

BUSINESS NOTICES.

The Ohio Knights of Pythias have amended their constitution to exclude dealers in intoxicating liquors.

The presence of dandruff indicates a diseased scalp, and if not cured, bleaching of the hair and baldness will result. Hall's Hair Renewer will cure it.

The columns of the BAPTIST AND REFLECTOR are freely at the service of any and every school in our land that is doing faithful and honest educational work...

Excursions to Arkansas and Texas.—A number of excursions to all parts of these States have been arranged by the St. Louis, Arkansas, and Texas railway...

SOMETHING NEW TO OFFER.—I want immediately the address of the moderators or clerks of all the Associations. W. E. PENN. Eureka Springs, Ark.

Free Electric Belt.—To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts...

Ostarrh Cured.—A clergyman, after years of suffering from that loathsome disease ostarrh, and vainly trying every known remedy...

Consumption Surely Cured.—To the Editor: Please inform your readers that I have a positive remedy for consumption...

ADVICE TO MOTHERS.—Mrs. WILSON'S SOOTHING SYRUP should always be used for children's ailments...

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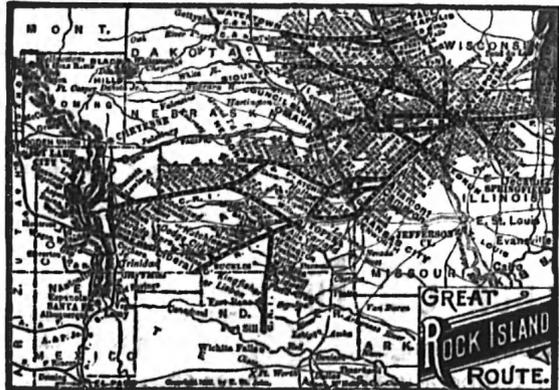
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J. W. JACKSON.

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NO. 46.

Some Thoughts on Missions.

BY J. M. PENDLETON, D.D.

Whatever views Christians may entertain in regard to the millennium, it is unquestionably their duty to see that the gospel is preached in all the world. Those who believe that Christ will reign personally on earth during the millennium should be diligently engaged in preparing for his coming.

On the other hand, those who believe, as a large majority of Christians probably do, that the reign of Christ during the millennium will be spiritual, and that his personal coming will be delayed till the millennial glory shall have been followed by Satan's last effort to restore the raised fortunes of his kingdom...

miracles; nor are missionaries fed by ravens. So far as mortals know God has but two ways of doing a thing. The one is by miracle, the other is by the use of means. If then the day of miracles is passed the conclusion is irresistible that means must be employed in supplying the nations with the Bible and the living ministry.

Christian reader, what say you? Will you not lay by in store as the Lord prospers you, as he has prospered you, as he will prosper you? Will you not in the fear of God, and in view of the cross on which your Savior died, determine to set apart a liberal portion of your income, and write on it "Holliness to the Lord?"

And thou hast made of them by parabases since, And overpaid its value with thy blood." Chester, Pa.

Letter from Rev. A. J. Diaz—His Imprisonment and Release. Dr. I. T. Tichenor, Atlanta, Ga.—Dear Brother: On Wednesday evening, June 25, I went with Rev. Brother Godines and Brother Henera and a large number of my own congregation to the city of Guanabacoa.

Before the close of the meeting we were interrupted by the police. We were told that we had violated the law, and I was sent immediately to the mayor's office to render an account of the proceeding. I complied without any resistance, firmly convinced that I was in the right.

Two years ago, when the Bishop of Havana secretly at night destroyed the only road to the Baptist cemetery—a road which had been used without let or hindrance for twenty years by all the people, a high official of the United States government declared that such an outrage was a crime against the civilization of the nineteenth century.

"P. S.—We have given the case today to a good lawyer, and I want him to show that we are all right. He says this is the sad of the trial, but when this could be proved should we ask damages for it? We are three ministers put in jail with criminals and bad men, and if the officials say at the end

of it, 'I beg your pardon; we made a mistake; should we say, 'All right?' Havana, Cuba, June 20, 1890. Godines was sick and is sick still. I'll give you all the information in connection with this matter, and will send the newspapers that speak about us and our imprisonment."

Dr. Tichenor believes that Diaz and his two companions are now at liberty. The postscript he thinks was written after their release, and it is reported in a telegram to Washington that their release has been secured. He says: "This is a case of persecution pure and simple. The Spanish law requires that all Protestant congregations shall give to the mayor of the city a written account of the times and places of holding their meetings. This is a violation of the purpose of distinguishing them from unlawful assemblies and in order that the mayor may protect them in what Spanish law declares their 'inviolable right' to worship God as they choose."

In this case the police, acting under orders from some higher authority, entered the place of worship, broke up the assembly, and arrested three of our missionaries, months after the notice had been given. Though the pastor and his clerk both certified that the notice had been given; our brethren were imprisoned. Afterward when the notice is produced, it is declared to be insufficient, because it does not give the name of the pastor, though it is signed by Brother Henera as pastor of the church.

This is a fair illustration of the spirit of the Catholic party in Cuba. Two years ago, when the Bishop of Havana secretly at night destroyed the only road to the Baptist cemetery—a road which had been used without let or hindrance for twenty years by all the people, a high official of the United States government declared that such an outrage was a crime against the civilization of the nineteenth century. When a congregation of respectable citizens of Cuba are engaged in lawful religious worship in the exercise of a right declared "inviolable" by Spanish law, he broken up by the police, their ministers arrested and thrown into jail with criminals, cut-throats and thieves, under the false pretense of an insufficient notice, what milder language will adequately describe that outrage? The Board has done and will continue to do every thing possible to protect our missionaries in Cuba. In this attempt we have been met by difficulties of which we do not now dare to speak. Though we may not put our trust in princes, there is a God who judgeth in the earth. To him let the appeal be made in behalf of our persecuted brethren by all our people. I. T. TICHENOR.

The trustees of Mercer University recently conferred the degree of D.D. upon Rev. R. H. Pitt, of Richmond, Va., editor of the Religious Herald, and that of LL.D. upon Judge Jonathan Harrison, of Selma, Ala., president of the Southern Baptist Convention. Congratulations to both.

CONTRIBUTIONS.

Can Not the Christian Justifiably Engage in Select, Private Parlor, or Family Modern Dancing?

Perhaps it is one of the strangest, if not the strangest thing in the world that some Christians are constantly searching about to find something with which to amuse themselves. Do they not in this offer the religion of Jesus Christ to the world at a discount? ... (a) Profanity is wrong. To this every Christian will agree. Now let a profane man select a beautiful place, his elegantly furnished parlor for instance, in his own palatial residence on the most splendid street of the city, or in the most highly cultivated community to be found. Let him choose his company, let that be in strictest keeping with the place and surroundings, let him select the purest words to be found in all the vocabulary of swearing and idioms of slang, will the beautiful place, the magnificent surroundings, the splendid people, the relatively pure language so minimize his profanity as to make it respectful to God? ... (b) Tobacco is a very insinuating and slow poison. The man who uses it as a regular poison eater. Now if he has a private parlor most beautifully furnished, select the very best brands of tobacco and cigars, the most improved pipes, invite a few choice friends of evenings, they chew and talk, smoke and laugh, hold intellectual feasts as well with favorite literature, is the poison taken after this royal style so minimized that it ceases to be poison taking? ... (c) Stealing is wrong, very wicked, is condemned by both God and man. There is a man, his wife, and ten children—the youngest of whom has not his tenth summer. The whole family is addicted to stealing. They are purely kleptomaniacs. But they are descended from noble ancestors and have a large share of self respect. They have become fully aware of their weakness and have begun to feel a mortal dread of exposure and final humiliation. The very thought of such is to them crushing. They are utterly unwilling to court the contaminations of the hard, rough world, so they determine to watch well the roads they travel and the seas over which they sail. The father, both a man of means, provides every thing at home that is necessary for the fullest gratification of their labor-passions—of stealing (some people seem to have an inborn passion for dancing). Every member of the family is supplied with his own little estate in his own right so that there may be plenty of property in range for the full exercise

of each one's powers. The father even provides the very best of music to excite the mind, awaken the senses, vivify the nerves, give elasticity to the muscles, and they all have a delightful time stealing and sneaking from each other. It is all in the family, and although each one lives largely by stealing from the others there are no officers of the law nosing around, arresting the folk, and having their characters besmirched. They are not exposed to the criticisms and contaminations of a heartless, cruel world. Does the sacred privacy of the family so transform their natures and conduct that they cease to be actual thieves? Are they purified from their thievery because their corrupt natures have not been made more corrupt by contact with the rogues of the outside world? Are they any less thieves because they are not exposed and disgraced? No! No! Can any amount of dressing, pruning, and purifying, reduce modern dancing, which we have shown to be wrong, to right? Wrong can not be transformed into right. If we would have right where wrong is we must obliterate the wrong and then put the right where it was. Modern family dancing is nothing less than the training for more extensive operations. It is teaching many what they would never learn it left without the home training. In short, it is modern dancing in its swaddling clothes. A Christian can not justifiably engage in it, neither provide for it nor permit it in his family for the following reasons: (a) Because it qualifies people for engaging in what has been shown to be radically wrong. If it be wrong to steal am I justifiable in teaching my children the science of thievery? If it be wrong to engage in modern dancing am I justifiable in teaching my children the science and latest styles of it? (b) Because it has a false basis, namely, that it will keep the children at home, away from places of doubtful reputations and public balls. Experience is almost universally to the contrary. It so effectually trains them for going away from home that they are generally away more than others who have not had such home advantages? (c) It consumes much valuable time that might be utilized in acquiring useful information, or in doing good to others less fortunate than themselves. Modern private parlor dancing is only a step into wider scope and less restriction than are found in family dancing. The Christian can not in justice to his calling engage in it or encourage it. (a) Because it is either a sham or it engenders a respect of persons that God does not countenance, that Christ did not indulge, and Christians can not encourage without violence to their Christianity. A private parlor dance means that those who are permitted to engage in it may not dance with all respectable people, but the spirit of the Christian is not to respect persons for Christ's sake, and a sham is a lie in action. Can a Christian justifiably tell a lie? (b) Because in its wider scope it gathers more material and awakens more burning desires to plunge deeper into the intoxication of obliviousness to the most important concerns of life, and the sure approach of the solemn realities of eternity. Modern select dancing is only a third step into still wider scope and fewer restrictions. It is the last step before entering upon the field without a boundary, and a career without a check, except the endurance of human

desire. No Christian can justifiably engage in it. (a) Because it is a deception, and those who engage in it are deluded and deceive themselves. It is the arm of the sea whose connection with the sea is entirely concealed from the casual observer. Its waters are the waters of life. When the tide is at flood its waters gently swell inland. It is mightily attractive, and he who commits himself to its deceptive bosom, when the tide ebbs, is carried imperceptibly out into the wide ocean. Placid waters flow all around, a beautiful sky smiles overhead, ravishing delights are on every hand. To him all things and people in that vast sea of joy appear select. Does any accident or circumstance remind him that he has not actually selected for himself his situation and surroundings? His consolation is that there is sometimes a self-selection or "survival of the fittest" that meets the demands of the inconsiderate. Here I submit an arithmetical problem in "Rule of Three." (See our modern books called Proportion.) A boy and girl are mainly made of human nature. They have learned to dance at home, have been in half a dozen private parlor dances, and three select balls. They have learned to love dancing very much. How long until they will be attending nine tenths of the public balls in reach of them? Now, when the submission of this problem occurred to me I had no idea of solving it, but lest some casual reader should think it merely a quiz, I furnish the solution in full. State the problem. As (the boy and girl) are to (their knowledge of dancing) so is (their love for dancing) to (the time when they will attend nine tenths of the public balls in reach of them). The solution is plain old fashioned "Rule of Three." Multiply (their knowledge of dancing) by (their love for dancing) and divide the product by the first term (the boy and girl), that is, run (the boy and girl) through the product as some old time teachers used to tell us, and you have the answer. (Just as soon as they find it within the range of human possibility.) (b) Christians can not justifiably engage in or encourage modern select dancing. (1) Because it is the impersonation of selfishness and tends constantly to the contraction of the sympathies and finer feelings of those who engage in it. The selection is made first, last, and all the time in the interest of self. Self originated the thing and self keeps it alive, the gratification of self without the contamination of the promiscuous multitude. (2) Such Christians as a rule do not have the confidence of the world whose favor and company they court. In most cases the world does not regard them as even a poor grade of Christians, rather outright sinners. They know themselves to be servants of Satan, and they regard such Christians as servants of the same master. (3) Dancing Christians, and those who encourage them, are rarely, if ever, active Christians. At the very best they have such a leaning toward the world that the Christian yoke is quite heavy and does not fit well. The dancers themselves are almost invariably so captivated by the dance and its associations that they positively prefer the ball room to the house of prayer. They are primarily dancers, and secondarily Christians. Will the Lord accept such? They worship at the shrine of Terpsichore from four to ten hours at a time, and remember with much pleasure the many exceedingly enjoyable things

of the occasion. They are really sorry that their terpsichorean devotions can not last all the time. But people who worship Jehovah in song, prayer, and sermon from two to three hours at a time, are, in their estimation, a hundred years behind the times and only semi-civilized. Can Christians do such things? Let the reader answer for himself. What Shall Be Done? BY W. S. RONEY. Permit a Kentuckian to step over the line and talk to your readers a little while, please. I said "Kentuckian," but I am originally a Tennessean, and have never learned to love her less. Tennessee is a grand State, and has a good people, and is doing a good work for the Master, and I do believe there could be a grand improvement made just now. I want to preface what I shall say with this explanation. I am not a critic. I have not the ability or disposition to be one. I am simply suggesting. The cause is in need (in many localities) of a more consecrated ministry. How many of our preachers, pastors, are working hard through the week on the farm, at the shop, and on Sunday go before their congregations unprepared and therefore embarrassed? This is one thing among the many that should be remedied. Whom shall we blame, the churches or the pastors? I shall answer, blame both pastors and churches. It is a fact that no man can buy books, take papers and study them and make a living on the farm or in the work shop. He must be supported by those for whom he labors or he must do without books, papers and study. No pastor can have satisfactory result in his pastoral labors unless he can devote his time to study, visiting, and preaching. That there is a large majority of this kind of church serving in Tennessee no one will deny. That from this consideration the cause is languishing in some localities is a fact too true to be pleasant. What is the remedy? (1) The people must be taught their duty toward their pastors, and then they will take hold and support their pastors. But some pastors do not so teach the people, but rather they tell the churches we will make no charge, just pay us whatever you feel able and we will be satisfied. He feels that he can make his living otherwise and preach to the churches beside. They forget that they are taking time that is the Lord's and appropriating it to their own use, and besides failing to teach God's word on this important subject, and thereby cheating their flocks out of the blessing of paying their pastor a living. But the people can never be converted on this subject until the preachers are converted to the truth of God's word on this subject. What shall be done? Let some good evangelist take the field and go among this people and hold meetings. After holding a meeting and they having learned to love him, he can show them their duty and they will do it. "A man of this kind in the field would do as much or more good than any other laborer in the great "tri-State." One must be sent that can afford to play with the children, brag on the babies, walk muddy places, and "endure hardness as a good soldier." This we think would pave the way to success in the country as well as in the towns and cities. But we are about to consume all our space on this one subject. (2) The Sunday-school interest must be pressed with renewed energy. As

you have a Sunday-school evangelist will not discuss this point as I am not acquainted with the results of his year's work. (3) And lastly, The work of Missions is woefully behind. Why is it that men and women will belong to the Baptist church and never pay a cent for Missions is a matter I have never been able to comprehend. Why not join the hard shells and be done with it. They are playing the hard shell completely. We knew a man worth about ten thousand dollars. He had no one to support but himself and wife. We said, Brother you love the Lord, and thank him for salvation do you? He innocently said "Yes" and warmed up over it too. How much do you pay to the cause of Missions per year, I asked? He got nervous at once and made out to say twenty five cents. That was a shame, and we told him so, and he raised his gift to two dollars and fifty cents. The people need to be aroused on this subject. The hard shells are growing beautifully less every year, and we are confident the spirit and practice of anti missionism is the cause. Every Baptist in Tennessee ought to make a contribution to Missions this year. What a blessing the Lord would give them. What an ingathering the churches would enjoy. God bless Tennessee, her churches and papers, editors and preachers. Fulton, Ky.

OUR PULPIT.

Mental Dignity. (Continued.) [The annual address to the Alumni Association of the Southwestern Baptist University, Jackson, Tennessee, June 4, 1890, by W. G. Inman, D. D., and requested by the Association for publication in the BAPTIST AND REFLECTOR.] The wonderful progress made in all branches of scientific invention in the present century invests the human mind with great dignity. To whatever point of the vision of modern times we cast our eyes we shall find marks of superiority and improvement. By one man of genius, aided by the resources of chemistry, a power which, by the old philosophers could hardly have been imagined, has been generated and applied to almost all the machinery of active life. The steam engine performs not only the labor of horses but of men, by combinations which appear almost possessed of intelligence. The locomotive moved by it traverses the continents, transporting the produce and commerce of the nations from ocean to ocean at the speed of thirty and forty miles per hour. Vessels caused to perform voyages in opposition to wind and tide. A power placed in human hands which seems almost unlimited. The magnetic telegraph far outstrips railroads, steamboats, and all those other modern inventions and improvements which are so rapidly and effectually revolutionizing business, society, and the entire order of things that were. Cities remote from each other, with the foam-crested waves of the ocean rolling between them, may sit down side by side in friendly converse. The telephone and phonograph are among the most wonderful discoveries of the age. To those novel and still extending improvements may be added others which, though of a secondary kind, yet materially affect the comforts of life—the collection from fossil materials of the elements of combustion, and applying them so as to illuminate by a single operation houses, streets, and even cities. To this has

been added the most luminous and brilliant of all the modern appliances for lighting homes and cities—the electric light, which almost converts the darkness of night into day. The accomplishments of genius indicated by the inventions of the nineteenth century reflect an immortality upon the human intellect. These grand mental achievements send vessels freighted to sea, prepare and gather in the produce of distant lands, make discoveries in science, and shorten the distances between localities. They light our streets, explore our mines, and enable us to transmit our thoughts to those who are hundreds of miles distant upon the wings of the lightning. Monarchs change their plans, governments their objects, a fleet or an army effect their purposes and then pass away; but a piece of steel touched by the magnet preserves its character forever, and secures to man the dominion of the trackless ocean. The results of learning and genius are permanent and durable. The intellectual achievements of the present century are, doubtless, attributable to the progress and development of public and private educational facilities. One hundred years ago we had but few universities or colleges on this continent, and those in Europe were very imperfect compared with what they are at present. Scholastic education, was then confined almost exclusively to a privileged class. The birth of American, civil, and religious liberty, laid the foundation for a more enlarged, intellectual culture among all classes of society. Schools and colleges began to be multiplied throughout the new nation, and in many portions of the country a strong impetus was given to liberal education which opened to America's aspiring children the avenues leading not only to learning, but to wealth, position, and fame. It is not in disparagement of other nations, nor in the spirit of national egotism that we claim that the wonderful development which has been made in the scientific and intellectual world in the last hundred years, is traceable to the animating spirit of civil and religious liberty. Many of the useful arts have been invented by American minds—steamboats, telegraphy, telephones, and phonographs, are the products of American genius. Every branch of learning and intellectual culture and refinement has been greatly improved. The general diffusion of the liberal arts and sciences, together with the rapid growth of invention, since the establishment of the Republic, have provoked the jealousy of all the other civilized nations, thereby producing a wholesome spirit of competition which has contributed immensely to vigorous and independent thought. In the flow of a century the world has changed in science, in art, in the extent of commerce, in the improvement of navigation, and in all that relates to the civilization of man. It is the spirit of human freedom, the new elevation of the individual man in his moral, social, and political character, leading the whole long train of other improvements which have in a most remarkable manner distinguished the present era, and also reflected great dignity upon the powers of inventive skill born of genius. The civil and religious liberty of our government has given birth to many of our institutions of learning, enabling them to diffuse the advantages of higher education among all classes of society, making thorough mental culture the true basis of all correct

scientific research. How enhanced the beauty, how exalted the grandeur, even of material substances when employed to exhibit the wisdom, the benevolence, and the power of the Almighty! All that is fair in nature shows forth his uncreated excellence; in all that is grand and sublime, his awful majesty is displayed. His way is in the whirlwind and the storm, and the clouds are the dust of his feet. The human mind is noble in itself, but it assumes a more elevated rank from its intimate relation to the higher intelligence. It is the only existence on earth which bears the true likeness of its creator—the bright impress of God himself—and when enjoying an eminent degree of intellectual training and moral culture ranges the creation, penetrates the deep recesses of the earth, and unlocks the mysteries of nature. Man rises in the scale of being in proportion to the moral improvement of his heart and the development of his intellectual faculties. Education in its highest acceptation is the only correct standard by which the power and glory of the human mind can be ascertained; when thus educated it commands the respect and admiration of the world. The names of ancient heroes and sages have been rescued from oblivion by intellects thoroughly trained in all the branches of learning. Men who retired from the theater of action centuries ago have procured, by strength and vigor of thought, a celebrity which has not only reached the present age, but will extend in a rising gradation through centuries yet to come. When we contemplate the proud vessel plowing the billowy deep bearing the commerce of the world in opposition to storm and tide; the continent grits with railroads transporting the products of the nations as with the speed of the eagle's flight, from ocean to ocean; the magnetic telegraph enabling men to communicate their thoughts to each other instantaneously, not only over the land, but under the sea; the telephone by which the audible tones of the human voice are recognizable at a distance of hundreds of miles, the phonograph, in which the minutest inflections of human speech are caught and forever preserved, we are convinced that such achievements are the results of no inferior educational attainments. The progress of knowledge has kept pace with the development of the inventive spirit of the age. It is obviously, therefore, the duty of the educated to provide liberal facilities for the coming generations. To do so successfully, we must continue to elevate the standard of education, and encourage the founding and promoting of such institutions of learning as shall meet the demands of the times. The renown and glory of a nation does not consist in the splendor of its government, nor in the grandeur and superior refinement of its rulers, nor in the wealth and luxury of a privileged and noble class, but in the elevation and happiness of the individual members composing its society. Whatever influence that tends to the personal elevation and refinement of the masses will enhance the permanency and integrity of the nation, and will confer great dignity upon all mental achievements. The highest mental and moral education is the true standard of dignity. The grandest accomplishments of genius and learning are made in overcoming selfishness and dispensing the wealth of an uneducated and refined intellect for the general promotion and well-being of mankind.

True education is but the proper development of character. It is removing the marble that hides the statue, and no sculptor would polish until the chisel has done its work. There is nothing that adds so much to the value of character and dignity of the mind as the cultivation of the moral and gentler faculties of the soul. The star of the empire of thought glitters with a purer luster than any other jewel that sparkles in the diadem of our national glory. It illuminates the classic halls of our universities, colleges, and common school systems of education, offering the highest inducements to our children to acquire the principles of literature and science. The rudiments of literature and science which have been acquired in the usual collegiate course, should be regarded as only a prelude to further progress. Knowledge is necessary. Without it the faculties of the mind are paralyzed, the memory is lost, perception destroyed, the taste spoiled, and reflection scattered to the "winds of heaven." Without it, the body, sympathizing with the mind, loses its elasticity, and elegant proportions. Without it, no man can soar above the brute; or perform one deed that shall send his name down to posterity honored and revered. The mind, as well as the body, was formed for activity. Man was made for knowledge. His erect figure, his penetrating eye, and his organs of speech, all proclaim it. The very light that called worlds into existence shines through his outer being. It may be urged that his elegant and erect form, and power of speech, entitles him to superiority over the brute; but, with an untutored mind, how contemptible is he in his ignorance. The mind is now regarded as the distinguishing characteristic between man and the brute creation, a line of distinction drawn by the hand of the Creator, which constitutes man the lord of creation. The brute is the five senses in a degree of perfection. In some instances superior to those enjoyed by man. What is it that enables man to ascend on high, learn the revolutions of the heavenly bodies, and calculate the velocity with which they move in their orbits around the great center of the universe? Our feeble arm can not draw them from their lofty abodes; we can measure their bulk or density, nor can our wealth or beauty charm them within our reach. 'Tis the mind's elevated zeal and aspiring ambition that lifts the creature above the low and groveling scenes of time and sense; to learn from nature's laws the wisdom and beauties of the universe. As man returns to earth, he learns its physical properties, and gains a knowledge of organic and inorganic bodies, investigates the principles peculiar to the animal, mineral, and vegetable kingdoms. He also learns that the beautiful flowers, with which the green earth is flecked, were not planted for ornaments alone, but to teach us useful and sublime lessons. Who can measure the infinite power of the human mind? Philosophy, with all its reasoning, and mathematics, with its wonderful exactness, fail to discover its powers, or measure its progress. The philosopher's astronomer, and geologist, have each left the productions of their minds in letters of living light, for the improvement of the present and future generations. Nothing can compensate us for the lack of a well cultivated intellect. It is as a watch over passion, a dike between good and evil, a faithful guide to happiness. Upper lip summed up all in one line: "My mind to me a kingdom is." Let us strive then, rather for knowledge than power, for we know that those will never be away, and fade; but "mind" like the author, is eternal. Let us wish one poet cry, "O for the expanding mind, that soars on high, Raring afar with meditation's eye, Which elicits the nature of the starry realm, and the nature of the Rising through nature, up to nature's God." (To be continued.)

CORRESPONDENCE.

What Rev. A. B. Cabanis Has to Say About Carson and Newman College and the Wants of East Tennessee.

Dear Brother Bailey: I have now been from Dan to Beer seats in East Tennessee, and I think I am prepared to speak intelligently of the Baptist situation and needs.

In the first place it is a patent fact that the Baptists outnumber any other denomination in this end of the State, and hold the fort in many of the richest valleys. In truth, the Baptists of East Tennessee are equal in numbers to the Baptists of both Middle and West Tennessee, but for want of proper training and development they are behind the rest of the State in mission work and the support of pastors.

Though the Baptists largely outnumber any other denomination, the Methodists and Presbyterians are doing much more for the support of educational institutions in East Tennessee than the Baptists. Their institutions have been built up and endowed with funds from the North since the war.

If the Baptists do not stir themselves and come to the help of Carson and Newman College in this hour of need, and show to the people that they are determined to educate their sons and daughters, they will lose the hold they now have on the public just as the "Hard-shells" did.

Be it understood, the rising generation in this progressive age will get an education. If the Baptists are not prepared to give it to them, even their own sons and daughters will go off to pedobaptist schools, where they have the money and the facilities to give it to them. Those who educate the present generation hold the key to the next. I do not object to what the Presbyterians and Methodists are doing in this line. I only protest against what we are not doing. With our numbers and ability the Baptists of East Tennessee ought to respond nobly to Professor Henderson's appeal for aid to put up the college building, which is now an imperative necessity, if they desire to accommodate the number of pupils who will come if the proper facilities are offered. When the new building is erected there is then a good prospect of some aid in endowing the institution from the American Baptist Education Society. But let our East Tennessee brethren remember, "The gods help those who help themselves," and these money gods are no exception to the rule.

If Carson and Newman College is put on a firm basis now it will do more for the development of the Baptists of these parts in the future than any thing else the Baptists now have in hand. If it is neglected, the sepher will depart from us in East Tennessee and others will take the lead. But I am persuaded better things of you, dear brethren of East Tennessee, whom I have learned to love during my travels among you. There are great possibilities, and may I not hope and say, yes, great probabilities for the East Tennessee hosts in the near future. Men of enterprise and wealth are pouring their treasures into your midst; are building up your towns and cities, and developing your unbounded mineral wealth with unprecedented rapidity. At this rate you will soon lead all other parts of the State in material enterprise and wealth. If in the future you would also extend at the head of the column and lead the Baptist hosts, you must do a noble work and come to the help of your Carson and Newman College now.

Carsonville Data.

OUR NEW BUILDING for Carson and Newman College is rapidly progressing. It is being pushed as rapidly as the means in hand will allow. It is the settled purpose of the trustees not to work faster than the money comes in. They do not purpose to go into debt. One of these days, not far away, it will be ready for the laying of the corner-stone. Prof. Henderson is succeeding well in raising money. Let every body lend him a helping hand and the Baptists will soon have one of the most superb college buildings in the entire South. Does not every Baptist in Tennessee want at least a brick or two in this beautiful and so sorely needed structure? Send a contribution to Prof. J. T. Henderson, Mossy Creek, Tenn., and thus make a wise and timely investment for the glorious future before us as a people.

NOBLE BOYS. Some of our young ministerial students have thrown off their coats and are at work on the college building, thus earning money to help them get an education to successfully push the gospel. Are such young ministers not worthy of being aided by our churches? I surely think so.

RICHMOND COLLEGE has, in the last few years, come rapidly to the front. I noticed in the account of the last Commencement that out of thirty-eight trustees, scattered all over the big State of Virginia, thirty four were in attendance on the Commencement exercises. With such trustees the College is bound to succeed. All honor to men who having accepted a sacred trust from the denomination execute it faithfully.

THE FACULTY OF CARSON AND NEWMAN COLLEGE is now complete, by the election of Professor S. W. Williams, a graduate of Furman University, of South Carolina, to the chair of Natural Science. Mrs. Hassie Brown, Assistant Professor of English and Modern Languages, and Mrs. L. S. Merritt department of music. Mrs. Brown and Mrs. Merritt are both too well known as teachers to need any commendation. Professor Williams comes highly recommended. He has had five years' experience in teaching since his graduation. If Professor J. T. Henderson's duties as agent for the college make it necessary for him to be out on the field, he will put a competent man in his place. Those who know Professor John know he can be safely trusted to do that.

DR. SAVAGE. The Southwestern Baptist University and the denomination in Tennessee, are to be congratulated that Dr. Savage becomes president of that college. Scholarly, gentle, modest as a woman, President Savage is one of the brainiest men, as well as one of the most thoughtful educators in the South. It can scarcely be doubted, but that the college under his management will take on new life. Success to him and to it! I have a note from Brother Cabanis saying he had written up his visit to Carson and Newman College for the Western Recorder, but that it had not appeared. What is the matter Brother Eaton?

THE BAPTIST AND REFLECTOR. As our Associational period will soon begin let us see to it that our paper has some earnest labor for it at each Association. It is ably edited, good in spirit, and the friend and promoter of every good cause. Let's have a grand rally, and put it into every Baptist family in the State. W. A. M.

From Kentucky.

The meeting of the General Association has just been held with the First church, Owensboro. Dr. J. S. Cole was chosen moderator. Corresponding Secretary Warder's annual report shows that \$28,147.75 was contributed for missions, \$9,123.44 of which went to the foreign field. The constitution was somewhat changed. The basis of representation is: "The membership of this body shall consist of one messenger from each Baptist church of Kentucky, and one from each district Association, and one additional for every five hundred of the entire membership of the churches composing it." An article was inserted forbidding any brother's serving as moderator more than two years in succession. The annual sermon was preached by Dr. A. C. Davidson. The pulpits of all Protestant churches in the city, except the Episcopal, were filled by Baptist ministers Sunday morning and evening. The report of the Ministers' Aid Society shows that thirteen beneficiaries have been helped (cash on hand, \$1,081.11). Brother T. P. Bell made a capital talk on foreign missions. The Foreign Mission Journal is to be made a magazine of thirty pages. A catechism on foreign missions is being prepared for our home churches and schools. The number of brethren composing the executive board was increased to thirty four. The Committee on Sunday-schools recommended that the International Committee leave blank a number of Sundays for inserting lessons on denominational topics. Dr. Whittitt took a collection of \$1,370 for the Students' Fund. A committee was appointed to arrange dates for district Associations and request them to meet consecutively. The time of meeting was changed to Saturday before the fourth Sunday in November. The next session will be held with the Williamsburg church. Dr. Kerfoot is to preach the introductory sermon.

At the ministers' meeting, held the two days preceding the General Association, Dr. W. H. Felix was elected moderator. Brother J. A. Trent preached the sermon for criticism. Five of our brethren have died during the past year—Hodge, Evans, Bibb, Hay, and Arvin. Suitable resolutions were passed concerning the death of President Rust, late of Bethel Female College. According to a long-established custom, the experiences of the oldest and the youngest ministers present were related. This year the lot fell to Brethren J. D. Durham, of Bowling Green, and John O. Rust, of Bardstow. The next annual sermon for criticism will be preached by Dr. J. H. Boyett. The Baptist Book Concern, of Louisville, which recently bought the large book store of C. T. Dearing—price \$50,000. Mr. Dearing is employed on salary, and will give his entire time to the Concern. The outlook is quite hopeful.

Among the pastorless churches I mention McFerran Memorial, Lebanon, Mt. Sterling, Pembroke, and Falmouth. We shall probably lose French from Shelbyville, he having been called to Talladega, Ala. Boyett, at Owensboro, and Nash, at Hopkinsville, new pastors, are both doing well. Brother Jno. O. Rust will enter his field at Bardstow in September. At present he is supplying for the McFerran Memorial. The Louisville pastors are still at their posts, except Tapper, who is in Virginia. The Twenty-second and Walnut Street church is erecting a

commodious chapel at Twenty-sixth and Market. It is now being covered, and will be ready for occupancy September 1st. We expect to establish a mission church there.

FRED. D. HALL. Louisville, Ky. A Second Hundred Thousand for the Education Society.

Mr. John D. Rockefeller has just contributed a second hundred thousand dollar to the American Baptist Education Society, for its general work of assisting colleges and academies. The following is his pledge, bearing date of June 20, 1890: "I will contribute \$100,000 to the American Baptist Education Society, payable as required for its contributions to educational work in the United States, providing such contributions are not payable faster than \$10,000 during each month, beginning with July and ending with April next, and providing, further, I am advised and indorse in advance the proposed contributions. The above is in addition to the \$100,000 pledge per my letter to you of February 20, 1889. Yours very truly,"

(Signed) J. D. ROCKEFELLER. Mr. Rockefeller's first contribution of \$100,000, though not yet quite exhausted, will bring to the institutions aided much more than half a million. We hope to make this second gift equally useful. The society assists institutions only that are well located, wisely conducted, and specially needy. It assists chiefly in securing endowments, rarely in current expenses, never in erecting buildings or paying debts. There are now before Baptists several most promising educational openings in important centers. To avail ourselves of these, and to continue our general work, will require not only our present fund, but also the generous contributions of many others. To all such we are confident that we can say at no distant day, "Thy pound hath gained ten pounds." F. T. GATES, Cor. Sec. Morgan Park, Ill.

Sunday-Schoollets.

—It seems hard for some to understand the Sunday school work. It is simply this: We want every school in the State to give little amounts monthly to the State Board to carry on the work. Small amounts monthly is the plan.

—Thanks, Brother Bowley. Seventeen cents per month from Rock Point Sunday-school shows systematic duty. That is all we want. I got the money order for the entire amount.

—The new school at New Union will get its literature in a few days.

—William's School-house Sunday-school is on hand with twelve cents for this month. That is the way to do duty. Some schools prefer to do nothing because they are too proud to do what they can do with ease.

—All right, Liberty. We are glad to put you on the list. Eighty cents is very good to begin with. With that as an average the schools of the State could raise \$7,680.

—Brother Hicks is doing a great work. He co-operates with the Sunday-school work. My book shows two dollars and fifteen cents as the amount sent by your school. We all abuse the printer for these mistakes.

—If one half the schools in the State were like Dumlplin our board would get fat. Four dollars and twelve cents this time.

—A nice check from Columbia this month, with a lot of information about their work. J. S. THOMAS. Memphis, Tenn.

NEWS NOTES.

NASHVILLE.

Central—Brother Lofton preached to good congregations. Sunday-school, two hundred and ten. Good day. . . . Brother Weaver preached at night. Good congregations. Three received by letter since last report. . . . Brother Ellis had fair congregation. Three additions—by letter. . . . Brother Strother reports good time at Mill Creek. Two baptised. Seventy in Sunday-school. Lord's-supper. . . . At Howell Memorial—Fair Sunday-school. Good congregations. . . . North Edgefield—Brother McPherson preached at 11 a.m. and at night. The Sunday school had a reunion which was well received. One received by restoration since last report. . . . Immanuel—Brother Van Ness reports one received for baptism and two by letter. A good attendance at preaching both morning and night. The walls of the new church are going up. . . . Brother Smith reports good day. Two good services. One profession of faith. Three baptisms since last report. . . . Brother Vandavell reports one hundred and sixteen to Sunday-school. Had an address from Dr. A. Owen. Had fine congregations at preaching services. One received by letter. . . . Brother Gilbert had good congregations for the summer. One baptised. . . . Brother Folk preached at Rutland to fine congregations. They took collection for Missions amounting to forty dollars or more. . . . Brother Thompson preached at Lebanon both morning and night to fine congregations. . . . All the churches observed the Lord's supper.

KNOXVILLE.

At Mt. Olive—Brother Brewer had a good service. The Sunday school has been reorganized. The sermon was on "Missions." Text: 1 Cor. ix. . . . Mechanicsville Mission—A good Sunday school, and Brother Powers preached to a good congregation at night. . . . Hill's Chapel—The pastor reports a good service and several penitents at the evening service. This church is in the eastern portion of the city. . . . Bro. W. C. Hale, recently ordained at Mossy Creek and late a student at Newton Center, was in the conference. . . . Bro. Wallington preached at Lyons' Creek, from Eph. vi. 11. A good service. . . . First church—Brother Jones preached morning and evening to good congregations. The Lord's-supper was observed at the morning service. Brother Jones was not present at the ministers' conference. . . . The Second church had an interesting service, both morning and night. In the morning the Lord's supper was observed, and the subject, "Our Absent Lord," was appropriate to the occasion and much enjoyed by the people. Two received by baptism since last report. . . . Third church—Usual services. The congregation was very large considering the weather. The pastor preached on "Duty of Children to Parents." . . . At Island Home the pastor preached on the "Conversion of Paul." (Acts ix.)

CHATTANOOGA.

First Baptist church—Presiding in the morning by the pastor. At night Rev. R. H. Whitehead, of Plant City, Fla., preached. . . . Central church—Rev. J. P. Kofsner, of Madisonville, Tenn., preached in the morning. Rev. J. H. Richardson, president of Sweetwater, preached at night. . . . Second Baptist—Pastor preached morning and night. . . . Hill City—Brother A. McHan preached in the morning. Pastor preached at night. Two received by letter. Pastor Brook preached in the morning at Pleasant Grove Camp Ground near Tyner's Station, Tenn. . . .

MEMPHIS.

The Executive Board of the Big Hatobie Association held its last quarterly meeting for the Associational year this morning at the hour usually occupied by the pastor's conference. The board passed upon several items and expressed itself in favor of dividing the Association if some satisfactory plan can be agreed upon. Our colporteur's report showed good work for the past quarter. Let all the churches make a strong pull for State Missions and colporteur work between this and the meeting of the Association. We are very far behind what we ought to have done. Brother G. W. Johnson was present attending the board meeting, and reported a good day with his people at Galloway. Fine congregations and spiritual interest good. . . . Brother Barksdale preached morning and evening at Oak Grove church. Pleasant services. . . . Brother Amacker was with his people at Olive Branch. Morning subject: "Setting up of the kingdom of Christ." Large and deeply interested congregations. . . . Central church—The pastor preached both morning and evening. Unusually good congregation at night. Baptised three. . . . First church—The usual congregations, the pastor preaching at both services. Received two by letter. . . . Trinity church—Unusually large congregations. Collections for State Missions taken, amounting to twenty three dollars. The Sunday-school changed the time of meeting from afternoon to morning. . . . Brother Brinkly reported a good day at Washington Street church. . . . Rowan Memorial—The pastor preached in the morning and held the regular missionary meeting at night. Collection ten dollars. . . . The Industrial School had an exhibition and sale of their work on Thursday evening. The display was very handsome, and they disposed of one hundred and ten dollars' worth, and have some of their handsomest pieces left over still.

TENNESSEE.

MANCHESTER.—We have changed our prayer-meeting night, taking Tuesday night instead of Friday night. We had a good congregation last Tuesday night and a good deal of interest. Pray for us that we may be faithful and at the last day we may come up bringing a few golden sheaves for the Master. S. A. CHITWOOD. —Married—At the residence of the bride's mother, Mrs. Fannie Cuninghame, two and a half miles east of Milan, Tenn., Miss Mary N. Cunningham to Mr. R. C. Shaw, of Medina, Tenn. Prosperity, usefulness, and happiness be the portion of the charming young couple. ENOCH WINDEB. Paris, Tenn. —Professor Clarence C. Freeman is the new occupant of the chair of English in the South-western Baptist University. He is just out of a special three years' course of studies in the Johns-Hopkins University. This course, added to the scholarly acquisitions he had already made, certainly equips him well for the high duties of

Rev. J. H. Richardson, president of Sweetwater, Tenn., and Rev. R. H. Whitehead, of Plant City, Fla., were present with the Conference this morning. . . . Brother Richardson reports the Seminary for Young Ladies prosperous, and the brethren are very hopeful. The trustees have just bought one thousand three hundred and fifty dollars' worth of lots adjoining the Seminary, which enhances its value very much.

—In order to meet some engagements in Arkansas I will be obliged to be absent from my appointments at New-horse and Dyersburg during July and August. But the two churches have heartily called Eld. A. J. Barton, of Jonesboro, Ark., as a supply for those months. Brother Barton is a student at the University at Jackson, and, I trust, will be so highly appreciated, and receive so much assistance during his vacation, that he will be able to complete his course in the University without further delay. He will have a fine field of labor and an appreciative people. Respectfully, J. N. HALL.

SOMETHING NEW.—One of our Baptist evangelists is announced in the county paper to commence and hold a protracted meeting with an Old Presbyterian pastor in a Presbyterian house of worship, and, I suppose, for the special benefit of the pastor's congregation. Is that not one side furnishing the other side ammunition to fight with? This is a new step in these parts for an orthodox Baptist preacher. What about it? G. A. OOLE. Milton, Tenn.

—The Humboldt Sunday-school Circle of Central Association met with our church last Saturday and Sunday. Five schools were represented by delegates and were reported in good working order. Important questions relating to Sunday-school work were discussed, and we hope some good results may follow. Brother J. S. Thomas was present and preached for us Sunday morning. Four dollars and five cents collected for State Missions. Medina, Tenn. A. L. DAVIS.

—Please say through the BAPTIST AND REFLECTOR that Concord Baptist Association will meet at Mount Hermon on Friday, the 1st of August, 1890, five and a half miles south-east of Murfreesboro, on the Bradyville turnpike. The church requests all coming by railroad to drop Rev. John A. Colton a card at Murfreesboro, so conveyance can be furnished either on Thursday evening or Friday morning from Murfreesboro to the church. W. A. YEARWOOD.

TOTAL.

Of the contributions by Knoxville, \$2500 was given by four men, \$1,000 conditioned; however, it is thought the condition will be fulfilled. The work in Knoxville is not completed, and we feel hopeful that the present subscription will be nearly or quite doubled.

For the liberal contribution of Oak Grove church we are largely indebted to the zealous support of their pastor, Rev. E. Allison, and to the magnanimous proposition of Alf. Swain, who agreed to duplicate any sum the remainder of the church might give, up to \$1,000. Several other brethren of this church did nobly. . . . Morristown does not mean to stop until \$1,000 shall have been secured. The work on the building is progressing satisfactorily, and the committee hope that all who have old pledges still unpaid will as soon as possible pay them off, that the work may move steadily forward. We had hoped liberal things for this place, but the indications now are not so specially encouraging. The brethren express more interest in a local association in a most gratifying manner. He is a coming young man, and we thank God for sending him into the field. Ha

his office. Tennessee Baptists herein have cause for being proud and grateful.

—Prof. Cary A. Folk has been appointed to the chair of mathematics in the Brownsville Female College, to fill the vacancy caused by the resignation of Prof. T. . . . Prof. Folk, since his graduation at Richmond College, Va., in 1887, has taught with marked success. He was unanimously elected last week to the chair of ancient languages in Nash College, Louisiana, but decided to cast his destiny with his own people of West Tennessee. Prof. Folk is a most sincere and unassuming young gentleman, of . . . and of fine scholarship, and he will prove a valuable acquisition to the college. He is most highly commended by the faculty of his alma mater, Richmond College. —Brownsville State Democrat.

TRENTON, TENN.—The Executive Board of Central Association held its fifth Sabbath meeting with Union church last Saturday and Sabbath. Twelve churches and Sunday-schools were represented and six reported. The Beech River board and brethren were present and participated in the meeting. Reports from the churches and Sunday-schools were heard as to their progress in finance and Christian work. The same was responded to by advice and recommendations. Quite a number of practical subjects were discussed with hopeful results. The treasurer's report was read, showing what progress had been made toward the payment of amounts suggested for each church to pay during the year, with instructions to each church not to fall short of the amount necessary to fill our Associational quota. Drs. Inman and Ryan preached two sweet sermons during the meeting, taking a fine collection for State Missions. A most cordial entertainment was given us by the good people of Union. J. M. SMITH.

—As a matter of information to those interested in Carson and Newman College I desire to submit a report of my work for the month of June. Contributions are as follows: Knoxville. . . . \$3,880. Morristown church. . . . 850. Oak Grove church. . . . 1,000. Promiscuous. . . . 230. Total. . . . \$4,960. Of the contributions by Knoxville, \$2500 was given by four men, \$1,000 conditioned; however, it is thought the condition will be fulfilled. The work in Knoxville is not completed, and we feel hopeful that the present subscription will be nearly or quite doubled. For the liberal contribution of Oak Grove church we are largely indebted to the zealous support of their pastor, Rev. E. Allison, and to the magnanimous proposition of Alf. Swain, who agreed to duplicate any sum the remainder of the church might give, up to \$1,000. Several other brethren of this church did nobly. . . . Morristown does not mean to stop until \$1,000 shall have been secured. The work on the building is progressing satisfactorily, and the committee hope that all who have old pledges still unpaid will as soon as possible pay them off, that the work may move steadily forward. We had hoped liberal things for this place, but the indications now are not so specially encouraging. The brethren express more interest in a local association in a most gratifying manner. He is a coming young man, and we thank God for sending him into the field. Ha

—The fifth Sunday meeting of the Duck River Association met with the New Hope Baptist church, Fairfield, Tenn., June 28 and 29. Six churches were represented. The topics were discussed with life and enthusiasm. The Missionary sermon by Rev. G. W. Dalby was excellent. The collection for State Missions amounted to eleven dollars. A resolution offered by Rev. Wm. Huff—that those appointed to discuss topics, prepare essays and read them at these meetings—was adopted. Also a resolution of thanks for the hospitality of the church and citizens was offered. W. W. MOSELEY, Sec.

—Married—At the residence of the bride's mother, Mrs. Fannie Cuninghame, two and a half miles east of Milan, Tenn., Miss Mary N. Cunningham to Mr. R. C. Shaw, of Medina, Tenn. Prosperity, usefulness, and happiness be the portion of the charming young couple. ENOCH WINDEB. Paris, Tenn. —Professor Clarence C. Freeman is the new occupant of the chair of English in the South-western Baptist University. He is just out of a special three years' course of studies in the Johns-Hopkins University. This course, added to the scholarly acquisitions he had already made, certainly equips him well for the high duties of

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MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. W. ANDERSON, Missionary Secretary. All communications destined for him should be addressed to him at Nashville, Tenn.

Ladies' Missionary Societies.

To the Baptist Ladies of Tennessee On May the 9th, 1890 the Executive Committee of the Woman's Mission Societies, auxiliary to the Southern Baptist Convention, met in their second annual meeting in the Cumberland Presbyterian church in Fort Worth, Texas.

The meeting was opened with devotional services by Mrs. Davis, of Texas, after which Miss M. E. McIntosh, president, and Miss Annie W. Armstrong, corresponding secretary, came forward and took their seats. A programme had been prepared for the session, and the first item was the address of Miss McIntosh, which was one of encouragement. Then came the appointment of Committees on Credentials, Plan of Work, Nominations, and Resolutions, after which the corresponding secretary gave a very full report of her year's work, which consisted of letters written, 1,250; postals written, 150; leaflets, pamphlets, etc., distributed, 91,023; prayer cards, 14,016; missionary periodicals, 1,705; mite boxes or barrels, 5,184; brick cards, 10,250.

Mrs. Pullen's report came next, which was the treasurer's report, showing that the Woman's Mission Societies of thirteen States gave to Foreign Missions during the past year \$21,222.91, and Home Missions, \$10,014.85. Total, \$31,237.76.

On Saturday morning Mr. Diaz addressed the ladies, telling them of the need of a girls' school in Havana. He said he had been "trying to teach them in the Sabbath-school the religion of the Lord Jesus, and now asked of the ladies to help build a school in which they can be taught every day, so that the work done on Sunday will not be destroyed during the week."

Monday morning, May 12, made the last day of work, and it was taken up in the election of officers, in which Mrs. Anson Nelson, of Nashville, Tenn., was elected vice-president for the State of Tennessee.

Question Box, in which twenty-four questions in writing had been sent on to Miss Armstrong, at Baltimore, and requested they be answered at the meeting, which were given out to so many ladies and answered by them.

Literature recommended - Home Field, Foreign Journal, Baptist Basket, and Maryland Baptist. Mission room at Baltimore, where you can get a programme for every month, with literature on missionary subjects for that month, and it will cost the small sum of thirty cents a year.

Now, ladies, what are you going to do for Missions during the coming year? Will we go to work, or will we sit idle and be 0--Missionaries instead of Missionary? There is work for us all. There have been some changes made in Tennessee Central Committee. Its officers are now Mrs. G. A. Lottin, president. Mrs. Anson Nelson, vice-president; Mrs. Ebenezer Calvert, corresponding secretary and treasurer; Miss Nannie Seftle, recording secretary. Mrs. G. A. LOTTIN.

Recommendations Of the Executive Committee, Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

Unanimously adopted at Fort Worth, Texas, May 10, 1890, as the basis of work for the Conventional year ending May, 1891. These lines of effort are not intended to interfere with or supersede other works already undertaken.

1. By recommendation of the Home Board it is suggested: (a) That boxes of clothing, necessities, etc., be sent to frontier and other needy missionaries.

Under this recommendation the Executive Committee urges its adoption on account of the material benefit it will give to our "inadequately paid and much enduring" substitutes on the frontier and elsewhere, with the encouragement to them which accompanies thoughtful appreciation.

Also, it is warmly commended for the new impetus it will infuse into the societies at home, because of closer personal relations with the workers on the field.

(b) That as a school for girls is to be established in Cuba the aid of Woman's Mission Societies be asked in its support. Under this recommendation the Executive Committee suggests that the needs and advantages of such a work be presented to Woman's Mission Societies for their earnest consideration and hearty co-operation in securing the necessary funds.

2 By recommendation of the Foreign Board it is suggested: (a) "That enough money be raised for the Foreign Board to support all its woman missionaries, as the inspiring aim of Southern Baptist women."

the Southern Baptist Convention Missions furnishes an intelligent basis for prayer, the prerequisite to every other form of religious activity. It is further suggested that a leaflet on prayer be published and distributed.

4. That as the missionary spirit is of vital importance to church growth, young people and children should be trained under its influence in Mission Societies and Bands. Especial attention should be devoted to the boys as the future large givers to the cause.

Woman's Missionary Union. Auxiliary to the Southern Baptist Convention.

Dear Brother. The members of the Woman's Missionary Union of Tennessee wish to assure you that you have their prayers and hearty sympathy in the work which you have so nobly taken for the summer.

We pray that your two weeks' pilgrimage may prove of great and lasting benefit to the souls of your hearers, to the great Baptist cause, and to your selves.

We hope that you will put forth every energy, and preach as you never preached before. May God give you great wisdom and power. We ask that in your talks you may not fail to put in a few good strong words for the Woman's Missionary Societies. We need your encouragement and aid. We feel that just a few words spoken by each one of our noble band of preachers as he journeys from place to place will be of great benefit to the cause, and will give it such an impetus as we have long watched and prayed for.

Speak cheering words to the women, encourage them to form active, earnest societies, that the little mites given by all may amount to thousands when poured into one great treasury. Urge them to correspond with and co-operate with the Woman's Missionary Union. Read the BAPTIST AND REFLECTOR, in which all of our proceedings are published.

We must not leave a stone unturned in our field of labor this year. All Baptists should be impressed with the importance of reading Baptist papers, Patronize Baptist schools, and stand firm and confident in the grand old faith for which so many of earth's noblest and best have lived and died. May God be with you in your labors. Mrs. G. R. CALHOUN. Cor. Sec. Cumberland Association, Nashville, Tenn.

State Missions. We are entering upon the harvest time of our Missionary year, judging from history, so let us make comparisons and be ready. The treasurer's report show collections for State Missions from Associations for years ending October 1888 and 1889 as follows:

Table with 3 columns: Year, Amount, and Location. Locations include Beulah, Big Eddy, Big Hatchio, Central, Chillhowee, Concord, Cumberland, Duck River, East Tennessee, Enon, Eastanalloo, Friendship, Hiwassee, Holston, Holston Valley, Indian Creek, Mulberry Gap, Nollaohucky.

Table with 3 columns: Location, Amount, and Year. Locations include Oneas, Providence, Salem, New Salem, Sequatchie, Sevier, Sweetwater, Tennessee, Union, Unity, Walnut Grove, Watauga, Western District.

The report for 1889 showed a gain over 1888 of \$766.15. It also showed the gains of three Associations alone amounting to \$730.18. It also showed that fourteen Associations paid less in 1889 than 1888, while sixteen Associations paid more.

The sixteen Associations gained nearly \$1,100 while the fourteen Associations lost nearly \$500. There were sources of income in 1889 that were not available in 1888, which went to swell the net gain. If no Association had fallen behind the net gain would have been over \$1,300. W. M. Woodcock.

[The following appeared in the Baptist some time ago. It was copied and indorsed by the Florida Baptist Witness while Brother H. D. Tamley, now of Clarksville, Tenn., was editor. He now sends it to us for republication.]

Many of our readers are strong Democrats and strong Prohibitionists, and many are strong Republicans and strong Prohibitionists. Now let each Democrat engage him a Republican, and each Republican a Democrat, and let them agree to both vote for prohibition. That will leave the relative strength of the parties unbalanced, and will add two votes for prohibition. Let every paper in the land copy and urge this proposition, and let every Democrat and Republican who is a Prohibitionist at heart make his engagement with one of the opposite party, and who knows but the long sought success may not come to our cause. O that men would hear and heed for the sake of every good cause and every other good thing. Hard, indeed, is the heart that will not.

An old farmer once attended a missionary meeting, and, though he was little accustomed to giving, after considerable mental disputation, and especially with an eye to the promised returns, he ventured to cast a shilling into the box. On his journey home he saw lying in the road a shilling, which he was nowise loth to pocket. Having reached his dwelling, he began to report what he had heard at the meeting, laying special stress on the fact that the speaker had said that if any thing was lent to the Lord the Lord would give it back. "And," said he, "that is true, for I gave a shilling to the collection; and found one on my way home." One of the servant men at last said: "Now, Mister, I'll tell you how I think it is. You see, you gave the shilling because you expected it back, and the Lord loveth a cheerful giver, and would not have your money on that principle; so he threw it at you on the road." - London Sunday school Chronicle.

Blessed is the man who at forty has the fire of twenty and the peace of seventy together in his soul. - Phillips Brooks.

Ho that labors may be tempted by one devil; but he that is idle is tempted by a thousand. - Italian Proverb.

Habit is the most imperious of all masters. - Goethe.

Baptist and Reflector.

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

A CATHOLIC'S PRAYER.

Alabama Baptist: Notwithstanding the denials of Catholics that they pray to the saints and worship the saints, we print here "a prayer to St. Joseph to be recited after the Rosary during the month of October, by order of the Holy Father, Leo XIII." The "prayer" was picked up in a church in this city, and, judging from its soiled and worn condition, must have been used pretty freely by the owner. We give it to our readers only to show the false teaching of the Catholic church. The prayer reads as follows:

We turn in our trouble to thee, Blessed Joseph, and after praying for aid from thy holy Spouse, we seek with confidence thy patronage also. By the affection that united thee to the Virgin Immaculate, Mother of God, by the fatherly love wherewith thou didst surround the infant Jesus, we beseech thee to help us to the possession of the heritage that Jesus Christ conquered for us by his blood, and to aid us by thy power and succor in our need.

Foster, O thou most wise guardian of the Holy Father, the lost people of Jesus Christ. Keep us, O thou most loving father, from every spot of error and corruption. Be favorable and help us from the heights of heaven, O thou our most mighty deliverer, in the fight we must wage against the powers of darkness. And even as thou didst once snatch the child Jesus from the danger of death, so now defend the Holy Church from the snares of the enemy and from all adversity. Grant us the perpetual protection, so that sustained by thy example, and by thy help, we may live in holiness and die in piety, and reach the everlasting blessedness of heaven. Amen.

(To those who devoutly recite the above prayer, his Holiness grants an indulgence of seven years and seven quarantines.) N. B.—The October devotions are of obligation, as in past years, until the freedom of the Holy See is secured.

That they do pray to the Virgin Mary they certainly will not presume to deny, for that is too patent to be denied.

The issue has been fairly made up between the "Pope and the President," as will be seen and understood by the review of the Pope's last encyclical, which we published in weekly installments. No Catholic of America is to obey any law of this country if that law is not indorsed by the Pope! Can a Catholic take the oath of naturalization and so become a citizen of this country? Must he not forswear allegiance to all foreign powers and potentates? Is there a Catholic still owning allegiance to the Pope qualified to vote or to hold office in this country?

An esteemed friend, known by us for many years to be a close observer of men and things, who has occupied an important position in Kansas for a long time, and in another what liquor men and their allies call a "Prohibition bog," but a quiet total abstinence man, writing the editor on private business, says: "With regard to prohibition, I am satisfied that the law is as well executed in Kansas generally as any law against crime on the statutes." - New York Christian Advocate.

never doubt that the papers with the cry that prohibition is a failure in Kansas, while the opposite is the fact.

What crime does the law prohibit and yet what crime should law license? God prohibits sin, never licenses it; nor should we grant it the least indulgence.

Why do Methodist papers have fivefold the circulation of Baptist papers with one half the membership? Because every preacher works for his paper. The Methodist Advocate, Nashville, has a circulation of thirty thousand. The Baptist paper—the BAPTIST AND REFLECTOR—only six thousand five hundred! Here is what a Methodist did for his paper the other day as reported by the Alabama Baptist.

A Methodist brother walked into the Advocate office at Birmingham a few weeks since, and, after asking something of the circulation of that paper, remarked, "Well, it ought to go into ten thousand homes." At the same time he handed Dr. Wilson five hundred dollars toward accomplishing that end.

It is a fact that Methodists love their principles and church better than Baptists do theirs and the church of Christ? The editors do not ask or expect a Baptist brother to give five hundred dollars or one hundred dollars to sustain the paper, but they do ask and expect that every Baptist and every minister to do what he can to influence every family of his church or churches to take and read the paper. Is this asking too much? There are hundreds of pastors who have never obtained a subscriber to this paper. It should have ten thousand subscribers before the 1st of August, and it would have if every minister who now reads it would only make a determined effort to place it in every family of the church or churches he serves. Shall it not be done? Shall not August be the "paper month"? We have won a liberal amount of compliments, which are good, but subscribers are needed for support.

At the recent Catholic Convention at Baltimore the Archbishop Ireland, of Minnesota, preached in the Cathedral pulpit, reviewing the century, and uttered these noteworthy sayings: "Our work is to make America Catholic—that is, Roman Catholic. God wills it, and our hearts shall leap with crusader enthusiasm. We know the church—that is, the Roman Catholic church—is the sole owner of the truths and graces of salvation." "Take this (italic ours): "The (Roman) Catholic church will confirm and preserve, as no human power or human church can, the liberties of the republic." "The church (Roman) triumphant in America, Catholic truth will travel on the wings of American influence, and with it onrulo the universe." "As a religious system Protestantism is in hopeless dissolution, utterly valueless as a doctrinal or moral power, and no longer to be considered a foe with which we must count." [Catholics regard the Baptists of America as their only real foes.] "The American people need the (Roman) church for the preservation and complete development of their national order and social character." Again: "The Catholic (Roman) church is the sole living and enduring Christian authority."

At the Sunday afternoon banquet

at St. Mary's Seminary, he said, wine and other liquors flowed as freely as water.

John Bunyan and the Bishop.

The far-famed author of "Pilgrim's Progress" was pastor of a Baptist congregation at Bedford, in which he traveled many miles weekly to preach. In his itinerant excursions he oftentimes met the Bishop of Peterborough riding in his carriage, whose coachman was a Dissenter, and at times heard Bunyan preach. The man of the whip had made such representations of his wonderful talents as excited the prelate's curiosity. He, therefore, gave orders to his coachman to stay, the carriage and inform him when he next met Bunyan, which soon happened, when the Bishop thus addressed the Nonconformist from the carriage window.

Mr Bunyan, I understand that you are very clever at interpreting passages of Scripture. What do you think St. Paul meant when he said to Timothy, "The cloak that I left at Troas with Carpus, when thou comest bring it with thee, and the books, but especially the parchments?"

"Why, my lord," said Bunyan, "the passage is simple enough. Paul was a traveling preacher; Timothy was a primitive bishop. In those days it was customary for bishops to wait on traveling preachers. Paul, therefore, instructs him to look after his baggage and bring it with him when he comes. Times are altered since then. Now, bishops ride and traveling preachers walk!"

The venerable prelate throw himself back in the carriage, and cried, "Humph!" and shouted out, "Drive on, coachman." - Selected.

Calvinism Repudiated by an Old School Presbyterian D.D.

The great Presbyterian debate in New York on the proposal to revise the Westminster standards can not leave the situation what it was before. The utterances of Drs. Crosby, Vandyke, and others, declaring independence of the Confession are vastly significant. Take, for instance, the following by Dr. Vandyke:

"I know not what others may do, but as for me, I intend to keep on disbelieving, ignoring, and denying the doctrine of reprobation. I intend to teach there are no infants in hell, no limit to God's love; that there is salvation open to all mankind, and that no man is punished but for his own sin. Is that Calvinism? Before God, I don't know or care. It is Christianity."

It is simply too bad that Dr. John Hall chooses to stand by the Confession. But so much the worse for him. A thousand John Halls can not make people believe that the following is according to a true interpretation of the Scriptures:

"The rest of mankind God was pleased according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

Having read that, just quoted Dr. Hall declaring, "There is no doctrine in our faith that is so proper time and place, I do not preach from my pulpit and say Sunday-school." If the Confession, then, stated that Calvin had horns and cloven hoofs, we infer that Dr. Hall would so teach. And on this he would be as nearly scriptural as on some other points. Why should Baptists glory in Calvinism more than in Wesley, Arminius, or Socinus? What did Baptists believe one thousand years before Calvin or these other men were born? Certainly not in Calvinism. To conceive some all who ever have been or ever will be saved were eternally in Christ is to deny that they were ever saved, because they were never lost. No man ever was or ever will be in Christ before he believed in him. This is a Bible axiom.

Central Baptist: Rev. Dr. Duncan McGregor, one of the ablest divines of New York, and about March 21st one of the most brilliant lights of the Methodist denomination, is now a Baptist. "The following special to the St. Louis Republic, tells the story. 'We rejoice in the accession of such a man: New York, March 22. The Rev. Dr. Duncan McGregor, a well-known pulpit orator of Brooklyn, and for the past four years pastor of the Carroll Park Methodist church in that city, last night announced his conversion from Methodism to the Baptist faith. He will join the Hanson Place Baptist church to-morrow evening, when he will be baptized. In giving his reasons for his change to the congregation of the church just named, last night, Dr. McGregor said: "I do not come here as a sinking soul, for my soul has found a perfect refuge in the Bible. I come to a faith that will more thoroughly serve my views, and the change has come to me through months of thought and prayer. I never did know knowledge that sprinkling was the best scriptural mode of baptism and I cannot accept it now. I have no clubs to throw at Methodism or the Methodist church."

We have room for thousands more of like troubled souls, and they are enduring Methodism, not believing it, and have never had the answer of a good conscience towards God, which Christian baptism alone can give to a regenerated soul.

A prominent Presbyterian D.D. giving his reasons for revising the Confession said: "I object to this creed because there is incorporated in it the hardness of two centuries ago, because the Scriptures quoted to sustain the doctrine do not sustain them, and because the creed has been misunderstood for one hundred and forty years. It does not embody the gospel of Christ for the lesson of Calvary; therefore we want revision or a new creed. What better reason could any conscientious man give for revising, or repudiating a creed than that the Scriptures do not sustain the doctrine he is required to preach? or that it does not embody the gospel of Christ, or the lesson of Calvary? Either objection is a knife drawn into the very heart of Calvinism. There is no greater evidence that 'If we only live properly we shall not care what we believe. The life must be, in large measure, the product of the faith."

Baptist and Reflector.

NASHVILLE, TENN., JULY 10, 1890.

EDGAR E. FOLK, Editors and Proprietors. G. L. HAILLEY, Business Manager.

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A WORD TO FARMERS.

We boast of the great prosperity of this country, and especially of this Southland of ours, but we notice that our boasts are in general terms. We seldom make a specific application of them. The prosperity seems to have struck the country, but somehow there are few individuals to whom it seems to have come. We notice also that the boasts of prosperity are more peculiar to the mining regions than to the agricultural districts. The farmers are regarded as a class of chronic croakers, we know, but it seems to us that they have some reason now for their grumblings. They have to pay high prices for nearly every thing they buy, and get low prices for nearly every thing they sell. They have to buy largely on a credit and are made to pay a high rate of interest, sometimes as much as fifty per cent or one hundred per cent upon the necessities of life. Nearly all the corners, trusts, combines, etc., which avaricious men start up are aimed at the farmer. He is the one who must be chief sufferer. And then added to all this, a farmer brother said to us lately, it looks as if even Providence has turned against the poor farmer. First came the very warm winter causing the loss of so much meat in the country. Then came the freeze in February almost ruining the wheat, so that in many places not one half a crop has been raised. Then followed the wet spring, delaying planting so long and making all crops late. Now a drought is threatened. Well, farmer brethren, it does look something like Providence has turned against you sure enough, does it? It looks, too, as if you have enough this time to grumble about. Let us say a word to you though, please!

1. And the first is, "All things work together for good to them that love God." Even seeming calamities often turn out to be blessings in disguise. God rules the world,

and he will make all things right. Trust him to do so. Do not lose faith in him. The promise, remember, is to them that love him. Love him all the more in adversity. And you will find that, as has often been true with you, things were not so bad as you expected. Really you might have saved some of your croakings if you could just have seen to the end.

2. Do not lessen your religious zeal on account of your seeming misfortunes. Let your seat be filled as regularly at church. You need more than ever the consolations of the gospel. Do not fail to contribute as liberally as ever of your means, according as the Lord hath prospered you, to the support of the ministry at home and to the spread of Christ's kingdom in all lands.

3. Do not stop taking your religious paper. It will be false economy to begin cutting off at your spiritual interests. If you must economize anywhere, begin with your material matters, such as tobacco, food, clothing, horses, etc. Be sure to keep your spiritual nature well developed, whatever you do.

4. Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal for where your treasure is there will your heart be also. May God bless you and prosper you.

PREACHING AT ASSOCIATIONS.

Let us have more preaching. Not sentimentalism, not sensationalism. But let us have our best men preach on some of the great doctrines of the Bible. There are a number of strong reasons to be given for this. Not all the churches hear that sort of preaching. Not every preacher feels able to do it. Visitors are taught. For when a body sanctions that kind of preaching it is hotter enforced than when a single church and pastor are engaged in it. Then it gives the preacher an opportunity to draw upon all his previous study and preparation, and so give the best results of long study. It has been the strongest factor in our denominational unity and harmony. It may be still.

Then suppose an Association is a gathering for business, who said it was for business exclusively? Often the best business an Association can be engaged in is in preaching and hearing the word of God, and the church that entertains the Association is entitled to some consideration. They bear the expense and trouble. They ought to be regarded. Take the popular vote at any Association and we think they will invariably vote for preaching.

But don't for any thing have preaching at the stand while the Association is in session in the house. That is to subvert the end

for which you are met. One at a time. Adjourn for preaching, or preach at the beginning or end of each session. Now, brother, don't begin to object that we have not time. Other people have time to preach and hear even if you are too busy. Have preaching at the district Associations.

YOUR REASONABLE SERVICE.

Rational religion takes a calm and trustful view of life and duty, and is not easily lifted from its seat by every passing excitement. Rational religion is a thinking religion, grounded on deep conviction, and influencing every department of life. It makes no exhibition of feeling inconsistent with strong, useful, and noble manhood. Its revivals are neither gales of wind nor impetuous torrents, but steady, earnest, and enlightened efforts to realize the kingdom of heaven and organize it in human experience. A story from the pen of Bishop Burnet illustrates what has been said. A terrific storm occurred in 1686, at a period when the end of the world was expected. Sir Matthew Hale sat on the bench in the trial of an important case, the lightning dashed the eye and the thunders crashed with appalling power, the assembly was panic-stricken, and cried out that the day of judgment had begun, many dropped upon their knees, and terror seized upon all. The judge was quiet and unmoved. He calmly ordered that the business of the court proceed. "But," exclaimed an excited barrister, "the end of the world has come." "I do not care," said the judge, "if the end of all things is at hand, of which there is no evidence, I desire to be found by my Maker diligently attending to my daily business."

Brother, sister, have you such a firm hold upon God that you are calm in your trust? Are there any uneasy pangs at your heart when you think of meeting him? Have you such an abiding trust that you can work quietly for him when you seek to induce men to be Christians? O that we would let our religion so permeate our whole being and thought that we could trust God with a calm joy, work for him with unshaken confidence, and expect him without fear! Only an intelligent and conscientious scriptural faith will ever help this poor humanity to do that.

—We are having statements sent out this week to those of our subscribers who are in arrears for six months or more. If we do not hear from them in two weeks we shall have to drop their names, though we should deeply regret to do so. If you do not care to renew your subscription, which we hope you will do, then please send us the amount you are due to date.

ITEMS.

—We were glad to see our secretary, Rev. J. H. Anderson, in Knoxville the other day. He had a long conference with the pastors about mission work, and his reports are both encouraging and distressing. Much good work is being done, and still there are so many calls for more help. Brethren of the State, let us one time show our strength in aiding State Missions.

—Rev. D. F. Manly is pastor of Dumplin church, one of the largest and strongest country churches in the State, and they are at work. He brought to the fifth Sunday meeting thirteen dollars for State Missions as a part of their offering, and the young men's prayer-meeting sent four dollars for Foreign Missions. They should have all of Brother Manly's time, and if they

should do so, would be the only country church in the State, so far as we know, that had a pastor for all his time. —Brother Anderson went with us to Beech Springs, Sevier county, to attend our fifth Sunday meeting. It was hot, the roads rough, and outfit not the best, but we reached Thoro Grove, Thursday night, where Rev. A. P. Smith had homes provided for us, and a congregation to preach to. Brother Anderson did the preaching, and Campbellism will long remember the sword thrusts—which sword was the word of God.

—The editors expect to be at several Associations, but can scarcely hope to reach all. Remember, brethren, this is the editors' dry times. Help us now. Bring us some new subscribers or renewals from your church. When the messengers are appointed, speak of your paper, and tell the brethren you will take up their subscriptions to the Association.

We celebrated the glorious Fourth by running up to Luttrell and preaching an open air sermon to a vast throng of people. What text could we use but this from the thirty-third Psalm? "Blessed is the nation whose God is the Lord." We found Pastor Wyrek and his people going right ahead to move the church and build in town. They have made a good start, and are determined to put it through. We rejoice with them. A fine opportunity, and they have the foresight to see it, and the pluck to seize it, the courage to use it, and the East Tennessee grip to hold on to it. And there are others to follow the example, we trust.

—Uncle Wm. Hickle, as they call him, the pioneer in Union county, who is now eighty-four years old, has been sixty-four years a Christian and nearly as long a minister. Though feeble, and, as he says, entirely superannuated, he was at Luttrell on the 4th to lend his countenance to the great enterprise the brethren have in hand. A truly great man, whose work is done, only waiting at sundown for the summons, "come home."

—Owing to great pressure of home engagements we were unable to remain at Bush Springs to answer the questions that came through the "Query Box," but will answer any proper one through the columns of the BAPTIST AND REFLECTOR, if signed by the person asking it. On another time we should be glad to answer before the congregation we preached to.

—Beech Springs was a Mission Station till recently. Rev. H. C. Husted was the missionary, and he did his work well, as was clearly evinced by the audience that thronged the fifth Sunday meeting. No one who was there can ever say the board did an unwise thing to foster that Mission. Brother Hamsted is one of the soundest and strongest preachers we have, and has done a work that proves the workman. Brother Anderson brought away more than thirty dollars for State Missions.

PERSONAL AND PRACTICAL.

—We trust you had a good Fourth of July, with no headache next day.

—A number of our exchanges took holiday last week. We missed them.

—The corner-stone of the new Carson and Newman building will be laid some time in this month with appropriate sermons. Due notice will be given.

—Dr. A. J. Battle, formerly president of Mercer University, has accepted the position of assistant president of Shorter College, at Rome, with Dr. Gwaltney, beginning next fall. —It is not often that one has the

privilege of being present at and taking part in the ordinations of two young ministers the same day. Such was our experience Sunday before last and we enjoyed it.

—We return thanks to Dr. R. H. Graves, of Canton, China, for a copy of the Celestial Empire, of Shanghai, China, containing an account of the General Missionary Conference at Shanghai, May 7-15th.

—Tennessee has given only \$364 42 to Foreign Missions since the Convention. Let us come up better with our part. The board has received altogether so far \$4806.12. Not a very good showing for two months.

—Brother L. N. Brock is pastor at Laguardo, and is doing well. The brethren speak very highly of him, and seem to have much love for him. He is a stronger Baptist and a stronger preacher than he has ever been.

—A brother in Maynardville, Tenn., signing himself "Layman and Subscriber," sends us a good article which we would be glad to publish if we knew his name. It is the rule of all newspaper offices to publish no anonymous communications.

—Brethren must be patient with us. On account of missing last week, we have enough copy on hand to fill two papers. It will be impossible to publish every thing this week. Some of our best articles must go over. We hope to catch up in a week or two.

—Rutland's church, Concord Association, has two hundred and thirteen members. The congregations generally are fine. Last Sunday the large house was full. Rev. J. P. Gilliam is the popular pastor. Every one seems to love him devotedly. He is doing a fine work there.

—A young business man upon joining the Southside Baptist church of Birmingham, last Sunday, gave Pastor P. T. Hale two hundred dollars for benevolence. He said the love of money had kept him from Christ, and he wanted to start out at once to consecrate his money to his new Master. A good beginning.

—The 5th Sunday meetings of the Concord Association are probably the best in the State, and it will be taken as no disparagement to others to say that the credit for this is due largely to one man, Prof. J. E. Bailey. He has found his true life work in that Association, and he has already accomplished enough for one man in developing it to its present high state of seal and efficiency and liberality.

—We have been trying to think of some appropriate terms to apply to those who are in the church but never do any thing for it or the cause of Christ. The following are a few that have occurred to us: Leeches, barnacles, weeds, babies, fungi, rubbish, driftwood, dead material, dead weights, dead heads, dead beats, dead dogs, and dead every thing else spiritually. If any body else can suggest some other names we will thank them for a word.

—Brother Goeb retires from the editorship of the Baptist Reaper, not being willing as his colleague, Brother T. F. Moore, puts it, to "work hard seven days during the week and receive for his pay the glory of being an editor." Brother Moore then adds: "The good Lord knows we are willing to quit too, but would like for some one to tell us just how to do it." Being an editor does not mean being "carried to the skies on flowery beds of ease."

—Brother H. E. Truax, of Gallatin, was in the city Sunday, June 20, to attend the ordination of his friend and school-mate, Rev. I. J. Van Ness. Brother Truax has been at Gallatin

only a short while, but feels much encouraged. He has a fine people to labor with. By the way, we are told that he preached a splendid sermon Sunday afternoon at the fifth Sunday meeting of the Cumberland Association.

—We want again to say hurrah for Governor Nicholls of Louisiana for the noble stand he has taken against the Louisiana State Lottery, and for the very strong message which he wrote in vetoing the bill extending its charter twenty five years for the sum of one million two hundred and fifty thousand dollars a year. An incorruptible politician is something of a rarity these days, but all the more honor to him for being so.

—We have received and read with interest a copy of the speech delivered by Dr. M. B. Wharton, of Montgomery, before the International Sunday school Convention at Pittsburgh, Pa., June 25. His proposition was that organized Sunday-school work is the instrumentality with which we are to relieve ourselves of national troubles, such as sectionalism, the race troubles, foreign immigration, and abuse of the Sabbath. We hope the address may do good.

—Brother T. H. Pettit had made the statement at Martin that Paul was a greater man than John the Baptist. Some one asked him how he knew. He replied that in the first place the Savior had said that he that was least in the kingdom of heaven was greater than John the Baptist, and in the second place that we read that John's meat was locusts and wild honey, while we read no such statement of Paul, showing that John was a bug eater, and Paul was not. The answer was deemed conclusive.

—Dr. G. M. Savage added much to the interest of the Concord 5th Sunday meeting, as he always does. The brethren of that Association regret very deeply to give him up. His speech Saturday afternoon upon ministerial education was very fine. He announced in it that he was determined, by the grace of God, to put the South-western Baptist University on a plane equal to the best schools of the South, to work up to the name which has been given it and make it a real university for the South west.

—Dr. Hovey, Weston, and Broadus are engaged at Cape May in their Revision work. If they do not furnish us a better version than we yet have, many persons will wish to know the reason why, and no one will be more disappointed than I. We need a New Testament faithful, of course, to the original, but, in all consciences, let us have it in the best current English. Spurgeon said of the Canterbury Revisers, "They are strong in Greek, but weak in English." J. M. PENDLETON, Chester, Pa. To all of which we say amen.

—Rev. A. A. Cameron, pastor of the Calvary Baptist church, of Denver, Colorado, writes to the Standard an interesting account of the conversion to Christianity, through the influence of the renowned Dr. Delitzsch, of Rabbi Wexler, eldest son of the Chief Rabbi of Austria, and also of his conversion afterward to Baptist principles, and his baptism Sunday night, June 28, into the Calvary Baptist church, Denver. It is a good sign to see a leading Jew accept Jesus as the Messiah and confess him as such in baptism.

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—We have received and read with interest a copy of the speech delivered by Dr. M. B. Wharton, of Montgomery, before the International Sunday school Convention at Pittsburgh, Pa., June 25. His proposition was that organized Sunday-school work is the instrumentality with which we are to relieve ourselves of national troubles, such as sectionalism, the race troubles, foreign immigration, and abuse of the Sabbath. We hope the address may do good.

—Brother T. H. Pettit had made the statement at Martin that Paul was a greater man than John the Baptist. Some one asked him how he knew. He replied that in the first place the Savior had said that he that was least in the kingdom of heaven was greater than John the Baptist, and in the second place that we read that John's meat was locusts and wild honey, while we read no such statement of Paul, showing that John was a bug eater, and Paul was not. The answer was deemed conclusive.

—Dr. G. M. Savage added much to the interest of the Concord 5th Sunday meeting, as he always does. The brethren of that Association regret very deeply to give him up. His speech Saturday afternoon upon ministerial education was very fine. He announced in it that he was determined, by the grace of God, to put the South-western Baptist University on a plane equal to the best schools of the South, to work up to the name which has been given it and make it a real university for the South west.

—Dr. Hovey, Weston, and Broadus are engaged at Cape May in their Revision work. If they do not furnish us a better version than we yet have, many persons will wish to know the reason why, and no one will be more disappointed than I. We need a New Testament faithful, of course, to the original, but, in all consciences, let us have it in the best current English. Spurgeon said of the Canterbury Revisers, "They are strong in Greek, but weak in English." J. M. PENDLETON, Chester, Pa. To all of which we say amen.

—Rev. A. A. Cameron, pastor of the Calvary Baptist church, of Denver, Colorado, writes to the Standard an interesting account of the conversion to Christianity, through the influence of the renowned Dr. Delitzsch, of Rabbi Wexler, eldest son of the Chief Rabbi of Austria, and also of his conversion afterward to Baptist principles, and his baptism Sunday night, June 28, into the Calvary Baptist church, Denver. It is a good sign to see a leading Jew accept Jesus as the Messiah and confess him as such in baptism.

—Brother H. E. Truax, of Gallatin, was in the city Sunday, June 20, to attend the ordination of his friend and school-mate, Rev. I. J. Van Ness. Brother Truax has been at Gallatin

only a short while, but feels much encouraged. He has a fine people to labor with. By the way, we are told that he preached a splendid sermon Sunday afternoon at the fifth Sunday meeting of the Cumberland Association.

—We learn with deep regret of the death of Mrs. G. P. Bostick, wife of our missionary, Rev. G. P. Bostick, at Tung Chow, China. The sad event occurred May 8th, of smallpox, and was rendered sadder by the fact that Brother Bostick was away from home

attending a missionary meeting at Shanghai, and could not keep Tung Chow until after the burial. Mrs. Bostick was from Kentucky, but taught school for two years at Murfreesboro, in Soale County. She was very bright and attractive, and was a favorite with all who knew her. She had already gained a good knowledge of the Chinese language, and was expecting to teach a class in Sunday school the day she was taken sick. It seems sad that she should have been cut off at the beginning of a useful career, but the Lord knoweth best. He doeth all things well.

—The ordination of Rev. I. J. Van Ness, the new pastor of Immanuel Baptist church, took place at the First Baptist church on Sunday night, June 29. Dr. W. R. L. Smith was chairman of the Presbytery and master of ceremonies. Brother H. E. Truax, of Gallatin, read the Scriptures, and Rev. E. Folk offered prayer. The sermon was preached by Dr. G. A. Lofton. The ordination prayer was offered by Rev. G. L. Ellis. Rev. J. P. Weaver delivered the charge to the candidate, Rev. C. S. Gardner, the charge to the church, and the benediction was pronounced by the candidate. Brother Van Ness has just graduated at the Southern Baptist Theological Seminary, but before going there had had experience in city evangelization. He has made a fine impression upon the people already and promises to do good work. He has a splendid field before him.

—It was with deep regret we learned of the death of Mrs. A. P. Bonland, wife of Prof. Bonland, formerly of the South-western Baptist University at Jackson, now of the Peabody Normal College, this city, and daughter of Dr. G. W. Jarman, of Jackson. The sad event occurred June 28th at Bristol, Tenn. She had been an invalid for some years. Her husband had started with her to the mountains of Virginia, but at Bristol she was arrested by the grim monster and cut off. The remains were interred in Mt. Olivet cemetery, Nashville. Knowing her well and counting her a special friend, we can but feel her death as a personal loss. She was a fine character. Noble by name, she was noble by nature. Refined, cultivated, and loving, she made friends of all she met. To her devoted husband, and to her parents thrice bereaved by the death of beloved daughters, we tender our heart-felt sympathies. May God comfort, as he alone can.

—The ordination of Brother W. H. Vaughan took place on Sunday morning at the Concord fifth Sunday meeting, with the following programme: Sermon by Rev. E. E. Folk, examination of the candidate, by Dr. G. M. Savage, ordination prayer by Rev. L. N. Brock, charge to the candidate by Rev. S. G. Skopord, presentation of Bible by Rev. J. P. Gilliam, charge to the church by Reverend A. Barton, after which the whole congregation gave to Brother Vaughan the right hand of Christian sympathy, and the benediction was pronounced. The exercises generally were very interesting, especially the public relation of his Christian experience and of his call to the ministry by the candidate. All hearts were melted as he told in earnest tones of what the Lord had done for him. He made a very fine impression upon the large audience, and we but echo the sentiments of all present that day when we wish for him much success, and predict for him at the same time a bright career in his noble calling. May God bless him abundantly.

—In his sprightly little paper, the Pastoral Visitor, Rev. J. C. Rockwell, pastor of the Morristown Baptist church, very kindly says: "Do you take the BAPTIST AND REFLECTOR? If not, why not? Every member of our church ought to read and sustain our State denominational paper. The pastor is anxious to introduce the BAPTIST AND REFLECTOR into the homes of all those who have not already subscribed, and he will take pleasure in receiving and forwarding subscriptions at any time. If you are unable to pay the subscription price, let the pastor know and he will endeavor to help you to secure the paper." We wish every pastor in the State would look at the matter that way. No wonder Brother Rockwell is succeeding so well at Morristown.

—We learn with deep regret of the death of Mrs. G. P. Bostick, wife of our missionary, Rev. G. P. Bostick, at Tung Chow, China. The sad event occurred May 8th, of smallpox, and was rendered sadder by the fact that Brother Bostick was away from home

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THE HOME.

Intercession for Children. Standing forth on life's rough way. Father, guide them; O we know not what of harm may befall them!

The Influence of a Hymn.

The people were gathering for the weekly prayer-meeting. One by one, two by two, group by group, they came from here and there, and entered the door of the little Methodist church in Dixon.

to him now! He remembered how his heart had swelled with the perfect trust of ardent young manhood, in the days when he had sung those words with Martha at his side.

The opening prayer was being offered as he entered, and no one saw him but the timid old lady who had asked for "just one more verse."

A Hint for Parents.

John, said Mrs. Harris, "I want you to go on errand, so come right into the house this minute!" John went on sharpening the lead-pencil in his hand.

She did not exactly like to compromise matters with her own son. Still, there was the errand and somehow John must be induced to attend to it.

nothing so gentle as real strength. It certainly takes real strength of will and purpose to keep down an inclination to speak with impatience, especially when care and duties press in a way to try the spirit and harass the temper.

—It is only by sympathy with mankind that one can be really helpful. Said one, "O his nature, circumstances, conditions, and associations are so unlike mine, we have nothing in common."

YOUNG SOUTH.

MRS. O. L. HAILLEY, EDITOR. No. 317 Morgan street, Knoxville, Tenn., to which 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.]

There was a man in the lan of Usa who was a perfect and upright man and won that loved God and kept out of evil. He had seven sons and three daughters and had grate riches for God blessed him in all he did.

Answer to Bible Queer Story—Daniel Thrown in the Lion's Den. Perfect Ones—Tishie and Lela Cadwell and Florrie Rushing, Nettie and Herbert Young, Esther Wingo, Hugh Stokely, Robbie Longmire, Olga Moore, Conyers Norville, Mertie Cular, Lillie Sbipe.

DEAR AUNT NORA: For some time I have been wanting to write a letter to the Young South. I take great interest in reading the little cousins' letters and in seeing the great and good work they are doing.

DEAR AUNT NORA: School is out now and I will have more time to write. It has been a long time since I wrote but I don't think I will be so long about writing next time.

—Hearts can be young in spite of gray hair.—Louisa M. Alcott.

get your Sunday-school class to send for a brick card a piece, or get your teacher to send for cards for her class?

DEAR AUNT NORA: Here I come bearing good news this time. You spoke of seeing Cousin Lillie Graves baptised. I was baptised April 8. I was certainly glad to know she had professed religion.

DEAR AUNT NORA: It has been some time since I wrote to the Young South. I will try to correct the Bible Story the best I can. I find thirty mistakes in your story.

DEAR AUNT NORA: For some time I have been wanting to write a letter to the Young South. I take great interest in reading the little cousins' letters and in seeing the great and good work they are doing.

DEAR AUNT NORA: I will try to write again. I have not had time to answer the Queer Bible Story yet this time. I am glad you enjoyed your visit to Memphis.

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Bills, and may God bless you in your determination to work for him. I send the cards and hope you will succeed in soon filling them.

DEAR AUNT NORA: Hear come two little girls asking you to let them hold in your noble work. We have been reading the Young South with increasing interest. We have a race for the paper as soon as it comes from the office.

DEAR AUNT NORA: Will you allow another cousin to join your band of workers? Papa takes the BAPTIST AND REFLECTOR, and I read the little letters. I like them very much.

DEAR AUNT NORA: Please allow me a space in your corner. I read all the little cousins' letters, and want to be one of the cousins too.

DEAR AUNT NORA: I will try to write again. I have not had time to answer the Queer Bible Story yet this time. I am glad you enjoyed your visit to Memphis.

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awful well. We haven't got any day school at present, but it will start in about a week. My brother, Jephtha, will teach. I have got two brothers that are school-teachers.

DEAR AUNT NORA: School has closed and I will have more time to correct your stories. I have been visiting my brother, and after school closed, had a real nice time.

DEAR AUNT NORA: I reckon you have almost forgotten me it has been so long since I wrote. I read nearly all the cousins' letters. I love to read them very much.

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# Baptist and Reflector

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NO. 47.



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**Electics.**  
BY GEO. A. LOFTON.  
[11-1] John Harrell & S.

In Brother Davidson's reply to me last week I find that he is guilty again of another novelty or two on the subject of election. In his former article he pronounced election in Ephesians 1-12, to be "official" in a higher sense, contrary to all hitherto interpretations! Now he comes to the conclusion:

1. That all election is official as unto office; and

2. That under the gospel dispensation election ceased.

This, also, is new and contrary to all hitherto received ideas, so far as I have read, upon the subject. More than this, he says all election is personal, as for instance, a person elected to office is personal election. This is true, but the idea does not touch the subject technically at all when election secures the sinner, personally, unto salvation. This is the proposition I am discussing—an election totally distinct from the national, or the official which is special and temporary, and not personal nor eternal. My proposition is that the saved are elected unto "eternal life" according to the sovereign and unconditional grace of God, and that this election is eternal and personal in itself. So far, I think, I have proven my proposition to be scripturally true; and now I come to the last point in the proposition:

3. God's election of the sinner unto eternal life is personal.

God does not elect nations, as such, "unto salvation"; nor are men saved because they are elected unto certain offices, or positions in the service of God. Cyrus was God's "chosen," and so was Judas among the apostles, for certain purposes; but, in the matter of salvation he has personally elected "a number which no man can number," unto eternal life, sovereignly and unconditionally, and without regard to merit or qualification as in office or position. Now to the law and the testimony upon this personal point, and we shall find that all the scriptural references to salvation by "the election of grace" employ personal nouns and pronouns to designate the "elect," and that they specify "salvation" and "eternal life" as the object and end of their election.

Now Christ says (John vi. 37-39) that "all the Father hath given" to him "shall come" to him; that of the number coming he "should lose nothing." This does refer to the apostles (Judas excepted) already come and spoken of in another place, but to the whole body who should yet come, personally, by faith in his name. (Read John xvii. 20, 21.) In the same connection, Jesus says (John vi. 44) that "No man can come to him except the Father draw him," or as he puts it (John vi. 65) "except it were given him of the Father," and, hence, he says (Matt. xx. 16), "Many are called, but few chosen

—elected." So (Acta xlii. 48) Luke says, "As many as were ordained unto eternal life shall believe." In all this we see the whole elect body is personally given to Christ by the Father that this body "shall come," that no man personally can come, except as it is given him to come by the Father, and that as many as are personally ordained to eternal life "come" by believing. This body of the elect was promised to Abraham, through Christ, the seed of Isaac, as numberless as the "sands of the sea-shore," and John saw it as the number finally redeemed, and which "no man could number."

So Paul wrote to the Roman "saints" of their personal election (Rom. viii. 29, 30): "Whom he did foreknow, he did predestinate. . . . Whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified." "Whom" and "them," who were they? Read verse twenty-eight preceding and you will see who are the elect designated: "Them that love God—them who are the called according to his purpose!" Read from verse thirty-one to thirty-nine and you will see how Paul vindicates the "elect" from the charge of God's sovereign injustice, and how God brings them off more than conquerors through his love in Christ Jesus. This is the fulfillment of the promise of Christ in John vi. 37, 39.

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