

Speaking Truth in Love

{ [Entered at the post-office at Nash-
ville, Tenn., as second class matter.]

NASHVILLE, TENNESSEE, OCTOBER 30, 1890.

NO. 12.

Gantist and Reflector

Speaking Truth in Love

{ [Entered at the post-office at Nash-
ville, Tenn., as second class matter.]

NASHVILLE, TENNESSEE, OCTOBER 30, 1890.

NO. 12.

"tortured," not accepting, delivering." We cannot admire and honor for their unflinching fidelity to duty, despite those traits which make us scorn at them and brand them as "sneakalones or thin-skinned," while others deem "blind fanaticism." Would to God the present generation of the South would show themselves as worthy sons of such noble sires.

of the man's nature from his writing than we can discriminate among the variety of melodies which are the notes of the mocking-bird. So I, with deepest interest, in his own writing, the following introduction is will:

In the name of God, amen. I, Shakespeare, at Stratford-upon-Avon, in the county of Warwick.

love and veneration for one of the best and best men of this age. My church is a bee-hive, just what every church ought to be.

I heard Dr. Joseph Parker. He preached a fine sermon and held his spell-bound. After his sermon I was introduced to him and he treated me most kindly.

His preaching he impressed me as intellectual, fearless, bombastic.

I found a cheap and quick way of travel, during my stay, on top of the omnibusses or by means of the underground railways. I found board very cheap and the people universally kind and polite.

W. D. POWELL.

A Challenged Statement

Not long since I heard a minister say in reference to personal Christianity; that in the heart it was either all darkness or all light, there could not be some light and darkness in the same heart at the same time. Now I challenge this statement, for it is a fact that light and darkness may co-exist in one's heart. How is it with regard to people generally? Take an ordinary student at school. He has the light of knowledge in his mind, but is there no darkness there, too? Certainly there is. There is the darkness of ignorance just in proportion as the student has not advanced in the light of the knowledge of the things which he is to study, in order to dispel the darkness. Or, to reverse the thought, he has light in proportion to the amount of knowledge which he clearly possesses. As he advances in knowledge he will receive more light. Just so it is with the Christian. He, has the light which comes, in the first place, from the work of regeneration, and the presence of the Holy Spirit and the word of God. But it would be absurd to say that there is no spiritual darkness in him at all. The great task before him is to get more light, by use of the proper means, so that the darkness may be further dispelled; He is to pray for more of the Holy Spirit, and hence, also, for more light on the word of God. He needs to keep studying the Bible and the history of Providence, and the secrets of his own heart; and just in proportion as he receives the light his darkness will be crowded out. Of God only can it be truly said: "In him is no darkness at all." (1 John 1:5) Of course I refer to those who are on earth, and not to the saints in heaven. A good deal must yet be done in us before it can be truly said that there is no darkness in our hearts.

—November 9-15 is appointed as the week of mother for winter men

CONFIDENTIAL.

Our Christian Women.

How Can their Power and Influence Be Utilized in Christian Work?

I regard this as one of the greatest practical problems of the Christian age. How can the latent powers of woman be most thoroughly developed? We assume it as true that woman has powers equal to man, and that this is apparently otherwise in the opinion of some is because her abilities lie dormant and only need the proper appliances to drive away her mental torpor and put her under more favorable auspices.

To this end, first, she should be offered time and opportunity for prosecuting her mission. Ordinarily she is addicted to the ceaseless round of domestic duties, and we all know that there is nothing so insipid and so monotonous as the toilsome turns of housewifery. Body and brain are both in a continual tension, which precludes the possibility of giving herself to habitual research. How these hindrances are to be removed or obviated is not to be discussed in this article—we only state them as existing and deplorable facts. For it matters not what our native or acquired abilities may be if we have neither time nor opportunity to perform we may expect feeble results. We would, in a word, attribute much of this to man's indifference and carelessness. Not intentionally, but carelessly, man muchly suppresses woman's usefulness in the higher spheres of life. As a race of lords we have passed high above ancient barbarian mannerism, yet "there is room for improvement." Let us descend to practicalities and remove for a moment the line of demarcation between woman's work and man's work, and observe how easy, how becoming, and how appropriate it would be for husband to share some of the wife's turns when he is at leisure. Some men would deem it sacrilegious to sacrifice their rest, their reading, their pleasure, etc., to go to the relief of a toil-worn wife by nursing the children, carrying stove-wood, churning, milking, etc., and thus not only rest and relieve her, but give her some time and chance to elicit her mental powers by reading and study, and also to recuperate her frail physical self. I am alluding to the common people—the salt of the world—and not to the rich and aristocratic, who often spoil their wives and daughters by processes that lead to indolence. Very few husbands are strictly thoughtful and prudent. The sacred aspirations of women have been much dwindled for want of proper encouragement. She has never been sufficiently inspired with the hope of success in the greater enterprises of life, for the prevalent idea that she is "the weaker vessel" has paralyzed her native powers. But how is she to be encouraged?

First, by making her believe that she can do something. Now "faith overcomes the world," and other things being equal woman's power and influence is commensurate with that of man if she but commands the same faith. We do not allude, however, so much to evangelical faith as to what may be termed self-confidence. It has become almost proverbial that woman's mind is feeble, and her body so delicate that she is not capable of either mental or manual labor so equal with man. Woman gives more or less credence to this erroneous opinion, and is prostrated with discouragement. This false doctrine, we are glad to know, is losing ground under the advancement of mature thought and

correct observation. Then inspire woman with sufficient self confidence, and the world will feel her power and influence as never before. For "as thy faith, so be it unto thee."

Second, female power and influence is practically exemplified by giving her something to do. Thus we extend her the greatest encouragement, for the ordinary petty turns to which she is subjected in life (notwithstanding essential) are not calculated to stimulate her to great heights of ambition. Then give her something of grander importance to do. This now brings us to the core of this subject.

The question at once unavoidably arises. What particular works shall be assigned our Christian women?

1. It will be universally agreed that her most appropriate place is in the family. A Christian woman in the family, the leading spirit of all that is good and God honoring, is certainly a proper person in the proper place. Upon the proper performance of all her functions in the capacity of wife and mother hangs more destinies than upon any other being save the Christian minister. "As the mother, so is the daughter," and truly upon both sexes of the family she has the power and privilege of making the first and most lasting impressions. What an inviting field to elicit her amazing power and influence! I will not elaborate this thought.

2. We would refer to her efficiency in the Sunday-school work. While it is becoming to have Christian teachers in Sunday-school, it is more becoming to have Christian women in this capacity. Woman's native sagacity, profound patience, and deep piety render her eminently fit for instructing the young. Her usefulness in this department of Christian work is so manifest even to the casual observer that we need not expand this thought further. It would be safe to commit this work entirely to Christian mothers and daughters in Israel. Let us draw more upon this class for our teachers.

3. Who does not appreciate woman's labors beyond expression in visiting and nursing the sick? Her gentle caressing, her kind expressions, and her thoughtful appliances make her the sovereign panacea among the sick. The sick home would be but a military hospital without the presence and prayers of our Christian women. Vigilant angels appointed of God are they who bring a halo of happiness into the sick and dying chamber.

"'Tis sweet to think that when I die
There's one to hold my languid head,
And let me on her bosom lie,
Till the breath of life is fled."

4. But what shall we say of her in the prayer-meeting? To what extent should she be utilized in this Christian duty? At once I reply, to her utmost capacity, which embraces a capability to perform all of its exercises. We would not limit her simply to singing and a secret "amen" to what is uttered by the leader in prayer; but why not she call upon God orally and audibly in the capacity of leader herself. Without defining prayer, pray tell me what is there in or about it that renders it unbecoming for woman, or what is there pertaining to women that renders her unsuited to prayer? I mean audible public prayer. O that we could rise above this false modesty, and change some of the stereotyped customs of our regenerate age!

Without special reference just here, the Bible history of prayer furnishes us with frequent and illustrative examples of female prayers. And who in this Christian country has not heard and witnessed enough of woman's ex-

hibition in prayer to satisfy them of her efficiency in this as well as in singing and praise?

Furthermore, let her talk as the Spirit gives her utterance, for she has both the intelligence and grace to do it successfully, and God will approve and bless. Perhaps it would be more appropriate generally for women to have their prayer-meetings exclusively with themselves. But let no simple-minded man or silly woman say that it is ridiculous or even, to any degree, unbecoming. I do not contend that all women, no more than all men, should lead in prayer. But every church should seek out such talent among both sexes, and encourage it more vigorously.

We will next consider woman's usefulness under the aspect of the temperance enterprise. She has given frequent impetus to this cause, though it can not be said of her, "She hath done what she could." The success of this work lies to-day more in the power and possibility of woman than in any source to which we can look. Then let her urge its claims in every possible way. Let every unmarried Christian woman utterly and absolutely reject and discountenance every inebriate who would presume or propose to win her heart and hand. Let all Christian mothers and daughters come up in one solid phalanx, and with one unanimous veto say, Down with this dark devil and intemperance will fall, and great will be the fall." Let her lead the van, and let her lecture long and loud against her greatest foe. I would that she could legislate upon this question, and that she could be enfranchised long enough for one destroying vote.

But there is yet another, yea, the most exalted work for Christian women. I mean the preaching of the gospel. Now I am aware that just here I enter a field of fierce conflict, for many can not bear the idea of woman's preaching, and hardly endure those who advocate the propriety of it. But, nevertheless, I must write my candid sentiment. Whence came this opposition? Why is it kept up, and how long will it continue? To give these questions a brief notice, first, I conceive that it originated from the erroneous construction of Paul's language to the Corinthians—"Let your women keep silence in the church." (1 Cor. xiv.)

Now, if we consider the occasion of this language, and construe it according to the context, there is no trouble. When Paul here commanded "silence" he had no allusion to preaching whatever, for these ignorant converts from heathen ranks could neither preach nor even ask pertinent questions in their circumstances. Circumstances siter cases, and were Paul here to day he thinks he would say, "Lay on Nancy." He had no allusion to preaching, and not even to the ordinary religious meetings for they were in a wrangle—quarrel about meats offered to idols—and these women were very clamorous. The custom also under which they lived restrained them, and Paul was only enforcing it.

On the other hand, as I have said, he encouraged women in public exercises. As prima facie evidence of his approval we find him giving directions as to dress, etc., while engaged in public service. (1 Cor. xi. 5.) It would then certainly be very illegal in him to forbid such. But a few references: We learn that Aquila and Priscilla instructed Apollos while expounding the gospel. (Acts xviii. 26.) Also Anna, an aged widow, spoke in the temple to all present concerning the redemption of the Lord. (Luke ii. 38.) Likewise the women of Samaria went about the streets telling of Jesus. (John iv. 28.)

Phillip's four daughters also publicly expounded the Scriptures. (Acts xxi. 8, 9.) Besides these (in Romans xvi.) several women are mentioned as having done public work, among whom was Phoebe, who is called "a servant of the church." In Philippians iv. 3, Paul speaks of women who worked with him in the gospel. And in Gal. iii. 28, he says plainly that in Christ there is neither bond nor free, male nor female—thus in a word putting the sexes on an equality. Now it is declared in these statements that these women prophesied, testified, and taught, all of which terms are synonymous with the word preach and are used interchangeably. No one I think will contend that the word prophesy as here used should be construed in the sense of foretelling future events, for who can conceive of any necessity for such? Why not take a natural and common sense view of it, and conclude that if Paul's co-laborers, then women, did proclaim to public assemblies upon religious subjects—which is preaching—and if in Paul's time, why not now? Let us recognize it as a fulfillment of the scripture written by Joel ii. 28.

But I answer the second question propounded (Why this opposition?) with a single word—*prejudice*—*PREJUDICE*—*PREJUDICE*. I conclude with a brief answer to the last question—How long will such be the case? I reply until woman is promoted to her proper and legitimate sphere. Until she is encouraged and permitted to develop her God-given talent in his full service; and these events are rapidly approaching, for the day of woman's power and glory is already dawning. W. T. URSNEY, Columbia, Tenn.

But there is yet another, yea, the most exalted work for Christian women. I mean the preaching of the gospel. Now I am aware that just here I enter a field of fierce conflict, for many can not bear the idea of woman's preaching, and hardly endure those who advocate the propriety of it. But, nevertheless, I must write my candid sentiment. Whence came this opposition? Why is it kept up, and how long will it continue? To give these questions a brief notice, first, I conceive that it originated from the erroneous construction of Paul's language to the Corinthians—"Let your women keep silence in the church." (1 Cor. xiv.)

Now, if we consider the occasion of this language, and construe it according to the context, there is no trouble. When Paul here commanded "silence" he had no allusion to preaching whatever, for these ignorant converts from heathen ranks could neither preach nor even ask pertinent questions in their circumstances. Circumstances siter cases, and were Paul here to day he thinks he would say, "Lay on Nancy." He had no allusion to preaching, and not even to the ordinary religious meetings for they were in a wrangle—quarrel about meats offered to idols—and these women were very clamorous. The custom also under which they lived restrained them, and Paul was only enforcing it.

On the other hand, as I have said, he encouraged women in public exercises. As prima facie evidence of his approval we find him giving directions as to dress, etc., while engaged in public service. (1 Cor. xi. 5.) It would then certainly be very illegal in him to forbid such. But a few references: We learn that Aquila and Priscilla instructed Apollos while expounding the gospel. (Acts xviii. 26.) Also Anna, an aged widow, spoke in the temple to all present concerning the redemption of the Lord. (Luke ii. 38.) Likewise the women of Samaria went about the streets telling of Jesus. (John iv. 28.)

Phillip's four daughters also publicly expounded the Scriptures. (Acts xxi. 8, 9.) Besides these (in Romans xvi.) several women are mentioned as having done public work, among whom was Phoebe, who is called "a servant of the church." In Philippians iv. 3, Paul speaks of women who worked with him in the gospel. And in Gal. iii. 28, he says plainly that in Christ there is neither bond nor free, male nor female—thus in a word putting the sexes on an equality. Now it is declared in these statements that these women prophesied, testified, and taught, all of which terms are synonymous with the word preach and are used interchangeably. No one I think will contend that the word prophesy as here used should be construed in the sense of foretelling future events, for who can conceive of any necessity for such? Why not take a natural and common sense view of it, and conclude that if Paul's co-laborers, then women, did proclaim to public assemblies upon religious subjects—which is preaching—and if in Paul's time, why not now? Let us recognize it as a fulfillment of the scripture written by Joel ii. 28.

But I answer the second question propounded (Why this opposition?) with a single word—*prejudice*—*PREJUDICE*—*PREJUDICE*. I conclude with a brief answer to the last question—How long will such be the case? I reply until woman is promoted to her proper and legitimate sphere. Until she is encouraged and permitted to develop her God-given talent in his full service; and these events are rapidly approaching, for the day of woman's power and glory is already dawning. W. T. URSNEY, Columbia, Tenn.

People sometimes say that the State Board should not create such heavy debts until they can get from the collections that there will be a sufficient amount to pay debts and not have to resort to collections at the meetings of the Convention. Let us see what would have been the effect of going on this principle in our State last year.

In the following table the fraction of October after the Convention of 1889 is added to the following three months to make the first quarter, while the best quarter is composed of August, September and the first seventeen days of October:

First quarter, \$919 82—11 4-10 per cent.
Second quarter, \$1,872 54—23 5-16 per cent.
Third quarter, \$1,714 45—21 3-10 per cent.
Fourth quarter, \$3,541 06—44 per cent.

The per cent is on the whole year's collections.
If the State Board had planned its work according to the funds actually received they could not even have employed the missionary secretary on full salary in the first three months, and could not have employed a single missionary until March, and very few until June, and in the last seventy-five days could have employed seventy-five or one hundred missionaries, but there would have been no system about it.

The only way to prevent the accumulation of debts in the first part of the year is by systematic collections. Why can not those churches which have their whole year's collections in the last quarter of the conventional year just closed give a small collection in the first quarter of this year? Why can not every church, Sunday-school, missionary society or individual who intend to give any thing in this conventional year give a small portion of it before the first of December? W. M. WOODCOCK.

OUR PULPIT.

THOUGHTS LOW AND HIGH.

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

"The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed."—Matt. viii. 8

This centurion was a worthy man from the human point of view; but he called himself unworthy when he turned toward our Lord. He was so excellent a man that the elders of the Jews, who were by no means partial to Roman soldiers, pleaded with Jesus that he was worthy. Had he been personally there, he would have repudiated their plea: and he did so by the second party of friends whom he sent to our Lord. As one set of friends had said, "He is worthy," another set of friends were bidden to say, in his name, "Lord, I am not worthy." The worthiest men in the world do not think themselves worthy; while the most unworthy people are generally those who boast of their own worthiness, and, possibly, of their own perfection. We should not have wondered had this man been proud; for he was one of the conquering race and the representative of a tyrannical power. If he was not a very great officer, but only the captain of a hundred men, yet it is not unusual for petty officers to be more haughty than their superiors. If a man is placed in a very high and responsible position, he is frequently sobered by his responsibilities; but a mere jack-in-office is usually greater than the emperor himself. However, this centurion was a man of gentle mood, and said of himself, "I am not worthy."

Beloved friends, my point this morning is this—I would call your attention to the happy blending of this beautiful humbleness with an extraordinary degree of faith. In his confession of sin he is unsparing—"Lord, I am not worthy that thou shouldst come under my roof;" but in his confession of faith he is equally clear. "Speak the word only and my servant shall be healed."

I, first, then, a sense of unworthiness is very desirable and commendable. Some of you are destitute of it. I dare say that you think it a mean and miserable thing. You suppose it would injure your manliness, lower your self-respect, and damp your courage. Dear friends, the manliness which feeds on sin is a poisonous fungus, which grows out of the rottenness of a corrupt heart. May it be taken away from us!

I commend a sense of our unworthiness because it is a sense of what is true. When a man thinks himself unworthy before the Lord his thoughts are right. When he feels that he could not be saved by the merit of his own works, for his works are faulty and defiled, then he judges according to fact. Whatever result a thought may have upon us, whether it make us happy or makes us sad, this is a secondary matter; the main point with an honest mind must always be—Is it true? If it be a truthful thought, I ought at once to entertain it, cost me what it may.

I commend this sense of unworthiness, because it has a tendency to make a man kind to others. He who thinks himself every body thinks another man nobody. If a man be proud, he will say, "I am a man of power, authority, having soldiers under me; and I am not to be worried by having sick boys to look after." Sympathy, tenderness, and the valuation of others are strangers in the house of the proud; but they

take up their abode with those who think themselves unworthy. Beloved, for then you will have more thought for the sorrows of others. The great man, the very great man, the highly deserving man, the person who is a right honorable and worshipful personage, rides rough-shod over his fellows and crushes them without compunction if they lie in his way and may hinder his design; but the consciously unworthy man, the man who feels that he owes every thing to the mercy of God, and must still depend upon that mercy and that mercy only, will be tender and gentle toward his fellow sinners, and speak comfortably unto them.

We commend again this sense of unworthiness, because it makes a man lowly toward his Savior. Of all things that are contemptible, a proud bearing toward the Lord Jesus is the most hateful; yet it is by no means unusual. Some seem to fancy that Jesus is their servant, at their beck and call; and they talk about his salvation as though he ought to give it, and they could claim it for themselves and all mankind. Our right state of heart, when dealing with our Lord Jesus, is that of the penitent, washing his feet with tears, or of the leper who fell at his feet and worshiped him. If we would come to the Savior of sinners, we must come as sinners. We must come as humble petitioners, and not as those who proudly fancy that they have a claim upon the grace of God.

A sense of unworthiness is exceedingly useful, because it puts a man where God can bless him. "O," say you, "where is that?" The Lord will only act in conformity with his own attributes. God will always be God; and as he will be God alone in creation, so he will certainly be God alone in the new creation. Our only right position before God is to know that we are undeserving and unworthy, while he is holy and glorious. We must hear him say, "I am God, and beside me there is none else," or we shall never look unto him to be saved.

II. But now, secondly, I have to show you that this sense of unworthiness can be wrongly used, and is often perverted to ruinous ends. I have often seen this evil come up in the form of doubt as to the mercy of God. When a man's sin appears very great, he is apt to say, "God can not have mercy upon me." Now, sir, you shall be allowed to be chief of sinners, if you feel yourself to be so; but you can not be allowed to deny the omnipotence of God. You are sadly unworthy; but it is in the unworthy that grace finds its sphere of operation, and you must not limit the power of that grace which comes to men through Christ Jesus. Your unworthiness must not be allowed to be used as an argument for the denial of God's glorious attribute of mercy. Doth he not say: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon?"

Poor creatures have even gone the length of doubting the power of the blood of Jesus to cleanse them. If you talk so, I must put my hand on your mouth; you must not say another word of that sort. Is it not enough that you have bespattered yourself with sin? Must you now asperse your Savior? Will you trample on the blood of Christ? Will you deny its cleansing power? O sirs, if you perish it will not be because the blood has too little efficacy; it will be because you have not believed in the name of the Son of God, and will

not come unto him that you might have life. We have known persons under deep distress doubt the promise of God. A great and sure promise which obviously belonged to them they have set aside, saying, "It is too good to be true. I can not believe it, because I am so unworthy." Dear heart, do take the promise of God to mean what it says and believe it. Take the promise as coming from God, and, therefore, assuredly true; simply believe it and be happy.

III. But now, thirdly, and I am glad to proceed to this much more pleasing subject—a sense of unworthiness finds a fit companion in strong faith in Christ. For, look you, first, when you have no faith in yourself there is the more room in the soul for faith in Jesus. If you have confidence in yourself that bit of self is filled; but if you have no confidence in yourself your soul is one great vacuum, and you can hold the more of Christ. The greater the emptiness the more room for that which is to be the fullness. If thou hast no reason whatever why thou shouldst be saved, except the free grace of God in Christ, then take that free grace here and now. God help thee so to do, and may nothing hinder thee! Believe the more in Christ, because thou canst not in any degree believe in thyself.

This man, again through his being so lowly, had not the conceit to question and doubt. Doubt is, in most cases, the daughter of pride. Think of a man criticizing God! Job might possibly have done that while he heard of God by the hearing of the ear, but when his eyes saw him he abhorred himself in dust and ashes. How dare we cavil at God's way of saving the guilty? It is impertinence! It is insanity! Let us have none of it.

This lowly estimate of himself brought the centurion away from dictating to Jesus how the blessing should come. A great many persons we meet with are always mapping out courses for the Holy Spirit. They are willing to be saved, if they can be saved, by a certain mode. They will believe if they see signs and wonders, but not else. Their peace must come in the way they have selected, and in no other; their mind is made up as to how it ought to be. Lots of you are here waiting till you feel some singular feeling, or see some strange vision, or undergo a special experience; you can not believe Christ's bare word; you are too proud to be saved by that only. O my hearers, if the Lord shows you your utter unworthiness, you will be willing to be saved in the simplest manner. You will then ask nothing but this one thing: "Lord, save, or I perish."

If Christ had come to the man's house there would have been great joy in it; but he did not ask for that joy. Some will not believe in the Lord Jesus unless they feel great transports; but, dear friend, it is right to resolve that if you feel no joy, you will not believe in him? Nay, rather, if you walk in darkness, and see no light, trust in the Lord. If all within seems to be contrary to the fact of your salvation, believe you in Christ, and you are saved; and if every power and passion of your nature should vote you lost, you are not lost if you are simply hanging to the bare word of the Lord Jesus.

And, after all, such faith is the greatest of faith, for the Lord Jesus said: "I have not found such faith, no, not in Israel." That is the comfort; we have not to rely on a past faith, but still to go on believing. Looking unto Jesus ever, coming to him always; that is the true

position for peace. If I rest in Christ every day, the fruit of that believing will be seen every day. I must not only believe in Jesus, but keep right on believing. God help you so to do! Set side by side with a deep sense of unworthiness a high appreciation of the power of Christ to cleanse you from sin, and to make you holy, even as God is holy. Make progress in these two things. They will not be like the legs of the lame, which are not equal; but they will be much alike in their happy effect upon your life. Down with self, and up with Christ.

"Thus while I sink, my joys shall rise immeasurably high."

State Missions.
Received for State Missions, Tennessee Baptist Convention, from October 8 to October 17, 1890.
Concord Association:
Mill Creek Sunday-school... \$ 23 68
Murfreesboro church... 21 25
Mount Olivet church... 6 25
Nashville Central church... 111 00
Nolichucky Association:
Mosby Creek Sunday school... 1 19
Morristown church... 23 75
Rocky Point church... 4 40
Central church... 2 50
Whitesburg Sunday-school... 51
Paris Sunday-school, Western District Association... 1 10
East Tennessee Association... 7 30
Woman's Missionary Society, Madisonville church, Sweet-water Association... 5 00
Union Association:
McMinnville Ladies' Aid Society... 1 00
McMinnville church... 8 85
A. D. Phillips... 15 00
Gibson Sunday-school... 75
Salem Sunday-school... 40
Trenton Sunday-school... 1 30
Camden Association:
Nashville N. Edgefield church... 1 10
Little Hope church... 5 63
Nashville Edgefield Sunday-school... 6 70
Nashville N. Edgefield church... 21 45
Gallatin church... 10 06
Nashville First church, Ladies' Aid Society... 12 00
Nashville First Church... 197 12
Nashville Third church... 2 50
Chilhowee Association... 23 53
Knoxville Third church... 19 52
Mount Lebanon church... 3 33
Maryville church... 8 79
Prospect church... 1 50
Enon Association collection... 23 00
Enon Association loan... 84 75
Rome church, New Salem Association... 25
Ocoee Association... 21 03
Chattanooga Second church Sunday-school... 1 21
Chattanooga First church... 6 00
Chattanooga First church Sunday-school... 30 00
Chattanooga Central church... 15 00
Rev. A. S. Hall, Beniah Association... 10 15
Indian Creek Association... 15 00
Southwestern District Association... 5 35
Big Hatfield Association... 190 80
Memphis First church... 50 00
Germantown Sunday-school... 2 15
Unity Association... 132 35
Tennessee Association... 38 48
Knoxville First church... 148 72
Equatobia Valley Association... 5 00
Hixson Association... 5 00
Dayton First church... 5 00
Providence Association... 9 00
Holston Association... 50 00

Total... \$1,401 91
Total Conventional year... \$3,047 87
Gain over last year... 940 81

The total amount received from each Association will appear in next week's issue of the BAPTIST AND REFLECTOR.

W. M. WOODCOCK, Treasurer.

COMMISSIONERS

The Report on Temperance.

Your committee to whom was referred the subject of temperance beg leave to submit the following report:

An Baptista who take the word of God to be our guide in the solution of all questions affecting the present and eternal destiny of man, and among these all great moral issues—how every evil may be extirpated from every heart and home, and instead every virtue and grace enthroned—would regard it as an insult to be asked to pass upon one of the monster iniquities which has become well nigh universal in its spread and curse, but for the fact that our silence would be construed into a criminal indorsement of the liquor traffic and liquor drinking.

We perpetuate, therefore, from year to year in all our deliberative bodies, both small and great, and in the public prints, the public humiliation of passing resolutions on one absorbing feature of the temperance question in deference to the common weakness of our times. This at least is presumably the apology, otherwise the gospel of temperance has not been committed to us, or we have been, to recent times, criminally derelict to a great trust.

It may be well enough for some representative bodies to put themselves on record annually as condemning the buying and the selling and the drinking of intoxicating liquors; it may help to form and strengthen public sentiment in favor of absolute and universal prohibition of the traffic and the drinking; it may be wise to petition the State legislatures and Congress to make laws to that end, but it is not by your committee believed to be the wisest thing for a Christian convention or church to do.

Our business as a Convention of the various churches represented here, and as we believe under the all authoritative and last commission of Jesus Christ to his churches, singly or collectively considered, is not to seek to make any body or any people temperate by the enactments and enforcements of law, but by the persuasive power and regenerating instrumentality of the gospel of Jesus Christ.

We most emphatically, therefore, do not favor the passing of any resolution or resolutions which can by any reasonable interpretation be construed as a delegated church act, and, therefore, as by this Convention to in any way convert the Baptist denomination into, or identify it with, any party or political measure looking to low or high license, to local, State, or national prohibition. From an ecclesiastical or Christian standpoint we believe the whole thing impracticable and absurd.

What every Baptist may do as a citizen and a patriot by ballot or otherwise on the question herein involved, should be left to his own individual responsibility, and conscientious convictions in the premises as formed and directed by the light within and around him.

We, therefore, recommend that as a religious body seeking to impress the importance of New Testament teaching and practice upon this generation and to write these deeply in the hearts of posterity to come, cease to lay the precedent of appealing to Caesar to rectify great and shameful wrongs, which can be done only by a more radical, that is to say, New Testament way; and

1. That all intemperance, and especially the intemperance in question, be made in every case, a matter of gospel discipline whenever and wherever found within a church's jurisdiction, and in this way rid the visible kingdom

of God of its toppers and drunkards, of the hypocrite who in the church both buy and sell for the gratification of devilish and wanton appetites.

2. That our ministers, instead of identifying themselves with outside organizations to their injury, that they within the churches of God and in their lives devote a reasonable portion of their time in preaching the morality of the gospel.

It was all right for Paul as he stood before that impersonation of lust and lechery to preach of temperance and righteousness and judgment to come, but in our view, it would not have fallen far short of the ridiculous for him, had it then been in his power to have convoked a convention of the various churches to petition Caesar to make a law forbidding lechery or any other intemperance in the hope of a successful issue.

It was the power of Godhead in the great apostle's words as if they were charged with thunderbolts that made enthroned wickedness to tremble in high places.

It is, therefore, our honest conviction that the church of God and her ministers are not called upon to save men and nations apart from the foolishness of preaching; that the solution of this particular feature of intemperance, as well as all intemperance, is in the constant, persistent, and never ceasing business of preaching repentance toward God and faith toward our Lord Jesus Christ.

We believe this to be the legitimate work of God's church in its relations to the world that lieth in wickedness and that the church or minister who seeks to go without the New Testament lines, does much to hinder and hurt the kingdom of God, as also to embitter, harden, and practically organize the whisky powers into political combinations and monopolies, not only man but God defying, and that, too, with a hate, a malignity, and inveteracy that know no redemption. Respectfully submitted.

S. E. JONES, Chairman.
Geo. W. BREWER,
A. M. AUSTIN.

I now offer the following resolution looking to the meeting of the State Convention in Clarksville, 1891:

Resolved, That in addition to the term "temperance" in the annual resolution, there be added also the words "righteousness" and "judgment to come," and that a judicious committee be appointed at once by the Executive Board, that they may fully show what the State has to do in legislating on these subjects for the churches upon their petition.

Respectfully submitted.

S. E. JONES.

Remarks on the Report.

1. It was not a question with the committee as to whether the liquor traffic is evil. This the report conclusively shows, but was a question of method—that is, how intemperance is to be remedied.

2. The undersigned is a poor man, but any brother is hereby authorized to draw on him in the First National Bank of Murfreesboro for fifty dollars if in the judgment of competent Christians the subject reported is not clearly and unmistakably set forth, or the same amount may be checked out if

from the New Testament a Christian church or convention of such has a right to go further on that subject.

3. It is a great point with Baptists to insist that we go no further in our teaching or practice than we have New Testament precept or practice for. Upon this fundamental creed of ours we challenge the pedobaptist world to meet us. They allege inference or analogy and the like. We say: Show us a "thus saith the Lord."

4. It is a mistake of the BAPTIST AND REFLECTOR that the report was unanimously substituted for with one exception, and, therefore, consigned to the waste basket. Only one man voted out. No while there were as we believe more than a score who voted not at all. Why? We believed we were treated unfairly in limiting the time of debate; felt that there was a manifest prejudice of the majority, and we were powerless, and so voted not at all. The excitement all seemed to be on one side. Some of the brethren began to shake their heads and almost hiss before the report was one third read. And this became contagious. Was that the way to treat a brother? Did "the many" hear the report unbiased?

5. Let it be remembered that one of the grandest men the South has ever produced, and in one of the last public acts of his life, in the city of Richmond in 1888, declared that the Southern Baptist Convention had not the constitutional right to entertain a report on temperance or prohibition, which is now the same thing. Hence, in the minutes of that august body of 1888, you find no such report.

Who believes that James P. Boyce sinned against God or violated the New Testament in his ruling? If he was not a wise man, one of the finest parliamentarians, and most thoroughly Baptist, we confess to have listened to and read his praises in vain.

6. Finally, my brethren, you have a warm place in my heart. I can not think you meant any disrespect to the committee and the minority, but we think you are to be blamed for letting your zeal get the better of your judgment. We are only sorry for the cause of temperance that the gospel was laid on the shelf while the resolution of a man was substituted for the report by the Convention. Most fraternally,
S. E. JONES.

To the Baptists of the South.

It was made our duty by the resolutions passed by the Southern Baptist Convention, in its meeting in Fort Worth, to use every endeavor to increase the circulation of the *Kind Words* series in the territory of the Convention.

It is not only a duty but a great pleasure to us to urge our churches to supply their Sunday-schools with this admirable series of helps. We are glad to know that the number of Sunday-schools using this series is steadily increasing, and we hope the day will soon come when all the churches of our Southern Baptist Convention shall use *Kind Words*.

Our series in literary ability is equal to any, such men as the distinguished Dr. MacLaren, of England, being judges.

In doctrine it is in accord with the views of Southern Baptists. In some points which seem to us important the Southern Baptists generally hold views differing from those expressed by our brethren elsewhere. And more and more we are coming to see the impor-

ance, in these perilous times, of teaching our children the doctrines which we believe to be scriptural.

Our series is published by the Southern Baptist Convention, and is strictly under its control. That body has no life members, but is composed exclusively of messengers from the churches and Associations chosen annually. Hence the Sunday-school series is directly under the control of the churches; and should any thing be published contrary to the faith of our churches, the Sunday-school Committee and its editors could be entirely changed the following May. This is the only series thus absolutely under the control of the messengers of the Southern Baptist churches.

The *Kind Words* series publishes regularly interesting information in regard to the missionary work of the convention, and it is the only series which does this. Our brethren wish their children to be Missionary Baptists and intelligent, interested, liberal Missionary Baptists. Nothing will conduce to this vitally important end so much as keeping them constantly informed in regard to our missions. If there were no other reason for using the *Kind Words* series, this alone should decide all the churches connected with the Convention.

This series is owned by the Convention, which gives out the printing by contract. The present contract expires next year, and the Committee must call for bids for a new contract. The larger the circulation of the series of course the better the contract which can be made. Hence we hope every church in the bounds of our Convention which is using our series will increase the number taken, and every one which is using any other will begin the year with *Kind Words*.

It is currently reported that the Southern Methodists cleared forty thousand to sixty thousand dollars on their Sunday-school series, because all of their churches use their own publications. There are more Southern Baptists than Methodists, hence if all our churches will use our own series we can not still more upon them. This money would be of great benefit to the Convention in enabling the Sunday-school Committee to lower the price of the series and aid poor Sunday-schools.

THE SUNDAY-SCHOOL COMMITTEE FOR THE SOUTHERN BAPTIST CONVENTION,
Louisville, Ky.

—Some four weeks ago we were called upon in connection with Brothers A. Demarcus, S. H. Johnson, and Wm. Duncan, by a few brethren to meet at Wood's Graveyard, six miles north of Knoxville, in council for the purpose of considering the propriety of organizing a Baptist church. We elected J. N. Bishop moderator, and S. H. Johnson clerk. The committee presented articles of faith, which were pronounced sound. Ten letters were handed in, showing that they were there for the purpose of being constituted a church, which was done in due form, and it was called Glenwood. Yesterday they received eight members by letter and celebrated the Lord's supper. Had a good meeting. Pray for them.
Bull Run, Tenn. J. N. BISHOP.

MARRIED.—In Johnson City, Tenn., at the home of the bride's mother, Tuesday evening, October 21st, 1890, Mr. John W. Hunter to Miss Jane L. Williams—Rev. Dr. W. A. Montgomery, of Mossy Creek, Tenn., officiating. [Congratulations and the best of wishes, F.]

NEWS NOTES.

NASHVILLE.

Third—Dr. Weaver; good services. New afternoon Bible class started. First East Nashville—Brother Vandavell; Sunday-school good. Preaching in the afternoon and at night by pastor. Mill Creek—Brother Strother holding meeting; some interest. Edgemoor—Good congregations; one received for baptism, one baptized. Immanuel—Usual services with Moore Memorial, Brother Van Ness preaching in morning; two received by letter. Seventh—Brother Ellis reports good congregations. Some renewed interest developed. First—Usual services; Sunday-school fell off. Bro. Folk preached at Franklin. Brother J. D. Anderson of Edgemoor church was present. Central Baptist—Pastor Lofton reported good congregations for the day. Sunday-school 270. Two received by letter and one for baptism. Blackboard lecture crowded in the afternoon.

CHATTANOOGA.

First church—Preaching by pastor morning and night. Two accessions by letter. Second church—Usual services by the pastor morning and night. Work for new building under fair promise. Central church—Usual service by the pastor. Pastor also preached in the evening at East End. Hill City—Pastor Brooks preached morning and night. Special interest manifested in the Sunday-school. Oak Grove—H. H. Horn, pastor, preached morning and night to good congregations.

MEMPHIS.

First church—Pastor Venable preached in the morning to the children. Large attendance. Baptized a young lady at the evening service. Central—Large Sunday-school. Good congregations morning and night. Pastor Boston preached the first of a series of sermons to the young people. Trinity—Pastor Early was greeted by the largest congregations of his pastorate. Two good services. Brother Amaker preached the Sunday-school Convention sermon at Central Avenue to a crowded house. By order of the Big Hatchie Association this convention was organized Saturday and held sessions of thrilling interest Saturday and Sunday. Pastor Anderson had the usual good attendance and interest at Big Creek. Pastor Brinkley had a good day at Washington street Baptist church. Brother Finley was present and made a good report of his colportage work. The executive board failed to meet according to adjournment on Monday in First Baptist church. A meeting is called for next Monday, November 3, in office of R. G. Craig & Co., 39 Union street, at 3 o'clock, p.m.

—Had four accessions yesterday, three by letter, and baptized one in Stones river. Our outlook is hopeful. The old house nearly done, and the work is going to be pushed, as we are informed, rapidly. I join you and others in saying that the Convention was the most enjoyable I ever attended, even if the majority did snore myself and others under.
S. E. J.

—The next fifth Sunday meeting of the Concord Association will be held with Powell's Chapel, beginning Friday night, November 28, 1890. This being the first meeting after the Convention, a full attendance is desired and expected. All pastors, superintendents, Bible school teachers, and members of the Executive Committee, are earnestly requested to attend.
J. E. BALEY.
Nashville, Tenn.

—The Southwest Baptist University is in a very prosperous condition. The school opened the first of September with nearly as many pupils as the average number last session, and has greatly increased since. If the school increases as it has for the past two months by the middle of next month there will be somewhere near two hundred enrolled. The new faculty have acquitted themselves well, and the school seems to be in a better condition than it has been for a number of years back. We have quite a number of boys from Mexico, and also representatives from our adjoining States. The Second church, having no house of worship, hold their meetings in the college every Sunday and Sunday night.

ANDERSON, TENN.—The writer left the Tennessee Association for Loy's Cross Roads with C. L. Bowling who did most of the preaching. The meeting continued fifteen days, resulting in thirty professions, one by letter, six by experience, five by baptism. Then went to the church house at Loy's Cross Roads. Brother Bowling preached a sermon on Christian equipage that did credit to his head and heart, honor to his Master, and satisfaction to the crowd. May the little church prosper.
W. L. SMITH.

SMITH SPRING, TENN.—I commenced a meeting at this church on the first Sunday in this month, which continued ten days. There were five conversions, eight joined the church, two baptized, four stand approved for baptism, two by letter. The church was greatly revived and strengthened, and resolved to try to do more for the cause than they have done. I have been pastor for seven years. The relation has been pleasant indeed. They know how to treat a pastor. Brother Ogle was with us five days and did the preaching to the satisfaction and comfort of the church. A. Sperry was with us a part of the time and did good work. Thank God for the work he has done at Smith Spring.
JOHN S. RICE.

—The fifth Sunday meeting in November of the third circle, including Red River, Battle Creek, Rook Spring, Harmony, Mount Hermon, Little Hope, Clarksville, New Providence, and Kirkwood churches, of Cumberland Association, will be held with the Kirkwood church, one mile from Hampton Station, beginning at ten a.m., on Saturday before. As we desire to systematize our Mission work, it is hoped that every church will send delegates and contributions for either one or all of the objects we are laboring for, State, Home, or Foreign. Brethren, we fell short last year in our work, let us enlarge and do more for the Master. "Give according as the Lord hath prospered you." Fraternally,
HERVEY WHITFIELD.

GILLENWATER, TENN.—There is a discussion going on in your paper between Brother J. N. Huff and another on soul and mind. For information I would like to ask Brother Huff a question. I do not say the mind and soul are the same, or parts of the same, but would like him to explain how it is the idiot has no mind at all and still has a soul as large as his physical body. Then, brother, referring to Genesis, which had an existence first, the soul or the body? Which was created first? Then again, is all mind knowledge soul knowledge, or is there a difference in moral and intellectual training? If the brother will fully explain these things he will confer a favor on a brother wanting light.
M. M. WELLS.

The Southwest Baptist University is in a very prosperous condition. The school opened the first of September with nearly as many pupils as the average number last session, and has greatly increased since. If the school increases as it has for the past two months by the middle of next month there will be somewhere near two hundred enrolled. The new faculty have acquitted themselves well, and the school seems to be in a better condition than it has been for a number of years back. We have quite a number of boys from Mexico, and also representatives from our adjoining States. The Second church, having no house of worship, hold their meetings in the college every Sunday and Sunday night.

—The Second church, having no house of worship, hold their meetings in the college every Sunday and Sunday night.

Services conducted by the students of the university.

Preaching also at the First church every Sunday and Sunday night by the pastor, Brother Tribble.

The pastor preached to a large congregation to-day on the subject, "The Prodigal Son," and will deliver a series of discourses on the same subject, and will open another series the next Sunday night on the subject of "The Baptist Doctrines."

Received to-day two by letter and one by experience.
Jackson, Tenn.

Jackson Items.

Since my last seven have joined the First church by letter and one received by experience awaiting baptism.

During the absence of Pastor H. W. Tribble at the Baptist Convention, Brethren A. J. Barton and W. C. McPherson preached for the First church. Both are students of the university, and their sermons were well received. Brother Barton has accepted the call to the pastorate of the Gadsden church for one Sunday in the month. That church made a wise choice. While Brother Barton will do them good and faithful work, he will lose no time from his studies.

The Second church has received six by letter since last report, and negotiated with Brother W. W. Mosely, student, to supply their pulpit until a pastor is called. Brother Skinner, of Corinth, Miss., visited them last week and made a very favorable impression for himself.

Brother R. P. Mahon, of the university, has been called for all his time by the Denmark church. The church has grown so much under his leadership in one year they are now able to have preaching every Sunday.

Brother H. F. Burns will preach two Sundays in each month to Spring Hill church, in Gibson county, and twice a month to Union church, in Henderson county. Both these churches have grown greatly under his pastorate during this year.

Accessions are made to the roll of students almost daily.
MADISON.

Some Work for the Convention Year.

1. Let us seek to lead as many souls to Christ as possible.

2. Let us strive to have at the next meeting of our Baptist State Convention the Convention composed of Associations whose churches will not contain a member that sells or drinks liquor. This will give us a power in the State as a denomination that will be a blessing to the State. We may have to withdraw from some who pay liberally, but any body that do not love the Lord Jesus Christ better than drinking or selling liquor should not be kept in a Baptist church, for the church can not have the power that she should have with such members, and the man should not desire to stay where he, by his influence, is dragging souls down to hell. Let each church go to work by prayer, love, and persuasion to get them to quit so they can send letters to the Association stating that they have not a member who sells or drinks liquor, and that will be the best report ever presented to the Association or Convention on temperance.

3. Let each church increase her contributions to missions. May many double their gifts to the Lord this year.

4. Don't forget to send up a contribution for ministerial education and ministerial relief. Pastors, do not be afraid to preach to your churches on missions and ministerial education, thinking that it will cut off from your

salaries as your churches contribute to these causes. It will increase your salaries.
H. R. SCHRAMM.

Bellevue, Tenn.

Deacon Narrowdale's Notes.

A Wonderful Book—The Convention—The Rip Van Winkle—The Old Men Going Out—The Young Men's Era—Takes it All in.

I have a book in my possession for which I would not take a dukedom. It is a monstrosity. Its author is the biggest egotist of the modern world. I will not give the title of the book, because I am hoping it is the only copy in existence. I shall give it to my boy before I die with instructions that it be placed in the London Museum fifty years hence as the most wonderful phenomenon of the present century. The author now resides in the town of Andrew Johnson fame, this State. I should like to see him. He is a show, they say. He deserves a place beside the greatest discoverers and explorers of all history. He has discovered three instances of immersion in the Bible—the flood, the swine, and Pharaoh's host. Selah!

Well, the Convention! Every body is talking about the Convention. How things have changed! If I had fallen asleep fifteen years ago and waked up in that meeting at Chattanooga I had not recognized the dream of our fathers as it takes the shape of a glorious reality. I told my friend Deacon Swellman about it when I came home, and he said I exaggerated mildly. Well it is much harder for one to believe his ears than his eyes, and it strained my credulity to believe the latter. Change! Wonderful change! I did not believe sixteen years could do so much. The "New South!" The public press glitters with it, magazines teem with it, and the addresses and essays of the time bear ample testimony to its popularity, but never before had it impressed me with its distinctive personality as in this new Convention in this new city. I felt like a ghost of departed years. I could not feel at home, yet I knew I was welcome. I felt like the Rip Van Winkle of the occasion, with not even a Snider to know me. The old men have nearly all passed away, and the few who remain linger on the shore eagerly watching for the ship that shall bear them out to sea. The reins of the convention, as they fall from the cold, dead fingers of the aged, charged with heavier responsibilities, are falling into the hands of strong, consecrated young men. It is a picture both of sadness and of rejoicing. While one ear is stung with the mad, tremulous "good-bye" of the falling ones, the other is greeted with the shout of hope and victory from the oncoming host. This is the young men's era. I was struck with the absence of the old. Now and then a gray head could be seen, and it was all the more reverend because of its rarity and the striking contrast between it and its neighbor. The motto of that Convention was: "Forgetting those things which are behind, and reaching forth unto those things which are before."

I took it all in, including Lookout Mountain, cyclorama, incline railroad, and Venable's speech. I have some exceptions to file, but will omit.

Mrs. Narrowdale says this is a good letter, and she is a judge.

H. S. NARROWDALE.

Narrow Vale, Tenn.

—The First Presbyterian church in Beirut, Syria, which has been organized for more than forty years, is now self-sustaining, and has called a native pastor, the Rev. Yusuf Bedr.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

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

FOREIGN MISSIONS.

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

HOME MISSIONS.

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

MINISTERIAL EDUCATION.

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

The Bible is Rome.

JOHN H. EAGER.

The sad spiritual condition of Rome today is largely due to the fact that for centuries she has virtually been without the Bible. "The entrance of thy word giveth light," and where the word of God is not, or where it is mutilated or wrested, there darkness must prevail. Rome once had the Bible, and many walked in its light rejoicing in its heavenly truths, comforted by its boundless promises and drinking deep at its inexhaustible fountain. But when Chereh and State were merged into one and discipline was neglected and worldliness prevailed, and the truly pious were a small minority and unregenerate men gained the ascendancy, the Bible at first began to be neglected, then it became distasteful, and finally it was actually prohibited. More than three hundred years ago the Pope, in harmony with the Cardinals and Bishops of the Church of Rome, decreed that the Vulgate, the Latin translation of Jerome, "shall be held as authentic in all public lectures, disputations, sermons, and expositions, and that no one shall dare or presume to reject it, under any pretense whatever." This Latin translation continues to this day in use in Italy, though most of the people know nothing at all of Latin. The Bible in an unknown tongue is no Bible at all.

The same council prohibited the right of private judgment in reading the Bible, for it declared that "no one annulling in his own judgment shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which has been held and still is held by the Holy Mother Church, whose sole right it is to judge of the true meaning and interpretation of sacred writ. If any disobey let him be punished according to law."

In order to prevent the people from reading the Bible the following was decreed: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it: it is on this point referred to the judgment of the bishops, or inquirers, who may, by the advice of the priest or the confessor, permit the reading of the Bible in the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented and not hindered by it; and this permission they must have in writing. But if any one all have the permission to read

or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, moreover, who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

Later the opposition to the Bible became even greater, and Pius IX., though living in this enlightened age, did not hesitate to call Bible societies a pest, an abomination, a great evil in the land, and some of his most terrible thunderbolts were hurled against such societies.

It has been proved that Romanism can not flourish in the light of the Bible, hence Romanism, as long as it remains what it is, must seek to keep the Bible from the people. The fundamental doctrines of Romanism are clearly condemned by the Bible—for example, mass, the confessional, worship of the Virgin and the saints, purgatory, celibacy of the priests, withholding the wine in the communion from all except the priests, penance, and other doctrines.

My old Roman teacher told me that before 1870, when the Pope lost his temporal power, the trunks of foreigners were always searched diligently at the gates of Rome to see if they contained Bibles, and the possessor of a Bible remained a suspected person during his stay in the city. Romanism puts tradition, or the word of the church, above the Bible, for one of the popes declared plainly, "If the Bible and the church disagree, obey the church rather than the Bible."

But even Rome could not always keep her gates shut against the word of God. On September 20, 1870, the victorious Italian army entered Rome, the Pope lost his temporal power, the city was freed from priestly bondage, and by a popular vote, in which only fifty stood for the Pope, Victor Emmanuel was made King of United Italy. His first public act was a significant one. The officers of the Pope were sworn into power by kissing the cross, but Victor Emmanuel, when his officers were about to swear allegiance to the new government called for a Bible and on this the oath of allegiance was taken.

Along with the Italian army came a faithful colporteur with his little dog-cart full of Bibles, which he at once offered for sale in the streets and squares of the Eternal City. It was a novel scene—a Protestant selling Bibles in Rome! Crowds gathered about the colporteur curious to see the strange book so condemned and maligned by pope and priest, and against which the people had been so persistently and earnestly warned. The Pope, shut up in his palatial prison, fumed and raged, but dared not touch a hair of the colporteur's head or lift a finger to put a stop to what he was pleased to call the foul traffic. Since then the foul traffic has continued till now more than one hundred thousand Bibles, in whole or in part, have been distributed in Rome. Many have been destroyed and many more have remained unused, but some have done as they should, filling them with heavenly joy and the peace of God, which passeth understanding. "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Rome, Italy.

Baptist Work in Mexico.

[A letter from Miss Sallie Hale, read before the recent ladies' meeting at Chattanooga.]

To the Baptist ladies of Tennessee: My dear friends—At the request of your central committee, I attempt to write you of Baptist work in Mexico. It is a pleasure to me to do so. I only wish that I could be with you in your annual meeting to tell you of it.

In the northern part of Mexico you have at Saltillo, Rev. H. R. Mosely, principal of the Madero Institute and of the Zaragoza Institute, and Mrs. Mosely, music teacher in the former school. The other teachers of the Madero Institute are Mrs. Duggan, a niece of Rev. George B. Taylor, our missionary in Italy, and Miss Cabanis, of Virginia. All of them are faithful and earnest and enthusiastic in their work. Their school is in splendid condition and is doing splendid work. They are looking forward joyfully to the time when they can have a second story put on their building for their house is full of boarding pupils. Governor Madero has made a promise to Dr. Powell, perhaps a conditional one, that he will give five thousand dollars for this purpose.

It was suggested in the *Foreign Mission Journal* a year or two ago, that Southern Baptists should pray for the conversion of Governor Madero. Where is there a place more suitable than a gathering of women for prayer to be offered for the conversion of this philanthropist who has done so much for the Christian education of the women of his country? The Zaragoza Institute should be a subject of your prayers. It is not accomplishing the good that it should. The reason is that it is almost altogether in the care of Mexicans and their easy-going habits are not conducive to the success of an institution of learning. Mr. Mosely's numerous other duties prevent his giving much time to it. We hope that it may some time be given entirely into the care of Americans, and that it may correspond in all respects to the Madero Institute. But that will not be till the board has more money than it has now. Dr. W. D. Powell and his family also live in the Madero Institute. He is, as you know, an evangelist, or general missionary in Mexico.

Rev. and Mrs. Watkins are in the same State. They have been here about two years. Instead of paying the high rent which was asked for a dwelling-house, they borrowed money and built a house to their liking, and now it is almost or quite paid for. Rev. and Mrs. Rudd are in Parras, of the same State. Their objective point, as far as temporal affairs are concerned, is a church building. The excursionists from the convention last May subscribed a considerable amount for the building of it. Mr. Rudd, and I might add Mrs. Rudd, for she does the type-writing, have charge of the correspondence school for young ministers. It is necessary to translate most, perhaps all, of the books which are needed. Some of us are doing our best to supply this lack.

Rev. Chastain and wife are in Matamoros, State of San Luis Potosi. Two years ago they went to this city as teachers of English, that being the only way they could live there on account of the fanaticism. This has abated somewhat, and their work is attended with success. They have recently lost an infant son. This has been a great trial for them, but they have borne it with Christian resignation that is touching to see.

—These are the wounds which the Savior of the world receives in the house of his friends. These are the obstacles, which, not less truly than open violence, hinder his work in the world.—*Yonk's Companion*.

—Three thousand Japanese are said to be in this country, two thousand of whom have been baptized in their own land, or since they came to the United States.

Far in the south, in the large city of Guadalajara are Brother and Sister Wilson. He has begged for two or three years for a helper. Two years ago Dr. Powell and Dr. Harris, president of the Foreign Mission Board, were wandering by moonlight through a lonely part of this city, and they knelt and prayed for another laborer in this white harvest. They also have to pay high rent, and Mr. Wilson says it would be cheaper for the board to borrow money, paying the interest on it, and build than to rent. You see the great need is money. Suitable persons for missionaries are waiting and longing to be sent.

I mention last the appeal of the Reverend H. P. McCormick, that you may bear it longest on your minds and hearts. When I received your letter I wrote him a postal, asking: "What is it that you wish people to be particularly interested in in connection with your work just now? Have you money to build your church?" He wrote: Here I am with no helper of any sort, the only man in Mexico in such a shape, with the poorest preaching room of any used in the Republic possibly, with the Presbyterian force of five to oppose me in the city, and with their magnificent church, free doctors' services, etc. Still something is doing. I am sometimes discouraged, indeed, but not altogether cast down. Twenty-nine have been baptized in this conventional year, many of them heads of families. My people are faithful and intelligent Christians. Our greatest material need is a church house. I do beg you to stir up the Tennessee sisters to their immediate duty to this object. Zacatecas is not like Saltillo. It is cosmopolitan, rich, and houses are many of them magnificent. We would not have a poorer house certainly than the one in Saltillo, but I will be content to have much less money for mine than that cost. We have a beautiful location in the very point I had wished. I left the board would borrow money and build; it would pay them far better than to rent, as we are now doing. The Tennessee brethren have done less, I think, than any others. They possibly do not know the case. The board commanded me to raise four thousand dollars. I raised over four thousand five hundred, and am done, as far as I am concerned, with trying to raise money for my own church, whilst living one thousand miles from the people I am trying to influence."

This is what Brother McCormick says about his need of a church building. He is a talented man of deep consecration and self-denial. Think of the handsome and expensive churches in the United States, and think of the heathen coming up to this poor little hall to hear the gospel, and having to go away in ignorance, because there is no room for them, even about the doors and windows! I know that some of you are doing all that you can do. But, perhaps, others can do more. You could not pray for nor give to a worthier object than this church of Brother McCormick's. Praying that the Lord may direct you in all your work, I am, your sister,

SALLIE HALE.

City of Mexico.

—These are the wounds which the Savior of the world receives in the house of his friends. These are the obstacles, which, not less truly than open violence, hinder his work in the world.—*Yonk's Companion*.

—Three thousand Japanese are said to be in this country, two thousand of whom have been baptized in their own land, or since they came to the United States.

Baptist and Reflector.

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

The following telegram of kindly sympathy was to-day received from the convention:

Rev. J. R. GRAVES, D.D., 347 Main street.—After special prayer for God's blessings upon you, the convention sends message of love and sympathy.
J. W. ROBERTSON, Sec'y.

This is the tenth week of our suffering, and we have not yet been able to take a step, but have been able to sit up on a pillowed chair a short time each day, but not without more or less pain.

From our beloved Brother Pendleton we have received the following expression of fraternal sympathy, which, like angel's visit, has strengthened and soothed us, and believing that many other afflicted ones, languishing on beds of pain will be comforted by it, we publish it. We think of Sister Smith, of Abilene, Texas, who has suffered for eighteen years past, with no prospect of ever taking a step, and of our Sister Pendleton, now for years deprived of sight. May this letter comfort them and others as it has us.

"Judge not the Lord by feeble sense, But trust him for his grace, Behind a frowning providence He hides a smiling face."

DEAR BROTHER GRAVES: I did not know till I received the BAPTIST AND REFLECTOR of last week how great a calamity your recent fall has proved to be. My feelings prompt me to write to you and to express the sympathy I feel for you in your intense sufferings. But how powerless is human sympathy! How incompetent even to lighten the burden it would gladly remove! You have had sad experiences in the school of affliction. I do not know why this has been the case, but I trust you can say with the suffering Savior, "The cup which my Father hath given me, shall I not drink it?" There is comfort in the thought that the most bitter cup we are called to drink is given us by a Father who knows what is best. Cheerful acquiescence in his will becomes us, but how difficult is the performance of this duty! Nothing but a large measure of grace can enable us to say, "The will of the Lord be done." May this measure of grace be yours. You no doubt often think of the precious words, "All things work together for good to them that love God." We can not always see how this is, but we should believe when we can not see. All will be made plain after a while, and then we shall understand the philosophy of Christian suffering. We shall see how the heaviest afflictions were made to promote our spiritual welfare by fitting us for mansions in the skies. I have often thought of the process to which the rough diamond is subjected to fit it to shine in beauty and brilliancy. If endowed with sensibility, it would cry out, "Why, O why is all this necessary?" But when the sovereign process is complete the same diamond sparkles in a monarch's crown. I commend you to God and the word of his grace. Remember that, however low you may sink, "no overhanging arms will be underneath" you. There is rich consolation—underneath, underneath, UNDERNEATH. Divine support is pledged. May you feel and know that this support is all sufficient. Mrs. Pendleton joins me in sympathetic love, and we send our kind remembrance to

Mrs. Graves, for whom we feel great admiration. Very truly yours in Christ,
J. M. PENDLETON.

Chester, Pa.

—Some month or more ago we received the following letter from a young minister whose name we withhold which we have been unable to answer. So far from the seclusion of a college being unhealthy to exercise, we refer our young brother to the experience of Dr. Ellis, of Baltimore, Maryland, and to Pastor R. A. Venable, of the First church, of this city, to President Webb, of the Clinton College, Mississippi, and to President Finneberger, Decatur, Texas, and all hearty and robust men of ever-increasing shadows. But enough on this head as the preachers say. Some future D.D. or president of college is doubtless sweeping the halls and ringing the morning bell of the university at Jackson, grateful indeed for this opportunity to help himself. Such are the men the brethren delight to help.

"Rev. J. R. Graves—Dear Brother: I want to go to school again this fall, and I guess I will have to pay my own expenses and want you to tell me what to do to make money enough to go through on by boarding myself. I want something I can do evenings to make the money. I want to make at least five dollars per month, but I do not care about sweeping the college because that is so unhealthy. If I can get through this term I can make it all right then. I can teach school through the summer season."

Feet-washing is the Wrong Place.

BY REV. G. L. ELLIS.

The people who believe in and practice feet-washing, or more properly foot-washing, as a religious rite, invariably have it in connection with the Lord's-supper. This is manifestly putting it in the wrong place for two reasons. Christ never intended it to be made a religious rite of; the second reason will appear further on.

In *Kind Words Teacher* for October, page 411, the writer quotes: "I am among you as be that serveth," and says this "refers almost certainly to the act of his washing their feet that evening," thus placing the feet washing and the Lord's-supper on the same evening.

In the *Baptist Teacher* for October, pages 463 and 464, the writer, in speaking of humility, says: "This doctrine was perfectly illustrated by our Lord's example through life, and especially at that meal when he left his place at the head of the table, girded himself with a towel, and washed the disciple's feet." John xiii. 12-17. What follows the above would leave one in doubt as to whether the writer believed the two were connected or not, but on page 457 all doubt is removed. Between verses 18 and 19 came an interval probably of several hours, during which he rose from the table and washed the disciples' feet."

Let us now look at the facts as they occur in the Bible. That the passover supper was eaten before the Lord's-supper is evident, and has not been disputed by any, to my knowledge.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended," (John xiii. 1-2.) This, as every one knows, is connected with the washing of the disciple's feet, and says, "Before the feast of the passover, and supper being ended." So it

could not have been after the passover and connected with the Lord's-supper. "And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon, and after the sop Satan entered into him. Then said Jesus unto him, that thou doest do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast." (John iii. 26-29.) They would have been very short-sighted to think that Jesus had started Judas out to buy things for the passover when they had just eaten it.

"Now the feast of unleavened bread drew nigh, which is called the passover." Drew nigh, not had come. "And the chief priests and scribes sought how they might kill him, for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being one of the twelve, and he went," etc. (Luke xxii. 1-3.) And after this at the seventh verse, "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, go and prepare us the passover, that we may eat." Matthew twenty-six and Mark fourteen—we find Jesus in the house of "Simon, the leper," in the town of Bethany, and Judas going from there and entering into covenant with the chief priests to betray Jesus unto them, and after this, Mark says, "two days after Jesus sends two of his disciples to prepare the passover that they may eat." Why will men persist in placing together what Christ has separated by two days? Further comment is unnecessary.

Gathering Together all Things in Christ.

BY REV. W. H. SMITH.

"That in the dispensation of the fullness of times he might gather together in one all things in Christ." (Eph. i. 10.)

The system of versification (dividing into verses) in our authorized version of the Holy Scriptures in this, as in many other places, breaks off the connection and destroys to a very great extent the complete harmony of thought. Let any one begin at the third verso and read successively to the close of the fourteenth, as in the Revised New Testament, and observe the difference. This epistle as a whole presents to the minds of men, and for their prayerful consideration a panorama before which all others sink into utter insignificance, and of which this verse is the key-stone in the arch, the climax, the finishing touch.

Without taking time to view the beginning—a universe created, constituted, and governed by the only all-wise and infinite God, presenting the highest conceivable picture of felicity and glory—let us for a moment view disorganization, discord, an appalling calamity resulting from the introduction of sin.

By sin the angels who fell lost, their first estate.

By sin the human race has lost the image of God, and stands exposed to all the displeasure of God, and that justly.

By sin the very earth we inhabit lies under the curse of God, and all creation groaneth and travaileth in pain together.

The whole scheme of God's goodness, and power, and wisdom, as manifested in a heavenly and an earthly creation, in which sin had no place, is deranged by the entrance of sin in heaven and in the earth.

The happy, concordant relations of every part of the universe to all the

other parts are wholly deranged, and the relations of the whole and of every part to God are fearfully changed. Where there was peace, there is anguish. Where there was purity, there is pollution. Where there was life, there is death and hell. Where there was order, there is dire confusion. Note also the marvelous difference in the dealings of God with the two classes of fallen, depraved creatures. Of the angels only a part fell. Them he cast out forever into everlasting chains into a dark prison-house of keen despair, where no ray of hope or mercy ever comes, though he cursed not the bright abode which they had so rebelliously forfeited. Our race fell absolutely and unreservedly. All were cast out without exception, but not all of them forever. The earth which they had so foully polluted was cursed for their sakes but not eternally.

The dark prison prepared for the devil and his angels shall relieve this earth of the presence and demoralization of all impenitent human beings. This chapter reveals how that in the councils of eternity the determined purpose of God was to reconstruct the universe, thus contaminated, deranged and polluted by sin.

From motives drawn from within himself, without any accountability for his conduct, without even the shadow of a claim on our part, and therefore of free grace. He contrives not a covenant of works, do and live, but a covenant of grace, believe and have everlasting life.

Since this method is thorough and complete it must be efficacious. Since man must be restored to the image of his Creator, or miserably perish forever, the absolute necessity of being "born again" is apparent. And we learn that in him we are made partakers of the divine nature.

In him our nature is taken into eternal union with his own nature, while by faith in him he is formed in us the hope of glory. By him the Eternal Spirit, we having been purchased with his own precious blood, are made living temples in which he dwells, truly a habitation for God, so that a service and enjoyment of God, infinitely beyond what had been possible under a covenant of works, the redeemed under the covenant of grace, and under that reconstruction of the universe thus accomplished, are fully able to perform and have. All thoughts of earning our own souls by our own works vanish when we reflect that two impossible things—that is, impossible with us—must be done. First, that which has been lost by the fall, must be retrieved, which with us is impossible, because present and future duties will require all of present and future time, and second, perfect and perpetual obedience, which no sane human being could pretend to avow of himself.

Christ is the central figure in all the revelation of God. It is he who created all things, governs all things, who saves sinners, will judge all things, and in him all things are to be gathered under one head.

Christ will come again. With him will come the holy angels and the departed saints, and the living saints will be transfigured at the sight of him, and the bodies of the saints who sleep in death will arise in the first resurrection at the sound of his voice, and all will be witnesses of the destruction of the nations that have persecuted him, and while the faithful will be rewarded, and sit as judges with him, those who remain on earth will meekly bow to his kingly scepter until the thousand years are finished, until Satan is loosed, and the great final battle is to be fought.

After the resurrection of the wicked dead and their sentence to everlasting punishment as a just reward for their rebellion and impenitence, the restoration of heaven and earth to a state of perfect purity, holiness, and love—when, indeed, corruption has put on immortality—then will all things which are in heaven and in earth be fully gathered together in him. *Williston, Tenn.*

Baptist and Reflector.

NASHVILLE, TENN., OCT. 30, 1890.

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

OFFICE—ROOM 4, AMERICAN BUILDING.

Subscription, Per Annum, in Advance.

Single Copy.....\$2.00.

In clubs of ten or more.....\$1.75.

Ministers.....\$1.50.

PLEASE NOTICE.

1. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
2. If you wish a change of Post-Office address, always give the Post-Office from which, as well as the Post-Office to which, you wish the change made. Always give in full, and plainly written, every name and Post-Office you write about.
3. Make all Checks, Money Orders, etc., payable to the BAPTIST AND REFLECTOR.
4. Address all letters on business and all correspondence intended for the paper to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal communications to the editors individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If the label is not changed in three weeks after your subscription has been sent, drop us a card about it.
6. When you receive notice, stamped on your paper, saying, "Your subscription expires with this issue, please renew," then please do so at once.
7. The address of Dr. J. R. Hays is 127 Main street, Memphis, Tenn. That of Rev. O. L. Hailey is 114 Central Avenue, Knoxville, Tenn.
8. Advertising rates liberal, and will be furnished on application.
Any subscriber sending, with his own subscription, the name of a new subscriber, and \$3.50, shall have two copies sent post free for the year.

A CLUBBING PRESENTATION.

On another page 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 \$2.50, 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.

SHOULD WOMEN PREACH IN PUBLIC?

It is not our custom to answer our correspondents when we disagree with them, preferring to leave each one free to express his own opinions, and trusting to our readers to decide what is truth and what error. But we dissent so strongly from the views of Bro. W. T. Usery in the latter part of his excellent article upon "Our Christian Women" that, much as we commend the other parts of it, and much as we respect the scholarly author, we can not hold our peace without attempting a reply.

We were talking to a good brother a short time ago, and discussing the question of women preaching in public. He seemed to believe in it. We asked him: What do you do with that passage of scripture, "Let the woman keep silence in the churches?" Quickly he replied: "I do not do anything with it. I have not studied that passage much."

Every advocate of woman's preaching has got to do one of two things with it: Either he has got to ignore it, as many are disposed to do, or he has got to explain it away. Brother Usery chooses the latter course. He says:

"Paul here, commanded 'silence' he had no intention to preaching whatever."

And repeats
He had no allusion to preaching, and not even to the ordinary religious meetings, for they were in a wrangle—quar-

reling about meats offered to idols—and these women were very clamorous.

He forgets that this injunction of Paul is in the latter part of the fourteenth chapter of Corinthians, while he had said nothing about eating meat offered to idols since the tenth chapter, and for the last several chapters he had been talking about spiritual gifts, prophecy being included among them.

He adds:
The custom also under which they lived restrained them, and Paul was only enforcing it.

Does he mean to say then that this injunction of Paul was intended only for those women of Corinth and was only local and temporary? That seems to be his meaning. That is the position taken by many. But if this injunction be local and temporary what about the other injunctions in the same epistle? Must they not be only local and temporary, too? What about the thirteenth chapter—the beautiful chapter on love, in the same epistle? What about the fifteenth chapter—the splendid argument for the resurrection, in the same epistle? Must not these be only local and temporary? How can you pick out one part of an epistle and say that that was local and temporary, while the other parts are general and permanent? And if you have the right to do so have not I and has not every one? Who then is to decide what is permanent in the Bible? This local and temporary argument is a very convenient, but at the same time a very dangerous one. It would have never been invented except as a grindstone to grind the ax of some one's theory. Brother Usery adds:

On the other hand, as I have said, he encouraged women in public exercises. As prima facie evidence of his approval we find him giving directions as to dress, etc., while engaged in public service. (1 Cor. xi. 5.) It would then certainly be very illogical in him to forbid such.

But remember our text, "Let the women keep silence in the churches." It would "certainly be very illogical in him" to say that, and then in another place in the same epistle allow such. Paul would not be inconsistent with himself. How do you explain the apparent discrepancy then? The simple explanation is that Paul was not talking about "public services" when he gave directions as to dress, but about small and informal gatherings. This is the opinion of scholars generally. But Brother Usery goes on to give examples in the Scripture, of women preaching in public as he thinks. Let us notice them briefly. He says:

We learn that Aquila and Priscilla instructed Apollos while expounding the gospel. (Acts xviii. 26.)

But evidently they did it privately.

Also Anna, an aged widow, spoke in the temple to all present concerning the redemption of the Lord. (Luke ii. 38.)

But it was in the court of the women that she did so. She was not allowed to enter the court of the men.

Likewise the woman of Samaria went about the streets tolling of Jesus. (John iv. 28.)

Yes, but she did it in a womanly way, as she met the people in the streets. She did not take the stump or mount a pulpit to do so.

Philip's four daughters also publicly expounded the Scriptures. (Acts xxi. 8, 9.)

We beg pardon, but is that what is said? It simply says that Philip "had four daughters, virgins, which did prophesy,"—how they prophesied is not said. It may have been just in private, or may have been that they accompanied their father in his evangelistic tours and preached to the women, as our lady missionaries often do now.

Besides these (in Romans xvi.) several women are mentioned as having done public work, among whom was Phoebe, who is called "a servant of the church."

We beg pardon again, but is it said that these women did "public work"? Can not a woman be a "servant of the church" without speaking in public? What did Phoebe do? Paul tells us in verse 2: "For she hath been a succor of many, and of myself also." She had simply helped them with her sympathy and her prayers and her means, relieving their necessities and giving comfort to their hearts. Did she do this by her public sermons?

In Philippians iv. 3 Paul speaks of women who worked with him in the gospel.

True, but it does not say they did so by preaching in public, and it takes quite a long stretch of the imagination to make it mean that.

And in Gal. iii. 28, he says plainly that in Christ there is neither bond nor free, male nor female—thus in a word putting the sexes on an equality.

Certainly, in Christ all are equal. All are saved by him alike. Brother Usery forgets that it is much easier to get social equality out of that text than it is to get the privilege of women preaching in public out of it. The fact is it has not the remotest reference to the latter. We have noticed those arguments of Brother Usery in detail because they are the stock arguments of those who believe in woman's preaching. He has presented the case about as well as it can be presented, and to answer him is to answer all. We wanted to show how flimsy, how far-fetched are the arguments with which these good brethren deceive themselves in their effort to find some oxen for the theory they want to adopt and some answer to Paul's plain and unequivocal, "Let the women keep silence in the churches." The truth of the business is, brethren, that a man is a man, and a woman is a woman. God made them so. Let them stay so. Man is fitted by nature for the world of business, for public life. Woman is fitted by nature for the world of home, for private life. Joan and Darby can not swap work. Neither can fulfill the duty of the other. Let each stay in his own hemisphere.

Whatever woman can do in private for Christ—and she can do

much—as wife, mother, sister, friend, as Sunday-school teacher, angel of mercy, or any thing, let her do it in a quiet, womanly way, and God bless her. But when she steps into the sacred desk or performs any other public act she unsexes herself, she loses in the eyes of the world the crowning jewel of her character, modesty, she transgresses the laws of nature and she violates the solemn injunction of Paul and of the Holy Spirit, "Let the women keep silence in the churches." F.

TALMAGE AND THE JORDAN.

Mr. Talmage is preaching in Brooklyn a series of sermons upon his tour in the Holy Land, repeating them also in New York at night. In his last Sunday's sermon he was speaking of the river Jordan and said:

But this river is a river of baptisms. Christ was here baptized and John baptized many thousands. Whether on these occasions the candidate for baptism and the officer of religion went into this river, and then, while both were standing the water was dipped in the hand of one and sprinkled upon the forehead of the other, or whether the entire form of the one baptized disappeared for a moment beneath the surface of the flood, I do not declare. He knew. His description of the river attests that he knew. The manner of his baptizing this candidate attests that he knew. Why did he not "declare"? There is only one explanation. His Presbyterian brethren at home had long been taught that the way to baptize a person was simply by pouring or sprinkling upon the forehead. They still believed that. For him to have declared that they had been all their lives mistaken would have been to awaken their prejudices, and might have cost him his pastoral head. Conscience would not allow him to declare otherwise. So he preferred not to declare at all. But truth, candor, love of the right, common honesty, would have compelled him to declare that "the entire form of the one baptized disappeared for a moment beneath the surface of the flood." Yet he preferred to remain silent rather than to arouse old prejudices. Was not this the method of the politician, of the trickster, the demagogue, rather than of the earnest minister of the gospel and the honest inquirer after the truth?

We have just this to add: Granting, as Mr. Talmage does, that "on these occasions the candidate for baptism and the officer of religion went into the river," and we will trust to the common sense of both the candidate and of the officer of religion as to whether the water should be "dipped in the hand of one and sprinkled upon the forehead of the other," or whether "the entire form of the one baptized should disappear for a moment beneath the surface of the flood." Nobody but idiots would wade into a river so that one man could sprinkle a little water upon the forehead of the other, when he could just as easily do it without going in. Our Presbyterian friends, Mr. Talmage has got you into the water, where we Baptists have been trying to get you for a long time. Now what are you going to do after you have got there? For our part if you will only follow Talmage (and Christ) into the

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
O this transporting rapturous scene
That rises to my sight,
Sweet fields arrayed in living green,
And rivers of delight.

By this time we had reached the middle of the river. As the candidate sank under the floods and rose again under a baptism in the name of the Father and the Son and the Holy Ghost, there rushed through our souls a tide of holy emotion, such as we shall not probably feel again until we step into the Jordan that divides earth from heaven.

We are surprised! Why, have we not been told all along that the Jordan is so small that it could be stopped by a man's foot, and that it would be impossible to immerse in it? How could Mr. Talmage manage to have the candidate "sink under the floods and rise again

under a baptism in the name of the Father, and of the Son, and of the Holy Ghost?" But in the same sermon, in describing the Jordan, he said: "It is an impetuous stream and rushes on as though it were hastening to toll its story to the ages." "At the season when the snows on Lebanon melt, the rage of this stream is like the Conemaugh when Johnstown perished."

Another question we want to ask. How could Mr. Talmage in the face of those facts, and in the face of the accounts of baptisms which he read from the Bible on this occasion, say, "Whether on these occasions the candidate for baptism and the officer of religion went into this river and then while both were standing the water was dipped in the hand of one and sprinkled upon the forehead of the other, or whether the entire form of the one baptized disappeared for a moment beneath the surface of the flood I do not declare?" Why did he not declare? He knew. His description of the river attests that he knew. The manner of his baptizing this candidate attests that he knew. Why did he not "declare"? There is only one explanation. His Presbyterian brethren at home had long been taught that the way to baptize a person was simply by pouring or sprinkling upon the forehead. They still believed that. For him to have declared that they had been all their lives mistaken would have been to awaken their prejudices, and might have cost him his pastoral head. Conscience would not allow him to declare otherwise. So he preferred not to declare at all. But truth, candor, love of the right, common honesty, would have compelled him to declare that "the entire form of the one baptized disappeared for a moment beneath the surface of the flood." Yet he preferred to remain silent rather than to arouse old prejudices. Was not this the method of the politician, of the trickster, the demagogue, rather than of the earnest minister of the gospel and the honest inquirer after the truth?

We have just this to add: Granting, as Mr. Talmage does, that "on these occasions the candidate for baptism and the officer of religion went into the river," and we will trust to the common sense of both the candidate and of the officer of religion as to whether the water should be "dipped in the hand of one and sprinkled upon the forehead of the other," or whether "the entire form of the one baptized should disappear for a moment beneath the surface of the flood." Nobody but idiots would wade into a river so that one man could sprinkle a little water upon the forehead of the other, when he could just as easily do it without going in. Our Presbyterian friends, Mr. Talmage has got you into the water, where we Baptists have been trying to get you for a long time. Now what are you going to do after you have got there? For our part if you will only follow Talmage (and Christ) into the

While down here we took a run out into the country, of which we may speak another time. H.

water we will trust you for the rest, believing you to be men of common sense. F.

From West Tennessee.

The kindly interest so many friends have shown in looking into homes through our eyes, is our excuse for venturing to tell you all of a visit to the West. True to our purpose we never left the Convention till the last benediction. Then we joined a merry, good-humored party, and took in "Lookout Mountain." If we are betrayed at any time into extravagances this point shall plead our justification.

On Tuesday morning we reached Memphis, and proceeded by the first dummy out to Arcadia to see him whom you delight to call "the Old Veteran." Unannounced we walked into his room, and this is what we saw. In a large arm chair sat quietly, very quietly, the old man whose three-score years and ten have bristled from one end to the other with intensest activity. A little pale, and a sort of eagle expression over which a serene expression, the price of a desperate mental and spiritual conflict threw its radiance, as when the evening sun flings its parting kiss to children of earnest toil bidding them go pillow their tired heads on some dreamless couch and wait the coming of a brighter morning.

There was no petulant impatience nor note of complaining as he quietly said: "Well, here I am." Nor as we talked of the inscrutable providence that out of short a campaign of active labors did he murmur more than to say, "I can't understand it." We ventured that there is something better than sight. To a child of God only ultimate good can come. Faith is better than sight.

Dr. Graves is crippled for life. His dislocated leg now is in its normal place. He can move it, and feel a touch upon it; but whether he shall ever be able to bear his weight upon it is yet to be ascertained. He still suffers greatly, but can sit and read much of the time. His pains prevent sound sleep, but he gets much rest. He is gradually recovering from the necessity of using sedatives. And there is no telling what recovery he may yet attain. Meanwhile, he is greatly cheered by the sympathy and attention of his friends. During the last month his son, W. C. Graves, who is running the Southern Baptist Book House, has been critically ill with rheumatic fever. We are glad to report him now out of danger, and soon to be able to resume his business. And it will be pardoned if we tell that we saw Mrs. W. P. Marks walking nimbly without her crutch, though she broke her thigh at seventy-two.

While down here we took a run out into the country, of which we may speak another time. H.

PERSONAL AND PRACTICAL.

—Ten thousand! We did not reach the goal last year. Various things prevented. But we want to get there this year. We can if you will help us. Will you not do so?

—We believe in Baptist independence, but when a Baptist gets so independent as to be independent of his duty to God and the welfare of his fellow men, we think he is going a little too far.

—In response to the many inquiries from friends as to whether we have got our overcoat back or not, we may say that we are sorry we have not. Nor have we heard a word from it. This weather is getting right cold too.
—Brethren, sometimes ask us to give

them reduced rates on the paper. We regret that we can not do so. We must put it at the same price to one as to another. We can not afford to make exceptions. Our regular rates will be found on page 8.

—We offered premiums last year to old subscribers who would renew. We can not afford to do so this year. We consider the paper worth two dollars. We need all the money now due us, though, brethren, and hope you will send on your renewal shortly.

—Rev. A. C. Dixon, of Baltimore, has accepted a call to the Hanson Place church, Brooklyn, at a salary of five thousand dollars. We have no more consecrated, no more genuinely eloquent minister in our Southern Baptist pulpit. May God bless him in this new field, as he has blessed him in his old.

—A. W. Chambliss, Esq., was a silent member of the Convention at Chattanooga. Except in a brief speech on the last night he did have a word to say in it. Perhaps he thought that it is not always the best way to serve the Lord by talking for him. He is ever ready to do his part, though, in any good work.

—We acknowledge the receipt of the following: "Mr. and Mrs. A. J. Driver request your presence at the marriage of their daughter, Susie Howard, to W. R. Briscoe, Wednesday morning, October 29, at half past nine o'clock, Baptist church, West Point, Ga. At home after November 14, Winnsboro, S. C." And so they go. May God bless you, Briscoe.

—The church at Franklin is small, and is over-shadowed by pedobaptist influences, still, under the pastorate of Rev. W. J. Couch, it has grown a little this year. It has some most excellent members in the little band, among them Mrs. Atha Thomas, wife of the former State treasurer, and a whole host in herself. It is a pleasure to run out and spend a Sunday with those good people. By the way the Franklin church may be set down as a first-class church. They sent their pastor to the Convention at Chattanooga.

—We intended to make mention several weeks ago of the fact that Rev. R. D. Haymore has been compelled by ill health, to resign his pastorate at Bristol. We regret this very much as Haymore is one of our most godly and consecrated men. He has done a splendid year in Bristol, which will tell for many years to come. He is now, we believe, at his farm in Henry county, Va., resting a while. But we hope that he will sufficiently recover his health to return to the pastorate soon, and we should be glad to get him back in Tennessee again.

—We appreciated the following letter so much that we may be pardoned for giving publicity to it, which we do with the less reluctance because of its strong endorsement of our position:

Have just finished reading your "Dr. Kelley Case." No timelier or stronger thing has come from any man's pen North or South in any paper read by me. I want to reach my hand thirty miles to you over the battle-field that once was gory, in thanks for your most incisive and logical editorial. More, it will do good. Down with the Pope who sits in Caesar's place to legislate for the ohnroh.

S. E. JONES.

—The happiest man we have seen in some time was W. M. Woodcock just after the fifteen hundred dollars had been given for State Missions at Chattanooga. He looked radiantly happy, gloriously happy, as happy as a big sunflower. He looked at him one might have thought that he was a new born soul rejoicing in the love of God. But why should he have been so happy? True,

he is State treasurer, but he has no personal interest in the collection. None of it came to him. He was not responsible for one dollar of the debt. Why should he have been so happy? Just because of his interest in the State Mission cause. It did his big soul good all over to see it so prosperous. Ought not we to rejoice as much as he did? But can we do so until we tell, and pray, and give for it as he has been doing?

—We meant to mention last week that Dr. Kelley was suspended by the committee at Pulaski from performing his ministerial duties for six months. And the strange part about it, to me is, that while the committee was made up of eight of the twenty-six who had voted against Dr. Kelley and of five of the one hundred and sixteen who had voted for him, their report was unanimous with one exception.

We have only two explanations for this. One is that when the committee were compelled to look at the facts in the case they could do nothing else but convict under the laws of the Methodist church, which goes to prove the tyranny of those laws, of which we spoke last week. The other is that seeing the Bishop's determination in the matter, and knowing from the constitution of the committee that conviction was a foregone conclusion anyhow, the four who had previously voted for Dr. Kelley were afraid of the Bishop's hush and now turned on his side to get back into his favor. We trust the latter is not the true explanation, but it looks so.

—We have received the following letter from Dr. R. C. Burleson, president of Baylor University, Tex., which, though private, we venture to publish, because we know that many will feel a deep interest in the matter. We are glad to say that it has been arranged for him to come and preach on the day mentioned. In the name of the Baptists of Tennessee, we extend to him a hearty welcome back home, and pray that he may live for many years yet to point sinners to "the Lamb of God, which taketh away the sin of the world."

"On the second Sabbath, or the 12th day of November, 1840, nearly fifty years ago, I was licensed to preach the gospel by the dear old First Baptist church in Nashville. I was then seventeen years old, and a student of Nashville University. I feel a desire to return, after a lapse of half a hundred years, and preach my fiftieth anniversary sermon before that dear old church that commissioned me as an ambassador of Heaven. I want to preach from the same text that I preached my first sermon from—'Behold the Lamb of God, which taketh away the sin of the world.' I wish to bear my testimony, after testing the power of that same gospel from San Antonio, Texas, to Boston, Mass., that the good old story of Jesus and his love is the only power to convert and elevate the world. For though the venerable preacher, Dr. Howell, and the noble clerk, Jos. H. Shepard, and the princely deacon, Jos. Marshall, that made the motion for my license, and the sweet-spirited Thomas that seconded the motion; and perchance all that voted for my license now sleep in the cold grave, yet the same gospel still lives, and the grandest message any preacher can bring, whether in youth or in old age, is: 'Behold the Lamb of God, behold the Lamb of God.' The grand army of two hundred thousand Texas Baptists is moving forward grandly. Baylor University matriculated six hundred and eighty-seven students last session, which beats Vanderbilt with her millions, twenty-seven students. We have opened this, my fortieth annual session as president, with still grander

Waco, Texas.

—The old friends of Dr. Burleson are cordially invited to be present upon the occasion.

ROBERT O. BURLESON.

THE HOME.

The Children at Rest.

When the household cares are over,
And the quiet sycophers pass
Through the crimson heads of clover
And the daisies in the grass;
Then the mother's busy fingers
Do their silent labor best,
Tolling fast while daylight lingers
And the children are at rest.

In the sunny hours of morning
She had other work to do,
Softly chiding, gently warning,
Watching all the noontide through;
Love and strife, and pain and pleasure
Crowd within one little nest,
Mother hearts can find no leisure
Till the children are at rest.

While we sleep the Father waketh,
Working, watching for us all,
In his mighty hands he taketh
All the tasks that we let fall;
We have wrangled, toiled and striven
Through a long and weary day,
Lo, we rest, and help is given,
And the pain is soothed away.

He who loves us will not slumber
While our feeble hands are still,
Blessings that we can not number
All the hours of darkness fill,
Till the broken links are mended,
And the worst becomes the best,
And the toilsome task is ended
While the children are at rest.

—Sunday Magazine.

Sympathy the Touch-stone of the Human Heart.

BY MISS CLARA BORM.

"Man is dear to man; the poorest poor
Long for some moment in a weary life
When they can know and feel that they
Have been

Themselves the fathers and the dealers
out
Of some small blessing: have been kind
to such

As needed kindness, for the single
cause,
That we have all of us a heart."

Does not this sentiment evince the
existence of universal sympathy? And
is this sympathy merely an emotion
that exists in the human heart, lasting
but a moment? Stand before a cliff,
and in responsive echo every sound
comes back in softest melody.

There are human hearts that are full
of responsive echoes to every note of
joy or sorrow that may strike their
chords. But what are these more than
echoes? They exist only on the surface.
No depths are stirred; they know noth-
ing whatever of sympathy. The holiest,
tenderest human life can not ad-
minister to the wants and alleviate the
sorrows of others, unless it has been
enriched by experiences of its own. We
must go through the fire of suffering,
or walk in the deep valleys of sorrow,
before we can be fitted for this sacred
work.

Every thing enlists sympathy; a little
token of love, telling of other hearts
that care for us, what a messenger of
gladness! Every word of cheer is like
a ray of sunshine falling around a dark-
ened pathway.

Walter Scott has truthfully said:
"It is the sacred sympathy,
The link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind."

To know how to manifest a tender
sympathy is one of the great secrets of
life. It is impossible unless one has a
tender love for humanity.

When there is sorrow or ignorance

or cruelty, true sympathy stretches
forth her hand to console and alleviate.
It overcomes evil and strengthens good,
disarms resistance, melts the hardest
hearts, and develops the noblest ele-
ments of human nature. It is a truth
taught by Christ himself: "This is my
commandment, that ye love one another
even as I have loved you." Obedience
to this would renovate the world, but
O how far we fall short!

If we could tenderly share the feel-
ings of others, how much sweeter life
would be! Try this and prove it.
Wherever a pulse beats a heart reposes
in the background, and if there were
no love, no tender feeling existing be-
tween mankind, what would be the con-
dition of this prosperous and happy
land.

That we could eradicate the moss
and briars of selfishness and engraft the
buds of affection! Selfishness does not
alone consist in valuing ourselves, but
in ignoring the equal claims and rights
of others.

The poet has truthfully said: "Power
itself has not one half the might of
gentleness." There are few whom it
does not influence; even the most
rugged natures are sensitive to its sym-
pathetic touch. It is the touch of nat-
ure which makes the whole world kin,
then surely is it not the touch stone
of the human heart?

It is scarcely necessary to speak of the
sympathy of home. Every one knows
the charm it throws about that hal-
lowed spot from which emanate so
many blessings. "The first society,"
says Cicero, "is in marriage, then in
family, then in State."

The father is monarch in the family,
yet he should be in sympathy with
those he rules, lest he pervert his sac-
red office and become a tyrant.

The relation of individuals to society
is the foundation of some of the most
interesting affections of our nature.
Patriotism is one of the most ennobling
virtues that adorn character, and we
joyfully suffer the loss of all things,
even life itself for the welfare of our
native land.

How dependent we are for harmony,
peace and mutual assistance. Human-
ity is grouped into families, families into
communities, and nations all the world
around interlock their interests. If it
were not for this sympathy existing be-
tween societies, to what a state of deso-
lation we should be subjected.

But alas! this feeling is not prevalent
among all men—the want of sympathy
permeates society. We do not know
each other, we do not care for each
other as we ought, selfishness strikes
its roots deep.

Each person is eager to run his own
race without regard to the feelings of
others. The idle, selfish man cares lit-
tle for the rest of the world. "He
that respects not is not respected," says
Herbert.

It should not be for ourselves alone
that we strive; there are higher duties
before us. Beware then how we allow
our plans to center in ourselves. "No
one," says Epictetus, "who is a lover
of pleasure, a lover of riches, or a lover
of glory, can, at the same time be a lov-
er of men." "To be a lover of men,"
says St. Anthony, "is in fact to live."

Sympathy when allowed to take a
wider range assumes the form of public
philanthropy. It influences man in
the most elevated his fellow-
creatures, to improve the condition of
the masses of people, to diffuse the re-
sults of civilization among mankind,
and to unite in peace and brotherhood
the parted families of the human race.
It is every man's duty whose lot has
been favored in comparison with others,
who enjoys the advantages of wealth or

social influence of which others are de-
prived, to devote at least a portion of
his time to the well-being of his fellow-
creatures. What a noble example of
this we have in John Howard, who vis-
ited all Europe, dived into the depths
of dungeons, plunged into the infections
of hospitals; to survey the haunts of
sorrow and pain, to share the misery,
the depression and contempt, to remem-
ber the forgotten and attend to the
neglected.

We are all creatures of dependence
and from a realization of the fact we
learn that God intends nations, as well
as individuals, to conduct themselves
toward each other upon the great prin-
ciples of reciprocity.

When all are mutually dependent, no
one can prosper without increasing the
prosperity of all, nor suffer without
bringing suffering upon all. Hence it
is truly our duty to foster the interests
of all nations.

The heart of Bishop Wilberforce
was ever overflowing with sympathy.
A friend was asked, "What is the
secret of Wilberforce's success?" "His
power of sympathy," was the ready
answer. He went straight to the front,
threw himself heart and soul into every
project which had good for its object.

History tells us of numberless mar-
tyrs, more or less pure, more or less
glorious, who bore into their undertak-
ings the spirit of Christ, and who pos-
sessed unbounded power in taking in the
miseries and alleviating the sorrows of
those whose cause they advocated.

Need it be mentioned there is room
for the sympathetic help of all, at home
and abroad; but our highest aspira-
tions should be to be in sympathy with
Him who rules heaven and earth. Even
the singing birds, the sighing winds,
the curve of beauty which is manifest
in the rivers that wind through our
lovely vales, the trees that "clap their
hands with every breeze," the rarest
flowers that bud and blossom where no
eye save his may see them, delight in
the anthem of praise and seem to har-
monize and to be truly in sympathy
with all nature, then surely if there are
so many manifestations of divine love
should it not draw us nearer that throne
of grace, and should our hearts not be
touched with a sense of God's goodness
that will induce us to carry out his
plans and perform a glorious mission?

The currents of time are carrying us
swiftly to the eternal shore.
In the calm and storms of life we
should keep our bearing and hold our
course for the port of peace, until we
pass beyond the shadows and tempests
and enter the haven of endless life.

"It is well we know the love we lavish
upon the creatures of this earth will
not be lost.
"The look of sympathy, the gentle
word
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angel's
eyes,

They are not lost."
"Not lost, O Lord; for in thy city
bright
Our eyes shall see the past by clearer
light,
And things long hidden from our view
below
Thou wilt reveal and we shall surely
know."

They were not lost."
Brownsville, Tenn.
—The Russians consume more intox-
icating liquors than any other people on
the globe. There are 2,331 whiskey
distilleries in Russia, and the annual
consumption of spirits is thirty-two bil-
lions per head of the population.

Late News.

How true it is that "the night key
slays more men than the musket;" and
yet how few parents think of what they
are doing when they allow their sons to
possess a latch-key, so as to save trouble.

Late hours are kept by many young
boys with an easy conscience, because
mother and father won't know when
they get home, and there will be no re-
proof waiting them; whereas, if they
were without the key, they would hasten
home, and many less dens of iniquity
would see their youthful faces.

Parents are a great deal to blame for
their own trouble; they allow their
boys to out loose from their guiding
hand long before they are safe to sail
alone, and then wonder why their sons
don't grow up to meet their ideas of
what they intended they should be.

Parents, see that your young sons are
not led on to ruin by your easy way of
managing them. Don't allow them to
ruin themselves morally and physically
by too late hours. Don't be hard with
the boys, but be cautious; show your
parental authority in a gentle way, but
in a felt way, and let them understand
that their evenings are to be accounted
for to you, so long as your roof shelters
them and to their God forever.

"Better Be Sure Than Sorry."

"I do not think there is any need of
covering the flower beds to-night. I do
not think there will be frost enough to
harm." "Better be sure than sorry,"
the gardener replied; "if the frost should
nip them it would then be too late, you
know."

To the cavils of the skeptic and the
sneer of the scorner, who did not be-
lieve because they do not understand,
or think there is no danger because
they would have it so, this same answer
would be wise: "Better be sure than
sorry." If there should be an eternity,
then the question:

"Where shall I spend eternity?"
puts all other questions in the shade.
The frost may nip all the springing
hopes of the soul. Better be sure than
sorry! Thousands of souls are hesi-
tating about giving heed to their im-
mortal interests. "We do not think
there will be frost to-night," they say.
Better be sure than sorry! If the frost
of death should blight the soul, it will
then be too late forever.—W. J. L. in
the Mid-Continent.

The Frog and the two Geese.

"Two geese, when about to start
southward on their annual autumn mi-
gration, were entreated by a frog to take
him with them. On the geese express-
ing their willingness to do so if a means
of conveyance could be devised, the
frog produced a stalk of strong grass,
got the two geese to take it one by each
end, while he elung to it by his mouth
in the middle.

"In this manner the three were mak-
ing their journey successfully when they
were noticed from below by some
men, who loudly expressed their admi-
ration of the device, and wondered
who had been clever enough to discover
it. The vain-glorious frog, opening his
mouth to say, 'It was me,' lost his
hold, fell to the earth, and was dashed
to pieces.

"Moral.—Don't let pride induce you
to speak when safety requires you to be
silent."—Exchange.

—The Swiss conduct an industrial
mission in India. Christian artisans
teach the natives various employments
and the truths of the gospel at the same
time.

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.

BIBLE QUERER STORY.

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

The child of Israel had dun wicked in
the site off the Lord as he sint fry sur-
pents among thim and all the people
they bit dide which was a grate num-
ber. So the people were sorry fur there
sin and went to Moses and Moses
preyed for the people. And God had
Moses make a surpent of bras an set it
on a poll and every one who was biten
and loked at it were heeled. But sim-
pel as was the remedy many of the
Israelites died.

What became of this brazen serpent
children?

What sin had they committed that
God should send these serpents?
What does John iii. 14, 15, say?

Answer to Bible Querer Story.—
Peter's Deliverance.

Perfect Ones.—Clyde Russell, Lillie
Burdette, Beulah Green, Henry Rus-
sell, Josie Janeway, Lizzie Lee, Esther
Wingo, Robbie Longmire, Florrie
Rushing, Clemmie Avery, Conyers
Norvell, Nettie and Herbert Young.

Several not perfect.—Olga Moore and
Ernest Ellis, "angel" for "angel." Olga
Moore, "damsel," "Tishie" and Lela
Cadwell, "er" or "urnestly." Cap-
itella Wilson and Lillie Shippe, "come
to gather." Annie Cox, "nook." Hugh
Stokely, "deliverence."

Hugh Stokely—Look in our Septem-
ber fund and you will find Pearl Smith
credited with the two dollars you sent
in her name.

Conyers Norvell.—Did you ever get
your brick card?

DEAR AUNT NORA: I wrote to the
Young South a long time ago but it has
been so long that I can not claim to be
a cousin, but I thought I would write
you again. We had a "good meeting
here last summer. Brother J. F. Elder
done most of the preaching; we all
think he is a good preacher. There was
one profession; two joined the church
by experience and two by letter. The
church has more than doubled its num-
ber since last spring. I am staying in
town now going to school. We live four
miles from town on a farm. The coun-
try is not very thickly settled so I
thought that I could not fill out a brick
card and never sent for one, but now I
think I can here in town so I send you
two cents for a brick card and Brother
Diaz's picture. With much love to you
and all the cousins, I remain as ever,
CORNELIA S. COLTHARP.

Spanish Fort, Texas.

DEAR AUNT NORA: This is my first
chance to reply, and I will send a dime
for Cuba. I read the papers every week
to see about Brother Diaz. My mar-
ried sister, Emma Scott, at Corinth, has
already sent a nickel to me for my brick
card. I will try to get it filled soon.
Love to Uncle Orren, yourself, and
sweet little James. Sister named her
cousary bird "Orren," she thought it such
a pretty name. Good-bye.

LULA HARROLL.

Holly Springs, Miss.

DEAR AUNT NORA: I will write
again as I saw my other letters in print.
I have been visiting my cousin at

Neely Station one week. Lillie Hart
came home with me. Addie Powell
stayed all night with me Sunday night.
I must close with much love much to
you, the cousins, and Uncle Orren.

CALLIE HINTON.

Andrew Chapel, Tenn.

MRS. O. L. HAILEY: I received the
card and two pictures of Brother Diaz,
and as I have got the card filled out,
sold the two pictures for twenty cents,
I inclose you two dollars and twenty
cents for them. I must tell you about
our little workers for missions and
what they have accomplished with their
nickels. We had a meeting last Sun-
day and eighteen reported and gave in
what they had made, and it amounted
to eighteen dollars and forty cents,
quite a nice sum from so little. They
decided to send it to Brazil, as we think
it is needed there very much. You
may be sure it made our hearts glad to
see how faithful they had worked.
When we organized our little band and
gave each a nickel to turn over during
the year we had no idea they would ac-
complish so much. May God bless each
and every one of them, and make them
noble men and women in my prayer, and
may they become more zealous workers
for Jesus each and every one of them
in this life, and be rewarded at last and
receive the welcome plaudit, "Well
done thou good and faithful servant,
enter thou into the joys of thy Lord."
With much love to you and all the
cousins I close, as I fear I have written
too much already.

MISS SUSIE EDWARDS.

Baton Rouge, La.

Glad to hear of your band of work-
ers. They surely did well, and I hope
will continue in their good work.

BRICK CARD.

DEAR MRS. HAILEY: At last the
brick card is filled, but I must not take
more credit than is due me. Owing to
bad weather, and not being well, I've
done but little. Miss Mary Bowman, a
member of the Ridgely Baptist church
(the same church I belong to), sold
fourteen bricks for me. She is a good
little worker; it seemed no trouble for
her to sell them. I gave her one of
Brother Diaz's pictures as a reward.
Sold one for ten cents and kept one, so
I've \$2.10 to send. If you will send me
another brick card I'll do the best I
can with it. If I fail, will get some of
my little Baptist friends to help me
again. By examining the card you will
see six Methodists bought bricks; all
the rest were Baptists.

A. D. BRANSFORD.

Dixon Springs, Tenn.

Good for Mary. I send another card,
and wish you and your young friend
good luck.

DEAR AUNT NORA: I have got the
brick card filled that you sent me. In-
close two dollars. Aunt Nora,
have you any good speeches that you
can have published for little boys eleven
years old. I got one out of your col-
umn when I was five years old, the best
speech I ever had, headed, "Don't
drink your first glass, boys."

Vienna, La. GUSSIE DAVIS.

Yes, Gussie, I have quite a number
of good speeches, but rarely have room
to publish any thing but letters and
business, but I think a boy who has
earned two dollars for Cuba, deserves a
speech, so here is one, the only one I
have convenient.

DEAR AUNT NORA: Many thanks for
publishing my first letter, and therefore
I will write again. I have been attend-
ing a grand revival meeting at Aurora
for the last week. Much good was ac-
complished that week in bringing lost

souls to Christ. I ever enjoy such
work. I love to work for the Master's
cause, and to help others. Several of
my friends were converted to the religion
of the Lord Jesus Christ. And I
ever thank God that I was the humble
instrument in his hands to help bring
some of them to the Saviour. We have
such a good pastor at our church, Rev.
John T. Oakley, I do love him. Bro.
Raikes assisted him in his meeting.
May they ever have success in preach-
ing and winning souls to Christ. There
were twelve conversions. The Chris-
tians were greatly revived and all ex-
pressed a desire to do more for Jesus in
the future than they had in the past.
Dear Aunt Nora, when the meeting
closed there were seven anxious, asking
for the prayers of Christians. As there
is no hope only through the Lord Jesus
Christ, will you not ask God to bless
and save them, and pray for me that I
may ever be a useful Christian. Dear
Aunt Nora, I would send some money
for Missions to you, but I gave my little
mite at our church to help send the
gospel to the foreignland, so I beg to be
excused in your noble band of workers.
God bless you now and forever.

Auburn, Tenn. LENA ODOM.

ONLY A BOY.
I am only a boy with a heart light and
free;
I am brimming with mischief and frolic
and glee;
I dance with delight, and I whistle and
sing,
And you think such boys never cares
for a thing.
But boys have their troubles, though
jolly they seem;
Their thoughts can go farther than
most people deem.
Their hearts are as open to sorrow as
joy,
And each has his feelings, though only
a boy.
Now oft when I've worked hard at pil-
ling the wood,
Have done all my errands, and tried to
be good,
I think I might then have a rest or a
play;
But how shall I manage? Can any one
say?

If I start for a stroll, it is "Keep off
the street!"
If I start to the house, it is "Meroy,
what feet!"
If I take a seat, 'tis "Here, give me
that chair!"
If I lounge by a window, 'tis "Do n't
loiter there!"

If I ask a few questions, 'tis "Do n't
bother me!"
Or else, "Such a torment I never did
see!"
I am scolded and cuffed if I make the
least noise,
Till I think in this wide place there's
no place for boys.

Of course a boy can't know as much as
a man,
But we try to do right just as hard as
we can.
Have patience, dear people, though oft
we annoy,
For the best man on earth once was
"Only a boy."

DEAR AUNT NORA: I wrote to you
some time ago for a brick card, which
you sent. I thought I would let you
know how I was succeeding getting it
filled. I have one dollar already, and
forty cents more promised me. I hope
to send it soon. We had a protracted
meeting at Canaan church, near where
we live, in September, which resulted
in over thirty conversions. Mamma said
it was the best meeting she ever attended.

ed. Brother West baptised twenty-one
in eleven minutes. Aunt Nora, mamma
says she hopes I will make as good a
woman as you are. We all have the
whooping-cough now. It is not pleasant
to have. I hope to get well soon, so I
can pick cotton and make some money
for missions. Much love to you, Uncle
Orren, and little James.

MINNIE A. ARNETT.

Canaan, Miss.
A few lines to let you and the cousins
know that I have returned home from
my visit in Texas. On my return I
stopped at Gibson county, Tenn., to see
my father, brothers, and sister, which
you know gave me great pleasure. In
looking over your report for September,
I do n't see my card mentioned, why is
this? Here is my contribution for this
month, ten cents for Cuba. I read with
sorrow, the few lines penned from your
father, in my last paper. My prayer is
that he may yet be enabled to do much
good though he is so severely afflicted.
I heard your father preach at Old Union
church, Wilson county, in 1879, and
have ever remembered him. I also
heard Brother Hailey speak at Book
Valley church, in a Sunday-school in-
stitute; I have never met him since he
has been our editor. If this letter is
too long send it to the waste-basket.
With love to Brother Hailey, little
James, and yourself, I will close.

Vesta, Tenn. MRS. J. R. HORN.

I was astonished to learn I had not
credited you in our fund, Mrs. Horn,
but it seems to be so, although I have
you credited in both places in my book,
so I put you in this October fund and
hope it will be all right. Am glad you
called my attention to it. I hope my
friends will always do likewise.

For Cuba.

October.

Willie Watts, 25 cents; Emma E.
Derryberry's brick card, \$2; Alice But-
terfly's brick card, \$2; Eunice Jones'
brick card, \$2; Lillian Thomas, \$2;
Lucy Chamberlain's brick card, \$2;
Cicero Cookroff's brick card, \$2; Mamie
Gardner's brick card, \$2; "A Sister,"
of Arkansas, \$1.50; Henry Russell, 5
cents; Mrs. Mollie Tinsley's brick card,
\$2; Mrs. Nannie Brynnum's brick card,
\$2; Daisy Emmerson's brick card, \$2;
Janie Osborn's brick card, 60 cents;
Lissie Cheek's brick card, \$1.50; Nonie
Ammon's brick card, 30 cents; Lillie
Shippe's brick card, \$2; Olga Moore, 10
cents; Ernest Ellis' brick card, \$2;
Gussie Davis, brick card, \$2; Clemmie
Avery, 5 cents; Miss Sue Edwards'
brick card, \$2.50; Ethel Fray's brick
card, \$2.50; Pearl Frey's brick card,
\$2.50; Emma Frey's brick card, \$2.50;
Vernon Stott's brick card, \$2; Mrs. J.
R. Horn, 10 cents; A. D. Bransford's
brick card, \$2; Mattie House's brick
card, \$2; Thomas McGregor's brick
card, 50 cents; Mrs. J. B. Horn's brick
card, \$3.30.



A crown of tartar taking powder. Highest of
all in leavening strength.—U.S. Government Re-
port, Aug. 17, 1890.

Mr. Spurgeon on Preaching.

Book from: **DR. GRATTON & DIX,**
No. 105 Main St., Cincinnati, O.
\$5 25



DO AS I DID
WOLFF'S
ACME
BLACKING
ONCE A WEEK!
Other face wash them
clean with
SPONGE AND WATER.



Have you an old picture you want enlarged to any size? If so send for my price list—special prices to ministers. Any one that will send me a Cabinet Photo with 25 cents in one cent stamps, will get one dozen very nice Photo's made and returned from same. Will send sample first, if desired for 1 cent stamp.

Tutt's Pills
This popular remedy never fails to effectually cure
Dyspepsia, Constipation, Sick Headache, Biliousness
And all diseases arising from a
Torpid Liver and Bad Digestion.
The natural result in good appetite and could find these results of a constantly used and easy to swallow,
SOLD EVERYWHERE.

GULLETT'S MAGNOLIA GIN
The FOREMOST
STANDARD
COTTON
GIN
OF THE
WORLD
HIGHEST AWARD GOLD MEDAL
For 1883, 1885, 1887, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688, 2689, 2690, 2691, 2692, 2693, 2694, 2695, 2696, 2697, 2698, 2699, 2700, 2701, 2702, 2703, 2704, 2705, 2706, 2707, 2708, 2709, 2710, 2711, 2712, 2713, 2714, 2715, 2716, 2717, 2718, 2719, 2720, 2721, 2722, 2723, 2724, 2725, 2726, 2727, 2728, 2729, 2730, 2731, 2732, 2733, 2734, 2735, 2736, 2737, 2738, 2739, 2740, 2741, 2742, 2743, 2744, 2745, 2746, 2747, 2748, 2749, 2750, 2751, 2752, 2753, 2754, 2755, 2756, 2757, 2758, 2759, 2760, 2761, 2762, 2763, 2764, 2765, 2766, 2767, 2768, 2769, 2770, 2771, 2772, 2773, 2774, 2775, 2776, 2777, 2778, 2779, 2780, 2781, 2782, 2783, 2784, 2785, 2786, 2787, 2788, 2789, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2797, 2798, 2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809, 2810, 2811, 2812, 2813, 2814, 2815, 2816, 2817, 2818, 2819, 2820, 2821, 2822, 2823, 2824, 2825, 2826, 2827, 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 2836, 2837, 2838, 2839, 2840, 2841, 2842, 2843, 2844, 2845, 2846, 2847, 2848, 2849, 2850, 2851, 2852, 2853, 2854, 2855, 2856, 2857, 2858, 2859, 2860, 2861, 2862, 2863, 2864, 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874, 2875, 2876, 2877, 2878, 2879, 2880, 2881, 2882, 2883, 2884, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896, 2897, 2898, 2899, 2900, 2901, 2902, 2903, 2904, 2905, 2906, 2907, 2908, 2909, 2910, 2911, 2912, 2913, 2914, 2915, 2916, 2917, 2918, 2919, 2920, 2921, 2922, 2923, 2924, 2925, 2926, 2927, 2928, 2929, 2930, 2931, 2932, 2933, 2934, 2935, 2936, 2937, 2938, 2939, 2940, 2941, 2942, 2943, 2944, 2945, 2946, 2947, 2948, 2949, 2950, 2951, 2952, 2953, 2954, 2955, 2956, 2957, 2958, 2959, 2960, 2961, 2962, 2963, 2964, 2965, 2966, 2967, 2968, 2969, 2970, 2971, 2972, 2973, 2974, 2975, 2976, 2977, 2978, 2979, 2980, 2981, 2982, 2983, 2984, 2985, 2986, 2987, 2988, 2989, 2990, 2991, 2992, 2993, 2994, 2995, 2996, 2997, 2998, 2999, 3000, 3001, 3002, 3003, 3004, 3005, 3006, 3007, 3008, 3009, 3010, 3011, 3012, 3013, 3014, 3015, 3016, 3017, 3018, 3019, 3020, 3021, 3022, 3023, 3024, 3025, 3026, 3027, 3028, 3029, 3030, 3031, 3032, 3033, 3034, 3035, 3036, 3037, 3038, 3039, 3040, 3041, 3042, 3043, 3044, 3045, 3046, 3047, 3048, 3049, 3050, 3051, 3052, 3053, 3054, 3055, 3056, 3057, 3058, 3059, 3060, 3061, 3062, 3063, 3064, 3065, 3066, 3067, 3068, 3069, 3070, 3071, 3072, 3073, 3074, 3075, 3076, 3077, 3078, 3079, 3080, 3081, 3082, 3083, 3084, 3085, 3086, 3087, 3088, 3089, 3090, 3091, 3092, 3093, 3094, 3095, 3096, 3097, 3098, 3099, 3100, 3101, 3102, 3103, 3104, 3105, 3106, 3107, 3108, 3109, 3110, 3111, 3112, 3113, 3114, 3115, 3116, 3117, 3118, 3119, 3120, 3121, 3122, 3123, 3124, 3125, 3126, 3127, 3128, 3129, 3130, 3131, 3132, 3133, 3134, 3135, 3136, 3137, 3138, 3139, 3140, 3141, 3142, 3143, 3144, 3145, 3146, 3147, 3148, 3149, 3150, 3151, 3152, 3153, 3154, 3155, 3156, 3157, 3158, 3159, 3160, 3161, 3162, 3163, 3164, 3165, 3166, 3167, 3168, 3169, 3170, 3171, 3172, 3173, 3174, 3175, 3176, 3177, 3178, 3179, 3180, 3181, 3182, 3183, 3184, 3185, 3186, 3187, 3188, 3189, 3190, 3191, 3192, 3193, 3194, 3195, 3196, 3197, 3198, 3199, 3200, 3201, 3202, 3203, 3204, 3205, 3206, 3207, 3208, 3209, 3210, 3211, 3212, 3213, 3214, 3215, 3216, 3217, 3218, 3219, 3220, 3221, 3222, 3223, 3224, 3225, 3226, 3227, 3228, 3229, 3230, 3231, 3232, 3233, 3234, 3235, 3236, 3237, 3238, 3239, 3240, 3241, 3242, 3243, 3244, 3245, 3246, 3247, 3248, 3249, 3250, 3251, 3252, 3253, 3254, 3255, 3256, 3257, 3258, 3259, 3260, 3261, 3262, 3263, 3264, 3265, 3266, 3267, 3268, 3269, 3270, 3271, 3272, 3273, 3274, 3275, 3276, 3277, 3278, 3279, 3280, 3281, 3282, 3283, 3284, 3285, 3286, 3287, 3288, 3289, 3290, 3291, 3292, 3293, 3294, 3295, 3296, 3297, 3298, 3299, 3300, 3301, 3302, 3303, 3304, 3305, 3306, 3307, 3308, 3309, 3310, 3311, 3312, 3313, 3314, 3315, 3316, 3317, 3318, 3319, 3320, 3321, 3322, 3323, 3324, 3325, 3326, 3327, 3328, 3329, 3330, 3331, 3332, 3333, 3334, 3335, 3336, 3337, 3338, 3339, 3340, 3341, 3342, 3343, 3344, 3345, 3346, 3347, 3348, 3349, 3350, 3351, 3352, 3353, 3354, 3355, 3356, 3357, 3358, 3359, 3360, 3361, 3362, 3363, 3364, 3365, 3366, 3367, 3368, 3369, 3370, 3371, 3372, 3373, 3374, 3375, 3376, 3377, 3378, 3379, 3380, 3381, 3382, 3383, 3384, 3385, 3386, 3387, 3388, 3389, 3390, 3391, 3392, 3393, 3394, 3395, 3396, 3397, 3398, 3399, 3400, 3401, 3402, 3403, 3404, 3405, 3406, 3407, 3408, 3409, 3410, 3411, 3412, 3413, 3414, 3415, 3416, 3417, 3418, 3419, 3420, 3421, 3422, 3423, 3424, 3425, 3426, 3427, 3428, 3429, 3430, 3431, 3432, 3433, 3434, 3435, 3436, 3437, 3438, 3439, 3440, 3441, 3442, 3443, 3444, 3445, 3446, 3447, 3448, 3449, 3450, 3451, 3452, 3453, 3454, 3455, 3456, 3457, 3458, 3459, 3460, 3461, 3462, 3463, 3464, 3465, 3466, 3467, 3468, 3469, 3470, 3471, 3472, 3473, 3474, 3475, 3476, 3477, 3478, 3479, 3480, 3481, 3482, 3483, 3484, 3485, 3486, 3487, 3488, 3489, 3490, 3491, 3492, 3493, 3494, 3495, 3496, 3497, 3498, 3499, 3500, 3501, 3502, 3503, 3504, 3505, 3506, 3507, 3508, 3509, 3510, 3511, 3512, 3513, 3514, 3515, 3516, 3517, 3518, 3519, 3520, 3521, 3522, 3523, 3524, 3525, 3526, 3527, 3528, 3529, 3530, 3531, 3532, 3533, 3534, 3535, 3536, 3537, 3538, 3539, 3540, 3541, 3542, 3543, 3544, 3545, 3546, 3547, 3548, 3549, 3550, 3551, 3552, 3553, 3554, 3555, 3556, 3557, 3558, 3559, 3560, 3561, 3562, 3563, 3564, 3565, 3566, 3567, 3568, 3569, 3570, 3571, 3572, 3573, 3574, 3575, 3576, 3577, 3578, 3579, 3580, 3581, 3582, 3583, 3584, 3585, 3586, 3587, 3588, 3589, 3590, 3591, 3592, 3593, 3594, 3595, 3596, 3597, 3598, 3599, 3600, 3601, 3602, 3603, 3604, 3605, 3606, 3607, 3608, 3609, 3610, 3611, 3612, 3613, 3614, 3615, 3616, 3617, 3618, 3619, 3620, 3621, 3622, 3623, 3624, 3625, 3626, 3627, 3628, 3629, 3630, 3631, 3632, 3633, 3634, 3635, 3636, 3637, 3638, 3639, 3640, 3641, 3642, 3643, 3644, 3645, 3646, 3647, 3648, 3649, 3650, 3651, 3652, 3653, 3654, 3655, 3656, 3657, 3658, 3659, 3660, 3661, 3662, 3663, 3664, 3665, 3666, 3667, 3668, 3669, 3670, 3671, 3672, 3673, 3674, 3675, 3676, 3677, 3678, 3679, 3680, 3681, 3682, 3683, 3684, 3685, 3686, 3687, 3688, 3689, 3690, 3691, 3692, 3693, 3694, 3695, 3696, 3697, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3705, 3706, 3707, 3708, 3709, 3710, 3711, 3712, 3713, 3714, 3715, 3716, 3717, 3718, 3719, 3720, 3721, 3722, 3723, 3724, 3725, 3726, 3727, 3728, 3729, 3730, 3731, 3732, 3733, 3734, 3735, 3736, 3737, 3738, 3739, 3740, 3741, 3742, 3743, 3744, 3745, 3746, 3747, 3748, 3749, 3750, 3751, 3752, 3753, 3754, 3755, 3756, 3757, 3758, 3759, 3760, 3761, 3762, 3763, 3764, 3765, 3766, 3767, 3768, 3769, 3770, 3771, 3772, 3773, 3774, 3775, 3776, 3777, 3778, 3779, 3780, 3781, 3782, 3783, 3784, 3785, 3786, 3787, 3788, 3789, 3790, 3791, 3792, 3793, 3794, 3795, 3796, 3797, 3798, 3799, 3800, 3801, 3802, 3803, 3804, 3805, 3806, 3807, 3808, 3809, 3810, 3811, 3812, 3813, 3814, 3815, 3816, 3817, 3818, 3819, 3820, 3821, 3822, 3823, 3824, 3825, 3826, 3827, 3828, 3829, 3830, 3831, 3832, 3833, 3834, 3835, 3836, 3837, 3838, 3839, 3

