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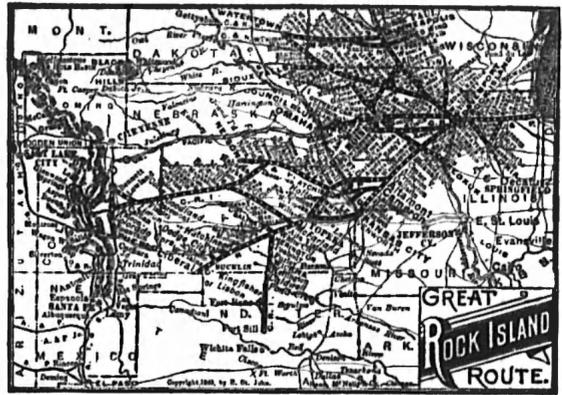
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THE BAPTIST, Established 1846. THE BAPTIST REFLECTOR, Established 1871. Consolidated

Published every Thursday

Speaking Truth in Love

[[Entered at the post-office at Nashville, Tenn., as second class matter.]]

VOL. I.

NASHVILLE, TENNESSEE, JUNE 12, 1890.

NO. 43.

Election. Brother Davidson, so far, has finished what he had to say upon the subject of Calvinism from the stand point of election. In his second article he tried to demonstrate the Calvinistic view impossible from the stand point of an unlimited atonement, and in his last he seeks to prove election “national” as discussed in Romans ix, and “official” in Ephesians i. If there are any two chapters in the New Testament which prove to the contrary, these do. In fact, Brother Davidson is the first writer, to my knowledge, who ever claimed, in any sense, that election was official in Eph i. Arminians, as in Rom ix, claim in Ephesians a national election of the Gentiles as a set off against the claim of the Jews, but I have never heard of either being claimed as official.

Now, the best way to get at the subject is to lay down an affirmative proposition and discuss it, and in the discussion of my proposition I shall include and examine Brother Davidson's objections and arguments as already stated. My proposition is this: So far as the salvation of the soul is concerned, election is God's sovereign, eternal, and unconditional choice of the sinner as a person. In other words, the salvation of the sinner is based upon the sovereign, unconditional, eternal, and personal election of God, and in order to facilitate the discussion I will take up my proposition analytically, as follows:

1. God's election of the sinner to eternal life is sovereign.

By the word sovereign I mean that election springs from God as supreme in power, independent and unlimited in his prerogative, having sole and original jurisdiction in the matter, and that his election is made efficacious and effectual according to his supreme prerogative. His election is equally based upon principles of righteousness and mercy, to be sure, whether we can understand his reason in sovereign choice or not, but whatever be his reasons, or our ignorance, in the matter, his election is sovereign. In other words, he does all the electing, or choosing, according to his “eternal purpose” and “the good pleasure of his will” without any reference to the merit, or action, of the object elected, otherwise his election could not be sovereign; and whether we view election from the stand-point of the national, the official, the characteristic, or the personal, we shall find in the Scriptures that God's choice was sovereign and unconditional. He chose the Jews as a nation—called Abraham, Moses, David, and Paul to high position—as well as foreordained the conversation and character of the saints, without any reference to their choice or action in the matter whatever. In fact, their choice and action are represented as the effect, or outcome, of God's choice and action, altogether.

A few scriptures upon this point of

God's absolute sovereignty in the matter will settle the question. Read Deut. vii. 6-11. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor chose you because you were more in number than any people: for ye are the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn to your fathers, etc. See also Deut. x. 15, and Isaiah xlv. 4. This is national election, and the same is true of official election. Paul, in Gal. i. 15, 16, says of himself, “But when it pleased God, who separated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood.” The same sovereign choice of individuals to office and work is declared of Abraham, Neh. ix. 7, of Isaac, Gen. xxi. 12, of Zerubbabel, Haggai ii. 23, of the apostles, John xiii. 18, of Jacob, Rom. ix. 12-13, of churches, 1 Peter v. 13, of ministers, Luke vi. 13, Acts ix. 15. Even Christ was elected to the Messiahship upon the same grand principle of God's sovereign and eternal choice—the precious elect corner stone of the elect church—according to the eternal purpose which he purposed in him before the world began.

So we shall find God's election sovereign with reference to the salvation and character of his elect from the personal stand point. In Rom. ix. 15, 16, we find this language: “For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” Here the apostle confronts the objector to such a doctrine, and exclaims in the 20th verse: “Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel to honor and another to dishonor?” Read verses 21-24. So, also, in Ephesians i. 5-6, speaking of the election and predestination of the Ephesian Christians, Paul says: “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” In the first verse of this chapter the apostle shows, too, that God's sovereign choice includes the character of the chosen, namely that they “should be wholly and without blame before him in love.”

This is enough for the present, I have presented only a few out of a multitude of passages to show that God's election is absolutely sovereign and independent of human merit

or action, whether that election is natural, official, personal, or characteristic, and I want to say that such election in one case is just as objectionable as in another, if man is to find fault with it at all. The principle is the same whether God typically chooses the Jew and rejects the Gentile nations, whether he officially raises up Moses and casts down Pharaoh, or whether, in salvation he makes known “the riches of his glory on the vessels of mercy” and shows his “wrath upon the vessels of wrath fitted to destruction.” God's election is sovereign. In my next I will show further that it is unconditional. G. A. LORRON.

By Whom was the Kingdom of God Set Up?

“In the days of these kings shall the God of heaven set up a kingdom.” (Dan. ii. 44) I think a little reflection will show us that “God” in this verse is not Christ the Son of God, but God the Father of Christ. While it is true that Christ was very God and very man the Scriptures everywhere make a distinction between the three persons in the Trinity, assigning to each a separate place and work in the plan of redemption. In this plan Christ, though equal with the Father, was not the Father, but subordinate to him. He did not come to do his own will, but the Father's who sent him. He did not pray to himself, but to the Father, thereby recognizing his superior place and power in this scheme of redeeming the world. Christ himself disclaims the act of setting up the kingdom. “I appoint unto you a kingdom as my Father hath appointed unto me a kingdom.” (Luke xxii. 29) God would have had no appointing power over this kingdom had he not set it up, and if he had the power it could not have been exercised (except potentially) before it existed.

What one does by or through another he does himself. We say “the Baptists built a certain church house.” It may be that not a Baptist touched a piece of timber in it, but it was built by their direction and with their means, and, therefore, it was built by the Baptists. God set up the kingdom, but of necessity he employed human agency?

Who was his agent? Let us hear what Christ says on this subject: “Lo! the kingdom of God is in the midst of you.” (Luke xvii. 21, marginal reading Authorized Version.) A Baptist church can not be in the midst of a community before it has an existence. The kingdom of God could not have been in the midst of the Jews before it actually existed. If we would learn how long it had been in the midst of them, see Matt. xi. 12: “From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent taketh it by force.” Luke xvi. 16: “The law and the prophets were until John: since that time the kingdom of God is preached, and every

man presseth into it.” That which does not exist can not be taken by force or otherwise. Before a city can be taken by an enemy it must be built. A house that does not exist, can not be entered, though there be ever so much timber prepared for its construction. Christ further says, in Matt. xxi. 31, addressing the priests and siders: “The publicans and harlots go into the kingdom of God before you.” John preached, the publicans and harlots believed his preaching and went into the kingdom then “at hand” for their going into. The preaching was the cause, the going into the effect immediately following. From these scriptures I think it clear that John the Baptist set up the kingdom as the authorized agent of God, and thus literally fulfilled the prophecy of Daniel: “In the days of these kings shall the God of heaven set up a kingdom.” Como, Tenn. S. C. H.

Ordination.

Pursuant to a call by the Rocky Valley church, near Lebanon, Tenn., Elders S. G. Shepard, J. P. Gilliam, and A. Sperry, together with the pastor, J. W. Martin, were on June 1, 1890, organized into a presbytery for the ordination of J. J. Baird to the work of the ministry, which was carried out as follows:

The ordination sermon was preached by J. P. Gilliam, from Col. iii. 11, “Christ is all, and in all.” After the sermon the candidate was introduced to the council, and questioned on his conversion, call to the ministry, and doctrinal views by the writer. His statement being entirely satisfactory the church unanimously voted his ordination. The ordination prayer was offered by J. W. Martin; laying on of hands by the presbytery; charge by S. G. Shepard; presentation of the Bible by J. P. Gilliam. During the singing of a song, the presbytery and church extended to brother Baird the hand of recognition with much warmth of feeling. The benediction was pronounced by Brother Baird. May he have many stars in his crown of rejoicing.

A. SPERRY.

Immanuel's New Pastor.

Brother Isaac Van Ness, the newly elected pastor of Immanuel church, is expected to arrive in the city during the last week of June and begin his work on Sunday, the 30th inst. A private letter received from him a few days ago gives expression to a warm and earnest desire to begin the work, and a confident assurance that, aided by the zealous and loving co-operation of the members, the purpose of God shall be manifest in the growth and progress of the cause in West End. Brother Van Ness may be assured of a cordial welcome from the pastors of our churches and the brethren of our city.

—The Baptists in Sweden claim a membership of 33,479.

CONTRIBUTIONS.

Do Our Common English Scriptures Encourage Modern Dancing?

ENOCH WINDEN.

By modern dancing is meant dancing for exhibition, like that of Herodias' daughter before Herod, his lords, and chief captains, and dancing in which the sexes mingle. Let us begin with the beginning and run through the Scriptures, explaining simply as we may each passage that refers to dancing:

1. Ex. xv. 20—Miriam led the women in dances. This dance was purely God's worship. According to the divine record at this time and place women only were the participants.

2. Ex. xxxii. 19—The people of Israel at Sinai danced before a golden calf. This, every one knows, was idolatrous worship. None will dare say it was harmless. Moreover, it evidently was a stag dance.

3. Judges xi. 34—Jephtha's daughter met him "with dances" on his return from a victorious campaign. This she did to celebrate his victory. But she did not make an exhibition of herself, nor was she in company with men.

4. Judges xxi. 21, 23—"The daughters of Shiloh come out to dance," etc. These daughters, by the record, had no male attendants. For advantage was taken of their defenseless condition, and they were captured by the men of Benjamin and carried away for wives. Besides they were engaged in "a feast of the Lord in Shiloh" (See Judges xxi. 19).

5. 1 Samuel xviii. 6—When David returned from the slaughter of the Philistines women came out to meet him "singing and dancing." But mark, it was dancing and singing of women only in honor of Saul and David. We have nothing like it now in all the realm of the modern dance.

6. 1 Samuel xxi. 11—When David sought refuge from Saul's persecutions with King Achish his servants spoke of the celebrations of David's victories "in dances." But not a word was said to indicate that there was any new feature in the dances that had not been mentioned in 1 Samuel xviii. 6.

7. 1 Samuel xxx. 16—When the Amalekites had burned Ziklag and taken the women captive, David pursued and came on them, "eating, drinking, and dancing," etc. This was purely a soldier's dance (another stag dance), a dance in the midst of their spoils of war. There is not a shadow of evidence that a single woman participated.

8. 2 Samuel vi. 14, 16—When David brought the ark of the Lord from the house of Obed-edom into the city of David he danced before the Lord. He danced before the ark of the Lord as it was carried along the way. His performance was entirely religious and in accordance with the worship on certain occasions. He failed to have even one of his wives with him. One of them saw him from a distance and criticized his dancing in such an extravagant style, thus betraying a popular sentiment, that moderation should characterize even the religious dance.

9. Job xxi. 7-11—"Wherefore do the wicked live? . . . They send forth their little ones like a flock, and their children dance." Here we have a partial description of the prosperity of the wicked. Among other things, it is said "their children dance." But there is not an intimation that they danced in any other than the prevailing style, the sexes separated.

10. Psalms xxx. 11—"Thou hast turned for me my mourning into dancing." Here is a figurative use of "dancing" to show the great transition from grief to very great happiness. Doubtless the psalmist had in his mind the very great joy he had in bringing home the ark of God when he danced so violently before the Lord.

11. P-salms clix. 3—"Let them praise his name in the dance." In this David exhorts to praise the Lord in the dance such as he was accustomed to execute before the Lord. The same is the exhortation in Psalms xl. 4.

12. Eccl. iii. 4—"A time to mourn, and a time to dance." Certainly every thing has its time. In the same connection it is said that there is "a time to kill, and a time to heal, a time to break down, and a time to build up." The time to kill is when a man has wantonly taken the life of his fellow man, has been lawfully tried and condemned. Then he should be executed. An execution or killing without trial and condemnation, except in necessary self defense, is murder. The "time to heal" is when one has unrighteously inflicted a wound. "A time to break down" is when people and cities become too wicked to continue in the world, as Sodom and Gomorrah. "A time to build up" is when something that does not exist is needed, as when Jerusalem was rebuilt. "A time to mourn" is when one has suffered some sore bereavement or great calamity, as when Israel was carried into captivity. So "a time to dance" is when God's people have experienced some great deliverance, as when they had passed from bondage and Miriam led the women in the dance, or when his children desire to worship him, as when the daughters of Shiloh danced in "a feast of the Lord in Shiloh." There is not only "a time to dance," but there is a way and a spirit in which to dance. Could the dear saints that encourage the youth of our churches to dance also succeed as well in encouraging them to the proper way, and into the proper spirit, quite all the dancing we would have among church members would be performed in praise to God.

13. Isaiah xii. 21—"Satyrs shall dance there." This language describes Babylon when overthrown. Must I dance, or may I dance, because Satyrs dance? If so, who is wise enough to teach me the Satyr dance? Man has never seen it, and ghost has never communicated it to mortals.

14. Jer. xxxi. 13—"Then shall the virgin rejoice in the dance, both young men and old together." This is descriptive of Israel when restored from captivity. But mark, only the young men and the old men are together, and not the virgins.

15. Jer. xxxi. 4—"Shalt go forth in the dances of them that make merry." Again we have a figurative use of "dances" describing Israel in her restoration.

16. Lamentations v. 15—"Our dance is turned into mourning." Again we have a figurative use of "dance" that describes Israel in her sorrow.

17. Matt. xi. 17, and Luke vii. 32—"We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." In this Jesus describes the generation to whom he was talking. They said John had a devil because he came not eating and drinking, and they said the son of man was "gluttonous, and a wine-bibber, a friend of publicans and sinners," because he came eating and drinking. Jesus says this in them is like the conduct of children in their play sitting in the market-places crying to their fellows: "We have piped unto you and ye have not danced; we have

mourned unto you and ye have not lamented." The most that can be made of the language with regard to dancing is that music (piping) is recognized as connected with it in some way.

18. Matt. xiv. 6, and Mark vi. 22—"The daughter of Herodias danced before Herod, his lords, and high captains." In this she simply exhibited herself to a debauched company. Her dance is reproduced when women go on the stage and dance for the entertainment of a promiscuous audience.

19. Luke xv. 25—"On the return of the prodigal son to his father's house there was music and dancing." But a most natural conclusion is that the chief dancers on that occasion were the returned son and delighted father. Moreover, it was among a people and at a time when the sexes did not mingle in dancing.

These Scriptures quite exhaust our English Bible on the subject of dancing, as quoted for the purpose of lending encouragement to the practice, but do we find in any of them countenance for our "polka," "reel," "cotillion," "waltz," as performed in the glorious nineteenth century? Certainly not. In none of these is there any thing named that suits any feature of the dances we now have, except the exhibition performance of Herodias' daughter, and it is simply given as a matter of history. It needs only to be mentioned to be condemned by all decent people.

If, therefore, our modern dancing be a harmless thing, it is so without regard to biblical encouragement, for it is nowhere, as these Scriptures we have considered abundantly show, countenanced by precept or commended by example.

We will next consider, in unadorned style, the question, "Do our common English Scriptures condemn modern dancing?"

Should Women Preach?

Yes. If not, why not? "Quench not the spirit, despite not prophesying" (1 Thes. v. 19, 20). What are the prerequisites to one who desires to preach, to teach, to prophesy, to save souls? Is it one of the requirements that you must be a man? We think not. It is only necessary that there should be a complete sinking of self, a giving of one's life to the service of the Master, arising out of supreme love to him and for fallen humanity.

Let us examine this question in a fair, impartial manner, lay aside prejudice, and throw upon it the light and teachings of God's holy word. John iv.—"What a terse, admirable sermon by the Savior to this woman of Samaria!" 19—"The woman saith unto him, Sir, I perceive that thou art a prophet." 29—"And many of the Samaritans of that city believed on him, for the saying of the woman, which testified. He told me all that ever I did." Some are ready to say that testifying is not preaching. Paul says of his work at Macedonia that he testified both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. (Acts xx. 21.) If this Samaritan woman did not preach neither did Paul. They both testified. (Acts xviii. 1.) After these things Paul departed from Athens and came to Corinth. Acts xviii. 18: "And Paul after this tarried then yet a good while and then took his leave of the brethren and sailed thence into Syria, and with him Priscilla and Aquila." What did Paul want with these women? Were they not preachers, were they not co-workers, his helpers in this great revival tour? What does he say in

Rom. xvi. 5? "Greet Priscilla and Aquila, my helpers in Christ Jesus."

Again, Acts xxi. 8, 9: "And the next day we went of Paul's company departed and came into Caesarea, and we entered into the house of Phileas," etc., "and the same man had four daughters, virgins, which did prophesy." We have here the fulfillment of the Scriptures by Joel more than eight hundred years beforehand. Joel ii. 28, 29: "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy," etc. "What is it to preach?" Webster says that it is to discourse on the gospel way of salvation and to exhort to repentance. What is it to prophesy? The same authority says it is to preach, to instruct in religious doctrine. Are not these synonymous and interchangeable words?

Cor. xi. 4, 5—"Every man praying or prophesying having his head covered dishonoreth his head." But every woman that prayeth or prophesyeth with her head uncovered dishonoreth her head. Does not Paul recognize woman's right to preach and prophesy? He certainly does.

The editor in last week's issue says, we are old fogey enough to think that a man is a man, and that a woman is a woman. So do we. What argument is there in this, that she should not preach if she is peculiarly fitted for the work as some women are? I agree with you that modesty is her crowning jewel. Is there any thing immodest in her proclaiming the glorious gospel of our blessed Lord?

You give as a clinching argument Cor. xiv. 34, 35, and ask is this not strong enough? By no means. In order to understand properly what you read you must take into consideration time, place, and circumstances. "Let the women keep silence in the churches, etc." The Christian church had been planted by Paul (Acts xviii. 1-17) at Corinth. He stayed there probably more than a year, and left the church in a flourishing condition. The first epistle was written from Ephesus. The epistle, doubtless, was in answer to letters received telling him of the dissensions in the church, etc., and calling upon him for advice under the existing circumstances and he gave them advice on marriage, on dress, and upon their troubles in the church. In his epistles on these subjects, he says, 1 Cor. vii. 7. "But I speak this by permission and not of commandment." 1 Cor. vii. 25: "Now concerning virgins I have no commandment of the Lord, yet I give my judgment," etc. By Paul's use of such expressions as "I suppose," etc. (1 Cor. vii. 27), he clearly demonstrates that this advice was meant to quiet the dissensions that had arisen in the church at Corinth. (1 Cor. vii. 26.) For he says, "It hath been declared unto me," etc., "that there are contentions among you."

All women should not preach, nor should all men. Women certainly have as much right to preach as men, according to the Scriptures.

Lebanon, Tenn. R. W. EARLEY.

—A life spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop; a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—Cinon Farror.

—The total number of aliens arriving in London from European ports in 1889 was 2,246, as against 10,963 in 1888.

OUR PULPIT.

PRECIOUS BY FAITH.

Rev. C. H. Spurgeon Speaks of a Test and a Declaration.

"Unto you therefore which believe he is precious."—1 Peter ii. 7.

Here we have no far-fetched statement; it belongs to every-day life. Those now present who believe can verify it on the spot, as believers, they can tell us whether the Lord Jesus is precious to them or not. We are not now about to consider an abstruse doctrine, or lose ourselves in a profound mystery of the faith, but we have before us an assertion which even a babe in Christ may put to the test. Yes, you who but last week confessed your faith in the Lord Jesus Christ can tell in your own souls whether he is precious to you or not.

Dear friends, if we can verify this statement, it is not only satisfactory to ourselves, but it is glorifying to our Lord. Certain men are best respected where they are least known. Many a character needs distance to lend enchantment to the view, but our Lord is most precious to those who are best acquainted with him. Those who are actually trusting him, and thus putting him to the test, are those who have the highest opinion of him. If you would have the best estimate of the Lord Jesus, we refer you to those who have had transactions with him on the largest scale, to those who cast all their care upon him for time and eternity. Their proof of him is so satisfactory that he is more and more esteemed every day. He is far more precious to them than when they first heard of him, and every thought of him makes him dearer to their hearts.

First consider what Christ is to his people. We read in our own version "Unto you, therefore, which believe he is precious," yet the word is not an adjective, but a noun. Hence the Revised Version reads the text, "For you therefore which believe is the precious one." His very self is preciousness itself. He is the essence, the substance, the sum, of all preciousness. Every believer will subscribe to this, many things are more or less precious, but the Lord is preciousness itself, outshining all degrees of comparison.

How do believers show that Christ is thus precious to them? They do so by trusting every thing to him. Every believer stays his hope solely upon the work of Jesus. With regard to the past, the present, and the future, he finds rest in Christ.

To believers the Lord Jesus is evidently very precious, because they would give up all that they have sooner than lose him. Martyrs and confessors have actually given up all for Jesus times without number; history bears this witness abundantly. Tens of thousands have renounced property, liberty, and life sooner than deny Christ. To this day we have among us those who dare to go forth into the fever country for his name's sake, not counting their lives dear unto them, that they might spread abroad his gospel. I hope that we also could part with every thing sooner than separate from our Lord. Believer, you would far sooner take up your cross and go with Jesus, than take up your crown and go away from him. Is it not so?

So precious is Jesus to believers that they can not speak well enough of him. Could you, at your very best, exalt the Lord Jesus so gloriously as to satisfy yourself? Language staggers under the weight of holy emotion which comes

upon us in connection with the Lord Jesus. We can never say enough of God's unspeakable gift.

Saints show that in their estimation Christ is precious, for they can never do enough for him. It is not all talk; they are glad also to labor for him who died for them. Though they grow weary in his work, they never grow weary of it. If they could have their utmost wish as to his glory, and lay down all at his feet, even then they would be dissatisfied, and feel themselves to be infinite debtors to their loving Lord. O that we could crown him with infinite glory! O that we could not him on a glorious high throne among men, whose every soul could see him, love him, and adore him! What great things saints have tried to do for Christ! Yet never one of them has expressed any satisfaction with what he has done, but all have mourned over their short-comings, and wished that they could devise a tribute equal to his deserts.

In thinking Christ to be precious the saints are forming a just estimate of him. "He is precious." For a thing to be rightly called precious, it should have three qualities: it should be rare, it should have an intrinsic value of its own, and it should possess useful and important properties. All those three things meet in our adorable Lord, and make him precious to discerning minds. As for rarity, talk not of the rarity of gold or of gems—he is the only one—he is absolutely unique. Other foundation can no man lay than that which is laid. He is the one sacrifice for sin. It is also most clear that he is intrinsically valuable—who shall estimate his worth? I should darken counsel by words without knowledge if I were to attempt in detail to tell you what he is. Only dwell on the simple fact that while he is God over all, and has thus the fullness of the Godhead, he is also man, true man of the substance of his mother, and so has all the adaptation of perfect manhood. As for useful qualities, where else shall we find such a variety of uses in one place? He is eyes to the blind, ears to the deaf, feet to the lame, healing to the sick, freedom to the slave, joy to the mourner, and life to the dead. Think of his life, and how it gives life to the believer. Think of his death, and how it redeems from hell all those who trust in him! Think of his resurrection, and how it justifies believers, and of his second coming, and how it delights our hearts! Think of our Lord in all his offices, as prophet, priest, and king! All good things meet in him, and meet in him in profusion, even to superabundance, wherefore, he is precious indeed!

Secondly, consider what it is in the saints which makes them prize Christ at this rate. It is their faith. "Unto you, therefore, which believe he is precious." To earn sense and reason, Jesus is far from precious. To human wisdom Christ is not precious, see how men tug and labor to get rid of his deity and to trample on his precious blood. What labored learning is brought forth to drain inspiration out of his Book and steal satisfaction out of his blood! But "unto you, therefore, which believe he is precious." Faith calls him precious, when others esteem him "a root out of a dry ground." For, dear brethren, it is by faith that the value of Christ is perceived. You can not see Christ by mere reason, for the natural man is blind to the things of the Spirit. You may study the evangelists themselves, but you will never get to see the real Christ, who is precious to believers, except by a personal act of faith in him. The Holy Spirit has re-

moved the scales from the eyes of the man that believeth. If thou trustest the Savior as a sinner must trust him, thou knowest more of him by that act of faith than all the schools could teach.

By faith, again, the Lord Jesus is appropriated. In possession lies much of preciousness. Now, no man possesses Christ except he believes in him. O unbeliever, thou hast nothing to do, with Jesus if thou wilt not trust in him! Though he be a priceless boon, he is nothing to thee if thou dost not rest in him. What hast thou to do to speak about him? Thou art without Christ if thou art without faith. Faith is the hand that grasps him, the mouth that feeds upon him, and therefore by faith he is precious.

Christ becomes growingly precious to us as our faith grows. If you have faith in Christ, but do not exercise it every day, he will not be very precious to you. But if your faith keeps her eye fixed on him, she will more and more clearly perceive his beauties. If your soul is driven to Jesus again and again, if your faith anchors in him continually, then he will be indeed more and more precious to you. Every thing depends upon faith. If thou doubtest Christ, he has gone down fifty per cent in thine esteem.

III. Now I come to the last point. Consider what believers receive from him. Take the exact translation—"Unto you, therefore, which believe he is precious." Can honor ever belong to a sinner like me? Listen! "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee, therefore will I give men for thee, and people for thy life." A woman had been a harlot, but she believed in Jesus, and she was so honorable that she was allowed to wash his feet with tears, and wipe them with the hairs of her head. Thus was she a hand-maid in the courts of our God. A man had been a thief, but he believed while dying, and lo! he was the first person that Jesus received when he came into his kingdom—he was so honorable. The Lord changes the rank when he forgives the sin. Thou art dishonorable no longer if thou believest in Jesus. Thou art honorable before God now that he has become thy salvation.

Further, let me notice that it is a high honor to be associated with the Lord Jesus. When a valiant man has achieved a great victory, every body likes to claim some connection with him. We have real honor in being associated with our Lord Christ in any capacity. It is an honor to have washed the feet of his servants, or to have given a cup of cold water to one of his disciples. Simple trust and grateful service make a link more precious than gold. Did men laugh at you for Christ's sake? That honors you with him. Did you suffer reproach for Christ's truth? It is well: thus you are hound up in the bundle of life with him whom you love. The day shall come when it shall be thought to be the highest honor that ever was to have been denounced as a bigot and cast out as a troublemaker for the sake of Christ and his gospel.

It is an honor to do as Christ bade us in his precepts. Holiness is the truest royalty. It is never a disgrace to any man to be baptized into his name, or to come to his table and break bread in remembrance of him. The virgin's advice is sound—"Whatever he saith unto you, do it." Obedience to Jesus is no discredit to any man. It is an honor to "follow the Lamb whithersoever he goeth." Take this as a sure word—sin is disgrace, but holiness is honor.

It will be our great honor to see our Lord glorified. That one hundred and eighteenth Psalm depicts the exultation of the saints in the day when Christ shall appear in his glory. See how it runs. "I will praise thee, for thou hast heard me, and art become my salvation." The stone which the builders refused is become the head stone of the corner. This is the Lord's doing, it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice, and be glad in it." In that day, to you that believe, he will be an honor. You shall be his approved attendants when he mounts the throne. Surely, the angels will set great store by every one of you that believed in Christ in the day of his coming; they will carry you as trophies through the golden streets.

Before you go away I would beg you to consider how you stand in this matter. Do you believe in Jesus? If you do believe, be afraid of nothing. Come forward, and confess that sacred name. Own that you are a follower of the Lamb; and then, in the day when he distributes crowns and thrones, he will have a crown and a throne for you. You at the resurrection shall wake up in him to glory and immortality.

From Marley, Tenn.

Big Spring church, about which I wrote to you one month ago, has yesterday and to-day passed through another season of joy and spiritual growth. The church was fed on Saturday by the pastor from these words: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, and for correction," etc. But the climax was reached to-day, and the brethren and sisters were enabled to sit together in heavenly places in Christ Jesus. It was communion season, and never, perhaps, since the church was organized, about twenty-two years ago, has there been such union and communion with the church at Big Spring. Father Joseph Flora, the oldest and one of the most faithful veterans of the Cross, the founder of this church, and many others in the bounds of the Nolla-chucky, the Holston, and Holston Valley Associations, was with us and preached to us with great earnestness. The venerable old brother rejoiced in the love of God, and many of the old brethren and sisters who labored with Brother Flora in constituting this church, and for six years during his pastorate, were deeply affected. But our old members of twenty years ago are fast passing over the river. A few of us are still lingering. But thanks be to God, at the communion to-day we noticed a larger cloud of young witnesses for Jesus than ever witnessed at this church. Our ranks, that are being rapidly thinned by death, are constantly filled up by the power of the Holy Ghost. Young and promising men and women and precious youths are being added at every meeting. To-day a young minister from Mosey Creek church and college was added by letter, and several others were to be baptized at 3 p.m.

After baptism this evening at 3 o'clock, a memorial service was held in memory of old Brother Claiborn Salf, who was called to his reward a few months ago, at the end of his four-score years. A touching obituary notice of him was read by his pastor at the close of the morning service and ordered to be spread on the church book. This was a solemn and impressive part of the service and made a deep impression on the congregation. "May God continue to bless you and us and build us all up into a holy temple for his name's glory. Amen." J. H. KING.

CORRESPONDENCE.

Soule College Commencement.

It gives us great pleasure to put to record the great prosperity of this institution, as fully demonstrated in its recent closing exercises. It did look like a hazardous undertaking to begin a female college here, under the circumstances. But, somewhat like the patriarch of old, who went out, not knowing whether he went, but found himself in the land of promise and of plenty, so, by faith, from small beginnings, but great perseverance, Soule College, in the midst of a hospitable people, a city of enterprise and abounding prosperity overgrowing, is a fixture of which every true citizen is proud. Every body must know that Soule College now is in no sense Soule College a year ago. The former spirit gracefully yielded up itself to retirement, while the one now possessing the name and occupying the grounds is one full of life and progress.

THE EXAMINATIONS.

It has long been the custom to have oral public examinations. Some of us remember how fast our hearts beat when we were summoned before our superiors with pencil in hand to put questions. Such times are peculiarly trying on the young pupil, and a few lose self-possession. We saw little of this embarrassment at Soule College. Some of the classes had been accustomed to being questioned by visitors during the school year, and, therefore, were prepared to enter heartily and fully into the work. Public and oral examinations may be abused. The public may be imposed upon, but how can this be when questions unexpected and problems not found in the text are given? One of the examiners tried his best to put original examples to the more advanced classes, to satisfy himself as to the thoroughness of the teaching, to find out whether the text was committed or principles were taught. Hence, in geometry and trigonometry and astronomy and Olmstead's mechanics and mental science and ethics and logic, and many other text books examined from, there was developed the fact that the pupils were not "stuffed and crammed" for the occasion, but were taught fundamental principles which served to make them mistresses of the situation. The examinations continued about a week and have done much for the reputation of the college. We are not willing to do away wholly with public oral examinations, if, like the faculty of Soule College, all teachers will give the public a chance to question.

THE ANNUAL SERMON was preached by Dr. Jno. J. Tigert, of the Vanderbilt University. Mr. Tigert's sermon was a strong and masterly presentation of his thoughts. His discourse was upon suffering and service in order to reach the highest usefulness and the greatest final reward. The sermon was not particularly to the college, but to every body else as well, and in that the speaker showed his good sense, for why should a minister be so brainless (unless it is unavoidable) as to preach simply to a few when hundreds are before him needing edification. The preacher even made a digression to put in some telling blows well directed, and we trust they did good. But one criticism could be offered, and that is a just one. Mr. Tigert went out of his way to make a thrust at what he was pleased to call Calvinism. We are not now defending Calvinism and saying that it needs sympathy, but this: All this tirade against Paulism

and seeking on such occasions to make it odious is in exceeding had taste to say nothing of the perversion of scripture, and especially of the text chosen for the occasion—the latter clause of Matt. xx. 23.

THE ANNUAL MEETING. This was a leading feature of the exercises. There was a social reception first in the parlor of the college. Think will you with what great joy Dr. Graves met his own daughters of Mary Sharp fame! And how dearly and tenderly they love him! They love him little short of their own earthly fathers. From every quarter of the compass they came to make his heart glad, to bid him and pray him God speed. The same deep sentiment is written all over their souls, which comes out in the face and in every word and deed. If we forget thee, thou who hast been an intellectual father to us, let our right hands forget their cunning and our tongues cleave to the roof of our mouths.

At night, in the Opera House, was a public meeting of the alumnae, which was very interesting and edifying. Mrs. Brant read a paper on the object of the meeting. Mrs. Wood read a poem, by Mrs. A. C. Graves, on "The Battle of Stone's River." Miss Newman, of Georgia, read a very interesting paper on the founding and varying fortunes of Mary Sharp College during Dr. Graves' presidency. Miss Blalock read a most entertaining paper on the "Foundation of Woman's Culture and Success." It was full of good thought and most elegantly expressed. Perhaps one of the most attractive features of the occasion was the presence of Mrs. Z. C. Graves and the reading of her paper on the good accomplished by the Mary Sharp College. She read extracts from letters written to her by graduates showing how the training they received while at Winchester fitted them to endure the most sad and heart-rending reverses. The ravages of the late Civil War and how they were met by heroic women was touchingly expressed. Mrs. Graves, by the way, may some day publish a volume of poems. It is known to many that she has achieved no little fame in the literary world.

THE COMMENCEMENT DAY. About 9:30 o'clock Wednesday morning the Opera House was well filled, and after prayer by Dr. T. T. Eaton, the graduating class read their essays.

Miss Josie Cox, "On the Perilous Edge of Battle."

Miss Clyde Thomas, "Greek Literature."

Miss Fannie Morehead, "Where is My Name Written?"

Miss Mattie Walton, "And what is Life? A weary pilgrimage, which doth fill the stage in one day with childhood, manhood, and decrepit age."

Miss Lou Atkinson, "Looking Backward."

Miss Jamie Duncan, "The Painter Painted."

Miss Ada Conn, "Unrecognized Kings."

Miss Lillie Pollard, "Literature of the Dust."

Miss Ada Brown, "Under the leaves the blossom lies, but its fragrance is out on the air."

The essays were all in keeping with the high tone of the institution. They received, as they merited, the unequalled praise of the intelligent audience before them. Attention is called to the variety of subjects, and, in many respects, their newness. Nobody was bored, for it was not a school girls' exhibition, but an intellectual treat of a high order, of young ladies who will make their mark in the world. If some of the essays were not better than others, and some better read, it would

be passing strange, but we make no invidious distinctions. All were good.

THE BACCALAUREATE ADDRESS, by Dr. T. T. Eaton, of Louisville, was one of those rare treats which come few and far between. His theme was "Youth," showing its aptitudes, its faults and virtues, what ought to be cultivated and what curtailed to make the most and best out of one's self. The discourse was pure, solid, ringing gold. No foolishness. To those who know Dr. Eaton it is sufficient to say the address was Eatonian, and that means more than he can express. We could but feel proud of Eaton—a tower of strength, a Baptist, a great man among men. God bless him as he goes forth and comes in brightening faces and cheering hearts wherever he may be.

AWARDING DIPLOMAS.

This Dr. Graves did in a most dignified and Graves way, both in Latin and English. The Doctor had a printed address, which, for want of time, he did not read. But he gave each graduate, and others, a copy. His noble wife had put the address in verse. Suffer a quotation from it.

"So, let us be content to toil, each in The place our God appointed us with heart Pure in his love and charity for all Mankind, doing each day with ready hand And earnest soul its little deeds, to swell

The giant aggregate not thinking what Shall come to self, but what is just and true So every act shall worship him our God. In unadulterated cult of all that good Duty and Love, twin altars, raised With cheerful industry their great high priest.

And sell their immaculate holocaust Life's mission thus performed, unsought But found.

It needeth naught the applause of men Conscience approves, and life and death Shall both have rich reward.

Man's act, proclaim nobility and not the queenly crest. For she is noblest who performs life's trying duties best.

THE OUTLOOK. The indefatigable Paty finds no rest or abatement of toil. Thousands of brick are now on the grounds, and soon the new additions will be made, while the facilities for next year will be many times multiplied. Let the Baptists rally to this institution with might and main. Let no one be afraid of the name Soule College. Remember that Soule College itself has in it a Baptist soul, and has the fullest sympathy and support of every Baptist here. If any one doubts us or seeks to infuse doubt direct him to one who is a Baptist every inch and shall always be happy to subscribe himself as such.

Professor Henderson Has a Word to Say. In this city I find some of the brethren fully alive to the general interests of our denominational work. In church building they have done grandly, in mission work they are liberal, and now they evince their interest in Carson and Newman College by giving me liberal subscriptions to the building fund. They join me in the view that no other enterprise among us shall tell so largely on the future of East Tennessee Baptists as this educational enterprise. If I meet such encouragement generally as the leading brethren of this city

have given me, our new building is assured. Work has already begun, and Professor W. T. Russell, as chairman of the Building Committee, will use the most rigid economy in its construction. This is a crisis in the history of our institution, and I bespeak the co-operation of all the pastors of our section in this pressing work. Now is the time for those who have money to invest it, where its influence for good will be felt centuries after they shall have entered upon their reward. If the building can be secured, the outlook for endowment is hopeful. The pastors here give me their most hearty co-operation.

Next week I may give the result of my first two weeks' work.

I hope our people will not lose sight of the fact that other denominations are outstripping us in the support of their colleges. I refer to Maryville and Centenary Colleges, and Grant Memorial University as prominent examples. Here is the serious feature of the case. Their superior facilities are attracting scores of our boys and girls, and, in too many cases, their influence will be lost to our cause. These are stubborn facts and we need not close our eyes upon them. Fifty thousand strong and intrusted with millions of money, we ought to arise from our lethargy and take the front rank in Christian education. If a sense of duty will not move us will not denominational pride open our purses?

I am not objecting to the progress of other colleges, but refer to them in the hope that it may arouse us. Let every Baptist in this whole mountain land take some stock, be it never so little in this enterprise that is doing so much for Christ and our Baptist cause.

JOHN T. HENDERSON Knoxville, Tenn.

Why? In your last issue you express the hope that all pastors and superintendents will push the Kind Words Series of Sunday school lesson papers. Now, if I prefer the American Baptist Publication Society's work, is it nevertheless my duty to urge the claims of the other, and if so, why?

You also express the hope that the American Baptist Publication Society will no longer press its work in the South, as the territory belongs to the Kind Words Society. Pray tell me how you arrived at that conclusion. The American Baptist Publication Society began its work over so many decades ago, and by its very name indicated all America for its field. Now a new society starts up, proposing to work in a part of the territory only. Pray tell us why the organization that claims to be national, and is national, must vacate any territory that may be claimed by an organization that claims to be sectional, and is sectional?

We have too much politics in all our religious meetings. Whoever any man, no matter if he be a preacher, or an editor, stands before a religious body and begins to soar into lofty flights of eloquence about our glorious North, or South, or East, or West, he is talking politics, and should be called to order at once.

I do not feel any special gratitude to God for having first seen the light in Tennessee, or the South, but I do feel exceedingly grateful that he allowed me to come into this world within the boundaries of the United States and still allows me the blessed privilege and honors that belong to a citizen thereof—not proud that I am a Tennessean, but proud that I am an American.

SUPERINTENDENT.

NEWS NOTES.

NASHVILLE.

Third church—Brother Weaver presided both morning and evening. Four were received by letter. Missions flourishing. First church—Good services morning and night. Four deacons ordained in the morning. The pastor was assisted by Dr. A. Owen at night. Two conversions, three baptisms, and three received by letter. Central church, Dr. Lofton—Good congregations. One received by restoration. Fine feeling in the entire church. Fifty dollars collected for the Church Extension Society. North Edgefield church—Brother Thompson reported good congregations. Eleven were received by letter since last report. Bro. W. C. McPherson preached at night. The outlook is very good. Brother Strother had one hundred and seven teen in Sunday school. The largest congregations yet. Two seeking the Lord. Two were baptized since the last report. Howell Memorial Good services at night. Immanuel church. The pastor not having yet arrived had prayer meeting morning and night.

Seventh—Brother Ellis preached morning and night. Congregations good. Bible reading at 4 p. m. with fine attendance. Brother Vandavell reports good Sunday school at 11 a. m. Preached at Page's Chapel at night. Received one for baptism. Edgefield.

Brother Gardner preached morning and night. Good congregations. Bro. Mahoney, of Columbia, had good service both morning and night. One valuable member received since last report. Brother Gilbert reported a good Sunday school, and a large attendance at the morning service. Pastor preached his third anniversary sermon, from Eph. iv. 11, 12 on "The Ministry—Christ's Gift to the Church." Baptized one. Collected during the three years, \$9,490.16. Received into the membership of the church during the three years, two hundred and ninety-eight. Praise meeting in the afternoon. Two received for baptism.

KNOXVILLE.

Pastor Jones preached to a large congregation in the morning, from Romans xi. 33. "For of him, and through him, and unto him are all things." The sermon made a profound impression on those who heard it. At night the pastor preached the second in the series of sermons on the parable of the rich man. Subject "The moment after death." The house was filled with a highly interested audience. Brother Brewer reported a good service at Meridian. Mt. Olive Sunday school had their annual picnic last Saturday.

Second church—Fine Sunday school. They decided to have their annual picnic at Fountain Head Thursday. Pastor preached both morning and evening to good congregations. Two were received by letter, and one public profession at close of evening service. Pastor Hailey goes to Mosley Creek next Sunday to assist in ordaining two young preachers, Brethren W. C. Hale and J. G. Stephens.

Third church—Pastor Grace preached, and at the morning service the Lord's supper was administered. Brother J. Pike Powers assisting the pastor. Four were received by letter, making thirty-three in the last two weeks. The Sunday school has now enrolled two hundred and eighteen.

Island Home church—The pastor preached at 4 p. m. Text: Rom. xii. 1. Next Sunday will be observed as Children's Day by this Sunday school. The house has been newly painted, and this church, so beautiful for situation, is now lovely in

appearance. Pastor Allison was in from Adair's Creek and reported a very interesting service and a hopeful outlook for this people. He has been baptizing at his churches every Sunday for some weeks past.

I most heartily endorse the article of Brother Smith on helping the State mission cause. It shows good judgment and a good heart. I am one of the thirty ministers called for, and have so written Brother Anderson. BROWNSVILLE. I. P. TROTTER.

We had our usual service at Hill City on Sunday, and also a delightful children's service. The programme was given by the American Baptist Publication Society, and we received a good collection for Bible and Sunday school work. B. N. BROOKS.

Delegates and visitors to the fifth Sunday meeting of the Nolachucky Association to be held with French Broad church, Oak Grove, Tenn., will be provided with conveyance at White Pine on Friday morning, making connection with train arriving at 10 o'clock a. m. Let all churches send delegates. C. T. BUNNETT, Church Clerk.

Aha! We wondered why he did not want to come back to Tennessee just yet. This explains. Our fear now is that we may not be able to get him back at all. Mr. and Mrs. G. W. Fisher desire your presence at the marriage of their daughter, Hattie Orena to Rev. T. W. Young, Wednesday evening, June 18, 1890, at six o'clock, Portland Avenue Baptist church, Louisville, Ky. We extend heartiest congratulations.

HAMPSON COUNTY. We organized at this place, five years ago, with ten. We have tried to sow the good seed, though we have had opposition. We grew to twenty-seven and in that time we built us a good house of worship and have just tried it by holding a meeting of several days, with grand results. One by letter, two by recantation, thirty three by experience and baptism. Brothers Patton and Hix did nearly all the preaching. Let us sing, All hail the power of Jesus name. Yours in the good hope. S. P. SORRELL.

TRANTON, TENN.—Please give notice that our next board meeting convenes with Union church, on Saturday before the fifth Sabbath in this month commencing at ten o'clock a. m. on Saturday. Union church is ten miles east of Lexington, on the Midland railroad, at or near Chester. The board has invited the board and brethren of Beech River Association to meet us, which invitation they have kindly accepted. We cordially invite Brethren Anderson and Thomas, our secretary and assistant secretary to be with us on that occasion. Brethren of the churches, we urge that you take a collection from your people, make out letters to the meeting summing up what you are doing both in your general church work and Sunday-school interests. At our last meeting contributions were sent up from two hundred and eighty persons. May we not have a larger collection at that meeting. Brethren come up to the meeting with your hearts full of good things for Christ's cause. J. M. SENTER, Chairman Central Association.

SMYRNA—EAGLEVILLE.—On last week I took the stage at Nashville for Smyrna church in Marshall county, with a view of taking a collection on Sunday to aid the church at Lewisburgh in building its house of worship. I called on the brethren for \$100, but to my astonishment they gave \$142, and a few had already given small amounts, making the total contributions from the church for this purpose \$162. What a splendid contribution! Certainly these are the Lord's noble men. Brother G. M. Savage, the beloved pastor, was on hand, and assisted in every way possible. I may say that Brother Savage's churches, and the people generally all over this section of country, are in mourning because the University at Jackson has captured him from them. Many avow their intention to follow him. Returning to Eagleville at night and preaching, after the services a number of brethren came forward and banded me \$18 for State missions, without any solicitation, for the church, a little while ago, had given an excellent contribution, and I thought it best not to interfere with their plans. This church is among the noblest and the best. When shall I meet again with such people as those of the Smyrna and Eagleville churches, and with such a fellow helper as Bro. Savage? I go from Eagleville to Murfreesboro to take the early Monday morning train for Rockwood in east Tennessee. J. H. ANDERSON.

I would have written you before this, but being called to go to Georgia I was hindered. Brother J. H. Anderson came by appointment and request of the church and preached for us a week. The congregations were good all the time, both night and day, and close attention was given to his sermons. There were six or eight who came forward for prayer and perhaps one or two conversions but no accessions to the church. His sermons made a profound impression on the audience, and very much strengthened the church. All regretted his leaving so soon and will be glad to see him again. Since he left I have been able to know more of the impressions made than I was while the meeting was going on. Some individual cases are very encouraging, some of whom we knew nothing about when he was here. I hope and pray seed were sown that will spring up in a glorious harvest. Of course some opposed to experimental religion, took opportunity even on the streets to try and countermand any good impressions made. But when the work is of God, man can not stop it. "He that sitteth in the heavens shall laugh, the Lord will have them in derision." I heard of some talking on the street saying, "You might as well talk of changing a man's 'gizzard' as his heart." Poor creatures seem to think the heart spoken of in Scripture was an organ of the body, or a gland. Such ignorance! sad! It reminds me of the old negro preacher in slave time who belonged to an Episcopal clergyman. The master said to him one day, "Jon, there is no such thing as a change of heart." The old negro looked at his master earnestly and said, "Master you ought not say that, you ought to say, not as you know of." Our Sunday school is doing very well. I believe it gets better all the time. Congregations at church service good. A. D. PHILLIPS.

One hundred and forty dollars of this amount has been paid by one church, and no doubt that before our Association is over that church will have contributed more than one-half the amount requested of this Association. This is a good example for other churches, and we trust that each church will profit thereby. There are now thirty-seven missionaries at work, besides the colporteurs. The debt is now large and the needs of the work are pressing. There are points that are suffering very much now because not occupied. But these are matters that are to be discussed at our Association, which is the first to meet, and we should remember that the eyes of each Association in the State will be fixed upon us and will be to a great extent influenced by our action. The editors of the BAPTIST AND REFLECTOR and Rev. J. H. Anderson, secretary of the State Board, will be with us, and our contributions will be reported to each Association in the State, and if we do our whole duty, it will encourage others to do likewise, and our worthy secretary will take pleasure in telling other Associations what we have done. Let us make his heart glad by doing our whole duty. We most earnestly appeal to the pastors to urge the officers of their churches to appeal to each member of the church to contribute liberally for missions between this and the meeting of our Association. With a little effort we can raise, with what we have already paid, one thousand dollars for missions. As Missionary Baptists let us prove our faith by our works. The Lord is with the church here. Good work is being done, and I verily believe that in a few years Greenville will be a Baptist town. Our church is a little band of earnest, faithful Christian workers. Our pastor, Rev. Oscar Haywood, is an able and humble preacher. He does not hesitate to declare the whole truth with boldness. Baptist principles are being more thoroughly and favorably discussed by the citizens than ever before in the history of this town. I have added those last few lines that the good brethren and sisters may know that their efforts to build up the Baptist cause in Greenville have not been in vain, and we hope within a few years to be able to do for others what has been done for us. Fraternal yours, J. K. P. HALL, Chairman Executive Board.

TRANTON.

The second meeting of Trenton Sunday-school Circle for this year met with Eldad church, six miles south east of Trenton, convening on last Saturday, holding over Sabbath. Brother Thomas, our Sunday-school secretary, was with us giving us much of his valuable help. Brother Thomas preached at 11 o'clock a. m. Sabbath. His sermon did me so much good. "Son, go work in my vineyard to-day." After the sermon a nice little collection was taken for State missions. During the meeting a number of practical subjects were discussed, and I feel like much good was accomplished in the name of the Lord. Seven schools were represented of the eleven belonging to the circle, reporting five hundred and thirteen pupils. In the consideration of questions bearing directly upon Sunday-school work, systematic training was urged, and that to begin at home. The annual Sunday-school convention is appointed to convene with Milan church Saturday before the second Sabbath in July next. We are encouraged with the outlook of the Sunday-school work in our field. Yours in hope, J. M. SENTER.

GUERREVILLE, TENN.—To the Baptists of the Holston Association: As chairman of the Executive Board, I wish to appeal to you through the BAPTIST AND REFLECTOR for a liberal contribution for missions at our next fifth Sunday meetings. The amount the State Board requested of us this year is four hundred and seventy dollars only.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

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

FOREIGN MISSIONS.

Rev. H. A. TORRES, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.

Rev. R. J. WILLIAMS, Chattanooga, Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

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

MINISTERIAL EDUCATION.

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

Another Bloody Page in the History of Roman "Catholicism."

By HUGH P. McCORMICK.

There are still preachers who speak of Romanism as a form of Christianity. There are thousands of Protestants and Baptists who, from the original negligence or politic indifference of the pulpit and press, are possessed of the dangerous illusion that Romanism, with some sort of charitable propriety, may be classed as a Christian faith. Romanism is either what it claims to be—the only church, the infallible mistress of the soul and conscience, and those who obstinately remain outside its fold are "damnable heretics" in open rebellion against God and his truth, or else is an insidious, diabolical counterfeit of the kingdom of Christ, conceived and fostered by Satan for the deceiving of the elect. The nature and claims of Rome admit of no middle ground. If Rome is Christian the Baptist is a heretic, and as such will be infallibly and eternally damned. The moment a Protestant confesses his belief that Romanism is Christian he becomes a self confessed heretic and schismatic. This system is of heaven or of hell. If from heaven, its demands deserve our submission. That it is from hell, its whole history from its conception to the present moment unequivocally declares.

Rome has within the last week added another crimson page to her bloody history. This case is but one of a thousand which the church of the Pope has proclaimed its Romish gospel of red-handed hate toward men of different spiritual convictions.

In a little town in Central Mexico there is a small congregation of Presbyterians. The priests have long tried to expel them by persuading their landlords not to rent them houses and land and to refuse them employment. The priestly boycott was unavailing. Last week one of them proceeded to more "Catholic" measures. He entered the pulpit and poured out terrible curses against the "heretics," excited the faithful to a "Catholic" fury, then, with his brother, led them, armed with pistols, knives, and stones to the Presbyterian church, when the brethren were worshipping God, broke in like blood-thirsty beasts upon them, split the furniture into splinters, tore the Bible to tatters, killed a man and a woman, wounded a large number of others, then spread themselves over the city, stoning and sacking the houses of all who refused to worship their dirty popish god of dough. Meeting in the street the editor of a "Liberal" paper, they killed him, and then, in "Catholic charity," stoned the dead body till it was almost

buried from sight. It is said that a little Protestant child was literally torn in pieces by those Catholic women in their latest "crusade." The police finally succeeded in allaying the evangelical zeal of these children of the Mother of Harlots. Thus three more are added to the scores of the "martyrs of Jesus," who in the last few years have sealed their faith with a glorious death at the hands of the "Holy Mother church" in Mexico.

Only a month ago another such case happened in an adjoining State. A little circle of brethren were praying when the mob broke in upon them. The brother who was leading in prayer was struck by a saber, white, happily, struck against the Bible (significant of Rome's hatred of the word of God) and thus saved his life. His head was, however, split open. In the darkness and confusion the brethren were able to carry him away and conceal him, but not until the second night afterward could they manage to convey him to a neighboring town where the people are less "Catholic" and where he found persons who could care for him.

These cases are much more frequent than one would suppose, nor are they confined to Mexico. Within a very few months in the free United States of America was the veteran minister of the gospel, White, been violently assaulted in the pulpit by "Catholic" mobs, has a Methodist church been entered by an armed "Catholic" organization, which insulted women and wounded men, has one noble woman been stoned when on the platform in a central city, and another been nearly killed by a "Catholic" assassin for having dared to tell some plain truths about the church. "Catholic" mobs, has a Methodist church been entered by an armed "Catholic" organization, which insulted women and wounded men, has one noble woman been stoned when on the platform in a central city, and another been nearly killed by a "Catholic" assassin for having dared to tell some plain truths about the church. "Catholic" mobs, has a Methodist church been entered by an armed "Catholic" organization, which insulted women and wounded men, has one noble woman been stoned when on the platform in a central city, and another been nearly killed by a "Catholic" assassin for having dared to tell some plain truths about the church.

Space does not permit accounts of these modern Romish *crimes de la loi*. Let us rather study the lessons that such constantly recurring crimes must teach the serious mind.

I. These persecutions prove that the spirit of Rome is unchanged. She boasts "unchangeableness." *Semper idem* is one of her catch words. When this refers to doctrines and forms of worship, it is only a "Catholic" truth, an absolute falsehood. Rome has hardly a doctrine or form but what has been repeatedly changed. She has invented and adopted within the memory of the average reader two new doctrines which her own infallible council in former days had pronounced blasphemous. The church doctrine of the immaculate conception and of papal infallibility are not yet out of their swaddling clothes. Only an ignorant or a lying hypocrite could claim that the Romish church in matters of doctrine is *semper idem*. With greater justice may "always the same" be claimed of her spirit. Since her formal political organization in the age of Constantine her unholiness and worldly influence; her complete prosti-

tution of spiritual life to political ambition; her heartless, Christless spirit of intolerance and persecution have demonstrated that she is one of the most dangerous and infamous forms of the Antichrist. The spirit is the true substance. The spirit of Christianity could originate only with Christ. The spirit of Roman Catholicism could only emanate from the infernal pit. Her spirit is unchanged. From the early days when she demolished heathen temples and racked the devotees of paganism, all through the intervening ages, her hands have been red with blood. To the music of groans, from racks, and wheels, and thumb screws, and dungeons, and convents has she marched down the centuries. She has advanced to dominion by the "death march" of the children of God. Fagot fires have lit her way. The tumors of scorched "heretics" have been the most acceptable incense on her altars. All hands and peoples proclaim her *crimes de la loi* in her diabolical spirit. From Japan to the Indian Ocean, from Africa to the Baltic her myriads of murdered victims cry up to God against this accursed church.

The Brahmin and Mohammedan, the Greek and Jew, the Malay and Moor, the Indians of the two Americas and the dusky children of a thousand isles, the Protestant and the Baptist with bleeding backs, and roasted feet, and disjointed limbs, and sightless sockets, and tongueless mouths proclaim the spirit of Rome unchanged. The spirit of Cain, the spirit of Nero, of St. George, and Innocent VIII, and his seven bastards, of St. Gregory XIII, of Alexander VI, of Catherine of Medici, of Cortez, and Pizarro, of the Inquisition of Rome, the same, unchanged and unchangeable. As Christianity is the pure bride of Christ, just so surely does the spirit and history of Romanism denote it as the polluted spouse of the prince of the power of darkness. Though arrayed in purple and scarlet and decked with gold and precious stones, her attractiveness is the paint of the harlot, her pretended purity white death of leprosy.

II. Let it be observed that the Romish church will not denounce the murder. On the contrary it sanctions and authorizes such deeds. Individual "Catholics" may denounce and reprobate, but they are better than their church. Your town priest may censure such murders to you, but that will be from a hypocritical policy, for he will turn right around and applaud these dastardly acts in his writings, and will beautifully descant on the "Holy" Inquisition. He himself is sworn, as far as possible, to extirpate heretics. We repeat that the Romish church not only countenances but blesses such general assassinations. One of the latest Popes declared that "the murder of a Protestant is so good a deed that it atones and more than atones for the murder of a Catholic." Several of the highest authorities in that bloody church teach that "a man who has been excommunicated by the Pope may be killed anywhere." All Protestants and Baptists are "excommunicated." Pope Gregory VII says it "is no murder to kill excommunicated persons." The Lateran Council grants indulgence for such deeds, and anathematizes a Catholic for protecting a Protestant when persecuted. Saint Thomas says that "heretics may not only be excommunicated but killed and exterminated from the world by death." A hundred other such proofs may be given. Romanists are better than their church. They should love it. The iniquitous Inquisition is pronounced "Holy." When the Romish clergy drove the

"Catholic" in France to the slaughter of sixty five thousand Protestants, murdering men and women, the priests with crucifix in hand stepped from body to body stimulating their subjects to the hellish work. None were spared. In fancy brains were dashed out before their dying mothers' eyes. Did this Holy church turn in horror from these devilish deeds? Did the Pope excommunicate these priestly murderers? Does the church of Rome to day, does the present Pope, does the church Gibbons, does any Romish council or ecclesiastic denounce the massacre of St. Bartholomew? On the contrary they consider it the crowning piece of Catholic statecraft. The infallible head of the church, Saint Gregory XIII, when the news of that awful slaughter reached Rome, ordered the *Te Deum* to be sung, put the bells to ringing for joy and struck off medals to commemorate this slaughter utterly unparalleled for awfulness in all the history of the world. He put his own saintly face on one side and the slaughter on the reverse of these medals.

It will be time enough to think that Rome has changed when she shall have denounced those past deeds of blood, and cease repeating them. The church will not utter a word of protest against this massacre in Carr. The higher clergy give the law to understand that they will be protected in such criminal acts. This priest murderer as he is will not lose his place. He is looked upon as a hero of the faith, as a champion of the church. A priest a few weeks ago left his dollars through to enter the church of Christ in S. Lillo. For following Christ his old had mother has cursed him with horrible oaths while for following Satan this persecuting priest has met so surely does the spirit and history of Romanism denote it as the polluted spouse of the prince of the power of darkness. Though arrayed in purple and scarlet and decked with gold and precious stones, her attractiveness is the paint of the harlot, her pretended purity white death of leprosy.

III. Such violent acts as these show the debasing effects of Roman Catholicism upon human nature. Christianity humanizes. It inculcates and inspires charity even to one's enemy. Romanism, on the contrary, provokes its devotees to cherish and exercise enmity to all outside its folds. The non-Catholic is considered a legitimate prey. Let the East Indian, the Turk, the Barbarian, the Aztec, as well as the Protestant, testify to this truth. Christianity elevates, Romanism debases, human nature. Naturally the murderers of the French Huguenots were even as amiable as their victims. Those Mexican persecutors are naturally kindly disposed, but Romanism has sunk their natural virtues. As men and women they were agreeable neighbors, and would have spurned with indignation the thought of becoming murderers. As

(Continued on this page.)

Baptist and Reflector.

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

Way-Marks from Texas.—No. 2.

Through the earnest solicitation of Brother McCandless, the ex-pastor of the Pilot Point church, we turned back from the Convention to deliver three Chair Talks to the church here, now under the efficient ministry of Brother Hayne.

Brother McCandless from north Alabama, where for years he labored in both word and doctrine as pastor and missionary of his Association, from which he was called to serve the church at Somerville, Tenn. a feeble body lately reorganized and a mission station of the State Board. From this work he was called to the Gainesville church, Texas. This relation was not of long duration, since the church had, through the influence of its former pastor, or at least with his sanction, adopted the liberal union meeting and alien immersion policy, and he could not approve it, and the church would not discontinue it, and so they separated.

Brother McCandless, on account of the feeble health of himself and wife in the climate of Pilot Point, has concluded to remove to the higher latitude or the North west as soon as an opening for work is offered to him. Should a church there see this, and wishing a faithful pastor and a sound gospel preacher without children to support, we most cordially commend to it Brother McCandless. Address Pilot Point, Texas. While here, Elder David, who had long worked with Brother McCandless in north Alabama, and more recently pastor of the church at Cleveland, Tenn., who was on a visit to his children in Texas, called upon his old workmate and remained till the Talks closed. He indicated his delight with Texas, and that he should yield to the solicitations of his children and settle in Texas, if work was offered to him. A church needing an able preacher and successful pastor would do well in inviting Brother David to visit it. He can be addressed at Waco.

The number of Tennessee Baptist ministers settled in Texas is quite amazing. The crowds that attended the Talks at Pilot Point could not be seated in any house in the town. The Baptist house accommodated but two thirds of the congregation in the morning, and the Methodists opened to us their large and beautiful edifice on Sabbath night, which was overcrowded, and the doors were closed on large numbers who went away. The brethren were delighted with the good impressions made. God will take care of every kernel of good seed sown.

We from this point turned our face toward the high prairies of the far North-west, stopping but for one service at Weatherford, and for one service at Springtown, where large congregations, met us. The assembly on the Sabbath was just immense, as were the audience rooms in the Baptist Institute. This county (Parkur) is settled by Tennesseans largely. One brother said three fourths, and another four fifths, were from Tennessee and north Georgia. It would be safe to say one half, and they are doing well. The lands are cheap and productive, and grazing lands abundant. You will allow me to say that the East Tennesseans, of whom there are very many, are getting "mighty proud" of their East Tennessee editor. They say his sermon in the May issue has the old Baptist ring and they added some thirty to the list at this office, without my asking one of them to subscribe. I encourage them to be loyal to their State paper first and foremost, and then as many other good papers as they can afford. They learned this in Tennessee, and they are staunch friends to the *Texas Baptist and Herald* and its editor. It will be D.V. from the Pan Handle, or Staked Plains, you will next hear from me.

Union Meeting.

A meeting is going on in Boston a little too much union for our amiable brother of that excellent paper, the *Christian Inquirer*, of New York.

In the meeting referred to a Baptist preaches one half of the sermon, and a pedobaptist the other, to show their *unionness*. The *Inquirer* thinks this is going a little too far, but still advocates frequent exchange of pulpits between Baptists and pedobaptists as well as among the pedobaptists themselves for what, thank you? To destroy the impression that exists in many minds that churches do not agree with each other, and can not work in harmony. The editor believes that they do agree in all the *fundamental doctrines* of the gospel. The union thus plead for would teach the world an immense untruth. So far as the east is from the west are the doctrines taught by Episcopalians, Methodists, and Campbellites and those taught by Baptists. The poles are not farther apart, and this is the reason union meetings should be eschewed by Baptists.

Items.

"We piped unto them and they would not dance."

We mourned, and they would not lament."

We preached at M. on the relation of baptism to salvation in John iii 5, and demonstrated by God's word that no one ever did, can, or will enter a church of Christ or the kingdom of God, and, per consequence, partake of the supper, unless baptized as Christ was, and the pedobaptists were up in arms because "Baptists made so much of water—yes, it was with them water, water, water." We delivered Chair Talk No. 2, and demonstrated by the word of God that in the gospel of its salvation there is not one drop of water, and the religion, sect, or denomination

whose system requires a drop of water to save a soul, whether for a "seal" or "sacrament" or "means of grace," was of man and not of God, and could not save a soul—and Campbellites and pedobaptists united in denouncing us as making a ghastly and intolerable war upon them.

So we can not please them, whether we use much water or none at all.

Will these unionists who are so "popular with all denominations" tell us how to preach the gospel and please them?

The first of the "two new" books reached us this morning (May 24). "The First Baptist Church in America not Founded by Roger Williams." We can say this much of it which no one can dispute, it is in all that pertains to its mechanical execution, type, paper, binding, strictly first class. Its matter we submit to the verdict of the American Baptist press and the impartial reader of the book. The unvarnished historical facts touching the origin of the First Baptist church of America are there and there they will remain forever utterly to refute the persistently repeated charges of pedobaptists that Roger Williams himself, an excluded pedobaptist minister, was immersed by an excluded pedobaptist layman, and then Williams in turn immersed his unbaptized immerser, and that all the Baptist churches in America and their ordinances came from this human and unscriptural source. That Williams was immersed by an excluded pedobaptist layman, etc., is true, but that Roger Williams ever founded the first Baptist church in America, or any Baptist church, is not true, and that his unscriptural and invalid baptism was ever transmitted to any other Baptist church in America is not true as demonstrated by authentic facts and pedobaptist testimony clearly shown in this book. An old minister on looking it over exclaimed, "This is the very book I needed and American Baptists needed fifty years ago." "John's Baptism and Ministry" will not appear until the meeting of the fall associations.

In the issue of the paper of May 15th a correspondent refers to Senator Blair's Sunday Rest Bill as an example of "religious legislation." The bill is in no sense a law, for it neither contains or suggests a penalty. It is simply *permissive*—that is, that all the soldiers of the government and marines—navy service—may enjoy the same privilege of "Sunday rest" that the President and his cabinet officers, representatives and senators, and government employees now enjoy. This is all a permit to rest—shall not be compelled to drill or to do any work. This is all, no more, no less, and no otherwise, and what Christian in man would have it otherwise?

—The kind of a girl we like to honor is reported to be spending her vacation in giving her mother a "rest." When asked what she was doing, she said she was enjoying herself very much doing the housework. "Your mother is away on a vacation, then?" "O no, she is at home; but I'm giving her a chance to rest in the morning, and to dress up and sit out on the piazza when she feels like it. I think it will do her good to have a little change."—*Christian Register*.

—The people of New York State pay out about twenty-five million dollars annually toward the support of its three hundred and fifty thousand criminals, paupers, tramps, and vagrants.

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Dr. J. H. Graves. In all questions to receive attention they must be signed by the name of a subscriber to the REFLECTOR. Questions do not all questions, the answers to which are desired from Dr. Graves, to him, by mail, street, Memphis, Tenn.

I am encouraged by your definition of the law term "epitaph," to ask you to tell us the origin of the common term among us of "bliss food." It is understood to mean the "upper case" of us of our society, but how came it to mean it? W. F. WALKER.

Answer 1014—The following, by all we can learn about the origin of the term: The aristocracy of Spain was held to consist of those who traced their lineage back to the time before the Moorish conquest. These people were whiter than those who had been mixed with Moorish blood; the veins upon their white hands were blue, while the blood of the masses, contaminated by the Moorish infusion, showed black upon their hands and faces. So the white Spaniards of the old race came to declare that their blood was "blue," while that of the common people was black. The phrase passed to France, where it had no such significance, and was, in fact, quite an arbitrary term, and so to England and America.

DEAR BROTHER GRAVES: The alien question is in my mind a vexatious one, and I come to you for information as to the best way to settle the question. How would this proposition do? "Baptism is the immersion of a believer in water, in the name of the Trinity, by a regular baptized administrator." I would be very glad if you can help me a little in discussing the alien question. Some of our ministers are trying to show that alien baptism is all right. This discussion is going on in the *Baptist Banner*. If there is a man in this country that understands this important question it is yourself in my judgment. Your brother in Christ, Carkin West Va. T. F. HOLT.

Answer 1015.—It is an axiom among standard Baptist writers, and universally accepted by sound Baptists from Maine to Mexico that baptism is a church and not a ministerial ordinance. It must, therefore, be administered to those she may deem qualified by the hands of her official servant, the pastor. No pedobaptist or Campbellite society is a scriptural church, and, therefore, not a church of Christ in any sense of the term, but societies originated and set up by men. Their doctrines are manifestly subversive of the doctrine of Christ and the fundamental principle. Infant affusion and membership would, if uncounteracted, obliterate believers, baptism, and the churches of Christ from the face of the earth in one generation. The ordinances were not delivered unto them, neither have they any more authority to baptize than the Masons or Odd Fellows lodges have. If those societies are indeed orthodox Baptists can commune with them as consistently as with the members of Baptist churches.

Will you please explain 1 Cor. vii. 36? It is construed by some as allowing fornication in particular circumstances. GREEN BONDERS, Rome, Ga.

Answer 1016.—It would be blasphemous to construe any doubtful passage so as to encourage an act explicitly condemned by other and plain passages. See the commandment and read the whole chapter attentively, Brother B. In view of the persecutions impending upon Christians Paul advised against marrying, since a family would multiply the cares, anxieties, distresses and troubles that would arise in the distressing times that were to come. Hence it would be far better for both the Christian man and his betrothed to defer their marriage. St. II, if he was wronging her, let him do what he will—what he decides on the whole is best. Let them marry and suffer the increased troubles incident to the relation, but mark well, NOT TO LIVE IN FORNICATION.

Baptist and Reflector.

NASHVILLE, TENN., JUNE 12, 1890.

EDGAR E. FOLK, O. L. HALEY, Editors and Proprietors.

Subscription, Per Annum, in Advance.

Single Copy 5 Cts. In Advance 10 Cts. In Advance 15 Cts.

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IN MEMORIAM

There are four views as to the supper.

1. Transubstantiation, held by Roman Catholics, that the bread and the wine are actually changed into the body and blood of the Lord. In support of this view they quote the words of Jesus: "This is my body." But when Jesus said "I am the door" he did not mean I am an oak panel four feet by eight or I am hole in the wall three by seven feet.

2. Consubstantiation. This was the view of Luther and is now of Lutherans. It was an effort to get away from transubstantiation. But so God was Luther to "Hoc est corpus meum"—this is my body—that he could not get far away.

heat is "in, with, and under" the red-hot iron, or magnetism is "in, with, and under" the loadstone. But heat and magnetism are intangible. Body and blood must be intangible. It seems to us easier and less absurd to believe that the bread and the wine are changed into the body and the blood than to believe that the body and the blood are in with and under the bread and the wine.

The view of Calvin followed by Presbyterians, Episcopalians and Methodists. Not that the bread and the wine are changed into the body and the blood, but that the body and the blood are "in with and under" the bread and the wine, so that there is a real spiritual blessing connected with the bread and the wine. This is the view of the Baptist and Reflector.

The Zwinglian view, which is that the supper is simply a memorial of Christ's death. This is a memorial of a man to remember me by as a souvenir of me. You mother have a lock of hair of that little one you lost, and as you take the precious treasure from its hiding place and kiss it again and again amid your tears, and sob it serves to bring the memory of the little sunny head which once wore the lock fresh before you. Jesus did not give a lock of his hair or a piece of his garments or any thing of that kind as a souvenir because all of his followers could not have seen it and because those who did would have been tempted to idolize it to worship it.

history and to keep alive the memory of that tragic occasion. They are erected, not in one spot, but in thousands of places all over the world, not to be viewed by a few but by millions of mankind continually. This is what the Supper means then. It is a memorial of Christ a remembrance of him. There is no blessing connected with it to be received in the act of partaking. Whether you receive a blessing or not depends on you.

TENNESSEE AND MISSIONS.

The published reports show that we are advancing. Let us take heart and keep trying. We have not been going long. Now, brethren, please excuse us from your theory of the reason why we have done so better. Many brethren have been ready to assign a cause for this state of things. We have never accepted the theory. We believe that he who sees all the cause in any one circumstance is following a very narrow induction. But we should thank that brother who shows us how to advance that we will for theories about our present or former condition. It seems to us that some of our missions would be more advanced if we had a more liberal policy.

TO THE OLD SUBSCRIBERS TO THE BAPTIST

A number still is not so true, and I do not believe that the label on their paper and the printing about it, fully explain it. The old Baptist system of marking the label was to give the volume and number of the paper at which your subscription expired. At the consolidation it was decided to adopt the simpler system of putting the date at which your subscription expired upon the label. This could not be done at once, however, as it would have involved too much labor and expense, so the plan was whenever a subscriber renewed just to change the label on the paper then and put the date at which the subscription expired. If you have not renewed then your label stands as it was before the consolidation. Now the last issue of the Baptist before the consolidation was volume 3, No. 10. So you had received ten numbers on that volume. If you wish to find the number of the Baptist and Reflector at which your subscription expires, take 10 from the number on your label, and then compare the remainder with the number on the upper right hand corner of the first page of the Baptist and Reflector, remembering at the same time that there are fifty two numbers in a volume, one for each week in the year—the Baptist counted fifty. For instance, if the figures on your paper are 3,52, that means that your subscription would have expired with volume 3, No. 52 (4, 2) of the Baptist. But as you received 10 numbers of that volume, take 10 from the 52 and it leaves 42, which means that your subscription expired with No. 12 of the Baptist and Reflector, which was last week's paper, this being No. 43. If you have the figures 4, 4 on your label, that means your subscription would have expired with V. 4, No. 4, of the Baptist. Now as there are

beg his pardon for taking this liberty, but he belongs to the State, and this is true.)

Add to this our increased and increasing forces, and any one must be able to see that we are on the rising tide. Tennessee to the front. Let every man and woman resolve to do their whole duty, and we shall mount up as ships on the billowy sea.

We gave last year to home missions \$3,410.51 and to foreign missions \$1,719.73, making \$5,130.24. We never did that before. Now for \$10,000 for State missions, and we shall not be far away from the \$20,000 mark next year. Every dollar of it is greatly needed this year. What golden opportunities linger at our doors. The Lord seems to be leading them in for their usual lot in our eyes. Let us see them. And in our eyes we must do still greater things for home and for foreign missions. Let us have the largest State Convention this year we have ever had, and let us have some plans for the coming year.

PERSONAL AND PRACTICAL.

The Southern Educational Association and Exposition will meet at Morehead City, North Carolina, July 16, 1890. Mrs. C. Field, of Kansas, will not be present, we believe.

What the world most needs to day is not more human law a la Bellamy, but more divine law a la Jesus, not more government, but more gospel, not more iron rule, but more golden rule.

Brother Byron Dement was in the city last week. He is spending a short vacation in Tennessee. We hear good things of him in Virginia. But we give notice that he belongs to us, and we shall expect him back when his term of study is over. Let Tennessee churches take the hint.

Several communications including Memphis and Chattanooga Notes, came too late for this week's paper. Nothing which reaches us later than Tuesday morning can go in that week. Our correspondents will please bear this in mind and send in their communications as early as possible.

The article on page 6, by Brother McCormick is long but it is of exceeding interest. Its arraignment of the Catholic "church" is terrible. Be sure to read it. Next week Brother John Eager will occupy our missionary columns and tell in his vivid style of a recent visit to the Pope.

Brothers J. W. Bowen and T. J. Eates of the New Salem Association were in the city last week attending the Prohibition Convention. They both are ardent Prohibitionists and show their faith by their words and their works. At the same time there are no two better gospel preachers in the whole State than they are.

fifty-two numbers in a volume add four (the number of papers in volume 4 that you were entitled to) to fifty-two and you get fifty-six. Subtract ten, the number of copies you received before the consolidation and you get forty-six, the number of the Baptist and Reflector at which your subscription expires. This is No. 43. Your time has three weeks longer to run and will be out July 3. As there are a number whose time has run out without their knowing it, we should be glad to have you look at your label now while the subject is on your mind, and if your time is out please renew. If you still do not understand your label, write to us and we shall be glad to write you a personal letter about it.

We shall have to take water, we fear, at our programmes of fifth Sunday meetings being a Baptist we can afford to do so. So many good brethren think we ought to publish them, and are pressing upon us to do so, that we shall be compelled to do it. It makes no difference with us, of course. If our readers prefer that to other matter, why we would just as well give it to them. We have got to fill up the paper with something. The only question with us was as to what would prove most interesting to our readers generally. But by way of compromising with you we will agree to publish them upon one of two conditions: 1. That you make them short. Remember that you can never use more than five or six questions in a meeting. 2. That you will make a talk for the Baptist and Reflector at your next meeting, and do what you can to secure subscribers for it. If you accept the conditions send in your programmes.

To any one who will send us the name of one new subscriber with the money (\$2) we will give a copy of Dr. A. W. Lamar's book, "Many Things for Many People." The price of the book is \$1.00. We happen to have a number left over out of a large lot and propose to use them in this way. The book is exceedingly interesting, practical and useful.

ITEMS.

Christianity in Knoxville received a slap in the face two Sundays ago. A certain spiritist medium engaged the Opera House, and on Sunday night at the hour when there were services in all the churches gave a seance. He charged an admittance fee of fifty cents, to see spirits materialize, and prove that they do come back to this world. He was arrested and fined on Monday, but the penalty was so light as to make him feel that the city government approved his performance and only sought to avoid public censure.

That was not the worst part of it. Throngs of people, calling themselves Christians, crowded to see and hear, thus saying that they preferred the works of darkness to the works of truth. No wonder their Christianity is power less for good. These many of them were of the crowd that thronged to hear Dixon Williams, and whom they tell us he is reaching where the church can not reach. Just so, and for obvious reasons.

Carson and Newman College had a very successful Commencement. We regretted our inability to attend. The school made a fine showing, and the list of visitors was remarkable. O. C. Pope, D.D., of New York, O. F. Filippo, D.D.,

of Virginia, Rev. W. C. Grace, of Tennessee, and Rev. D. W. Key, of South Carolina. We hope some one will give us a paper on the event.

We regretted exceedingly our absence from home when our whilom classmate, Rev. D. W. Key, called on us. We should have been delighted to hear him tell of his work in South Carolina, and to have "talked over old times," and to have discussed the boys we used to sit with. Tennessee ought to call this worthy son back to her native soil. He could teach us South Carolina liberality, we trust.

Rev. C. H. Jones has gone over to Glade Springs, Va., to deliver an address at Dr. Harrison's school. We know they will have a rare treat.

Brothers, the Associations are coming. Let us do a little thinking and planning beforehand. Let us select the messengers with a view to the service they are to perform, and send them to stay to the close of the session. Then let us be sure we have made liberal contributions to all the missions. Then let us see that a full table of accurate statistics accompany our letters, and would it not be a good plan to send pickles for our next year's contributions. And if you wait till then to renew your subscription to your State paper, be sure that you do not forget it then.

Professor Jarman has been connected with the school, first at Murfreesboro and then at Jackson, for over forty years, and has established for himself a reputation for learning and ability which extends all over our land. The hearts of thousands of his old students will follow him wherever he goes.

The schedule of the times and places of meetings of Associations in Tennessee during 1890 was made out by a very careful hand from the minutes of the Associations. It is believed to be accurate. If there are any mistakes in it, however, write to us and we shall be glad to correct them. Will some one please send us the time of meeting of Duck River, Weakly County, and Sweetwater Associations. Their minutes did not tell.

Professor G. M. Savage, of Eggleville, has been elected president of the Southwestern Baptist University, Jackson, and I have decided to accept. While we congratulate Jackson upon securing so valuable a prize we can not help sympathizing with Eggleville, with the Concord and Duck River Associations, where his work especially lay, indeed with the whole of Middle Tennessee. He will be greatly missed here, but we rejoice in the enlarged sphere of usefulness which has come to him, and pray God's richest benedictions upon him in it.

With reference to the report of a speech made at the recent General Assembly of the Presbyterians at Asheville, N. C., to the effect that the Baptists of North Georgia would make good material for Presbyterian missionaries, giving as a reason that they had passed a resolution at one of their Associations to hang every revenue officer who came among them to break up their illicit stills, we may say we asked a member of that Assembly about the matter. He said the young brother distinctly stated that it was anti-Missionary Baptists he was talking about, and added that he himself was very sorry that any such utterance had been made on the floor of the Assembly about any denomination.

I think your remarks about Sam Jones the best thing, upon the whole, that has ever appeared in print about him. You have my many and hearty thanks, as well as approval. Such articles must do good. S. E. J. Thanks. We have received a number of similar expressions about the article. We may say that we have known Sam Jones long, have heard him often have studied him well, and love him dearly. The difficulty about him is not in his heart. It is in his head. He is an Arminian in the Arminians, an Arminian gone to seed. He sneers at theology. But he ought to have had a thorough drilling in old-fashioned Calvinistic theology under Dr. Boyce, or still better—what he sadly lacks—a thorough study of the plain old-fashioned English Bible.

We regretted exceedingly to hear of the death, on Wednesday of last week, of Mrs. Dr. McCord, of Eggleville, daughter of Bro. Chesley Williams, of that place. Mrs. McCord was a noble woman, a loving wife, a devoted mother, a genuine Christian, full of the missionary spirit, zealous of good works. She will be greatly missed by the community in which she lived. For our own part, we feel her loss as that of a friend, for we had esteemed her as such for years. A few days before she died we sat by her bedside and talked with her about the grace of God and the preciousness of Christ as a Savior, and offered a prayer for her. As we pressed her hand in parting, it was with the feeling that if we met her no more here

we should have a glorious meeting hereafter. May God bless her bereaved family and give them all the comforts of his grace.

"O. W. Hare, editor of the Alabama Baptist, said to Dr. F. M. Ellis, Dr. S. H. Ford told me that 'M. W. Vance,' who wrote the article published in the Western Recorder, was a negro, and a Tennessee brother tells me that he knows Dr. Ford's statement to be correct and that Vance lives in Tennessee." We paid no attention to the above paragraph at first, but as it seems to be still going the rounds of the papers, allow us to say that we know no such negro. We do know an M. Vance, a negro Baptist preacher (and a good one), but we are sure that he is not the author of the article in question. We suspect, however, that the Tennessee brother simply confused his name with that of M. W. Vance. We have just a word to add, and that is, when a brother Baptist says a thing we are inclined to believe it. The brother who is best supposed to know has told us that M. W. Vance is a Northern man. Let us accept his statement in good faith.

The American Baptist Education Society will hold its next session with the Southern Baptist Convention at Birmingham. The Western Recorder suggests that Saturday be given up to it for its day of meeting. We shall be glad to have the society meet with us, but we most vigorously protest against giving up the best day of our convention to it, thus breaking into our meeting and postponing adjournment a day longer, when the brethren will nearly all be gone. It is hard enough to hold them over Tuesday now. It will be harder to hold them over Wednesday. The best day for the meeting of the American Baptist Education Society, it seems to us, is Thursday, before the meeting of the convention on Friday. This will not break into the work of our convention. The brethren will be fresh, those interested can be present, and we think a good many will be. For one, we promise to be there, if our presence is desired. Are all Southern Baptists members of the society? If not, who are?

It will be sufficient reply to most of Bro. Easley's article on page two to say that he is discussing a different subject from that which we were discussing two weeks ago. His subject is, "Should women preach," and we heartily agree to every thing he says—even including the woman of Sumaria, Priscilla, and the four daughters of Philip, for they all certainly preached, in a private, quiet, womanly way, and we should be glad if more of our women could do such effectual preaching. Our subject was, "Should women preach in public," and that Bro. Easley has not touched—unless, in what he says on 1 Cor. xiv. 34, 35, he means to deny the inspiration of Paul when he says: "Let the women keep silence in the churches," and we confess we do not know exactly what Bro. Easley does mean unless he means that. But if he had consulted some good commentator he could have learned that when Paul said: "I have no commandment of the Lord, yet I give my judgment," "To the rest speak I, not the Lord," etc., he meant to make a distinction between what the Lord Jesus while he was on earth said, and what Paul himself said. So far from admitting that he was not inspired, he puts himself on a level with Christ himself. The only way to get around Paul's prohibition of women preaching in public is to deny the inspiration of Paul. We hope Bro. Easley does not mean to do that.

of Virginia, Rev. W. C. Grace, of Tennessee, and Rev. D. W. Key, of South Carolina. We hope some one will give us a paper on the event. We regretted exceedingly our absence from home when our whilom classmate, Rev. D. W. Key, called on us. We should have been delighted to hear him tell of his work in South Carolina, and to have "talked over old times," and to have discussed the boys we used to sit with. Tennessee ought to call this worthy son back to her native soil. He could teach us South Carolina liberality, we trust. Brothers, the Associations are coming. Let us do a little thinking and planning beforehand. Let us select the messengers with a view to the service they are to perform, and send them to stay to the close of the session. Then let us be sure we have made liberal contributions to all the missions. Then let us see that a full table of accurate statistics accompany our letters, and would it not be a good plan to send pickles for our next year's contributions. And if you wait till then to renew your subscription to your State paper, be sure that you do not forget it then. The Southern Educational Association and Exposition will meet at Morehead City, North Carolina, July 16, 1890. Mrs. C. Field, of Kansas, will not be present, we believe. What the world most needs to day is not more human law a la Bellamy, but more divine law a la Jesus, not more government, but more gospel, not more iron rule, but more golden rule. Brother Byron Dement was in the city last week. He is spending a short vacation in Tennessee. We hear good things of him in Virginia. But we give notice that he belongs to us, and we shall expect him back when his term of study is over. Let Tennessee churches take the hint. Several communications including Memphis and Chattanooga Notes, came too late for this week's paper. Nothing which reaches us later than Tuesday morning can go in that week. Our correspondents will please bear this in mind and send in their communications as early as possible. The article on page 6, by Brother McCormick is long but it is of exceeding interest. Its arraignment of the Catholic "church" is terrible. Be sure to read it. Next week Brother John Eager will occupy our missionary columns and tell in his vivid style of a recent visit to the Pope. Brothers J. W. Bowen and T. J. Eates of the New Salem Association were in the city last week attending the Prohibition Convention. They both are ardent Prohibitionists and show their faith by their words and their works. At the same time there are no two better gospel preachers in the whole State than they are. The cause of all our strikes is simply that employees want ten hours' pay for eight hours' work, while employers want ten hours' work for eight hours' pay. If employers were willing to give ten hours' pay for eight hours' work, or employees were willing to give ten hours' work for eight hours' pay, there would be no difficulty between them. This is a selfish old world anyhow. We learn with much regret that Dr. G. W. Jarman has offered his resignation as Professor in the Southwestern Baptist University, at Jackson.

THE HOME.

Exiled.

It comes to me often in silence, When the firelight sputters low— When the black, uncertain shadows Seem wreaths of the long ago. Always with a throb of heart-ache That thrills each pulsing vein, Comes the old, unquiet longing, For the peace of home again.

I'm sick of the roar of cities, And of faces cold and strange, I know where there's a warm of welcome, And my yearning fancies range Back to the dear old homestead, With an aching sense of pain But there 'll be joy in the coming When I go home again.

When I go home! There's music, That never may die away, And it seems the hands of angels, On a mystic harp, at play. Have touched with a yearning sadness On a beautiful, broken strain, To which is my fond heart wording When I go home again.

Outside of my darkening window Is the great world's crash and din, And slowly the autumn shadows Come drifting, drifting in. Sobbing, the night wind murmurs To the plash of the autumn rain, But I dream of the glorious meeting When I go home again.

—Hollis W. Field, in Exchange

Helen Langdon's Effort.

Helen Langdon drew her elegant seal skin cloak back with the very faintest gesture of disgust. "Somewhat primitive, surely," she observed mentally.

The windows of the little church looked out on the shadeless streets of Springvale, and the light did not come through stained glass, though perhaps a genuine nature lover would have thought the golden sunshine beautiful. Springvale is in one of the Dakotas, and, although a "growing town," the church society is neither large nor rich.

"The seats look dusty, and the floor is positively—not clean. Poor things! I suppose they can worship God just as well," she reflected, as the organist began a voluntary.

Helen thought the organ very small. She glanced around at the congregation mostly women and children, one or two young men and a very few old ones. "Not a church going town, evidently. It must be discouraging to the pastor," was her next comment.

The audience rose, and all joined in singing. "Praise God, from whom all blessings flow."

Helen thought they sang very well. Indeed, one voice showed unusual training.

"But what am I thinking of?" she asked herself. "Those people were not born here; at least only the little children were, and they all came from the East as well as I. Why, then, should they not sing and have good clothes?" And she noticed some cloaks as fine as her own, and some bonnets quite a la mode; yet others were plain, some even shabby.

Helen was a church member. She had no taste for the multitude of societies in vogue in these days. They were all well enough if one liked them, but such things did not suit her taste. She prided herself on her taste! She gave liberally of money and clothing, but rarely of time or personal effort. She was dainty to the very tips of her

jeweled fingers. Her sister Emily had married William Bradshaw, a rising young lawyer, several years previous, and this was Helen's first visit to their Western home.

But the sermon was begun. How earnest the pastor was, though his hearers were so few! "It is not enough," he said, "to accept the benefits of Christ's death and mediation; we must live his life. He went about doing good, so ought we. He was meek, merciful and just, so ought we to grow into his likeness. 'Even Christ pleased not himself.' It is not enough to give as we have opportunity; we must not miss the opportunity!"

The words were nothing unusual, but they went like winged swords straight to Helen's heart. What kind of a life had she been living? An easy, selfish one, knowing nothing, caring less, for Christ's little ones. She went down the aisle with her sister in a very different mood from that in which she had entered. The little church, built of Dakota pine, carpetless and cushionless, seemed a holy sanctuary, the preacher, a veritable priest of God, and these people, her brothers and her sisters.

The afternoon waned. Dinner over books and sacred music filled up the hours, and the morning's impression seemed forgotten. Presently, however, Helen asked her sister if they had a Christian Endeavor Society connected with their church.

"Not as yet, we are so few," answered Mrs. Bradshaw. "We hope to grow to that in time. My own care, with two little children, and inefficient help absorb nearly all my time, so that personally I can do very little."

Just then a little girl with a handkerchief tied over her head opened the door suddenly. There were tears on her cheeks. She stood with a shy look at the strange lady.

"What is it, Minna?" asked Mrs. Bradshaw kindly.

Without taking her eyes from Helen the child replied: "The mother is crying, and Hilda, she is sick and she will die. My mother said will you come see her—quick!" and she was gone.

Helen turned to her sister with an inquiring look.

"It is Mrs. Nilson, my washer-woman, she always comes to me when the children are sick. I will go over it is only across the street. Can you take Jessie? She is not well, and I do not like to take her with me."

For an hour Helen amused both the children.

"I've had a hard time," said her sister on her return. "That child is very sick. The doctor will come again in an hour or two. Poor woman, there's no one to stay with her to night. She's a Swede, and there happens to be only a few of that nationality here just now. Besides, we are a town of young married people, nearly every woman, like myself, has a baby and can not easily leave home. Mrs. Nilson is afraid to stay alone, and her husband is away. I'm sure I don't know what she will do."

To her intense surprise, for she had no thought of influencing her fastidious sister, Helen said: "Could I do any good? If so, I will go."

Mrs. Bradshaw looked doubtfully at her sister, and said slowly, "I fear the child is dying, Helen; could you bear it?"

"I will try," and in a few minutes she came from her room, her silk gown and jewelry exchanged for a soft, plain dress and a warm shawl. Mrs. Bradshaw gave her some food and other comforts, and the girl crossed the street, feeling as if she were in a dream, or as

if she wore some one else than Helen Langdon. She went softly in. The mother sat in a neat, clean room, holding the sick baby in her arms.

"I am Mrs. Bradshaw's sister," said Helen gently. "I am come to stay with you to-night. Let me hold the baby while you lie down a little while."

After much urging the mother consented, but she soon returned. Her anxiety forbade sleep. In a short time the doctor came. He asked a few questions, looked at the baby in silence, then beckoned Helen from the room.

"She is dying. I can do nothing. Comfort the mother, if you can," and the busy man was gone.

Helen returned to the sick room, awed and terrified. Her heart ached for the poor mother holding the sick baby so tenderly. How could she tell her?

"My little heart—my treasure—my Hilda! She must not die—I can not bear it!" cried the mother, raising her tearful blue eyes to Helen appealingly, as if in some way she could help.

The girl's own eyes were brimming with tears. What should she say? How could she comfort this poor mother? Every word she had ever read in the Bible seemed to have faded utterly from her mind. The words of the minister that day rang like a dirge in her memory. Yes, this was her opportunity—and she was not ready!

Here was her work, and what an unskilled worker! Never, in her Christian life, had she spoken one word of comfort to any soul. How should she begin? But the blue eyes still sought hers in mute appeal.

"My littleheart," moaned the mother.

"God only can help your baby," whispered Helen.

"Pray—please pray to him! Call the children," cried the mother in agony.

They came, frightened and wondering. Holding a hand of each—the blue-eyed Minna and the fair-haired Oscar—Helen knelt on the bare floor beside the mother's chair. She never recalled the words of that prayer. She was only conscious of trying to command the passing soul to Him who said, "Suffer the little children to come unto me," and of beseeching his love to comfort these sorrowing hearts. When she ceased, the little spirit had fled. Space forbids to tell how Helen's own hands robbed the pretty baby for its burial, what substantial aid found its way to the bereaved mother, or how weeks afterward, that mother and Minna and Oscar clung to her sobbing when she went to say "good bye." Nor can we follow her to her Eastern home. But we may venture to say that she never relapsed into her former condition, and that her first "endeavor" in far-off Dakota was by no means her last. —Congregationalist

Little is known of Cromwell's father, much of the mother is learned through the son. She is described as "a woman with the glorious faculty of self-help. Ready for the demands of fortune in its extreme adverse time of spirit and energy equal to her mildness and patience, and unchangingly simple in her tastes."

Left a widow with a number of small children dependent upon her, she carried on her husband's business successfully, educating her children and exercising over them a discipline which judiciously combined restraint and liberty. From his mother the Lord Protector inherited the patience, candor, and simplicity which so conspicuously distinguished him. From her teaching, he acquired the courage, persistency, and decision which triumphed on the fields of Naseby and Dunbar, and gained him the supremacy in every contest. Cromwell was proud to install his mother, the widow of a Huntington brewer, in Whitehall, the home of the English kings. But amid her magnificent surroundings she retained her natural simplicity, rejecting all personal pomp, and imploring a quiet burial in a humble country churchyard. A short time before her death, she blessed her son in these words: "May the Lord cause his face to shine upon thee, and comfort thee, and enable thee to do great things for his glory, and to be a relief unto his people. My dear son, I leave my heart with thee. A good night!" —The Home-Maker.

—Sir William Hunter, a highly regarded authority in Indian matters, says: "The native Protestant church has ceased to be an exotic, and if the English were driven out to-morrow they would leave a Protestant native church behind them. The Protestant Christians in India number about half a million, with nearly two hundred thousand pupils in Protestant mission schools. This is an immensely significant fact, significant of missionary zeal in the present, but still more significant of Christian influence in the future."

—The blossom can not tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission. —Becher.

—That which we are we shall teach, not voluntarily, but involuntarily. —Erasmus.

—Theology is rather a divine life than a divine knowledge. —Jeremy Taylor.

Letters.

One who has never been away from home among strangers, or left in the old home alone when all the dear ones who made it home have gone out, can not realize what a blessed comfort letters from absent ones bring. We all love to get letters, but I think no heart hungers for them more than the old folks, who, after raising a family of boys and girls, have seen them all go forth to build homes for themselves, and leave the old home so lonely and silent. I was talking with an old lady, a few days ago, and asking about her children. She said, "I have not heard from John in five or six months, and Mary and Julia only write once in a great while. I think sometimes, that they have nearly forgotten their father and me." The old lady's voice trembled and her eyes filled with tears as she spoke. My heart ached for her. I thought of the grief it would bring to me, when my children leave the home nest, they should neglect me in that way. If any who read this are letting the cares of the new home take so much of their time that mother is being neglected, I hope they will do so no more. If you live too far away to visit your parents often, write them a letter every week. It will not take much time and will bring so much joy to their lonely lives. Write about the children, about your home, what you are doing, write as you would talk—anything pertaining to your home and self will interest the dear old folks at home, who miss you every day.

It is a sad thought that families must be broken up and scattered, but if frequent letters pass between brothers and sisters, they will not grow apart and indifferent about the old home and each other. —Exchange

Cromwell's Mother.

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Left a widow with a number of small children dependent upon her, she carried on her husband's business successfully, educating her children and exercising over them a discipline which judiciously combined restraint and liberty. From his mother the Lord Protector inherited the patience, candor, and simplicity which so conspicuously distinguished him. From her teaching, he acquired the courage, persistency, and decision which triumphed on the fields of Naseby and Dunbar, and gained him the supremacy in every contest. Cromwell was proud to install his mother, the widow of a Huntington brewer, in Whitehall, the home of the English kings. But amid her magnificent surroundings she retained her natural simplicity, rejecting all personal pomp, and imploring a quiet burial in a humble country churchyard. A short time before her death, she blessed her son in these words: "May the Lord cause his face to shine upon thee, and comfort thee, and enable thee to do great things for his glory, and to be a relief unto his people. My dear son, I leave my heart with thee. A good night!" —The Home-Maker.

—The blossom can not tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission. —Becher.

—That which we are we shall teach, not voluntarily, but involuntarily. —Erasmus.

—Theology is rather a divine life than a divine knowledge. —Jeremy Taylor.

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR. No. 117 Morgan street, Knoxville, Tenn., to which all communications for this department may be addressed.

POST-OFFICE.

DEAR CHILDREN:

One by one your schools are closing their doors and the long-sighed for vacation is at hand. What a glorious time it is! No books, no lessons, and nothing especially to do. I hope it will be a happy season to you all, and now that you have "nothing specially to do," I have something for you, and I feel sure that every one of you are ready for it as soon as I tell you what it is.

Well, I have sent on for five hundred book cards for the new church in Cuba. They each have on them a picture of the First Baptist church in Havana, Cuba—the elegant house we are trying to pay for—and in them are twenty red bricks to write names on at ten cents each. Send me a two-cent stamp and I will send you one. It will explain itself, and it will be a nice way for you to get up some money for Cuba during vacation. Let me hear from each one of you.

Are you watching to see how many new cousins I am introducing to you each week? If they will each one send for a brick card and go to work how our funds will boom this summer! Waiting to hear from you. I remain lovingly, AUNT NORA.

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.

Once when Jesus was passing through Samaria and Galilee on his way to Jerusalem, as he entered a certain village their met him ten men that were lepers who stood afar off and cried unto him saying Jesus, Master have mercy on us. And when he saw them he said unto them Go show yourselves to the priests, and lo, as they went they were cleansed. And won of them when he saw that he was healed turned back and with a loud voice glorified God. He fell down on his face at the feet of Jesus giving him thanks. And Jesus answering said, Were their not ten cleansed? but where are the nine? Where were they, children? Did they not obey Jesus? What did he say to this man. Which one of these ten do you suppose Jesus loved the most. They were all obedient but do you think that sufficient?

Mrs. HAILEY—Dear Sister: Find inclosed one dollar for Cuba. I thought I would find some others that would send something, but our people are not reading, or thinking, or doing. Our church, Good Hope, is large in numbers, has never had meeting but once a month, and none now except a few of us have worship every Sunday. We have a protracted meeting once a year, and then they tell the sinners now is the time to be saved, as it will be the last chance till next year; therefore you never hear of a conversion in our country churches except at those meetings. I am truly impressed with our great failure here. It is worth my small life to get them to meeting every Lord's day. Yours in Christian bonds, J. M. FULLER.

We do indeed feel sorry to know that this is the state of affairs in a large number of country churches, Brother Fuller, but I hope you will live to see

the day when such obnoxious will be the exceptions and not the rule. They are on the decrease. Thanks for your helping hand.

DEAR AUNT NORA: I have been a reader of the Young South, and thought I would become a writer. Papa takes the BAPTIST AND REFLECTOR. I like the Bible Stories very much, but will not correct any, as you have stopped giving any for a while. We have preaching twice a month, and Sunday-school every Sunday. I go most of the time. I will close. ERNEST ELLIS.

Dexter, Tenn.

MRS. HAILEY—Dear Sister: I have been reading the BAPTIST AND REFLECTOR. I like it very much, and the Young South is my favorite page. I have two little girls, and when they get old enough I want them to join the cousins. Enclosed two-cent stamp for Brother Diaz's picture, and some money for Cuba. Wishing you great success for this year in your noble work. I will close. M. F. WRIGHT.

Wheel, Bedford Co., Tenn.

DEAR AUNT NORA: Will you allow another little cousin to join your happy band? Mamma takes the BAPTIST AND REFLECTOR. I like it very much, especially the Young South. I have two brothers, and one sweet little sister, ten months old. She has golden curls and dark, dreamy eyes. We have lots of little chickens. I send a two-cent stamp for Brother Diaz's picture, also ten cents for Cuba. I will send more next time if this goes all right. I will close. I would like so much to meet you and sweet little James, for I already love you all. Love to Uncle Orren and little James. LUCILLE KENNEDY.

New Middleton, Tenn.

DEAR AUNT NORA: I thought I would write to you to-day, for the first time, and I will thank you very much if you will allow me the privilege of joining the happy band of cousins. I read the BAPTIST AND REFLECTOR, and like it very well. I am especially delighted with the cousins' letters, and I also like reading the Bible Queer Stories, but I have never tried to correct any of them yet. Inclosed find ten cents for Cuba and also a stamp for Brother Diaz's picture. I will close for this time hoping you will welcome me. Love to all. WEBSTER, TENN.

DEAR AUNT NORA: I wish to join the band of cousins. Papa takes the BAPTIST AND REFLECTOR. I enjoy reading the cousins' letters very much. I am a little girl, and was twelve years old the 25th of last December. I am going to school, and I go to Sunday-school nearly every Sunday. We have preaching here twice a month. I corrected the Bible Queer Story the best I could. Inclosed find ten cents for Cuba. As this is my first attempt, I will close, with much love to all. THERRIE TOWLER.

Rossville, Tenn.

DEAR AUNT NORA: It has been raining all of the morning, so that I had a nice time correcting the Stories. We have begun to plant corn. Spring is coming; the mocking-birds are chirping beautifully. I am glad to see that our little band is still increasing. I hope that it will continue to do so. I sent you two dollars week before last. I hope you received it. I will help some more along. I sent it for Cuba. Health is very good at present around here. I hope it will continue. The last two Queer Stories were very interesting. We have a wonderful and powerful God, to deliver the men from the furnace and to change the mind of the king in such a manner. I wish we had some more of those youths in this

day. I will close. I was glad to hear that little James had such a nice trip, on the doorage. Thanks for your helping hand. JAMES D. BASS.

St. Charles, Ark.

DEAR AUNT NORA: Will you let another little cousin in? My papa takes your paper. He likes it very much. I love to read all the cousins' letters. I am eleven years old. I have three brothers. My little sister died when she was a year and a half old. My youngest brother's name is Spurgeon Swain. He is the baby—a sweet baby. My papa is a Baptist preacher. He is the pastor at Evergreen and Centerville. I send ten cents for Brother Diaz's picture. As this is my first letter, I will close. Your loving new niece, LENA MOORE.

Richmond, Miss.

DEAR AUNT NORA: Papa takes the BAPTIST AND REFLECTOR. I like to read the cousin's letters very much. I am a little girl eight years old. I have two little brothers. We live in the country. I am going to school. I like to learn. Aunt Nora, I will close for this time. I will write more next time. I send ten cents for Cuba and two cents for Brother Diaz's picture. IRIS WELCH.

South Berlin, Tenn.

DEAR AUNT NORA: I have been a silent admirer of the BAPTIST AND REFLECTOR and I thought I would have a chat with the little cousins. I am fourteen years old. I am not going to school now—our school was out February 14. I am going to Sunday school. The Baptist church is about one mile and a half from our little town. Our little town is growing rapidly. We have two fine brick churches, the Cumberland Presbyterian and the Methodist Episcopal church. We have several drug stores, and dry goods stores, and groceries. As this is my first attempt to write to you I will close by sending two cents for Brother Diaz's picture. BERTIE WITHERINGTON.

Sharon, Tenn.

DEAR AUNT NORA: Will you receive one more cousin on your page? I have been reading the cousins' letters and like them very much. I belong to a Missionary Society called the Sunbeams. We had an entertainment in February and made several dollars for Cuba. I will send two cents for Brother Diaz's picture. Much love for you and all of the cousins. ROSA BUTLER.

Humboldt, Tenn.

DEAR AUNT NORA: Will you permit another little cousin to join your happy band of little workers? I am twelve years old. We take the BAPTIST AND REFLECTOR and like it very much. I enjoy reading the cousins' letters very much. I go to Sunday school every Sunday. I like my teacher very much. I send a two-cent stamp for Brother Diaz's picture and five cents for Cuba. I did not correct the Bible Queer Story this time, but think I will. Orinda, Tenn. JESSIE CLAYTON.

DEAR AUNT NORA: Will you admit two more cousins to join your circle? Our father takes the BAPTIST AND REFLECTOR, and we have tried to correct the story for this week. We have been going to school, but our school has closed and we will have more time now for correcting your stories. ROBERT AND WILLIE RAGAN.

DEAR AUNT NORA: As it has been some time since I wrote to you I will write again. I am attending school at Linwood Academy, and studying arithmetic, algebra, geography, physiology, Latin, and penmanship. Our class will begin Caesar soon. We have splendid teachers. I like our principal so much. My sister was educated at Mary Sharp,

and she is anxious for me to study at least one year at your school, Dr. Z. O. Graves. Rev. John T. Oakley is our pastor at Linwood. I send ten cents for Cuba; wish I could send more. I also send two cents for Brother Diaz's picture.

FLORRIE RUSHING.

Lebanon, Tenn.

DEAR AUNT NORA: We will try to write you once more. We hope you and the cousins have not forgotten us. We have tried to correct the Bible Queer Story, and hope it is correct. We are going to school and do not have time to correct all the Bible Stories. We received Brother Diaz's pictures and were glad to see them. With love to you and all the cousins we will close. KATE AND LOUISA BRACKETT.

Cleveland, Tenn.

DEAR AUNT NORA: Please let another cousin join your happy band. I am not very little, but I am still in my "teens," and hope you and the cousins will welcome me. Papa takes the BAPTIST AND REFLECTOR, and I believe he would take it if it cost five dollars, for I do not see how we could do without it. I will send a stamp for Brother Diaz's picture. As this is my first letter I will close for this time. I will write more the next time, and try to send you some money for Cuba. BEATRICE JACKSON.

Eagleville, Tenn.

DEAR AUNT NORA: Will you allow another little girl to join the Young South and help the cousins in their work for Cuba? I am thirteen years old, and live with my grandpa. He takes the BAPTIST AND REFLECTOR, and I enjoy reading the cousins' letters very much. I heard dear Brother Graves (your father) preach last May. He spent one night with us. Wish I could hear him often. I answered and corrected the Bible Queer Story. Hope it is correct. I send ten cents for Cuba. Would like so much to see you, Uncle Orren, and little James. Found thirty-two mistakes. I hope to see this printed. Your new niece, CORDELIA VAUGHAN.

Enon College.

DEAR AUNT NORA: Here comes another little stranger asking to be admitted into your band of cousins as "one of you." I am a member of the Baptist church at Salem. Brother Estes is our pastor. My papa died when I was a wee bitay thing, and I have only a step-father, but a good, kind mother. My only sister (the only whole sister I have—I have two half sisters) married last Sunday, and I am so lonely since she left us. Aunt Nora, I heard your father deliver his "Chair Talks" at Prosperity last summer. He surely is a good man. I have corrected your Bible Queer Story. Hope it is correct. Aunt Nora, I have not the book that Maggie Grandstaff has to read, but I read a chapter in the Testament almost every day. I send two cents for Brother Diaz's picture. As this is my first, I'll close. Love to one and all. Bye-bye. ELLA BRASLE.

Forks of Pike, Tenn.

For Cuba.

May. Van Farrar, \$1; Gracie Hamilton, 20 cents; Mamie Gards, 15 cents; Mrs. H. E. Fletcher, 10 cents; Jennie Scott, 5 cents; Willie and Irby, 50 cents; Mrs. H. T. Clark, 50 cents; Annie Moore, 10 cents; Berdie Hales, 10 cents; Hester Ann Rutledge, 15 cents; Annie Moore, 10 cents; Beadie Holain, 10 cents; Pearce Hamilton, 5 cents; Bryant Landis, 10 cents; Lanie Chapman, 5 cents; Theodore Wellington, 10 cents; Willie Gay Roberts, 5 cents; Alice Butterff, 10 cents; Missie Merl Gregory, 10 cents; J. M. Fuller, \$1; Lissie Chambers, 5 cents.

Transfer of Kind Words.

At a meeting of the Home Mission Board, held May 25th, the following resolutions were adopted:

Whereas, the Southern Baptist Convention at its recent session appointed a standing committee located in Louisville, Ky., to which was intrusted the Sunday-school interests of the convention; therefore,

Resolved, 1. That this board hereby expresses to this committee its perfect willingness to comply with the instructions of the convention, and its earnest desire that the work committed to it may be prospered beyond what it could have been in the hands of the board.

2. That we hereby express to the committee our high appreciation of the importance of the trust which has been transferred to it, regarding, as we do, the Sunday-school work of the Southern Baptist Convention as not inferior to any other department of its work.

3. That we assure our brethren of the committee that we will cheerfully cooperate with them in any way which may be desired by them and permitted by the instructions of the convention.—Christian Index.

—They seem to have had quite a time of it at the recent meeting of the Home Mission Society in Chicago. Dr. J. W. Ford, pastor of the Second Baptist church, St. Louis, who was raised in the North but lived a while in the South, made a speech in which he dwelt at some length on the negro problem, and said, among other things, that the white people of the South intended to rule, legally if they could, any way if they must. Dr. Wayland Hoyt, amid much excitement and applause, replied to him by denouncing him in particular for saying such a thing, and the people of the South in general. The next day Dr. Ford stated that he must have been misunderstood, when Dr. Hoyt said that after deliberate thought he had not been able to see how he could have misunderstood Dr. Ford, and that what he (Dr. Hoyt) said ought to have been said. He then pulled a copy of the Constitution from his pocket, and, with a theatrical air, read the Fifteenth Amendment to Dr. Ford. Dr. Larimer jerked a United States flag from his pocket, and, waving it in the air, proclaimed that he was a peace man himself, and the curtain dropped amid the wildest excitement and applause.

Imagine such a scene in the Southern Baptist Convention!

BUSINESS NOTICES.

Sarsaparilla belongs to the smilax family of plants, and is found generally over the American continent, but the variety that is richest in the medicinal properties is the Houdan root, of which the famous Ayer's Sarsaparilla is made.

As soon as you discover any falling of the hair or grayness always use Hall's Hair Restorer to tone up the secretions and prevent baldness or grayness.

THE GREAT AMERICAN CHORUS.—Sneezing, snuffing and coughing! This is the music all over the land just now. I've got such a awful cold in my head. Cure it with Ely's Cream Balm, or it may end in the toughest form of catarrh. May be you have catarrh now. Nothing is more painful and dreadful. This remedy masters it as no other ever did. Not a sniff nor a liquid. Pleasant, certain, radical.

Fire—All fire stopped free by Dr. Kline's Nerve Restorer. No fire after first day's use. Marvellous cures. Treatise and 50 trial bottle free to Pitts cases. Send to Dr. Kline, 931 Arch street, Philadelphia, Pa.

WEAK WOMEN.—The more sensitive nature of the female sex renders women much more susceptible than men to those numerous ills which spring from lack of harmony in the system. The nervous system gives way, sick headache in frequent, the appetite is lost, and other ailments peculiar to the sex cause great suffering. Hood's Sarsaparilla is peculiarly adapted for such cases, and has received the most gratifying praise for the relief it has afforded thousands of women whose very existence before taking it was only misery. It strengthens the nerves, cures sick headache and indigestion, purifies and vitalizes the blood, and gives regular and healthy action to every organ in the body.

Electric Belt Free

To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts, invented by Prof. Van der Weyde, President of the New York Electrical Society. (U. S. Pat. 257,847.) A positive cure for nervous debility, rheumatism, loss of power, etc. Address Electric Agency, P. O. Box 178, Brooklyn, N. Y. Write to them to day.

Catarrh Cured

A clergyman, after years of suffering from this loathsome disease catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 28 Warren street, New York, will receive the recipe free of charge.

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To the Editor: Please inform your readers that I have a positive remedy for consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully T. A. Sheum, M. C., 181 Pearl street, New York.

ADVICE TO MOTHERS. Man Winslow's SOUTHERN CURE should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and the best remedy for diarrhoea. Price, five cents a bottle.

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The only one that cures with the least of the medicine. It cures all diseases of the skin, such as eczema, itching, and all other troubles. It also cures all diseases of the eyes, such as inflammation, and all other troubles. It is a sure cure for all diseases of the throat, such as croup, whooping cough, and all other troubles. It is a sure cure for all diseases of the lungs, such as consumption, and all other troubles. It is a sure cure for all diseases of the stomach, such as indigestion, and all other troubles. It is a sure cure for all diseases of the bowels, such as constipation, and all other troubles. It is a sure cure for all diseases of the bladder, such as catarrh, and all other troubles. It is a sure cure for all diseases of the kidneys, such as gravel, and all other troubles. It is a sure cure for all diseases of the liver, such as jaundice, and all other troubles. It is a sure cure for all diseases of the spleen, such as enlargement, and all other troubles. It is a sure cure for all diseases of the pancreas, such as inflammation, and all other troubles. It is a sure cure for all diseases of the gall bladder, such as stones, and all other troubles. It is a sure cure for all diseases of the uterus, such as inflammation, and all other troubles. It is a sure cure for all diseases of the ovaries, such as inflammation, and all other troubles. It is a sure cure for all diseases of the vagina, such as inflammation, and all other troubles. It is a sure cure for all diseases of the cervix, such as inflammation, and all other troubles. It is a sure cure for all diseases of the uterus, such as inflammation, and all other troubles. It is a sure cure for all diseases of the ovaries, such as inflammation, and all other troubles. It is a sure cure for all diseases of the vagina, such as inflammation, and all other troubles. It is a sure cure for all diseases of the cervix, such as inflammation, and all other troubles.

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

Published every Thursday

Speaking Truth in Love

(Registered at the post-office at Nashville, Tenn., as second class matter.)

VOL. I.

NASHVILLE, TENNESSEE, JUNE 19, 1890.

NO. 44.

False Interpretation, Superstition, Tradition, Fruitful Sources of Error.

BY R. A. VENABLE.

There are three well marked difficulties pointed out as being in the way of the people's getting a proper conception of Jesus Christ when he was on earth as a preacher and teacher. These three difficulties appear in that transaction at Caesarea Philippi, where Peter confessed the messiahship of Jesus. The apostles first gave the variety of views held by the people, in answer to the question asked by Jesus himself, "Whom do men say that I the son of man am?" Some say that thou art Elias.

This answer shows that people had misinterpreted the Old Scriptures, in that they had made them mean that Elias was going to return to the earth before the coming of the Lord. The Prophet Malachi had predicted that Elias would come "Behold, I will send you Elias the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse" (Mal. iv. 3-6). When John sent two of his disciples to Jesus to inquire whether he was the Christ (Matt. xi. 2, 3), Jesus, after sending John back an answer, turns to the multitude to vindicate John against any misjudgment they might pass upon him. In the closing out of his vindication, he says, referring to John, "And if ye will receive it, this is Elias which was for to come." (Matt. xi. 14)

Again, as Jesus and his disciples, Peter, James, and John, were descending the Mount of Transfiguration, they were charged to tell no man what they had seen. And his disciples asked him, saying, Why then say the scribes that Elias must first come? and Jesus answered, and said unto them, Elias truly shall come and restore all things. But I say unto you that Elias has come already, and they knew him not, but have done unto him whatsoever they listed." (Matt. xvii. 12, 13)

These passages show how prevalent the view had become. All were certainly aware that Elias was expected to return, and the scribes are represented as teaching the same to the people. The interpretation was an old one. Having become traditional, it had woven itself into much or most of the literature of the people. Just what was to be the work of Elias was a question about which they differed widely. Some said he was coming to raise the dead and anoint the Messiah. Others said that he would settle all ceremonial questions and adjust all ritualistic difficulties; he would bring in the age of peace, excluding from the borders of Israel those who had been unwarrantably introduced into the congregation of Israel, and restore those who had been unjustly excluded.

He was going to restore the golden pot of manna, the vessel of anointing oil, and the budding rod of Aaron. Others said that he would come three days before Messiah. On the first day, with a voice regarding the world he would cry out, "Peace to the world," on the second day he would cry out, "God to the world," again the third day, he would proclaim the coming of salvation to the world. They held many other views which may be omitted. The literal, personal coming of Elias was what they expected, and they could not believe that the Messiah could or would come till Elias came. Had they correctly defined his (Elijah's) mission Messiah could not enter upon his work till Elias had come and made the Messiah's appearance possible. This circumstance in Jewish history shows very clearly what momentous consequences may come out of a false interpretation. Here they were prevented from believing Jesus the Messiah by a wrong interpretation. This wrong interpretation had become traditional. Many things were settled in Jewish teaching it was settled that Elias was to come personally before the Jewish Messiah could come. An old and venerable interpretation is not necessarily a true one. The habit of taking the traditional meaning of a passage of Scripture and from this preparing a sermon without as thorough examination as possible as to the real meaning is an unpardonable offense, one that no pastor should be guilty of for one moment, much less for years. The many systems of ecclesiasticism to-day are attributable to the false interpretations men have made of God's word. This will become evident to him who will give a modicum of time to the historical developments of the various systems of church organizations now clamoring for recognition as churches of Jesus Christ. It is a comfort to know, however, that most of the old interpretations are in the main correct. But no preacher has any right to take it for granted that they all are, or that a single one is. With grammar and dictionary and a good degree of sanctified common sense, he must study the passage as if it had not been interpreted by any one before him. When he has arrived at the meaning, or has become convinced he can not get out the meaning, then he may turn to his "helps," but not before. In the space allotted to the consideration of false interpretation not one word has yet been said about the other two sources of error in Scriptural study and religious life. Superstition and tradition are potent factors in the equation of human life, and nowhere do they assert themselves more powerfully than in our study of God's word and in the discharge of Christian duty. But their importance demands their treatment in another article.

—Be brief, for it is with words as with sunbeams—the more they are condensed the deeper they burn.—Dr. Southy.

Election.

Having in my last considered my proposition to the extent that election was sovereign, I come now to that part of the proposition which says: 2. God's election of the sinner to eternal life is unconditional. This second part of the proposition is closely akin to the first. If election is based upon God's sovereign grace it must be unconditional—that is, grace is freely bestowed and made effectual in the salvation of the sinner according to God's elective purpose, and without any merit or motion of the sinner. To be sovereign election must be unconditional, and to be unconditional it must be sovereign. If there is a single condition upon which election is based independent of God's sovereign will and pleasure, then election is not unconditional nor sovereign, and the whole theory of election, according to the statement and theory of the New Testament, would be proven to be absurd. But let us go to the Scriptures to settle this as we settled the first point.

Paul, speaking of the Jewish nation as rejected in favor of the Gentiles—though typically still God's elect people says of them, personally, Rom. xi. 5, 6: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work." Here the condition of work is excluded, and grace—God's unmerited favor bestowed upon a meritorious sinner—is the sole ground of election in its application to the lost, ruined, dead sinner. There is still a "remnant" among the Jews saved by God's elective grace, and as among the Jews so among the Gentiles. Paul says to the Ephesians, ii. 8: "By grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto (not on account of) good works, in which God before hath ordained that we should walk in them." Here it is made clear that by grace, and hence by election, "good work" is the result and evidence of God's creative work in us, quickening us (Eph. ii. 5) from the death of sin. But some will say: O yes, we grant that "good works" are not a condition of election, but faith is. Let us see. Even faith, in connection with salvation by grace, is pronounced by Paul the "gift of God," as in the passage quoted above; but both Paul and Peter put the subject at rest in the following passages. In 1 Peter i. 2, we find this language: "Elect according to the foreknowledge of God the father, through sanctification of the Spirit unto (not on account of) obedience and sprinkling of the blood of Jesus Christ." Paul adds, 2 Thes. ii. 13: "But we are bound to give thanks always to God for you, brethren beloved, because he hath

—The Emperor of Japan is not a professed Christian, but is fully acquainted with the gospel and probably not out of sympathy with its teachings.

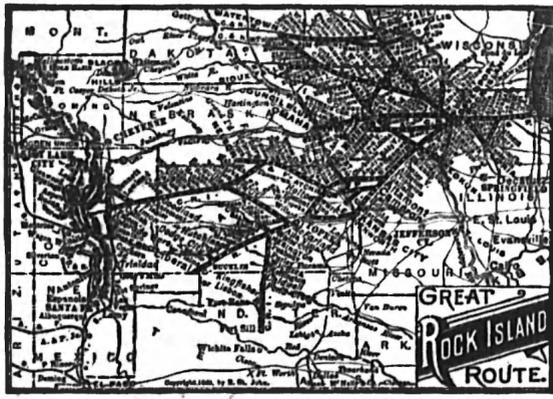
from the beginning chosen (elected) you to salvation through (not on account of) sanctification of the Spirit and belief of the truth." Putting Peter and Paul together, election is based upon God's foreknowledge and purpose (from the beginning); is effected through spiritual regeneration and a belief of the truth; and its objective point is reached in the application of Christ's blood to the heart and in the resultant obedience of the sinner—the sovereign grace of God being the sole and only ground upon which the work is projected or effected. Paul puts it succinctly in 2 Tim. i. 9, when he says of God, "Who hath saved us, and called us with an holy calling, not according to our works (our faith, or good deeds, or holiness), but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Election is solely according to God's "purpose and grace," and so of his effectual "calling."

Hence, we find such passages as these, Acts xiii. 48: "And when the Gentiles heard this, they were glad and glorified the word of the Lord; and as many as were ordained unto eternal life believed." Here faith is the result of ordination, or election, as are good works, and so of character, unto which also God chooses the saint. So Christ said, John vi. 37: "All that the Father giveth me shall come to me; and him that cometh (thus cometh) to me I will in no wise cast out." "No man cometh unto me (John vi. 44) except the Father draw him," said Jesus; and he said again of the unbelieving Jews that they believed him not because they were not of his sheep. (John x. 26) "Ye have not chosen me, but I have chosen you," said Jesus to his disciples (John xv. 16); and in every instance of election, in the whole Scriptures, whether national, official, personal, or characteristic, it will be found that election is unconditional, based upon God's foreknowledge, purpose, and grace; through the spirit of God regenerating or sanctifying the believer; and unto three things: faith, obedience, and holiness, not on account of them. Election is even unto, not on account of, the blood of Christ; and if the statement is a part of the object, and not the ground, of election, how can faith, good works, and holiness be? They say a man must be a candidate for election before he is elected. This may be true of the human, but never of the divine. Man is elected before he even seeks salvation; and his faith, as well as his seeking, is the result of his unconditional election before the world began. GEO. A. LORRON.

—The Emperor of Japan is not a professed Christian, but is fully acquainted with the gospel and probably not out of sympathy with its teachings.

A MAN

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