baptism expressed in the commission and practiced in the apostolic age as far as the record goes to show.

Dr Ditzler argued that infants were in covenant relation with God, that, though they were not in the Methodist church, yet they were in the church of God, and, therefore, were entitled to baptism.

Brother Porter argued that the new covenant—the covenant of grace—writes the law in the heart, which could not be true of infants, that they invariably grow up sinners, and must be converted, then they for themselves may join the church and be baptized, that baptism is the answer of a good conscience.

Second proposition "Immersion is the baptism Christ commanded and that was practiced in the apostolic age."

Brother Porter planted himself squarely on the Bible, he insisted that Dr. Ditzler meet him on the Book. He said that immersion was required by the proper rendering of the words of the commission which constitutes as they agreed, the only law we have for baptizing any body.

Dr. Ditzler, in his reply, charged King James' translators with great ignorance and strong sympathy with immersion He endeavored to meet the "much water" argument by denying that it takes much water to immerse, and here he made the charge upon immersionists that they took Bethany out of the Bible and put in Bethabara.

Of course, Dr. Ditzler undertook to make a display of his learning by reading from his Syriac and many a musty so called version, but when Brother Porter brought the light of modern criticism to bear upon them, the dust and fog disappeared, and his proposition only appeared the stronger, and Baptists rejoiced the more in their baptism, and sprinkling, in the minds of many Methodists, was of doubtful authority. The discussion of this question continued three days, and on this, Dr. Ditzler made his strongest fight, but manifested more adroitness and boastfulness than logic, argument, or scripture.

Third proposition "The teachings and the practices of the Methodist Episcopal church, South, are in accordance with the Bible."

Dr Ditzler at once framed this question "Christians may apostatize so as to fall away and be lost after regeneration."

He spent his whole hour in an endeavor to sustain this proposition.

He appealed to the Scriptures usually relied upon to sustain the doctrine advocated. He conceded that the government of the Methodist church was not sustained by any express scriptural teaching, but that it was not antagonistic to the spirit of the Bible, and that its wisdom was indicated by the fact that it worked well

Brother Porter, in his first reply, completely demolished the positions taken and argued by Dr Ditzler His arguments were pointed, striking, and effective, and so, in all his replies, on this proposition, insisting that as one of the doctrines was apostasy, if it was practiced faithfully the church would soon cease to be

Fourth and final proposition "The teachings and practices of the Missionary Baptist church are in accordance with the Bible

Brother Porter argued that Baptist teachings and the Bible agree in a personally regenerate church membership He showed that the Scriptures authorized in the ministry only bishops, or pastors, and evangelists, and these were not placed over one another under oaths or vows such as prevail in the unscriptural orders of the Methodist ministry He showed with telling effect how the independence and prominence of local churches in the New Testament find their counterpart in modern Baptist churches

Dr Ditzler argued that the Baptist church government was a mobocracy, that we had no way of ridding ourselves of bad men in the ministry—and here he cast some unkind reflections upon the moral character of our ministers whose reputations have been without the slightest suspicion. It did seem that throughout the debate two things were studiously avoided by Dr Ditzler, namely, the Bible and the Methodist church discipline.

Dr Ditzler came boastfully upon the field. His brethren were disposed to taunt the Baptists in view of their dreadful prospective defeat. The first day had not closed till the Baptists were more than satisfied with results, and buoyant with the hope of complete victory for the truth.

Dr. Ditzler is a debater of long and varied experience. He is widely read on Christian polemics, but he is too boastful to win intelligent popular sympathy. Brother Porter is tall and commanding in appearance, has a clear, strong voice, and becomes musical as he warms up with his subject. By his untiring industry in study and his great zeal for the cause of truth he has won the Christian love, sympathy, and admiration of the Baptists in this part of God's moral vineyard, both as a debater and a wonderfully successful minister. God is greatly blessing his labors throughout this region, as, also, at his own Owenton church.

As one of the results of the New Columbus debate there will be a Baptist church organized on August 29 under favorable and flattering auspices, after which Brother Porter will conduct a protracted meeting, so that the Baptists feel that the debate resulted in a great victory for our principles, and that under God we owe much to the zeal, eloquence, and industry of our much beloved and highly esteemed brother, J. I Porter

J W WALDROP

Owenton, Ky

Duck River Association.

One of the very best Associations in the State is the Duck River Association. Most of its churches are in the country, but it lies in the very richest section of Middle Tennessee, and is composed of some of the best pastors and members in the State. It met on Friday, August 22d, near Culleoka, in Maury county. The introductory sermon was preached by Rev. S H Price, from Acts ii 42 and a very fine sermon it was, which greatly pleased the brethren.

Nearly all of the forty churches were represented by letter and messenger. The reading of the letters showed good progress generally

Captain J H Burnum was re elected moderator, D S McCullough clerk, and J C Akin treasurer

The churches at Summertown, Elk Ridge, Hurricane Grove, Boonville, and Lincoln Creek applied for admission into the Association, and were unanimously received

There were three invitations for the meeting of the next Association—at Winchester, Wartrace, and Hannah's Gap After a spirited contest it was decided to go to the last named place. Dr J L Johnson is to preach the introductory sermon, Rev H R Schramm alternate.

Considerable time was kindly given in the afternoon to the discussion of the paper question, the moderator saying that there was no more important subject to come before the body, the paper being at the foundation of all our other interests. Many brethren spoke upon the subject, so many we can not undertake to name them all, all of them expressing the deepest interest in and the highest appreciation of the BAPTIST AND REFLECTOR, for which we could but thank them cordially We may state that as a result of their kind words we secured more subscribers to the paper at this Association than at any we ever attended.

At night Brother H R Schramm preached at the Baptist church and Brother L B Jarmon at the Methodist.

On Saturday morning the report on Bible Work was read by Brother Jarmon, and several excellent speeches were made on it.

Captain J. H. Burnam, on motion, was nominated as a member of the Board of Trustees of Mary Sharp College.

Rev. H. R Schramm read the report of the committee on education. Dr. J. L. Johnson, president of Mary Sharp College, delivered a very fine speech upon the subject of education, and made an excellent impression in this his first appearance before the Duck River Association

Dr. G. M. Savage also spoke in his usual convincing style, and won all hearts. He asked for subscriptions to aid in sustaining young ministers at the Southwestern Baptist University, and secured a large amount. Brother Schramm made an earnest speech upon the same subject.

Rev. R. B. Mahoney read the report on State missions, and Brother J. C. Akin the report of the executive committee, showing $895.53 contributed by the Association for all missionary causes last year.

Brother J. H. Anderson, our missionary secretary, was a little sick but spoke with power as usual. He took up a collection for the Lewisburg church to help it build its house of worship. A considerable sum was given, but still more is needed Quite a discussion arose as to whether churches which did not give any thing to the cause of missions should be dropped from the roll of membership of the Association. Dr. Dalby said that when a church sent up a report of this kind

State Missions 0
Home " 0
Foreign " 0

The noughts together spell o u t.

Brother L B Jarmon distinguished himself by making one of the best speeches upon the duty of every church giving something to missions we ever heard in an Association. The moderator said he wished Brother Jarmon would make that speech in every church in the Association

Brother R Brett preached at the Baptist church Saturday night, and Brother S. H Price at the Methodist Sunday there was preaching all around Dr. John L Johnson preached at the Baptist church and one of the editors of the BAPTIST AND REFLECTOR, at the Methodist. Dr. Johnson's sermon was highly spoken of. Brother J H Anderson also preached a sermon which was very much enjoyed by the large audience at the Baptist church at night

On Monday morning, despite the fact that it was the fourth day of the meeting, and despite the usual Baptist rain, the house was full of people, seemingly as fresh and as interested as ever Dr. Dalby was appointed a committee of one to meet a similar committee from each Association at Chattanooga next fall to arrange a schedule of Associational meetings—an example we hope other Associations in the State will copy. He would feel lonesome if he were the only one present for that purpose Miss Mattie Shepard was appointed to look after the interests of the Woman's Missionary Societies in the Association. Brother L B Jarmon was appointed a delegate to the Southern Baptist Convention at Birmingham The most interesting discussion perhaps of the whole Association was upon temperance. It was participated in by Brethren Dalby, Mahoney, Burnam, Folk, Anderson, and Schramm All the speakers were earnest and vigorous in their opposition to the curse of intemperance. It is hoped that the speeches will do good The report on Home Missions read by Brother R B Freeman showed $115 05 given by the Association to that cause It was discussed by Brother Schramm. Bro. Schramm read the report of the Committee on Obituaries, and Brother J. K Bone that on Foreign Missions, which last was discussed in brief, but pointed speeches, by Brethren Dalby, Crutcher, and Schramm.

After singing "How firm a foundation," and giving each other the right hand of brotherly love, the Association was declared adjourned, *sine die*.

This was one of the finest sessions of any Association we ever attended. The weather was perfect until the last day; the hospitality was generous; the attendance was large; the speaking was generally excellent; the sermons fine; the attention marked; good feeling prevailed; and it is hoped that much good was accomplished for the Master's cause. F.

—Col. R H. Storrett, one of the most prominent of the members of the Southside Baptist church, Birmingham, Ala., died August 16th. Col. Storrett made a powerful speech at Fort Worth last May, inviting the Convention to Birmingham next May. P. T. HALE

Birmingham, Ala.

NEWS NOTES.

NASHVILLE

First church—Brother Vandavell—Good Sunday School. Preaching in afternoon by Brother Berry. Pastor preached morning and night ..... Seventh church—Brother Ellis reported increased attendance at Sunday school. Larger crowds at both services. Pastor preached ..... Third—Brother Weaver preached in the morning, Brother Cleveland at night Three additions by letter.... Immanuel—Bro Van Ness reports large congregations both morning and night One addition by letter Sunday school good.... Spruce street—Brother Gilbert Good attendance. Large congregations Pastor preached morning and night, and Brother Anderson in afternoon One addition by baptism Mt Zion—Brother Anderson—Good Sunday school Good attendance at both services One received by letter Elder held Brother Gardner reports good congregations. Three received by letter, one by baptism Good Sunday school Central—Pastor Lofton returned and greeted with two large congregations. Sunday school two hundred and twenty One profession and baptism on the Sabbath Sunday afternoon black board lectures resumed Every thing bright and hopeful

CHATTANOOGA

First church—Dr Gwaltney, president of Shorter College, preached morning and evening to good congregations All were delighted with his sermons Three were received by letter Usual services were held at the Central by the pastor with fair congregations At the Second Pastor Wright preached in the morning, and Brother McReynolds at night The attendance was good and services very pleasant Brother Brooks held three services with Hill City church, all of which were well attended. Pastor H H Horn reports a very interesting meeting in progress a Oak Grove church Two were received by letter and one by experience.... Dr Gwaltney reports the outlook for Shorter College very encouraging. The past year was considered its best, and it is confidently expected the coming one will mark continued advancement The genial face of President Z C. Graves, of Soule College, cast additional rays of sunshine into our pastors' conference. He seems enthusiastic over the outlook for that institution Extensive boarding facilities are being added and a general advancement may be expected all along that line.... These visits of our good brethren from the various sections of the country are highly appreciated.

Tennessee.

TULLAHOMA, TENN.—Our series of meetings have just closed, of which mention was made in last week's paper, and which resulted in the conversion of fourteen souls Therefore, we rejoice greatly. S. M. SHERRILL.

—The Sweetwater Association will meet with the Baptist church at Athens, on Thursday, September 11. Parties coming on the train will take street car and come to the Baptist church, where they will be met by a committee and assigned homes.

J. T. BARROW, *Pastor.*

—Last Monday night we closed a meeting at Shell's Ford church, four miles from here I went out on Monday, the week before, to assist Brother Smith, the pastor, in a meeting. Bro. Hugh Cunningham was also with us and did excellent service. He came here and preached at the Baptist church to let me remain with them at Shell's Ford the last Sunday. The Lord greatly blessed his people, reviving and strengthening them, and there was a fine work of grace among the unconverted Twenty five made bright professions of religion, among them two Campbellites About twenty united with the church. I expect to go next week or the week after to Greenwood church, in White county, near Doyle, to assist Brother Smith in a meeting there. A D PHILLIPS.

McMinnville, Tenn

WINCHESTER, TENN.—I am now about to start for the Duck River Association to be held at Culleoka If none of your staff should be there I mean to look after your interests in the matter of subscribers I shall not be able to attend many of the Tennessee Associations because the Mary Sharp College opens September 1 I will, therefore, take it as a personal kindness if some brother will represent me, or see that the claims of the College are properly presented at any Association from which I may be absent Large improvements are making on the Mary Sharp buildings, and every effort will be given to have all in order by the opening of the school No houses are to be rented in Winchester for families to occupy and people who wish to locate there have to go elsewhere on account of lack of accommodation But rooms will be found for all the girls who may come to attend the Mary Sharp, and the instruction shall be all that is needed.

JOHN L JOHNSON

On the 17th of August we closed a meeting at Woodland Baptist church, in Haywood county, Tenn., which resulted in eight additions to the church, seven by experience and baptism, and one by letter This was thought to be a meeting of unusual interest and it decided benefit to the church Pastor M D Early, of Memphis did most of the preaching, and our people were much pleased with him, both as a man and as a minister He believes that our distinctive doctrines should be preached in these meetings, and such preaching seemed to be followed by good results in this case, and being himself a pastor and knowing what it is to have a quantity of unregenerate material put into a church, he is commendably cautious in regard to this matter He appears to be very much more concerned about the quality of the material brought in under his preaching than about the quantity of it. In this he is wise, and if this policy had been adopted by all, our churches would be much purer and stronger than they are But in existing circumstances one of our greatest needs is a revival of wholesome discipline and vigorous pruning. Among those who were baptized at the close of this meeting was the pastor's oldest daughter, Miss Nellie, who has just passed her thirteenth year. Praise the Lord O my soul!

J. P KINCAID.

MOUNT PISGAH BIG HATCHIE ASSOCIATION.—I have just closed an excellent revival with the above church. The attendance was so large that the house would not contain the people at the evening services. Those who could not get seats in the house would sit on the door steps and at the windows. The membership was greatly revived, and the church is in excellent condition. We received only five additions. There were about eight conversions Others expressed a desire to join in the near future. Brother H. L. Finley was with me and did excellent work among the people. The church house has been beautifully repaired, and at the close of the meeting we took up a collection for Associational missions. Brother J P. Leigh's membership is at this church, and he also attended the services and gave good aid in prayer and exhortation I had the pleasure of baptizing his daughter. Brother Leigh is pastor of churches on Islands Forty and Thirty-seven, and one church in Arkansas. He has recently had good meetings on the above Islands where he baptized sixteen converts The cause is in a prosperous condition on these Islands. Brother Leigh has been pastor only a few years and he has born quite successful indeed in building up his churches. He is a man of genuine piety and an excellent mind He is rapidly improving as a preacher and there is a bright future before him.

JEFF D ANDERSON.

Memphis, Tenn.

LEXINGTON.—The meeting closed at Union, ten miles east of this place, yesterday. Results, twenty one professions with thirteen baptisms and two restored. Several will join next regular meeting. This is one of our best churches Brother H F Burns is pastor. He is highly esteemed by the members of the church and neighborhood generally, and especially by a certain young—— but I had better not tell ("Barney let the gals alone") Brother Burns is one of our Southwestern Baptist University students, and one of the most promising young preachers of my acquaintance He wins wherever he goes Brother G. W. Walker, of Union made Brother Burns a present of a nice Oxford Bible during the meeting (Bought of the Southern Baptist Book House for the occasion.) There was one proud preacher. The church yesterday made him a present of Theodosia Earnest (Vols. I and 2) Just such as that makes a pastor's heart glad. The brethren unanimously decided to have preaching twice a month. One received for baptism last night at this place. Work has commenced on our new college building here—Baptist Male and Female. School will open in the Baptist church until the new building is ready, which will be about two months So send on your boys and girls. We will take care of them. The new church house at Cotton Grove, Madison county, is ready to be occupied. We will begin a meeting there next Thursday night. We hope for good results at that old time-honored place The meeting at Spring Creek will embrace the first and second Sundays in September, and at this place the fourth Pray for us. I will send results.

B. F. BARTLES.

Dots by the Way.

This scribe has just returned from a trip to Willette, Macon county, Tenn., where a week was spent assisting Pastor W. H. Smith in a meeting. The trip was indeed a pleasant one to me; and a good meeting was the result. But I desire to speak more particularly of the surroundings. Willette is the location of Willette Academy. A school for the education of both sexes, owned and controlled by New Salem and Enon Associations of Baptists and is now under the supervision of Dr. John Washburn, former president of Ewing College, Illinois. The name of Washburn is sufficient guarantee for the prosperity of this school.

Willette offers peculiar advantages to young men and ladies, especially those of limited means, seeking an education. It is strangely located. There are eight creeks that head within a short distance of the place, and five or six of them within a few hundred yards. So you see that no water there can tarry long. Pure free-stone water abounds. Where three years ago was no village now is a new little village of twenty-one residences and one hundred inhabitants, and business houses enough to supply all needs. In the center is the group composed of the Baptist church, school building, and school boarding house. The latter will accommodate thirty pupils, and terms low. Pastor W. H. Smith is bishop at this place, and well does he preside, and great is the esteem in which his brethren hold him. He received a call to a work in Oregon during our meeting, but I would inform Brother Pruitt that he had better mind how he meddles with our Tennessee preachers, especially such as Brother Smith. We can't let him go.

Long will pleasant memories cluster around Willette. A better people I never saw. They are ready for every good word and work.

LATER.—A card from Brother Smith informs me that the meeting still continues with unabated interest.

I will give you some more dots soon.

J. H. GAMBLE

Shop Spring, Tenn.

Successful Meetings.

On yesterday we closed a series of meetings of ten days with Locust Grove church, Alabama The meetings were of unusual interest and resulted in thirty-one additions to the church, twenty eight of the number by baptism. Twenty-three were baptized at one time in Flint River It was a grand occasion. Though on a week day, the crowd was large. A large proportion of the additions were young men, and will, we believe, be useful workers in the cause of Christ. Three of the number were additions to the New Market church.

Our meetings were preceded by a series of meetings at Rice's school-house, conducted by Brethren Roden and Parker. This is a recruiting station about midway between the two churches. Twelve of the number baptized professed in this meeting Besides the number mentioned there were several professions, some of whom have or will unite with other denominations, and others will join one or other of the two Baptist churches. At both places mentioned the brethren have maintained regular weekly prayer-meetings and Sunday schools. At the church the Sunday school is in the morning and at the school house in the afternoon. They that sow may expect to reap

Brethren Parker and Roden are now working for a short time as missionaries in the Liberty Association. They are earnest laborers. Brother Roden was in school in New Market during the last scholastic year and preached once a month at Rice's school house The brethren will put him in Howard College next session.

In the meetings at Locust Grove I was aided by H R. Schramm, Baptist pastor, at Bellbuckle, Tenn. He joined me on Monday evening and preached twice every day, excepting one sermon, during the whole series. He is a strong, earnest, faithful preacher, and does not "shun to declare the whole counsel of God." He won for himself golden opinions from the church and the community as a faithful, consecrated, efficient laborer, as he will ever do with all pastors and people where he may preach in protracted meetings. The Lord be praised for his great goodness.

WILLIAM HUFF.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

Rev. J. H. ANDERSON, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn.
W. M. WOODCOCK, Treasurer. Send all money for State Missions to him at Nashville, Tenn.

FOREIGN MISSIONS.

REV. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.
REV. R. J. WILLINGHAM, Chattanooga, Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

REV. I. T. TICHENOR, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him, at Atlanta, Ga.
REV. O. L. HAILEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. University should be sent to G. W. Jarmon, Jackson, Tenn.
For young ministers at Carson College, to Prof. J. T. Henderson, Mossy Creek, Tenn.

Moral Education.

BY PROF. J. N. HUFF.

In the consideration of this question we should clearly understand two things, namely, difference between soul and mind, if any, and what it is to educate We are told the soul is the spiritual part of man. Again, the soul is all but the material, or corporeal part of man Take from man his mind and you leave him a pure animal—corporeal in all his parts. Hence we conclude that the mind and soul of man are identical. When we educate the mind of man we educate the soul, therefore all education is soul education.

It is an erroneous idea that we can educate the mind of man and not educate the soul. There are only two parts, two natures, two tendencies in man One of these parts is the animal nature, which tends downward. The other is the spiritual, the intellectual, the godlike nature. Because we are animals we love to eat and drink, to indulge our appetites, passions, and lusts. As animals we form the habits of using tobacco, strong drink, and other things hurtful to our physical natures. As animals we love to herd together at grand banquets, scarcely ever noticing the orators of the occasion. The same thing calls for ice-cream suppers to raise money for our churches, arranges for the licentious dance and midnight carousal. The same principle urges us to make and accumulate money for our own gratification.

The other part, the godlike part of our nature, crave something higher, is not satisfied with this life and looks to a Supreme Being. It makes us socially inclined, it makes us lovers of the beautiful in art and nature, and tells us to look upward for our pleasures. It shows us that to make money and enjoy ourselves is not all, not the great half of living, but that we should help our fellow man, lift up the fallen, cheer the faint, and protect the down-trodden. With this idea of life and education it is a simple matter to solve the moral part of education. We are to curb the animal part and incite and excite the spiritual. It is an impossibility to cultivate the intellect and leave the moral nature dormant. We educate either for good or bad. We make the child better of worse. We lead him to a higher life and point him to fields of usefulness, or we lead him to self-gratification and point him to the place where fame and money are abundant, and honor unknown. There is no middle ground, and parents who are lulled to sleep with the idea that their children are being educated to a high degree intellectually, by immoral men, or by men who claim to be moral and not religious, will wake up one day to find those brilliant boys, the idols of their hearts, moral wrecks.

In our education we should keep the dual nature of man in view, and while we strive to develop the various faculties we should keep the spiritual nature uppermost. Point to a higher life. In using this expression I do not wish to be understood as meaning higher positions of life. Any boy may become President of the United States, but that is not necessarily a higher life. The poor rural plodding farmer may be a grander man and accomplish more good for his fellow man than he. Teach the the child that honest labor in any position is honorable. Teach him to scorn the idler, the tattler, the busybody and the genteel gentleman who is afraid to soil his hands or his garments. Teach him that life is real and earnest and make it so in his school work.

That education which is made easy is a humbug, a misnomer. Education means development, a generation of power. The educated man is he who is able to think and do. In the work, small tasks should be assigned first, then more difficult ones, and still more difficult ones until a gigantic mountain of difficulties is removed. So we are to understand a school by its works. If the graduates are able to do, and not afraid to plunge into the billowy tide of life and make success for themselves, then we may conclude that that school is all right.

Students sometimes think that when they have finished their school life, the world will be waiting for them and that they can immediately step into a lucrative position. This is a mistake The great mass of the people never dreamed of there being such a fellow in existence as any of them. When school life is over they must press to the front and push forward to the coveted prize, if they gain it.

It has been said that there was a survival of the fittest in the animal world Whether this be true or not, there is evidently a survival of the strongest The strongest lawyer receives the most important cases, the strongest workman performs the most work and receives the most pay; the strongest (best) farmer makes the best wheat and corn, raises the finest cattle and horses; the strongest minister from some standing point, receives the best pulpit, and the strongest candidate receives the most votes. One man receives the office by having several others lose it and so it is in all the walks of life, strong men push to the front and the weaker must go to the rear; strong men rise and the weak must fall and serve as foot steps upon which others climb to eminence.

This being true, and no right minded person can doubt it, we should develop the powers of the child by active exercise of all the faculties, until the maximum degree of power has been reached. These are fundamental truths, self evident propositions.

One point further. Our object is to take boys and girls and make *men* and *women*. Can it be done in the same school? It can if their mental powers can be developed in the same school. Must they study the same text-books? Yes, if the study of algebra and geometry will make the boy a stronger man, the study of those same studies will make the girl a stronger woman. This idea broadens out and out, but I must close with this conclusion: Education is the development of body and soul. In the care of competent moral, God-fearing teachers, children *will be* MADE BETTER, otherwise we are to expect the brilliant, show villain,

AN APPEAL

From more than two hundred ladies, members of the Missionary Conference, held in Shanghai, in May, 1890.

To the Christian women of the British Empire, the United States, Germany, and all other Protestant countries, greeting

We, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China, who "sit in darkness and in the shadow of death"

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical, and evangelistic work in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to day with love and pity for the millions of women around us, our sisters for whom Christ died still unreached by the sound of the gospel

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ, our Savior, that you come at once to our help

Four kinds of work are open to us

1. There is school work in connection with our various missions, which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries, and homes for which skillful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of evangelization among women similar to that being done by men among the people at large. It is not claimed that the evangelization of women can not be done at all by men, but that there is more of it than men can do. There is much of it that will never be done unless women do it, and much that men can not do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord himself upon the very morning of the resurrection their commission to tell the blessed story of a risen Savior. What they did then we may continue to do now.

But you will ask, who are needed for this work? Knowing the conditions of life and work in China, we would answer that:

1. They should be women of sound health, of good ability, and good common sense, also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously together with their associates and win the hearts of the Chinese. Above all, they should be women who have given themselves wholly to the Lord's work, and are prepared to bear hardship and exercise constant self denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that they should labor in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

God is on the side of his own glorious life giving word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish his own purposes of love and grace to China and will permit you, if you listen to this call, to be his fellow workers in "binding up the broken hearted, proclaiming liberty to the captives and the opening of the prison to them that are bound."

[Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai.]

About Unity.

In a recent article Brother T. W. Young speaks in reference to Christian unity, in which article he takes the position that there can not be any such thing as church unity, but that there can be Christian unity. He thinks that the Lord's prayer for unity has been answered in that there is Christian unity among all who profess to be Christians, but that in that prayer the Lord did not embrace church or organic unity. I protest against Brother Young's views. I think the Lord prayed for unity among his people in faith, practice, and church relationship. Any other kind of unity, in my opinion, would not be unity at all. It would be a farce, a burlesque upon the idea of unity. If there can not be organic unity among the Lord's people then the claim to Baptist succession is nothing better than a hoax. If the Lord has not had a people in the world ever since he left it who were united in faith, practice, and as to organization, then I, for one, am willing to say he has had no people at all in the world.

I am thoroughly satisfied that the Lord's prayer has been answered in every respect, and I think that the main idea of that prayer was that his people might be one organically, or else the world could not be convinced of that which he desired that it should. I must believe in the organic unity of the Lord's people or else be an infidel. When I place the Lord's prayer along side of the parable of the tares I think I can see what he desired in one and taught in the other. Let the Lord's people be one every way. If such a belief falls heavily upon some people let them get out of the way. They have no right to be where the Scripture condemns them. The idea of Christian unity aside from organic unity is extra-scriptural. It has nothing to sustain it in the Scriptures.

T. H. GRANDERRY.
Memphis, Tenn.

Baptist and Reflector.

J. R. GRAVES, LL.D., Special Editor.
MEMPHIS, TENN.

PETEKO KIAH.

Jefferson is a little village near the river of this euphonious name, fourteen miles west of Grenada, Miss., that has grown up around the high school, established and brought up to its present degree of high prosperity through the labors of Rev. W. D. Bene. We knew Brother Bene ten years ago as a ministerial student of the Southwestern Baptist University at Jackson, and a charter member of the J. R. G. Society of Religious Inquiry, and esteemed him a young man of talent and promise, and one we would hear from in the after years. He was five years in the university, and was compelled to leave six months before the close of the session, when he should have graduated. He returned to Mississippi and took charge of one or more country churches, since which we have not heard of him only as a successful country pastor

Shortly after our return from Texas we received an invitation from the church at Jefferson, Miss., seconded by a most earnest one from W. D. Bene, pastor. Although it was a rest month and hot, we could not decline such invitations and the pleasure of visiting our young friend in his field of labor. To our pleasurable surprise we found him the principal of "The Jefferson High School, the loved pastor of two flourishing Baptist churches, the husband of a beautiful and intelligent wife, and the father of six children. As a preacher he is a successful pastor. He stands only second to that of any in his Association. His former class-mate, E. B. Miller, of Grenada, probably ranks him as a pulpit orator. Bro. Bene has already achieved a marked success both as a minister, pastor, and teacher. He has built a school building that will accommodate two hundred pupils, and a large boarding-house of ample accommodations, and, as we have indicated, a little village in the midst of the pine grove has grown up and is still growing up around it, which should be called Beneville. It gives us the most unfeigned pleasure to thus record the almost phenomenal success of one of our university boys. He has not forgotten his *alma mater*, and she should not forget her son, who has won honor and "possessions" through his distinguished usefulness, and a good name for her.

It need not be said that the congregations overcrowded the house during the delivery of the Five Talks, torpid hot as was the weather, and without asking a brother to subscribe we received some twenty odd names to the BAPTIST AND REFLECTOR without lessening the list of Brother Gambrell's paper by one. We should feel too mean for self respect should we in our travels influence the brethren to take our paper in lieu of their own State paper, and we have as little respect for the man that will do it. We pen these items believing Brother Bene's old friends, professors, and class-mates will be gratified to hear what he is doing. There is another one of his class-mates we would be pleased to hear from, J. B. Davis, whose labors have ever been in fields beyond the boundaries of Tennessee.

Old Landmarkism Avowed by the Baptist Quarterly.

In opposing the growing practice of "recognition" instead of the ordination of pedobaptist ministers coming over to us, and being introduced into the ministry among us, *The Baptist Quarterly*, of April, has this to say to the charge of "bigotry"

"The objections of bigotry is scarcely worth answering, yet the character of some who urge it gives it a fictitious importance. It is true that ordination of pedobaptist ministers by Baptists unchurches other denominations just as much and no more as the Baptism of the same men by Baptist churches 'unchurches' other denominations In other words, the Baptist theory of the church necessarily unchurches other denominations, that is, denies that other churches are regularly organized after the New Testament model. Holding, as we do that the New Testament requires a church to consist of baptized professedly regenerated believers only, and that it teaches baptism to be immersion only, we necessarily and logically declare in so affirming that all churches composed in part of infants and persons affused or sprinkled are not true churches (and, therefore not churches at all). They are assemblies of Christian believers, as we are glad to admit, but not regularly organized as churches. Hence, *all their ecclesiastical acts are invalid* [italics ours]. Baptist churches do not receive members from such churches (?) by letter. There may be here and there an exception—we personally know but one—but the great majority of Baptist churches regard a letter from a pedobaptist church as having no ecclesiastical significance whatever. They consider it a certificate of Christian character, no more. The person presenting it is required to relate his experience and is received into membership after baptism precisely as if he were a new convert. This we say is the general, almost universal, practice. Now behold the inconsistency. We deny the validity of podobaptist church action in every thing but ordination. We will not receive a Methodist minister into a Baptist church on the strength of a letter from his former church, but we are urged to receive him into our ministry because of his ordination by those whom we deny to be a regularly organized church. Still further, we would as Baptists refuse to lay hands on a man not baptized, would even pronounce such ordination invalid if it were to occur by mistake or fraud. But we are expected to recognize as valid an ordination conferred on a pedobaptist minister, as we believe and as he now believes, before he was baptized.

Baptists should not, need not, and we believe do not, shrink from the natural and logical consequences of their fundamental theory of the nature of the church. There is nothing in those consequences that need be offensive to our brethren of other denominations when once their relations are comprehended. Can pedobaptists confess that Baptists can consistently do nothing but practice restricted communions, they will also confess on survey of the ground, that in like manner, Baptists must, if consistent, ordain to the ministry those who come to us from other denominations.

Those readers familiar with the columns of the old *Tennessee Baptist* know that what the editor here concedes and so consistently advocates is just what we have advocated for forty years past and what is known as old landmarkism, —that is, we should by no act recognize them as baptized or ordained ministers by inviting them to preach in our pulpits, sooner than other unbaptized and unordained men.

Ford's Christian Repository.

The August number of this old and valuable monthly comes to us with an unusual rich table of contents. "Monkey Ancestry," from the pen of the editor (Dr. Ford) is a peculiarly felicitous presentation of the five questions that must be answered before the hypothesis of evolution can rise to the dignity of a theory. No man has ever answered these questions, and no man ever will we opine. "Human Ability," by Rev. G. S. Hayson, of New York, and "Regeneration," by W. P. Bennett, should be studied by those known among us as hyper-Calvinists and Antinomians, who are also "Re regenerationists." The writer effectually pricks this bubble.

We can but reaffirm our recommendation of this our only Baptist monthly to our ministers and would-be intelligent laymen. Price, $2 50.

How many churches will the Campbellites have when the census is concluded. In some States they call themselves a "Movement," in others "The Christian church," in others "The church of Christ," in others, "The Disciples," in still others, "The church of God," while in fact they are and ever will be the most universally and truly known as "Campbellites," or "Disciples of Mr. Campbell." The *Christian Standard*, their standard paper, is deeply troubled about this matter. They should agree on a name that is not an insult to every other denomination, and all will cheerfully accord it to them, but never will they accord to them the name, "The Christian church."

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Dr. J. R. Graves. Nevertheless all questions to receive attention must be signed by the name of a subscriber to the BAPTIST AND REFLECTOR. Direct all questions, the answers to which are desired from Dr. Graves, to him, 347 Main street, Memphis, Tenn.

What is the difference between "faith cure" and the "mind cure"?
J. C. WHITE.

Dudley Warner says: "The 'mind cure' requires no faith, and the 'faith cure,' don't require any mind." We can not improve on this definition.

Christ said "Have I not chosen you twelve, and one of you is a devil?" Also, "Mine own familiar *friend* in whom I *trusted*." I ask in all candor will man accuse the Son of God, trusting in and having as a *familiar* friend a devil?"
A SUBSCRIBER.

Answer 1032—The Methodists, and all who trust in their own righteousness in part or in whole for salvation, are deeply anxious to make out Judas a regenerated man, a genuine child of God, in order to establish what they regard as their peculiar privilege—that is, to apostatize and perish. What Christ evidently meant when he called Judas a devil was that on the day he selected him to be an apostle, a familiar friend in whom he trusted his character and all his secrets. Judas was an unregenerated man in heart—a devil—an adversary. Christ had an all wise purpose in choosing such a man or he would not have done so. He has not seen fit to tell us what that purpose was, and a heart subjected to the will of "the Anointed One" will not question the wisdom of his act. Was it not that Christ might have at his final trial the testimony of an enemy to establish his innocence of both blasphemy and treason? Judas, who betrayed him, did leave his testimony on record that he had betrayed a man innocent of all the charges brought against him, and Judas had been treated as an intimate friend and intrusted with all his secrets.

The deacons of a certain church in Mississippi are want to hold a council before each monthly conference to which no one is allowed to be present. They say it is to prepare the charges for the Conference. The pastor says it is like unto a grand jury in a State. What about this, is it Baptistic or Scriptural?
C. BUFFINGTON.

Answer 1033—We Baptists have no such custom, neither have the churches of Christ. The church that allows this forfeits all her claims to be a Baptist church.

A deacon of our church refuses to distribute the elements or to eat the supper when a denominational invitation is given. What should the church do with him?

Answer 1034—Show him a passage of Scripture in the New Testament that justifies denominational communion, and if she can not, let her quit the unscriptural practice. This reminds us of another case very like unto it. An elder in a Presbyterian church was reproved by his pastor because he would not allow his infants to be sprinkled. The pastor gravely informed him that the church would be compelled to depose him from his office unless he complied with the "rules of the church." The elder replied, "I will most cheerfully do so if you will show me either a precept or an example in the New Testament for infant baptism, and if you can not do this I shall unite with the Baptists." He could not do it, of course, and lost his elder. Should not Baptists be able to show a positive precept, or at least a plain example, as a warrant for both their faith and practice or repudiate and discontinue them?

It was the Wesleyan Methodist church at Blodgett's Mills, that came over to the Baptists, with its pastor, Mr. D. P. Rathbun.

Baptist and Reflector.

NASHVILLE, TENN., AUGUST 28, 1890.

EDGAR E. FOLK, } Editors and Proprietors.
O. L. HAILEY, }

OFFICE: ROOM 1, AMERICAN BUILDING.

Subscription, Per Annum, in Advance.

Single Copy	$2 00
In clubs of ten or more	$1 [illegible]
Ministers	$1 50

PLEASE NOTICE.

1. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.

2. If you wish a change of Post-Office address, always give the Post-Office from which, as well as the Post-Office to which, you wish the change made. Always give in full and plainly written every name and Post-Office you write about.

3. Make all Checks, Money Orders, etc., payable to the BAPTIST AND REFLECTOR.

4. Address all letters on business and all correspondence intended for the paper to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal communications to the editors individually.

5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in three weeks after your subscription has been sent, drop us a card about it.

6. When you receive notice (stamped) on your paper, saying "Your subscription expires with this issue, please renew," then please do so at once.

7. The address of Dr. J. R. Graves is [illegible] Main street, Memphis, Tenn. That of Rev. O. L. Hailey is 144 Central Avenue, Knoxville, Tenn.

8. Advertising rates liberal, and will be furnished on application.

DAMNED FOR WHAT?

We heard a good brother say not long ago in a very excellent sermon that men are not damned because of any violation of moral law but simply because of unbelief. We took issue with the brother privately after the sermon but as this seems to be a rather common idea we want thus publicly to express our dissent from it. There is one passage of Scripture which alone it seems to us would settle the matter beyond controversy, and that is the old passage: "The soul that sinneth it shall die." Shall die for what? Why, for its sins, of course. But it is said, is not unbelief a sin? Yes, certainly, *a* sin, but not *the* sin, not the *only* sin. There are dozens, we may say hundreds, of sins for which we might be condemned apart from our unbelief. But Jesus said, "He that believeth not shall be damned." Yes, meaning that faith is the only thing that will save a man. He is under the condemnation of the law. He is sentenced to die, and unless he believes he will be lost. To illustrate: Here is a man sick. A vital disease, say typhoid fever, has fastened upon his body. They tell him of a physician who can cure him. But he refuses to send for the physician—and dies. What killed him? His want of faith in the doctor? Suppose he had never heard of a doctor, would he not have died? Suppose there had been no doctor, would he not have died anyhow? Was it not the the disease that killed him? Was not that the *cause* of his death? His refusal to send for the doctor may have prevented his recovery, but did not cause his death. So as to a man who has poison in his system. He is dying. He will die. He must die. The poison is killing him. An antidote may save him, but the poison kills him. The bite of the fiery serpent was fatal. There was no hope for those bitten. A look at the brazen serpent on the pole might stop the effects of the poison. The failure to look might be the occasion of the poor man's death but the poison of the fiery serpent was certainly the cause. For he would surely have died if the brazen serpent had never been erected. It could save if looked upon, but did not kill. Now put a few common passages of Scripture together: "The soul that sinneth it shall die." "There is none righteous, no not one." "All have sinned and come short of the glory of God." "Christ Jesus came into the world to save sinners." "God so loved the world that he gave his only begotten Son that whosoever believeth on him should *not* perish [as they would have done, otherwise, because of their sins], but have everlasting life." "For God sent not his Son into the world to *condemn* the world, but that the world through him might be saved." "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." "There is none other name given under heaven among men whereby we must be saved."

What shall I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved."

Out of them we get these truths: Man is a sinner. As such he is condemned to die. He has no hope of salvation. But Christ came to save him. By believing on Christ he may be rescued from the death impending over him—he may be saved. That is his only means of escape. He is now dead in trespasses and sins. But out of his love and mercy God has provided a way of salvation for him. If he accepts that he will be saved. If not, he will be as he was before that salvation was offered—lost. If it was unbelief that caused death, then it would have been better for God not to have sent his Son to redeem us. For if he had not done so we would all have been saved. Now we are in danger of being lost. No, remember God sent not his Son into the world to *condemn* the world, but that the world through him might be *saved*. F.

THE PASTOR OUGHT TO RESIGN.

We believe in the scriptural plan of a pastor for every church, and preaching or some public services for every Sunday. We also believe in an indefinite call to the pastorate. No man should be called but once during his term of service, and that before it begins or soon after, and the sooner our churches and preachers adopt that idea, the sooner we will get rid of several foolish and hurtful practices. But it does not follow from an indefinite call that a preacher is to foist himself upon a church and ride through a series of years in a lazy or inefficient service.

The pastor is sometimes called on to resign. But that call should never be allowed to come from the church. We do not believe he ought to resign every time some few members are not satisfied, for their dissatisfaction may be the strongest argument why he should stay. But he ought to resign when his work is done, or when he ceases to do it. His work may be done in a given field when he has reached the limit to which he can edify the people, or when he fails to win the sinner to God. This may be because he can not, or because he is too indolent or impractical to do it. The point we make is that the pastor ought voluntarily to vacate his place without being asked when he ceases to fill it. H.

DO-NOTHING CHURCHES.

At the Duck River Association the question was warmly discussed as to whether a church which gives nothing at all to missions should not be excluded from the Association. Without meaning any personal reflections at all, allow us to say this: The object of the constitution of a church is to advance the cause of Christ. That is the purpose of its organization, the reason for its existence, the mission upon which it was sent. If it fails to do that it is false to its mission, recreant to its trust, and a blight upon the tree of Christianity. The question comes then: How shall it perform its duty, how advance Christ's cause? That is to be done by being loyal to his truth, by giving to the cause its sympathy, its prayers, its co-operation, and its means. It can not, we think, perfectly fulfil its mission if lacking in any one of these things. We put loyalty to the truth first, because, other things being equal, the church which is most loyal to the truth will do most for Christ's cause. It will have a greater zeal and earnestness in it. But it is not sufficient to have the truth and stop there, as many seem inclined to do. The outcome of truth should be duty. The end of faith is works. The faith which does not terminate in works is dead. We were created in Christ Jesus unto good works, for the purpose of bringing forth good works. When we fail to do so we fail in the very object of our creation in Christ Jesus. Orthodoxy is good. But orthodoxy without orthopraxy is a hollow sham, a cheat, and a lie. There can not be such a thing. So, following closely upon our loyalty to truth, should come our works for the spread of that truth. We must give to the cause of Christ—and the cause of missions, State Home, and Foreign, is the cause of Christ as much as the building up of our own church—our sympathy, our prayers, our co-operation, and our means. The last, of course, is the practical outcome of all the others. If we sympathize with a cause we will give money to it in proportion to our sympathy, as well in proportion to our means. If we pray for a cause we will give to it, if our prayers are earnest and we have the ability to give. If we work for a cause we are going to give something to help it along. If we can give and won't give, or at least don't give, it shows a want of interest in the cause. If a church can give to missions and what church can not give *something*? and does not, it shows a lack of interest in missions, and it seems to us it has no place in an Association organized for the very purpose of promoting the cause of missions, and into which the church was received for that purpose and with that understanding. If it does nothing at all to carry out that purpose we confess that we can not see why the Association should retain it, or why the church should want to stay, or indeed, why it should call itself a Missionary Baptist church at all, when the very name is a misnomer and a fraud. Of course we should work to build up our own home church, but a church's obligation, are not limited by its own bounds. That would be selfishness supreme, and selfishness we believe is incompatible with Christianity. The responsibility of a church ceases only when it has done all in its power by sympathy, by prayer, by work, by word and by money to go into all the world and preach the gospel to every creature. Besides let it be remembered that the church which does most to help others without thinking of self will itself be most helped. F.

QUESTION-BOX.

In the BAPTIST AND REFLECTOR of August 14, 1890, you answer a question of R. R. M. [illegible] concerning a member of a Baptist church who takes a contract to furnish a still house with apples to make brandy. Now what is the difference between that and voting for men for the legislature whom you know or believe will make laws that favor and protect the making, vending, and use as a beverage, the brandy made of the apples? Is one more criminal than the other? Please answer in the BAPTIST AND REFLECTOR.

SALLIE DENTON.

Cog Hill, Tenn.

We confess that we can see little difference. For our part we have resolved never to vote for any man for office who is distinctly allied with the whisky forces. And this does not necessarily say that we mean always to vote the Prohibition ticket as against either the Democratic or Republican tickets, but it does mean to say that whenever it appears that a vote for any man, to whatever party he belongs, means a vote for whisky, then so help us God that vote shall not be cast. F.

1. Is it expedient or right for a licentiate to be one of an ordaining presbytery? 2. Is it scriptural for a deacon to baptize, if ordered by the church?

1. We think not, certainly. Only those who have had hands laid upon them should lay their hands on others.

2. We think the church, to whom the ordinances were committed, has the right to authorize any one to administer them, if she so chooses. But this right should be exercised with a great deal of discretion. F.

ITEMS.

—We made a flying trip to Memphis on the eighteenth and nineteenth, and found our senior confined to his bed and suffering intensely as the result of an unfortunate fall while walking in his front yard. He hopes to be up and out again soon and to meet his appointments in East Tennessee: Morristown, September 7, Jonesboro, September 14, Knoxville, September 21. Other places may secure the time till the Convention by writing to us at Knoxville.

—Our trip to Memphis was so hasty that we saw only the ministers who visit Dr. Graves in his misfortune. Brother Snow reports progress and encouragement. He preached in Bro. Boston's absence at the Central. Bro. Early seems to be in demand as a revivalist, and Brother Barksdale was in distress for lack of ministerial aid for a forthcoming meeting.

—We regret that press of duties and the rain Thursday afternoon prevented our reaching the Chilhowee Association. We have tried so often to meet those brethren that we feel discouraged. But they are advancing in several lines of activity, and we are expecting great things of them in the days soon to come. Up and at it brethren, the harvest is white.

—We were pleased to receive a pleasant letter from our whilom class mate, Rev. W. R. Briscoe, who is located at Winnsborough, S. C., and doing good work. Brother Briscoe has been our missionary at Dayton for two years, and did good work, and he is still deeply interested in Tennessee. May the Lord put words in his mouth and send them to his people's heart.

—Brother J. W. Pitts, of Summerville, Ga., in renewing his subscription takes time to tell us of a glorious work of the Lord in their midst, the church revived, wanderers reclaimed, trunk Baptists converted (our words, not his) and sinners won to God. The pastor, Rev. B. T. Espey, assisted by resident ministers, M. A. C. Bennett and J. C. Calhoun, did the preaching, and Bro. Pitts thinks the Lord directed their minds. Amen. And we would not give one such meeting for ten with many peripatetic evangelists. One step more. Let there be a constant revival at home with home ministers, and then you will be like the Lord evidently intended. Why have to wait till the recurrent season and have special effort? Ought there not to be special effort at every meeting? We think so, and believe the Lord blesses such work constantly.

—Speaking of revivals and evangelists suggests what we have purposed for some time to say. We are growing more and more afraid of the popular evangelist and the "big meeting." We believe the Scriptures recognize evangelists and plainly teach that God has provided them. But the effects of our modern popular evangelism seem to justify the following objections: They react unfavorably on the Christian, by encouraging inactivity except at the "special effort." They encourage many sinners in the idea that theirs is an extraordinary case, and that only extraordinary efforts can reach them, and so afford excuse for neglect and boastful wickedness, while waiting for the next great revivalist with his great crowd. There are times, no doubt, when the noted evangelist should be sent for, but equally doubtless, those times are rare if the pastors and churches do their duty.

—Another serious objection is that so many people are lugged into the churches in a catch-as catch-can manner, almost justifying the oft-preferred objection that we believe baptism essential to salvation. For our part we believe the gravest responsibility rests on both pastor and church, to know as fully as possible that the applicant is actuated by proper motives, and that he is making no mistake. H.

PERSONAL AND PRACTICAL.

—It is better to make new sermons on old texts than old sermons on new texts, to have new ideas on old subjects than old ideas on new subjects.

—A postal from Brother Powell informs us that he is on his way to spend his vacation in Europe and Palestine. While he is gone he will write weekly letters for the BAPTIST AND REFLECTOR about his trip. The mere statement of this fact should add one thousand new names to our list.

We had the pleasure of meeting at the Bethel Association our old friend, Rev. J. N. Prestidge. We were very glad to see him looking so fleshy and strong. His health seems to be completely restored. He is now ready for work again. We should like very much to see him in Tennessee.

Rev. E. B. Carroll is succeeding well at Albany, Ga. He has a warm place in the hearts of his people, as well as of the community. He baptized two Methodist ladies recently. The brethren of the church are taking vigorous steps toward erecting a new house of worship. We rejoice in their prosperity.

We regretted deeply to read in a daily paper a dispatch last week from Chicago stating that Dr. G. C. Lorimer was lying critically ill at his home in that city from cerebral exhaustion. Dr. Lorimer is probably the most eloquent preacher in the Baptist ministry to-day, and his loss would be greatly felt. We pray God he may recover.

—We were sorry to miss the visit of Dr. A. D. Williams, editor of the *Christian Herald*, Ashland City, Tennessee. He is associated on the paper with our old friend and school-mate, Rev. J. Wilson Lucas. We trust he will come again after the Associations are over—we mean the Baptist Associations, not his associations with Brother Lucas.

—We want to thank Dr. J. M. Pendleton for his very kind allusions, in the *Western Recorder* of August 14, to our editorial of several weeks ago upon "Clear the Deck." Such expressions would have been appreciated coming from any one, but were especially so from Dr. Pendleton. By the way, that is a fine article he gives us on our first page this week. Be sure and read it.

—Rev. J. E. Powell, of Jonesboro, Ga., has been elected to a chair in Monroe Female College, and will enter upon his duties there this fall. He has had much experience in teaching, and will make a fine professor, we have no doubt. The only question will be as to how so modest an old bachelor can get along with the girls. Still he may not be an old bachelor all his life.

—Rev. W. H. Cooper has tendered his resignation as pastor at Cartersville, Ga. He has been there five years and has done a splendid work. One hundred and seventy-five have been added to the church during his pastorate. He is one of the most genial men, finest pastors, most popular preachers, and most successful evangelists in the State of Georgia. We should be delighted to see him in Tennessee.

—We take the following from a private letter from Atlanta. It is the latest information we could obtain about Bro. Diaz: "We have nothing new from Diaz. He is still out on bond awaiting the action of the court which is very slow. He seems confident that his case will be decided in his favor. As soon as the court dismisses his case and releases him from bond he will come to this country with all papers bearing on his case, which will be presented to the Department of State at Washington."

—By request we ran up on Sunday afternoon from the Duck River Association and preached for Brother Mahoney at Columbia that night. Dr. Dalby had preached in the morning, and we heard many kind things said of his sermon. We were glad to see Bro. Mahoney getting along so well. He seems to be getting a strong hold upon the people of the town, as well as upon his own members. The congregation at night was quite good, and we learn that it was about an average congregation now. We trust that a better day is dawning for the faithful band of Baptists in Columbia.

—We take the liberty of publishing the following personal letter from a former Tennessean, so much beloved by many here, expressing our thanks for kind words and our congratulations upon his great success in Sioux City, of which all of his friends will be glad to hear.

Editorial on "Sabbath" GOOD. First point *new*. I shall appropriate. To meet increasing demands, our church is being enlarged. We will have an increased seating capacity of say forty per cent. In the meantime we worship in the Opera House. Congregation from one thousand to one thousand five hundred for six weeks past. Accept my warmest congratulations on your first anniversary. C. H. STRICKLAND.

Sioux City, Iowa.

—Brother E. V. Baldy, who supplied the First church of Nashville several months last summer and fall, was granted by his church at Cuthbert, Ga., leave of absence during the month of August. After spending several days at Lithia Springs, Ga., drinking Bowden Lithia water and attending daily lectures at Piedmont Chautauqua, and preaching on Sundays at the First church of Atlanta during Dr. Hawthorne's absence, he concluded to visit his Nashville friends last week, and was induced to stay over and preach at the First church Sunday. We are glad to know that Brother Baldy is succeeding so well at Cuthbert. His church is arranging to build an elegant new house of worship.

—The sermon on our third page by Rev. Thomas Dixon, Jr., of New York, is very timely and very true. Brother Dixon was a classmate and intimate friend of a dear brother of ours now in heaven—our brother taking the valedictory in the class, and Tom Dixon the salutatory. His career since graduation has been very remarkable as actor, lawyer, legislator, and preacher. But especially since he became a minister has his career been brilliant. He is only about twenty-seven years of age, yet he already occupies a prominent pulpit in New York, and by his eloquence and magnetism attracts large audiences. May God bless him and keep him.

—On our return from a two days' absence last week we found a number of personal letters lying on our desk. One was from a friend in Virginia speaking kind words for the paper. Another was from a brother in New York, expressing his appreciation of the paper and inclosing six dollars to pay for it three years. Another was from a pastor in Arkansas, saying that a good many of his members take the paper and like it very much. Another was from a pastor in Texas, in which he said that he considered the BAPTIST AND REFLECTOR "one of the very best papers in the United States." Another was from a prominent pastor in Tennessee, inclosing editorial expressions of the BAPTIST AND REFLECTOR and of the *Examiner*, of New York, upon a similar subject, and putting those of the BAPTIST AND REFLECTOR far ahead of the *Examiner's*. These, together with friendly letters from the most prominent Baptist in Pennsylvania and also the most prominent Baptist in Mexico, all received in the same mail, and coming from such widely different places, and all so kind, you may imagine made us feel quite good.

—The Louisiana State Convention met at Ruston, August 8th. It seems to have been a decided success. The *Chronicle* reports "two hundred and seventy five delegates present and something over one thousand visitors." W. H. Jack was elected president. After a speech on Foreign Missions, by Rev. T. P. Bell, a collection was taken for that cause amounting to $1,500 in cash and pledges. Another collection of $250 was taken for the Seminary students, $3,600 was subscribed for State Missions, $415 for Home Missions, and $221 20 for the young ministers in Mt. Lebanon University and Keatchie College, besides a cash collection for two needy ministers of $51. We feel like saying, "Hurrah for Louisiana." Dr. G. W. Griffin, formerly of Tennessee, now president of Mount Lebanon University, Louisiana, took a prominent part in the Convention. He was elected first vice president, made several excellent speeches, and was appointed to preach the introductory sermon next year. His old friends in Tennessee will be glad to know that he is doing so well. F.

Bethel Association.

This body lies mostly in Kentucky, but until this year it has been composed also of some six or eight churches in Tennessee. Nearly all of these, however, obtained letters last week to join the Cumberland Association in Tennessee. The Bethel is in the rich counties of Christian, Todd, and Logan of southern Kentucky. It embraces such churches as those of Hopkinsville, Russellville, Pembroke, Adairville, and others, and includes Bethel Male and Female Colleges. It met this year at Adairville. There seemed to be a good representation present. Dr. J. N. Clardy was elected moderator. He is the father-in-law of Rev. J. N. Prestridge, is president of the Farmer's Alliance of Kentucky, and is a probable candidate for governor of the State. Rev. J. G. Bow, the popular and efficient pastor at Russellville, was elected clerk. The introductory sermon was preached by Rev. B. W. Neal. Preaching seemed to be a special feature of the Association. Other sermons were preached during the meeting by Brethren J. B. Moody, J. N. Prestridge, C. H. Nash, E. N. Dicken, and others. We heard a very excellent speech by Rev. J. G. Bow, of Russellville, upon the Orphan's Home, dwelling pathetically upon those two words, and another full of wit and wisdom, by Brother Garnett, of Pembroke. By the way if all the members of that church are as good as Brother Garnett it must, indeed, be a splendid church, as all accounts say it is. In a strong speech upon education, Professor Fuqua, of Bethel College—a man every inch of him—stated that he took charge of Liberty Female College in 1775. Seeing from the smiles of the brethren, who thought he certainly could hardly be *that* old, that he had made a mistake, he corrected himself and said 1785, but finally modified it to 1875, and, we believe, stuck to that. Altogether the Association was an exceedingly pleasant and profitable one, harmonious and full of activity. It was greatly interrupted on the last day by a very hard, regular Baptist Association rain. The far-famed Kentucky hospitality was not lacking on the part of the citizens of Adairville. We have scarcely ever seen such bountiful supplies of provisions, and all so well cooked, as they furnished to the Association. We are under special obligations for kindness and hospitality to Rev. T. H. Burnett, the pastor, Brother Mason, a noble Christian man, whom to know is to love, and Esquire Moore, our host for a night.

THE HOME.

As You go through Life.

BY ELLA WHEELER WILCOX.

Do n't look for the flaws as you go through life,
And even when you find them,
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows a hiding,
It is better by far to hunt for a star,
Than the spots on the sun abiding

The current of life runs ever away
To the bosom of God's great ocean,
Do n't set your force gainst the river's course
And think to alter its motion.
Do n't waste a curse on the universe—
Remember, it lived before you.
Do n't butt at the storm with your puny form—
But bend and let it go o'er you

The world will never adjust itself
To suit your whims to the letter
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle
The wiser man shapes into God's plan
As the water shapes in a vessel.

—*Ladies' Home Journal.*

Mrs. Weston's Lesson.

Mrs. Weston was thoroughly vexed, and indeed she had some cause for her irritation. The ladies of the church had organized a mission circle and were much interested in the work. Just now they were trying to raise money to educate a young heathen girl. Mrs Weston was one of the most active members of the committees of which she was chairman was another lady who had the unfortunate reputation of making trouble wherever she was.

"I knew from the first just how it would be if they put Mrs. Potter on any committee!" Mrs. Weston had said to her husband this morning. "She always interferes and does something she has no business to. Then she will invariably shirk all the hard work, but when it is done she comes to the front and gives outsiders the impression that she did it all. That is what she is doing now, but I will not stand it any longer. I shall send her a note this morning and tell her just what I think of it. If she gives me any more trouble I shall resign."

"I know she must be very trying, Lottie," said Mr. Weston, sympathetically, "but do n't say any thing you will be sorry for afterward."

Somehow her husband's words rather troubled Mrs. Weston. "Robert is always so particular," she said to herself as she went about her work; "but I think I am perfectly justified in speaking plainly, and I am going to. She will find she can not run over me in this fashion any longer." Accordingly, after her morning's work was done, Mrs. Weston seated herself at her desk, pen in hand, to write. But just as she was about to begin, her daughter Lulu passed through the hall singing,

Take my hands and let them move
At the impulse of thy love.

Mrs. Weston's pen slipped from her fingers; the words were familiar to her; it was a favorite song of Lulu's, but somehow just now it seemed like a special message to her. Was the impulse which was prompting her now born of his love? Would the Master be pleased with this work of her hands? Would not this note make a bad matter worse?

Take my hands and let them move
At the impulse of thy love.

How the words repeated themselves over and over to her, and as they rang in her ears a gentler, tenderer feeling crept into her heart. It was the Master's work they were doing, why could they not do it in unity of purpose and spirit? And if they really could not, if the work only prospered, did it make any special difference if she was a little tried and perhaps had to see another receive undue credit? The more she thought the more insignificant her own feeling seemed, and to think she had fully intended to resign if she could n ot have every thing to her own satisfaction!

Take my hands and let them move
At the impulse of thy love

Mrs. Weston said the words to herself this time, her eyes overflowing with tears and her head bowed. Then she took up her pen and wrote her note, but it was very different from what she had first intended it to be. It was a tender plea that they two might work together "in his name," lovingly and harmoniously. The result surprised her exceedingly. Hardly an hour after she sent her note there came back a reply. Mrs. Weston opened it tremblingly, fearing lest even her kind feelings had been misunderstood, and this was what she read: "Dear Friend: Your kind note is received. I thank you more than I can tell you for it. I did not deserve it. I know very well you have cause to be much vexed with me. I have been a selfish woman all my life, but somewhere in my heart there is a spark of real love for Christ, and your kind words have reached and quickened it. May I ask your prayers and help that I may be emptied of self and filled with his Spirit?"

Mrs. Weston's head dropped once more on her desk. "I am not worthy of this," she sobbed, "but O I thank Thee that thou didst keep my hands. Help me to consecrate them henceforth to thee, and use them only as thou dost move them.—*American Messenger.*

Enjoyment at Home.

Do n't shut up the house, lest the sun should fade your carpets, and your hearts lest a merry laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. When once a home is regarded as only a place to eat and drink and sleep in, the work is begun that ends in reckless degradation. Young people must have fun and relaxation somewhere; if they do n't have it at their own hearthstone it will be sought at other and perhaps at less profitable places. Therefore, let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand.

Do n't repress the buoyant spirit of your children; half an hour of merriment around the lamp and firelight of home, blots out many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic circle. Put home first and foremost; for there will come a time when the home circle will be broken; when you will "long for the touch of a vanished hand, and the sound of a voice that is still;" and when your greatest pleasure will be in remembering that you did all in your power to put a song under every burden to make each other happy.—*Albany Journal.*

Let us break the sod in springtime,
And sow our scanty seed,
Though we weep o'er vacant caskets,
And wait in patient need;
Though we wait in dark, sad places,
And plead one drop of rain,
God is God of seed and harvest,
And labor is not vain.

—*J. Wolcott*

What a Woman Can Do.

What can a woman do?

She can laugh with her lips—make a man think she is the merriest cricket in the world, while her eyes are full of unshed tears and her heart is beating as if it would burst.

She can forget a great sin like an angel and nag a man about a petty vice. She can fix over old frocks and wear them with a cheerful heart that she may help somebody, and she can spend the first money that she really feels that she can use for herself in going to a matinee and on sweets, when she knows she needs a new pair of shoes.

She can quiet a baby with one or two reassuring pats when a man might almost knock the life out of it, give it a whole bottle of soothing syrup, and it would still be open eyed and aggressive.

She can employ a whole day looking for a pair of braces for Jack, and yet in the time of trouble she could buy a mourning outfit in half an hour, and her needle would fly as if guided by electricity in sewing on a bridal gown or a shroud for somebody's baby.

She can cry out her troubles on a man's shoulder and feels a relief that is only possible from masculine help, and ten minutes after she can laugh in that man's face and wonder what men were made for.

She can be brave in time of mental trouble, she can stand by and hold the hand of some one who is suffering from physical trouble, and yet she will scream as if she were about to be killed at the suggestion of a mouse or a beetle.

She can smile over a dinner of bread and butter and tea, when that 's all she can get, and later on, when prosperity is to the fore, she can turn up her nose at any game below canvas-back duck.—*Southern Advocate.*

Just a Hint to Boys.

I stood in a store, the other day, when a boy came in and applied for a situation.

"Can you write a good hand?" was asked.

"Yaas"

"Good at figures?"

"Yaas."

"Know the city well?"

"Yaas."

"That will do—I don't want you," said the merchant.

"But," I said, when the boy had gone, "I know that lad to be an honest, industrious boy. Why dõ n't you give him a chance?"

"Because he has n't learned to say 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer oustomers after being here a month?"

What could I say to that? He had fallen into a bad habit, young as he was, which turned him away from the first situation he had applied for.—"*M Quad,*" *in Free Press.*

—Every time you find a now promise in God's word you become richer.—*Exchange.*

Gentleness of Manner.

Probably there is not a young girl among our readers who does not ardently desire to be beautiful and attractive. But as we must all be content with the contour and feature nature has provided us, whether it be beautiful or not, we all must study somewhat if we would attain our ardent desire. For although we may often enough have heard the old saw, "Handsome is as handsome does," its personal application does not appeal to us forcibly unless we realize a little more of inner meaning than it appears at first on the surface.

"Manners maketh ye manne," is as true now as in the old days of chivalry. With a complexion as soft and exquisite as a rose petal, and with a form as perfect as the Venus de Medici, no girl is really beautiful who has not a gentle, refined manner, while the possessor of it has a cloak well nigh as voluminous as that of charity. From the heart proceedeth refinement and gentility, and "Out of the abundance of the heart the mouth speaketh."

If kindly feelings are cultivated they will prevent their possessor from hurting others when a keen intellect or bright wit finds opportunity for sarcastic or ill natured speeches, or for those numberless rude actions which speak louder than words. Temper curbed gives a dignity of manner, and a calm mind makes its possessor gentle in speech and act.

There is a certain polish of manner that comes only from attrition with others, with the best classes in society, but this polish must be distinguished from genuine refinement, which is not merely upon the surface, not a veneer, but one of the nature of leaven, pervading and transforming the whole being and all its manifestations. "Keep, therefore, thy heart with diligence, for out of it are the issues of life."—*Selected*

A Boys Composition on "Girls."

"Girls are very stuck up and dignified in their manner and be have your. They think mor of dress than any thing, and like to play with dowls and rags. They cry if they see a cow in the far distance, and are afraid of guns. They stay at home all the time and go to church on Sunday. They are al ways sick, they are al ways funny and making fun of boy's hands and they say how dirty. They can't play marbels. I pity them poor things. They make fun of boys and then turn round and love them. I don't beleave they ever killed a cat or any thing. They look out every nite and say oh ant the moon lovely. Thir is one thing I have not told and that is they always now their lessons bettern boys."

—As drops of oil on creaking hinges of doors and on machinery silence complaint of two much friction, so kind words, pleasant deeds, polite attentions, etc., lubricate the whole domestic economy. What a differonce is thus occasioned in the running of farms, households, and every sort of business! Even a nail or a screw can be driven home much more easily and perfectly by application of a little oil.—*New York Observer.*

I stand on the top, but I look not back,
To the way behind me spread;
Not to the path my feet have trod,
But the path they still must tread.

—*Phebe Cary.*

—The happiest people are those who do most to make others happy.—*Christian Advocate.*

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR.

No. 111 Central Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

BIBLE QUEER STORY.

[I wish the cousins to tell me how many mistakes they find in the following little story, and to write it out correctly in every respect and send it to me, and I will publish the names of the perfect ones.—AUNT NORA.]

Too men wonce went up into the tempel to prey. One was a farisea the other was a publecan. The farise stud and prayed thus, "God I thank the that I am not as uther men are, extortiners, ungust, adultorers or evin as this publecan, I faste twice a weak, I give tithes of all that I posess.

And the publecan, standing afar of, would not lift up so much as his eyes to heven, but fell upon his brest saying, "God be murseful to me a siner." I tell you this man went down to his hous justified rathur than the uther for everry won that exalteth hisself shal be abassed, and he that umbeth hisself shal be exaulted.

Jesus told this little parrable and these last were his own wordes.

Answer to Bible Queer Story—The Rich Young Ruler.

Perfect ones—Addie and Mollie Johns, Hattie Moses, Florrie Rushing, Robbie Longmire, Beulah Green, Herbert, Rena, and Gordon Sample, Annie Cox, Esther Wingo, Hallie Garrett, Maud McKinstry, Josie Janeway.

O so many missed the perfect mark by just one. Too bad, too bad!

Only see! Lillie Vann and Lula Scarborough, "disciples." One had it "deciple," the other had it "desciple." Herschel Clemmons and Jessie Foster missed "possessions." Bertha Sample, Nettie and Herbert Young, and Lucy Chamberlain "beholden him," Bertha Sample "greived," Conyers Norvell "shal," Lanie Chapman, "foller" for follow, and Tishie and Lela Cadwell, "travling."

I have decided to keep our answers to my questions on Cuba till next week, and answer them in place of the Queer Story. AUNT NORA.

DEAR AUNT NORA: Here comes two more little girls wishing admittance in your corner. We have been thinking for some time that we would write you a letter and send some money for Cuba, so here we come. We have been going to school nearly all the year. Our first school closed June 10, and we had about five weeks' vacation, and we started again last Monday. We have a new teacher and we like her real well. Aunt Nora, we have n't any missionary chickens now. Mamma gave us five little orphan chickens, and we called them our missionaries, but some sly old rat stole them one night, so we have no missionaries. As this is our first letter to the Young South we will not make it too lengthy. Find inclosed ten cents each for Cuba.

ADDIE AND PEARL COX.

Saulsbury, Tenn.

DEAR AUNT NORA: I will write again, as I saw my other letter in print. I am not going to school now, but go to Sunday school every Sunday. My teacher's name is Cousin Porter Lanier. We organized a missionary society at Ararat Baptist church. I joined the society at the last meeting; I had a nice time. We met on Thursday before the first Sunday in July. We are going to stay all day the next meeting. My brother Asa is sick, but is getting along very well now. The pastor of the Ararat church is Rev. C. L. Owen. He was married the 19th of June. I will close for fear of the waste-basket. If I see all this in print I will write again. Much love to Uncle Orren and the cousins. ADDIE POWELL.

Andrew Chapel, Tenn.

DEAR AUNT NORA: As it has been a good while since I wrote to you I will write again. It is raining here today. Mother has gone to see her father who is very sick. I have never received Brother Diaz's picture or the brick card either. Answers to your questions: Cuba is southeast of the United States. The people are Spanish. They are Catholics. We support missionaries to teach them of God. Brother Diaz is a Spanish missionary. Our protracted meeting will begin soon, so I will send for a brick card. Please send two, one for myself and one for my cousin. ERNEST RUSHING.

Lebanon, Tenn.

I am sorry to hear this, Ernest. This is the second brick card I have heard this week did not reach their destination. I send you two more though you did not send me a stamp. Let me know if they reach you in time for your protracted meeting.

DEAR AUNT NORA: Here comes another little cousin. My papa takes the paper. I like to read the Young South. I go to Sunday school every Sunday. I pay mission money. I am eleven years old. I send you a two cent stamp for Brother Diaz's picture. LIZZIE MOORE.

Woodbury, Tenn.

DEAR AUNT NORA: Will you please send me one of your brick cards? I think I would like it so much. Please send it to Ripley, Tenn. That is my home, but I am on a visit to my sister at Ashport. I want to send you ten cents that I earned myself for Cuba and a stamp for the brick card.

Ashport, Tenn. LUCIE CONNER.

DEAR AUNT NORA: Here comes another cousin. My papa takes the paper. I like to read the Young South. I go to Sunday-school every Sunday. I pay mission money.

JENNIE MOORE.

Woodbury, Tenn.

DEAR AUNT NORA: I have long thought that I would join the cousins and write you, but could never see any letters from any of the Florence cousins, but now I will try to take up courage enough to say a few words. I think I would like to have my name among the cousins of the Young South. I am a young man twenty years old, have been a member of the Baptist church about six years, have not fully discharged my duty all the time, but now I hope to let my light shine and by so doing I hope to lead others in the way of life. Tell all the cousins to pray for me. We are enjoying a good meeting at Florence, conducted by Brother J. A. Reynolds, who is loved by many. It was by his preaching and earnest pleading that I was made to realize Christ as my Savior. I would like to write more, but am afraid I will weary your patience with what I have said. I will try and correct the Bible Queer Stories in my next letter. You will find inclosed ten cents for Cuba. I will try to do better next time. Do you like lengthy or short letters?

Florence, Texas. CHARLIE DARE.

I like nowsy letters, Charlie, told in as few words as possible. Short letters with a good deal in them.

DEAR AUNT NORA: I received Bro. Dias's picture. Thanks. I am going to visit my aunt and cousins next week, who live in Mississippi, and if you will send me one of your brick cards I will try and get it filled. I am always glad when the BAPTIST AND REFLECTOR comes. I like to read the cousins' letters so much. Hoping to hear from you soon, I will close for this time.

NELLIE JOHNSON.

Memphis, Tenn.

I sent your card on the reception of your letter, Nellie, and hope it reached you in time.

TWO MORE BRICK CARDS.

DEAR AUNT NORA: I guess you thought our brick cards were torn up long ago, but you will be greatly surprised. We have our cards filled at last. Inclosed you will find four dollars for the Havana church. Aunt Nora, aunt Amelia B. Fisher has been very sick with fever, but was better the last we heard from her. Her little girl, Virgie, had the fever and died with it. She was sick about one week. She was nine years old. Minnie, Virgie's sister, is sick now over here. We are going to school and have got behind in correcting the Stories. So we will send two this time—one for July 24th and one for July 31st. We found fifty mistakes in the Story for July 24th and ninety-four in the Story for July 31st.

NETTIE AND HERBERT YOUNG.

Shop Springs, Tenn.

I am truly sorry to hear such sad news from your Aunt Amelia.

DEAR AUNT NORA: I have been thinking of writing to you ever since I first read the Young South, and now here I come wishing to join the happy band of little children. I will be fifteen years of age my next birthday. I have been going to Sherman Institute for the last two sessions. I send ten cents for Cuba and a brick card. For fear of the waste-basket, I will close and let my little brother write.

THENIE AULICK.

Reinhardt, Texas.

DEAR AUNT NORA: Here comes another little boy wishing to join the little band of cousins. I send ten cents for Cuba and a brick card. Send the brick immediately. I was twelve years of age the 28th of January. My school has been out three months. Much love to you and the cousins.

RUFUS AULICK.

Reinhardt, Texas

DEAR AUNT NORA: I have long been a silent reader of your good and interesting column, and now want to become a writer. I live two miles from the nearest town. We have preaching there once a month. We have a splendid preacher Brother Moody sometimes preaches for us when passing through. Brother Dalboy was once our pastor. I joined the church during one of his protracted meetings, which was three years ago. My school was out the 23d of May. I guess it will commence again the first of August. I will try to correct the Bible Queer Story the next time I write. FRANKIE WHITAKER.

Mulberry, Tenn.

DEAR AUNT NORA: Here comes another cousin. My papa takes the paper. I like to read the Young South. I go to Sunday school every Sunday. I pay mission money. I send you a two-cent stamp for Brother Dias's picture.

ELLEN KITTRELL.

Woodbury, Tenn.

DEAR AUNT NORA: I have been thinking of writing to the Young South for a long time, but have neglected to do so. I will try to answer the questions you have asked about Cuba. It is south of North America, in the Atlantic ocean, and is one of the West India Islands. Spaniards live there. Their religion is Catholic. We support missionaries there because Cuba belongs to the Home field. Brother Dias is a native of Cuba and a Missionary Baptist preacher. It feels like writing to strangers, for I have never seen letters from any of my acquaintances. I live two miles west of Brookston, on the prairie. It is a very pretty country. Brookston is a pretty little town, although it is situated in the black mud district. I will not answer the Bible Queer Story this time. I here send a two-cent stamp for a brick card. You will have to explain the brick card, as I do not understand it. Papa met your father and sister Lillie at the Southern Baptist Convention at Fort Worth. For fear of the waste-basket, I will close. BELLE PRICE.

Brookston, Texas.

The card will explain itself, Belle, and I hope you have received it ere this, for I sent it on the reception of your letter. Glad you have written and undertaken this work. Write again. It was my sister Lou your father saw at Fort Worth. Lillie is just fifteen.

DEAR AUNT NORA: We regret to be late this time. The paper was missont, and mamma's right hand has been very painful with a rising for several days. She is better. We send two Stories. We have enjoyed vacation finely so far. We have made nice visits to grandpa's, five miles away, where we swung in the hammock and played croquet, and they thought we made ourselves useful too. Send us a brick card apiece, please.

HERBERT, RENA, AND G. SAMPLE.

Grand Cave, La.

One of your Queer Stories came too late, but you surely had a good excuse. I am real glad you have decided to work and study with us. I sent your three cards and wish you much success.

MRS. O. L. HAILEY: I learn so much of you and the cousins through the Young South that I will try to help you. I send ten cents for Cuba and a stamp for Brother Diaz's picture. I will try a brick card, though this is a hard section to take a collection in, as our church is uneducated on these things. I don't remember ever hearing our pastor say one word about missions in the fourteen years I have belonged to the church. Much success to you in your work. I have not got any children to help you, so I will serve as a cousin myself. MRS. I. R. HORN.

Vesta, Tenn.

I am out of brick cards, Mrs. Horn, but expect some by every mail, and I will send you one as soon as I receive them. I also send you a copy of our *Home Field*. Show it around and may be you can get some subscribers. It is only twenty five cents a year. Let your people *know* something about missions and they will be sure to be interested.

DEAR AUNT NORA: Here I come, a little boy eight years old. I wish to join the little cousins. I am going to school to Mr. Robinson. He is a good teacher, and I am trying to be a good boy, so he will not scold me. Inclosed you will find five cents for Cuba. Please send me a brick card and I will try to fill it. I will close with love to all.

JAMES G. HAMILTON.

Atoka, Tenn.

For Cuba.

Total for July, $22.15.

August.

E. M. McCulley, 5 cents; James Hamilton, 5 cents; Rufus and Thenie Aulick 18 cents; Miss Sue Edwards, 8 cents; Carrie Stokely, brick card, $2; Jessie Susong, brick card, $2; Miss Bessie Murphy, $1; Nettie and Herbert Young, for two brick cards, $4; Bertha Sample, 28 cents; Mildred Sanders, 6 cents; Mrs. I. R. Horn, 10 cents; Sunday-school class of Miss Jennie Ritchid, 30 cents; Eddie Orghard, 10 cents.

Hood's Sarsaparilla

Is a peculiar medicine, and is carefully prepared by competent pharmacists. The combination and proportion of Sarsaparilla, Dandelion, Mandrake, Yellow Dock, and other remedial agents is exclusively peculiar to Hood's Sarsaparilla, giving it strength and curative power superior to other preparations. A trial will convince you of its great medicinal value. Hood's Sarsaparilla

Purifies the Blood

creates and sharpens the appetite, stimulates the digestion, and gives strength to every organ of the body. It cures the most severe cases of Scrofula, Salt Rheum, Boils, Pimples, and all other affections caused by impure blood, Dyspepsia, Biliousness, Headache, Kidney and Liver Complaints, Catarrh, Rheumatism, and that extreme tired feeling.

"Hood's Sarsaparilla has helped me more for catarrh and impure blood than anything else I ever used." A. Ball, Syracuse, N. Y.

Creates an Appetite

"I used Hood's Sarsaparilla to cleanse my blood and tone up my system. It gave me a good appetite and seemed to build me over." E. M. Hale, Lima, Ohio.

"I took Hood's Sarsaparilla for cancerous humor, and it began to act unlike anything else. It cured the humor, and seemed to tone up the whole body and give me new life." J. F. Nixon, Cambridgeport, M.

Send for book giving statements of cures.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

HOLLINS INSTITUTE, Virginia.

CHAS. L. COCKE, Superintendent.
MRS. L. S. CHILDS, Associate Principal.
CHAS. H. COCKE, Business Manager.

[illegible — list of faculty]

The forty-eighth session will open on the 17th September. To secure places applicants should have their names enrolled at once.

Postoffice, Hollins, Va.

CHAS. H. COCKE.
Business Manager.

BOSCOBEL -:- COLLEGE,

FOR - YOUNG - LADIES.

Owned and controlled by the Baptists. Buildings new, large, comfortable. Will seat three hundred, and has room for one hundred boarding pupils. Heated by steam, and lighted by gas. Hot and cold baths. Newly furnished from top to basement. Pure cistern and chalybeate water. Location high and healthful. A faculty of eleven teachers, experienced, graduates of the best colleges and universities, devoted to conscientious, faithful work. Advantages in all departments unsurpassed in the South. If you wish your daughter educated, send her to Boscobel. Reached by electric cars from all parts of the city. For catalogues apply to

JNO. D. ANDERSON, *Secretary* — J. P. HAMILTON, *President*
45 52

Mary Sharp College,

"The Woman's University of the South."

JOHN L. JOHNSON, D.D., LL.D., President.

The 41st session of this famous institution begins September 1, 1890. The Course of Study is very broad, including English, Latin, Greek, French, German, Mathematics, Natural Science, Moral Philosophy, Music, and Art. The college buildings are undergoing thorough repair, and considerable improvement in the appliances for teaching. Board and tuition for entire session, $195; with music, $250. For catalogue or information, address the President at Winchester, Tenn. 47-1

HARMONTOWN, MISS.—Not seeing any report from our vicinity I will write you a few dots informing you of our great revival, just closed at New Hope church. There were fourteen conversions, thirteen baptized, one standing approved, two by restoration, and one by restoration on communion, who had gone to the Campbellites some fifteen years ago, but claims now that church communion was all O. K. But the best of all is that one of those converts is a man near seventy five years old, who has been with the Campbellites for several years, but some two years ago was converted to the true religion by the power of God. We were on the river banks, and it was raining, when the old brother gave us his experience by saying that he never did any thing without a reason. This one was this: Salvation was a live something—not a dead one, which is equal to saying that he was moving out from the dead one to a live one, and continued by saying that he could not see how Peter could have possibly cut off the servant's ear had he left the sword in the scabbard, which shows the non power of the word alone theory, that the Spirit had to act directly on the sinner's heart in conversion and independent of baptism that he is full of the love of God, and rejoices to know he is a child of God.

J. W. SMITH.

—Whereas, our beloved pastor, W. M. Dyer, has tendered his resignation with the view of removing to Texas, and whereas, for the past five years he has with earnestness and ability rarely equaled expounded to us the pure doctrines of the Bible. We consent to this severance of our pastoral relation with the most profound sorrow and commend him to the brethren of our sister State as an able and logical preacher of the gospel and eminently worthy of their confidence and affection.

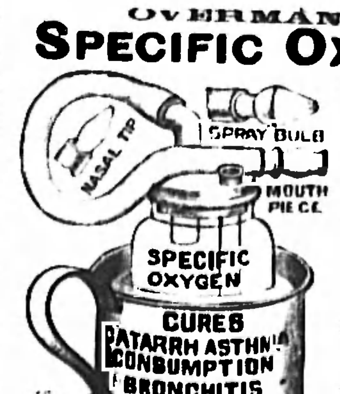
Calhoun, Ga.

We know Brother Dyer well. He is a noble, consecrated minister of the gospel, an able preacher, and a fine teacher. We are sorry to lose him from this part of the country, but pray God's richest blessings upon him in his Texas home.—F.

—Use Hall's Vegetable Sicilian Hair Renewer and your thin gray locks will thicken up and be restored to their youthful color, vigor, and beauty.

—Free electric belt.—To introduce it and obtain agents the undersigned firm will give away a few of their $5.00 German Electric Belts, invented by Prof. Van der Weyde, President of the New York Electrical Society. (U. S. Pat. 257,647.) A positive cure for nervous debility, rheumatism, loss of power, etc. Address Electric Agency, P. O. Box 178, Brooklyn, N. Y. Write to them to-day. 27

OVERMAN'S SPECIFIC OXYGEN.



Is Medicated Oxygen. Is a Germicide. Is a Disinfectant for the lungs. Is different from any other treatment for these diseases. Is not a Patent Medicine. Send stamp for Book telling why it is different and better than other remedies.

SPECIFIC OXYGEN COMPANY, Nashville, Tenn. 2eow4

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O. 39eow30

BEECHAM'S PILLS

PAINLESS. EFFECTUAL.
WORTH A GUINEA A BOX.

For BILIOUS & NERVOUS DISORDERS

Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES.
BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH.

For Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,

they *ACT LIKE MAGIC, Strengthening* the muscular *System*, restoring long lost *Complexion*, bringing back the *keen edge of appetite*, and arousing with the *ROSEBUD OF HEALTH* the *whole physical energy* of the human frame. One of the best guarantees to the *Nervous and Debilitated* is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. *Sold by Druggists generally.* B. F. ALLEN CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who (if your druggist does not keep them)* WILL MAIL BEECHAM'S PILLS on RECEIPT of PRICE 25cts A BOX. (MENTION THIS PAPER.)

KALLOCK & MORRISON,

DENTISTS

318 1-2 Union Street, NASHVILLE, TENN. Telephone, 1339.

Organized 1845. Cash Assets 1890, $105,000,000

The New York Life Insurance Co.

LIFE, ENDOWMENT, TONTINE, AND FIVE YEAR DIVIDEND.

YOU DO NOT "HAVE TO DIE TO WIN."

[illegible]

J. W. JACKSON,
MANAGER TENNESSEE DEPARTMENT, UNION STREET, NASHVILLE, TENN.

Use the Powerful

RANGUM ROOT LINIMENT

——It is the Greatest and Quickest in the World to cure Bruises, Sprains, Swellings, Soreness, Stiffness, Hurts, Weak Back, any kind of Pain, Rheumatism, Ringworm, Sore Throat, Frost Bites, etc. **HORSES OR STOCK.** The best stock remedy under the sun. So rapid, so penetrating, so sure to cure all kinds Bruises, Hurts, Swellings, Spavin, Sweeny, Windgalls, Etc. **50c per Bottle.**

Knoxville Business College,

The leading Southern school of business training. Thorough and complete course of study. Prepares young men and young ladies for the active duties of business life. Full corps of well trained teachers. No vacations. Students may enter at any time. Diploma on graduation. Catalogue mailed free. Address,

J. T. JOHNSON, Principal, Knoxville, Tenn.

GEORGETOWN COLLEGE, Georgetown, Kentucky.

The Sixty-second Annual Session will open Tuesday, Sept. 2, 1890.

Delightful situation in the heart of the famous Blue-grass region of Kentucky. Fine Faculty. Thorough and practical courses. First-class Library and apparatus. For further information, catalogues, etc., write to ARTHUR YAGER, Secretary of the Faculty, Georgetown, Kentucky. 18 6

Hollins Institute. Virginia.

For the higher education of young ladies, equipped at a cost of $120,000, employs 25 officers and teachers, 7 of whom are male professors, of both American and European training. Languages, Literature, Science, Art, Music, Elocution, &c., are taught under best standards. For nearly a half century it has commanded public confidence without distinction of religious beliefs. 1,200 feet above sea level and surrounded by picturesque mountain scenery, it enjoys the further advantages of mineral waters and a bracing mountain climate. Attendance last session 209 from 18 states. The 48th session will open Sept. 17. P. O. and Station, Hollins, Va. CHAS. H. COCKE, Business Manager.

For Electric Light or Gas

BAILEY'S Compound light-spreading Silver-plated Corrugated Glass **REFLECTORS** A wonderful invention for lighting Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free. Handsome designs. BAILEY REFLECTOR CO., 708 Penn Ave. Pittsburgh, Pa. 46eow46

Established 1857.

The Great CHURCH LIGHT

Frink's Patent Reflectors for Gas, Oil or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. *Don't be deceived by cheap imitations.* I. P. FRINK, 551 Pearl St., N.Y.

BUSINESS DIRECTORY.

Our intention is to present in this column one or more condensed business cards of representative men or firms in every reputable profession or business carried on in the city of Nashville. The advertisers are either personally or by reputation known to us as worthy [illegible] … When writing please mention the Baptist and Reflector.

Agricultural Implements.

GEO. W. STOCKELL & CO. Seeds, Implements of all kinds. Every thing on wheels. Correspondence solicited.

Architects.

H. C. THOMPSON, ARCHITECT. Rooms 69 and 70 Baxter Court, Church street, Nashville, Tenn. 15 4

WILLIAM C. SMITH, ARCHITECT. Berry Block, corner of Church and Cherry streets, Nashville. 42

Attorneys.

C. W. BEALE, Attorney at Law, [illegible] Building, Cherry street, Nashville, Tenn. Telephone No. [illegible]

JOHN E. KENNEDY, Attorney at Law and Solicitor in Chancery. [illegible] Vanderbilt Building, Cherry street. General practice.

WHITMAN & GAMBEL, Attorneys at Law. Rooms [illegible] Vanderbilt Building, Cherry St. Practice in State and Federal Courts.

PERCY D. MADDIN, Attorney, McGavock Block, Cherry street. Practices in all the courts. Refers to First National Bank, Nashville. [illegible]

Art Instruction.

CALVERT BROTHERS, [illegible] Building, Room [illegible]. Give instruction in oil painting, water colors, pastel and crayon work. [illegible]

Books, Periodicals, Etc.

GILLESPIE & HALE, [illegible] St. Leading book and stationery Dealers. Catalogues free. [illegible]

Books, Etc.

WHEELER PUBLISHING CO. Booksellers, stationers, printers and binders. Any book [illegible]

Carriages, Wagons, Etc.

ALLEN BROTHERS, [illegible] Wagons, Carriages, Buggies and Phaetons.

Drugs, Medicines, Etc.

DEMOVILLE & CO. Dispensing druggists, Cherry St., opp. Maxwell House. Drugs, toilet articles, mineral waters, wines, and liquors for medicinal use. Orders by mail solicited.

Electrical Work.

J. W. BRAID & CO. Electricians. Manufacturers and dealers in electrical instruments and supplies for hotels, factories, and residences. 207 Union St. Established 1879.

Furniture, Etc.

BRADFORD & CARSON, 115 N. Market, near Broad. Beds, wardrobes, tables, chairs, mattresses, trunks, etc., in great variety. 42

Jewelry, Watches, Spectacles, Etc.

GEORGE R. CALHOUN & SON, old reliable firm, established 1857. Jewelers and Opticians. Cor. Union and Summer streets. See advertisement in another column. 42

Hats, and Men's Furnishings.

QUINTARD JONES. The leading hatter and furnisher. 221 North Cherry Street.

W. T. GATES, Cor. College and Union Sts. Diamonds, watches, jewelry, clocks, optical goods, silver and plated ware, general repairing.

Marble Work, Monuments.

P. SWAN. Marble and granite monuments, statues, urns, vases, etc. 412 Union street, near Summer. 42

Painters—House and Sign.

ROBERT L. BELL. House and sign painter, 130 South College Street, Nashville, Tenn. 41

Photographers.

R. POOLE, 210 N. Cherry street, corner Union. Photographer. Life-size portraits, in ink or crayon. Pastel and water colors a specialty. 42-54

THUSS, 230½ N. Cherry st., McGavock Block. Photographer. Portraits in oil, pastel, crayon, or water colors; copying and enlarging.

Pictures and Picture Frames.

NASHVILLE FRAME CO., Watkins Block, Church street. Wall Paper, Picture Frames, Window Shades. New Goods, Special Prices, Old Experience. Telephone 988. 45 — 46

C. LARSEN, Manufacturer, 417, Union street — Mirrors, picture frames, pictures, of all kinds. Gilding of all kinds done in the latest style.

Real Estate.

WILLIAMS, PEASE & BAXTER, real estate dealers, Cherry st., Maxwell House.—If you have a bargain we want it. If you want a bargain we have it.

ARRINGTON FARRAR & CO., Real Estate and Loan agents, 220 N. College street. Buy and sell real estate, collect rents, negotiate loans, pay taxes and give special attention to auction sales.

YARBROUGH, MADDUX & DAVIS, 217 Union St. Real estate and general agents. Loans negotiated. Special attention given to collections, insuring, buying, and selling.

—I lately was invited to assist in a meeting at New Lewisville, a new town of some twelve hundred people a little west of us. I went with fear and trembling, for the town had never shown any religious interest before, and it was generally said that the devil held a mortgage on it ever since its beginning. However, our missionary had done good work in preparing the way. The first night twenty five persons requested prayer, and during the week that we remained fifteen professed faith and thirteen were added to the little church. We left some forty inquirers. The whole town was stirred, even saloon men leaving their business and coming out. I feel very grateful.

Dr. Miller, of Little Rock, lately assisted Elder Gambrel in a meeting at Fordyce, in which over sixty persons professed faith. He is now assisting me at this place. Our cause is greatly prospering in Arkansas. Quite a number are taking the BAPTIST AND REFLECTOR at this place and speak highly of it. T. L. FULBRIGHT.

Magnolia, Ark.

A MEMORIAL ORGAN.—In the Judson Institute, at Marion, Ala., there has been placed a large and very fine organ. The dimensions are eighteen feet wide, ten feet deep, and twenty feet high. In both musical qualities and external appearance the instrument is described as very superior. The organ is a gift from Mr. George C. Kelly, of Birmingham, and is designed as a memorial of his deceased wife, Mrs. Isoline Baty Kelly, who was a former pupil of the school, kindly remembered for her many graces of person and character, and during her life an ardent friend of the school.

We have just closed a two weeks meeting at Woodland Mills, Tenn. Results: Eighteen additions by baptism. More to follow. Church much revived.

Fulton, Ky. JOHN A. RODMAN.

Hollins Institute, the old and famous school for girls located in the heart of the hill country of south west Virginia, sends a list of its faculty engaged for the opening season. There are twenty able professors and instructors in the various departments. The forty eighth session begins September 17. See advertisement.

CONSUMPTION SURELY CURED.—To the Editor: Please inform your readers that I have a positive remedy for consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their express and post-office address. Respectfully, T. A. Slocum, M. C., 181 Pearl street, New York. 2 6

FITS.—All fits stopped free by Dr. Kline's Nerve Restorer. No fits after first day's use. Marvelous cures. Treatise and $2 trial bottle free to fits cases. Send to Dr. Kline, 931 Arch street, Philadelphia, Pa. 2 tf

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle. 3 4

Rubber Stamps.

SOUTHERN RUBBER STAMP WORKS, 207 Union street.—Stamps, stencils, seals, badges, bank and railroad supplies, etc. —42

Stencils, Seals, Etc.

JOHN F. SKEGGS & CO. Engravers, stencils and seals. Union street, S. W. corner of Cherry, up-stairs. —42

Wall Paper, Pictures, Mirrors, etc.

THE L. R. FREEMAN WALL PAPER CO. Interior Decorators. Manufacturers of mirrors, frames, etc. Dealers in wall paper, window shades, and pictures. 210 North College street. Wall paper samples on application. 45—45

ELECTROPOISE.

MONTGOMERY, ALA., July 20, 1890. I have used the Electropoise and find it a most valuable instrument. I think it benefited me greatly, and all who have used it speak in the highest terms of its powers. REV. M. B. WHARTON.

MONTGOMERY, ALA. I believe the Electropoise is going to cure my heart disease. I am better than I have been in two years. REV. DR. J. DE W. BURKHEAD.

[illegible]

HAWTHORNE, FLA., June 23, 1890. *Rev. M. H. Houston, Nashville, Tenn., Chairman Executive Committee of Foreign Missions, Presbyterian Church.*

DEAR BROTHER: Yours of June 20 received and contents noted. [illegible] … C. N. MORROW.

[illegible]

S. M. H. FLOWERS,
Of the firm of Moore, Cathcart & Flowers, Rolling Ala.

BIRMINGHAM RAILWAY SUPPLY CO., BIRMINGHAM, ALA., June 16, 1890. Last Saturday week my boy, 11 years old, was taken with malarial fever. He was delirious and knew no one. I put the Electropoise on him at the strongest power, as I feared the worst and time was precious. In two hours his temperature rose to such a degree that the back of the hand could hardly be borne on his skin. A good physician, coming when sent for by some anxious friend, pronounced him very sick and wished to give him medicine, but we would not allow it. We omit a description at length of the details of the treatment. Wednesday night he was much better and slept soundly all night. Sunday he went to church, and at time of writing he is apparently quite well. I have only to add that I consider your instrument a boon to suffering humanity, and there is not money enough to induce me to part with mine. Yours truly, CECIL C. FRESTON, *Supt Rolling Mill.*

Since writing the above Mr. Freston has had the misfortune to lose his house by fire, but reports his "Standard" poise as among the first things saved.

BOLIGEE, ALA., July 7, 1890. My wife, mother and several other members of her family have died of heart disease. She has also been affected, but never seriously until within the last two years. Sixty days ago she was failing as rapidly as any body I ever saw, when she began the use of the Electropoise, discarding all other remedies. She is now as well as most women of her age and still improving. I consider the effect of the poise in her case fully as remarkable as any of your published statements. J. MCKEE GOULD.

OPELIKA, ALA., July 9, 1890. I am well pleased with the Electropoise. I would not be without it for ten times its cost. A. H. SLAUGHTER, *Commission Merchant.*

NASHVILLE, TENN., November 5, 1889. [illegible] … IRBY MORGAN, JR.

NASHVILLE, TENN., December 10, 1889. [illegible] … G. A. FREEMAN.

NASHVILLE, TENN., December 14, 1889. [illegible] … CASPER B. KUHN, *Book-keeper E. & N. Mfg. Co.*

Address, ELECTROPOISE, Room 56, Cole Building, NASHVILLE, TENN. BIRMINGHAM, ALA. 51

B. H. STIEF JEWELRY CO.

JAMES B. CARR, Manager.

208, 210 Union Street, - - - Nashville, Tenn.

Offer the Largest, Richest, and Choicest Stock to be found in the South.

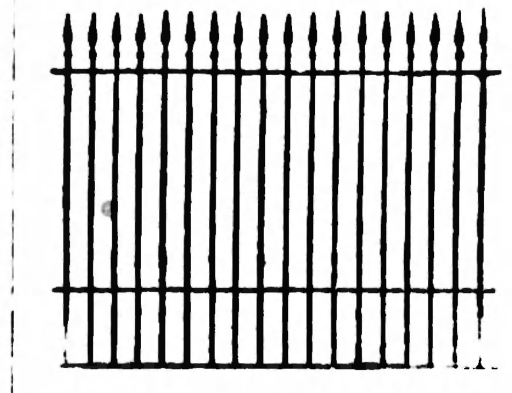
DIAMONDS

Watches: A full line of the best AMERICAN. Sole agents for the celebrated PATEK PHILLIPE & CO. SWISS WATCHES. Sterling Silver and Fine silver plated Ware, Clocks, Bronzes, Onyx-top Tables, Fine Lamps.

NOVELTIES FOR WEDDING AND BIRTHDAY GIFTS.

REPAIRING A SPECIALTY, and all work warranted. Prompt and careful attention to all mail orders. All the old force of the house retained. 47—21

Cumberland - Iron - and - Wire - Works.



Iron and Wire Fencing, Bank, Counter, Desk, and Floor Railing, Window Screens, Bird Cages, Horse Muzzles, Rat Traps, and Wire Goods Generally.

W. M. WOODCOCK, Pres.,
Nashville, - - - Tenn.

FRANK GIVENS,

—Dealer In—

FURNITURE, MATTRESSES, Etc.

No. 228 North College Street,

Telephone 620. *NASHVILLE, TENN.*
28 2

Baptist and Reflector

EDUCATIONAL.

National Bureau of Education.

A reliable medium for correspondence between school officers and teachers seeking employment. Miss Crosthwait, Prop. 51 Cole Building, Nashville, Tenn. 17-1

LEADING SHORT HAND SCHOOL

of the South. A thorough, practical education can be obtained here at a SMALL cost. Positions secured all graduates. Catalogue free. Students enter any time. Address Nashville Short Hand Institute, Nashville, Tenn. "ALEXANDER FALL, PROPRIETOR AND PRINCIPAL."

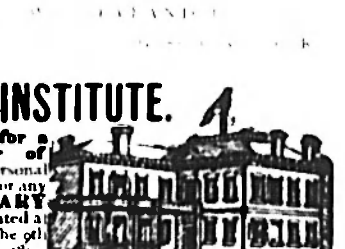
Bethel :: College

KENTUCKY.

FALL TERM BEGINS SEPTEMBER 1st.

[illegible]

GLENDALE INSTITUTE.



A Home School for a Limited Number of BOYS. Careful personal attention. Prepares for any COLLEGE. MILITARY TRAINING. Located at Kirkwood, Mo. The 9th year opens Sept. 10th, 1890. Send for catalogue at once. E. A. HAIGHT, A. M., PRINCIPAL.

Southern Baptist Theological Seminary, Louisville, Ky.

[illegible] students remain [illegible] and receive diplomas according to work done. No tuition or other fees. [illegible] address Rev. Wm. H. Whitsitt, Louisville, Ky. For catalogue or other information address Rev. JOHN A. BROADUS, Louisville, Ky.

The Woman's College OF BALTIMORE.

An Institution of Highest Grade for the Liberal Education of Young Women.

Five regular College courses. Special courses combining Literary or Scientific studies with Music, Art, Elocution, and Physical Training. All departments in charge of specialists. The next session begins Sept. 17th. For program, address Wm. H. Hopkins, Ph. D., Pres., Baltimore, Md. 44-10

Nashville, Tennessee, College for Young Ladies.

108 Vauxhall st., Nashville, Tenn. Rev. Geo. W. F. Price, D.D., Pres.

LEADING SOUTHERN COLLEGE

for women, with 407 pupils from 15 States. 30 officers, highest advantages in Music, Art, Literature. Privileges in Vanderbilt University, fully equipped gymnasium, kindergarten, magnificent new building, corner of Broad street. Send for catalogue. 44-2

Glade Spring Academy.

For boys and young men. Glade Spring (N. & W. Railway), Va. W. J. Edmonson, A. B., Emory and Henry College, and J. B. Loving, B. A., Richmond College, principals.

This school is designed to prepare boys for college or practical business life, offering best advantages at lowest cost. Course of study comprehensive, and thorough; climate unsurpassed for health; scenery unexcelled; military feature for exercise. Rooms comfortably furnished; spring mattresses, etc. The entire cost of board, tuition, room, fuel, lights, and all contingent charges, for a session of nine scholastic months is $125.

The fourth annual session will open Sept. 4th, 1890. For catalogues, or other information, apply to Rev. J. R. Harrison, Financial Agent, or to principals. 45-6

DO YOU WANT **Teachers?** DO YOU WANT **Schools?**

SOUTHERN SCHOOL AGENCY.

1. Procures Competent Teachers for Colleges, Schools and Families without cost. 2. Supplies Teachers seeking positions with suitable places at small cost. 3. Teachers wishing positions and school officers desiring teachers should address, with 2c. stamp, S. S. WOOLWINE, Prop., Nashville, Tenn. 50 5

Mrs. M. E. Clark's SELECT SCHOOL FOR YOUNG LADIES

NASHVILLE, TENN.

An elegant home school, with limited number of pupils.

Native European instructors in modern languages, without extra charge. Unusual advantages in Music and Elocution. Non-sectarian.

Apply for catalogue to Miss H. A. JOHNSON, Principal. 47-1

Judson Female Institute, MARION, ALA.

Incorporated, 1841. Rebuilt, 1889.

The buildings are supplied with gas, water and all modern improvements.

The school offers full courses in Literature, Sciences, Art, Elocution and Music.

A new three manual Pipe Organ recently donated will be added to the valuable stock of musical instruments this vacation.

THE NEXT SESSION WILL BEGIN OCTOBER 1st.

S. W. AVERETT, PRINCIPAL.

UNIVERSITY SCHOOL,

Petersburg, Va. The 26th Annual Session of this School for Boys begins first of October. Thorough preparation for University of Va., U. S. Military and Naval Academies and leading Engineering Schools. For catalogue address W. Gordon McCabe, Head Master.

Carson-Newman College

Mossy Creek, Tenn.

Rev. W. A. Montgomery, D.D., LL.D., President. Aided by Nine Professors and Teachers.

This old and reliable Institution for both boys and girls begins its next term August 12, 1890. It is situated twenty-nine miles east of Knoxville, in the far-famed New Market Valley, celebrated alike for its beauty of scenery and healthfulness of climate. Three hundred and sixteen students were in attendance last term with no deaths and but few cases of serious illness.

The College aims to do thorough work, giving the best culture at the lowest rates. Necessary expenses per term of Ten Months range from $125 to $150.

Send for Catalogue. Address R. A. HENDERSON, Sec'y, or W. A. MONTGOMERY, Pres't.

Thompson's Classical Institute,

ALAMO, CROCKETT CO., TENN.

R. S. THOMPSON, *Principal.*

A Training School of High Grade. Fits boys for college. Especial attention paid to the Classics, Mathematics, English and German.

Good Library. No Saloons.

The next term opens September 1, 1890. Send for catalogue.

Southwest Virginia Institute For Young Ladies.

Glade Spring, Va.

This flourishing and justly popular institution had last session one hundred boarders and sixty day pupils. There is now under construction a new building with sixteen new and elegant rooms. Its seventh session opens September 11th, 1890. Officers and teachers, fifteen in number, composed of graduates of the best colleges in Virginia, and two graduates of Vassar and two of the New England Conservatory of Music at Boston.

Its location is on the line of the N. & W. R. R., 2,000 feet above the level of the sea, twenty-eight miles east of the Tennessee line at Bristol, in five minutes walk of churches of all denominations. Is absolutely unsurpassed for healthfulness, has never had a serious case of sickness in its history.

Its prices are adapted to the necessities of the changed condition of the noble people of our Southland.

Board, furnished chamber, tuition in eight collegiate schools with calisthenics, contingent charge, medicine, and medical attendance, fuel and lights for session of thirty-nine weeks, $155.00; music, vocal and instrument 1, $20; painting and drawing, each, $15; business department, including Shorthand, Type-writing, and Book-keeping, $15.

Do not select your school without first writing for catalogue to Rev. J. R. Harrison, or to

48 4 SAMUEL D. JONES, Principal.

The Claims of Boscobel Female College, Nashville, Tenn.

1. That she is owned and controlled by the Baptist.
2. That her teachers stand in the front rank of the best in the land. Conscientious.
3. That the rarest of opportunities are afforded in Art, Music, and Literary Departments.
4. That she has the best halls, best rooms, most comfortable, best aired, best lighted, and ventilated.
5. That she has no long, winding stairways to climb.
6. Ten acres of woodland, cool, and refreshing, surround the College.
7. That girls are EDUCATED in this school.
8. That they have a mother's watchful care, love, and attention.
9. That they are free from crowded, hot, dusty, noisy streets, and yet close up in the city, and accessible to electric cars.
10. That our girls have guaranteed to them positions when they are qualified to fill them.
11. Send for catalogue.

50eow9 J. P. HAMILTON.

BROWNSVILLE FEMALE COLLEGE,

Brownsville, Tenn.

Th. SMITH, A.M., President.

(Alumnus of the University of Virginia.)

This School presents opportunities for solid, substantial education and for thorough, refined culture not surpassed in this country, North or South. It is perhaps the least expensive school *of its merit* in the land. As a stroke of business policy a quality of table fare is furnished, unsurpassed in excellence. The school begins its thirty-ninth year on Monday, September 1, 1890. For catalogue, etc., write the President.

UNIVERSITY OF TENNESSEE, KNOXVILLE.

1,500 feet above sea, in the mountains; purest air and water. Collegiate and professional Courses: Civil, Mechanical and Mining Engineering, Chemistry, Agriculture, Languages, Literature and Law. Fine laboratories and shops. Physical culture. Active Y. M. C. A. own their building. Necessary expenses $175 to $250. 75 free state scholarships. Address CHAS. W. DABNEY, Jr., President.

Soule College

MURFREESBORO, TENN.

Offers graduate and undergraduate courses in the six schools of

1. Philosophy. 2. Mathematics. 3. Ancient Languages. 4. Modern Languages. 5. English. 6. Natural Science.

Laboratory work in the sciences. The Music and Art Departments are well equipped and in charge of able and experienced teachers. Fine instruction in Elocution. Faculty and boarding pupils constitute one large household. High aim [illegible] self-government [illegible] this institution. Terms exceedingly low for advantages offered. For catalogue or information address

J. C. GRAVES, LL.D., *President*, or

T. G. FATE, *Sec'y and Treas.*

Southwestern Baptist University,

JACKSON, TENNESSEE.

Eight Professors, Nine Schools, Laboratory and Libraries. Societies, Literary and Religious.

Location high and healthy; purest freestone water; good drainage facilities. [illegible] cottages for self-helpers. Expenses need not exceed $150 for the year. [illegible]

Session opens September 1. Catalogue free for distribution.

G. M. SAVAGE, President.

Post-office during summer, Eagleville, Tenn.

COMMERCIAL DEPARTMENT OF

SOUTHWESTERN BAPTIST UNIVERSITY,

Jackson, Tennessee.

BEGINS ITS THIRD TERM SEPTEMBER 1, 1890

Students are here taught and trained in a practical manner precisely the same way they will be required to perform their work when they are employed in actual business.

No Text-Books are used; hence no copying allowed. Each student is required to do his own work and to rely upon himself. The course embraces almost every form of commercial paper and every kind of journal entry that is in practical use.

References. Any of the large percentage of graduates now profitably employed; the names and addresses will be furnished, and especially do we refer you to Rev. J. R. Graves, D.D., who has made a personal examination of our course, and whose son is one of our graduates of last year.

For catalogue address H. C. JAMISON, Principal.

POTTER COLLEGE, FOR YOUNG LADIES, Bowling Green, Ky.

An Elegant Building. 100 Rooms handsomely furnished. Steam Heated. Gas Lighted. 9 Bath Rooms with hot and cold water. A Splendid Table. Fine Reading Rooms. Excellent Library. 13 Officers. Thorough Course. Fine Art Studio and Conservatory of Music. 5 Languages. No charges for books and lecture courses. A perfect home. One Price. No Extras. Send for Catalogues.

REV. B. F. CABELL, M. A., PH., PRESIDENT.

Female Seminary, Sweetwater, (E.) Tenn.

A select school for the higher education of young ladies. Science, Music, Art, Elocution, Business Course, etc., taught by experienced teachers. In the beautiful Sweetwater Valley. Magnolias flourish all the year. Healthfulness unsurpassed. Cultured citizens. Enlarged facilities recently added. Six railway trains daily. Terms reasonable. Thorough work, and good board. For catalogue, address J. H. RICHARDSON, President. 47tf

LIBERTY FEMALE COLLEGE

16th year begins September [illegible] enlarged faculty and equipment, fine library and elegant building refurnished recently at a cost of [illegible]. No student ever seriously ill in the College during its entire history. Languages a specialty. MUSIC under a graduate of Boston Conservatory. No better school for YOUNG LADIES anywhere. $220 per year includes Music or Art. Write to

Rev. T. S. P. McCALL, M. A., President, GLASGOW, KY.

47-1

BRYANT & STRATTON BUSINESS COLLEGE

Book Keeping, ShortHand Penmanship, &c. Write for Catalogue and full information. LOUISVILLE, KY.

49 50

THE FAVORITE

Piano and Organ House of Nashville.

The musical and mechanical excellence of my instruments, together with the low price at which I sell them, will make it to your interest to trade with me. Church organs a specialty. Write for catalogues and prices.

4849 **ROBERT L. LOUD, 212 North Summer Street.**

Baptist and Reflector

THE BAPTIST, Established 1846. } THE BAPTIST REFLECTOR, Established 1871. } Consolidated August 14, 1889.

Published every Thursday. Speaking Truth in Love. {Entered at the post-office at Nashville, Tenn., as second class matter.}

VOL. 2. NASHVILLE, TENNESSEE, SEPTEMBER 4, 1890. NO. 3.

Mrs. E.E. Folk 604 Woodland

Acts xiii. 48.

BY GEORGE A. LOFTON, D.D.

"An Honest Inquirer" alludes to my articles recently published in the BAPTIST AND REFLECTOR on what he calls "eternal election, ordination, and predestination," and then asks Dr. Graves to explain Acts xiii. 48: "As many as were ordained to eternal life believed," "in harmony with his position that God never arbitrarily coerces the moral volitions of men."

The implication is that what I have written upon the doctrine of election, and in the use of Acts xiii. 48, involved a coercive theory. I have never hinted at such an idea. Election is in perfect harmony with the freedom of man's will, and God has never coerced a man into faith or salvation. God works at both ends of the line of redemption. He ordains the means to the end and morally effects the results. By his Spirit and his word he effectually gets the consent of the sinner to be saved, even against his former will; but he does not drag him to heaven by the hair of his head, although he gets him there all the same. I have never held to an unconditional salvation. Election is sovereign, unconditional, personal, and eternal unto salvation; but salvation is made actual, but not virtual, upon the conditions of repentance and faith, superinduced by God's Spirit and word, and exercised by the believer in effectual calling.

Dr. Graves' reply and explanation to "Honest Inquirer" is peculiar:

1. He says that God is sovereign in the salvation of the sinner, and he cites John iii. 8 in proof: "The wind bloweth where it listeth—pleaseth . . . . so is every one that is born of the Spirit." Good! But he says also that the sinner is sovereign and not coercible. If so, how is he subject under law and under the condemnation of justice? Adam in his perfection was not a sovereign, as related to God, and the totally depraved, dead, alienated sinner—whose carnal mind is at enmity against God, and not subject to his law, neither can be—is commanded to repent, believe, or be damned. He is "already condemned." The Christian alone is a king and a priest unto God, partaking of the sovereignty of Christ, in whom he is contemplated; but still, as related to God, he is the subject of divine government, as was Adam.

2. Dr. Graves gives a peculiar interpretation of Acts xiii. 48. He translates *hoesan tetagmenoi* "disposed," in the sense of being "inclined." The original is from the Greek *tasso*—to arrange, set in order, appoint, ordain, dispose, according to appointment, or arrangement. The Latin version renders the expression *erant ordinati* were ordained which gives exactly the sense of the Greek word, from the Latin *ordino*, the same as *tasso*. The Latin Vulgate rendered it *erant preordinati*, expressing the implied sense of the Greek term as meaning preordination. The Arabic puts it ordained, and the Syriac, appointed unto eternal life. The late Canterbury version, like the King James version, rendered it "ordained," while Dr. Conant follows the Syriac version and translates *tetagmenoi*, "appointed." "As many as were ordained, or appointed, or preordained, unto eternal life believed, is the sense of the versions, ancient and modern, and representing the best scholarship of the present and past ages, Greek, Latin, Arabic, Syriac, and English.

The Greek verb *tasso* is a transitive verb, and is used here in the past tense and passive voice; and it is clear that the action expressed is external to those who passively believed. They were not disposed by any motives of their own, nor even by the grace of God, so far as this text was concerned. Of course the Holy Spirit moved them, as they believed the truth and were animated by gracious motives, but *tetagmenoi* is never used to express motives, nor internal disposition, nor wish, nor inclination. The Greek work *boulomai* is used for this purpose, while *tasso* is a word which expresses determination and arrangement even where its action is expressed as terminating by volition upon one's self. In the very passage cited by Dr. Graves (1 Cor. xvi. 15) *etaxan* is used to show that Stephanas and his house devoted, addicted, set apart, ordained themselves—not disposed in themselves except by appointment—to the ministry. So in the use of the same word, as in Acts xv. 2, *etaxan*, "determined;" Acts xxii. 10, *tetaxtai*, "appointed;" Acts xxviii. 23 *taxamenoi*, "having appointed"—the very usage of Luke. I have searched, so far in vain, through Greek lexicons and Greek passages to find one single instance in which *tasso* is used to express disposition in the sense of motive, wish or inclination in an individual. Dr. Gill on this passage demonstrates conclusively that such an interpretation is not only peculiar, but impossible from the very meaning and usage of the word *tetagmenoi*.

Of course Calvinists have no trouble interpreting the passage, Acts xiii. 48. They take the passage in the plain meaning and primary sense of the words, and they construe it in perfect harmony with the doctrines of elective grace and predestination and foreordination. Lange clearly observes that *tetagmenoi* can not be made to have any other meaning than that those converted in the text were thus appointed, ordered, ordained to eternal life; and he shows, from the context, that it was the design of Luke to declare here the sovereignty and divine direction of God. Arminians, like Adam Clarke, Hammond, Wolfe, Rosenmuller, Schoettgen, Whitby, Pearce, and others, long ago promulgated the theory of internal disposition as the cause or ground of faith. Bloomfield, Alford, and others, like Barnes, have held that these believers were disposed by the Holy Spirit to faith; and while the doctrine of election and predestination might be inferred from the teaching of the text, it was not directly taught. So Dr. Graves holds; but the interpretation both of the Arminians and moderate Calvinists is fatally overthrown in the light of all the versions and in the light of the only meaning which can be given to *tetagmenoi*—namely, were ordained, or appointed, to eternal life, and that, therefore, they believed. This proves what I have argued before, that salvation by grace is the gift of election, or ordination; and moreover that faith, which is the condition of salvation, is the effect of election or ordination—not election or ordination the effect of faith. God elects the sinner, not the sinner God. We love him because he first loves us; and Jesus has well declared the doctrine when he said: "I have chosen you; ye have not chosen me."

The State Board of Missions and Sunday-schools Want Your Attention.

At the meeting of the State Convention at Columbia, in 1888, the State Board was requested to plan the work for the next year on a basis of ten thousand dollars. The board doubted the wisdom of such a course and did not do it, but when the request was repeated last year at Humboldt, the board felt that they could no longer decline, and planned the work for the present year accordingly. But resignations and changes from other causes will probably bring the total amount required to about nine thousand five hundred dollars. Of this amount we have received (August 30th) $5,206.81, leaving $4,293.19 to be raised between now and the Convention to pay all missionaries to the end of October. We received in this period last year $2,365.28. The debt is not very much larger than it was at this time last year, but the falling off in the receipts for the month just closing is discouraging. We have received only $700 as against $1,025.54 last August, whereas if we had kept up our ratio of gain we would have received, $1,235, which would have placed matters in a very different shape and would have been an inspiration for future work. As it is, the collections are $465 greater than at this time last year, notwithstanding the falling off in August.

We are confronted with the fact that the Convention is only six weeks off and that we must come together at Chattanooga with a large debt to discourage us, or we must go to work like true soldiers of the Cross and raise the money and pay off our missionaries, and then come together at Chattanooga in such a frame of mind as will cause the meeting to be felt throughout the State and will render the raising of ten thousand dollars next year a comparatively easy matter.

Brethren, will you not give the next six weeks to work and prayer for missions? Pastors, tell your people their duty and exhort them to the discharge of that duty! Laymen, let your heart become warmed with a desire to spread the gospel, and let your denominational pride become aroused, and then you will give your money and ask others to give. If there are a number of brethren in the State who could give more than they ordinarily do, say one hundred, or seventy five, or fifty dollars each, there has probably not been a time in their lives when that money could accomplish more for the Lord than just now. The time is too short for you to wait for a meeting of the church, but if you feel moved to the work begin at once. Don't wait for somebody else to begin. At first blush you may think the amount large, but remember there are one hundred thousand Baptists in Tennessee, and then ask God to forgive your doubting.

Brethren, the emergency is on us, and if we are in the right spirit we can so meet it that after the struggle has passed we will rejoice and thank God that it came.

By order of the State Board.

JOHN H. ANDERSON,
Missionary Secretary.
A. LARCOMBE,
Recording Secretary.
W. M. WOODCOCK,
Treasurer.
Committee.

Honoring the Spirit.

The writer attended a debate last week in which a Baptist and Campbellite discussed the question as to the work of the Holy Spirit in the conversion of men. The Campbellite was a very old man, seventy-four, and he said this was his sixty first public debate. He is also the author of two or three widely circulated books. He could reasonably claim to be a representative man.

During the debate this veteran defender of the Bethany gospel continually referred to the Holy Spirit in the use of the pronoun "it." His Baptist opponent excoriated him quite forcibly for his lack of reverence for the Holy Spirit by his reference to him as an "it." When, to the astonishment of us all, this life-long defender of the faith once delivered by A. Campbell, said that he had never before had his attention called to the distinction between the personal and impersonal pronouns when referring to the Holy Spirit, and he promised henceforth to honor the Spirit by using such words as properly represent his personality. Let others of his brethren do likewise.

J. N. HALL.

As violets crushed are sweet;
As petals of the rose
Shed fragrance on the wind
That o'er it roughly blows;
As perfume from the lilies bent
Ascends upon the air,
So from the chastened soul doth rise
Incense of song and prayer.
—*Lydia T. Robinson.*