

SCHEMATIC REMEDY

--It is conjectured that a specific may yet be found for every ill that flesh is heir to. However this may be, certainly the best specific yet found for diseases of the blood is Ayer's Serraperilla, and most diseases originate from impure blood.

--We beg to call the attention of our readers to the card of the old New York Life Insurance Company, to be found elsewhere in this issue. The New York Life is too well-known to require commendation. There is no better company in existence. It has to-day a family fund of \$105,000,000.

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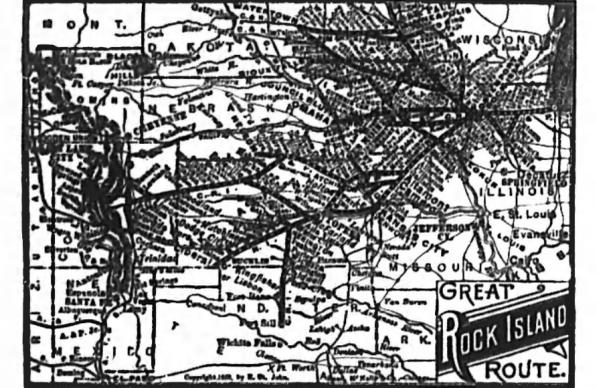
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Election.

BY GEO. A. LODDON, D.D.

Having discussed two points in my proposition, namely, that the election of a sinner to eternal life is the sovereign and unconditional act of God, based upon his foreknowledge and purpose of grace, I come now to consider

1. The election of a sinner to eternal life is the eternal work of God, according to his eternal purpose of grace.

If election is sovereign and unconditional it must be eternal. The apostle says (Eph. 1:4) "According as he hath chosen (elected) us in him before the foundation of the world, that we should be holy and without blame before him in love." In the same line he says (2 Tim. 1:9) "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Again Paul speaks of this same "purpose" in Eph. 1:11, in which he says "In whom (that is in Christ) also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." In Eph. 1:11, the apostle speaks of this "purpose" of God as "the eternal purpose which he purposed in Christ Jesus our Lord, before the world began."

God's purpose of grace is the key to all theology. He that does not get hold of this key sees to the wind when he discusses the subject of salvation. God knows the end from the beginning, and according to an eternal purpose and a definite plan he "worketh all things after the counsel of his own will, and to the praise of the glory of his grace." Hence, according to the above statements of the Apostle Paul, we may clearly frame the following proposition based upon God's "eternal purpose in Christ Jesus our Lord."

(1) In "all things" God works "after the counsel of his own will" according to an "eternal purpose."

(2) The sovereign and unconditional election of the sinner is said to be after the counsel of his own will according to this eternal purpose.

(3) Therefore the election of the sinner to eternal life is God's eternal act, according to his eternal purpose of grace, and after the counsel of his own will.

Now let us see further if the Scriptures do not sustain this proposition. (Romans viii. 28-30.) "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom did he foreknow, he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called (effectually called), and whom he called them he justified,

and whom he justified them he also glorified." Listen again (Roman ix. 22-24) "What if God, willing to show his wrath and make known his power, endured with much long suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory even as when he hath called, not of the Jews only, but also the Gentiles." So Peter says (1 Peter 1:2) "Elected according to the foreknowledge of God the Father," and so Paul again says (2 Thes. 1:11) "God hath from the beginning chosen (elected) you to salvation."

In all these expressions election is based variously upon God's "foreknowledge" and "purpose," which took place "aforetime," "before the foundation of the world," "from the beginning," and the "beginning" with God has no beginning, but is coeval and co-eternal with his purposes and decrees, with his foreknowledge and will, which, in this respect, are always expressed as parallel with each other. According to David and John, the names of the saints were "written in the Book of Life" from the beginning--from the foundation of the world, and it is impossible for these names ever to be blotted out if written according to God's foreknowledge and purpose. God does not keep books after this fashion. He does not put down the elect in his book upon a contingency, not knowing what will be the outcome, but he writes their names there according to his foreknowledge of them, not of what they would be or do, but of what they should be or do, according to "the counsel of his will" and to the "praise of the glory of his grace."

From all eternity God foreknew his elect and predestinated them unto salvation; and "having loved his own he will love them to the end." The good work once "begun" in us will be "finished unto the day of Jesus Christ." Jesus says that all the Father hath given him shall come to him, and that of all the number he shall lose nothing, but shall raise it up at the last day. Election is, therefore, eternal from the past, and eternal to the future, or else it is not a sovereign and unconditional election at all. God could not foreknow, according to purpose and will, one of his elect whom he foreknew, at the same time, would be lost, or whose name would be blotted out of the book of life. Such an election would be neither sovereign, nor unconditional, and any election not sovereign, unconditional, and eternal, is no election at all. To choose the sinner upon his merits--based upon his belief and obedience toward Christ--would be the sinner choosing himself, and for such election to stand, the sinner would have to keep himself in office, or have his name dropped from the Book of Life. This is not gospel election.

---Have you noticed the happiness we get in loving people? It is a great gift.

LUX MUNDI.

The Light of the World. BY WILLIAM NORTON

This is the false title given to a book which had a great sale, and has produced great excitement. It consists of twelve essays by eleven authors of the high Puseyite school, with whom some other Puseyites are not in agreement. Canon Liddon, of St. Paul's Cathedral, for instance, who is the most eminent Puseyite preacher, has condemned the work for its infidel teaching. But it is expected to have great influence. Its aim is to destroy belief in the true inspiration of the books of the Bible in order to assert the superior authority of what it calls "The Church," and thus to enslave men more fully to the Romanizing priesthood. A more wicked and daring endeavor could scarcely be attempted. From a full account given in a review of the work I learn the following particulars.

The editor is the Rev. C. Gore, the principal of Pusey House, a house taken to preserve the library of the late Dr. Pusey, and to diffuse his teaching. Mr. Gore is also the writer of one of the essays--the one which has drawn the greatest attention on account of the daring nature of his infidel suggestions. The writer insists that "theology must take a new development," that all great teachers of all nations, though heathen or atheists, have what the writers falsely call "Divine revelations," by which they mean the mere exercise of human reason. One of them says that the Bible is "the slow and laborious evolution by which the primitive apprehension of God was transformed into the Christian creed." The spirit in "The Church" is assumed to be the highest authority. Mr. Gore denies that the apostles spoke with superior authority, and says that they "write as men subject to a common tradition." He denies that "a hard and fast line can be drawn between" the Bible and the books of other writers, such as Clement. He calls it irrational not to accept the mind of "The Church" as interpreting the mind of the apostolic writers. He says, "To the historical facts of the Christian creed we claim assent in the church's name; but we do so on grounds which so far are quite independent of the inspiration of the evangelic narratives."

Mr. Gore says that "every race has its inspirations and its prophets." Genesis is said by him to contain "the first traditions of the race." The Israelites are said to have "all directed their poetic faculty to the one end of revealing the soul in its relation to God." He says that "the human faculties of the prophets were not superseded, but intensified by the Holy Spirit, so that "the prophetic inspiration is consistent with erroneous anticipations."

Mr. Gore suggests that some hooks of

the Bible, such as Job and Solomon's Song, are mere dramas, like those of Shakespeare; the work of imagination and conjecture, founded on "an historical basis."

He refers to the myths, the lying stories which heathen writers invented about the origin of nations before facts were recorded, and asks whether "the earlier narratives" of the Bible "before the call of Abraham are not of the nature of myth"--that is, of mere fiction.

The book is full of the most deadly poison of daring infidelity. Its authors evidently wish that their sermons and suggestions should be taken as realities. Bent on enslaving men to their own despotism, they treat the truth of God with the utmost of contempt. By them Satan has uttered one of the worst series of lies that he has ever put forth in this world.

The University of Oxford has become one of the greatest curses of the land. May God preserve America from any such fountain of mischief and woe.

As Canon Liddon says, "For Christians it is enough to know that our Lord Jesus Christ has set the seal of his infallible sanction on the whole of the Old Testament."

Good News from Rockwood.

I have just returned, after having labored ten days at Rockwood, Tenn. We had preaching day and night, and I pushed the matter of church building during the day. The church has been worshipping in a little building owned by the land company. Several efforts have been made to build, but without success. I called on all the Baptists of the town and all of the leading citizens. The amount obtained in good, collectable subscriptions was eleven thousand and thirty dollars. The church met and agreed to begin at once a building to cost at least one thousand eight hundred dollars. It is to be, according to design, fifty-five by thirty-six feet, with inclined floor, baptistry, robing-rooms, nice cupola, etc. The land company will give a beautiful site and the building will be pushed forward at once. Rockwood is located on the Cincinnati Southern railroad. It contains three thousand population, and a nice building for the Baptists will put the denomination in all that country forward fifty per cent. The largest contribution was two hundred dollars, the smallest one dollar. The number contributing was forty-eight. So, then, the average contribution was about twenty-three dollars and fifty cents. I had the privilege of calling on only one Baptist outside of Rockwood. Traveling several miles to see him, he would make no subscription, notwithstanding the fact that he is very wealthy. What an amazing shame for one to be entrusted with so much of the Lord's money and then to prove so unworthy of such trust by failing to do good with the Lord's money.

J. H. ANDERSON.

OUR PULPIT.

Mental Dignity.

[The annual address to the Alumni Association of the Southwestern Baptist University, Jackson, Tennessee, June 4, 1890, by W. G. Inman, D.D., and requested by the Association for publication in the BAPTIST AND REFLECTOR.]

Mr. President, Fraternity of the Alumni Associations, Ladies and Gentlemen: Coming from the battle-field of life to mingle in your literary activities I fear that I shall not be able to contribute any thing which will heighten the interest of the occasion. I am fully conscious that I stand here in the twilight of the evening of the nineteenth century, a connecting link between the past and the present, looking out upon the coming years of the new century, all radiant with the magnificent possibilities of their grander intellectual growth and spiritual development. As we stand gazing down the vista of time, beholding the brilliant light and glory of the triumph of education, softened by the long years of ripened experience, what sublime creations of fancy rise before our mental vision.

Possessing a feeling in common with the exalted aims and purposes of this association, and in hearty sympathy with the new impetus given recently to the cause of higher education in this community, I am encouraged to claim your attention to some crude thoughts on

MENTAL DIGNITY.

The highest glory of mental dignity is the possession of "two eyes, the eye of sense and the eye of reason." Through the one we look out upon the world of matter and fact, through the other we behold the world of idea and relation. Both worlds are real, and through the mind commerce is kept up between them. Along this mental highway material facts make a pilgrimage to the holy land of reason. There they are changed into ideas. Stars are turned into astronomy, atoms into chemistry, rocks into geology, and plants into botany. Over the same royal road ideas pass to the world of sense. There they are changed into facts. Ideas of beauty are turned into painting, and Raphael's transfiguration blesses the world. Ideas of harmony are changed into music, and Handel's Messiah agitates the thoughts and hopes of men with the melody of the skies. Ideas of form are changed into sculpture, and Michael Angelo's Moses agitates the fund of the world's conscience and courage.

"By changing facts into ideas the mind gives us science. By changing ideas into facts it gives us art. Without science life would be without food; without art it would be without ideals. Science ministers to the body, art to the spirit. Men who go from things to ideas are practical, those who go from ideas to things are seers. Practical men conserve, but never venture. Seers throw the light of their genius into the dark beyond, disclosing new worlds for men. They are the leaders, they are in the vanguard of human progress. Their achievements and creations have contributed in the largest measure to mental dignity.

The brilliancy of thought not only reflects the moral worth of the human mind, but contributes largely to its dignity. Thought bears the impress of divinity; for God is mind. Our created intellect occupies the position of honorable distinction in proportion as it represents the image and glory of the divine mind.

The standard by which men have usually been measured and pronounced great, is a false one, and we rejoice that it is rapidly coming into disuse. Men are beginning to be valued for their mental and moral worth. The riches of the mind, and the wealth of the heart are the principal elements in that greatness which should become universal. That which is usually called greatness we think lightly of, because it is only an empty sound. It is generally associated with those good, but misused words, power, glory and wealth; princes, heroes, and capitalists are its representatives. While we do not deny that many, belonging to these classes have possessed intellectual greatness, we may safely say that the greater part of them have been the reverse. We shall discuss this subject, by contrast ing position and power with genius and learning in order to show the superiority of the latter, to reflect luster and dignity upon the human mind. Such distinction is attained by the indefatigable energies of mental effort. The erroneous ideas which have obtained among the devotees of position and power concerning real worth must pale before the sublime creations of genius.

In the first place, let us consider what are the workings of human notions of dignity as associated with position and power, and what they have done to render illustrious the faculties of the mind. Could any superior intelligences take an interest in observing the current of our social life, as naturalists contemplate the habits of inferior races, what a fund of amusement would they find in the working of human notions of dignity! No class of beliefs is entertained with so much of variety and paradox. One nation's legends on the subject are in complete opposition to those of another, and the faith of almost every age is contradicted by that of its successor. The Dines reproached Alfred of England with reading Latin like a priest, and now Virgil and Horace may be said to lead the van of an English gentleman's education. A country squire, decanting on the insolence of his servant, observed that "the fellow forgot his station and swore like a gentleman." The suitability of elevated positions must have been somewhat different from the present acceptance.

There are those who put on borrowed glory like a garment and become great in their relations. A titled cousin or a distinguished uncle has been the innocent cause of injury to the social habits and manners of many a family. Others rest on some imaginary or self-devised distinction. The industrious lady mentioned by Addison, who would have her daughters spin huckaback for the family, but only spin little wheels, as large ones, however expeditious, were used by the common people, and, therefore, inadmissible, was an example of the kind in her age.

Family pride, though not unknown at any historical period, appears to have been peculiarly the growth of feudal times. It was well fitted for a state of society in which the few were the lords and the many their vassals; but little did those proud barons, who gloried in ancestors and quarterings, think what burlesque editions of their trust in family honors should appear in more equalizing ages. The sweep who commanded his son, on pain of being disinherited, to give up all thoughts of a neighboring tailor's daughter, as a connection beneath one wind from father had swept the fumes of Windor Castle, must have caught the mantle of their spirit, though its descent was far. One of the most ludicrous circumstances of this kind that probably ever occurred, took place between two emigrant High-

divine interpretation of Immanuel. Matthew also calls him Jesus—"God with us." Let us see if the original sustains this definition. Hebrew: *Yehoshua*, "with;" *Nu*, "us," and *El*, "God"—the future name of Jesus, showing that he will be "God with us." 3. John 1. 1, says: "The Word (the term be used for Jesus Christ) was God." The Greek is, *Theos en o logos*—God was the Word.

SECOND ISSUE.

The second false issue which S. C. H. makes is this: "John the Baptist set up the kingdom as the authorized agent of God." This flatly contradicted the inspired prophet Daniel. The prophet, in xi. 45, when interpreting the king's dream and alluding to the coming kingdom, says: "It was cut out of the mountain without hands." But if the position of S. C. H. be correct, it was done with hands, unless S. C. H.'s agent—John the Baptist—had no hands! Now, reader, you can here see where a false position leads us—to deny divine inspiration—has made John a man without hands! The prophet, by the phrase, without hands, simply means without human agency. But John was a human; therefore he could not set up the kingdom. Reader, which will you believe, Daniel, or S. C. H.?

3. Third and last issue. S. C. H. says: "Christ himself disclaims the act of setting up the kingdom." Then, to support this declaration, S. C. H. quotes Luke xii. 21. Luke here represents Christ as saying to his apostles: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Here S. C. H. confounds the present gospel kingdom with the coming millennial kingdom. This is the kingdom the Father hath appointed to the Son. If S. C. H. is correct, the twelve apostles are now sitting on twelve thrones, judging the twelve tribes of Israel! Reader, are they?

This promise of Christ to the apostles will be fulfilled when Christ comes the second time to earth, and establishes his millennial kingdom, and will reign with his apostles, at Jerusalem, which will then be the metropolitan city of the Messianic Empire. D. D. SWINDALL.

—The revival meeting held by Pastor W. S. Rogers, at Barnesville, closed last week, resulting in twenty additions to the membership, making a total this year of twenty-five. Brother W. H. Cooper, of Cartersville, aided him one week with good preaching, and made many warm friends. The church at Barnesville is now in fine spiritual condition.—*Christian Index*.

—The receipts for Foreign Missions of the Southern Presbyterian church during the year just closing will be far greater than for any previous year. The amount is already more than one hundred thousand dollars.

—You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure upon others? You will find half the battle gained if you never allow yourself to say anything gloomy.—*Lydia Maria Child*.

—Christ built no church, wrote no book, left no money, erected no monuments; yet show us ten square miles anywhere on earth without Christianity, where the life of man and the purity of women are respected, and I will give up Christianity.—*Prof. Lewmond*.

Again, every one knows it is not the rule for men and women, boys and girls, of close kin to seek the physical contact of modern dancing.

Again, every body knows that the more the physical contact in the dance the more enjoyable it is. Will the initiated, honestly before God, and in the face of eternity, tell us why? There is but one answer—modern dancing is simply lawless passion holding high carnival among men and women in an exceedingly fashionable and well approved style.

Now, will the reader note carefully what we have seen. (a) We have seen that *komo*, translated "revellings," describes a work of the flesh, and is therefore condemned by God. "They that do such things shall not inherit the kingdom of God."

(b) The ancient Greek *komo* is preserved in modern dancing, and it is therefore condemned, and those who continue in such things without repentance can have no inheritance in God's kingdom.

(c) Modern dancing is unrighteous in all its leading features.

(1) Its joviality is chiefly animal, and therefore unrighteous.

(2) Its festivity is reckless and excessive, and therefore out of harmony with temperance and meekness.

(3) Its music is profane and corrupting, addressed to man's lower nature, fostering lust and uncleanness, which God condemns.

(4) The dancing itself is, beyond question, a revel in passion, which is under God's condemnation.

(5) This last appears the more patent when it is remembered that males and females of close kinship rarely if ever indulge in dancing together to any considerable extent.

Our next question is, "May not the Christian justifiably engage in select private parlor, or family modern dancing?"

By Whom was the Kingdom of God set Up? I thank you kindly for having published my review of Dr Norton on the above subject, and now as his colleague, S. C. H., has fired a squib on the same subject you will please permit me, through your columns, to pay my respects to him.

When S. C. H. read my article, and saw that I had turned all Dr. Norton's proof texts against him, the gentleman changed the issue, like a shrewd lawyer with a bad case. Why a man should cling to an untenable position when he sees it fall to the ground is strange to me. To try to break the force of my logical arguments, based on the infallible Scriptures, S. C. H. brings in some new issues which I now proceed to notice. As I had shown in my former article that Jesus Christ, as the God of heaven, did, during his personal ministry on earth, in fulfillment of the prophecy of Daniel (xi. 44) set up his kingdom—built his church—S. C. H. denies that Jesus Christ is the God of heaven. Here, then, is the first issue. I affirm that Jesus Christ is God—the God of heaven.

In favor of this, I submit the following:

1. Isaiah, 742 B.C.—vii. 14—says: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."

2. Matt. i. gives an account of the birth of Christ, and quotes the above prophetic testimony from Isaiah, and in verse 23 says: "They shall call his name Immanuel, which being interpreted is, God is with us." Here is the

(5) The *komo* then with which we are dealing is confined to "jovial festivity, with music and dancing, a revel," as we have seen so clearly that every other possible feature of the word's meaning is expressed by some other distinct word in the connection. Reader, let this fact be italicized in your mind while we plod on a little further. What about these last features of the definition to which we are shut up?

(a) The joviality is right, eminently right, except it proceed from some unholy cause, as excess of wine, unbridled passion, etc.

(b) The festivity is altogether right unless it be on an unpropitious occasion, or carried to an extreme, as when the feast is indulged to satiety.

(c) The music is right if it be merely artistic, or if it leads the soul up to high and holy things, heaven and God.

(d) The dancing is right if it be performed in the name of God and purely for his glory, just as it was performed anciently by Miriam and David.

But are these four conditions met in modern dancing? No! No!

(1) The joviality of modern dancing is chiefly animal, and although it may not in every instance be justly described as unhol, it is evidently unworthy so noble a creature as man—God gave man his animal nature for wise purposes, but among those purposes is not to be found wanton indulgence. There is an intellectual element also in this joviality, but it is without a thought of God or righteousness. The latter is too slow and quiet in movement, and the former is too awfully majestic for the ball room.

(2) Almost without exception the festivity of the dance is reckless and excessive. "On with the dance, let joy be unconfined," is almost the universal motto of the ball room.

(3) The music appeals to man's lower nature, and under its inspiration his thoughts never soar higher than the figures of the reel, cotillon, waltz, etc., or above the heads of the people who make them. It is not addressed to the soul, not even to the mind. It's well as it is. For the soul is sufficiently contaminated by its associations with the body that revels in a ball room atmosphere without the additional evil born of dwelling on the harmonies of profane and corrupt music.

(4) The dancing is never in God's worship. I dare say that there is not an advocate of the dance to-day under the sun that pretends to believe that God is ever worshiped in modern dancing. In it people think of every thing else but God, if their actions and words furnish any index to their thoughts, and if by any circumstance is forced on their attention both men and women think him a puritanical God if he condemn people for engaging in such a fascinating thing as the dance, and on they go forgetting every thing but the ravishing delights in which their carnal souls are revelling.

The devil is the god of modern dancing. Right well, too, is he worshiped. He gets all the wealth of love and adoration that flesh and deceived souls can bestow. The very impersonation of selfishness himself, he is more than pleased to have his subjects indulge themselves. In nothing can they do this more effectually than in modern dancing. The institution is founded in selfishness. No man continues any longer in its actual patronage than while it gratifies self. The married state as a rule either puts an end to the dancing of men and women or greatly modifies their desire for it. Let the thoughtful tell the reason in their own hearts.

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(6) "Merry making" alone is by no means necessarily wicked, for God's children should be merry because of their glad freedom from the thralldom of sin. They have more to make them merry than any people under the sun. Not a day should ever pass over a Christian's head without his heart being lifted up to God in thanksgiving and praise. But our question recurs, "What characteristics of the *komo* made it wicked?" (1) Whatever there was in the make up of the *komo* music and dancing were not wanting. (2) Originally it was merely a jollification with music and dancing on any occasion of rejoicing, as when a victory had been won. (3) In process of time, however, *komo* was instituted in honor of the god Bacchus. These, of course, had wine as a prominent factor, and the carousal and merry-making proceeded from wine bibbing and its associations. (4) But the *komo* designating a work of the flesh, in Gal. v. 21, and "the will of the Gentiles," in 1. Peter iv. 3, could not have been the feast in honor of Bacchus, for in the former passage we have *methus* for "drunkenness," and in the latter passage *oiaophlugia* (literally to be hot with wine—that is, gentlemanly drunk), *potos* for "banquets" (company drinking) like we have at wine-sapping, parties, etc.

CONTRIBUTIONS.

Does the Greek New Testament Condemn Modern Dancing?

BY ERNEST WINDEN.

To this question we answer most positively, yes, and if the reader will patiently and thoughtfully go right along with us we will honestly demonstrate to him the truthfulness of our answer. In Gal. v. 21, and 1 Peter iv. 3, the Greek word that we find translated "revellings" is *komo* (singular number *komos*).

1. Then *komo* is the work of the flesh as opposed to God, and therefore condemned. They that do such things as constitute the *komo* "Shall not inherit the kingdom of God."

What then is the *komo*? Liddell and Scott, universally received Greek lexicographers, say, "*Komos* (plural *komo*) is a jovial festivity with music and dancing, a revel, a carousal, a merry-making."

Do all its characteristics make it wicked? or does some one or two of them render it vicious?

(1) Literal "jovial festivity," unmodified can not be in the least vicious, for jovial is simply joyous, and any joyous feelings proceeding from a righteous cause are righteous, and festivity at a suitable time and to a reasonable degree is right. Our Lord was present on festive occasions.

(2) "Music" merely can not be wrong, for it has ever been an instrument of God's praise.

(3) "Dancing" as performed by God's ancient servants can not be out of place for he never condemned it.

(4) Nor can "a revel," purely and simply "a revel," be vicious. That may mean no more than "to move playfully," and that abstractly considered is nothing but natural physical exercise.

(5) Nor is "a carousal," purely and simply, harmful in the least, for that may be literally in order and rightly directed. God's people may indulge "a carousal" to his glory. That, however, is when they are joyous in him.

(6) "Merry making" alone is by no means necessarily wicked, for God's children should be merry because of their glad freedom from the thralldom of sin. They have more to make them merry than any people under the sun. Not a day should ever pass over a Christian's head without his heart being lifted up to God in thanksgiving and praise.

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The splendid monarchies and despotisms of Egypt, Nineveh, Babylon, Persia, Greece, and Rome did, indeed, exalt the crown and aristocracy, and dealed the earth with the glory of their armies, the opulence of their palaces, and richness, delicacy, and extravagance of their luxuries, but they held the masses oppressed, brutalized, degraded. Nor did the proud republics of Greece and Rome accomplish more. The government was not the custodian of the people's happiness, they were led to sacrifice their personal liberties for the welfare and glory of the government. Corruption and ignorance increased, and on the ruin of public morals, and amidst the prevalence of public distress, designing demagogues, through flattery and deceit, persuaded them to erect the despotic throne.

Position and power have usually been associated with ignorance and despotism, and have contributed in no respect to the elevation and dignity of man, either moral, intellectual or physical, but, on the contrary, have done much to circumscribe the liberty of thought. Tyrannical oppression and degradation of the masses are opposed to the true elements of mental greatness. It is only in the sphere of unfettered thought that the intellect attains its highest and best achievements, and genius makes its grandest conquests. This outward system is itself the product of mind. All its harmony, beauty, and grandeur are the fruits and manifestations of thought. The crude materials of the earth assume symmetrical proportions under the plastic influence of mental direction.

"Scientists are crowding the fields of discovery and invention," and they are surprising our credulity with rapid installments of wonders. Nothing seems too adventurous for their experiment. They will, perhaps, soar up and swing to the flying forelock of some wild element of nature until it is tamed down to labor like a drudge on the tread-wheel. Electricity has no sooner revealed a terrestrial omnipresence of speech than we are startled with the announcement that the miners are tunneling the Alps with the sunbeam." So all scientific and philosophic research has been illumined by the torch of reason; their hidden mysteries have been brought to light and utilized in the various branches of mechanical arts.

All design is the work of thought; symmetrical proportions whether in the arts and sciences or in mental and intellectual productions reflect great honor upon the intelligence of the designer.

It is more than probable than the great design of nature's works, is to furnish a school of instruction to intelligent beings. Cultivation, or that degree of education which teaches us to know and to do is the only process that will contribute to the frontiers the highest degree of true mental dignity. By the term education is meant the whole course of training moral, intellectual, and physical.

[To be continued.]

—Love comes and grows by serving. If you find yourself linked with another whom you do not like, and whom you think you never could love, rouse yourself up to do something for him. Try to help him where he has need, seek to win him to the right where he seems astray. Exert some self-denial in his behalf. Whether this makes him like you or not, it will give you kindlier feelings toward him; and if you keep on doing for him, you may come to like him, if not to love him. Love comes and grows by serving.

CORRESPONDENCE.

Reply to Brother Lofton.

BY S. A. DAVIDSON.

No. 2.

In the BAPTIST AND REFLECTOR of June 12th, Brother Lofton says, in reply to my second article, I tried to demonstrate the Calvinistic idea impossible from the stand-point of an unlimited atonement, "and in his last he seeks to prove election national as discussed in Rom. ix. and official in Eph. i." Brother Lofton quotes me correctly, but I regret that he did not reply to my arguments. I proved, I think, that the atonement of Christ removed every obstacle out of the way of every sinner's salvation of Adam's race, and that all the claims of law and justice were satisfied by the vicarious death of Christ, that the atonement places the world in a savable state, that it makes salvation an attainable object—that is, all men, in consequence of the atonement, occupy a position where saving influences can reach them. In fact, the sufficiency of the provisions of the atonement for the world's salvation is the only basis on which can consistently rest the universal invitations of the gospel. God accepts the atonement of his Son and issues his proclamation to all men to come to him through Christ and be saved.

These scriptural facts preclude the possibility of election and leave the responsibility where it rightly belongs—that is, upon all those who slight the invitation and go on in sin in defiance of God's mercy. "And the Spirit and the bride say come. And let him that heareth say come, and let him that thirst come. And whosoever will let him take the water of life freely." Now, if God chooses one and rejects another, or if he gives enabling grace to one and withholds it from another, which amounts to the same thing, then such passages as the above mean nothing so far as human understanding can discern.

I regard the atonement as the heart, and soul, and center of all theology, therefore every other doctrine is subordinate to this. Paul exalted the doctrine of the cross above every thing else. He gloried in nothing else but the cross.

I will conclude this article by one or two quotations from the Philadelphia Confession of Faith, which is the standard confession of all the Calvinists of this country. Article 3, section 1, of that Confession: "God hath decreed in himself from all eternity by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass." This when stripped of its redundant verbiage may be stated thus: God hath from all eternity unchangeably decreed all things whatsoever comes to pass.

This is downright unadorned fatalism, and if true puts an end to all human responsibility. This doctrine contradicts every word, every syllable, and every line of the word of God. Preach it when and where you may the common sense of mankind will reject it. Indeed the overwhelming voice of Christendom has long ago abandoned this Calvinistic dogma.

Again from the same article, section 6: "As God has appointed the elect unto glory so he hath foreordained the means thereto, wherefore they who are elected being fallen in Adam are redeemed by Christ, neither are any other redeemed by Christ, but the elect only." I quote the sense in order to avoid the multiplicity of words used by the Phil-

adelphia fathers. Brother Lofton can print the whole section if he desires. What I have left out I endorse. The words here quoted are intended to prove that Christ died for the elect only. This I deny. What says Brother Lofton? Once more. Article 10, section 3: "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit," etc. Now my question is What becomes of not-elect infants dying in infancy? Who will answer?

From California.

After a home for two years on this sunset shore, California is to us more a land of mysteries, contradictions, and wonders, yea, wonders worth crossing the continent to see. It has a grandeur of scenery and a romance in nature unequalled. It has lands as fertile as the valleys of the Nile, and lands as barren as Sahara. It has mountain peaks where the snow never leaves, and summer valleys where the snow never comes. California surely has an unrivaled climate, and this is her glory. Some laugh at the idea of "selling climate," but that is just what we do. It is worth one thousand dollars per acre in some parts of our State. Our year is divided into two seasons—the wet and the dry. In this respect it has a remarkable resemblance to Palestine (from reading its history). Our daily sea breeze cools the air of summer and tempers the cold of winter until there is less than a dozen degrees of difference. All winter the fields are green and beautiful, and gardens furnish fresh vegetables the year round, and delicate flowers bloom out of doors from Christmas until spring-time. From May to October is the "dry season," but it is not like the drought in the East. In November the "rainy season" begins, but it does not rain continuously. We have frequent showers with now and then a steady rain for two or three days. In March the flowers come out with such profusion that they tinge the landscape as far as the eye can reach. California is called the "Italy of America." There are more pleasant days and nights in our Golden State than any where on earth. Little did the old Spanish fathers who lived in California more than a hundred years ago dream of the golden inheritance they would leave to coming generations.

As a fruit-producing land California wears the crown and holds the palm against all the world. We have peaches, apples, cherries, plums, apricots, nectarines, quinces, grapes, figs (two and three crops a year), oranges, lemons, bananas, olives, dates, and pomegranates, all in great abundance, and, as to large growth of vegetables, it is rather damaging to one's reputation for truth to tell the facts. The grape culture of California in many localities has become "a thing of the past." The Lord has graciously removed the curse from among us. Wherever two years ago hundreds of acres were in vineyards in this year planted to oranges, lemons, and walnuts. The extensive wineries are closed. The blight of the vines is unparalleled in history. Surely the hand of God was in it.

In my next letter I will endeavor to give the readers of the dear BAPTIST AND REFLECTOR some ideas of our Baptist cause on this Pacific slope. Should any Baptist minister chance to read this letter and wish to come to California—if he is a man of fair ability—he will receive a welcome. "Truly the harvest is great, but the laborers are few." Mrs. Dr. A. C. BRYAN, Downey, California.

Spiritual Sense.

When I see a person come into obrob after the sermon has begun, and go down the aisle, even to the front bench, looking for a seat I think he is not ill-mannered, but just lacks spiritual sense. He does not dream that his untimely intrusion disturbs the preacher, annoys the hearers, and seriously injures worship. If he had the sense we speak of he would either take a back seat or quietly remain outside.

When I hear a choir start an unfamiliar tune to a precious old hymn, just before the sermon, I usually ejaculate, "No Spiritual Sense." The strange tune might well be sung to the first hymn, that the people may learn it, but all the people should have a chance to praise God immediately before and after the sermon. A rousing congregational song just before the preacher rises to speak gives wings to the discourse. Two preachers sat in the pulpit while the choir discoursed difficult music to the silent assembly. One of them leaned to the other and whispered, "I have to preach when that is over, pray for me."

When I see a pastor allow the collection to come between the singing of his people and his sermon, I reflect, "What a lack of spiritual sense." Some men find it easier to begin at the top of a song than at the bottom of a collection. I'm sure Dr. Broadus does, and I felt chagrined at Fort Worth when I saw this spiritual awkwardness committed in the face of his sermon.

When I hear a preacher dwelling on the doctrinal mistakes of other denominations, rather than instructing his people in the Scripture, and building them up in liberality, gentleness, and love, I exclaim, "What horrible lack of spiritual sense." Observation and experience teach that the way to build up our cause and establish our principles is to devote our energies to these very things. Construction, not destruction, is our work. Set up your truth and it will destroy the opposite error without a controversial blow from you. Preach your truth truthfully and you avoid nine tenths of the antagonism aroused by needless attacks on things you don't believe. The destructive preacher works harm in two ways. He hardens in his truth those who remain to hear, and those who will not hear, and they are many, he hardens against his truth. The Lord give us all more spiritual sense. TITUS

The Fire Demon.

Our beautiful house of worship at Henderson, Tenn., was destroyed by fire last Sunday evening, about 3 o'clock. The fire originated in Brother Priddy's livery stable, doubtless by "spontaneous combustion," as he had hauled in a lot of green hay a day or two before and put it into the mow with the old hay. His stable was in a big blaze all over within five minutes from the time the smoke was first discovered issuing from the roof. Five head of horses were burned to death, and one very badly scorched on the back and hips. A carpenter shop was the next building that the demon attacked, and then the grocery store of Bowles & Diggs, and then our nice, new church was laid in ashes. Several other houses caught fire, but were saved by the heroic efforts of the citizens. For a time it seemed as though the whole town would be burned, as every thing was as dry as tinder, and the weather was so hot that those who were fighting the demon were rapidly overcome by the intense heat and exarion, and, indeed, two or three of the young men fainted from sheer

exhaustion, and had to be carried away by their friends to cooler places, where they were cared for by physicians and friends until they could be removed to their homes.

This is a very severe blow to our little band of struggling Baptists, as they had just completed their house and lacked a little of having it all paid for. But, by the grace of God, they are determined to go ahead and build at once, and if necessary, double the sacrifices already made, in order to have a house of worship.

And now, brethren, you who have been so abundantly blessed with the good things of this life, will you not help your brethren and sisters who are so nobly striving to uphold the cause of our blessed Redeemer in this place, by sending them a contribution, be it ever so little, in this their great time of need? The Master has said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Therefore, brethren and sisters, send your dimes, quarters, halves or whole dollars, or your five or ten dollar bills, as you can spare, to Brother W. M. Bray, Henderson, Tenn., and it will be religiously devoted to the re-erection of a house of worship to the Lord in that place, and the grateful prayers of our people will ascend the hill of Zion, invoking special blessings upon the heads of the generous donors. In behalf of the United Baptist church at Henderson, Tenn.

F. L. DU PONT, Pastor.

McKenzie, Tenn.

Answer Quickly.

So far only six or eight have sent in their names on Dr. Smith's proposition for thirty preachers to give two weeks of their time in July or August in the interest of State missions. Brethren, this work is greatly needed, and surely your churches will spare you that long. It will help all concerned—the pastors, even the churches themselves, and also the points where they labor. This arrangement must not be allowed to fail. Let responses come in at once from all over the State. If there were one hundred the places are now ready.

J. H. ANDERSON.

LEXINGTON, TENN.—We are making preparations to open a first class Baptist school for both boys and girls at this place. The grounds have been secured, and also some money, for the purpose of erecting suitable buildings. What will the BAPTIST AND REFLECTOR give? It is generally foremost in every good work. I have assisted recently in organizing three Sunday-schools. The first Sunday in this month I baptised two good men into the Cotton Grove church. Our Sunday-school Circle held a good meeting with Spring Creek church the second Sunday in this month. Death has again invaded our family and taken from us our sweet little infant daughter of five months old. This is our all. We bow in submission to the stroke. Suffer the children to come unto me, said Jesus of Nazareth long ago, and softly his voice is calling them still away from their sorrow, suffering, and woe. B. F. BARTLETT.

—The catalogues of the South-western Baptist University will be out in a few days. I promise to send one to any person who will ask for it. Eagleville, Tenn., will continue to be my post-office through the summer.

G. M. SAUVER.

NEWS NOTES.

NASHVILLE.

First church—Brother Smith reports a hundred in Sunday-school. Two good services. One profession in morning. One baptism at night. Brother Ellis had good services. Sunday-school had a small falling off. Good attendance on Bible reading at 3 p.m. Brother Lofton reports two hundred and forty at Sunday-school. Two good summer congregations. Illustrated lesson at night on Matthew xvi. 16. Brother Gilbert had good congregations. Preached on God's keeping power in connection with our trust. At night preached a sermon fifteen minutes long. North Edgefield—Two good congregations for the hot weather. Three received by letter, and four baptized since last report. Edgefield—Brother Gardner reports good warm weather day. Congregation fair. One received by letter. Brother Duncan had good Sunday-school. Preached morning and night to good congregations. The church is moving in the matter of building. Brother Fox preached at Shelbyville morning and night to good congregations.

CHATTANOOGA.

Central—Pastor preached morning and night. First—Preaching in the morning by Dr. J. L. Johnson, president of Mary Sharp College. Baptism after sermon. Pastor preached at night. St. Elmo—Brother Brooks preached the first sermon in the new church. The pastors of the city have agreed in turn to supply them with preaching every Sunday afternoon. The outlook at this place for the Baptist cause has brightened very much of late. Hill City—No preaching in the morning. The pastor preached at night. Second church—Pastor preached morning and night. One received by enrollment. At 3.30 p.m. John C. Green and W. M. Robinson were ordained to the office of deacon. Dr. Willingham examined the candidates. Rev. D. M. McKeynolds preached the sermon and Brother Brooks delivered the charge. Dr. Johnson, of Mary Sharp, also assisted the presbytery in the ordination. Brothers Green and Robinson are young, active, and enterprising young men, and no doubt will perform the office well.

KNOXVILLE.

First church—Good prayer meeting and well attended. Several strangers were present. Fine congregations both morning and evening. Morning subject: "Vacation" (Mark vi. 31). Evening subject: "Contrasted Destinies," the last of a series on the parable of "The Rich Man and Lazarus." The Sunday-school will have its picnic on Tuesday. Second church—The prayer-meeting on Wednesday evening was a delightful occasion. Subject: "God's Providences." There was the usual services on Sunday morning and evening, with good attendance. Text in the morning: Job xlii. 2. Text in the evening: Psalm xxv. 20. Bro. Hampstead preached at Mount Harmony. There was a fine congregation and an excellent Sunday-school. Text: Job xiv. 4. Owing to sickness, several who were to be baptized were prevented. A good collection was taken for State Missions. Brother Brewer was at Meridian. The Sunday-school was re-organized. There was a good congregation. The outlook is good. Third church—The usual services. The congregation was somewhat depleted by the intensely hot weather. The pastor preached on "Parental Responsibility." Island Home—Rev. Godfrey, of Kansas City, preached

at the 4 o'clock service in the afternoon. A good discourse. Brother Smith was prevented from preaching at Poplar Hollow on account of sickness in his family. At Maryville last Sunday, the 15th, four were baptized in the afternoon in the presence of an immense congregation. The fifth Sunday meeting of the eastern division of the Chilhowee Association will be held with the Prospect church, Blount county, beginning on Friday, the 27th inst., at 10 o'clock a.m. It is hoped that every church will be represented, at least by the brother who is a member of the Executive Board. A good programme has been arranged and an interesting meeting is anticipated. Every body is invited.

MEMPHIS.

Millington church—Brother J. D. Anderson, pastor, held its first service in the new house of worship with fine congregations and every thing encouraging. Invited the north division of the Big Hatchie Association to meet with them next year. To some this may seem a little premature since to date we have had nothing more than a discussion of the feasibility of division, but it certainly indicates how some of our churches regard the matter. The question certainly has grown to be a serious one since so few of our churches are able to entertain such a large body. Would it not be well for the churches to consider the question so their delegates might come to the Association prepared to express an intelligent opinion in view of the report that the Executive Board is expected to make. Remember, brethren, this invitation comes to a part and not the whole. First church—No report, the pastor being indisposed and not well enough to attend the conference. Central church—Pastor Boston reported usual service, and a fine Missionary meeting on Wednesday morning, it being the quarterly meeting of the Ladies' Missionary Society. Mrs. Carson presided, carrying out a very delightful programme, one item of which was a very entertaining address by Mrs. M. D. Early. The evening closed with a collection for missions. Brother Boston sees much to encourage him in the work of this society. Rev. W. H. Barksdale reported a pleasant day with his people at Byhalia, Miss. Trinity church—Usual service with excellent congregation at night, considering the very warm weather. Usual service at Rowen Memorial church, both meetings being very warm. Brother J. E. Buchanan held his last service with his people at Central Avenue church. Had fine congregations. Brother Buchanan was loud in his praises of the Central Avenue people, they having given liberally to all the mission interests and ministerial education, having sustained a young man in college, and paid to their pastor about twenty-five per cent more salary than they promised when he took charge of the church. Brother Buchanan will start to Texas Wednesday evening, and West Tennessee loses one of her best pastors. Brother J. S. Thomas was present on his way to Searcy, Ark., and from thence to Corpus Christi, Texas, to take his wife to the coast for her health. He gives encouraging reports of his work, and will continue to look after the Sunday-school interest in Tennessee as best he can while he seeks to restore his wife's lost health. Brother Finley is temporarily absent from his work watching by the sick bed of his wife at Blue Mountain, Miss. He will be in the field again as soon as his wife's health will permit. Brother C. L. Owen, late of the University, Jackson,

Tenn., was married, Thursday evening, to Miss Florence Taylor, of this city, Rev. H. W. Tribble, of Jackson, officiating. We all join in wishing the happy couple a long and useful life. Rev. W. M. Boler (colored), of Meyaville, S. C., met with us, looking after the interest of the colored people of his city. St. Louis, Chicago, and other cities have done well by the brother, and I hope Memphis will do what she can.

Tennessee.

—Brother S. S. Hale has been called to the pastorate of the church at Dayton, Tennessee.

—Rev. Charles G. Elliott has been called to the pastorate of the South Pittsburgh church, and will accept during his vacation, returning to the Seminary in October. He is spoken of as a brother of splendid ability.

—Brother Rutherford Brett has been called to and has accepted the pastorate of the church at Tullahoma. The ladies of the church have presented him with a fine suit of clothes. He feels much encouraged as to his work.

—The Big Hatchie Baptist Association will meet with the Brownville Baptist church on Friday before the fourth Sunday in July, and we request all that contemplate attending to send their names to the undersigned at an early date, that homes may be assigned them. S. F. THOMAS, Chairman, Committee on Entertainment.

—Married, on Thursday last at the residence of the bride's brother, Mr. Batt, near Center Grove, Bedford county, Tennessee, Mr. John A. McLain, Sr., to Mrs. Ariminta McLain, both of Bedford county—the writer officiating. May peace and prosperity attend them through life.

H. R. SCHRAMM.

Bellbuckle, Tenn.

—We appointed our delegates yesterday to the fifth Sunday meeting at Fairfield. Last Wednesday night we had a prayer meeting in the interest of State Missions and the missionaries of this State. It was not largely attended. Brother William Huff made us a very interesting talk on the subject, and I read the report on State Missions as published in the minutes of the State Convention of last year.

H. R. SCHRAMM.

JACKSON, TENN.—A fire broke out in Priddy's livery stable, Henderson, Tenn., yesterday afternoon, burning it and a part of the business portion of the town and the new Baptist church they had recently finished. The brethren there will not be able to rebuild without help from the brethren over the State. I hope they will receive a liberal response, as did Fayetteville. All remittances should be sent to H. D. Franklin, Henderson, Tenn. I am, heartily,

J. A. CROOK.

BIRMINGHAM ALA.—The Birmingham Baptists are discussing arrangements for the next meeting of the Southern Baptist Convention. An immense tent, tabernacle, or hall will be in readiness. The Theological Institute at East Lake, one of the suburbs of Birmingham is a great success. Over seventy ministers are in attendance. Lectures are delivered by Dr. B. Manly, of Louisville, W. H. Young, of Washington City, E. B. Toague, of Alabama. Drs. J. C. Hiden and H. McDonald lecture later on.

P. T. HALE.

—We go to night to Greenville, Hunt county, Texas. I will take charge of the church there (D. V.) I have been called at a very nice living. I preached three nights and one Sunday, and received seven, and they have asked very brotherly toward me. I have to leave my old State, but it seems that the Lord has opened up the way. I stopped off to visit a cousin of mine, not knowing that they were looking for a pastor. My prayer is that the brethren of Tennessee will rally to a man and give enough to rebuild the house at Fayetteville. Every thing should be done to hold that point. A rich lady gave the Cumberland Presbyterian church five thousand dollars, and it did not get hurt. God bless you. F. W. OARNEY.

Morrislawn, Tenn.

After a few days pleasant association with the pastor and membership of the First Baptist church of this town I am impressed with the harmony and co-operation that prevails, the universal esteem in which the pastor, J. C. Rockwell, is held, and the hopeful outlook of the church. I hear it from several that there is not a member in all the church that is not delighted with the administration of the pastor, and ready to sustain him in "every good word and work." He is only twenty-two years of age, yet he has the maturity and wisdom rarely found below forty, is an able and eloquent preacher, and what is equally important a successful pastor.

He gives me, as agent of Carson and Newman College, the kindest greeting, takes me by the arm and escorts me to the homes and business houses of his people and urges the importance of my work, sets his Sunday morning sermon fifteen minutes short and invites me to occupy the time in impressing the claims of our college. At the close of my talk one brother, who had already contributed liberally, arose and said, "Now I want to double my subscription," to which I could not possibly get my consent to object.

It is impossible to overestimate the value of such sympathy and support. It makes my work comparatively easy and pleasant. My work here is not yet closed up, but the pastor and some of the brethren think I may safely count on \$1,000 from this church. Let any who may have been skeptical in regard to the success of our building dismiss all doubts and get themselves ready for a liberal contribution, for we trust the God of Jacob is with us, and if so, victory is sure.

Will not some friend of this enterprise present its claims at each fifth-Sunday meeting throughout East Tennessee and thereby arouse a general interest?

Allow me to suggest that every Baptist who has occasion to stop in Morrislawn put up at the Virginia House, which is so well kept by Maj. Crump, an enthusiastic member of the Baptist church.

Our paper is liberally patronized by this church, and the pastor says it is his purpose to put it, as soon as possible, into every family. Co-operation in our paper, church, mission, and college work is what we want if we would succeed. J. T. HENDERSON.

—In our advertising columns this week we make place for the card of the Cumberland Iron and Wire Works, manufacturers of iron and wire railing and wire goods of every kind. When we have mentioned the fact that Col. W. M. Woodcock, the well known and efficient treasurer of our State Convention, is president of this company, we have said enough. Any further commendation would be superfluous.

MISSIONS.

MISSION DIRECTORY.

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

FOREIGN MISSIONS.

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

HOME MISSIONS.

Rev. I. T. TICHENOR, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him at Atlanta, Ga.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. University should be sent to G. W. JARVIS, Jackson, Tenn.

The Heathen Without the Scriptures.

BY W. T. USNEY.

In a late issue of the BAPTIST AND REFLECTOR there is a bit of question propounded by Brother R. W. E. of Lebanon, Tennessee. "Will the heathen be saved? Are they responsible, not having the Scriptures to instruct them?"

This is a mooted question, and all such should be disposed of so as to err, if at all, on the safe side. And to do this we would certainly have to join issue with the author of this article.

The second part of this compound query we shall notice first and answer it in the affirmative—maintaining that the heathen are responsible, and consequently to be judged according to their light they have.

But these are not the biggest thoughts that rise upward in my heart and push for utterance. As I lift my eyes from this beautiful but earthly scene to the blue canopy of heaven above my head my thoughts tend upward to Him in whose hands are the destinies of all men, and nations, and worlds, and as I take from my pocket his holy word I hear him say, "The fool hath said in his heart there is no God, and I answer sure enough he was a fool, and he dare not say it only in his heart."

And then he said, "As for God, his way is perfect, the word of the Lord is tried, he is a buckler to all those that trust in him." Here I smile and thank him for such comfort; and he says, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.)

Of course it is not absolutely impossible for God to save by other means than the gospel, but it is probable that he will save the heathen except by grace through faith?

From the Heights Let us Look up.

To-day, like one strayed from home and friends and the clamor of the busy world, I stand upon a moss covered rock on top of one of the high mountains in our beloved East Tennessee. I can see from the Blue Ridge in Virginia to the cloud capped mountains in North Carolina, and from the hills around Bristol to the Cumberland Mountains near Chattanooga, hence embracing the entire East Tennessee Valley, and as I thus look upon her quiet bosom wrapped in its mantle of verdure, dotted here and there with a well-wooded hill and a cluster of buildings, and with mental observation view the beautiful olive branch of peace resting quietly upon her brow, thoughts too big for utterance rise up in my breast.

Brothers, there are spiritual heights to which let us ascend and look out over the land of promise. MOUNTAINER.

Let us then not trust in an unauthorized stretch of God's mercy, but use his appointed means. Columbia Tenn.

and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither approve after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the young lion and the falling together, and a little child shall lead them. And the cow and the bear shall feed: their young ones shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Again I pause and exclaim, "I will extol thee O Lord, for thou has lifted me up."

State Missions.

Table with columns for State Missions, including items like Beulah, Big Emory, Big Hatchie, Central, Chilhowee, Clinton, Concord, Cumberland, Cumberland Gap, Duck River, East Tennessee, Enon, Friendship, Hiwassee, Holston, Holston Valley, Judson, Mulberry Gap, New Salem, Nolaleucky, Ocoee, Sequatchie Valley, Sweetwater, Tennessee, Union, Unity, Watauga, Western District, Unknown, Colportage, and Convention.

Table with columns for Mulberry Gap Association, Cobb's Chapel church, Grass Springs church, Pleasant Hill church, Association unknown, Pleasant Grove Sunday-school, Pleasant Hill Sunday-school, Mt. Pleasant Sunday school, Chilhowee Association, Island Home Sunday school, Mt. Olivet church, Boyd's Creek church, Watauga Association, William's School house Sunday school, Watauga church, Unity Association, Henderson Sunday-school, Ocoee Association, Shepherd's Hill Sunday school, Chattanooga, Second Sunday school, Chickamauga Creek Sunday school, Chattanooga, First church, Nolaleucky Association, Norristown Sunday school, Mossy Creek Sunday school, Big Springs Sunday school, Holston Association, Greenville Sunday school, Big Springs church, New Salem Association, Round Lake Sunday school, Enon Association, M. M. Noble church, Cumberland Gap Association, Tazewell church, Enon Association, Friendship church, Harpsville church, Friend of Missions, Friendship Association, Curve Sunday school, Duck River Association, Wartrace Sunday school, Manchester Sunday school, Total, Gain over May, 1889, Gain since the Convention, Total since the Convention, The collections have come from the Associations in the following order.

Table with columns for Beulah, Big Emory, Big Hatchie, Central, Chilhowee, Clinton, Concord, Cumberland, Cumberland Gap, Duck River, East Tennessee, Enon, Friendship, Hiwassee, Holston, Holston Valley, Judson, Mulberry Gap, New Salem, Nolaleucky, Ocoee, Sequatchie Valley, Sweetwater, Tennessee, Union, Unity, Watauga, Western District, Unknown, Colportage, and Convention.

Baptist and Reflector.

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

THE MIRACLE OF MIRACLES!

Many persons find it difficult to believe that a miracle ever took place. Science insists upon it that the universe is governed by unchanging and unchangeable laws. The Scriptures are rejected by some because of the miraculous element in them. It should be borne in mind that the grandest miracles recorded in the Scriptures are the miracles of life regenerated and enabled by the gospel and the Spirit of God. DeQuincey has well said that "No exhibition of blank power—not the arresting of the earth's motion—not the calling of the dead back to life—can approach in grandeur to this miracle which we daily behold, namely, the inconceivable mystery of having written and sculptured upon the tablets of man's heart a new code of moral distinctions, all modifying many reversing—the old ones. What could have been thought of any prophet if he should have promised to transfigure the celestial mechanics, if he had said, I will create a new pole star, a new Zodiac, and new laws of gravitation—briefly, I will make a new earth and new heavens? And yet a thousand times more awful was it to undertake the writings of new laws upon the spiritual conscience of man. The Prophet of the Lord said, Instead of the thorn shall come up the fir tree, instead of the brier, shall come up the myrtle tree. This is the Everlasting sign or miracle, which shall never be cut off. If all admit, as all must admit, that the gospel of Jesus Christ changes men in heart, in thought, and in character, we must not stumble over the account of the stilling of the tempest, or of the cleansing of the leper, or even of the raising of the dead. The greater includes the less."

The Presbyterian Journal gives this fine testimony to the Baptists of Boston. "Several letters have appeared of late in the Boston Advertiser, along the line of Canon Farrar's article, to the effect that the Episcopal church was growing more rapidly in America than any other denomination. We do not know where. Certainly not in Boston. If we were asked to name the church having the largest congregations and doing the most aggressive work in our city, it would be the Baptist. The Episcopal church gets the outgoing Unitarians, as it did the old Quaker element in Philadelphia, but the church most generally among the byways and hedges; the church whose pulpit addresses the most people the church whose ministry represents more brain power than any other, is, in our judgment, the old school, deep water, close communion Baptist.

Some things about them we may not admire, but this fact is unquestioned."

The late Hon. W. C. DePauw, of New Albany, Ind., gave one million dollars to Christian education before he died. He had a grand opportunity, and grandly improved it. We hear of several instances where childless brethren have resolved to leave their estates to our University.

It is, we confess, encouraging to us to be indorsed by so able a paper as the Western Recorder when our conviction antagonizes the practice of our Mission Board. In our exposition of the parable of the sower we remarked that Christ never commissioned or authorized his apostles to go and educate the heathen, but to evangelize them, and let them build and support their own schools and meeting houses, and that in all the acts of the apostles covering the first hundred years of Christian Missions there is no record of their building a meeting house, school house or a college. Therefore millions for evangelizing the nations but not a mill for educating them. This is what the Western Recorder says.

A Baptist paper states there are in one State thirty nine young women who are anxious to go to teach school among the heathen, but there is no money to send them. Why should there be? Running free schools for the heathen is no doubt a commendable charity, but it is no duty enjoined upon us. And far more money than can be secured is needed for preaching the gospel to the heathen. Salvation is not to be had by education.

For which God be praised. LEFT for an hour this morning alone with the Southern Baptist Record we transfer these items from the educational column.

To our little mind the Baptists of this country do not need a great University at Washington City to offset the one the Catholics have there, but rather liberally to endow and patronize the many excellent schools and colleges they already have. In this way rather will they checkmate and outdo that instrument of iniquity.

This is timely and true. It will be time for a generation to come to talk about the need of a great university in Tennessee or Washington. It is the duty of this one to talk about and endow our two denomination colleges now doing such efficient work, and yet struggling for existence, existing only through the personal sacrifices of their professors.

R. G. Ingersoll, in the January Arena, described the "God of the Baptists" as "One who is great enough to govern the universe, and small enough to allow the destiny of a soul to depend on whether the body it inhabited was immersed or sprinkled." All of which goes to show that the great model of irreligiousness and unsanctified human excellence can imply a lie as well as some other hater of the truth.

Well said, Baptists are the only people whose system does not require a drop of water to save a soul. Brother J. R. Graves' special page in the BAPTIST AND REFLECTOR has the old-time ring. As the years roll on we seem to see more and more clearly that his strict construction ideas are the best. Notes of warning from all around tell us that we are approaching a degree of latitudinarianism in some things that

is dangerous were it not for divine grace, and the heroic conservatism of some such brethren.

Thank you, brethren, for so encouraging a word.

And here is another: The South western Methodist, of Arkansas, has been "poking fun" at Dr. J. R. Graves by saying that one Mr. Chapman "utterly mopped the earth with him." That only shows how things look to a man with sand in his eyes. Why, man alive, Chapman was so completely done for in that discussion that he "fell from grace," if, indeed, he did not entirely "apostatize." The last we saw of that doughty Methodist champion the "dogs" were only a little ahead of him.

The Bible in the Schools.

The following comments upon the late action of the Supreme Court of Wisconsin by one of our University boys, now the pastor of the church at Magnolia, Ark., is worthy of republication.

And so Wisconsin has decided that the Bible shall not be read in the schools. Her learned Supreme Court has said so, said it was sectarian. Yes, in a Christian (?) land that says the Bible is God's word, the decree has gone forth. Wrong to read the Bible! For remember these very honorable judges do not condemn simply the public reading of the Bible with comment, but the mere reading of it in the public schools is "sectarian." Now, if such reading of the Bible is an infringement on religious liberty, I say leave it out of the public schools. Such seems to be the case in the great State of Wisconsin. Then there is a respectable (?) class there that reject the Bible, and Wisconsin has set her head against it. A great field for mission work. But stop, where is Wisconsin? In China? Mexico? South America? No, in the United States of America. Have the people turned heathen? I trust not. Ah! there are a few Romanists there. The Jesuits have been at work. They say to the public they do not withhold the Bible from the people. O no! they do not, except where they have the power to do it. This power they propose to have at any cost. Legislatures feel it, and all legislators are not incorruptible. But supreme judges! Well they are above every thing wrong, sometimes the Bible thrown in. But what is the matter? Rome knows something that the Bible is essential. 1. To a free people. 2. To an intelligent people. 3. To righteousness, and 4. That Rome can not flourish where these three things do. A great Christian church (?) say they accept the Bible, and yet it is a great crime for their children to hear the Bible read. Their children? But I believe they do not send their children to these schools to any extent, but compel them to go to their parochial schools. So it is the children of Protestants and Baptists they fear will be corrupted. Shades of Liguori! and—what, Beelzebub! So the saloon man says prohibition is opposed to religious liberty, and the devil says preaching hell-fire shocks his sensitive nerves.

Ah, brethren, fellow countrymen, the box that is wrapping his folds about this government has its head in Rome, and unless our lawmakers have more brains and heart and less stomach, and the gospel takes a deeper hold on national and individual life, we will soon feel the tightening of its coils. The serpent is licking its prey now; after a while we will feel the tightening of its coil.—Rev. T. L. Fulbright, in Arkansas Baptist.

Read our stately Kentucky sister read our book on "Communion," which we took pains to send her, she would have soon that the Episcopal church strictly enjoins church communion, as Baptist churches should do. We quote this for the benefit of our Kentucky sister and all seeking information on this question:

No member of any religious society outside of the church (Episcopalian, no

other church is recognized) can receive her holy communion without a violation of a fundamental law of the liturgy, and no clergyman can administer it to such a person without a violation of his ordination vows. The fabric commands that no person shall be admitted to the holy sacraments until he has been or is willing to be confirmed.—Rev. Dr. Williams, Bishop of Conn.

We say of our article of faith that defines communion, to be a "church ordinance," with the Western Recorder, "Boston act it out or strike it out."

In a letter to the South western Methodist, Dr. H. Withers, of Hamburg, Ark., tells of a controversy between Dr. J. R. Graves and a Mr. Chapman, of the Methodist church, in which Mr. Chapman "utterly mopped the earth with him." The voracious Dr. Withers must have been of an imaginative turn of mind, and it was not hard to guess that Dr. Graves was being used as a clearing broom for the earth; but those who know Dr. J. R. Graves are aware of the fact that the Methodist preacher never lived that could do the little job that is attributed to Mr. Chapman. We know a man who was a Methodist, and was converted to Baptist doctrine, and is now a Baptist, who says that a controversy between Mr. Chapman and Dr. Graves was the occasion of his conversion to Baptist views. Mr. Chapman so "utterly" failed to defend Methodism that he left the sinking ship and took passage on the one that had a better chance of reaching port.

We thank the editor of the Arkansas Baptist for the above. He can find another prominent man in this city who testified before the First church when he offered himself for baptism that he was converted from Methodism entirely, by the discussion between ourself and Mr. Chapman in the Odd Fellows' Hall of this city, and he is only one of hundreds. For our ability to expose the utter unscripturalness of Methodism, we refer to the "New Great Iron Wheel."

Cared For.

"I only know I can not drift Beyond his love and care." —Whittier.

I know not where my path may lie Across life's trackless deep; I trust my way to One on high, Who promises to keep. Where'er it be he taketh me, "Nath clouded skies or fair, Full well "I know I can not drift Beyond his love and care."

The darkening clouds, the rising wave, For me can have no dread; My Father's presence makes me brave While by his wisdom led. He's close at hand, at my command, Attentive to my prayer; Full well "I know I can not drift Beyond his love and care."

I know not when the stormy sea My fragile bark may toss; I know not what in store may be Of suffering or loss. What'er befall, I shall through all His constant goodness share; Full well "I know I can not drift Beyond his love and care." —R. M. Offord in N. Y. Observer.

"Napoleon said, "When China is moved it will change the face of the globe." The fact to be noticed now is that China; having one quarter of the population of the earth, is moving.

The acceptance of the Italian protectorate by the King of Abyssinia is reckoned as affording much hope for missionary work in the valley of the Nile.

Baptist and Reflector.

NASHVILLE, TENN., JUNE 26, 1890.

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

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No paper next week.

CLEAR THE DECK.

Standing in the hotel in a certain town in Tennessee not long ago, we accidentally overheard the following conversation between a number of young men of the town and a rather roughly dressed man who looked as if he had taken a glass or two of whisky at some time in his life. Said the latter

"Did you all ever hear of a man, woman, or child being turned out of the church?" referring to a popular church in that town

"No, I never did," the others responded.

"I have," said one

"Who?"

"So and so. He was turned out three or four times."

"O he don't count," said the seedy individual. "But," he added, "I will tell you a church which if you join and then don't walk straight will bounce you mighty quick."

"What's that?" asked some one.

"The Baptist."

"O you had better go and join them," several remarked in chorus.

"Well, I ain't fit to join any church now, but when I get fit I am going to join the Baptist."

We got to thinking over the conversation, and we concluded that that was high praise, coming from the source it did. We learned afterward that what the genial gentleman said was true of the local Baptist church to which he had referred, and we could not help wishing that it were true of every other Baptist church in our land.

The season of revivals is coming upon us, when we shall hold "protracted meetings" and try to get all we can to join the church. Brethren, Baptists of Tennessee and of the Southland, hear us. We never spoke with greater earnestness in our life than we do now. Read every sentence as if it were in Italian and double loaded. We do not need more members so much as

we need better ones. We have got plenty of members now, such as they are. Indeed, we fear that we have got too many members. We have many who are simply leeches upon the ecclesiastical body, sucking its very life blood, harnessing upon the old ship of Zion, clogging its progress, weeds in the garden of the Lord, choking out other and better vegetation, which shall bring forth fruit for the Master.

What we need more than any thing else is to pull off the leeches and scrape off the barnacles and root out the weeds. We do not need a revival from the outside so much as a revival on the inside to heat the church to a white heat with the flames of the Holy Spirit and burn out the dross a revival which shall have an excellent as well as an attractive influence a centrifugal as well as a centripetal force. In plain English we have got too many unconverted church members and we ought to get rid of them. They are unconverted as shown by the divine test of their fruits, ye shall know them. Their fruits then lives then actions their words show that they are unconverted. They have never been regenerated by the Spirit of God. It is the theory of our Baptist churches that none but the regenerate are to become members of them. But alas! in spite of all our precautions many goats have slipped in among the sheep. In our zeal for numbers, an unholy zeal born not so much we fear, out of a desire for the salvation of souls as out of a rivalry with other denominations and a desire to excel them we have not been as careful as we ought to have been about whom we shall receive. The consequence is that we have a mass of undigested material in our churches, and spiritual dyspepsia is the result. We need to get rid of this before we take in new material. We boast of our one million two hundred thousand Baptists in the South and of our one hundred thousand in Tennessee. But how many of these are worth any thing to the cause of Christ? Many of these—we might say one fourth and not miss it far—never do any thing for Christ's cause. They seldom attend preaching, are almost never at prayer-meeting, take no part in the Sunday-school, they feel no interest in the mission work, and they give nothing to that, and little, if any thing, to the support of the gospel at home. They never try to lead a soul to Christ. In fact they come about as near being nothing spiritually as people can well get to be. Their lives might be fitly represented by the figure 0. They count in the church and that is all. They are dead weights. We have to carry them, but they drag us down continually. We have to bear the reproach of having so many members while we do so little. The deadly parallel column is drawn upon us—in one our numbers, in the other our contributions—and the result is painful and humiliating. That is

what is the matter with us in Tennessee. We have many members who do as well as the Baptists of any State. But the trouble is we have so many who do nothing, and they pull down our average so much and make it look as if none of us do much.

Brethren, let us cease this craze, this mad rush after numbers. If the Methodists want them let them have them. Let us turn our attention to developing and training those we have. Let us exercise discipline over our members, a discipline which we sadly fear has fallen into an unimposed desuetude in many Baptist churches. Let us revive the good old custom. If we do not have many members let those be good ones. An army of ten thousand trained soldiers is better than a rabble of one million undisciplined and disordered men. Gordon's band of three hundred did more effective service than his mob of thirty two thousand would have done. We need now a winnowing process to get rid of those who are "fearful and afraid." Let us have our churches in such good condition that when persons drop they will not have all of the spirituality frozen out of them as is often the case now, but will be warmed and nursed into greater zeal and activity and liberality in the cause of the Lord. And our word for it in this way shall you not only best develop those who remain but you shall give greater efficiency to the church and make it more attractive to sinners and in the end shall be able to lead more of them to Christ. If you were to begin this revival season by turning out about one fourth of your members it would be the best revival you could have. If you could go to the Association and report not more, but fewer members than last year, it would be the best report you could make. It would be getting back to a sound and healthy condition. It would be coming down to the old Baptist bed rock of regeneration before church membership. The fight with sin is on us. It will be fierce and strong. We want no camp followers and no laggards. Every man must be a soldier. We need no ballast on the ship of Zion. Clear the decks for action.

THE LORD'S PRAYER IN CONCERT.

In a well written and timely editorial on "Pew Proprieties" occurs this sentence, to which we do murmur: "When there is concerted repetition of the Lord's prayer, repeat it in concert."

Now we have learned it otherwise. We never join in any concerted repetition of the Lord's prayer. In the first place, it never seemed to us that it was intended for such use. If so, why was there never another given in the whole Bible? Surely it was not expected that those few words should answer every occasion. The proof that men soon felt so is found in the fact that some good, but misguided,

hand added the words, "For this is the kingdom and the power and the glory for ever and ever, amen," which the critics tell us do not belong to the original.

Then we object to the usual careless way of repeating it. The people draw it out in an indifferent way, hesitating and undecided way, as if it were a dull recitation, which they have partially learned. For they seem to hesitate about the next word till some one else speaks it. There is certainly no prayer in such vain repetition of words. Then it is not praying it is the boldest affront to the God whom they would have us believe they are worshipping. It is bitter irony of the bitterest kind to take the form of words which the Son gave to aid in worship and convert them into solemn mockery. That is saying to God, we know what worship is but we are not going to offer it. Here are the very words given us. Take them and put whatever meaning into them you choose. For ourselves it is enough that we draw out the form of words. Do they think God is pleased with such abuse of his teaching? What ever is in it we have never been able to perceive any spirit of worship.

Then the words are used as a sort of talisman or fetish. Pardon the severity, but it must be so with many or else they have no thought about it. And for these reasons we never repeat in concert, and it grieves us to hear a mixed company do so.

Another and stronger reason is that the words are not adopted to be used by a mixed assembly as they usually are, where unregenerate children and grown people join in the repetition. They have no right nor proper reason to call God "Our Father." He is the Creator but he is not the Father of the unregenerate. Only believers are children of God. The sinner is in no sense the child of God, and the popular phrase "Fatherhood of God" as applied to sinners is unscriptural.

Then, for many, it would call down a most fearful visitation of wrath should God answer the petition, "Forgive us our debts as we forgive our debtors."

But grant that it was intended to be used as a public prayer, or even that it is allowable to be so used under proper conditions, the usual careless, thoughtless way in which the words are used—all the thought that is bestowed being an effort to recall the order of words—must be highly displeasing to God. For it certainly is not a prayer of faith, but of form, and whatsoever is not of faith is sin.

No, do not "repeat in concert." Lend not your sanction to such a performance. It is sin. It is solemn mockery, where there is any solemnity about it.

This is a sweet and precious passage of Scripture, where the Savior would show his learners how to order their prayers. But it seems pitiable that any one should

so far misapprehend the teaching as to begin repeating the rule for making a prayer, and call that praying. Do not do it.

A FRIENDLY HINT TO THE EDUCATIONAL FRATERNITY.

For several weeks past the columns of the BAPTIST AND REFLECTOR have been open with unstinted liberality to correspondents who send us accounts of the closing exercises of schools, both in Tennessee and in other States. Each of these notices costs us money—sold each paid out to the printer, the paper maker, and the post-office department, the amount varying from three to twelve dollars for each report. We do not begrudge this expenditure of money. We want to see all our schools prosper and are glad to do any thing we can to help them.

But now for the other point of view. The BAPTIST AND REFLECTOR is kept alive by its revenue, and of this a large proportion is derived from its advertising patronage. No modern newspaper would live three months if it had no other source of income than its list of subscribers. It is equally true that no modern school can hold its own against competition without a liberal use of printer's ink. This is well understood.

The BAPTIST AND REFLECTOR is now reaching an army of readers more than double the number of those reached by the Baptist or the Reflector one year ago, and they are found in many States. Its advertising columns are open during the summer months to our denominational and other schools at rates less by one half than those charged by some other religious papers of this city. It asks charity from nobody. It would merely suggest in a brotherly way that in the general apportionment by our schools of funds expended in advertising the advantages this paper offers should have due consideration.

CEDAR FORD LUTTRELL.

We are interested in building another church. This East Tennessee country is developing so fast that it needs the constant attention of a secretary. Brother Anderson is so busy elsewhere that we are trying to help him. The Knoxville pastors are going to do a good deal of State Mission work, as well as Home and Foreign. We have not joined the generous Smith and his seconds, but we are planning to do just the kind of work contemplated. Twenty five miles up the Cumberland Gap road is Luttrell. Its importance arises largely from the fact that a new road is to make a junction there. A land company has bought and laid off the ground for the new town. They know the value of churches in a town so they generously offer lots to the various denominations, and the Baptists are ahead this time. Cedar Ford, a very old and important church, is about three fourths of a mile away. We visited them Sat-

urday, June 21, and with one consent they decided to move into town. The worthy pastor, Rev. R. M. Wyrick, taking the lead. The land company offered us the choice of lots, and we took the finest lot in the place, on the principle that "the best is good enough for Baptists." Committees are appointed and soon we shall see a beautiful house crowning the heights overlooking the town, and there let us hope great things shall be done in the name of the Lord.

DO WE KNOW THE BIBLE?

To a genuine and over deepening Christian experience the preacher of our time must have a critical knowledge of the Scriptures. Every body who now goes to church may be supposed to know something about the Bible and its contents. Alas, that the overwhelming majority of church goers are invited to listen to what they already know by heart. He who to day can claim any right to be heard from the pulpit, must know something more of the Scriptures than the average of his hearers. This was an always assumed requirement in the Christian minister, to-day it is an imperative one. Every body now knows that the helps for the study of the Bible surpass those of all past centuries. It was never so intelligible as it now is, if one do but know how to read it critically. Of the Christian minister who does not know how to read it, intelligent hearers are impatient, and will not give heed to him.—President Robinson's Yale Lectures.

Is it not true that by far the larger majority of Christians know just enough about the Bible to make them careless. When some Scripture is being read they hear the familiar words and then conclude they know that and so fail to give heed. Another cause, we think, is to be found in the character of Bible study done in our Sunday-schools. No one who follows the International Series of lessons carelessly will ever know the Bible. It is patch work and those patches not well learned. Who ever reads the daily readings in a Quarterly or Teacher? If you do not do that then you are doing very poor study. Let us know the Bible. Where is the remedy for this superficial reading and this shameful neglect of the Bible? Can it be possible that a Christian does not love to read the word of God? Yes, love it so well as to find opportunity to read it in spite of any hindrance. If you do not delight to read the Bible there is something sadly deficient in your Christianity.

THE ASSOCIATIONS.

Make up your minds now brethren that we must have a series of the best Associations Tennessee has ever had. To do this let us choose men whose piety and wisdom and interest are well known, and let it be remembered that Tennessee never had greater need for full and strong Associations than we have this year. State Missions, Education, Home and Foreign Missions, and many local interests call loudly for our attention.

QUESTION-BOX.

Will you give through the columns of the BAPTIST AND REFLECTOR your opinion of the existence of the rainbow

prior to the Flood, or was it created afterward? W. O. NEWSON. Fayette Corner, Tenn. It existed before, we think. The same natural conditions which produced it after the flood would have produced it before. But God took it as a sign of his covenant with Noah that the earth should not be destroyed by flood any more. He could, however, have created it at the time of the Flood. But we do not think it necessary to suppose this.

NO PAPER NEXT WEEK.—There will be no paper next week. It has been the custom of the Baptist, and also of the Baptist Reflector, for years, to take a holiday on the Fourth of July. We had not at first intended doing so this year, but this hot weather has been too much for our printers, who are begging us to give them a week off. Both they and we need a little rest. Possibly also, dear reader, you may not object to a rest yourself.

PERSONAL AND PRACTICAL.

Do not forget the BAPTIST AND REFLECTOR at your fifth Sunday meeting, please. Speak a kind word for it and secure all the subscribers you can.

Brethren, these are hard times. But remember they are hard upon our State missionaries also. We are away behind with them. We can not afford to remain so. When the Associations begin things will be better. But they must live until the associational season. Take up a collection soon and send it to Secretary Anderson. You can take another in the fall, if you wish.

Come unto me all ye that labor and are heavy laden, and I will give you rest. We have our burdens. But we are not willing oftentimes to carry them to Christ. We prefer bearing them ourselves. The consequence is that instead of rest, we find unrest, misery, and death. It is only when our burdens are laid on Jesus that we shall find rest for our souls.

As the hart panteth after the water brooks so panteth my soul after thee, O God. So said David. Is it true of us? Does our heart pant after God? With most of us unfortunately our hearts pant more after pleasure and wealth and fame than after God. But remember that it is only God who can really satisfy those yearnings of our souls.

Shelbyville has a Baptist who, we think, is a very remarkable man. He is a popular and beloved preacher, a successful dentist, a good farmer, and now is the honored president of a new railroad. We refer to Rev. G. C. Sandusky. By the way, if any one else knows of a Baptist preacher who is a railroad president we should like to hear of him. We are inclined to think that Tennessee stands alone in that honor.

Rev. A. J. Holt, D.D., while in Palestine, wrote a poem called "Miriam Heth," soon to be published, which the editor of the Texas Baptist and Herald pronounces beautiful. Who would have ever thought that Holt had any poetry in his soul? But we have almost ceased to wonder at any thing he does. He breaks out in so many new places, and does every thing so well, that we hardly feel surprised even at his latest achievement of writing a poem, though that is about the last thing, we confess, that we should have expected him to be guilty of.

Dr. G. M. Savage! He was so modest about it and the trustees so quiet that we found it out only by guessing. But the Trustees of the Southwestern Baptist University added L. D. to the name of Professor G. M. Savage, the newly elected president of this school, and hereafter when you meet him you should always take off your hat and say, "Good-morning, doctor." By the way there is lamentation and woe among Dr. Savage's churches here in Middle Tennessee over his prospective departure. On a brief visit to El Bethel, in Bedford county, we found her in ashes and refusing to be comforted. Who will take his place? O for a man—as the girls in his choir sometimes sing.

We want to commend the action of Judge B. M. Estes, of Memphis, who, when his friends over the State urged him to become a candidate for Supreme Court Judge finally consented, but positively refused to make any personal canvass for such a high judicial office, claiming that the office should seek the man and not the man the office. All who know Judge Estes know him to be the soul of honor, a man of incorruptible integrity, a lawyer of the highest learning, a judge of the finest qualities, and withal an elegant Christian gentleman. Without any disparagement to the other candidates we may be permitted to say that there is no better man in the State for the high position he seeks than Judge B. M. Estes. The orbine will never be soiled when worn upon his shoulders. We wish we had more such Christian men in office.

The Sunday-school at Wartrace last Sunday numbered one hundred and five, the largest in its history. Considering the fact that it was not their regular preaching day, and also the heat, it was a remarkable showing, especially for a church membership of only about one hundred and thirty all told, and many of them away. But then you will have to take into consideration also, we suppose, the fact that they had just bought a fine new organ which was to be played that day for the first time. There is nothing which will attract like a new organ—unless it be a prospective Christmas tree or Sunday-school picnic. However, it should be said that the Sunday school at Wartrace numbered one hundred and three the Sunday before, and there is a healthy, pious tone pervading it, which makes it attractive independent of organs, Christmas trees, picnics, etc.

Shelbyville is a beautiful town of some four thousand inhabitants, situated in the midst of the fine farming lands of Bedford county. Its citizens are generally intelligent and refined, its homes are lovely, and altogether it is one of the most delightful towns in the State. We were charmed with it on a little visit for the first time last Sunday. Strange to say, the Baptists have the prettiest church lot there we ever saw. Whatever possessed them to build in such a beautiful location we can not understand. It is contrary to all of their custom and history. Rev. S. H. Price is the present fortunate pastor of the church, which numbers about one hundred and twelve members, some thirty or forty of whom have been added since Brother Price went there as pastor something over one year ago. And to hear the leading members of the church speak of him and of his preaching you would think that he is a jewel above all price. Brother J. O. Akin, the popular hotel man is the chairman of the Board of Deacons, and is known far and near for his zeal and efficiency in the Master's cause. Other leading and most valuable members are Brethren Tillman, Dayton, Gillis, McDonald, Sandusky, Hight, Jarrell, and others, who are all towers of strength in the support of the Lord's cause.

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THE HOME.

After,

After the storm, a calm,
 After the bruise, a balm;
 For the ill brings good in the Lord's
 own time,
 And the sigh becomes a psalm.
 After the drought, the dew;
 After the cloud, the blue;
 For the sky will smile in the sun's good
 time,
 And the earth grow glad and new.
 Bloom is the heir of blight,
 Dawn is the child of night,
 And the rolling change of the busy world
 Bids the wrong yield back the right.
 Under the fount of ill
 Many a cup doth fill,
 And the patient lip, though it drinketh
 oft,
 Find only the bitter still
 Truth seemeth oft to sleep,
 Blessing so slow to reap,
 Till the hours of waiting are weary to
 bear,
 And the courage is hard to keep.
 Nevertheless, I know
 Out of the dark must grow,
 Sooner or later, whatever is fair,
 Since the heavens have willed it so
 —Selected.

An Evil of American Daughters.

A beautiful young lady asked me recently if I liked her new hat as well as one she had been wearing previously. Truth compelled me to say that I did not.

"Neither do I, and it is all mamma's fault," she exclaimed, while an irritated expression dashed all the beauty from her face, as a whirlwind of dust covers the beauty of a rose-tree.

"You never saw such a woman as mamma is to shop with," she continued. "The very first thing I try on she exclaims, 'O that looks lovely on you' and she never can discriminate and choose; so I buy the first one I look at, and after I get home I find that I do not like it at all. I told mamma to day how I despised this hat, and that it was all her fault!"

"What did she reply?" I asked.

"O she said that she was always in fault for my misfortunes, according to my way of looking at it, and then she had an injured air, and, of course, it was no use talking about it, so I came away."

"Has it ever occurred to you," I inquired, "to stop and analyze your mother's feelings and motives toward you? You are her only daughter, and she has always worshiped you. You are always beautiful in her sight. She can only wish to please you and to save you trouble. She can have no desire to annoy or disappoint you. From your cradle to the present day she has had no wish but for your happiness and success. Night after night she has been broken of her sleep to watch and care for you. It was the proudest hour of her life when she saw you developing into a beautiful young woman. What do you suppose can be her feelings now when she hears you speak such sharp, sarcastic or selfish words as you have just related to me? How poorly repaid must she find her life of devotion, how inexplicable must be her sense of disappointment!"

"I never thought of that before," said the young lady soberly.

I begin to think that the average American daughter "Never thought of that."

Last summer a friend of mine occupied a room, at a fashionable seashore

resort, next to one used as a parlor by one of the belles of the season, and her mother.

My friend had first observed the two ladies in the dining-room, and on the veranda, where the mother's devotion to her beautiful daughter was marked and noticeable. An indifference to this devotion and an occasional expression of petulance marred the beauty of the daughter's face in the eyes of my friend. Had this beauty become absolute ugliness when she heard the young lady's manner of speech to her parent through the thin walls which separated the two rooms?

"I have been so worried about you, dear," said the loving mother one day when the daughter returned from an unusually long equestrian excursion. "I was so afraid something had happened to you."

"I wish you would not make such a fool of yourself," was the hateful daughter's reply. "I guess I know enough to take care of myself if I am out of your sight."

"Do take this shawl, dear, it is so damp on the veranda," urged the mother as the daughter went out of the room later in the day.

"You attend to your business and I will attend to mine," was the reply of the belle as she slammed the door behind her.

A few moments later she was dispensing smiles to a circle of butterfly adorers, not one of whom would have sacrificed an hour of comfort or pleasure for her sake, while the mother, who would have died for her, was left with the memory of her cruel, unfeeling words to keep her company.

A remarkably handsome and gifted young lady sought my acquaintance some two years ago, to consult me in regard to the professional use of her talents.

Young, beautiful, and gifted, she attracted me strongly, and the acquaintance continued, at my request. Her mother called upon me, and, with tears in her eyes, thanked me for my interest in her beautiful darling, who was an only child. But before the acquaintance was many weeks old its death-blow was struck for me, and my interest and admiration merged into amazement and disgust at the daughter's disrespectful treatment of her doting parent.

She contradicted her mother's statements on almost every subject, interrupted her in conversation without any apology, and showed such ill humor over trifles that I felt called upon to rebuke her. Whereupon the mother begged me to overlook the "dear child's petulance, as she was not well!"

A foreign lady of good birth and breeding, who has for a year past been in our country, expressed herself to me recently upon this subject.

"The disrespect which children of all ages show their parents in America shocks a foreigner more than any one other thing in your land, unless it is the way men spit upon stairways and in public conveyances," she said. "I never could have believed it true if I had not seen and heard those things myself. I have met scores of your best families intimately; I have traveled extensively, and I have passed two summer seasons at the best resorts, and everywhere it is the same! American children are impudent and bad-mannered, and the way your American daughters treat their mothers is especially shocking to a foreigner. I have found the gentle, respectful, devoted daughter to be the exception, not the rule, in America."

I could not dispute the lady's statement, for I had been too frequently

pained by this same observation myself. I have seen mothers who have sacrificed youth, appearance, health, and comfort in the effort to save money to educate their daughters, brow beaten, crushed, and virtually ignored by their daughters in return for it all.

The American girl is taught that she is a young princess from the cradle to the altar. It is a great misfortune when she forgets that the mother of a princess must be a queen, or a queen regent, and she should be so treated.

I am always sorry when I see a young mother trying to save her little daughter trouble by anticipating every wish and waiting upon her. As a rule, such daughters grow up to think it their right to be waited on, and to regard their mothers as upper servants. They seldom appreciate what is done for them, but are quick to resent any neglect. On the contrary, children who are taught to wait upon their parents, and who are brought up to regard their parents as their superiors, are almost invariably respectful and grateful in the home circle.

Let a mother ask a child to do all sorts of errands for her, and no matter how busy the child is kept, if the mother expresses gratitude and appreciation, the child feels repaid and finds a delight in the thought of relieving the parent's cares, while a child that is courteously waited on almost invariably becomes a petty tyrant and exactor. They take it as their right, and have no comprehension of the sacrifices made for them.

If every one of us devoted a life of fifty years' duration to a mother, we could scarcely more than repay for the soul, brain, and body strain we caused her in the first ten years of our lives. Of course I am speaking of a true, good mother. I know there are exceptions to the rule—there are cruel, heartless, and unnatural mothers. I have known mothers who were jealous of their own daughters. I know a mother who lives in luxury and uses all her income in frivolous dressing and pleasures, while her fair, fragile daughter works in a dusty office all day long. But as a rule, the American mother is loving, devoted, and self-sacrificing and self-effacing, and she needs to assert herself, and to command more respect from her too unappreciative and thoughtless daughter, who must herself become a mother in order to comprehend the great wrong she has committed to her own.—*Ella Wheeler Wilcox, in Ladies' Home Journal*

—Home and woman are words that go naturally together as cup and saucer, or hook and eye. When you separate them you spoil the harmony. Men say there are three things a woman can not do, carry an umbrella on a wet day, sharpen a pencil, or throw a stone. I asked a college boy why, and he said he supposed they couldn't "because they were n't built that way." But we can go on tilting our umbrellas, and whittling pencil points, and tossing instead of flinging pebbles, while we are secure in the knowledge that all men who ever wore beards, from Adam down never have and never can make a home. They try it in shanties, quarters, apartments, and even palaces; but a woman with a baby and a broom could make a better home out of a dry-goods box set up on one end than a man could out of any or all these things.—*Marion Harland.*

—The resurrection of Jesus from the dead is the one fact of history which is more capable of proof, according to evidence admitted in courts, than any other asserted event represented as occurring eighteen centuries ago. Nothing in Tacitus, or Livy, or Herodotus is so susceptible of proof.—*Dr. Deems.*

One Thing at a Time.

"Early in life," relates a gentleman who has now spent many decades in the service of God and his fellow man, "I learned from a very simple incident a wholesome lesson, and one which has since been of incalculable benefit to me.

"When I was between twelve and fourteen years old my father broke up a new field on his farm, and planted it with potatoes, and when the plants were two or three inches high, he sent me to hoe it. The ground of that piece was hard to till. It was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was every where, and looking at the whole from any point it appeared to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do any thing further then with it.

"Just at that minute I happened to look down at the hill nearest my feet. The grass did n't seem quite as thick there, and I said to myself, 'I can hoe this one well enough.'

"When it was done another thought came to help me. I sha n't have to hoe but one hill at a time, at any rate.

"And so I went to the next and next. But there I stopped again and looked over the field. That gave me another thought, too. I could hoe every hill as I came to it, it was only looking away off to all the hills that made the whole seem impossible.

"I won't look at it!' I said, and I pulled my hat over my eyes so that I could see nothing but the spot where my hoe had to dig.

"In course of time I had gone over the whole field, looking only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot. It was to look right down at the one thing to be done now, and not hinder or discourage myself by looking off at the things I have n't come to. I've been working ever since that summer at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."—*Southern Presbyterian.*

—Restless striving toward an unattained ideal is better than satisfaction with one's attainments at their best. He who realizes that he falls far short of what he ought to be, is in a more hopeful attitude than he who feels that he does as well as he knows how. Only while one has an aim beyond his reaching, will he make any approach toward a height that is worthy of his struggles. Thanking another for holding before her "a high standard of womanhood," one wrote in earnestness, "Although my attainments may come far short of the perfect ideal, I shall be nearer the top than if my aspirations had been no higher." It is nobler to feel that one is "falling" near the top" than to be satisfied nearer the bottom.—*Sunday-school Times.*

"Why," does any one ask—"why does the battle press hard to the very end? Why is it ordained for man that he shall walk, all through the course of life, in patience and in strife, and sometimes in darkness?" Because from patience is to come perfection. Because from strife is to come triumph. Because from the dark cloud is to come the lightning-flash that opens the way to eternity.—*Orville Dewey.*

YOUNG SOUTH.

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

POST-OFFICE.

BIBLE QUERE 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 there came a man preaching in the wilderness of Judah saying repent for the kingdom of hevin is at hande as he was as a vole of won erin in the wilderness Prepair ye the way of the Lord mak his pathes strait. His dress was made of camls hare and he wore a lether girde about his waste and his fude was locus and wilde huncy. But grate crowds of peopl went out to here him from Jerusalem and Judea and around aboute Jordin although he preached hard things to thim, culled them a generation of vipers and told them of their sins.

And yet he baptised meny of them confessin their sins. Who else did he baptise children? We do not here much of him children, what good did he do in the worl? Why did God send him into the world? What becam of him?

DEAR AUNT NORA: Will you permit another cousin to come in and get acquainted with the little cousins of the Young South? I have read the *Baptist* from the time Dr Howell printed his first number in Nashville, and have been a regular reader of the BAPTIST AND REFLECTOR from the time it was commenced in Nashville, and the Young South from the time it was commenced. I like it very much. I go to Sunday school every Sunday. I am teacher of Class No 1. My class is made up of middle aged women and men and grandmas and grandpas and four preachers. They come when they can. I will try to answer James E Roberts' question, Who was the biggest man? and says his bed was eleven feet long I suppose he alluded to Og, king of Bashan, whose bedstead was nine cubits long. My dictionary says a cubit is about eighteen inches, making thirteen feet and six inches. Inclosed find eighteen cents please send me Brothers Diaz's and Powell's pictures. Do as you please with the balance. Perhaps I will write again and tell my age. My membership is at Union Ridge. Brother Savage is our pastor. We love him so much. All my acquaintances call me Uncle Briant.

BRIANT LANDIS.

Unionville, Tenn.

I have no picture I can send you for a stamp, Uncle Briant, but I will send you one for one dollar, to be sent to the Young South Chapel, Musquiz, Mexico. I guess you to be some older than I am, so I will send you a brick-card with a picture of Brother Diaz. We are glad to form your acquaintance. Write again and tell us more about yourself as you promise to do.

DEAR AUNT NORA: May I join the cousins? I am a little girl nine years old. I have a little brother four years old. Papa takes the BAPTIST AND REFLECTOR. I like it very much, especially the Young South. I send ten cents—two cents for Brother Diaz's picture, and the remainder for Cuba. For fear of the waste-basket I will close. Love to you and the cousins.

BESSIE HOBSON.

Martin, Tenn.

DEAR AUNT NORA: Will you admit another cousin into your band? I am eleven years old, and go to the Baptist Sunday school, in which papa was superintendent for thirteen years. Papa takes the BAPTIST AND REFLECTOR. I have eight sisters and one brother. You must excuse writing, as I am writing with my left hand because I broke my right arm. Inclosed you will find ten cents for Cuba and a stamp for Brother Diaz's picture.

ALICE BUTTORFF.

233 Fatherland St., Nashville, Tenn.

Glad you have decided to be one of us, Alice. I hope your arm is well and you will write us again soon. I have sent you a brick card, with your picture of Brother Diaz. I hope you will try to fill it.

DEAR AUNT NORA: Here comes another cousin. I have written twice, but have not written in a long time, so I will write again. I am going to try to write regularly and be a good worker. I have two missionary boxes. My aunt gave them to me. Inclosed find five cents for Cuba and a two cent stamp for Brother Diaz's picture. I will close for fear of the waste basket. Love to you and the cousins.

LIZZIE CHAMBERS.

Pineville, Fla.

All right, Lizzie, you have decided to be a good worker, and want a picture of Brother Diaz, so I send you a brick card to fill up. So go to work.

DEAR AUNT NORA: Here I come at last with my monthly dues for March and April. Why I have not written sooner was on account of sickness and going to school. There was held a district meeting at our school house on the fifth Sunday of March, which was well attended, and we enjoyed it so much, especially the Sabbath-school mass-meeting, which was for the benefit of the children. We also had basket dinners, and it was greatly enjoyed by all. I will close for this time. Inclosed find twenty cents. With love to Uncle Orren, and little James, and plenty for yourself, I remain your niece, Austin, Texas. MAYBEL HEPLIN.

DEAR AUNT NORA: I would like very much to join the band of little workers. I am a little girl nearly six years old. My mamma reads to me the cousins' letters, so I got my mamma to write for me. I like to go to Sunday school. The next time I write I will tell the cousins how I can earn money for Cuba. I wonder, Aunt Nora, if they will laugh when I tell them. I will get my uncle to write next time, as he is much older than I am, and also a stranger to the Young South. I send a two cent stamp for Bro. Diaz's picture. MARTHA ELLEN WATSON. Shelbyville, Tenn.

I shall send you a brick card, Martha, with your picture of Brother Diaz. It will tell you a good deal about what we have done and want to do in Cuba, besides the picture of our church we have bought there. I hope you will soon fill it out and send me the money. However, be sure to tell us how else you can make money for Cuba, and get your uncle to write to us and get acquainted.

DEAR AUNT NORA: It has been some since time I wrote to you, but hope you have n't forgotten me. I am going to school, and also taking music lessons, so I have but little time for other work. We have a good school and also a good Sabbath-school. Professor Bryan is our teacher and also superintendent of the Sunday-school. I do like so much to read the little cousins' letters. I send you ten cents for Cuba. I will send you more when I shall my chickens. Shop Springs. MONTIE BASS.

DEAR AUNT NORA: I wrote you a short letter some time ago but guess you failed to receive it. I have been attending school at Clinton, Ky. I presume that all the members and readers of the Young South are familiar with the name of the principal, A. M. Hloks. She is one of the grandest women I ever knew. My teacher was Mrs Lena Ward, of Minneapolis, Minn. My music teacher was Miss Mattie Cooke. I was perfectly delighted with the school, teachers, and people. I think I shall try to correct the Queer Stories when they are printed again. I have been thinking of them for some time, but could not summon the courage to try. Aunt Nora, why do you not tell us lots about Cousin James. We are wild to know who he looks like, and what words he can say, how many teeth he has and how far he can walk without falling and bumping his head. I guess Cousin Lillie Graves had a grand time with him. I do wish I could see him. I send a stamp for Brother Diaz's picture. Much love to Uncle Orren, the cousins, and a dozen kisses for Cousin James. LILLIE BURDETTE.

Watertown, Tenn.

DEAR AUNT NORA: Will you let another little cousin, eight years old, join your happy band of workers? Mamma told me this evening that she wanted me to read the cousins' letters. I read each one of the letters, and I enjoyed it so much it made me feel like I wanted to write one too. My papa is dead. I have one brother, thirteen years old. His name is Ernest. He wrote to you some time ago. I will send five cents for Cuba and two cents for Brother Diaz's picture. With much love to you, Uncle Orren, little James, and all the cousins, I will close.

WILLIE GUY ROBERTS.

Durant, Miss.

DEAR AUNT NORA: Will you let another cousin in your corner? I like to read the Young South so well I thought that I would write. As this is my first, I will close. Inclosed find two cents for Brother Diaz's picture. Love to you and the cousins.

LUCY E. MORRISON.

Romeo, Tenn.

I do not know you, Lucy, but as long as you are interested enough to wish one of Brother Diaz's pictures, I thought I would let you try a brick card, so I have sent you one. Try to fill it.

DEAR AUNT NORA: Here I come again. Seeing my letter in print, I will try to write again. I will tell you about my Sunday school. Miss Phillips is my teacher and I like her splendidly. I am the only child papa and mamma have, and I am right smart of a pet too. I live about one hundred yards from grandpa's. LIZZIE RUTLEDGE.

Lella, Tenn.

DEAR AUNT NORA: Will you allow a little Western Texas girl to join your noble band of mission workers. My motto is, "The world for Jesus." But I wish to do all I can this year for Cuba. Inclosed you will find ten cents for that field and two cents for Brother Diaz's picture. I am thirteen years old, and have been a member of the Baptist church for nearly three years. I live in Jones county, with my grandpa. He is a Baptist minister, and has been a reader of the *Tennessee Baptist* for forty years. I will close.

LULA SCARBOROUGH.

Anson, Texas.

DEAR AUNT NORA: Will you receive one more cousin on your page? I am a little boy twelve years old. I like to read the Young South very much, and I have decided to be one of its cousins. I send five cents for Cuba. I will close with love to you and the cousins.

PEARSON HAMILTON.

Green Hill, Tenn.

For Cuba.

June.

Elisa Irene Rogers, 5 cents; Nora Murray, 5 cents; Lula Scarborough, 10 cents; Infant class of the Maple Springs Baptist Sunday-school, 20 cents; Bessie Moseley, 5 cents; Etta Murfree, 10 cents; Minnie Kuhn, 5 cents; Hugh Stokely, 25 cents; Eddie Orsford, 10 cents; Noel Sinclair, 5 cents; J. D. Bass, 10 cents; Nettie and Herbert Young, 15 cents; Annie Osine, 5 cents; John Lightfoot, Mattie Jennings, 25 cents; Farmer Jennings, 25 cents.

DEAR AUNT NORA: I have so often wished to join the Young South. Mamma takes the BAPTIST AND REFLECTOR. I enjoy reading the cousins' letters. Most every week I see some familiar name. I am going to school now but during vacation will try to correct the Bible Queer Stories. I usually attend Sabbath school in the spring and summer. We are now living some distance from the railroad, as our home was burned down a month ago. Inclosed find ten cents for Cuba.

MINNIE MERL GREGORY.

Smyrna, Tenn.

How would you like to try to fill a brick card this vacation, Minnie?

DEAR AUNT NORA: May I join the cousin? I am a little girl eleven years old. Papa takes the BAPTIST AND REFLECTOR, and I read the Young South. We send twenty five cents for Cuba.

HESTER ANN RUTLEDGE.

DEAR AUNT NORA: Seeing so many nice letters from the cousins I can not restrain longer from writing. I have a missionary box and she has little eblocons. I intend to send you some of the money when they get big enough to sell. Well, you will let me become one

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BUSINESS NOTICES.

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

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

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

Excursions to Arkansas and Texas.—A number of excursions to all parts of these States have been arranged by the St. Louis, Arkansas, and Texas railway, the well-known "Cotton Belt Route."

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

Free Electric Belt.—To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts, invented by Prof. Van der Wyde, President of the New York Electrical Society.

Ostarrh Cured.—A clergyman, after years of suffering from that loathsome disease ostarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death.

Consumption Surely Cured.—To the Editor: Please inform your readers that I have a positive remedy for consumption. By its timely use thousands of hopeless cases have been permanently cured.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea.

La Grippe has Left

the System badly debilitated in millions of cases. Take

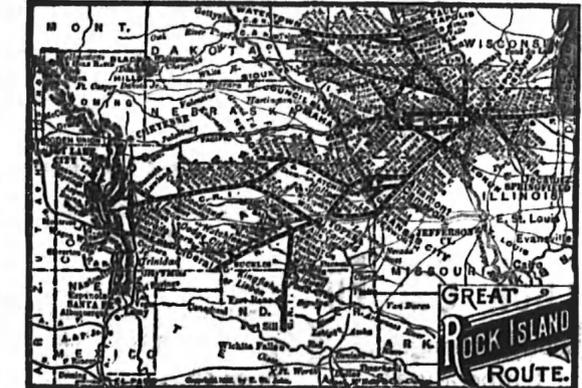
Ayer's Sarsaparilla and restore Tone and Strength. It never fails. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Phaget Sound water and its chief city SEATTLE, WASHINGTON.

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A MAN UNAQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY, WILL OBTAIN MUCH VALUABLE INFORMATION FROM A STUDY OF THIS MAP OF



THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY,

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the center and focus of the iron industry of the State, with catways of traffic standing side open on the

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If you want to reach the thriving, growing cities and towns

All Over the State,

from Carter to Shelby, and the hardy, sturdy dwellers among the hills and hollows, on the broad plains and in the mountain coves—men who raise the corn and the cotton, and feed the toilers who handle the coal and the iron, the ore and the lumber—the people who do not buy lavishly but keep buying and trading right along.

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Some Thoughts on Missions.

BY J. M. PENDLETON, D.D.

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

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

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

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

And added to thy many crowns, Be ever yet on the crown of all the earth: Thou who alone art worthy! It was this thing that thou didst say: By ancient covenant are nature's birth;

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

Letter from Rev. A. J. Diaz—His Imprisonment and Release.

Dr. I. T. Tichenor, Atlanta, Ga.—Dear Brother: On Wednesday evening, June 25, I went with Rev. Brother Godines and Brother Henera and a large number of my own congregation to the city of Guanabacoa. There was a quiet, orderly congregation, about four hundred in number, and some of the best society in the city.

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

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

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

of it, 'I beg your pardon; we made a mistake,' should we say, 'All right?'

Havana, Cuba, June 20, 1890. Godines was sick and is sick still. I'll give you all the information in connection with this matter, and will send the newspapers that speak about us and our imprisonment."

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

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

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

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