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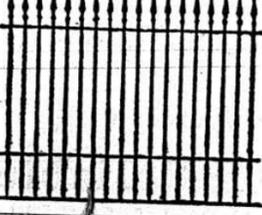
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That Report on Temperance.

BY GEORGE A. LOFTON, D.D.

The position of Brother S. E. Jones, if I understand him is this: A convention of Baptists violated the spirit of the New Testament, by expressing, in the form of resolution or otherwise, its moral sense of an existing evil, or institution, which universally affects society—especially, if it recommends a method or remedy, by law, for its extirpation. In other words, if its resolution appeals to the political or law making authority for redress, then such a convention goes outside of its legitimate sphere, and enters the arena and assumes the prerogatives of Cæsar's kingdom. Others, like Brother Jones, take the position that such action upon the part of a religious body involves the union of church and State.

There are just two points which I wish to urge against the misconceived assumption of Brother Jones and those who hold to his position.

1. He confounds the organic with the moral relation which Christianity sustains to politics, or State legislation. Under the constitution of the United States, the church is disestablished; and, organically, Christianity has no union or relation to the State whatever. In law a church is like any other institution, however, and as a body, may get a charter, sue and be sued, and transact business just as any other corporation does. So of a convention, conference, college, or other institution fostered by a religious denomination. In no case, however, can the State legislate for the support of a church, or other religious institution, without violating the spirit of the Federal constitution; and in no case has a church or other religious body the right to ask it. This does not forbid, however, the moral support of the church to the State, nor of the State to the church. The State would have the right to punish licentiousness, in the name of a church; and the church has the right to protest against bad legislation, or against State persecution, or oppression, in any form whatever. Baptists have always recognized this right in all ages and in all countries; and, in some instances, as a people, they have risen up and defended themselves by force, when they had the power to do so. In this country they publicly and in organized capacity, protested against church establishment; and they won for us the rights and privileges of the religious liberty which we now enjoy. Morally, their influence amended to this effect the constitution of the United States.

Now what is the difference when we come to the temperance question. None whatever. We only offer our moral support to legislation when we protest against the liquor traffic and suggest its legal prohibition. We do no more than beg a municipal government to remove a saloon from the front door of a church, or any other evil or nuisance

which interrupts worship or contaminates by its touch or presence. Especially is it true when society and humanity rise up in an emergency and appeal for the moral support of all men and institutions, that we are morally bound to extend our influence, and not be silent. It would be a crime against Christianity and the nineteenth century for a Baptist Convention under the present circumstances to be silent upon the great issue of the age—prohibition. Our temperance resolution at Chattanooga is in perfect accord with Baptist practice and history.

2. Such a course is not in conflict with the spirit of the New Testament. To be sure, the gospel is silent upon details. It says, "Render to Cæsar Cæsar's, and unto God God's." This organically separates between the kingdoms of Cæsar and God; but it does not imply that they are to be morally separated or discordant. It implies that we are to be faithful to both when conscience, according to God's word, is not violated, and as in both we are to "obey the powers that be" and as "ordained of God," we discover that both are of God for distinct and yet co-ordinate purposes, in a moral point of view at least.

The New Testament does not provide for every detail in the development of Christianity. We are to be governed in many things by general principles; but God has left his people in matters of policy to their judgment under these general principles. The New Testament does not provide for meeting-houses, church clerks and records, Associations, Conventions, denominational schools and colleges, religious newspapers, missionary boards and the like, as we have them. What right have we to organize for educational and missionary work under the head of corporations and boards. Simply because it is in accord with the spirit and purposes of Christ's kingdom under general principles, and for the same reason we may in Convention express our moral sense of great existent evils, recommend their extirpation by law, and use such moral influences as we see fit to foster by all means the enterprises established for the promotion of good.

I am in perfect accord with Brother Jones in clerically and ecclesiastically keeping out of politics, as such. As ministers and churches we can not afford to foster or promote partisan creeds and campaigns (though as individuals we may vote as we please) by resolution or other church action. Ordinarily, and in the very nature of things, this would be a disastrous policy among a people honestly divided in political sentiment, but without regard to creed or party we may protest, and petition, and resolve for moral influence, against great vices, such as the Louisiana Lottery, the liquor traffic, the slavery of mankind, the violation of the Sabbath by the Columbian Exposition, or any other general and great evil which curses a community or a country. Just so, as

Chattanooga, our temperance resolution committed no one to any party. It appeals to all parties, to humanity, and religion of all creeds to rise up and shake off the monster curse of the liquor traffic from its universal clutches upon society, church and State. In our organic and official capacity Baptists do not dabble in politics as such; but we preach, and pray, and resolve against public evils which require legislative control or prohibition for the general and universal good; and there should be no creed, or confession, so restricted in the light of the gospel as to repress the great throbbing heart of any denomination of Christians from beating in sympathy with all people for the public and general welfare of humanity and religion.

The Power of Kind Words.

We often forget the fact that there is a power in kind words, which, spoken at the right time, may change the whole course of an unfortunate man's life. We forget, too, that it is we ourselves who are capable of so using kind words that they shall be a mighty power to put light into dark faces and good cheer into disconsolate hearts. We think that others may well do such a thing, but we are very careless about this privilege ourselves. Thus it is that we often deprive sad hearts of the boon which we might confer on them, and also deprive ourselves of the rich blessing which the effort and its result would bring to us. An instance of the power of kind words is thus related: "A minister, visiting a hospital, spoke to a very rough-looking man pleasantly. The man had been wounded, and was in full possession of his mental faculties. Instantly he broke out into uncontrollable weeping. Said the minister: "What did I say that moved you so." "O," said the man, "it was not what you said, but I have lived in the world forty-eight years, and you are the first person who ever spoke a kind word to me!" It hardly seems possible that no one had ever spoken kindly to that man; but be that as it may, his case shows how powerfully a few kind words in his condition affected him. And it also suggests that Christian people have the frequent privilege as well as the opportunity of encouraging the cast-down ones around them, and by such a power lead them to Him whose great kindness of heart yearns to save them; and then, too, there are many Christians whose hearts often pine for a kind word, from their brethren and sisters. They have their secret troubles and unrevealed headaches, and when we think that they are fairly happy, they may be lonely and sad; so that, at all times, we should make a practice of speaking a kind word, as we meet each other by the way. We may be very certain that no kind word of ours will ever be thrown away. We may not see the fruit of it, at the time of its utterance, but it is sure to do good, and

perhaps a hundred-fold more than we imagine. None of us is so independent that we care to get on in this world, without kind words, even from those whom we do not regard as being our equals. C. H. WETTERBE.

Rev. W. W. Moseley.

Last Tuesday, as the I. C. train came to a full stop at the Union depot, one of the most impressive scenes was presented to the eyes of the bystanders. Not one of the many hack-drivers called out the name of his hotel. Six young men affectionately placed a casket on the train as an old man, the typical father of a preacher boy, walked to the passenger coach and entered it. As the train moved off the four long lines of young men that stood parallel with it, bared their heads, and thus remained until nothing was before them but the vacant road. Ah! even now the tears blind me as I mention that that casket contained all that was mortal of a dear boy for whose education I had striven the past four years. From a boy of slow speech I had seen him develop into the front rank of young men both in the religious and literary societies.

A few weeks ago he was elected pastor of the Second Baptist church, of this city. At the same time he was carrying on to the satisfaction and delight of his professors a full course of college studies. I shall never consent again for one of our boys to load himself so heavily. His energy and ambition went beyond the line of his physical endurance. He would not give up and let it be known that he was more than slightly indisposed until he was forced to take his bed from exhaustion. The physician was called in and found that the disease which was a well-marked case of typhoid fever, had made alarming progress. He visited him several times every day, and it does seem to me did every thing that skill and affection could do; and attentive nurses watched every want, but all without avail.

Brother Moseley left Eagleville last June, almost worked down, and has not been well since, having taught and studied all week and preached once or twice almost every Sunday, sometimes walking several miles to an appointment. He was afraid he might inconvenience some one to ask for a horse, but he was always back to work in the prayer-meeting Sunday night. He was also in the prayer-meetings on Wednesday nights and Friday nights. O brethren, send us some money so these dear boys will not have to do so much outside work for food and clothes while they are preparing to teach your children and grandchildren the way of salvation, and to tell to the world the message of life. My heart is full; the tears blind my eyes. I will not write any more now. G. M. SAVAGE.

Archdeacon Farrar has accepted the chaplaincy of the House of Commons.

CONTRIBUTIONS.

Paradise.

This subject comes up appropriately, as all that has been written doctrinally, experimentally, and practically will have its final accomplishment in heaven.

The very significant truth that the Christian religion can not be fully developed in the present world shows its divine origin, contradistinguished from the sources of all other religions, as do its sublime tendencies while struggling with the things of time and earth. It looks hopefully and anxiously to paradise for promised enlargement. Thither must the heavenly plant be removed by the same divine hand that has planted, watered, and nourished it here for a season. As our doctrine includes no moral ladder reaching from earth to paradise, nor human power, by means of which to ascend the one ordained by the Lord, let us see if it leads surely and safely to the final abode of the just. What says the doctrine of justification by Christ? Does it leave heaven in doubtful attainment or not? The response may be found in the plain words, "Whom He justified, them he also glorified."

There is just as much divine certainty of our glorification in "heaven," after our justification, as there was of our justification after our calling, or of our calling, following in the order of God's predestination. Who can attach uncertainty to any of these divine acts without imputing it to God himself, seeing that the four distinct acts are all performed by himself?

Our doctrine embraces Christ as the way to paradise, through whom, if saints, we have been made "meet to be partakers of the inheritance of the saints in light." In Christ there are no uncertainties. Have we experimentally within us the witness of the truth, that Christ is the way, the truth, and the life unto us? If so, we shall never fail or perish by the way, but follow him safely and practically in the joyful hope of eternal life.

Were we to look at the things in the way, without looking at the hand that is pledged to remove them, we would be greatly discouraged. How great the difficulties between our predestination and calling, and who but God could have overcome them; consider for a moment those between our calling and justification, having them ever in remembrance, and then those between our justification and glorification, must by faith be committed to the same divine power, though they include an unfinished race, death, and the grave! Christ will carry on the work which he has begun; he has taken away the sting of death, and given hope the grave itself!

The soul's desires can not be realized in this world; they pertain to another state and another place. Death is ours—its dreaded transforming power must come, and work its fearful changes before we can enter upon the second avocation for greater usefulness. As the regenerated soul is endowed with eternal life, its desires extend far beyond the present world, time, and the things of time. Let us then learn to trust the Lord, even in death, believing that he who has hitherto helped us, will enable us by his grace to overcome this last enemy. We needs must go hence to obtain deliverance from troubles on every side, and the enjoyment of full communion with Christ and saints. For these we have labored long here in vain, and have fully experienced the great truth that they are not to be found on

earth. Then to die is gain; to go hence is to gain paradise.

The soul can exist without the body, but the body can not without the soul. The soul can not die. It is said, it is true, to be dead in trespasses and sins, but that only implies a state of sin and rebellion against God, which may end in the second death: a state inconceivably worse than the first; and in which it will be acutely and painfully alive to the torments of the damned.

It is a matter of surprise that any should have supposed that the soul, after the death of the body, passes a state of insensibility, which will continue until the morning of the resurrection. The vivification of the Holy Spirit does not seem to admit of such a state afterward. The Scriptures by no means justify such a conclusion, but on the contrary affirm many things to the contrary. And still more strange that any should deny the distinctions which the scriptures make between the soul and body, though one is occasionally put for the other. Their union is so close and constant that the idea of a person may be expressed by mentioning either.

Are our bodies a mere refinement and enlargement of animal matter, or are they endowed with a moral, reasonable, immaterial, and undying essence, which is the source of all human thought, reason, and judgment? Does man differ essentially from brutes only in his material organization, or from them through the faculties of his soul? Which is the most ennobling? The revived soul at death is in a state to enter paradise, and if a thought or word of the soul can in a moment be transmitted around the globe by material means, why may not the soul itself at death, by its spiritual affinities, wing its flight instantly to paradise and to Him who has redeemed and purified it? The wise man says at death: "Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it." The body at death is not in a condition to be received into paradise. According to God's method it must go down to the grave and there rest until he shall bid it arise. He who said, "Let there be light, and there was light," will in the morning of the resurrection say, "Let the dead arise," and the dead will arise.

Abraham spoke of a great one being in torment, but he does not speak of small ones—that is, babies—in torment. John saw in his sublime vision the souls of the great and the little standing before the throne. He says, "I saw under the altar the souls of them that were slain for the word of God." Little babes have been murdered in times of persecution. The souls that John saw were certainly not in an insensible state in their graves, but under the altar. They were alive, and exercised all the faculties of their souls. They remembered their sufferings and martyrdom and cried unto the Lord for righteous judgment and vengeance upon those who had inflicted them. For what were these holy ones killed? might have been the inquiry of angels. And how great would have been their surprise to learn that it was "for the word of God and for the testimony which they held." The evangelist in rapturous vision beheld "a great multitude, which no man could number, of all nations and kindred, and people, and tongues, stand before the throne, and before the Lamb, clothed with white robes and palms in their hands. And cried with a loud voice, saying, salvation to our God who sitteth upon the throne and unto the Lamb blessing, and glory, and wisdom,

and thanksgiving, and honor, and power, and might, be unto our God forever and ever." And the doctrine of this glorification is, whom He justified them He also glorified. Its work begins on earth, but is consummated in heaven—unfinished here, time yields it up to all its promised enlargements and crowning glories. O. G. FRAZIER

The Bible Ax, or "Theological Grub-Ax," Reviewed.

Preface.—Some three years ago I was invited by Brother J. H. Nichols, of Bethel, Tennessee, to review his "Theological Grub-Ax," or "Treatise on Infant Baptism," and kindred subjects, but my circumstances were such that I could not do so at that time, etc. Introductory Remarks.—Like the author of "Grub-Ax" I also was brought up on a farm, and taught to use, not only the grub-ax, or mattock, but likewise the chopping ax in order to fell and destroy the large trees, as well as shrubs and sprouts. I now propose to wield the Bible-ax (Matt. iii. 10) to the best of my ability in order to destroy, if possible, some of the errors which have grown up in the fields of Christianity. This Bible-ax is composed of truth tempered with love and sharpened by the Holy Spirit, and when it is faithfully used it becomes "Mighty through God to the pulling down of the strongholds" of error. May God enable me to use "the weapons of our warfare" faithfully and persistently in his work, and to him be all the honor and glory now and forever. Amen.

THE BIBLE AX.

Quote Matt. 3. 10. Controversy begins, and after greeting—

Pedo.—I have brought a little book with me which I wish you to review.

Bap.—Let me see your book. O yes, it is a "Treatise on Infant Baptism."

Pedo.—Yes, but in his introduction Brother Nichols brings up the church question, and I should like to hear your views on this question before you enter into a review of infant baptism.

Bap.—This is truly a correct proceeding. Philip Schaff says, "The great central theme of the present . . . is the church question." Hence we learn that this church question is regarded as a primary one by eminent scholars and divines of all denominations.

Pedo.—Dr. Nichols says, "In regard to the church of God there are three theories, namely: " (Here I quote Dr. Nichols' "theories," etc.)

Bap.—there are more than three "theories" in regard to the church, but only one true theory; and it plainly teaches us that Christ himself "organized" his own church here on earth among men, during his personal ministry, and about A. D. 30, or some eight-hundred and sixty years ago.

Pedo.—Indeed, Brother Baptist, you are very definite in your theory.

Bap.—I only aim to teach what the Bible teaches! It certainly informs us that Christ organized his own church, or "collective body of Christians." We read Matt. x. 1-7, etc., (quoted) Mark iii. 14; Luke x. 1, etc. Thus we learn that Jesus called them unto him, appointed and ordained them to preach, and sent them forth as ministers of his kingdom and church to battle against error, to preach his gospel, and assist in the "organized" work of the Christian ministry.

Bap.—I do not say that Christ "organized" his Christian church among angels or spirit-beings in another world; but here on earth among men, and during his personal ministry. And in or-

der to make this perfectly plain to you, I will at some length give you a few passages of inspired testimony on this subject. (Here I quote, and explain Isaiah ii. 2; Dan. ii. 44; Amos ix. 8; Matt. xvi. 18; Acts xv. 16; etc.)

Bap.—John the Baptist "prepared a people for the Lord;" but we do not claim that he "organized" the Christian church! . . . Soon after this Christ called, ordained, appointed, and sent his ministers, saying, "Go ye, therefore, and teach all nations, baptizing them," etc. . . . Hence, it seems that nothing could be more plainly taught than the fact, that Jesus himself "organized" his own Christian church (again). Bap.—As to the Jewish church having "the same gospel" as the Christian church, that also is an error, for the preaching of John the Baptist was "the beginning of the gospel of Jesus Christ." (Mark i. 1.) Pedo.—But the gospel was also preached unto Abraham (Gal. iii. 8). Bap.—Yes, "the gospel," or tidings of national blessings through Abraham—the gospel of promise—was announced to Abraham, but not the gospel of Jesus Christ, which announced his appearance and kingdom "at hand," and taught repentance, faith, and baptism, etc. . . . The Jewish church with its yearly convocation, its Levitical priesthood, its burnt-offerings, its ordinances of divine service "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. ix. 10), is not identical with the Christian church, etc.

Review of "Infant Baptism." Pedo.—"Infants have been invited by Christ (Mark x. 14), therefore they have a right to baptism." What do you say to this? Bap.—First, they were not "invited," but "suffered" to come. Secondly, they were not brought to Jesus for baptism at all, nor for "initiation" into the church! The Scripture tells us plainly for what purpose they were brought to the Savior, that is, "that he should put his hands on them and pray," etc. . . . Pedo.—Any way it seems "very cruel and unjust to the child" to "cast the helpless little thing off." (Grub-Ax, page 7)

Bap.—Indeed! I did not know that Dr. Nichols believed in baptismal salvation. . . . Just think of the ideal "A little innocent infant "cast off" into damnation for want of water baptism! . . . Jesus says, "Of such is the kingdom of heaven," and, my brother, you need not be at all afraid that the helpless little thing will be cast off and lost eternally for want of water baptism, or membership in some church. Nor do you need to worry yourself over the cruelty and injustice of those who do not "recognize this babe" as a proper subject for baptism, etc.

N.B. The foregoing are broken "samples" of my manuscript.

P. D. LANE.

—The address of the following parties is wanted by us. Most of them have sent in their subscription lately, but failed to state their post-office, and we are unable to give them the proper credit on their label: J. J. Baird, D. H. Allen, W. M. Foster, B. R. Sharpe, John G. Christian, W. H. McRorey, Wm. Massy, W. M. Nunley, James Piper, James Merriam, J. T. Elliff, Mrs. Mary Lowe, John R. Shippe, D. F. Jennisey, Wesley Young, N. L. Stepp, Mrs. C. V. Jarnan, H. Davis, J. K. Griffin.

—Whatever the world may say concerning the elements and conditions of success, it remains true that every life is a failure that does not grow better as it grows older.

OUR PULPIT.

"LAMA SABACHTHANI?"

A Sermon, by Rev. C. H. Spurgeon.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me?"—Matthew xxvii. 46.

"There was darkness over all the land unto the ninth hour;" this cry came out of that darkness. Expect not to see through its every word, as though it came from on high as a beam from the unclouded sun of righteousness. There is light in it, bright, flashing light; but there is a center of impenetrable gloom, where the soul is ready to faint because of the terrible darkness.

Our Lord was then in the darkest part of his way. He had trodden the wine-press now for hours, and the work was almost finished. He had reached the culminating point of his anguish. This is his dolorous lament from the lowest pit of misery—"My God, my God, why hast thou forsaken me?" I do not think that the records of time, or even of eternity, contain a sentence more full of anguish. Here the worm-wood and the gall, and all the other bitteresses, are outdone. Here you may look as into a vast abyss; and though you strain your eyes, and gaze till eight fails you, yet you perceive no bottom; it is measureless, unfathomable, inconceivable. This anguish of the Savior on your behalf and mine is no more to be measured and weighed than the sin which needed it, or the love which endured it. We will adore where we can not comprehend.

I have chosen this subject that it may help the children of God to understand a little of their infinite obligations to their redeeming Lord. You shall measure the height of his love, if it be ever measured, by the depth of his grief, if that can ever be known. See with what a price he hath redeemed us from the curse of the law! As you see this, say to yourselves, what manner of people ought we to be! What measure of love ought we to return to one who bore the utmost penalty, that we might be delivered from the wrath to come? I do not profess that I can dive into this deep; I will only venture to the edge of the precipice, and bid you look down, and pray the Spirit of God to concentrate your mind upon this lamentation of our dying Lord, as it rises up through the thick darkness—"My God, my God, why hast thou forsaken me?"

Our first subject of thought will be the fact; or, what he suffered—God had forsaken him. Secondly, we will note, the enquiry; or why he suffered—this word "why" is the edge of the text. "Why hast thou forsaken me?" Then, thirdly, we will consider the answer; or, what came of his suffering. The answer flowed softly into the soul of the Lord Jesus without the need of words, for he ceased from his anguish with the triumphant shout of, "It is finished." His work was finished, and his bearing of desertion was a chief part of the work he had undertaken for our sake.

I. By the help of the Holy Spirit, let us first dwell upon the fact; or, what our Lord suffered. God had forsaken him. Grief of mind is harder to bear than pain of body. You can pluck up courage and endure the pang of sickness and pain, so long as the spirit is hale and brave; but if the soul itself be touched, and the mind becomes diseased with anguish, then every pain is increased in

severity, and there is nothing with which to sustain it. Spiritual sorrows are the worst of mental miseries. A man may bear great depression of spirit about worldly matters, if he feels that he has his God to go to. He is cast down, but not in despair. Like David, he dialogues with himself, and he inquires, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God, for I shall yet praise him." But if the Lord be once withdrawn, if the comfortable light of his presence be shadowed even for an hour, there is a torment within the breast, which I can only liken to the prelude of hell. This is the greatest of all weights that can press upon the heart. This made the Psalmist plead, "Hide not thy face from me; put not thy servant away in anger." We can bear a bleeding body, and even a wounded spirit, but a soul conscious of desertion by God is beyond conception unendurable. When he holdeth back the face of his throne, and spreadeth his cloud upon it, who can endure the darkness?

This voice out of "the belly of hell" marks the lowest depth of the Savior's grief. The desertion was real. Though under some aspects our Lord could say, "The Father is with me;" yet was it solemnly true that God did forsake him. It was not a failure of faith on his part which led him to imagine what was not actual fact. Our faith fails us, and then we think that God has forsaken us; but our Lord's faith did not for a moment falter, for he says twice, "My God, my God." O the mighty double grip of his unhesitating faith! He seems to say, "Even if thou hast forsaken me, I have not forsaken thee." Faith triumphs, and there is no sign of any faintness of heart toward the living God. Yet, strong as is his faith, he feels that God has withdrawn his comfortable fellowship, and he shivers under the terrible deprivation.

It was no fancy, or delirium of mind, caused by his weakness of body, the heat of the fever, the depression of his spirit, or the near approach of death. He was clear of mind even to this last. He bore up under pain, loss of blood, scorn, thirst, and desolation; making no complaint of the cross, the nails, and the scolding. We read not in the Gospels of any thing more than the natural cry of weakness, "I thirst." All the tortures of his body he endured in silence, but when it came to being forsaken of God, then his great heart burst out into its "Lama sabachthani?" His one moan is concerning his God. It is not, "Why has Peter forsaken me? Why has Judas betrayed me?" These were sharp griefs, but this is the sharpest. This stroke has cut him to the quick: "My God, my God, why hast thou forsaken me?" It was no phantom of the gloom; it was a real absence which he mourned.

This was a very remarkable desertion. It is not the way of God to leave either his sons or his servants. His saints, when they come to die, in their great weakness and pain, find him near. They are made to sing because of the presence of God: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Dying saints have clear visions of the living God. Our observation has taught us that if the Lord be away at other times, he is never absent from his people in the article of death, or in the furnace of affliction. Concerning the three holy children, we do not read that the Lord was ever visibly with them till they walked the fires of Nebuchadnezzar's furnace; but there and then the Lord met with them. Yes, beloved, it is God's use and wont

to keep company with his afflicted people; and yet he forsook his Son in the hour of his tribulation. How usual it is to see the Lord with his faithful witnesses when resisting even unto blood! Read the Book of Martyrs, and I care not whether you study the former or the later persecutions, you will find them all lit up with the evident presence of the Lord with his witnesses. Did the Lord ever fail to support a martyr at the stake? Did he ever forsake one of his testifiers upon the scaffold? The testimony of the church has always been, that while the Lord has permitted his saints to suffer in body he has so divinely sustained their spirits that they have been more than conquerors, and have treated their sufferings as light afflictions. The fire has not been a "bed of roses," but it has been a chariot of victory. The sword is sharp, and death is bitter; but the love of Christ is sweet, and to die for him has been turned into glory. No, it is not God's way to forsake his champions, nor to leave even the least of his children in the trial hour.

As to our Lord, this forsaking was singular. Did his Father ever leave him before? Will you read the four evangelists through and find any previous instance in which he complains of his Father for having forsaken him? No. He said, "I know that thou hearest me always." He lived in constant touch with God. His fellowship with the Father was always near and dear and clear; but now, for the first time, he cries, "why hast thou forsaken me?" It was very remarkable. It was a riddle only to be solved by the fact that he loved us and gave himself for us, and in the execution of his loving purpose came even unto this sorrow, of mourning the absence of his God.

This forsaking was very terrible. Who can fully tell what it is to be forsaken of God? We can only form a guess by what we have ourselves felt under temporary and partial desertion. God has never left us, altogether; for he has expressly said, "I will never leave thee, nor forsake thee;" yet we have sometimes felt as if he had cast us off. We have cried, "O that I knew where I might find him!" The clear shiniings of his love have been withdrawn. Thus we are able to form some little idea of how the Savior felt when his God had forsaken him. The mind of Jesus was left to dwell upon one dark subject, and no cheering theme consoled him. It was the hour in which he was made to stand before God as consciously, the sin-bearer, according to that ancient prophecy, "He shall bear their iniquities." Then was it true, "He hath made him to be sin for us." Peter puts it, "He his own self bare our sins in his own body on the tree." Sin, sin, sin was everywhere around and about Christ. He had no sin of his own; but the Lord had "laid on him the iniquity of us all." He had no strength given him from on high, no secret oil and wine poured into his wounds; but he was made to appear in the lone character of the Lamb of God, which taketh away the sin of the world; and therefore he must feel the weight of sin, and the turning away of that sacred face, which can not look thereon.

His Father, at that time, gave him no open acknowledgment. On certain other occasions a voice had been heard, saying, "This is my beloved Son, in whom I am well pleased;" but now, when such a testimony seemed most of all required, the oracle was dumb. He was hung up as an accursed thing upon the cross; for he was "made a curse for us, as it is written, Cursed is every one that hangeth on a tree;" and the Lord

his God did not own him before men. If it had pleased the Father, he might have sent him twelve legions of angels; but not an angel came after the Christ had quitted Gethsemane. His despisers might spit in his face, but no swift seraph came to avenge the indignity. They might bind him, and scourge him, but none of all the heavenly host would interpose to screen his shoulders from the lash. They might fasten him to the tree with nails, and lift him up, and scoff at him; but no cohort of ministering spirits hastened to drive back the rabble, and release the Prince of life. No, he appeared to be forsaken, "smitten of God, and afflicted," delivered into the hands of cruel men, whose wicked hands worked him misery without stint. Well might he ask, "My God, my God, why hast thou forsaken me?"

But this was not all. His Father now dried up that sacred stream of peaceful communion and loving fellowship which had flowed hitherto throughout his whole earthly life. He said himself, as you remember, "Ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." Here was his constant comfort; but all comfort from this source was to be withdrawn. The divine Spirit did not minister to his human spirit. No communications with his Father's love poured into his heart. It was not possible that the Judge should smile upon one who represented the prisoner at the bar. Our Lord's faith did not fail him, as I have already shown you, for he said, "My God, my God," yet no sensible supports were given to his heart, and no comforts were poured into his mind. One writer declares that Jesus did not taste of divine wrath, but only suffered a withdrawal of divine fellowship. What is the difference? Whether God withdraw heat or create cold is all one. He was not smiled upon, nor allowed to feel that he was near to God; and this, to his tender spirit, was grief of the keenest order. A certain saint once said that in his sorrow he had from God "necessaries, but not suavities;" that which was meet, but not that which was sweet. Our Lord suffered to the extreme point of deprivation. He had not the light which makes existence to be life, and life to be a boon. You that know, in your degree, what it is to lose the conscious presence and love of God, you can faintly guess what the sorrow of the Savior was, now that he felt he had been forsaken of his God. "If the foundations be removed, what can the righteous do?" To our Lord, the Father's love was the foundation of every thing; and when that was gone, all was gone. Nothing remained, within, without, above, when his own God, the God of his entire confidence, turned from him. Yes, God in very deed forsook our Savior.

(To be continued.)

—Statistics of Chinese missions: 1,295 missionaries; native helpers, 1,649; hospitals and dispensaries, 104; patients (during 1888) 348,439; churches, 520; Bibles and portions of Bibles distributed, 665,987; communicants, 37,287; pupils, 16,816; contributions by native Christians \$36,884.51.

—A leading Japanese newspaper, the Hochi Shinbun, declares that Christianity is slowly but steadily making progress in Japan, never retrograding for an instant. The future of Buddhism, it says, is indeed in peril.

—A missionary speaking at Ridley Hall, England, said, "If there were more abiding in Christ, there would be less abiding in Britain."

CORRESPONDENCE.

Baptist Congress.

We have received the following programme of the Baptist Congress: The ninth annual meeting—November 11th, 12th, and 13th, 1890, at New Haven, Conn.

Tuesday afternoon—"Proposed Bases of Christian Union"—Rev. C. D'W. Bridgman, D.D., New York; Rev. T. T. Eaton, D.D., Louisville, Ky.; Rev. E. T. Tomlinson, Elizabeth, N. J.

Tuesday evening—"Municipal Government"—Rev. Francis Bellamy, Boston; Rev. Leighton Williams, New York; Hon. A. S. Bacon, New York.

Wednesday morning—"International and Independent Systems of Sunday-school Lessons"—Rev. E. A. Woods, D.D., Philadelphia; Rev. Warren Randolph, D.D., New York; Professor S. Burnham, D.D., Hamilton, N. Y.

Wednesday evening—"Race Problem of the South"—Professor J. C. Long, D.D., Chester, Pa.; Rev. H. L. Wayland, D.D., Philadelphia.

Thursday morning—"Enlarged Church Work in Cities"—Rev. R. H. Conwell, Philadelphia; Rev. A. G. Lawson, D.D., Boston; Rev. John Humpstone, D.D., Brooklyn.

Thursday afternoon—"Divine Immanence in Recent Theology"—Rev. A. Strong, D.D., Rochester, N. Y.; Rev. P. S. Moxom, D.D., Boston.

Reduced rates on all railroads of one and a third fares for the round trip to and from the Congress have been obtained for all who attend the meeting. Delegates pay full fare going, and obtain a certificate from the ticket agent, which will be countersigned by the secretary at the meeting, and entitle them to the reduction on the return trip. Reduced charges have been obtained at the New Haven hotels. Persons proposing to attend should write at once to Professor W. R. Harper, P. O. Box 15, New Haven, or to L. Williams, 27 Grove street, New York.

Seminary Notes.

—On Wednesday evening, the 29th ultimo, Franklin Street church called Rev. W. J. Fissell, of Texas, to become her pastor. He has notified the church of his acceptance.

—On Thursday evening the Seminary students enjoyed the hospitality of Dr. Weaver's church.

—Brother W. B. Rutledge, of Rutledge county, Tennessee, came Friday evening. We have seven from Tennessee.

Saturday was devoted to the work of missions. Brother Major spoke of the work in China; Brother Girme of the work in Japan; Brother Tuttle of the work in Africa; Brother Whittinghill of the work in Italy; Brother Haynesworth of the work in Brazil; Brother Tasano of the work in Mexico, and Brother Airhart of the work in Cuba. Much zeal and interest were manifested by the students. The missionary spirit pervaded every heart. During the meeting the cause of the Seminary Magazine was brought before the students urging them to take an active interest in its behalf.

—Churches were supplied as follows: T. T. Martin, Pewee Valley; T. D. Dean, Glenview, Sunday morning; Weston Bruner, Glenview, Sunday night; M. C. Cleaveland, Little Flock; Dr. Kerfoot, Broadway—the pastor being absent on account of the sickness of his little child in Virginia, whither he had been called to attend it.

—Sunday afternoon, at three o'clock, the Garmantown Mission, under the

auspices of the Broadway Baptist church, was organized into a church consisting of thirty-three members. "Logan street church" is the name. Dr. T. T. Eaton presided. Reading of the Scriptures by Rev. F. D. Hale. Drs. Broadus, Jeffers, and Manly made short addresses. Eight of the city churches were represented in the recognition services. Brother Thompson is pastor.

—Brother Major, of Tennessee, has accepted the assistant pastorate of Walnut street church.

—I attended services at Dr. Eaton's church, Sunday evening, at which time he preached a very zealous and instructive sermon on the priesthood of Christ; at the close of the service he administered the ordinance of baptism in a very beautiful and impressive manner. E. S. BRYAN

From Greenville, Mississippi.

We have had for two weeks in the Methodist church Mr. M. L. Blanton, of your city, preaching for the people. He is earnest, consecrated, clear in his presentation of gospel truth and sound in the faith as concerns the doctrines of grace. I heard him a good many times and always with pleasure and profit. Baptists and Methodists differ widely on some things, but he preached total depravity, man's inability, and God's sovereignty in rescuing the lost. He honored God in regeneration and adoption. His audiences were not large, mainly Christians of the different churches, but all who heard him were profited. There was an absence of slang, jest, wit, buffoonery, blackguardism, profanity, and irreverence in his preaching. The word of God and the proprieties and taste of the pulpit, and the subject of soul-saving was duly honored, taste was not offended, nor delicacy shocked. Outside the attendance of earnest Christians no impression was made on the town. One addition to the church by conversion and one by letter. The pastor stated in the conclusion of the meeting that "Our brother has preached the ablest and soundest series of sermons I have ever heard; the most pregnant with gospel truth; but results are wanting because he has preached an unpopular gospel, and has not resorted to jests, slang, and the antics of the clown."

For two or three years in succession Sam Jones has been here with his peculiar methods. Now the gospel as Paul, and Spurgeon, and Wesley presented it is of none effect. It is inexplicably sad to see such a state of things. It makes pastors groan and weep. It certainly has come to pass here that the people of the world won't turn aside to listen to the gospel unless there be side-shows and attractions that some of us think out of place, in so solemn a work as soul saving.

WM. HENRY STRICKLAND.

From Brother Thomas.

The Sunday-school work is advanced by organizing new Baptist Sunday-schools in the State and furnishing many of them with literature to begin with. Forty-nine schools have been organized this year, ending with the Convention, and ten have been aided with books, Bibles, and literature. Through the kindness of the American Baptist Publication Society I was authorized to aid weak and deserving schools to as much as ten dollars' worth of books, and I so published in the BAPTIST AND REFLECTOR, and what do you think? Only one school made application of all the needy ones in the State. That was Bethany, William

Combs superintendent, Solitude, Tenn. I sent him a library and twenty five Bibles.

One hundred schools might have been helped if they had only made application. They either did not read or they did care O for the time when the BAPTIST AND REFLECTOR will be read in every Baptist family.

Let me beg the schools of the State to continue to give their first collection in every month to our board with which to carry on this work. Brother, see that your school gets an opportunity to vote on this subject. You can bring it before the school if no one else will.

Memphis, Tenn. J. S. THOMAS

P. S.—I have received fifteen dollars from the Central Baptist Sunday-school, Nashville, and eighty-five cents from Manchester since my report to the Convention G. S. T.

From Kentucky.

We appreciate the great and successful efforts you are putting forth in making the Baptists of Tennessee a good paper. Your people are taking a just pride in the paper you are making and the work you are doing. We feel to rejoice over the success of our cause in Tennessee. It is, indeed, refreshing to read the weekly reports of the great ingathering of souls. Your Association work is on rising ground, and I trust it shall continue until your faith will be spoken of everywhere. We regret exceedingly our good Brother Graves' misfortune. May God speed the day when he will be able to be "about his Master's work."

We have had the pleasure of doing some little work in our native State (Tennessee) this fall. We assisted Brethren Moore, Tigrett, and Leggett in four meetings, which resulted in one hundred and five additions, fifty-one being the greatest number at any one point.

We begin our meeting at Fulton, Ky., to-night (Monday), and will beg you and your readers to offer an earnest prayer for success to attend our labors. Elder B. B. Bailey, of Clinton, Ky., will assist the pastor. There has not been a revival here for some years.

Our J. N. Hall is in Arkansas debating. He will be gone some three weeks.

Clinton College had the best opening this year in its history. It is a special favorite with Kentucky Baptists.

We rejoice over the good reports coming from your Tennessee schools.

The Young South department of your paper is doing untold good. Mrs. Hailey will certainly add many gems to her crown by her arduous labors for this department. Really I read it with as great delight as any of the children. Would it not be a good idea to publish the number of conversions among the "cousins" at the expiration of each year? We make it as a suggestion only. If accepted, well; if not, we trust no harm will be done.

We admire the boldness of our "young men editors." The Lord bless them in the work. Truly,

Fulton, Ky. W. S. RONBY.

AUBURN, KY.—We have had a precious meeting at Oak Grove Baptist church, Robinson county, Tenn. Brother J. P. Gilliam, of Leeville, was with us from Tuesday to Sunday, and preached the gospel plainly, earnestly, lovingly, and effectively. The church was revived, brought up to a higher plain of consecration and activity than at any time during my pastorate. There were about twenty conversions, seventeen additions, and fif-

teen baptized. The members of the church there and the Christian generally co-operated nobly with the preachers. Our young members worked grandly. The church says she waits me next year, which will be my fifth year with them. I love them more and more as the years go by. My the Lord bless them. J. H. BURNETT.

Look Out, Baptists!

"There isn't a Baptist or Campbellite church in Pulaski. Methodism leads in Tennessee."

I clip this sentence from Dr. S. A. Steele's letter to the Arkansas Methodist, a breezy, boasting, and gushing letter, indeed, and although he didn't say at the close of this sentence "Thank God," it seems to me, from the general tenor of his letter, he must have felt it. In another place in the said letter he says of the people of Tennessee: "And we hold them today. God grant that we may keep the banner." And then he swoons off into the rapture that "Methodism is the purest, sweetest, and therefore the strongest form of Christianity on earth." It certainly would seem so from the summary disposal of Dr. Kelley at the Pulaski Conference. Unquestionably Methodism, in the hands of the episcopate, is a very strong form of Christianity—so-called.

But this is not the point I wish to discuss. Editor Folk has handled the Kelley case to my satisfaction. Here's the hurting point: "There's not a Baptist church in Pulaski." There are one hundred and thirty thousand Baptists in Tennessee—over one hundred thousand of them white—and while we do not brag of our hold upon the Tennessee people, we thank God that he has given us a good and a grand share in the pioneer evangelization of a great State. It hurts us, though, that we have no church in Pulaski, and I want to call the attention of Baptists to the sad and uncomplimentary fact. By the grace of God Baptists ought to have a church in Pulaski, and we should no longer be compelled to suffer the boasting taunts of our pedobaptist brethren (?) that we are so poor in aggression in so fertile a field. Surely there must be some Baptist elements in and around Pulaski which would constitute a nucleus upon which to organize a church.

This reminds me of what I have so often urged upon Tennessee Baptists. We have over thirty county towns in Tennessee with no Baptist church, and we have large scopes of country in some fifteen counties in Tennessee—especially in Middle Tennessee—where there are no Baptist churches. What a plea for State Mission! Alas! that so many Baptists, Baptist churches, and Baptist Associations in the State are deaf to the appeals of the State Board! Brethren of Tennessee, will you not arouse at this time and rally to the work of evangelizing the destitute portions of your own State?

May God bless Dr. Steele's reproof, though it comes as a boasting sneer to the Baptists of a great State. God has often used the smiting of our enemies to help us. When nothing else will stir us this is the last resort, and may this blow of the proud and haughty boaster go to the quick of our denomination in the State, not as a matter of pride and ambition, but from the sense of obligation to give the unfettered and unadorned gospel to every place at least in our own borders. We hold to the truth in its purity and integrity, and why not accompany it with the spirit and zeal peculiar to God's peculiar people? G. A. LORTON.

Nashville, Tenn.

NEWS NOTES.

NASHVILLE.

—First church—Had one hundred and ninety-two in Sabbath school. Raised eighty-five dollars for the church extension fund. Had large congregations. Received two by letter and two for baptism. Central church—Congregations fair morning and evening. Crowded in the afternoon. Sunday-school three hundred and eleven. One received by letter and one baptized. The recent lecture of the pastor for the organ fund netted ninety dollars. Third church—The usual services. Brother Van Ness preached at Mill Creek in the morning, and at Moore Memorial at night. Had large Sunday-school in the afternoon. Mill Creek—Brother Van Ness preached a good sermon to the ladies. Brother Strother preached at night. One profession. Four asked for prayer. Services will be protracted this week. Howell Memorial—Rev. J. H. Anderson preached at night. Good Sunday school. Seventh church—Sunday-school seventy-seven. The largest congregation yesterday that Brother Ellis has ever had in Nashville. Edgefield church—The pastor preached morning and night. Asked for forty five dollars for the church extension fund and received about sixty or seventy dollars. North Edgefield church—The pastor was away holding a meeting. Rev. J. H. Anderson preached in the morning and Rev. E. E. Folk at night. Brother Vandavell preached twice. Good Sunday-school. Celebrated communion in the afternoon. Brother M. W. Gilbert was in Jacksonville, Fla., last Sunday week, and has received a call to the church there at a salary of eleven hundred dollars and the best parsonage he knows of anywhere for a colored church. He has decided to accept the call, and offered his resignation last Sunday. He goes attended with the tears of his people and with the sympathy of the white Baptists of Nashville.

KNOXVILLE.

First church—Thrilling prayer-meeting, and two received by letter. Large audiences and profound attention. Sunday-school very large. "Pure Religion before God" was the theme in the morning. "A Judgment to Come" subject an night. Pastor Jones goes to Birmingham to join P. T. Hale in a meeting. Second church—Pastor returned. Large Sunday school and audiences. One baptized. Outlook bright. Morning, "The Prisoner's Plea" at night, "Warming at the World's Fire." Loudon—T. J. Murphy says the brethren are looking up. The Methodists have occupied the house which the Baptists had been occupying. Sunday-school and audiences larger than ever before. Two received for baptism. Text: i. 8. Witnesses. Matt. vi. 33, at night. Stock Creek—A. P. Smith. Isa. liii. 5. "He was wounded for our transgressions." Communion season. Good Sunday-school. Third church—Pastor still unable to preach, but improving. Brother Brewer is in a good meeting at Mt. of Olives.

CHATTANOOGA.

Central church—Pastor McReynolds preached morning and night. Second Baptist—Brother McReynolds preached at 3.30—the pastor being at Orchard Knob aiding in constituting a church at that place. The work on the new building has commenced and sends an electric shock of good through pastor and people, and inspires with new hope and zeal. First church—Preaching morning and night by the pastor. Please

ant service. Hill City—Brother Stulce preached morning and night, the pastor being at Jasper. Orchard Knob—A new church was organized at this place Sunday evening. Thus the good work continues to grow in and around the city. St. Elmo—Brother Bartles is carrying on a meeting at this place with a good promise.

MEMPHIS.

—First Baptist church—Pastor Venable preached morning and night. Large congregations. The Sunday-school, under the direction of Superintendent R. G. Craig, has taken on new life under the inspiration of the recent Sunday-school Convention of Big Hatchie Association. Mt. Moriah church—Rev. W. L. Brown preached to a good congregation. Good Sunday-school. The congregation is building a new church (modern style), baptistry, and pastor's study. It will be when completed a model church meeting-house. Rev. H. L. Finley, colporteur, spent a profitable day with Pastor Leigh on Island Ferry. Rev. R. P. Luccado was with us, having entirely recovered from his sickness. Pastor Boston preached morning and evening at the Central church. One for baptism. Rev. M. D. Early, pastor, had a good day as usual at Trinity. Pastor Anderson had a good day at Macon.

—Rev. T. L. Du Pont, lately of McKenzie, has accepted a call to the church at Denton, Texas. We are sorry to lose him from Tennessee, but pray God's blessings upon him in his new home.

Tennessee gave for Foreign Missions during October \$360.14, making \$1,123.52 since May. Six months of the year are gone. Let us do better in the next six months before the meeting of the Southern Baptist Convention at Birmingham.

—Bro. T. J. McCandless has moved from Whitesborough, Texas, to Pilot Point, in the same State, and has taken charge of the church there. He writes that he is pleasantly situated, among a pleasant people, with prospects of a good work before him. Correspondents will please note the change in his address.

—J. S. Thomas, Memphis, Tenn.: Please find inclosed a check for eighty-five cents, our last two missionary collections. Please explain in full in the BAPTIST AND REFLECTOR what is done with this money, as some of the members of our Sabbath-school are desirous of knowing—that is, in what way the Sabbath-school work is advanced by it. Mrs. WILLIAM STARRY.

Manchester, Tenn.

—I am at home again after a three weeks' absence. We had a very good time at the Unity Association, and an harmonious session. There were thirty-three churches represented, and one hundred and fifty seven baptisms were reported. We raised in cash, individual pledges, and try pledges one hundred and thirty four dollars for various purposes. The next session is to be at Salsbury, Tenn., to meet on Saturday before the first Sunday in September, 1891.

C. C. MCDANIEL.

Pine Top, Tenn.

WILLETTE, TENN.—Work on our pastorate is moving on nicely. With reasonably good weather Christmas will find the pastor's family neatly and comfortably housed therein. I send to-day a nice contribution for Brother Woodcock for State Missions from this (Bellewood) church and also a nice

little sum from the Sunday-school, which is, perhaps, the first contribution sent by any Sunday-school in the Association for State Missions, and that by one of the poorest churches. The brethren would highly appreciate help in building the preacher's home. W. H. SMITH, Pastor.

UMATILLA, FLA.—

Home and pleasure seekers are filling our towns as usual, and finding such beautiful lakes, they lose no time, but appear to be enjoying themselves to the fullest extent, the great amount of tropical fruits adding no little to their comfort. But why does not Tennessee send us some of her great Baptists, with a preacher thrown in and now and then? Our pastor is having too much to do to attend to two churches, with their arms extending over so large a territory. Umatilla entertained the re-union of our pastor's charge, including the churches and their arms and Sabbath schools, in September, which was pronounced a grand success. Our house is large, yet not more than half of the people could get in. This is naturally a Baptist country, abounding in lakes and soft, balmy air, echoing the baptismal ceremony over the clear, placid bosom of nature's fountain. Mrs. S. A. B.

MILTON, TENN.—

I want room in your most valuable paper to give your many readers a short outline of my work during this fall. I have been engaged in protracted meetings three months and three weeks. Witnessed some most glorious revivals. Witnessed about one hundred and fifty professions of religion. The majority of them joined the Baptist church. Brother John T. Oakley and myself have been together most of the time—also Brother G. A. Ogle part of the time. These are two of the noblest preachers of our land. May God bless these two brethren and their families. The last meeting I engaged in was at a little church of my own, which was in half a mile of a Campbellite church where they had engaged in three meetings and they had only four noble confessions, as they call it. I held only one short week and had eleven additions to the church. I had Brothers Bryan and Webb with me. They did some noble work. The most of the additions at this meeting were from Campbellite families. I go to-day to Cooper's Chapel. Brother Folk, be sure and come to the ministers' and deacons' meeting at Alexandria. May God bless you and your noble paper as my prayer. W. E. RAIKES.

[Thanks. We will be there.—F]

AUBURN—Brother M. W. Russell was with me the fourth Sunday and preached two good sermons. One was received by letter, two baptized, and one other approved. I married another couple. I preached in the afternoon an opening sermon in a new school-house building four or five miles away. I have received a unanimous call from the Auburn church for 1891. Accepted. I accepted a call to this church during the fall of 1883. I have labored with them very pleasantly ever since, and will continue at least through 1891. Auburn is a strong church of two hundred and fifty or sixty members, composed of the best material in that country. During the meeting Professor Bradford, a young man of fine promise and a member of the Campbellite Sunday school, made a profession of religion. L. at Sunday he came before the church, related his experience, and asked for baptism, saying that he had prayed over the matter and weighed

every point and his action was from principle. Not one of his family are Baptists. JOHN T. OAKLEY.

LITTLE ZION, KY.—I am just back from the above-named church, where I assisted Rev. D. S. Edwards, D.D., in a protracted effort. This is a small church numerically, but strong in soul and finance, and made up of the best men and women in that rich and fertile country, Webster county. They have much opposition. The general Baptist and sanctified Methodist and holy Baptists are continually pulling at this true church of Jesus Christ, "but the gates of hell shall not prevail against it." They have a noble man for their pastor, who is well qualified to defend the truth against all i-isms. The church was wonderfully revived and left upon a high plane of usefulness. Six conversions and seven additions.

One remarkable feature is characteristic of Kentucky Baptists. Their pocket book is converted along with their soul. To prove this, the writer preached eight days and nights and they presented him with a purse of forty-one dollars and ten cents. I found several copies of the BAPTIST AND REFLECTOR. Among the number was Brother Engrell, a preacher, who said he could not do without it.

Milton, Tenn. J. A. OGLE.

—Will you be so kind as to give me a little space in your paper to call the attention of the churches of Cumberland Association to my work, and the great field of destitution on the borders of the Association? I am trying to build a house of worship at Riggin's, Tenn., in the midst of a good farming country, but one that has been sadly neglected, religiously. To occupy the field we must have a house, and to build we must have the sympathy and aid of the churches. In looking over the minutes I see there are forty-three churches, and if they would give me five dollars each we could soon build, with the help we get in the neighborhood of Riggin's. The Clarksville, Reuben Ross, and Pleasant View churches, have already sent in more than five dollars to each church, and if the other forty will only help we can soon commence work. Will some brother in each church interest himself enough to bring the matter before his people, take up the collection and send it to me at Palmyra, Tenn.? As to the field of destitution, I hardly know what to say, but in the words of my Savior, "The harvest truly is great, but the laborers are few," and again, "For they are white already to harvest." After passing Reuben Ross I do not hear of another Baptist church between there and the Tennessee river. Houston county is said not to have a Baptist church in it; we know there is none in Erin, the county seat, none at Dover, the county seat of Stewart, and a large part of Stewart is missionary ground, together with that part of Montgomery county that lies between New Providence and Stewart county. As to the laborers, I am the only one living in this division (the 4th) that is devoting his entire time to the work of the ministry. Brother N. O. Lovelace is preaching at Blooming Grove, and recently Cross Creek has called Brother Byrd, but whether he will accept we know not. But what are these in comparison to the greatness and importance of the work? Brethren of the Association, you have been pleased to give me the work in this field, will you aid me in carrying out your orders, and help to furnish the means to build in this much neglected section of country? Respectfully, Palmyra, Tenn. C. A. BARNES.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary... FOREIGN MISSIONS. Rev. H. A. TOPPER, D.D., Corresponding Secretary... HOME MISSIONS. Rev. I. T. TICHENOR, D.D., Corresponding Secretary... MINISTERIAL EDUCATION.

Letter from Miss Sallie Hale.

A few weeks ago I wrote to you of Powell's proposed trip to Europe... a letter met with a generous and hearty response from the editors and probably from some of their readers.

It is with less and less hesitation that I write to you of the good you may do. To me one of the most marvelous expressions of the Bible is this: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

At the first glance it does not seem just. Think of the anxieties, the cares, the labors, and the self denials of the prophet, the preacher of the present day!

The waters around these islands teem with larger and fairer varieties of fish than may probably be found anywhere else in the world.

Such is a glance at the chief material features of Japan. The people are undoubtedly a branch of the Mongolian family of races.

But it was not of this that I wanted to write you. I expected to tell you of the need of a church house in the city of Zacatecas, Mexico, and to suggest to you that you might help the pastor, Rev. H. P. McCormick, to build it.

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giving you only this "exordium" and leaving the body of the letter and the "peroration" for another time. I am yours sincerely, SALLIE HALE. City of Mexico, Oct. 17, 1890.

Woman's Missionary Union. CENTRAL COMMITTEE FOR TENNESSEE. Mrs. G. A. LOFTON, President. Mrs. EBENEZER CALVERT, Cor. Sec. and Treas., 70 Cole Building, Nashville, Tennessee.

- 1. Praise service. 2. Bible Selections—"God's thoughts about the Nations." Isa. ii. 2-4; Isa. lii. 10; Ps. ii. 7, 8; Dan. vii. 13, 14; Isa. xiv. 22, 23; Hos. ii. 23; Acts xxviii. 28; Acts iv. 12; Matt. xxviii. 19, 20. 3. Several short prayers. 4. Hymn—"Gospel Bells." G. H. 235. 5. Leaflet—"Japan as a Mission Field." Rev. Frank Dobbins. 6. Interchange of views on subject of leaflet. 7. Ways of helping missionary work: (1) Self-offering, Isa. vi. 8. (2) Praying for missionaries, 2 Cor. i. 2. (3) Praying for new laborers, Matt. ix. 38. (4) Systematic giving, 1 Cor. xvi. 2. 8. Hymn—"Long in Darkness." G. H. 227. 9. Call for subscriptions for Foreign Mission Journal. Price, fifty cents. 10. Roll call and collection. 11. Benediction.

The following articles on Japan were written by Mr. Merriwether, formerly of the Johns Hopkins University, now in Japan: JAPAN.

Beginning along the eastern coast of Asia is a crescent-shaped chain of islands stretching through as many degrees of latitude as the United States. The total area of these islands is about equal to the combined area of the New England and Middle States, in round numbers, one hundred and fifty thousand square miles.

The climate ranges in severity from that of Maine to that of the tropics. In the upper part of Hondo, the main island, the winter is as rigorous, but the summer not so hot, as the corresponding seasons of the Middle States.

Such is a glance at the chief material features of Japan. The people are undoubtedly a branch of the Mongolian family of races. They have yellow skins, black hair and eyes, and bright, intelligent faces. They are smaller than Americans, the average Japanese man being hardly so large as the average American woman, while of course, the Japanese woman is still smaller.

Education and Religion in Japan.

The most favorable improvement is to be noted in education in Japan. A thorough system of common schools is found throughout the country, and in the lower grades attendance is compulsory.

The education system culminates in the imperial university at the capital. This institution offers as many and as advanced courses as almost any institution in America.

The religion of the West first made its way into Japan in the middle of the sixteenth century (1549) when St. Francis Xavier landed on one of the islands and began his labors in behalf of the Catholic church.

The first Protestant missionaries reached Japan in 1859 when they were Americans, and the Japan missions have largely remained in American hands since then.

The translation of the New Testament was completed in 1880, that of the Old Testament in 1887. Protestant missionaries now number about five hundred and fifty and converts about thirty-one thousand.

There is also a branch of the Russian (Greek) church which claims a following of seventeen thousand. Their cathedral, soon to be opened in Tokyo, is decidedly the finest church edifice in Japan.

State Missions.

Amount paid by each Association for State Missions, Tennessee Baptist Convention for the Conventional year ending October 17, 1890:

Table with columns: Association Name, Amount Paid. Includes Beech River, Beulah, Big Emory, Big Hatchie, Central, Chilhowee, Clinton, Concord, Cumberland, Cumberland Gap, Duck River, Eastanallee, East Tennessee, Enon, Friendship, Hiwassee, Holston, Holston Valley, Indian Creek, Judson, Mulberry Gap, New Salem, Nolichucky.

Table with columns: Location, Amount. Includes Ooooo, Salem, Sequachie Valley, Southwestern Dist., Sweetwater, Sevier, Tennessee, Union, Unity, Watauga, Western District, Unknown, Colportage, Col. at Con. 1889.

Scraps Picked Up.

—It is estimated that there are one hundred thousand Chinese in the United States, of whom fifty one hundred are professing Christians.

—The Northern Baptists have in Mexico fourteen churches, with a total membership of three hundred and seventy nine.

—The Board of Managers of the Missionary Union have decided to devote three whole days to the consideration of its business next year.

—The Presbyterians are constantly reinforcing their missions in Brazil. Unless we press forward Brazil's type of evangelical Christianity will be Presbyterian instead of Baptist.

—Again the eyes of the world are turned to the Balkans, where agitation is the order of the day.

—The women of India in the cities are not reached by the preachers of the gospel; some have never seen one.

—There is one thing that Christians ought to guard against: If we refuse to give according to the rule laid down in God's word, we must not expect to receive according to his promise.

—All who are engaged in the missionary work of the church may be sure of one thing—that Satan will never let them alone.

—Every pound weight of ivory has cost the life of a man, woman, or child in Africa. It is simply incredible that because ivory is required for ornaments or billiard games, the rich heart of Africa should be laid waste at this late year of the nineteenth century.

—At the annual meeting of the English Congregational Union in London, Rev. John McKensie suggested that a geographical belt be fixed in Africa by international agreement, north or south of which it should be illegal to introduce strong drink.

—In the past year 2,129 converts in Japan were received into the churches of the A. B. C. M. Is the Baptist force sufficient for such reaping?

Baptist and Reflector.

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

One of the "Old Guard."

One of the most enjoyable features of a visit to Western New York during the past summer was meeting an interesting lady of Jamestown, Chautauqua county, now ninety years of age, her mind still strong and vigorous.

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Letter to Dr. Graves.

DEAR BRO GRAVES: Brother A. C. Hoy of Woodstock, Ga., died at his home last Wednesday, October 22, at twelve o'clock.

There is a glorious width about the promise, "Him that cometh to me I will in no wise cast out."

Notice the unmistakableness of this promise. "In no wise," that is, for no reason, under no circumstances, at no time, under no conditions whatever.

He lived to a good old age—seventy-one years and ten months. Regenerated and baptized when twenty seven years of age, he spent a half century, lacking six years in the service of him whose blood cleanseth from all sin.

Few better men ever lived than Brother Hoy. If he had any enemies they were enemies because he loved the truth and fearlessly advocated it.

—A quiet way he labored for the advancement of the Master's cause.

On Friday, October 21, the writer and Dr. W. H. Dean performed the duty of preaching the gospel, and then his remains were entombed in the family burying ground.

As a token of appreciation of his long valuable and untiring services for your excellent paper I ask you to publish this letter.

A. B. VAUGHAN, JR. Canton, Ga.

—A few days ago," says a writer in Truth, "I was standing by an American gentleman, when I expressed a wish to know which point was the north.

Then he explained to me how this was. Point the hour hand to the sun, and the south is exactly half-way between the hour and the figure XII on the watch.

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traveler whether he was aware of this simple mode of discovering the points of the compass. He said he had never heard of it. I presume, therefore, that the world is in the same state of ignorance.

The Wideness of God's Mercy.

BY REV. C. H. SPURGEON.

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publicans and sinners came and gathered about him, and he spoke to them and loved them. But here is one that is too far gone; the Savior could not save him; he could save little sinners, but not great ones, and sinners eighteen hundred years ago he made a great show of; but he is spun out now. He can not save sinners now.

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Dr. J. R. Graves. Nevertheless all questions to receive attention must be signed, and the name of a subscriber to the BAPTIST AND REFLECTOR must be given.

Is there such a place in or near Jerusalem known as "the Needle's Eye?"

Answer 1048—There is not, and if there ever was it is not settled among commentators. The speculations of some that it was a narrow gate leading into the city, used when the large gate was closed at night, is purely fanciful.

Our pastor says no one ever did or ever will or can come to Christ unless previously born of God. What answer have you to that?

Answer 1049—The words of Christ himself to the sinners of his day: "Ye will not come to me that ye might have life." Why come to Christ to ask what he already possesses?

In Ephesians iv. 5 we have these words: "One Lord, one faith, one baptism." Does the baptism here refer to mean "water baptism," or does it refer to the Spirit as set forth in 1 Corinthians xii. 13?

Answer 1050—The word of God from which Eph. iv. 5 is translated reads: "One Lord, one faith, and one immersion," which has no reference whatever to the operation of the Holy Spirit, but to the ordinance which Christ instituted and received and commanded. The immersion in the Holy Spirit is not in the world to day, and if this immersion refers to that of the Spirit, there is no water immersion or baptism extant.

The Louisiana State Lottery, as all honest minds who are acquainted with it know, is a great evil in this State, indeed its influence reaches other States.

Answer 1051—We think they are. Are not the Baptist churches responsible to God as they who keep the commandments of God and have the testimony of Jesus Christ (Rev. xii. 17) for a pure or true translation of God's word? Why suffer King James' translation to continue in the hands of the common people, as some of it was never translated?

Answer 1052—It is true that Baptist churches are the only divinely appointed guardians and disseminators of "the faith once delivered to the saints," and it was made their imperative duty to see that the word of God and testimony of Jesus should be correctly translated into the vernacular of the nations, for no other denomination can do it without self-destruction.

So far as the New Testament is concerned, that has been done, and copies of it can be obtained of the American Baptist Publication Society, which body of Baptists are engaged upon and have nearly completed all the books of the Old Testament.

But Baptists are not able or required to compel its adoption by the people. The faithfulness of the Bible Union's version is acknowledged by the foremost scholars of all denominations. If our brother wishes to see a copy of this version send one dollar to the Southern Baptist Book House, Memphis, Tenn.

Baptist and Reflector.

NASHVILLE, TENN., OCT. 30, 1890.

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

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A Clubbing Proposition.

In our issue of October 30th will be found the advertisement of the *American Agriculturist*, one of the oldest journals of its class in America, circulating over 100,000 copies monthly.

Subscription price for one year.....\$1.50
The Baptist and Reflector, one year.....\$2.00

Regular price of the two.....\$3.50

To any one sending us the name of a new subscriber, we will send both publications one year, post free, for \$2.75. Both papers and the book for \$2.90, payment in advance.

We are reaching for that 10,000 subscription list. Our friends can easily help us just a little, and at the same time benefit themselves.

ADAM-LIKE.

"A Subscriber" asks, "Isn't it Adam-like to say, 'If women willed it so men would be purer?'" That depends upon what is meant by "Adam-like." Adam told the truth when he said, "The woman Thou gavest to be with me, she gave me of the tree and I did eat." If telling the truth is Adam-like, then the statement above is Adam-like. Adam has been roundly berated for trying to lay the blame on Eve. There has been a sort of cheap and nauseating sentimentality served from certain pulpits that Adam should have been more gallant and told God a lie to shield his wife and display his gallantry. With such we have no sympathy. There could be urged several reasons that doubtless Adam, who had not been taught modern etiquette nor modern theology, could plainly discern. One of these is sufficient for our present purpose, and that is this: Every person stands for himself in the sight of God, whether man or woman. If it be Adam-like to recognize that then the sentence may claim some kin with the garden.

But not to reply to so modest and refined and conscientious a critic as we discover "A Subscriber" to be, let us again state our reasons. No man, whatever his social standing, is willing to marry a woman of so-

cial impurity. There are a few exceptions to be sure. Now, if women would be as exacting as men are then men would be purer. Or better say there would be vastly more of pure men. Let a man know that when he enters a house of prostitution he is shut out of all respectable parlors and you will see that men prefer the parlor to the brothel. But now, when men may have as much of both as he chooses, and be equally welcomed at both, then men whose consciences or self-respect is not stronger than their passions go where inclination leads them. For our part we do not believe a whoremonger is fit to breathe the same air with a pure woman. But many young ladies and their ambitious mothers practice to the contrary. The effect of such practice can be readily seen.

If it be Adam-like to say these things, then write us down along with Adam. But when you and we stand before God, we shall each have to answer for himself, and our gallantry will not be improved at such an hour. H.

ANOTHER POPE.

Rev. B. F. Haynes was presiding elder of the East Nashville district, in which Gallatin, Dr. Kelley's old pastorate, is situated. He it was who took Dr. Kelley's side at the Pulaski Conference so strongly. As a result, he was deposed from the presiding eldership, which paid a salary of \$1,550, and sent to a little church, paying a salary of \$450. The reason given by Bishop Hargrove for this action was that Mr. Haynes was not acceptable to the people of his district. Dr. W. M. Leftwich—who it may be remarked in passing, was on the Bishop's side in the Conference—was appointed presiding elder of the East Nashville district in his place. At the first meeting of the stewards of that district, representing various churches in it, they reduced the salary of the presiding elder to \$1,250—they ought to have made it \$450. They then offered a set of resolutions complimentary to Mr. Haynes, as follows:

Whereas, Rev. B. F. Haynes, the former presiding elder of the East Nashville District, has been removed from his work at the close of his first year by the episcopacy, and it is said his removal was upon the ground that he was no longer acceptable to the people of his district; therefore be it

Resolved by the district stewards of said East Nashville District, assembled in the city of Nashville, that the said B. F. Haynes was greatly loved by the people of said district; that he was an effective, efficient, able, faithful, and conscientious presiding officer during the year; that in our opinion his labors resulted in great good to the church; that he was an able, effective, and faithful preacher of the gospel, was very popular with the people of the district, and they greatly desired his return by the Conference.

thus constituting himself sole judge of what should and what should not be passed by the meeting, and making himself king, emperor, czar, pope, judge, jury, and every thing at the same time.

After a while, however, Dr. Leftwich left the room and the stewards then passed the resolutions anyhow, all present signed them, and requested the *Christian Advocate* to publish them—which, we venture to say, it will never do. The daily papers, however, published an account of the proceedings of the meeting.

"Can such things be, And overcome us like a summer cloud, Without our special wonder?"

Shall such injustice, such open-handed tyranny, be allowed to go on unrebuked? For our part if every Methodist paper in the land should adopt the policy of the *Nashville Christian Advocate*, and remain silent, or the policy of the *Westleyan Christian Advocate*, of Macon, and become an apologist for Bishop Hargrove, we should speak out, and with all the greater earnestness. Not all the bishops, not all the presiding elders in the Union could make us hold our peace.

Bishop Hargrove, Presiding Elder Leftwich, allow us to say a few plain words to you. Do you not see the storm you are raising about your ears? Are you mad? Is it your Methodist training that has so lost you to all sense of fairness and justice? Are you so blinded by years of authority that you do not see that the people, *even your own Methodist people*, are overwhelmingly against you, and that they will not stand your tyranny? Are you so deaf that you can not hear the loud mutterings of their discontent? And are you so ignorant of history that you do not understand that when the people become aroused on any special subject no power, whether it be of kings or popes or bishops or presiding elders, can resist them long? Listen. You are digging your own graves, and with them the grave of Methodism in this country. These are no Italian or Irish or Mexican people with whom you have to deal—accustomed to tyranny. They are free-born American citizens, with the love of independence implanted in their breasts and the dearest word to whose heart is *liberty*. You are opening the eyes of many of them. They did not know, they had not dreamed, that such tyranny was possible under the Methodist system. You have demonstrated to them that it is. They are surprised, grieved. They hoped that it was only the injustice of one man. But if you persist in your course, if you are sustained in it by other authorities of your church, then—mark our prediction—they will rise up against you, you die, episcopacy dies. Tyranny can not live in free America. The genius of America is liberty. Her native citizens do not want one pope. They will not endure to have several of them. No man, no set of men, can long withstand this

spirit of freedom in the American bosom. You are treading on a volcano. Back, before it be too late. Back, or you are doomed—if you be not doomed already. This may seem gratuitous advice. But it comes from an earnest heart, the heart of a Baptist and an American citizen who loves liberty and fair play. F.

ITEMS.

—After two weeks absence we are again in our study, and find many letters to answer. Here are some from good preachers who desire to come to Tennessee to labor. They see the dawning of a fairer day, and like sons of the morning turn their faces toward the light. Here are letters from various religiously disposed enterprises asking us to buy just because they want us to have what they want to get rid of. And publishers with good books that just suit our market, and friends of the paper who want copies, and many more. Some of these will be answered, some never will be. Meantime we are an intelligence bureau for preachers and churches. Your letters always receive attention.

—While we were away the brethren sent to Mossy Creek to get a supply. Brother Kimbrough, whose given name we failed to learn, came down and preached two good sermons for them. He really bore the honors away, and he will meet a cordial welcome when he comes back again. What a grand work that same Orison and Newman College is doing to educate these young men. East Tennessee is a splendid place to rear men, and let it be remembered that all these men are not preachers, nor are they all of the masculine gender, for East Tennessee is the place for splendid men to get well mated.

—While in West Tennessee we expected to visit Jackson and see the old Southwestern Baptist University with her new dress on. They say she has grown taller, and renewed her youth, and that Professor Savage, to whom we joy to confess ourselves much indebted, and his efficient co-laborers have infused new life into her veins. Enlarged patronage, a crescent endowment, and a healthy public sentiment all proclaim that the live little city is not to outstrip the institution which it so cordially fosters. We failed to go, but our interest has not departed from Jackson. The more she prospers the more we shall rejoice.

—We extend our cordial sympathy to our Nashville partner. We can fancy him shivering around the cold corners in these stormy days, and vainly eyeing any fellow who looks like he had been to the State Convention, trying to discover a prodigal overcoat that went into a far country while its owner was unaware. Now let us beg that the overcoat be returned. An editor do not get to wear many overcoats, and it is entirely too bad to have it taken during the first year. Send the overcoat home we implore you.

—That is a very interesting correspondence going on in the *Western Recorder* between Dr. J. L. Johnson, of Winchester, and Dr. B. Griffith, of the American Baptist Publication Society. As a piece of exquisite English, Dr. Johnson's last letter is worthy of the genial Doctor. As a piece of polemics, few things we have seen are more pungent. Truly, the mailed hand has a silk glove on, but it is the mailed hand of a Saladin, and he wields a blade whose metal or edge may cut the gauze veil when occasion demands. As a piece of argument, it is like a sun-glass,

and when it says let us have more light, we do not see how light can choose but to obey the summons. Let us hope that the whole question can be satisfactorily explained, and that these great and good men, and all the rank and file of brethren, may be able to harmoniously labor together.

—Our true yoke fellow, Rev. C. H. Jones, of the First church, whom we love in truth, is commanding respect and attention from all the city. One of our daily papers has asked preachers of the various denominations to write an article stating why they are what they are denominationally, and Brother Jones is asked to write, "Why I am a Baptist." He has consented to do so, and we will vouch that it will pass muster. Keep an ear turned toward the mountains. We've told you. H.

PERSONAL AND PRACTICAL.

—Now that politics are over for the present let us turn our attention again to religion for awhile.

—Did your man get elected? A more important question, however, is Have you been elected yourself?

—Dr. Barleson will be at the First church next Sunday, and the brethren there are expecting a big time. We would not miss it for a pretty.

—Rev. J. J. Burnett, of Tarkio, Mo., has received a unanimous call to the church at Dayton. It is not known yet whether he will accept. We hope to see him located somewhere in Tennessee.

—Dr. G. A. Lofton's new book, "Character Sketches," is having a fine sale. Over twelve hundred copies were sold during the month of October. The first edition of twenty-three hundred volumes has been exhausted and the second edition is going rapidly.

—The *Baptist Reaper* returns to Fulton, Ky., after a five month's sojourn at Martin, Tenn., "having made a failure," Brother Moore, the editor, says, "at the latter place." It will hereafter be under the control of a stock company, which will soon select the editor and other officers.

—Rev. Wm. Shelton, Jr., son of our Dr. Wm. Shelton, has been called from the Franklin Street church, Louisville, to Middlesborough, Ky., just on the edge of Tennessee. We are glad to have him come that near back home, and we hope that as he ventures over the line sometime a Tennessee church may capture and hold him.

—From the words of sympathy expressed in the Convention at Chattanooga, for Dr. A. D. Sears, some seem to have got the idea that he was kept away by ill health. It was, however, the sickness of his wife which detained him at home. He himself is as vigorous as usual, and preaching twice every Sunday.

—In your Convention notes why did n't you say something about Grime? You could say he is pretty, if nothing more.

Our motto is, "Speaking truth in love." We can say, however, that Bro. Grime made an excellent impression on the Convention by his powerful voice, his commanding appearance, his plain talks, and his earnest prayers.

—There are no more courteous, no more gentlemanly set of men anywhere than the officials of the Nashville and Chattanooga railroad. From President Thomas, and general passenger agents, Danley and March, to the conductors on the trains, they are all polite, kind, and accommodating to every one. It is a privilege to come in contact with such officials, and a pleasure to travel over their road.

—The sermon in Our Pulpit, by

Spurgeon is one of the best, if not the very best we have ever printed, even from that prince of preachers, and one of the finest, we think, he has ever preached. It is on those strangest of all words, "*Lama Sabachthani*," and the subject is handled as only Spurgeon can handle such a subject. The sermon was sent to us directly from England, by our valued correspondent, Dr. Wm. Norton. This will run through a number or two more of the paper and will be followed soon by others similar to it. Do not fail to read any of them.

—The State Board of Tennessee is not the only one which came out behind this year. The Missouri State Board was about eight or nine hundred dollars behind and had to raise the amount at the meeting of the General Association. The North Carolina Board asked for fifteen thousand dollars this year, but had secured only about half last week, ten days before the meeting of their Convention at Shelby, and were urgently appealing for the other seven thousand five hundred to be paid in ten days.

—Pastor, is the paper of any help to you in your pulpit preparation, or in your pastoral duties? We aim to make it so. If it is, will you not help us a little that we may be able to help you still more? Drop a kind word for the paper both from the pulpit and also in your pastoral calls, and send us in a new name or two from your church, will you not? We are trying to help you. That is our business in the world, the purpose of our existence. We are your servants for Jesus' sake. But we could help you and help the cause so much more if we had more readers in your church.

—We are glad to know that Rev. W. H. Osborne has recovered his usual health. He says that he got sick suddenly and got well suddenly. The facts are, we believe, that he got sick as soon as he left Mrs. and young Miss Osborne and got well as soon as he returned to them—which would suggest the lesson that he ought either to stick close to them or take them along with him when he leaves home. We do n't blame him much, though, for getting sick. In fact, we can sympathize with him. We have a knack of getting sick ourself nearly every time we leave home for a few days and then of getting well again when we return, and we have already had similar advice given to us that we have just given Brother Osborne—from what source we shall not say.

—We ask pardon for publishing the following card. We do it to show that we have the sympathy and support of our Baptist brethren in what we have said about the recent tyrannical actions of some Methodists, calling themselves bishops and presiding elders—and what we may still say about them. For we are not done yet:

Fulton, Ky., November 1, 1890.—Allow me to thank you for your excellent comment on the autocratic course of Bishop Hargrove. I was so well pleased with it that I have taken part of it for republication and endorsement in the *Baptist Gleaser*, of which I take editorial control next week. God bless you in the smiting of that popish principle. Your situation gives you the advantage of rebukes that can be felt by them. Lay them on heavy. We are with you. So is the Lord. Most truly, J. N. HALL.

—Dr. J. M. Pendleton requests his paper changed from Chester, Pa., to Bowling Green, Ky., which means that he expects to spend the next six months with his daughter in Bowling Green. We are glad to have him so near us. We are sorry that he will not have occasion to spend a part of his time in Murfreesboro, as was his wont when Dr. Waters was there. We hope, how-

ever, he will run down to see us occasionally here in Tennessee. He has many thousands of friends and admirers among us. Only this morning we heard a pastor in Nashville say that he came nearer swallowing J. M. Pendleton whole than he did any man living—he meant doctrinally not bodily. Our readers will be glad to know that he promises to send us an article before long.

—We extend to our brother, F. F. Fox, of Clarksville, our deepest sympathy upon the recent death of his lovely daughter just budding into womanhood. Bro. W. D. Taruley writes us: "Miss Lotta was the nineteen year old daughter of Deacon F. F. Fox, and like her father was a most lovable Christian type. Her funeral was preached at 11 o'clock Sunday, October 25 by our pastor, Dr. Sears. The church was densely packed with the numerous friends of the deceased. The floral offerings were more profuse than ever before in our church, almost completely covering the altar and rail. A very long of carriages followed the remains, to Greenwood cemetery." Death is sad at any time, in childhood or old age. But when it comes in young manhood or young womanhood and takes the one just ready to enter upon the duties of life it seems doubly sad. May God bless and comfort the afflicted parents and friends as only he can comfort.

—We were very deeply pained and grieved to learn of the death of our dear young brother, Rev. W. W. Mosely, on Tuesday, October 27, at Jackson. Our acquaintance with him dates back only to last June, but we had met him on several occasions, and we had always found him so modest, so humble, so unassuming, so gentle, so sweet tempered, so pious minded, that we could not help learning to love him tenderly. To us his loss is like that of a personal friend, and we feel like mingling our tears with those of the family, so deeply bereaved. May God help us all to remember that death is no respecter of persons, that he comes to old and young alike, and may he help us to be prepared whenever death shall come, as Brother Mosely was—

"To wear the girdle of this world, About our loins so loosely, That a moment's warning will suffice, To break the clasp and drop it down."

—We congratulate the *Decherd Herald*, of October 31, upon the accuracy displayed in the following paragraph: "The Baptist State Convention met in Chattanooga last week with one hundred and twenty-five delegates in attendance. Rev. John D. Anderson, of Nashville, was elected moderator. The report of the State statistician showed the church to be in good condition." There are one or two little points in it, however, which perhaps need correction. 1. The Convention met October 16, not 23. 2. There were about three hundred delegates and visitors in attendance. 3. John D. Anderson, of Nashville, is not a "Rev." 4. He was not elected moderator. That honor fell to Dr. W. G. Inman, of Humboldt. 5. It was not the report of the "State statistician," but of the Missionary secretary which showed "the church" to be in good condition. 6. We do not claim to be "the church," nor "a church" in the State, but a denomination composed of many local churches of Christ. Except these small mistakes the rest of the paragraph is correct.

—The General Association of Missouri met October 23, at Independence, with some six hundred delegates and visitors in attendance. Dr. J. W. Ford preached the introductory sermon. Dr. W. Pope Yeaman was chosen moderator. Many visiting brethren were present and made addresses, among them Dr. John A. Broadus, Revs. T. P. Bell, W. P. Harvey and others. The report of J. C. Armstrong, the corresponding secretary showed the following facts:

Total number of missionaries employed.....	58
Conversions reported.....	1,216
Baptisms reported.....	901
Members added to mission churches.....	1,651
CONTRIBUTIONS.	
Home Missions.....	\$ 7,817 20
Foreign Missions.....	10,000 00
Ministerial Education.....	4,320 41
District Missions.....	22,804 39
State Missions, including buildings for mission churches.....	33,762 01
Sanitarium.....	44,000 00
Grand Total.....	\$122,714 01

We are glad to hear that our Missouri brethren are so prosperous.

—We meant last week to congratulate the *Religious Herald*, of Virginia, upon its splendid "souvenir edition" of October 23, commemorating the twenty-fifth anniversary of its revival under the management of Jeter and Dickinson. It was an eight page, eight column paper, brimful of good things. We congratulate the *Herald* most heartily. While we have not always agreed with its doctrines and policy, and have frequently said so, we have considered it one of the brightest, new-siest, most interesting exchanges which come to our office, and we never fail to read it with pleasure. Its senior editor, Dr. A. E. Dickinson, is noted for his wonderful energy as well as for the sparkling paragraphs which flow from his pen. The junior editor, Dr. R. H. Pitt, has been connected with the paper only a short while, but has already made for himself an enviable reputation as a clear and forcible writer. May the *Herald* live to celebrate the fiftieth anniversary of its resurrection, and may both of its present editors be on hand.

—What can be more beautiful than the following? Is it not much better than turning the old man out to grass, as many churches seemed disposed to do with their pastors when they are growing a little old? God bless the old men. They have borne the heat and burden of the day. They have labored hard and long in the Master's vineyard. Give them at least a soft spot on which to die:

The First Baptist church, Richmond, Va., sends greeting to Rev. J. L. Burrows, D.D.: Having heard with sorrow of your feeble health, and of the possibility that you may find it best to rest from the arduous labors of a pastor, we desire to assure you of our sympathy and our continued Christian love. We remember the zeal, diligence, and ability with which you served us for so many of the best years of your life, and recognize the great work accomplished through you, the results of which still abide with us. We would esteem it a great privilege to be allowed now in some way to minister to your comfort. We inclose you a check, hoping that you will accept and use it. This, however, does not satisfy our desire. Would you not like to return to your old home and spend the rest of your allotted time in the midst of your old friends and brethren? If so, we would provide for our former pastor, honored and loved now, as he has ever been by us. The Retreat, located near our church and handsomely endowed, is now in every way a comfortable home. There you would receive all needed attention, and your many friends would feel free to visit and minister to you, so as to make it in all respects not only comfortable, but thoroughly agreeable to you. We ask the privilege of entertaining you there as our guest for the years yet remaining to you. On motion, the letter was unanimously adopted, and a collection was taken for Dr. Burrows. F.

THE HOME.

The Last Good-night.

Clad in their night-gowns, clean and white, The children come to say good-night;

Then Ernest, Kittie, Harry next— And baby—till I feel perplexed,

These small folks take me unawares; I hear them call, when safe upstairs,

The book or pen is laid aside; I find them lying open-eyed—

Can I be stern with such as these? Can charming ways and looks displease?

Then in a vision, suddenly The future seems unveiled to me!

I see the years stretch on and on, The children all grown up and gone;

There, what bliss is mine that now I still can smooth each fair young brow!

—J. R. Eastwood, in The Quiver.

The Gray Woolen Sock.

Various exclamations greeted Nell Erwin as she entered the school-room

—It was "fancy Friday" at Daisy Hill Seminary—something peculiar to the place.

At the present time she was in the midst of a translation from the "Iliad";

—"Well, it's pretty much the same at our house," observed Maggie Grey.

"Of course there are not so many of us; but still, mother's sewing, mending and darning about all the time."

"And mine, too," said Laura Harris "It was only last evening that I heard father ask mother if she would not go to the lecture with him,

—"Well," said Maud, briskly, "I guess we're all in the same fix.

"All right! we will!" chimed the others. Further conversation on the subject was put to an end by the entrance of madam, "Iliad" in hand,

"Why, Nell! I thought you were going to bring that lovely foot-rest?"

ing to bring that lovely foot-rest?" said Helen Grant. "You told me yesterday that you were going to finish it to-day.

"O no." "Then why under the sun did you bring it instead of this solemn old sock?"

Nell blushed still redder. Then she said, hesitatingly, "Well, you see, girls, I did think I'd bring the foot-rest; in fact, I had it all done up in my work-bag,

"An idea in a work-basket! How very remarkable! Now, I shall know where to go when I am obliged to write a composition and can't think of any thing to say," said Maud Hasket.

"What I mean is this," said Nell earnestly: "I found that work-basket full—yes, full to overflowing with things to mend, make, and fix.

There were Billy's mittens to mend, the baby's petticoats to be shortened, buttons to be sewed on Kitty's apron,

Then in a vision, suddenly The future seems unveiled to me! It is my turn, though all in vain,

I see the years stretch on and on, The children all grown up and gone; No chamber echoes to their tread,

And by his fireside, desolate, An old man sits, resigned to wait,

There, what bliss is mine that now I still can smooth each fair young brow! And feel the arms that clasp me tight,

—J. R. Eastwood, in The Quiver.

body of Hector nine times around the walls of Troy. "Four!" chimed the great clock in the hall.

"Young ladies, you are dismissed," said madam, closing her book. "Next time, I think, we will have a little prose instead of poetry.

"Prose instead of poetry!" Maud repeated as they put on their wraps. "And we'll have the prose of sewing instead of its poetry, won't we?"

And Nell answered by a wave of the gray woolen sock. "You dear old sock," she whispered as she rolled it up,

"How I did hate to bring you this afternoon, for I was so afraid the girls would make piles of fun! But it all turned out nicely, after all, and you had a mission, didn't you, you humble thing?"—The Pansy.

Good Days.

"Every thing goes wrong on some days," said Alpha, with a wistful look in her brown eyes

"Why, dear, how is that?" asked Aunt Sarah, smiling on the troubled young face.

"O, outside things are well enough, and we haven't got measles or whooping-cough at our house,

"O, outside things are well enough, and we haven't got measles or whooping-cough at our house,

Presently Maud said, "Well, girls, I dare say the most of us have mothers whose work-baskets are in the condition of the one Nell has described.

"Well, it's pretty much the same at our house," observed Maggie Grey.

"Of course there are not so many of us; but still, mother's sewing, mending and darning about all the time."

"And mine, too," said Laura Harris "It was only last evening that I heard father ask mother if she would not go to the lecture with him,

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"What I mean is this," said Nell earnestly: "I found that work-basket full—yes, full to overflowing with things to mend, make, and fix.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

"There are degrees of evil, certainly, my child. Impatient speech can not be as wicked as untruth or profanity,

"Most of us have great need of that prayer, my child, not only every day, but nearly every hour.

—Not every soul can extend its influence right and left, but every soul can extend its progress upward.

—In order to shine a Christian does not need great talents, or wealth, or conspicuous position.

—There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities,

—God's treasury, where he keeps his children's gifts, will be like many a mother's store of relics of her children,

—Five minutes spent in the companionship of Christ every morning, aye, two minutes, if it is face to face and heart to heart,

—It is only a greater condemnation to see our duty, to assent to it, and yet not to do it.

—Within every man's thought is a higher thought—within the character he exhibits to-day a higher character.

—For over fifty years Mrs. Winslow's Soothing Syrup has been used for children teething.

—Would you like a recipe for 'good days,' Alpha, dear—one that has been fully tried and is never failing?"

Alpha smiled in return. "I would, indeed. But I know where you will find your recipe,"

"I would, indeed. But I know where you will find your recipe," and she reached for Aunt Sarah's old brown Bible on the stand where it was always on hand.

—For a disordered liver try Beecham's Pills.

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR. No. 144 Central Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

DEAR CHILDREN: I have a treat for you in the form of a letter from Cuba written to you by little Esther Diaz,

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another little cousin. My papa takes the BAPTIST AND REFLECTOR. I like to read the cousins' letters very much. I am a little girl twelve years old. I have four brothers. The youngest is named Eugene. He is three months old. I do not go to school now, but I go to Sunday-school and I like to go very much.

MRS. O. L. HAILEY: Please write me about the brick cards, and Brother Diaz, of Cuba. I inclose stamps for card and picture. Please send by Sunday if possible, I see quite a number of letters in the BAPTIST AND REFLECTOR that Brother Davis left with us.

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brick card fall before I wrote to you. I am kept so busy that it seems impossible for me to get it filled. I have fifty cents on it so, I will send that and send the rest when I get it.

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thought that he would come home, and they waited in the balcony until two o'clock at night. It is dreadful to have your papa in jail. They left me at home, but I saw him in the picture looking through the bars. He could not sleep; he had no bed. Every body was happy to have him free again.

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ROYAL BAKING POWDER Absolutely Pure. A crown of tartar baking powder. Highest of all in purifying strength—U.S. Government, 1894, Aug. 17, 1895.

Not Yet Decided.

In the Gospel Advocate of October 8, page 648, an inquirer asks, "If we as a church, have a name, and, if so, what is it?" To which D. L. replies, "We have tried to get our editors, writers, and readers to follow the Scriptures so far as to call scriptural things by scripture name, but they like new things and new names like 'Topic meetings,' and 'Christian church,' and such like. A scriptural church and scriptural meetings ought to have scriptural names and no other."

Henceforward no thinking Baptist, will call them the "Christian church," and the hosts of secular papers in their columns "Preaching at the 'Christian church,'" etc. But since it is indeed a new "movement" (not yet a hundred years old) it strikes me that a new name would be appropriate, and since all Scripture names are some eighteen hundred years too old, of course no Scripture name is new enough, and as its leaders declare it only a "movement," and as D. L. has failed to give any other name, why not every body call them "The Movement church?" W. H. SMITH, Willette, Tenn.

The Electropoise.

Mrs. Sallie F. Chapin, president of the Women's Christian Temperance Union of South Carolina, Charleston, S. C., writing under the date of January 20th, 1890, says: "I was truly glad to learn that an office had been opened in our city for the sale of an instrument (the Electropoise) about which I became so enthusiastic a few months ago that I rashly went into print in an article describing its wonderful curative properties. I did not imagine the trouble I was bringing upon myself, for not a week has passed since that I have not been called upon to give further testimony and tell more about it. I have friends who, after suffering for years the most excruciating pain, which the most skillful physicians North and South had failed to relieve, have been cured by the use of the Electropoise. It is a panacea for nervousness, brain fatigue, and general debility. It only needs a trial to convince the most skeptical, and when I hear the testimony of Hon. Wm. C. Sibley, of Augusta, Rev. T. W. Moore, D.D., of Florida, and others, whom I personally know and

who have been benefited, I feel it a duty I owe suffering humanity to say, try the Electropoise.

—Brother, do you appreciate the paper? Then will you not renew your own subscription promptly and also send us in a new name along with yours? Show your appreciation in this substantial way, will you not?

—Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepeth prayer? When desire grows cold.—Augustine.

—The income of the McAll Mission last year was ninety-five thousand dollars of which more than one third, thirty-seven thousand one hundred and five dollars came from the United States.

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Alive from end to end.

New also to those who produce something which they want to sell and which buyers need, because hitherto they have not known just how to get at these people, but now

The Baptist and Reflector

has opened one of the gates, and

Built an Electric Railroad

to the homes of about 100,000 of them. That sound's extravagant, but making a liberal discount on the rhetoric, the unadorned facts are:

(1) That there are more than 100,000 white Baptists in Tennessee enrolled up on the denominational records; and (2) that

The Baptist and Reflector,

founded forty years ago, and now located at the capital of the State, is the only Baptist newspaper published in Tennessee.

Compensation.

Unfortunately there are a good many of the aforesaid 100,000, who never read our paper—nor any other. Per contra, there are a good many Baptists in neighboring States—Kentucky, Georgia, Alabama, Mississippi, and Louisiana—who do read it. In Arkansas, Texas, and the regions beyond,

The woods are full

of Baptists who have emigrated from Tennessee, and who, for the old mother's sake, subscribe for the BAPTIST AND REFLECTOR, and read every word of it, and lend it to their neighbors.

This is "considerable" of a preamble considering that there isn't a whereas in it, but the "resolution" we are coming to is one that involves the question of

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NOTICE.—Obituary notices not exceeding 300 words will be inserted free of charge, but one cent will be charged for each succeeding word and must be paid in advance. Count the words and you will know exactly what the charge will be. The money must accompany the notice or it will be cut down to two hundred words.

THOMAS WILLIAM EMERSON.

Thomas William Emerson was born near Medon, Tenn., December 27, 1868, and died 1890, at the home of his parents, Bolivar, Tenn. He made a profession of religion, and joined the Baptist church in 1889. The morning of his manhood had hardly dawned when the summons came to call him home. But God "who is too wise to err, and too good to be unkind," for some wise and noble purpose saw fit that he should be called away from a world of sorrow and suffering, to a world of joy and gladness. Truly, the hand of death is no respecter of persons. He plucks from us our brightest flowers yet the perfume of their sweetest lingers afterward to stimulate us to a nobler living. In boyhood pleasures or tasks he was the same kind and obliging companion, always considerate for another's welfare. His bright smile and cheerful laugh betake the warmth and sunny nature, always pave the way for a good impression. O how sad it was to give him up, but we will see him again in the home over there. Weep not for him loved ones, your dead shall live again. Like as the flowers that, at the voice of spring, burst forth from the cold, dark ground, so shall the love and the beautiful awake from the tomb at the voice omnipotent to live forever. His cousin, **NINA CAMPBELL.**

TAYLOR, LEE.

Brother Taylor Lee, of Island 37, Tipton county, Tenn., was born July 11, 1847, and died September 23, 1890. In the summer of 1887 he professed religion and joined the church. As a Christian he was a living epistle to the church and the world, being liberal in contributing to the Lord's cause, fervent in spirit, serving the Lord. As the pastor's friend he was excelled by none. His was the preacher's home, where hospitality abounded, where love reigned, and where a devoted wife presided; three sprightly children also blessed the household, gladdening the father's heart and calling into life the mother's love. Then his death, O how sad! The distressed children, the weeping wife, the sorrowing brotherhood—all the work of death. But there is another who stands by this grave to share its sorrows and to bless these mourners. Even Jesus, he who wept at the grave of Lazarus, will comfort the bereaved wife and orphan children. When we think of that meeting beyond the grave even tears have their sweetness. God be with the wife is the prayer of her pastor, **J. P. LEIGH, Cuba, Tenn.**

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Obituary.

THOMAS EMERSON.

Whereas, it has pleased an all-wise Providence in his infinite wisdom to remove from our midst and association by death our beloved brother, Thomas Emerson; and, whereas, it is the desire of the Bolivar Baptist Sunday-school to put on record their appreciation of our departed brother, it is, therefore,

Resolved, 1. That while we bow in humble submission to the will of our Almighty Father, we do none the less mourn for our brother taken from us in his early manhood.

2. That we as a Sunday-school do hereby tender to his bereaved parents, brothers and sisters our sincere sympathy in this hour of their great bereavement, and direct them to him "who tempers the wind to the shorn lamb, and doeth all things well."

3. That in memory of our departed brother this memorial be spread on a page of our minute book, a copy be furnished the parents of our deceased brother, and a copy furnished the *Bolivar Bulletin*, and BAPTIST AND REFLECTOR for publication.

JAMES R. SWEETON, C. M. CARTER, MRS. NANNIE BYNUM, Committee.

—If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

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Girls.

By **HELEN ERIN STARRETT, in The Forum.**

"Thousands who are now in shops and other organized industries would really prefer work in homes, if only the heavy, grimy, malodorous, clothes-destroying work of cooking and laundering were not required and expected of them."

Well—if this is true there's a good time coming for girls and the mistress too; for women (by millions) are coming to know, that *Pearline* saves the clothes on your back as well as the clothes in the wash; the paint on your walls—the sheen of silver—the lustre of glass and reduces the labor of drudgery—health breaking—temper and comfort wearing work of washing and cleaning to almost nothing.

Besides—the girl—the mistress—or both—are better satisfied with the results. It cleanses—restores original colors—but hurts nothing, not even delicate skin—luxurious for bathing—be among the bright ones and use *Pearline*.

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back. **JAMES PYLE, New York.**

Carson and Newman College.—Ladies' Column.

In this column are inserted all cash contributions made by ladies to the building fund of Carson and Newman College, provided these contributions are made without private solicitation. Let many names be added each week.

Mrs. T. O. Ritchie, Hoop, Tenn. \$ 5 00

Miss Carrie Cate, Duplein, Tenn. 1 00

Miss Rebecca Clapp, Gravelton, Tenn. 1 00

Mrs. S. L. Grisham, Arkansas. 5 00

Mrs. J. C. Moss, Newport, Tenn. 25 00

Mattie Davis (col.), Mossy Creek. 50

Mrs. R. C. Bachman, Clover Bottom. 100 00

Mrs. R. K. Collins, Johnson City. 10 00

Miss Catharine Murren, Mossy Creek. 1 00

Mrs. H. Brown, Mossy Creek. 8-00

Mrs. E. C. Dunn 1 00

Miss Doris Dunn 1 00

Mrs. F. F. Dawn, Andersonville. 5 00

Mrs. E. S. Taylor, Nocton. 5 00

Obituary.

THOMAS EMERSON.

Whereas, it has pleased an all-wise Providence in his infinite wisdom to remove from our midst and association by death our beloved brother, Thomas Emerson; and, whereas, it is the desire of the Bolivar Baptist Sunday-school to put on record their appreciation of our departed brother, it is, therefore,

Resolved, 1. That while we bow in humble submission to the will of our Almighty Father, we do none the less mourn for our brother taken from us in his early manhood.

2. That we as a Sunday-school do hereby tender to his bereaved parents, brothers and sisters our sincere sympathy in this hour of their great bereavement, and direct them to him "who tempers the wind to the shorn lamb, and doeth all things well."

3. That in memory of our departed brother this memorial be spread on a page of our minute book, a copy be furnished the parents of our deceased brother, and a copy furnished the *Bolivar Bulletin*, and BAPTIST AND REFLECTOR for publication.

JAMES R. SWEETON, C. M. CARTER, MRS. NANNIE BYNUM, Committee.

—If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

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"In Oakland, La., 22 years ago, I had been sick a year and a half with setatic rheumatism. The extreme pains that I suffered wasted my flesh to the bone, and my strength and vitality were well nigh exhausted. My skin was yellow and rough, showing a bad state of the blood, and it is more than likely that blood poison existed, as I have taken large quantities of mercury. From the setatic was in a measure under control, I was put under treatment to cleanse the blood and give me strength. This was continued several weeks, but to no purpose. My physician then suggested the use of Ayer's Sarsaparilla, and it is to this medicine I owe my restoration to health. From actual experience in the use of various blood-purifiers, I am confident that Ayer's Sarsaparilla has no equal."

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"During the past year my joints, which had become stiff and sore, caused me great pain, especially at the close of a day's work. At times my fingers were so lame I was unable to hold a needle, while the pain at night prevented my sleeping. I suffered also from nervous chills and a want of appetite. I tried outward applications and took remedies prescribed by my doctor; but all to no purpose. A short time ago my son-in-law, Wm. Woods, of Hollis, N. H., was cured by the use of Ayer's Sarsaparilla of an inflammatory disease of the eyes, and seeing him so much benefited, I thought I would try this medicine for my own trouble. The result is a complete cure of the pains, stiffness, and swelling from which I suffered so much. The Sarsaparilla has had a good effect on my appetite and nerves, so that I have better strength and no more 'chills.' —Eliza Halvorsen, Nashua, N. H.

"After being many years afflicted with rheumatism, I have used Ayer's Sarsaparilla with great success." —J. B. Bridge, Boston, Mass.

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Baptist and Reflector

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

Published every Thursday.

Speaking Truth in Love

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

VOL. 2.

516 Boscobel st

HVILE, TENNESSEE, NOVEMBER 13, 1890.

NO. 14.

Ornate Poverty.

BY J. C. HIDDEN, D.D.

Some time ago the good ladies of determined, in the kindness of their hearts, to get up a contribution for the poor of the community. They gathered a considerable amount of the necessaries and comforts of life, put their materials into a horse-cart, and sallied forth on their merciful mission. It was a pretty plentiful country, and not very easy to find any case of poverty approaching starvation; but they all agreed that if any body was suffering it must be old Sister H. So to old Sister H.'s house they went. They found the old lady just about to set down to dinner. On the table was a fine roast turkey, done to a turn and sending up its appetizing odor. They gazed with some wonder at this rather unexpected luxury, and one of them said:

"Why, Sister H., we heard you were very poor, and came here to relieve your necessities, but here you have a fine roast turkey for dinner, which does not look much like destitution."

"Pshaw," said the old lady, looking at the turkey with an air of contempt. "I'd like to know what roast turkey is, anyhow, without cranberry sass."

Another benevolent lady is said to have visited a family who were reported to be near starvation, and found them very destitute. They were half clad, cold, and had not a morsel of food of any description in the house. The lady asked, "What do you need most? What would you like to have?" The mother replied, "Why I did want a head-dress most, they are so becoming."

The poor are often recklessly extravagant in sacrificing the useful, and even the necessary, to the ornamental or rather, to what they consider ornamental. The truth is, that nothing is really ornamental which one can not afford. A lincey dress, honestly earned and fairly paid for, is really far more becoming to a lady of any complexion than is a magnificent silk or satin, which is not paid for.

In a certain city in Virginia there once lived a preacher who used to wear a very ugly old, brown overcoat, which he had worn for some years. It was certainly one of the ugliest coats we ever saw. The preacher's salary was very small. His credit was good, however, and he could have bought on credit the finest coat in the city. But he did not know when he could pay for it, so he did not buy, though various merchants offered to sell him goods on his own time.

One day some unknown friend left an order at one of the dry goods stores for the preacher to have cloth for a coat—the cloth to cost thirty dollars. The unknown friend said he did not like to see the preacher wearing the ugly old overcoat, and that he knew the preacher would not go in debt for a new one; and hence, as he appreciated such a

motive, he wished to show his appreciation in a substantial way.

Another unknown person—a lady—called at the same store, and left an order for the coat to be made at her expense.

The preacher never knew to whose kindness he was indebted for either one of these favors. We insist upon it that the old brown overcoat was a most becoming garment.

In one of the congregations of a certain city in North Carolina there was an old lady who had been for a long time a pensioner upon the bounty of the church. She had got into the way of regularly looking for a share of the poor collection, which was taken the first Sunday in each month. The old lady had a daughter who was about to be married. One day mother and daughter entered a milliner's establishment and asked to see a bridal bonnet. The merchant, knowing their circumstances, said, "I have but one bridal bonnet, and I reckon that is more costly than you wish to purchase." "Let us see it anyhow," said the old woman. The merchant showed it. "That is so pretty; a perfect love of a bonnet; what is the price?" "Ten dollars."

"Well, I have not the money now, but if you will keep it a while, I expect to get the money soon and will buy it." The merchant told her that she could have it any time in the course of a few weeks if she could bring the money. She waited until after the first Sunday of the next month, and then called upon the pastor of the church and asked for her quota of the collection for the poor. The reverend parson handed her ten dollars, and it was at once invested in the "love of a bonnet" aforesaid.

In the conduct of funerals the poor are often recklessly extravagant. We know that we are treading here upon delicate ground, and we would be the last to say a word against that beautiful sentiment of the human heart which prompts us to give a decent respect to our loved and lost ones; but really we think the thing has been sometimes overdone. We have attended funerals and found beautiful, highly ornamented, and very expensive coffins; a long train of hacks, and quite an array of mourning followers to the grave, when we knew that the family had not the means to pay for the coffin alone, and when in a short time after the funeral the widow and her orphan children had neither bread, fuel, nor tolerably comfortable clothing. In such cases, of course, the undertaker is loser. Our dead are not honored by such funerals, and the living are not doing right when they insist upon such exhibitions of unwarranted extravagance.

It is true that so long as people of means will persist in the practice of spending a great deal of money unnecessarily in the burial of the dead, poorer people will strain a point to show respect to the memory of their dead, and hence we feel the importance of appealing to the calm judgment of those who

do most to set the style in these things.

But with all this granted, the argument against ornate poverty still retains much of its point and force. You can't live like your rich neighbor. Why should you insist upon dying like him.

Eufaula, Ala.

The Report on Temperance.—Is it Right?

BY REV. WILLIAM HUFF.

It seems to me that Brother Jones and his committee set their coulters too deep, and there was some danger of injuring the mules. This report, as it appears in the late BAPTIST AND REFLECTOR, involves a very vital principle, and one that does not alone apply to temperance. The report says:

"We therefore recommend that as a religious denomination, seeking to impress the importance of New Testament teaching and practice upon this generation, and to write them deeply in the hearts of posterity to come, we cease to lay the precedent of appealing to Cæsar to rectify great and shameful wrongs, which can only be done by a more radical—that is to say, New Testament way." This New Testament way is in another part of the report explained to be "by the persuasive power and regenerating instrumentality of the gospel."

This affirms that it is wrong for a Baptist Convention or Association either to pass resolutions expressing their feelings on any moral and religious questions, or to petition the powers that be to mitigate or remove an evil. Is this correct? None will deny the use of the persuasive power, and none will deny that Christians should be "as wise as serpents and as harmless as doves." But while the Convention could not now wisely commit itself to any one of the present political parties, to resolve in favor of prohibition in the abstract, and to resolve in favor of any party, or the candidates of any party, are two very different things. If the position of the committee be true, there has been much wrong done by Baptists during their past history—and much for which they have received the highest meed of praise.

As early as May, 1775, the General Association of Virginia met at Dover church, Manokin Town. Sixty churches were present with delegates. Their interviews were characterized by long and earnest consultation as to the measures they should adopt. They finally, at the next session, agreed to memorialize the Virginia (civil) Convention on two points: The freedom of the Colony from British rule, and the freedom of religion among the people of the Colony. Their address can be read to-day in the journal of the Convention.

Now let Dr. Hawks, as a member of the Established Church, finish the story. He says: "In each successive meeting of the legislature, from 1776 to 1779, this question was brought

up for discussion, and the friends of voluntary contribution, apprehensive, probably, of a final vote against them, labored, and not without success, to suspend discussion from time to time, and leave the matter to be debated anew in the succeeding year. In 1779, all things being ready for a final vote, the question was settled and the establishment was finally put down. The Baptists were the principal promoters of this work, and, in truth, aided more than any denomination in its accomplishment. In the Associations of that sect, held from year to year, a prominent subject of discussion always was as to the best mode of carrying on the war against the former establishment. After their final success in this matter their next efforts were to procure the sale of the church property.

"The war which they (Baptists) waged against the church was a war of extermination. They seem to have known no relentings, and their hostility never ceased for seven and twenty years. They revenged themselves for their sufferings by the almost total ruin of the church; the loss of all its vast landed possessions in Virginia." (History of Virginia Baptists, p. 62. Early Baptists in Virginia, p. 99.)

Now, was this all wrong? Was it contrary to the teachings of the New Testament? Let it be remembered that in these troublous times the General Association of Virginia was changed to "The General Committee," and included Baptists of other Colonies, so that when the General Committee met on March 7, 1788, at Williams, in Goodland, correspondents were present from New York, Rhode Island, and Massachusetts. Dr. Howell says: "The first religious political subject (I quote from the minutes) that was taken up was 'whether the new federal constitution, which had now lately made its appearance in public, made sufficient provision for the secure enjoyment of religious liberty, on which it was agreed unanimously that it did not.' Upon consultation with Mr. Madison, the committee agreed to address Gen. Washington. This was done August, 1789, and by his powerful aid, with others, an amendment was made to the constitution, which is now the supreme law of the land." (Dr. Howell's Early History of Virginia, page 100.)

After this, Baptists could rest from any agitation of "political-religious" questions. Was all this contrary to the mission of Baptists in their religious gatherings?

If so, suppose—and the supposition is not unreasonable—that in the coming ages Roman Catholics will so increase in numbers, and in official power, as to greatly threaten the overthrow of both civil and religious freedom, have we no right in our religious conventions to express our sentiments relative to their encroachments, and to memorialize the civil power to remove the evil, or the threatened evil? The matter may be, to a large extent, political but still it is "political religious." What is the difference between one hundred Christians assembled together, making an appeal to Cæsar, and one individual Christian? Is there any in principle? Paul said: "Will you beat a man uncondemned being a Roman?" "I appeal to Cæsar." Bell buckle, Tenn.