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EDUCATIONAL.

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Baptist and Reflector

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

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New Orleans Shall It Continue to be Ignored?

It is astonishing that the Baptist cause in New Orleans has been so long and so largely overlooked by the great brotherhood in the South. Its importance has surely not been sufficiently considered. The Baptists generally have sound reason to consider the country as their appropriate sphere, while the cities, the centers of population, have been, to a great extent, left out in the cold. As the practical result of this, the large cities are chiefly occupied by other denominations. But in no other metropolis has this been so strikingly exhibited as in the Crescent City. There the Baptist cause is, so to speak, nowhere. It is far in the rear of any other one of the leading denominations of the United States. The Catholics have probably fifty churches, the Lutherans over twenty, the Methodists ten or twelve, and the Presbyterians and Episcopalians nearly as many.

New Orleans, it is well known, has suffered in the past from a variety of disasters which have kept it back, and prevented it from making that progress which otherwise it certainly would have made. One of these was the yellow fever. That now is a thing of the past. Sanitary measures have shut it out as they shut it out of New York and Philadelphia during the latter part of the last century. Then came the war, from which it suffered more than any other center of population; and war was followed by the evil days of re-construction. Contemporaneous with all these were the periodical overflows, destroying crops over large areas and causing general business stagnation. The general government is about to take charge of the Mississippi, and with its vast resources and the best engineering skill obtainable, will put an end to these devastations, and the "great inland sea," as Mr. Calhoun once called the mighty river, will be troubled by them no more.

Agencies of vast importance and power will ere long be in operation which must have a tremendous effect upon the metropolis of the South. The allusion is to the construction of the Nicaragua ship canal and the Tehuantepec ship railway, both of which have been undertaken and will unquestionably be pushed forward to completion in the not distant future.

These will change the whole current of trade between the Orient and the Occident, and will pour it almost inevitably into New Orleans, which will be right in the middle of the current, and which will thus receive a boom that it has never before had since its foundation. This trade, the trade of

the Orient, has made everybody rich in the past that has had anything to do with it. Its trade came overland in the olden time, and contributed not a little to the opulence and glory of Babylon, Damascus, Jerusalem, Tyre and Sidon, Rome, Carthage, and afterwards to Venice, Amsterdam, Paris, London. What vast wealth has the East India Company brought to Great Britain, and continues to bring! The construction of these two great works must deflect this vast Oriental trade to our shores, and New Orleans, as before observed, being in the center of the current, must experience an impetus ahead, to which it has heretofore been a stranger.

Now, then, is the time for the Baptists of the South to take hold of its metropolis, and to make themselves felt. The great dramatist has said, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." This tide has come, or is about to come, to New Orleans. Will the Baptists of the South take it at its flood, and "move on the enemy's works?" These other evangelical denominations will welcome them. They need them to help fight the world, the flesh, and the devil. The enemy is in possession, and means, if possible, to keep possession. To dislodge him and take the city for God, is no easy work. The combined hosts of God's elect are necessary to victory. The community is a remarkably liberal one. The pastor of the Northern Methodist church in New Orleans raised nearly eleven thousand dollars inside of two years, much of it collected there. One gentleman, not in sympathy with this church, supplied it with hymn books, and persons of various churches and of no church contributed. What is needed is a whole-souled, pushing leader, a man of brains and grace, and a number of colporteurs. The whole Baptist South is virtually interested in this matter. The influence of New Orleans is very great, and must steadily increase. It is felt throughout the mighty Valley of the Mississippi and of its tributaries, stretching out its Brianean arms by steamer and rail. East, West, North and South, Mexico, the West Indies, and a large part of the vast fields of South America must be drawn every year closer and closer to it. It is scarcely a figure of speech to say that New Orleans is the center of the continent. From it go out influences whose potentialities for good or evil no pen can describe and no mind fathom. These the Baptists of the South are interested in shaping for good, and turning them in favor of the Truth, the Right, the Light and the Life of men. Duty to God and to themselves alike demands it, and the exigencies of the situation call for it trumpet-tongued.

This and That.

Cor. x. 13; 2 P. "SCHOOL CONVENTION" Of this kind on see recently held its first session. The meeting was a good one, but Concord Association alone had Paul's as good three or four times a. "He There was a very small turnout, sufficient reason of this is mostly due to the time the meeting was held. Just at the winding-up of harvest is the best time to hold a meeting of general interest to the denomination. I understand the Convention at Lebanon undertook to remedy this draw-back by holding the next session a week or two weeks earlier. That time is still an unfortunate time, as it is just at the beginning of harvest, a time farmers can not afford to leave their crops. The great bulk of our people are farmers, and the Convention should be held at a time they can be represented. Bro. Bailey, can't you have the next session held a month earlier or a month later?

ELD. J. W. PATTON. Of Santa Fe, I am glad to say, has been employed as principal of Fall Creek High School. The new school building has just been completed, and does an honor and credit to the brethren and citizens of Fall Creek. Our school will be a first-class high school, in one of the best communities in Middle Tennessee. As pastor of Fall Creek church, I am glad of this new enterprise which will add culture and refinement to my congregation. Bro. Savage said it was a good sign to see church and school buildings side by side. We have that blessing.

BRO. J. H. ANDERSON Is a great and good man. His ideas are great. Recently I slept with him, and he dreamed he killed the Pope of Rome. You see, we had been talking over the discussion now being conducted between

BRO. RAY And the editor of the Catholic Progress. From the signs of the times, Bro. Ray will make a great many Catholic people think the Pope is rather a weak straw to lean upon. I wish everybody could read that discussion.

BROTHER CHRISTIAN SHRYGLEY Has been trying to be simply a Christian, and wanting nobody else to be the same. I suggest the New Testament description of a Christian would class the gentleman with the Pharisee who thanked God he was not like that Publican, or with a lot of self-righteous and nobody-else-righteous fellows described in the sixth chapter of Matthew. Besides this, the New Testament condemns the man who strains at a gnat and swallows a A. Campbell. That's just what Brother Shrygley is

doing. He refuses to tell when and where the first Baptist church was organized, because he fails to find "Baptist Church" in the New Testament. He condemns everything he can not find in the Book, except Campbellism. Why don't he repudiate the "Christian Church," since the New Testament says nothing about such an institution. The claims of the gentleman to be simply a Christian, nothing more and nothing less, is disproven by the fact that the New Testament condemns the mote-hunter as a hypocrite, and that is Shrygley's chief business.

SOME CHANGES Have taken place since my last report. Bro. Gilliam has been called to Shop Spring, Bro. Berry to Rocky Valley, Bro. Brandon to Salem, Bro. Alsop to Ramah, and Bro. Smith to Alexandria.

BRETHREN OF SALEM ASSOCIATION. I hope you will see that your church makes a contribution to State missions between this and the meeting of our Association, September 17th. Sell enough wheat to give a little to our State work. Please see to it, that your church does something in time. "THE TRUTH MUST AND HAS PREVAILED."

So writes a man by the name of Rodgers, of Austin, Tenn., in giving a report of a Campbellite meeting at Taylorsville, near where Bro. Grime has recently held two public debates with Elders Kidwell and Bryant. Mr. Rodgers reports five additions, and gives them as a result of the debates, and closes by saying: "The truth has prevailed." That gentleman was pressed for something to write about. Taylorsville is more than two miles from where the debates were held, and in a different community. But what about the forty or fifty additions to the Baptist church, in the very house where these debates were held, since the first discussion? Yes, the truth has prevailed where the debates were held, and not a single addition at the city church, a quarter of a mile away. Yes, the truth has prevailed where the debates were held, and error counted five at Taylorsville. JOHN T. OAKLEY.

Holston Association. The 100th anniversary of this body will be held at Limestone Church, Washington County, eight miles northwest from Jonesboro. Delegates and visitors coming by rail road will get off at Jonesboro, where transportation can be had. R. H. DUNGAN, Clerk of Assn. -The truth about God can never be known until we believe the truth about Christ.

CONTRIBUTIONS.

What They Say of Him.

Some opinions of the Southern Baptist papers about Dr. Frost's acceptance of the Secretaryship of the Sunday-school Board:

"Dr. J. M. Frost gave us a call on Tuesday of this week, on his way to Nashville. His appointment as Secretary of our Sunday-school Board has given general and marked satisfaction; and he enters upon his work with the brightest prospects."—Western Recorder.

"Dr. J. M. Frost closed his labors as pastor of Leigh St. Baptist Church last Sunday, with a view to becoming Secretary of the Sunday-school Board at Nashville. The people of Richmond highly esteem Dr. Frost, grieve to lose him, and wish for him great success in his new work."—Richmond Correspondent in Baltimore Baptist.

"Dr. J. M. Frost, of Virginia, accepts the work of Secretary for the new Sunday-school Board, at Nashville, Tenn. Dr. Frost will bring to the work much consecrated zeal, and careful business methods; and we reasonably expect that the Sunday-school publications of the Southern Baptist Convention will be ably conducted, and do much good."—Baptist Gleaner.

"Georgia Baptists extend greetings to Rev. J. M. Frost, D.D., who has accepted the Secretaryship of the Sunday-school Board at Nashville, Tennessee. His profound scholarship, consecrated piety and remarkable prudence and sagacity pre-eminently qualify him for the position to which he has been unanimously called."

"Let Southern Baptists cheerfully co-operate with Dr. Frost and his Board and a joyous success will crown their united efforts."—Christian Index.

"Rev. Dr. J. M. Frost of Richmond, Va., accepts the Secretaryship of the Sunday-school Board of the Southern Baptist Convention, and enters at once upon its duties. The hearts of the friends of this Board have turned to Dr. Frost, from the first, as the man for this work. His acceptance guarantees the success of the Board. He is wise, prudent and abreast with the times, and knows what is to be done. He preached his farewell sermon as pastor of Leigh Street Church on June 23th."—Biblical Recorder.

"It looks as if, after all, Dr. Frost may accept the Secretaryship of the Sunday-school Board of Nashville, Tenn. It will be a fine day for the Secretaryship if he takes it, and perhaps he ought to take it. He did much to create the Board, and he is the man to show that it ought to live. He is a man of energy and wisdom, and his acceptance of the position would be satisfactory to brethren of all shades of opinions. We desire that the Board shall have an open path and a smooth run, and if it has an important destiny, let its opponents stand off and let it work that destiny out."—W. E. Hatcher in Baltimore Baptist.

"Rev. J. M. Frost has accepted the Superintendency of the Sunday-school work of the Southern Baptist Convention. This is as we thought it should be, and we have no doubt but

that he will do the best and most successful work ever done in the South in the line of Sunday-school endeavor. He is tall and slender in build, fair complexioned, with hair suggestive of light red, and classical features. His ministry in Kentucky, Alabama and Virginia, has been very successful, and his sweet spirit and gentle manners render him a great favorite. Withal, he has organizing and preaching qualities of the first order. We pray God to be with him and with his people in the work. Let all the South say, Amen!"—Western Baptist.

"Rev. J. M. Frost, D.D., has resigned the pastorate of the Leigh St. Church, Richmond, Va., to accept the Secretaryship of the Sunday-school Convention. In a private note, Bro. T. P. Bell says: 'The South has had a hard struggle to find as he is to the pastorate. The Lord has run a plowshare through all his aims and ambitions and freed him into a line of work he craves from. Pressure from every direction has been very strong. We can be sure the new work will be wisely conducted. He is one of the truest men I know. No guile in him, but much grace.' We congratulate the Board and the denomination on Bro. Frost's acceptance. He will win his way and succeed in the work. The new Secretary may count on our support and co-operation, and we invite him to make use of the columns of The Courier in his work."—Baptist Courier.

"Dr. Frost accepts. This editor is neither a prophet nor the son of a prophet, but last week he ventured on a prophecy and the sequel shows that he is conspicuously devoid of the prophetic gift. Dr. J. M. Frost, of the Leigh St. Church, Richmond, Va., was called to the position of Secretary of the Sunday-school Board of the Southern Baptist Convention. We predicted that he would decline. We are mistaken. Dr. Frost accepts, and resigned the church in Richmond on last Sunday. He will make his headquarters at Nashville, Tenn. The Board has been very fortunate in securing so excellent a man to fill this position. His experience with men, his fervent piety, his knowledge of books and his conservative spirit, make him a most valuable man. We were about to say that we predict great success to Dr. Frost in this position, but we are a little chary about foretelling anything. We believe, however, that Dr. Frost will be a success."—Central Baptist.

FROM SECRETARY FROST.

Editors Religious Herald. Before leaving Richmond I desired to say something personal to myself, but could not find heart to take up the pen. So many and so kindly have been the expressions of sympathy and cordial good wishing for success, and of regret at my leaving the State, I have wanted to express my grateful acknowledgment of them. It had become a hope with me to spend my life among the Baptists of Virginia. But, how strange things are! And how strangely do the currents of one's life move—moving sometimes in a sphere entirely beyond his control! More than once in my life, sometimes for one reason, sometimes for

another, I have said I would not be a secretary; at Birmingham, as you know, on the resolution to elect me as Sunday-school Secretary, I said, in the presence of twenty-five hundred people, I could not give the matter a second thought. And God knows I meant it, and yet here I am! Those who know me will readily know that the result could not have come except from some mighty impulse hardly short of a moral convulsion; but even they will never know the awful struggle through which I passed. The day after my resignation was presented to the church, was the most desperate day in my history. God spare me from another like it!

I have dared to be inconsistent in the name of God, in answer to the demand of my brethren, and in the conviction of moving in the line of divine movement. I make no promises or prophecies of my connection with this great work. I dare not simply determine that, having put my hand and heart to this movement, the best that is in me shall be consecrated to its success.

Having given up the pastorate and closed the gate behind me, I say farewell for a season, I could earnestly hope, but forever, if necessary and the Lord so orders. I believe in this work, in its importance and greatness, in its present and growing power, and in its future success as a mighty factor in our denominational life, but would have rejoiced to see that success brought in under the hand of another. But my face, with a bright and buoyant heart, is to the future.

The Nashville brethren have given me a royal welcome. Baptist interests are in the hands of able men, and are on the advanced movement decidedly. There is enterprise and push and pluck among them. I am charmed with the city and its people as I have met them, and find everywhere signs of commercial activity and prosperity. It is a good place for the Sunday-school Board to be, and the Convention made no mistake in locating it here. I found the Board formulating its plans and full of hope and enthusiasm about the work. The increase in the circulation of the Convention Series of Sunday School Helps, since the creation of this Board, is truly remarkable. The heart of the great Baptist brotherhood of the South is certainly turning to it with a full flow, if one may judge from the signs of the times.—Religious Herald, July 9, 1891.

Kentucky Notes.

The outlook for their future is bright and Kentucky Baptists have much to be thankful for. The season for protracted meetings has arrived and throughout the summer there will be "seasons of refreshing" in nearly every community. The outlook for good crops is bright, which means more liberal contributions to all the denominational enterprises. Our schools and colleges are preparing for what is believed will be the most prosperous year in their history. All along the line a thrill of new life will soon be felt.

In secular circles the fight over the new constitution is of absorbing interest. Indeed, so great is the importance of the question that party politics have been almost lost sight of, for the time being, at least. It is doubtful if the new constitution will

carry, but as it is framed in the people's interest, it should do so.

NEWS AND NOTES.

About the first of July Dr. Broad us struck out on a three months' tour for recreation. The expense is borne by the alumni of the Seminary. He first went to London, to interview Spurgeon.

Prof. Arthur Yeager, of Georgetown College, will be absent from his post the coming year. The time will be given to travel and special study.

A new church was organized at Elangor, June 22nd.

Dr. A. C. Caperton, under whose management the Western Recorder was such an excellent paper, has accepted the care of the Christianburg Church for half of his time, and the Turner's Station Church for one-fourth. One-fourth of his time is still unoccupied, which should not be, as he is one of our most able men. Dr. Caperton's address is 719 Seventh st., Louisville.

Eld. G. W. Hurt leaves Elizabeth town and goes to a church in Georgia.

Eld. G. W. Manly has resigned the care of the church at Twenty sixth and Market st., Louisville, in order to accept a professorship in Dennison University, Granville, Ohio.

Eld. A. M. Vardeman will soon return to this State from Missouri.

Eld. M. M. Riley has given up the care of Bowling Green Church to give all his time to his work for Georgetown College.

Eld. W. C. Lyle was ordained to the full work of the ministry at Mid dlesburg June 10.

Eld. J. B. Crouch, one of the "coming" men of the denomination, has resigned at Buffalo, Barron Run and Munfordville, and has accepted a call to one of the Cincinnati, Ohio, churches for all of his time.

D. J. THOMAS.

Buffalo, Ky.

The evangelists, Mr. Culpepper and Mr. Williams, have been here with their tent, and held a revival. And my reason for writing this article is that the pastor of our Baptist church, Bro. Gupton, who is true to his convictions, and true to the teaching of the Bible, as he understands it, could not sacrifice his principles to go into the revival, and his church stood by him firmly; also his congregations were good during the revival, and are increasing more since. Bro. Gupton's motto is to let Zion travail all the time, to have a steady growth in the Church. He believes in a revival in the hearts of his people continually. And one thing is encouraging, his church is growing all the time. Many souls have been brought to a knowledge of the truth under the gospel by our beloved pastor, since he has been with us at South Pittsburg, which is the power of God unto salvation to every one that believes. Persecutions may come, and do come, but God will bless his truth, and God will bless his people if they are faithful. To His name be the praise, the honor, and the glory. S. M. S. South Pittsburg, Tenn.

—To repress a harsh answer, to confess a fault, to stop, right or wrong, in the midst of self-defense, in general submission, sometimes requires a struggle like life and death; but those three efforts are the golden threads with which domestic happiness is woven.—Mrs. Caroline Gilman.

OUR PULPIT.

Enduring Temptation.

BY REV. C. E. W. DOBBS, D.D.

Blessed is the man that endureth temptation, for when he hath been approved he shall receive the crown of life.—James i. 12.

Peculiar interest attaches to the author of this text. He was the "brother of our Lord" according to the flesh one of that family circle frequently seen in the gospels (Matt. xii. 46; Mark vi. 3; Luke viii. 13; John vii. 5). There have been various interpretations of these passages. Suffice it to say that there is no Scripture to justify the notion of the perpetual virginity of our Lord's mother, nor is it derogatory to her claim to our severest regard to suppose that she was the mother of other children after his miraculous conception and birth. The most probable view is that "James, and Joseph, and Judas, and Simon" were real brothers of Jesus sons of Mary and Joseph. Such certainly is the natural significance of the word used adelphos. Sad that they did not recognize his claim as the Messiah. Not till he had risen from the tomb did they believe. Then we find them numbered with the disciples. (Acts i. 14).

James became eminent as a leader of the saints. He was pastor of the church in Jerusalem, and appears as such presiding over the conference in Acts xv. 13, xxi. 18. Paul refers to him as the Lord's brother in Gal. ii. 19. Thus we must not confound him with the apostle James, brother of John, nor with James, son of Alphaeus, commonly known as "James the less."

James lived, according to Hegesippus, till near the destruction of Jerusalem. The Jews regarded him as a righteous man, and by tradition he is known as "the just." He finally sealed his faith by a martyr's death in A. D. 69, being thrown from a pinnacle of the temple by the persecuting Pharisees. The passage in Josephus which says he was stoned to death in A. D. 63 is of doubtful authenticity. James was a strong adherent of the Law, being slow to break away from its ceremonies. He was one of the three specially named as "ministers of the circumcision"—that is, Jewish Christians. Gal. ii. 9. In his epistle we see James as such. It is addressed to the converted Jews of the "Dispersion," and he comforts and exhorts them amid the severe trials through which they were passing. Under the circumstances nothing could be more cheering than the assurance in the text.

1. Temptation Endured.

1. There seems to be a conflict between James and the words of our Lord. Compare verse 2 and the text with Matt. vi. 13 and xxv. 41. The conflict is only apparent. Temptations are two-fold. Jesus referred to temptation as inducement to sin; James to temptation as trial. The text refers to those temptations surrounding us and outside of us rather than to those arising within us; to the troubles and trials incident to the believer dwelling in a world of sin, unbelief, persecution—a world the enemy of God and Christ.

The word both in the original and in our language has this double meaning. In Luke xlvii. 28 Jesus did not refer to his desert temptations. The disciples did not and could not

share them, but they had shared the trials through which they had passed in common. In Heb. iii. 8 the reference is to the providential trials through and by which the people were disciplined and prepared for nationality in Canaan. So to us all the experiences of sorrow and trial which fall to us in life are temptations to be endured.

2. "Endure" is more than stoical passivity such as that with which the Indian endures physical pain. The endurance here pronounced blessed is active; it implies the intelligent and submissive action of the will. It is not the despairing submission born of Mahometan fatalism not its "kismet," "it is fated;" but the Christian's heart cry, "Thy will, O God, be done."

The word is close kin to "patience" in Heb. xii. 1; James i. 3, where we have the noun of the verb rendered "endure." So Christ "endured the cross;" so Paul, 2 Tim. ii. 10, 12. To endure, then, is to patiently suffer all the trials of life; amid them ever steadfast in faith, unmoved from our hope. Such enduring knows no unstable will, wildly tossed amid the surges; but a will that calmly rests in God.

3. God has wisely ordained this discipline of temptation. It is necessary to the development of our spiritual manhood. There is no virtue except it come through victory over its opposite evil. The very root thought in virtue is the manly overcoming of evil. For example, what is courage but the overcoming of cowardice? Chastity is the triumphant rising of the soul above all impurity. Truth is the conquest of the false. Temptation develops character as toil does muscle. Even thus was our Lord himself "perfected." Heb. ii. 10, 18.

Only by temptation can we really know what we are. There are latent powers in every one undreamed of, never known till awakened by emergencies or necessities. We who saw Stonewall Jackson as the modest, retiring commander of the cadets at Harper's Ferry and Charlestown in 1859, little dreamed of the marvelous military career so soon to open to him. Who has not seen the timid mother, left with a helpless family, rise to the necessities of her situation and care for her loved ones with an energy and success before supposed impossible?

The horticulturist understands how to harden his plants, developing their beauties and strength by the varied processes of exposure and thoughtful cultivation. So our God prunes and develops his children through the "temptation endured."

II. The Divine Approval.

1. The Revised Version has greatly improved the text. The original word is more than "tried." The fire tries, proves the metal; but the assayer approves it. Temptation proves; God approves us. Here we have both confirmation and approbation. The same word is found in 2 Tim. ii. 15—"approved unto God."

So temptation proves, tests our religion. Many of us have not fallen simply because we have been intimated by particular trials. God only knows what we should have become had we been subjected to temptations overcoming others less exempt. Gov. Soymour once said: "Among the thousands of applications for pardon from

criminals, detailing their circumstances, I have often felt that I should have fallen had I been tempted as they were." Thank God He knows how much we can bear either of temptation or trial, and mercifully spares us.

2. God has graciously pledged his help in our temptations. How sweet the assurance, "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." "The Lord knoweth how to deliver the godly out of temptation." 1 Cor. x. 13; 2 Pet. ii. 9. Beecher beautifully said: "Our Father never lays any burden on his child's shoulder without first weighing it."

How graphic and how encouraging withal is Paul's description of his temptations: "He hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may cover me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong." 2 Cor. xii. 9, 10. The sacred writer took comfort in the inspired thought, "All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." Heb. xii. 11. O for the strengthening grace of Christ! O for the divine approval! Dr. E. T. Winkler felicitously said that "genuine faith exposed to the fires of affliction and temptation will be as furnace-proven gold."

III. The Crown of Life.

Summing up the things I have said we see the beauty and truth of the text in these particulars: Temptations develop fortitude, work patience, produce steadfastness. Veterans are but the raw militia who have endured. Temptations test and verify unto us the promises and comfort of the Holy Spirit. And the test knows no termination of temptations this side of the better land. This world's path ever lies beneath alternate sunshine and shadows; but the sacred writer saw beyond the last shadow. His faith and hope beheld the crown. How frequently do we meet this pleasing figure. The crown is God's own chosen emblem of the believer's glorious exaltation. "When the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away"—"a crown incorruptible." "Be thou faithful unto death, and I will give thee the crown of life." (1 Peter v. 4; 1 Cor. ix. 25; Rev. ii. 10). And whose soul does not thrill with aspiring hope as he reads the triumphant outburst of joyous faith from the dungeon-walled apostle of Christ? "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that love his appearing." (2 Tim. iv. 6-8).

That crown with peerless glory bright, Whom shall new luster boast, Whom victor's wreaths and monarch's gems shall blend in common dust."

Psalms 11. 12-13.

BY A. D. BEARS, D.D.

Dear Bro. Folk—Your paper of this week tells me that Dr. A. D. Sears has been called to his heavenly home. He was indeed a prince in our Israel. In September, 1875, I had the honor and the pleasure of assisting him in a protracted meeting in Clarksville, and ever since then I have had a great admiration for him as a Christian gentleman and minister of the gospel. I once asked him why he did not write more for our denominational press. He replied that he had no talent for newspaper writing, at the same time saying he had a sermon sketch he was willing to let the people see after he was dead—a sermon on the joy of salvation. Said he: "That is the chief joy and my greatest happiness is in winning souls to Christ." He gave me the sketch and I have preserved it. Perhaps it may interest your readers. Yours very truly, C. E. W. DOBBS. Cartersville, Ga., June 20, 1891.

This Psalm, it is supposed, was written by David, after his repentance towards God because of his sin in the case of Uriah. Be this as it may, the whole psalm bears on its face evidences of the product of a deeply penitent heart—of one feeling a sense of lost joy, and earnestly desiring to reach the happy state acknowledged to have been lost.

1. Salvation belongs to time as well as to eternity. The term, in a Bible sense is deeply comprehensive. That we are saved here, and enjoy the blessings of salvation here is evidently true, if we consider the language of the Scripture upon the subject. "Believe on the Lord Jesus Christ." "He that believeth and is baptized shall be saved." Here faith has salvation immediately connected with it. Also the text speaks of the joys of a salvation possessed and not prospective.

II. In what does it consist? 1. From the dominion of sin. "He that is dead is freed from sin." "Sin shall not have dominion over you." 2. From the love of sin. A Christian loathes sin. He loves just the opposite. "I delight in thy law;" "Oh, how I love thy law." "I loathe myself," says Job. 3. Into the joy of communion with God. A Christian is permitted to rejoice with a "joy unspeakable and full of glory." 4. A joy from hope of the glory of God. Such "Rejoice in the glory of God."

III. What of this salvation may be lost? 1. Not the thing itself; it depends upon one's enjoyment of the love of God. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor power, nor things present, nor things to come," etc. Nothing can hinder us from conquering. "Nay, in all these things we are more than conquerors." 2. We can lose its joys. David, Paul and Peter did. Many have in all times. It sometimes occurs because of inactivity, because of wrongs they do, because of a want of watchfulness. IV. The legitimate result of its restoration. 1. We can then teach transgressors their way. 2. We can then be instrumental in converting sinners. —The man who does right will feel right.—Ram's Horn.

CORRESPONDENCE

Meeting of the Centennial Committee of the Southern Baptist Convention.

It met at Lookout Mountain, Tenn., July 14, 1891.

Some of the things agreed upon: The fiscal year of the Southern Baptist Convention be considered the Centennial Year.

The objects now before the Committee as stated by the Convention are, during the Centennial year to put one hundred missionaries in the foreign field, and to increase correspondingly every department of Missionary work.

The agencies through which the Committee are to operate are: State Centennial Committees, Mission Boards, State, Home and Foreign, District Associations, Centennial Mass Meetings, Pastors and Churches, embracing concert of prayer, Woman's Missionary Union, denominational press, distribution of literature, tracts, books, maps, etc.

The State Centennial Committees are requested to co-operate in all possible ways with State Mission Boards, and to secure their co-operation in all efforts put forth.

District Associations are requested to set apart some time during their meetings for the Missionary Centennial.

State Centennial Committees are urged to appoint sub-committees in each Association.

The State Committees are requested to arrange for holding several mass-meetings in their respective States.

Dr. Harris was appointed to prepare an address to the pastors and churches.

Dr. Ellis was appointed to prepare a communication to the Woman's Missionary Union, requesting them to co-operate with the Committee and the Boards in raising money.

Dr. Eaton was appointed to address a letter to the editors of our denominational papers, requesting their hearty co-operation in the work.

Among the books on missions recommended are the following:

Story of Baptist Missions, by Hervey; Decade of Foreign Missions, by Dr. Tupper; Pierson's Crisis of Missions; Siggin's The Great Value and Success of Foreign Missions; Along the Lines in Front, by Bainbridge; Life of William Carey; Life of Judson, by Dr. Edward Judson; Life of Ann Judson; From the Heart of England; World's Missionary Conference Report, 2 vols.; Pagoda Shadows, by Miss Fields; S. P. Smith's Missionary Sketches; Kindling the Light; Our Country, by Josiah Strong; Perils of Our Cities, by Loomis; Tracts and Leaflets of Maryland Baptist, by Miss Room.

These publications may be forwarded from the BAPTIST AND REFLECTOR Book House, Nashville; Baptist Book Concern, Louisville; Branch Houses American Baptist Publication Society, Atlanta and St. Louis; Maryland Baptist Mission Rooms, 10 E. Fayette St., Baltimore, Md.; H. M. Starke & Co., Richmond, Va.; Sunday-school Supply Store, Raleigh, N. C.; Baptist Book House, Jackson, Miss.; Baptist House, Dallas, Tex.

It was agreed to request the Home and Foreign and Sunday-school Boards to request the President of

the Convention to call the meeting of the Convention one day earlier than the time fixed, in order that one day may be given to the consideration of the Missionary Centennial.

That Drs. Eaton, Ellis and Harris be appointed a committee to arrange a suitable programme for such meeting in case the day is secured.

The Sunday-school Board was requested to render such assistance as lies in its power in carrying out the work entrusted to the Centennial Committee, by having missionary matter in the "Kind Words" series, missionary books in the Sunday-school libraries and circulated by colored porters.

It was agreed to undertake to raise \$250,000 as a special Centennial fund; that \$125,000 of this be for a permanent Church Building Fund for the Home Mission Board, and \$125,000 for a permanent fund for the Foreign Mission Board. This last to be used for chapel building in foreign fields, Scripture translation, and other permanent investment. This fund to be raised, as far as practicable, without interfering with regular collections.

It was resolved that the work of this Committee be directed first and mainly to increasing the regular contributions for missions according to such plans as the Board may approve and put in operation, with a view of greatly enlarging the usual receipts for the current Conventional year, and still further enlarging during the Centennial year, to enable the Foreign Mission Board to equip and send out one hundred new missionaries, and to enable the Home Board to correspondingly enlarge its operations and to do a much needed work among the colored people.

The Committee favored working the Scripture plan of raising money, which contemplated laying by in store on the first day of the week, 2 Corinthians, xvi. 1, 2, and they urge the adoption of such plans as may seem best in the several States, providing for frequent and regular collections from all the members of our churches.

The Committee took action in favor of holding four general Centennial meetings, one at Atlanta, at the next meeting of the Convention, one in Louisville, in October, 1892, one in Richmond, in March, 1893, and one at the meeting of the Convention in 1893.

The Centenary of Missions.

At Kettering, England, on the 2nd of October, 1792, twelve men met in the evening, in the back parlor of Beby Wallis, a widow of a deacon of Kettering church. The presence of the Lord was felt in the little gathering. Long and earnestly they deliberated what the first step should be. They had no experience to guide them; they had neither funds nor influence. The one thing clear to them was the Lord's will that His gospel should be made known to every creature under heaven. Before separating they solemnly pledged themselves to God and to each other, to bear their part in an endeavor to send the gospel to some part of the heathen world. The society was constituted, a committee of five was appointed—Andrew Fuller, Secretary; John Ryland, John Smealiff, Reynold Hogg, Treasurer, and William Carey—to which number Samuel Pearce was added shortly after; lastly, a subscription was then and there made, amounting to £125

6d. No sooner was the subscription filled up than Carey, whose name does not appear in the list, contributed himself, declaring his readiness to embark for any part of the world that the society might decide. And so, in that back parlor in unpretending Kettering, was first heard a sound which has already gone forth into all the earth. (From the Life of William Carey.)

The 2nd of October, 1892, will be one hundred years since the organization of this first Board of Foreign Missions. It is, indeed, fitting that the English Baptists and their American brethren should celebrate its centennial anniversary.

At the Southern Baptist Convention, at Birmingham, we were appointed a Centennial Committee for Tennessee, "charged with the duty of arranging and holding, at suitable points in the State, missionary meetings for the purpose of imparting information, arousing zeal, and encouraging systematic giving by the churches, Sunday schools and missionary societies."

In order to carry out these instructions we propose to communicate with some brother in each Association of the State, requesting him to act as chairman and form a committee to co-operate with him in presenting results of missions during the past hundred years, and of the obligations which the present state of the work imposes.

In order to carry out fully these plans of work we will request the chairman of these Associational Centennial Committees to secure favorable time for presenting this subject before his Association, to communicate with every pastor and induce him to present the subject to his people and to arrange at convenient points for missionary institutes.

If these suggestions can be carried out most blessed results will follow. Our people will be instructed in the history of the world's evangelization, churches will be reached and moved by the missionary spirit, and individuals will be inspired to offer up their prayers and alms as a memorial for what God has wrought through his servants in evangelizing the heathen world in the past 100 years.

F. R. BOSTON, R. J. WILLINGHAM, O. L. HAILEY, Committee.

In the Field.

The fourth Sunday in June was spent at Gladesville. This is the home of Eld. S. G. Shepard. I found a live little church in the midst of great opposition. But every one who knows Bro. Shepard knows that he is equal to the task. I spent some very pleasant nights with him and his pleasant family.

I was informed by Bro. Shepard and others that quite a number of Fedobaptists had united with the church as trophies of my tract on "Communion." Send ten cents to the author at Shop Spring, Tenn., and get a copy and hand it to your neighbor.

I dropped in on Pastor Oakley's charge at Fall Creek on the first Saturday. This is one of our best country churches. Bro. Oakley has been ministering to this church for thirteen years, and instead of wearing out he seems to be growing stronger. This church knows how to appreciate a

good pastor and treat him as he should be. Some brethren in Kentucky are trying to deify him across the line; but we are not ready just yet for him to go, and therefore give them fair warning to "raise" their own preachers.

This community has about completed a very magnificent High School building. Eld. J. W. Patton, who has taught so successfully at Santa Fe, has been elected principal. We predict for them a first-class school.

I was permitted to be with Bro. S. G. Shepard at his church at Lasenas the first Sunday. Our churches may look to their laurels with regard to the circulation of the paper. This church stands perfect. I succeeded in getting the BAPTIST AND REFLECTOR into every family before leaving. And besides this nearly all of them take the Western Recorder. This certainly is a model church. Bro. Shepard has two of the best reading churches in the State—respectively Lasenas and Woodbury. Will Bro. Shepard tell us occasionally, through the paper, how he manages his pastorates?

BRADLEY'S CREEK is among the oldest and most efficient of our country churches. This church is more than a hundred years old, so I am informed, and has been an active working church during this period. This church has five of the oldest members of any church in this section. The five will average eighty years. The oldest of these is old Sister Hood. She is the daughter of Elder Peter Fuqua, one of the pioneer ministers of this country, who operated principally in Davidson and Wilson Counties. It was indeed a feast to be with her and hear her tell of the struggles of the early Baptists of this country.

Two of our oldest ministers live in this community; viz.: Jarrel Warren and J. J. Martin, aged 78 and 80. They are both men of culture as well as piety. How it cheers a pilgrim on his way to meet with those old soldiers and hear them tell of their battles and struggles of early life and, also, their future hopes. Bro. Martin has been very sick, but is very nearly well again.

Bradley's Creek has had but few pastors. Bro. G. A. Ogle is present pastor and has been for eleven years, and, from the signs, allow me to predict that he will be for years to come, as he grows stronger and stronger.

A HISTORIC OAK. One mile and a quarter west of the village of Milton, on "Battle Hill," stands a historic oak. This tree is three feet in diameter, and right through the center of what is otherwise a sound tree is seen a light hole. One passing the pike would naturally inquire the cause, when he is told that it was caused by a cannon-ball passing through it, thrown from a battery one mile and a quarter away, during the late war between the States.

On my return home I stopped in to see Uncle Billie Arbuckle, who is slowly dying with a cancer on his face. He is one of the staunchest Baptists in this section. He is in his eighty-third year, and he frequently reminds me of the Cumberland Presbyterians that he is one year older than their church. He is nearing the end and says he is anxious for the time to come when he shall change worlds. May the Lord deal kindly with this aged soldier of the cross. J. H. GRIZZARD.

NEWS NOTES.

NASHVILLE.

There were present at the conference: Brethren Smith, Gardner, Lofton, Van Ness, Ellis, and McPherson. Brethren Purdy and Vandevell were also present, and Bro. Golden, of Pine Bluff, Ark., who exchanged with Bro. Weaver. Additions were reported: At the Edgefield Church, one by letter, and at the Central Church, one by letter. Bro. Purdy reported four additions, and Bro. Vandevell one for baptism. Good summer congregations were reported at all of the churches.

CHATTANOOGA.

First Church. Preaching at 11 a. m. by Dr. T. T. Eaton, of Louisville, Ky. The congregation was large and attentive. One addition, by experience.

Pastor Willingham preached at the Tabernacle at night. Union service. The congregation was large.

Central. Usual services by the pastor. Congregation and Sunday school steadily increasing.

Second Baptist. Pastor Wright reports good services. Sunday school growing all the time.

St. Elmo reports large congregations, considering the warm weather. Highland Park. Bro. Jackson, pastor, reports interesting time, with reasonably large congregations.

Bro. Jackson preached at Ridge Dale in the evening.

Bro. G. D. Olden, pastor of Shiloh church, was in our conference this morning. He reported one good service yesterday.

Dr. I. R. Branham, of the Index, was with us in our conference, and favored us with some timely remarks. His presence was quite a treat. He reports the outlook in the "Gate City" as highly encouraging. They have thirteen Baptist churches in Atlanta.

KNOXVILLE.

Bro. I. W. Bruner, of Kentucky, was with us in the conference Monday morning, on his way to Sweetwater, to confer about college work for that place. He led the conference in a fervent prayer.

The Pastors' class in Systematic Theology, composed of young men of the church, has become of great interest to all who attend. The subject Sunday morning was: Loyalty to Christ, Luke vi. 46. The congregation was large, and especially at night the house was filled. The text was Luke xii. 43, and the congregation listened with rapt attention to the eloquent and earnest words of the pastor.

Rev. Oscar Haywood preached at the Second Church, Bro. Hailey being absent. Bro. Haywood was not present at conference. Excellent Sunday-school and congregation in the morning. A good spiritual feeling in the service. Text: Acts iii. 6. The church voted the pastor a vacation. He leaves for Blue Mountain College, Miss., to be gone two weeks.

Bro. Brewer reports a larger Sunday-school than usual at Mt. Olives. Fine congregation in morning. Bro. Sexton preached a good sermon.

Bro. Powers held his second service at Hill's Chapel. One hundred and ten in Sunday-school. Good congrega-

gation in morning, and an overflowing house at night. A good spiritual service. Much enthusiasm is being awakened in the community.

Bro. P. H. C. Hale, of Morristown, was present at the conference. He attended the First Baptist Sunday night.

The Chilhowee Association will meet at the Knob Creek church, fourteen miles east of Knoxville, on Thursday, August 13, 1891. Editors and visiting brethren are invited, and if they will be in Knoxville on Wednesday, an effort will be made to convey them to the church.

Rev. J. C. Hudson resigned at Tusculumbia, on last Sunday. He will travel in the interest of the Southern Female University, in South Alabama. Bro. Hudson did a fine work in Tusculumbia. During his short pastorate he finished a real handsome brick church. His work at Florence for three years was a remarkable success and everyone here was delighted at his return. He will doubtless succeed in his new undertaking. The prospects of the University are exceedingly bright. I believe we shall have at least one hundred and fifty boarders.

L. D. BASS, Florence, Ala., July 15, 1891.

There have been six additions since last report. Despite the sickness and hot weather the congregations are growing in number rapidly. The interest is increasing steadily. Many are interested in their souls' welfare. A pure, God-sent revival pervades all the church, and the many who gather from Sabbath to Sabbath to hear the gospel are impressed and are seeking the way of life. Several persons will offer themselves for baptism next Sabbath or Sabbath week. The pastor is now engaged in instructing them. Will write fully about our work two weeks hence.

R. C. MEDARIS, Harriman, Tenn., July 12, 1891.

Big Hatchie Association meets this week. After this come Concord, Holston, Cumberland, Nolalaucky, Chilhowee, Central and others. Some churches have done little, and some nothing. The time is short, but churches may yet rally before their Association meets. The debt to our forty missionaries is large, but it can be easily met by united effort. No effort will be made this year at our State Convention by way of collection. Now is the time to work. Few comprehend the magnitude and importance of our State work. Let Big Hatchie strike out grandly, and let others follow one by one. Let no church become a stumbling-block and gazing-stock by sending up that reproachful word, "none." Let churches please God and they will please themselves and others.

J. H. ANDERSON.

To the Baptist Churches of East Tennessee—Dear Brethren: Please have your clerk state in his letter to your Association this autumn whether you have a Sunday-school or not. If you have one, have him to give the following facts about the school, if possible: Name of school; name of post-office, address of superintendent; number of pupils enrolled; number in average attendance; number of months in session; number of officers and teachers; name of literature used, etc. This will greatly help us in our East

Tennessee Sunday-school work. When the minutes of your Association are printed, have your clerk to send a copy to the undersigned and to W. D. L. Robbins, Chattanooga, Tenn. By complying with this request you will greatly facilitate our Sunday-school work. Your brother in Christ, R. C. MEDARIS, Sec'y, East Tenn. Sunday-school Convention, Harriman, Tenn.

Church Statistics.

The number of church letters sent up to many of our District Associations which fail, in many respects, to furnish needed information is a source of much trouble and vexation to those who have laid upon them the task of compiling reliable statistics for the State at large.

With the view of aiding church clerks, who do not know just what is essential, a brother of large experience has prepared the form on page 12. He submitted it for approval at a recent meeting of the State Board and it was voted that the editor of the BAPTIST AND REFLECTOR be requested to give it publicity through the columns of paper.

Bradley's Creek.

Yesterday and Saturday were days happily spent at this church. Bro. J. H. Grime, the BAPTIST AND REFLECTOR man, was with us both days and nights, and preached us four magnificent sermons as he is capable of doing at any time. He is certainly one of our strong preachers. He goes from our midst with a good list of subscribers and the well wishes and strong feelings of our people. Come again, Bro. Grime.

Bro. R. E. Hight and Miss Clara Duggin were married at the bride's father's, T. J. Duggin's, yesterday at 5 p. m., the writer officiating. Both are members of our Sunday-school and church. May much happiness attend them out on their new voyage.

Another couple from our church and Sunday-school marries next Wednesday. The writer is to go. I am expecting a revival in my church—a revival of matrimony.

Now comes the protracted meetings and the mourners bench. Will we have such a four-legged animal in our meeting? Yes; I would not know how to close out a sermon without inviting the penitents forward.

G. A. OGLE, Milton, Tenn.

An Explanation.

I have been asked: "When will the minutes of the East Tennessee Baptist Sunday-school Convention be out, and why the delay?"

First, they will be out in a very few days.

Secondly, I have been soliciting advertisements to help defray the expense of printing, so that the money might be kept in the treasury to help in our work. I have secured almost enough advertisements to pay for the printing.

I also have \$5.75 more for our Sunday-school work. This, with the \$33.90 contributed for the printing of the minutes, the \$10 which the Convention donated me for my services and which I gave back to the Convention to carry on its work, and the \$15 which I subscribed to the work, make

now in the treasury and subscribed, \$64.52.

Who will add to this fund? The executive committee are now furnishing two schools with literature, and those two schools are giving about \$5 each per quarter for missions. This demonstrates, beyond a doubt, the practicability and success of this plan of work. There are scores of other places in my own knowledge where Sunday-schools could be organized, and who would contribute liberally weekly for missions.

This is one of the works which the executive committee will push with vigor. They will furnish any Sunday-school with literature free who will take weekly collections for missions. I am not a member of that committee, yet I will pledge them to furnish as many Sunday-schools in East Tennessee with literature free who will contribute weekly to missions.

But my explanation is running out into an article, and I will close. However, I will say that I will write an article on this work in a few days, explaining all about the plan of work. Any one desiring a copy of the minutes, address R. C. MEDARIS, Harriman, Tenn.

Norfolk News and Notes.

Our city continues to grow. Steamship lines have just been negotiated for between Norfolk and Europe. Business continues active, and I am glad to say religious interests are not behind.

We have nine Baptist churches in the triple cities of Norfolk, Portsmouth and Berkley. The following are the names: Freemason Street, the writer pastor; First Baptist, Dr. T. G. Jones, formerly of the First church, Nashville, pastor; Park Avenue, Dr. D. W. Gwin pastor; Third, Rev. Dr. C. S. Blackwell pastor; Central Avenue, Rev. T. A. Hale pastor. Portsmouth: Court Street, Dr. A. E. Owen pastor; Fourth, Rev. G. E. Truett pastor; South Street, Rev. J. W. Dougherty pastor; Berkley, Rev. H. N. Queensbury pastor.

Dr. Blackwell has just come to us from the "Disciples" church and is a popular preacher and good man.

The Freemason Street Church is one of the strongest in the whole South, with about seven hundred members. Editors and owners of the daily papers, the mayor of the city, two of the bankers, and several prominent lawyers and doctors belong to this church, besides hundreds of others just as worthy of mention. The congregations are among the largest in the city, and the house of worship, a strictly gothic structure, one of the most beautiful in the South. Rev. H. M. Wharton, D.D., came over to see me "the other day," and perfected an engagement to hold a meeting with this church in October.

Our unrivalled summer resorts, Virginia Beach, Ocean View and Old Point, are all crowded. At Virginia Beach, last Thursday, I met Dr. J. S. Felix, Dr. Kone and Bro. Jones, of Lynchburg, and we had a grand time together, bathing.

Dr. Felix, Dr. Owen and myself, the Centennial Committee on Missions, for Virginia, are beginning to stir things, and, in the language of Lord Nelson, "Virginia expects every man to do his duty."

We recently had a visit from Prof. Toy, of Chapel Hill, N. C., and we all greatly enjoyed his presence. He is a brother of Dr. C. H. Toy, and his brother, is a distinguished Baptist educator. M. B. WATSON.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. REV. J. H. ANDERSON, Missionary Secretary. All communications designed 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. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va. HOME MISSIONS. REV. I. T. THURSON, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him at Atlanta. REV. G. L. HADLEY, 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. H. University should be sent to G. M. SVAJER, D.D., Jackson, Tenn. For young ministers at Carson and Newman College, to W. A. MONTGOMERY, D.D., Mossy Creek, Tenn.

Foreign Missions.

FOREIGN MISSION BOARD, S. B. C., Richmond, Va., July, 1891. To the Vice-Presidents of F. M. Board of Southern Baptist Convention. My Dear Brothers, The current Conventional year and the year following are to be an epoch in the history of the Southern Baptist Convention. Contemporaneous with preparations for the Missionary Centenary of 1892, is a move by the Convention to re-organize methods of raising funds for its Boards. Please notice pages 15, 16, 20 of proceedings of S. B. C., 1891. Hence two general committees have been created, one to stir up the churches, the other to systematize the work of raising money. Our women are to undertake the collection of \$50,000 from the children. How much should our churches raise in this period? It is proposed that one hundred new missionaries shall be sent out during the two years. Already sixteen have been appointed. Shall we appoint the remaining eighty-four? There is obvious need, in our fields, for every one of the one hundred. Such appointments mean putting at least \$100,000 more than last year into our treasury, or, in the two years, \$300,000. But, should not the amount be much more? The Northern Baptists propose to raise a million of dollars, as a memorial of the Centennial. Our English brethren expect to raise a special fund of \$500,000 and to increase their regular income to \$500,000. Thus, they too, are aiming at a million of dollars. Southern Baptists outnumber them both, and why should we not attempt and accomplish great things? Not less than \$500,000 should be collected in the two years. What say our Vice-Presidents? Much depends upon them as our representatives in the States. Will you not confer with your State Committees on "Financial Methods" and "Centennial of 1892"? Each has plans. Fall in with them, so far as practicable, and with the State Board plans, with which both these Committees are to work in harmony. All together laboring and praying, what, with God's help, may not be achieved? Those committees are as follows:

THE STATE CENTENNIAL COMMITTEE. F. M. Ellis, Maryland; John Stout, South Carolina; W. H. Felix, Kentucky; M. B. Wharton, Virginia; E. O. Ware, Louisiana; C. H. Nash, Flor-

ida; T. H. Prichard, North Carolina; P. R. Boston, Tennessee; J. H. Kilpatrick, Georgia; H. F. Sproles, Mississippi; A. J. Pawcett, Texas; G. B. Eager, Alabama; J. P. Eagle, Arkansas. COMMITTEE ON FINANCIAL METHODS. James A. Hoyt, Chairman, Greenville, S. C.; A. J. S. Thomas, Secretary, Greenville, S. C.; T. G. Bush, Anniston, Ala.; J. B. Searcy, Arkadelphia, Ark.; E. L. Compore, Dallas, Ark.; C. C. Meador, Washington, D. C.; N. A. Bailey, Orlando, Fla.; J. H. Kilpatrick, White Plains, Ga.; H. A. Tupper, Jr., Louisville, Ky.; C. W. Tompkins, Keatchie, La.; E. Y. Mullins, Baltimore, Md.; H. F. Sproles, Jackson, Miss.; M. J. Breaker, Marshall, Mo.; W. H. Pace, Raleigh, N. C.; M. D. Early, Memphis, Tenn.; W. R. Maxwell, Temple, Texas; W. W. Landrum, Richmond, Va.

Under this extraordinary state of things the Board ventures to suggest the following quotas for the States for 1891-92, of which our Board would be glad to have the approval of the State Boards:

Table with 2 columns: State and Quota. Includes Virginia (\$25,000), Georgia (\$25,000), Texas (\$25,000), Kentucky (\$18,000), South Carolina (\$18,000), North Carolina (\$16,000), West North Carolina (\$2,000), Missouri (\$15,000), Maryland (\$10,000), Alabama (\$12,000), Mississippi (\$12,000), Tennessee (\$10,000), Arkansas (\$4,000), Western Arkansas (\$1,000), Louisiana (\$3,000), Florida (\$2,000), West Virginia (\$1,000), District of Columbia (\$1,000). Total \$200,000.

The quotas for 1892-93 should be \$300,000, so that the two years will aggregate \$500,000. Yours fraternally, H. A. TUPPER, Cor. Sec'y.

Prayer for Missions.

FROM LEAFLET, BY DR. F. M. ELLIS. Are we praying for the work of God on our mission fields? Some are. Are these praying in faith? What the missionary cause needs most is not so much more men, more money, or more societies, but more prayer, more united, trusting, preserving prayer. Prayer is the pivot upon which God's mighty enterprises swing. How the doors of Peter's prison swung back in answer to the prayers of the church! Fifty years ago the locked doors of the foreign fields barred the advance of God's sacramental hosts. But God had put into the hands of His church that key of prayer which fitted every lock, and now the doors of almost every land under the sun stand wide open, with a welcome to the missionary and His message of eternal life. Prayer opened these doors.

When the need of money has become great, prayer has opened hearts and hands, until millions have found their way from the purses of Christians into the treasury of the Lord. Prayer has brought forth that great host of gleaners, banded together in the woman's missionary movements, all over the lands where Christ's cross has been planted, and their systematic efforts are gathering from our churches, homes, and Sunday-schools, the mites and dollars, which are swelling the streams which flow from loving hearts into the sea of missionary beneficence. What has organized this mighty, growing host of consecrated, Christian women, and what is directing them in their magnificent work as they move forward,

bringing the children of the homes and Sunday-school with them? Prayer is the secret of this blessed movement. So when the demand for more laborers for the foreign field was recently borne in upon the churches, Christians all over the land pleaded at the throne of the Lord of this mighty harvest field, for more laborers to be sent forth. Soon three thousand of our schools, male and female, answered, "Here we are, send us!" Thus prayer turned the hearts of our young men and women to this work, until there was not funds in our missionary treasuries to send one in ten who stood ready to go.

We need a revival of that old time Baptist meeting, the "Concert of Prayer for Missions." Is once a month too often for the church to plead, with united heart and voice, for the blessing of God upon our missionaries at home and abroad?

The "Prayer Card" suggests to our churches a plan for united prayer. If our people would adopt it, we would have every closet, every family altar, every meeting of prayer for missionaries throughout our broad Southland, pleading in concert, at the same time, and for the same mission field. Moreover, the aids that can be had from the Mission Rooms, 10 East Lafayette street, Baltimore, Md., in the form of programs, leaflets, maps, etc., will help to unify the missionary thought and study of all our people. We plead then for Prayer for Missions in all our homes and all our churches.

The Church and Missions.

Our Lord's commission to evangelize the world was given to His church. To look out and send forth missionaries into all the world is therefore the great work of the churches. The commission is the churches' "marching order." The command has the emphasis of duty to God, and to the world. Are the churches obeying our Lord's order? The encouragements God has given have already made modern missionaries the conspicuous chapter in the history of Christianity. No more plainly did the "pillar of cloud" move before Israel in their march, than God is moving before the churches in this work of missions. The work of grace upon our mission fields is as marked as upon those in the Apostolic age. Multiplying Pentecosts have demonstrated the presence and power of the Holy Spirit in this work. God leads in it.

What shall we say to these things? Can our churches trifle with such a commission enforced by such amazing providences? The first century of missions is closing! For those perishing millions the churches have put into Christ's hands little more than the lad's gift of "five loaves and two fishes." But how wonderfully have they been multiplied! Had we given to missions as the God of missions has given to us, we might have celebrated this century of missions with the offering to Christ of an evangelized world! How are our churches to be awakened to their duty to Christ in missions? This question pastors must answer. The impulse must come from God! We need a revival of a sense of personal responsibility that will compel us to pay our debts to God. Success is as certain as His promises are sure. Yes, but these promises must be believed and used. Prophecy is God's voice to our

churches, and must be made an impulse to duty, not the excuse for inaction. The throne of prayer is thickly hung with His promises. Duty is imperative. Opportunities are inspiring. Encouragements are such as were never given to any other people. What then must be the responsibilities of our churches!

Oh, church of the risen Christ! Pray! Give!! Pray!!! Read and meditate until those things of God are like fire in one's bones! Until you must pray! Until you must give, constrained by the love of your dear Christ and His cause. You must know about missions, if you become interested in them enough to pray for them and to give to them. Pastors and churches can secure valuable information and valuable aids from the Mission Rooms, No. 10, East Fayette street, Baltimore, Md. F. M. ELLIS.

State Missions.

Receipts for State Missions, Tennessee Baptist Convention, since the Convention, have come from the following associations:

Table with 2 columns: Association and Amount. Includes Unknown (\$45.11), Beulah (19.00), Big Emory (42.66), Big Hatchie (109.05), Central (406.16), Chilhowie (34.79), Clinton (20.00), Concord (454.49), Cumberland (714.62), Duck River (260.12), Dover Furnace (5.00), Eastmanlee (11.50), East Tennessee (8.05), Enon (31.05), Friendship (20.50), Hiwassee (11.48), Holston (152.01), Holston Valley (32.35), Mulberry Gap (3.25), New Salem (170.80), Nolchucky (207.24), Ocoee (275.19), Riversiders (5.00), Salem (99.45), Sequachee Valley (13.50), Sevier (25.92), Sweetwater (76.42), Southwestern District (5.50), Tennessee (129.33), Union (14.00), Unity (79.60), Watauga (28.15), Weakley County (11.50), Colportage, Big Hatchie (523.11), Miscellaneous (58.29). W. M. Woodcock Treas.

Don't.

- [Addressed to Church Clerks preparing letters to their Associations.] Don't try to write out the whole story on your thumb nail. Paper is cheap; take your time. Don't write on both sides of the sheet. Don't write with a lead pencil and expect that other people can read your blurred writing. They can't do it. Don't forget to give your pastor's name and post-office. Don't forget to make a full report of your Sunday-school, and tell whether it is "evergreen" or only summer green. Don't forget to report your contributions, the amount, and for what purposes. If you report contributions by Sunday-schools and by Auxiliary societies, don't include these, also, in church contributions. Don't claim double credit. Don't wait until the last week to gather up your facts and figures. "Take time by the forelock." OLD CLERK.

BAPTIST AND REFLECTOR

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

This and Other Things.

Some things are hard to understand; "The way of a serpent on a rock and the moving of fowls in the air;" and the way some church members treat the Church of Christ, in two ways; especially in non-attendance on Saturday's meetings, and refusing to support the church. "Forsake not the assembling of yourselves together, as the manner of some," and "Lay by you in store as the Lord has proposed," are obligations for which there is no substitute, and he who would willingly violate the least command of God would not respect the great command, were it not popular to do so. All around I hear the complaint of lean conferences, sickly, discouraging attendance on Saturday meetings. They who willingly or ignorantly neglect their important duty would be better off up in heaven. "The ways of Zion mourn because none come to solemn feasts." Pastors, let's make a strong effort to remedy this line of neglect. Preach your best sermons on Saturday, and it might be well to send, occasionally, to these poor, sickly, indifferent, dead, inactive, dwarfed, dried-up, annual, August and September members a notice that you still preach on Saturday, and urge them to be on hand. Among this class you will find the grumbler, Dr. Lofton's note-hunter, and the turtle on the banks of streams, ready to hide in the water, or sneak into the summer home, of the final perseverance of saints.

But take a church member possessed with these two great defects, refusing to support the church and also neglecting this important command, and we have a tree without fruit, a well without water, a cloud without rain, a lamp without oil, a body without a spirit, possibly, a sheep with a goat's appearance. O, for a universal activity, for a mighty revival along this line! It must come. The church of God is a divine institution, and as such must be supported, and who shall do it? Equal rights to all, and special privileges to none, is the motto of the church, and yet Bro. A. will sit back and let Bro. B. pay his expenses in the church; the same principle would make Bro. B. pay the expenses of Bro. A. in every other department of life, were it not for law. Were it possible, he (B.) would pay A.'s pikeage, his car fare, and his land taxes. There is no institution over so modern or insignificant, but whose laws are of such a nature as to draw its life support from each individual member alike, without particularity. The government, the Masons, the I. O. F., are all supported by each member. But not so with the Church of Christ. Mary must not only pay her own part of church expenses, but must pay James', and Lizzie's, and Sallie's; and twenty-five members must pay for two hundred and fifty members. How shall we remedy this great evil? Nothing but straight preaching and a cutting-off will ever reach the desired end. You who are at ease in Zion, grieve not the Holy Spirit longer, in-

sult not the angel more, bear your part in the grandest institution on earth that is to be presented to the Savior without spot or wrinkle or any thing else. Why remain in the valley where it is sickly and chilly? Come, let us go up to the mountains of the Lord's House, where we may get the eternal zephyrs of God's presence; where we may grow into man and womanhood, in the grace of God. G. A. OOLE.

Milton, Tenn. Here and There.

The third Sunday in June was a good day at New Bethel. Fine congregations. A collection of \$8.60 was taken for State missions. Quite a number of friends from Nashville were with us. They presented to the pastor of the church a nice dress pattern for his good wife at home, who looks after domestic concerns while her husband preaches the gospel abroad. We are always glad to see our friends out from Nashville. We hope to meet many of them again the third Sunday in July.

The fourth Sunday is our regular day at Hartsville. At our last meeting a collection was taken for State missions which amounted to \$3.15. We have a noble band of brethren at Hartsville, and what they need most of all is a good leader. They are not a stingy people at all. The pastors who preceded me at that point did not do their duty.

Next Sunday (the first Sunday in July), the Lord willing, I shall enter upon my labors as pastor at Friendship Church, near Hartsville. This is one of the best churches in Enon Association.

In order to accept the care of this church, I was compelled to resign at New Union, five and one-half miles from Franklin, after having preached for them eight and one-half years. During this time there were one hundred and eighty conversions in the meetings that I held with that church. May God give me equal success at Friendship.

On Saturday preceding the second Sunday in each month, I preach at Lafayette at 11 a. m., and at Hillsdale at 3 p. m., and at 11 a. m., Sunday, and back at Lafayette at night. At this point our cause is weak. The town is almost wholly under the influence of Disciples. The Southern Methodists have abandoned the town and meet at a school-house in the country. The Northern Methodists have virtually given it up. The field is left almost entirely to the Baptists and Disciples. Our church house there is almost worthless, but we are taking steps to build at once. We expect to get our house done in time to hold a meeting in it before the close of the year. We expect several additions by letter at our next meeting. The State Board has appropriated seventy-five dollars towards the pastor's salary.

I am now, in my humble way, pastor of four churches in Enon Association. This Association has never done much for missions, but we are stirring this question now as it never was before. I am glad to be associated with such noble men as John S. Pardue and W. H. Smith. They are in deed and truth Missionary Baptists. We believe that God will give us success. At the solicitation of a number of

friends, I attended the fifth Sunday meeting at Corum's Hill, Sumner County, in May, and preached a discourse on Baptism. A certain Cumberland Presbyterian preacher had been discoursing on baptism in that section, and had gone so far as to tell the people that baptizo does not mean immerse; that scholars no longer claim that it does. In reply to this sweeping statement, I quoted a number of the very best Greek lexicons in the world, including such as Stokins, Donnegan, Sophocles, Thayer, Robinson, etc. After that I quoted Calvin, Stuart, and Schaff as the greatest Presbyterians living or dead; and then told the people to take their choice between these great authorities and the minister who told them that baptizo does not mean immerse. A. MALONE.

Franklin, Ky. Bothenation.

There are certain questions that will not down at the bidding of our learned theologians. One teacher says that it is impossible that the heathen can be saved without the gospel, and proves his proposition by the words of Christ: "He that believeth not shall be damned." Another equally learned doctor says that elect infants, dying in infancy in heathen lands, are saved. But this last declaration subjects its author to the awful suspicion of holding the doctrine that non-elect infants, dying in infancy, are lost; and it is amusing to thinking people to witness the floundering of these learned doctors in trying to relieve themselves of this suspicion. They say, if an infant dies in any country on the face of the earth, that is proof and confirmation strong as holy writ, that that child is of the elect. But this drives to another absurdity, which is, that none of the non-elect ever die in infancy; that is to say, that all the infants in the days of Noah were of the elect, because they were all drowned in the flood, but all the rest outside of the Ark were fore-ordained from the foundation of the world to eternal perdition.

Again, all the infants living in Sodom and Gomorrah at the time of their destruction were of the elect, because they all perished in the flames; while all the rest, save Lot and his two daughters, were fore-doomed to eternal fire. Alas! alas! that wise men should stultify themselves by going outside of God's revealed Word to dogmatize and theorize about things they know not of. As to the question, Will the heathen be saved without the gospel? I answer, Yes, millions of them; namely, all that die in infancy. Do you ask me how I know this? I answer, because I know God, and God is love, and he is as such a God of love to the Gentiles as he is to the offspring of Abraham. And I know that God is just; therefore, he never did and never will punish the innocent with the guilty in the world to come. Hence it was that God punished the wicked antediluvians and saved the innocent babes. Hence, also, the salvation of the children of Sodom and Gomorrah, and the eternal overthrow of the wicked inhabitants.

The salvation of infants is guaranteed to all who believe in the God of the Bible from the known character of God. No proof is needed to assure us of their salvation, and it is there-

fore accepted by all Christendom as a self-evident proposition. But Pedobaptists once believed, and their standard authorities now teach, that baptism is necessary to cleanse the soul of the infant from sin. But nobody in this enlightened Bible Age believes any such nonsense. That infants are exposed to damnation before their baptism, should they die in infancy, is a dogma of the dark ages, and is the boldest absurdity ever palmed off upon the ignorance and credulity of a priest-ridden world.

And yet your Pedobaptist friends practice it. Roman Catholics call baptism at the hands of the priest, new-birth. Episcopalians say that, in baptism, the child is regenerated and made a child of God and an heir of the Kingdom of Heaven. Methodists follow suit, and Presbyterians say that baptism introduces the child into the covenant of grace. And so they go. But last of all, Campbellites fall into the delusive snare of baptismal regeneration, and declare to all sinners that except ye be immersed, ye can not be saved. BAN!

Constitution of the Middle Tennessee Sunday-school Convention.

1. This organization shall be known as the Middle Tennessee Baptist Sunday-school Convention, and shall be composed of duly accredited representatives, either male or female, from Baptist churches in Middle Tennessee. Each church shall be entitled to four representatives only, but others may be invited to seats and participate in all the privileges of the floor except voting.
2. The objects of this Convention shall be the advancement of the Sunday-school work in general, but most especially within the territorial limits of the Convention, and such other work as pertains to the Redeemer's kingdom.
3. The officers of this Convention shall be elected annually and consist of a president, also one vice-president from each Association composing the Convention; one recording secretary, who shall be the treasurer, and one statistical secretary, and shall hold their offices till their successors assume the duties thereof.
4. This Convention shall meet annually on Wednesday night before the second Sabbath in June at such place as may have been selected at the preceding meeting.
5. It shall be the duty of the president to preside over the meetings of the Convention, appoint all committees not otherwise provided for, submit program and secure writers and speakers for the succeeding meeting; and he shall have power, by the advice and consent of a majority of the vice-presidents, to change the time and place of holding the Convention or to call a meeting.
6. It shall be the duty of the vice-presidents to aid the president and other officers in their duties and work up the Sunday-school interests in their several Associations, and in the absence or inability of the president they shall succeed to his office in the order named in the list, and have all the rights and discharge all the duties of the president.
7. The recording secretary shall keep a correct record of the proceedings of the Convention in a book provided for that purpose, and turn the same over to his successor.
8. The statistical secretary shall compile statistical reports of the Convention, including number of schools, officers, teachers and scholars, also contributions and expenses, number of conventions, together with the average attendance and the numbers on each church roll; he shall submit his report at the meeting succeeding his election.
9. This Constitution may be amended by a two-thirds vote of the members at any annual meeting.

BAPTIST AND REFLECTOR

Nashville, Tenn., July 23, 1891.

EDGAB E. FOLK, Editor. O. L. HAILEY, Associate Editor. H. B. FOLK, Business Manager. A. B. CABANISS, J. H. GRIME, J. W. ROSAMON, Field Editors and General Agents.

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BLOOD RELIGION.

We quoted Rev. Frank Dixon of California last week as saying that he was tired of this "blood religion." That remark is but an expression of the New Theology now making so much noise in our country, and of which school Mr. Dixon unfortunately seems to have become quite an advanced pupil. The idea is: We do not believe in your doctrine of an atonement, of substitution, of the death of Christ for men. We do not believe that his blood saves any one. His life was more than his death. By that life he set us an example by which our lives should be guided and elevated, but his death availed nothing towards salvation, except as the culmination of his life and an example of heroic self-sacrifice.

This doctrine assails the very foundations of Christianity. It attacks our Gibraltar. It uproots the divinity of Christ and plants his humanity in its place. It destroys the God-man, and substitutes for him a man—a man with noble character and beautiful life, but still a man. We confess that, for our part, we believe in "blood religion," in the old-fashioned, God-given "blood religion."

As the reason for our belief it will be sufficient with most people to quote such passages of Scripture as the following—we take them in the order in which they come without regard to any cumulative force, as all are so strong: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 28); "This is my blood of

the new testament, which is shed for many" (Mark xiv. 24); "This cup is the new testament in my blood, which is shed for you" (Luke xx. 20); "The church of God, which he hath purchased with his own blood" (Acts xx. 28); "Whom God hath set forth to be a propitiation through faith in his blood" (Rom. iii. 25); "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. v. 9); "This cup is the new testament in my blood" (1 Cor. xi. 25); "In whom we have redemption through his blood" (Eph. i. 7); "But now in Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ" (Eph. ii. 13); "In whom we have redemption through his blood, even the forgiveness of our sins" (Col. i. 14); "Having made peace through the blood of his cross" (Col. i. 20); "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. ix. 11-22); "The blood of the covenant, wherewith he was sanctified" (Heb. x. 29); "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 18, 19); "The blood of Jesus Christ, his

son, cleanseth us from all sin" (1 John i. 7); "Unto him that loved us and washed us from our sins in his own blood" (Rev. i. 5); "Thou wast slain and hast redeemed us to God by thy blood" (Rev. v. 9); "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 14); "They overcame him by the blood of the Lamb" (Rev. xii. 11), etc., etc.

These are not all of the passages bearing on the subject, but these will do, perhaps. The truth is that the Scriptures are saturated through and through with blood. The scarlet thread runs from beginning to end of the Bible. From the days of Abel, whose blood offering typified the offering to be made by blood so many years afterward, and from the time of the Mosaic dispensation in which the shedding of the blood of bulls and of goats was but a shadow of the great sacrifice on Calvary down through the prophets, who foretold that sacrifice; through the evangelists, who stated its dreadful realities; through the apostles, who declared its blessed effects, down to the last book of the New Testament, in which it is said that the redeemed in heaven "overcame by the blood of the Lamb" everywhere, there is blood, blood, blood. And he who does not believe in "blood religion" does not believe in the religion of the Bible, if indeed he believes in any religion at all. Christianity is a "blood religion" in the fullest sense of the term, and he who is tired of "blood religion" is simply tired of Christianity. Nay, for our part, we not only believe in "blood religion," we glory in it. It is the only religion that saves or can save a lost sinner; but that saves to the uttermost. "The blood of Jesus Christ, his son, cleanseth us from all sin." Glorious fact! Precious truth! Mr. Dixon says he hopes never again to hear the song, "There is a fountain filled with blood." But we never tire of it. We love to sing it and hear it sung over and over again. Suppose we all sing it now. Let every reader of the BAPTIST AND REFLECTOR who feels himself a sinner saved by grace join in. We will have a pretty big congregation, but that is all the better. The bigger the congregation the louder we can make the old hymn ring out—

There is a fountain filled with blood Drawn from Immanuel's veins, And sinners plunged beneath that flood Lose all their guilty stains. The dying thief rejoiced to see That fountain in his day, And there have I, though vile as he, Washed all my sins away.

Dear dying Lamb, thy precious blood Shall never lose its power Till all the ransomed Church of God Be saved to sin no more.

E'er since by faith I saw the stream Thy flowing wounds supply, Redeeming love has been my theme And shall be till I die.

Then in a nobler, sweeter song I'll sing Thy power to save When this poor lisping, stammering tongue Lies silent in the grave. Bless the Lord, Amen. MAD DOGS.

From all over our land, in each daily paper, come accounts of murders, and in almost every case the story is accompanied with the remark that one or both of the parties was drunk. Under three-fourths, if we may not say nine-tenths of the murders which occur, it may be written, *whisky did it*. At least whisky had something to do with it. If it does not appear on the surface, search closely and you will generally find that whisky was either at the bottom of it or somewhere around when the deed was done.

Now, we want to ask in all soberness, but in all seriousness, when whisky is doing such things what are the American people going to do with whisky? If it was a rattlesnake they would kill it, even if it had caused the death of only one person. Nay, if they could they would kill it before it got a chance to bite any one. If it was a mad dog they would kill it. A dog bit a child here in Nashville a few months ago, giving it hydrophobia and causing a horrible death. The community was shocked. The dog was promptly killed. *At that same time there were four hundred and seventy-one mad dogs loose in Nashville* biting, killing, not children, but boys, young men, middle-aged men, old men, aye women too, *any one*, and yet actually licensed to do so, legalized, given permission by the laws of the city to bite and kill all they could. We take Nashville simply as an illustration. It is probably neither much worse nor much better than other cities. If the mad dogs were confined here it would not be so bad. We would still have some hopes for our country. But unfortunately they are in every city and town of our broad land and in many a community beside.

Now, what are we going to do about it? Shall we leave these mad dogs to run loose, destroying whom they please? That is a question for every citizen to answer. What shall we do with our mad dogs? For our part, we say kill them before they kill us. We do not suggest now how they shall be killed, whether by high license, or local option, or prohibition, or what. All we say is, *kill them*, some way, any way, just so we kill them.

PREMIUMS.

During the dull month of July we propose to give the following premiums to subscribers: 1. To any one who will renew his subscription for a year during this month we will give either one of the following premiums, postage paid: (a) "The Greatest Thing in the World," by Henry Drummond, author of Natural Law in the Spirit-

ual World; neatly bound. Price, 50c. (b) Both of Major Penn's songs, "Only a Dream" and "Beautiful Dream." Price, 25c. each. (c) "The Plain English of Baptism and the Lord's Supper," a tract by Rev. S. E. Jones, and "Should Women Speak in Mixed Public Assemblies," by John A. Broadus. Price, 10c. each. 2. To any new subscriber paying for a year we will give (a) Either of the above premiums. (b) Or "Many Things for Many People," by A. W. Lamar. Price 75c. (c) Or "Pendleton's 3 Reasons," Price 50c. 3. To any one sending us the name of a new subscriber with the money (\$2) we will give any one of the above premiums. 4. To any one sending us the names of two new subscribers and the money (\$4) we will give (a) Any two of the above premiums. (b) Or the new book by Rev. J. T. Christian, "Immersion the Act of Christian Baptism." Price \$1.50. (c) Or Sermons and Addresses by John A. Broadus. Price \$1.50. These offers hold good only during July. Send in your subscriptions at once, and state which of the premiums you wish.

THE SECOND CHURCH IS UNFAILING in its thoughtful kindness to the pastor and his family. Recently, as we were undergoing the heavy expense of building and moving into our new house, some of the members slipped in unawares, measured the parlor and, before we had the slightest intimation of it, they had laid a beautiful Brussels carpet on the floor and scamped away before we got to thank them. But the Lord saw the love of giving and will surely reward it. But not satisfied to treat us so, the other Sunday morning Bro. W. A. J. Moore asked to say a word. He moved that "our pastor be granted a vacation, to be taken when he chose and as long as he wished." And, would you believe it? Every member present voted for that motion. Could one be the pastor of a nobler, more thoughtful church? And we felt so like resting awhile that we accepted the coveted offer.

What better could we do than to take Aunt Nora and the two boys and run down to Arendia to see the grandparents and the rest? It was worth the journey to see the meeting. The grand-father looked on the lads and wept for joy, and said, "it only lacks the presence of the other boy and his mother and father to complete the joy." Arendia is such a delightful retreat we may not get to our East Tennessee mountains, as at first was intended.

As we came down we stopped at Chattanooga to climb Lookout Mountain—which we did in a railroad car—to see the centennial committee of the Southern Baptist Convention. Drs. T. T. Eaton, I. T. Tichenor, T. P. Bell, H. H. Harris, F. M. Ellis, T. H. Pritchard, and A. J. S. Thomas were present. We shall hear from them a little later. There is but one Lookout Mountain, at least near Chattanooga, and the Lookout Inn evidently realizes that fact, for it is the only place we were ever charged a dollar for dinner.

PERSONAL AND PRACTICAL.

A private letter says Dr. Graves is still gradually improving. "John's Baptism" is now ready and is being mailed.

They are in a peck of trouble over in Rome about Peter's pence money contributed by Catholic devotees for the support of the papacy, and which, it is charged, has been misappropriated by its custodian. The pope, poor old weak imbecile, did not know anything about it, and is greatly annoyed that his trusted lieutenant should have proven untrue.

A friend of Tom Dixon's suggests, in a private letter to us, that the only way he can account for some of the latter's recent utterances is on the theory of insanity. We replied that it was not, we thought, what is ordinarily called insanity, but the insanity of the New Theology, which, when it gets hold of a man, has the effect, it seems, of taking all sound ideas out of his brain. Let us hold on to the Old Theology.

Rev. W. C. Golden of Pine Bluff, Ark., exchanged pulpits with Rev. J. P. Weaver of the Third Church, Nashville, last Sunday. Bro. Golden says he has one of the best churches anywhere. They seem quite devoted to him, too. On account of the ill health of his sister he offered his resignation at Pine Bluff some time ago, but they refused to accept it. We wish we had him in Tennessee. He is a popular pastor and an excellent preacher.

Our excellent contemporary, the Cumberland Presbyterian, came out last week in a 16-page form instead of an 8-page, as heretofore. This form is becoming quite popular. It is now used by such papers as the Independent, Christian Inquirer, Nation, Tribune, etc., of New York; the National Baptist, Philadelphia; Christian Index, Atlanta; Christian Advocate, Gospel Advocate, Nashville, besides many others, as well as the BAPTIST AND REFLECTOR. The reasons given by the Cumberland Presbyterian for its change were that the 16-page form is much more convenient for reading and for binding, and that the matter can be arranged in it more systematically. Always good, we shall expect the Cumberland to be better now.

Reading the book of Ruth the other day, we were reminded of a story told about it. It is said that at a literary gathering, some gentlemen read this book to the audience, merely changing the names. "Why, that is a beautiful story," they exclaimed when he finished. "We never heard it before. Where did you find it?" Apropos, is a similar story of two Congressmen, one of whom bet the other ten dollars that he could not repeat the Lord's prayer. The Congressman repeated, slowly: "Now I lay me down to sleep," etc. "Well, here is your money," said the other, when he was through, "I didn't believe you could do it." In this connection we may add that a prominent pastor in Tennessee once stood us down that the book of Ezekiel is in the Old Testament. And, do you know, we haven't succeeded in convincing him to this day that it is in the New. Get your Bible and see where it is. The moral of all this is that people ought to read their Bibles a little more.

Judge D. A. Vasou died at his home in Albany, Ga., on Tuesday, July 15th, in the 76th year of his age. For many years he has been a deacon in the Baptist church there and a leading member of it. His home was the preachers home. Judge Vasou was formed in a large mould, with large body, large head, large brain, large heart and large soul. In his prime he was one of the most distinguished lawyers in Georgia. While pastor at Albany we wore an inmate of his home for a year and we learned to esteem him very highly. Many are the pleasant recollections of that period. Ever since the death of his last wife, who was a sister of Mrs. Jas. P. Boyce, and a noble, true, consecrated woman, Judge Vasou has been in failing health and it was evident to his friends that he could not live much longer, but now that the end has come it brings tears of sorrow to the eye. He leaves two sons and two daughters to mourn his loss. May God comfort them as only He can comfort.

A brother asks us to tell him who Melchizedek was. We comply, with pleasure. If there is anything the Baptists of Tennessee and of the South need to know it is who was Melchizedek. And, fortunately, if there is anything we can tell them it is the answer to that question. We recently came across an account of him in an old book, not generally read now. We quote in full the description, which is found in two places: "And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Gen. xiv. 18-20); "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. vii. 1-3); and this is all we know about him or need to know.

A serious outbreak has occurred in East Tennessee. A number of convicts were leased by the State to a company, who sent them to Bricoville to work in the mines. But the free miners declared that they should not work there and sent them away to Knoxville. Gov. Buchanan went up with several companies of soldiers and carried the convicts back. He made a speech to the miners, telling them that he had no option in the matter. He did not make the law. But he was bound to see it executed. They declared that it was their fixed purpose that the convicts must go. He left the soldiers in charge and returned home. The miners, numbering some 1,200 or 1,500, captured the soldiers, convicts and all and sent them to Knoxville. The Governor called out all the militia in the State, about 500 in number, who are now at Knoxville, with guns, ammunition, rations, etc., awaiting transportation

Another great convention was held at Toronto, Canada, this week, in the interests of International Education. Mr. Garrett, the Superintendent of Public Instruction for Tennessee, was made first vice-President of the Convention. And now comes a call for a great National Convention of the friends of the Farmers' Alliance, who believe in prohibition of the liquor traffic, to meet at Prohibition Park, Staten Island, New York, August 10th, 1891.

Rev. E. A. Spring, pastor of First Baptist Church, Webb City, Mo., has lost, by death, in the last five months, three of five children; one being his only son, nineteen years old. He says, "Mortal tongue cannot express the deep sorrow of our once happy home." Alas, how many sad hearts in all the land, know, by bitter experience, such sorrows! But suffering and sorrow are the invaluable concomitants of this life. Our Lord, himself, when in the flesh, was "a man of sorrows and acquainted with grief."

There are, it is said, 250,000 employees of rail roads in the United States who know no difference between Sunday and any other day. They never have a chance to go to church and Sunday-school. They are

It looks very much like war at this writing, but we sincerely trust that it may be averted. We have this to say on the situation: We sympathize with the miners in their fight for bread. The convict-lease system, by which convict labor is brought into competition with free labor, is odious. It must go. We believe the next legislature will repeal it. But, at the same time, the majesty of the law must be upheld by the Governor. If the miners act coolly and lawfully they will retain popular sympathy and will gain their point. If they act lawlessly, they will lose the sympathy of law-abiding people. Many cool heads and wise counsels prevail, and may the trouble be satisfactorily adjusted on both sides. God spare us another fratricidal war. One was enough.

RECENT EVENTS.

Rev. Thomas Dixon, Sr., and wife of Shelby, N. C., are on a visit to their sons, Revs. A. C. and Thomas Dixon, Jr., of New York.

The late P. T. Barnum, of Bridgeport, Conn., gave the first Baptist Church \$45,000, for their church edifice, in order that they might get a more eligible site.

It is said that Bill Fife, the drummer evangelist, collected, last year, \$17,000. This has demoralized the army of drummers and, it is said, others are going into the evangelistic business.

We have received, to-day, twenty-one new subscribers from the battle-field of Chickamauga, Georgia. They surrendered, after a brief campaign of two days, to the persuasive solicitations of a general who goes into a fight to win, without any bloodshed, victories that will bless the vanquished and help them in their warfare against "the world, the flesh and the devil."

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THE HOME.

Perfect Through Suffering.

God never would send you the darkness if he felt you could bear the light. But you would not cling to his guiding hand if the way were always bright. And you would not care to walk by faith. Could you always walk by sight.

Exchange.

How Dorothy Helped.

BY DORCAS.

"If you was only a boy now." "If I only was," Dorothy sighed sadly. "But you ain't, and so there's no use thinking about it. The house'll have to go for I can't lift a finger to save it, and no more can you, neither. If you were only a boy, you could have been earning many a dollar by this time; but girls is sort of worthless stock, make the best of them you can. I ain't saying that you are more useless than the most of them," the complaining father added, realizing that patient little Dorothy did a woman's work about the house, and had waited on him and nursed him as but few women could have had patience and strength to do, since his long attack of inflammatory rheumatism. "You do all you can, I know. It ain't your fault that you can't earn a cent, but if you was only a boy now!" Dorothy had heard that plaint many and many a time before, and always felt rather culpable, as if she might have been a boy just as well as not, if she had not been inconsiderate enough to be a girl. She would have been glad enough to be a boy, and just now she wished more than ever that she could transmogrify herself by some process into an embryo lord of creation. "Hard times" were the usual thing at the little brown house at the foot of the hill, but just now things were in worse plight than usual. Dorothy did not know exactly what a mortgage was, but she regarded it as being an inseparable from a home as its roof or its walls. It was one of the first things she ever remembered hearing people talk about, and whenever any treat or luxury had been spoken of, it always had to be given up at last, however reluctantly, because of the mortgage. When she was a very little girl, indeed, she had a dim fancy that it was a very hungry monster, that had to be fed all the time, or it would gobble up their little brown house for a lunch some day. She knew better than that now, but still she knew it was as insatiable as the monster of her childish imagining, and it assuredly did make life a very hard, cheerless struggle for the little family of two.

able to sit in his big arm chair and worry and fret all day. It was hard for him, poor man, but nobody ever knew how hard it was for patient little Dorothy, who had all the nursing added to her other cares, and, besides the close confinement to the house, and the work which was really beyond her strength, had to listen to the continual lament that she was not a boy, so that she could earn money enough to save the house. As steadily as any woman she went about the house, doing the daily work, and when at last everything was in scrupulous order, and an old neighbor had dropped in to have a pipe with her father, she looked wistfully out of doors, where a bright November sun was glorifying even the mellow stubble in the corn fields, and ventured to ask if she could not go out for a little while. "Oh, yes, I suppose I can get along without you," her father answered rather reluctantly. "Girls always want to be gadding, so I am used to getting along without you. Don't be gone long though." "No," promised Dorothy, and in a few moments she was trudging along the road, enjoying the fresh air, which was a treat to her, after her long confinement to the house with only an occasional outing. She had to cross the railroad track, and in the distance she heard the whistle of the express, which always stopped here for water. Dorothy paused to watch it come thundering along. She liked to see it come gliding along the shining rails, and stop with a noisy whistle, that made her jump a little, though she was expecting it. While she was standing there, a lady opened one of the car windows, and, looking out, beckoned to her. "Do you know whether there is any place where I can get any apples or ginger nuts, or anything for my little boy?" "No, there isn't," Dorothy answered. "I am sorry, and I would have proungt something for him if I had known." "That's very kind in you," said the lady, smiling at the earnest little face, and Dorothy's willingness to be obliging. "It would be a good business for some one to have something to sell here, I should think." She put down the window again, and Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of the shining red apples that grow on the tree behind the house, and some little paper bags of ginger nuts, and perhaps popcorn?

along from window to window holding up her basket, and either the bright eager face, glowing with the wind and excitement, or the good things in the basket were more in viting than the passengers had seen before that day, for there was no lack of customers, and when she ran gaily homeward the basket was empty, and her little bag was full of silver dimes and nickles. To be sure, there was not so very much in the basket, and some people might not have thought there was a fortune in the leather bag, but it was the first money Dorothy had earned, and it seemed more than all the wealth of the Indies to her. One dollar and thirty four cents! Why, if she could feed that hungry mortgage at that rate every day, the little brown house would not be gobbled up after all. It was nearly all profit, for she had raised the popcorn herself, and the little red apple tree had borne unusually well that year, and she could fill many a basket from the barrels in the cellar. "Well, you couldn't have done better if you had been a boy," said her father. "Could I have done any better?" asked Dorothy imploringly. This was a supreme moment in her life. If her father would only admit that she was as good a boy, her cup of happiness would overflow. "No, I will say for you that you couldn't have," said her father mung unanimously. "In fact, if you had been a boy, you might not have thought of it in the first place, and then again, if you was a boy, you couldn't have made the ginger nuts." There was a steady market for the little business woman, and, as her apples were polished to the highest degree of shininess and her popcorn was of the snowiest, and the ginger nuts perfection, her wares were all ways in demand. The mortgage was satisfied, and the little brown house was safe, not only for that time, but for always, for as months went by and still Dorothy prospered, she formed the ambitious plan of possessing that mortgage herself. She did pay it all off at last. It was a long task, but Dorothy had learned patience long ago. She was very happy when the day came that made the little brown house their own, but I think the keener part of her satisfaction came when her father said: "Well, really, Dorothy, you air every bit as good as a boy, and a deal better than most of them." Interior. At the White House. Two little girls of my acquaintance, writes a correspondent, were playing "Come to see." Each had a little house under the apple trees in the rear of little Nannie's home, and they made pleasant but somewhat ceremonious visits to each other under the names of Mrs. President Harrison and Mrs. President Cleveland. Their conversation, however, was not always in harmony with the characters and positions of the ladies whose names they had assumed. The dialogue ran something like this: Mrs. Harrison said: "I must got to work and make a pie for Benjamin's dinner. He always makes such a fuss if I don't have pie for dinner; and then I must scrub out the

halls. There's a sight of work to do here in the White House." "Oh, I know," replied Mrs. Cleveland, patronizingly. "There was when we lived here. It just kept Grover and me on the jump all the time to keep things looking decent. That's one reason we were glad to move." "It does keep one busy," said Mrs. Harrison, "but Benjamin and I think it's real pleasant here, and we're not going to move soon, if we can help; but we'll have to keep a girl, I guess." "Yes, you'll need one if you give such big parties as I gave," replied Mrs. Cleveland. "One has to cook up so much when it comes to inviting all of congress to dinner. Congress men are such awful eaters that Mr. Cleveland often said it would break us up if we had to have them often. Dear me, I am glad we don't live here now." "Well, there's one comfort, and that is that you ain't likely ever to live here again," said Mrs. Harrison, consolingly. "Perhaps not, we shall see about that," said Mrs. Cleveland, stiffly, as she rose to go. But before she took her departure she stated the original object of her visit, which set the two concealed listeners off into shouts of laughter. "I came over," she said, "to see if you would lend me Mr. Harrison's pants pattern. I've got to make Mr. Cleveland a pair, and I haven't a very good pattern, and he's real particular about his pants." The laughter that followed this speech so offended both ladies that they left the White House at once, although Mrs. Harrison had not yet "scrubbed out the halls." Selected. Courage In Life. Life is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercises of the Christian graces. To bear with the failings of those about us, with their infirmities, their bad judgment, their ill breeding, their perverse tempers; to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom he has perhaps provided or purposed for the trial of our virtue these are best exercises of patience and self-denial, and the better because not chosen by ourselves. This habitual acquiescence appears to be more of the essence of self-denial than any little rigors of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded penance. Hannah More.

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Mrs. O. L. HAILEY, Editor. No. 218 N. Fourth Avenue, Knoxville, Tenn. To whom all communications for this department may be addressed.

POST-OFFICE.

Dear Children Miss Clotilde Diaz, a sister of our Brother Diaz, of Cuba, has been studying English in the Southern Female College at La Grange, Ga., for the past four months. She was asked to tell something of her experience in Cuba, and wrote the following simple statement in her own English, which I copied from the last (July) number of the Home Field, that you all might read it and learn what even a little girl may do for Jesus if she tries. I also want to thus introduce Miss Clotilde to my readers, and hope to some day have a letter from her our selves. We feel we know little Es ther and Miss Minnie, Bro. Diaz's oldest sister, and we want to know all his family. This letter is long for our page, but I hope it will be interesting to you all and do you good. Lovingly, AUNT NORA. "When I was seven years old my brother came from New York. When he went at home he take me in his lap and commenced to talk with me about the Bible. It was not hard to me, for Jesus' sake, to left the Catholic church and follow him. In the same day, my mother was make a little dress for me to go to dance. She told me, 'If you want to go don't ask your brother, because I know the Protest ant don't dance on Sunday.' I say to myself when mother say that it is because the Christian cannot dance. When my brother come home I ask him, 'Alberto, can I go dance on Sunday?' He say, 'Clotilde, the Christian, the Christian cannot dance.' I call my mama and say, 'Mama, don't finish my little dress, I don't go to dance.' On that Sunday when the dance was I stay all the Sunday sing ing a Sunday-school song I know; sit in a little chair, play on big chair like it was an organ. Mama pinch me and tell me, 'You must not sing that because the Catholic don't sing that kind of song.' "On that night, when I went to bed, mama wanted me to make the cross, and she say, 'If you don't do it, I don't kiss you good-night.' My mama know that I love her, and that she not kiss me make me sorry more than anything. I say, 'Mama, don't kiss me good-night, I don't going to make the cross.' "Four years after that, we have church in Cuba, but we don't have a Sunday-school. I ask my brother if I bring the children, can we have a Sunday-school like in New York. He say, 'If you bring the children, we can have a Sunday-school.' I stood on a door open in the street and every child that pass by me, I ask to come to Sunday-school. I do that kind of work about a week. When Sunday come we have about sixty children in the Sunday-school; that was the way we organized the Sunday-school in Cuba. "Two years ago I was at a Catholic College; we don't have in Cuba, Baptist college for young ladies. All the girls that was in the college were Catholic. When recess time came, I take my New Testament and read to myself, the girls walk round me and ask what kind book was. They asked me if it was a novel, and I tell them it was something better than novel. I read to them and pray with them. You know the Catholic don't let talk about the Bible. My teacher see me, but she make out she don't see me, because she love ma and she don't want to scold me.

"Some time, when I have to wait the servant to take me home, I talk with my teacher about the Bible, pray with her, and she like it. "Now I learn to play the organ; when I go back to Cuba I will play in the church. I will be a missionary. I ask you all, every one, pray for Cuba that all the people live there be Baptist. "CLOTILDE DIAZ." A FRIEND. Dear Sister:—Inclosed you will find post-office order for three dollars and fifty cents for Cuba. Wishing you much success in your noble work, I am your sister in Christ, Mrs. W. S. WALKER. St. Joe, Texas. Dear Aunt Nora: Inclosed you will find \$2, the amount collected on my brick card. I had very little trouble in getting it filled. I send a post-office money order. I send a stamp for a brick card for my little brother. Lebanon, Tenn. Dear Aunt Nora: Inclosed please find \$2.20. I have had a tedious time in getting my brick card filled, but I have at last accomplished it. I thought I would love to beg for money, but it seems so tedious I don't know whether I will ever try it again or not. This is for Cuba. Love to you and all the cousins. JAMES B. COSAM. Simmons' Bluff, Tenn. Dear Aunt Nora: I see that nobody in this neighborhood is writing. I thought I would write. Papa takes the BAPTIST AND REFLECTOR, and I like to read the Young South. Inclosed find a two-cent stamp for a brick card. I will close now, with much love to you and the cousins. J. W. PRUETT. Forest City, Ark. Dear Aunt Nora:—A lady sent my sister six brick cards, and she gave me one to fill, and so I filled it. Inclosed you will find a money order. DELLA HILL. Morristown, Tenn. Dear Aunt Nora:—You will find inclosed a check for \$1.20, the result of my effort with the brick card sent me. Would liked to have got more on it, but it was the best I could do this time. FRED GRAY. Woodbury, Tenn. Dear Aunt Nora:—Here comes another little girl, eight years old. Papa takes the BAPTIST AND REFLECTOR. I enjoy reading the Young South very much. Dr. J. R. Graves paid us a visit at Liberty the fourth Sunday in May. I was so glad to see him and hear him preach his "Chair Talks on Salvation," and he spent a week at my grandpa's, sick, and he sent him to the railroad to go home; hope he arrived safely. He has promised to visit Mt. Zion Church in October. If you will send me a brick card, I will try to fill it for you. I send stamp; please send Diaz's picture. ANNIE LEE. Leaton, Miss. Dear Aunt Nora:—I got a brick card about a month ago; I now send you \$2, the amount collected on it. I could have sent it sooner, but some signed and did not pay at the time. I did not get half of the amount from Baptist families, as they are very few around here, the nearest Baptist church, to which my father and mother belong, being about five miles away. My father commenced

taking the BAPTIST AND REFLECTOR last fall. He used to take the Tennessee Baptist. I did not see my other letter in print. I suppose it found its way to the waste basket, so I thought I would write again. If I see this in print, I may write again. I send my love to you and all the cousins. BESSIE ROSE. Mannington, W. Va. Dear Aunt Nora:—I thought I would write and let you know that I have not forgotten you. I am not very well to-day. Mama went to see grandma and staid two weeks. We have a very good Sunday-school. I go every Sunday. We had a picnic the 26th of June. I will send a dime for Cuba. I am picking black-berries for mama, and she pays me. I wanted to do something to get some money for Cuba, and I think it was pleasant picking berries. I never liked it much, though, before this spring. I can go about picking and think that maybe, by my little bit of money, some poor soul will be saved. I am your loving niece, HESTER RUTLEDGE. Fillmore, Tenn. I am glad to know you love to work for Jesus, Hester. You once sent for a brick card, and I sent you one. Did you receive it? Bertha writes for one of Bro. Diaz's pictures, so I just send her a card, thinking you, in all probability, did not receive the one I sent, as I find I sent it to "Fillmore, Tenn." Dear Aunt Nora: As sister Hester is writing, I thought I would have her to write for me. I am a little girl, eight years old. I can write, but I was afraid you could not read my writing. Will you please send me one of Bro. Diaz's pictures? I will close with love to all. BERTHA RUTLEDGE. Fillmore, Tenn. Dear Aunt Nora: Inclosed find \$2 which I collected on my brick card. I am sorry I did not get it filled before now, but it is filled at last. I attend Sunday-school regularly every Sunday. I like to read the Young South very much. Aunt Nora, I will not send for another brick card now, as it is a busy time and I will soon start to school. I will close with love for the cousins. ANSON KENNEDY. P. S.—Yes, Aunt Nora, Cottage Home, Tenn., is my post-office, and Prosperity is my church. A. K. Cottage Home, Tenn. Dear Aunt Nora: Here comes another little boy, just out of school, to join your happy band of workers. I am a little boy, eight years old. I am the only child papa and mama have. I go to Sunday-school every Sunday. Papa takes the BAPTIST AND REFLECTOR. Bro. T. F. Hale is our pastor at Little Hopewell, and we all love him very much. Inclosed you will find two stamps for which you will please send me a brick card and Bro. Diaz's picture. I will close with love to you and all the cousins. WILLIE DAVIS. Fillmore, Tenn. Dear Aunt Nora:—As I have not written to you in a long time, I think I will write you a short letter. It has just been raining, and the sun is shining through my window. Aunt Nora, I want to know whether we have to send our brick cards back or not. I will close for fear of the waste basket. With love to all the cousins, and little

James, Uncle Orren, and yourself. MARY EDWARDS. Largo, Fla. Dear Aunt Nora:—To-day I opened the little savings bank of my boy who went Home last year. This is the sixth anniversary of his birth, and I feel that the money he saved should be devoted to good works, so I send one-third, seventy-five cents, to you for Cuba. It is but a small sum, but my prayers go with it. Sincerely yours, EMMA COLSON PREWETT. Forest City, Ark. This is surely a very sacred gift, and going, as it does, with a mother's prayers, we may feel sure it will show some poor soul the way of life. God grant it. Dear Aunt Nora—Will you permit me, a little girl, to join your band of happy workers? I love to read the letters of the Young South. Inclosed find a two-cent stamp for Bro. Diaz's picture, and send me a brick card, and I will try to fill it. Much love to you and the cousins. PEARL TAYLOR. Magnolia, Ark. Dear Aunt Nora:—Will you let another little girl join your band of workers? As all the cousins are writing, I thought I would write. Papa takes the BAPTIST AND REFLECTOR. I like the cousins' letters very much. Inclosed find a two-cent stamp for a brick card. Much love to you. GLADIS GOFER. Fairfield, Tenn. For Cuba. JUNE. Neta Hyder, \$2; Cora B. Renfro, \$2.10; Irmie Huggins, \$2; Jesse Parnell, \$2; Monte Bass, \$2; Lizzie Baldwin, 25c.; Minnie A. Tipton, \$2; Lavinia Tipton, \$2; Richard and Annie Eliza Harwood, \$2; Cora Ellis, \$2.90; Belle and Arceia Coffey, \$2; Della Hill, \$2; Fred Gray, \$1.20; Captolia Wilson, \$2; Edna Matlock, \$2; Becky Short, \$2; Florrie Rushing, \$2; Alma Smith, \$2; Bessie Rose, \$2; Miss Kate Lucy's S. S. Class, Jackson, Tenn., \$2; Martha Grandstaff, \$2.50; Doshy Wells, \$2; Tabitha Harris, \$2; Roscoe Phillips, \$2; Percy Bishop, \$2; Iva Stribling, 10c.; Anson Kennedy, \$2; Cora Caldwell, \$2. Total, \$52.45. JULY. Mrs. Emma Prewett, for her son, 25c.; Fannie Hall, \$1.95; Hester Rutledge, 10c.; Mrs. M. A. Callaway, \$2; Joseph Wallace Leigh, \$2; Katie Overton, \$2; Florence Finley, \$2; Delonia Leatherwood, \$2; Mrs. W. S. Walker, \$3.50; Sadie Fuqua, \$2.10; Mittie Lea Eavenson, \$2.

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RECENT EVENTS.

perishing pagans in a Christian country. It ought not so to be. The consensus of Christian people of all denominations ought to be brought to bear to create a public sentiment opposed to railroad traffic on Sunday, that would be felt for the liberation of the 250,000 slaves from Sunday desecration.

The charges brought against Hon. John H. McDowell, president of the Tennessee Alliance, by the American, which were referred to in the BAPTIST AND REFLECTOR a few weeks ago, have been fully met and refuted by Bro. McDowell, and he has been completely vindicated by the sworn testimony of some fifty witnesses.

The Baptist young people of America held an enthusiastic convention in Chicago last week. Many delegates were present from all sections of our common country and Canada, and amongst them were not so young, but distinguished divines. If this move shall result in magnifying the church, success to it; but if in minimizing and depleting the church to the aggrandizement of the new organization, may it come to naught. There were 1,621 registered representatives from 440 churches and twenty-nine States, District of Columbia and Canada.

The Christian Endeavor Societies of different denominations met last week in Minneapolis, Min., in International Convention. It is said 10,000 people were present. The total membership is estimated to be 1,008,980. The five denominations having the greatest number of societies are the Presbyterian with 4,019, Congregational with 3,545, Baptist with 2,481, Methodist with 2,068, and Disciples with 801. They come mostly from New York, Pennsylvania, Ohio, Illinois, and Massachusetts. It was proposed that each endeavor—that is the name of each member, male or female—should give for the cause of Foreign Missions, the next year, at least two cents a week, which would bring in over \$1,000,000, but it does not appear whether or not the respective churches are to be credited by the amounts raised in their bounds.

The August number of The Worker, issued by the American Baptist Publication Society, which considering the size the cheapest paper published, contains the "Miff Tree," reprinted by special and urgent request of many readers who could not obtain copies of the paper published in 1887, in which it first appeared. Any church desiring copies for distribution should apply at once before the supply is exhausted. Price, 50 cents per hundred.

Cumberland Association meets at Hopewell Church, Robertson county, Tuesday, August 11th. We are requested to state that all going by railway from toward Nashville on Clarksville will be met by conveyance at Springfield early on Tuesday morning and conveyed out.

"Did I understand you right, only 90c. a bottle for Wolf's Aeneas Balm? My friend, who on his way to Europe, first called my attention to it, said he paid \$2.00 for it, and would sooner pay \$10. than do without it because my wondrous cure was so cheap." "I quite agree with your friend, madam. Aeneas Balm is very cheap considering its merit. I recommend it to all my customers; to the wealthy, as a matter of pleasure and economy; to the poor, as a source of pleasure and economy."

Young People at Work for July 4th is a magnificent convention number. The front cover page contains views of Chicago. The contents of this always good publication are of an unusually attractive nature. No publication of its age in the denomination has a warmer place in the affections of the Baptist people than Young People at Work.

Richmond College, Virginia, sends in its annual catalogue, well gotten up and handsomely illustrated. It may be said of Richmond, that it is noted for the thoroughness and solidity of its work, with a total absence of any sort of "venueering." Some eminent names adorn its roll of instructors. The school advertisement appears in our columns this week, and catalogues may be had on application.

What has just been said of Richmond College in respect to thoroughness is equally applicable to Hollins Institute, a famous school for girls, located in beautiful Southwestern Virginia, founded nearly half a century ago. The showy and superficial find no place in its curriculum. So widely are the merits of this institution known and recognized that, without the employing of an agent, it is filled to overflowing every session; pupils coming from twenty different States. See advertisement.

We have a spare copy of Webster's International Dictionary; latest edition; indexed, and perfectly new. Anyone desiring to buy this great work can save money by writing to the BAPTIST AND REFLECTOR.

For over fifty years Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays the pain, cures wind colic, and is the best remedy for diarrhoea. Twenty five cents a bottle. Sold by all druggists throughout the world.

BOYS! BOYS!

RESPONSIBLE PERSONS wishing to take small boys, two to six years old, or boy babies, would do well to correspond with the Cleveland Protestant Orphan Asylum, 1416 St. Clair St., Cleveland, Ohio.

ILLUSTRATED SOUVENIRS of the Southern Female (Cox) College, La Grange, Ga., are works of Art, sent free upon application. The forty-eighth annual report shows a faculty of twenty-five from America and Europe, 156 boarders from Canada to Cuba, and 200 private music pupils. The equipment of the College is elaborate and the environment healthful, home-like and religious.

Don't be discouraged about that eczema till you have given Ayer's Sarsaparilla a persistent trial. Six bottles of this medicine cured the complaint for George S. Thomas, of Ada, Ohio, when all other remedies failed to afford any relief.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result. Halls Hair Remover will cure it.

FORM OF ASSOCIATIONAL LETTER.

The..... Baptist Church at..... County. To the..... Association. Dear Brethren:—We send as delegates (or messengers) to meet with you Brethren (here insert the names). Since our last annual report we have received: By baptism..... by letter..... by restoration..... Dismissed: By letter..... by exclusion..... Died..... Increase..... Decreases..... Present number..... Our church, including its Sunday-school and all auxiliary societies, has made contributions as follows: Pastor's salary and current expenses, \$..... for missions, \$.....; for education, \$.....; for printing minutes, \$.....; all other purposes, \$..... Total, \$..... Our church property is worth \$..... House will seat..... Our Sunday-school has an enrollment of..... officers and teachers;..... scholars. Total..... Our pastor is..... postoffice..... Our clerk Bro..... postoffice..... Sunday-school Superintendent..... postoffice..... Orphan Asylum..... postoffice..... Done by order of the church in conference..... 1891. Moderator..... Clerk..... [Throughly organized churches will prefer to make more full reports, but no church should fail to give any of the facts above indicated.]

The Nashville Souvenir Spoon. Who it was that invented the souvenir spoon is not certainly known, but the idea struck the popular fancy as few things have done. In every city enterprising artists in silver took hold of it, and in every city it met an instant welcome.

Ever since the spoon came into prominence as a popular novelty the B. H. Strief Jewelry Co., James B. Carr, Manager, have had their designers at work seeking to produce something which should commend itself to the general favor as a choice work of art, unlike anything produced elsewhere, and at the same time bear a distinctive local character. Several meritorious designs were produced and wrought out in solid silver, but none were in all respects satisfactory until the HERMITAGE SOUVENIR was evolved.

This spoon, like others of its kind, is wrought out in massive silver. In the bowl is a representation of the old log cabin at the Hermitage, the old hero's reputed birth place, with its rude door, little windows, log and mud chimney, worm fence, kitchen annex, etc., a typical, old time Tennessee cabin. The design is chased in bold relief. The bust of Jackson, with its familiar and strongly marked features, forms the head, while on the shank is cut, in prominent characters, the word Nashville.

The spoon has met with universal favor and is eagerly sought by buyers. The general manager of the house, Mr. James B. Carr, and his assistants will take pleasure in showing it to all interested visitors.

Beecham's Pills cure bilious and nervous ills.

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William C. Smith, Architect. Berry Block, corner Church and Cherry streets. Nashville, Tenn. 49

Attorneys. C. W. Beale, Attorney at law. Room 16 Van deuhilt Building, Cherry street, Nashville, Tenn. Telephone 98.

John L. Kennedy, Attorney at Law and Solicitor in Chancery. Room 1 Vanderhill Building, Cherry street. General practice. 16 16

Whitman & Gamble, Attorneys at Law. Rooms 26 and 27 Vanderhill Building, Cherry street. Practice in State and Federal Courts. 16 16

Percy D. Madden, Attorney. McCarver Block, Cherry street. Practices in all the courts. Refers to First National Bank and Nashville Trust Co.

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Drugs, Medicines, Etc. Dr. Smith & Co. Dispensing Druggists, Cherry street, opp. Maxwell Hotel. Drugs, toilet articles, mineral waters, wines and liquors for medicinal use. Orders by mail solicited.

Electrical Work. J. W. Reed & Co. Electricians. Manufacture, sell and dealers in electrical instruments and supplies for hotels, factories, and residences. 27 Union St. Established 1870.

Grocers. C. E. Horton & Co. 111 Public Square. Keep best goods. They make a specialty of supplying hotels, boarding schools and families.

Hats and Men's Furnishings. Quintard Jones, The leading hatter and fur finisher. 221 North Cherry St.

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Photographers. THUSS 205 N. Cherry street. Metayock Block. Photographers. Portraits in oil, crayon, pastel, or water colors; copying and enlarging.

Photographic Stock. Geo. C. Dury 26 Union st. Amateur outfit, cameras, dry plates, blue print papers, card mounts, etc.

Pictures and Picture Frames. Nashville Frame Co. Watkins block, Church street. Wall paper, picture frames, window shades. New goods, special prices. Old experience. Telephone 988. 46 46

C. Larsen, Manufacturer. 17 Union street. Mirrors, picture frames, pictures of all kinds. Cutting of all kinds done in the latest style.

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Arrington, Farrar & Co., real estate and loan agents, 120 N. College street. Buy and sell real estate, collect rents, negotiate loans, pay taxes and give especial attention to auction sales.

Vartrough, Maddux & Davis, 97 Union street. Real estate and general agents. Loans negotiated. Special attention given to collections, insuring, buying, and selling.

Rubber Stamps. Southern Rubber Stamp Works. Manufacturers of rubber printing stamps, seals, monograms, badges. All work guaranteed. Union 94, corner Market.

Wall Paper, Pictures, Mirrors, Etc. The L. H. Freeman Wall Paper Co. Interior decorators, manufacturers of mirrors and frames. Dealers in wall paper, window shades and pictures. 210 North College street. Wall paper samples on application. 46 46

DON'T DELAY TO

Stop that cough! Also the bronchial tubes will be enlarged and the delicate tissues of the lungs exposed to injury. No other medicine is so speedily operative in throat and lung troubles as Ayer's Cherry Pectoral. A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Don't be without it in the house. Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral and was completely cured."—Angus A. Lewis, Ricard, N. Y.

Ayer's Cherry Pectoral Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 50c, six bottles, \$5.

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BELLS

Associational Meetings.

JULY. Big Hatchie. Ripley, Thursday, July 23, 1891. Concord. Concord, ten miles from Nashville on Nolensville pike, Thursday, July 30th.

AUGUST. Holston. Limestone, eight miles northwest of Jonesboro, Thursday, August 6th. Memphis. First Baptist Church, Memphis, Friday, August 7th. Cumberland. Hopewell, seven miles northeast of Springfield, Tuesday, August 11th. Chithouse. Knob Creek Church, Sevier county, Thursday, August 13th. Nollachucky. Concord church, Greene county, four miles from Mohawk Station on E. T. Va. & G. R. R., Thursday, August 13th. Central. Gibson, on L. & N. R. R., Friday, August 14th. Cumberland Gap. Mt. Zion, Hancock county, Thursday, August 20th. Hirassee. Oak Hill Church, Rhea county, Thursday, August 20th. Walnut Grove. Laurel Bluff Church, Rhea county, Thursday, August 20th. Duck River. Hannah's Gap Church, Lincoln county, Friday, August 21st.

SEPTEMBER. Beulah. Beulah church, one and a half miles of Union City, Wednesday, September 21. Mulberry Gap. Providence Church, Hancock county, Thursday, Sept. 3. Big Lenoir. Kingston, Rhea county, Thursday, September 31. Unity Association. Meets with Saulsbury church, Saulsbury, Tenn., Saturday before the first Sunday in September, 1891. Watanga. Chestnut Grove Church, Carter county, near Elizabethton, Tuesday, September 8th. Western District. McKenzie, Wednesday, September 9th. Sweetwater. Cane Creek Church, Monroe county, Thursday, Sept. 10. Beech River. Jack's Creek Church, on Millin & Saltville road, ten miles south of Lexington, Saturday, Sept. 12. Northern. Blue Spring Church, Union county, Tuesday, Sept. 15.

THE ELECTROPOISE. MAJOR PENN'S TESTIMONY. BONHAM, TEX., July 1, 1891. Messrs. Dubois & Webb Gentlemen: I have given the Electropoise a thorough trial. I give it as my opinion that it ought to be in every family, and that every traveling man ought to have one. I have not missed having one or two billions spells in the spring for the past twenty-five years, and I have come now to July without having any spell, and only one time a slight symptom, and I used the Electropoise and it all passed away. I have had the Electropoise six months. Yours truly, W. E. PENN, Eureka Springs, Ark.

Mr. Dubois. Dear Sir and Friend: You can use the above as you desire. You said to me as I remember, as you handed the electropoise to me: "Take this and give it a thorough trial, and send it back when you get tired of it. I do not want to hear from you until you are perfectly satisfied." Well I am not tired of it, and don't believe that I ever will be, and so I do not see any chance for you to get it back until I die, and if I die first my wife will not give it up until she dies, and so it seems to me that you are slightly "left," as the boys say. I think that you will see several of them in this place. I find that some of the wealthy people are very much pleased with mine. I have a bookstore in Eureka Springs, or rather my son has. Is there any way for him to handle the Electropoise, and be responsible? Who owns Arkansas? Yours truly, W. E. Penn.

Major Penn will be remembered as the evangelist who held a series of meetings in the Central Baptist church of Nashville, some time back.

Educational.

RICHMOND COLLEGE,

RICHMOND, VA. The Next Session begins September 9th and continues nine months. Expenses per session of a resident student, embracing entrance fees, tuition, board, fuel, lights and washing, about \$27.50. Of a non-resident student, about \$55.00. Tuition in Law school, if both classes be taken, \$70; if only one, \$40.

The scheme of instruction embraces the eight independent Schools of Latin, Greek, Modern Languages, English, Mathematics, Physical Chemistry and Philosophy, and the professional School of Law. Provision is also made for systematic instruction in Elocution. The courses of instruction in the Academic Schools lead to the Degree of Bachelor of Science, Bachelor of Arts, and Master of Arts; in the Law School, to the Degree of Bachelor of Law.

The location of the College in the City of Richmond gives it unsurpassed advantages in healthfulness and in opportunities of improvement other than those afforded by the College itself. For Catalogues address B. PURYEAR, Chairman of the Faculty.

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Large Illustrative Catalogue sent on application. Students from all parts of America. Number received limited. Conducted parties leave New York, Cincinnati, Chicago, and other points for the College in ships. For full particulars, apply to the Principal, LONDON, ONTARIO, CANADA.

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OBITUARY.

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JOE EZEL.

Died, in Humboldt, Tenn., June 29, 1891, Joe Ezel, aged thirty-four years. Bro. Ezel made a profession of religion in his young manhood, and united with the Baptist denomination.

He married Miss Susan Roberts, of Alamo, Crockett County. He and his wife became members of the Baptist church in Gadsden, where they resided for several years. Some time during the year 1890 they removed to Humboldt, and joined the church here, of which he was a member at the time of his death.

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Resolved, That he has left us an example of a Christian life worthy of imitation.

Resolved, That we extend sympathy and condolence to the bereaved family and friends in this their sore affliction, and commend them to Him who will be a husband to the widow and a father to the fatherless.

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Baptist and Reflector

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Resentment. BY GEO. A. LOFTON, D.D.

The world looks to Christian people for example, and all our preaching and profession is vain without it. Christ tells us to love our enemies, do good for evil, bless for cursing, turn the other cheek when the one is smitten. "Who does all this?" is the invariable question when the doctrine of non-resistance is broached. Aye, that is the question, Who does it? But this is no answer to the truth. Christ taught and practiced this doctrine and his apostles did likewise. Yea thousands of saints and martyrs in every age have done the same, and the truth holds the same to-day that it ever did.

I have no hesitation in saying that there is about as much of the spirit of resentment, retaliation and revenge among those who profess the religion of Christ as you will find, upon the average, among worldlings. Criminality and re-entrainment is just as rife among us as in the world. We give offense just as readily as the wicked, and we retaliate just as readily as the wicked do. The man who will shoot in the church will shoot just as surely as he that shoots from any other quarter. Christians get mad and pout and sulk and persecute just as other people do, and while there are honorable exceptions among us they are too few to make much perceptible difference between us and the world.

I have often observed this state of things as illustrated by church and family feuds among Christians. Great God! What a horrible thing is a family or a church row! I have known leading members of the church, pending personal difficulties, to carry revolvers for each other, and, in some instances, they have killed each other. Of all the people on earth who, sometimes, seem to have the least charity for each other, the least regard for fraternity and relationship, Christians beat the record. The wickedest men and women fall out and often make

seem to understand themselves. All this by the way. We must allow for unsanctified human nature, but certainly it should not be indulged and cultivated in the evils of resentment, retaliation or revenge. The great difficulty in the way of grace, on this line, is a want of belief in God's truth. A vast majority of Christians regard the law of non-resistance and the golden rule as something figurative in the use of language. They treat passages which teach us to love our enemies and do good for evil about as they do this passage: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." They, practically, do not believe the doctrine, and hence they not only resent wrong and retaliate upon injury, but they are as anxious about the future and their property as if God had made no promise at all to sanctified contentment. Let Christians practice the gospel they preach or else, in the language of a recent secular paper commenting on Sam Jones' fight in Texas, "Throw up the sponge." Dr. Link of Texas and Dr. Poindexter of Virginia, two of our most celebrated preachers, submitted each to a horse whipping at the hands of wicked men—one of them a deacon of a Baptist church. It did not hurt their character or reputation. It exalted them as heroic illustrations of the Christian spirit. We had better suffer wrong than to do wrong. We are forbidden to "go to law" with each other, and we are commanded to settle all our personal differences or difficulties by arbitration at the hands of the elect and in the church. If a brother trespasses against you, go tell him his fault and settle it as Christ tells you; and if you have wronged your brother go and be reconciled while you are in the way with him. Do as you would be done by; and then do more: love your enemies, return good for evil, bless for cursing, and when your cheek is smitten turn the other. Christ says do it, and he did it, and others have done it and conquered the world as in no other way.

Paragraphs From Italy.

BY REV. JOHN H. EAGER.

After the Evangelical Alliance, of which I wrote in my last, evangelistic services were continued for some time in the theatre, and much interest was manifested. Once, nearly a thousand persons were present, most of whom listened with rapt attention to two or three brief gospel talks. The great majority of those who attended these meetings were evangelicals, or members of evangelical families. At one time it seemed that we were striving to attract public attention and draw

in large numbers of the unconverted to hear the gospel, but our trembling hopes were not realized. The general public in Italy seems to treat all evangelical meetings and efforts of every kind with studied indifference, the worst thing they could do for the success of our cause. The expenses connected with these meetings, which amounted to nearly \$20 a night, were generally borne by Lord Radstock and Lord Kinnaird, of London, and Mr. Schoulepnikow, a Russian gentleman now living in Florence.

The terrible explosion of the great powder magazine, just outside the city of Rome, created quite a sensation throughout Italy, and for a time excluded the New Orleans affair, which been the sensation of the day for some weeks, from the columns of the daily papers. Rome has probably never received such a shock during the more than twenty-six hundred years of her existence. Think of more than two hundred and fifty tons of powder going off at the same moment! For miles around, the very ground trembled, houses rocked and in some cases fell, thick walls cracked, articles of furniture were upset, pictures fell from their places, hundreds of thousands of window panes were shattered to atoms and whole window frames were broken to pieces and the streets were literally covered with glass. Men, women and children were running hither and thither in the streets, many in their night robes and with disheveled hair, just as they leaped from their beds, it being only 7 o'clock in the morning. Consternation and bewilderment took possession of the people, and many doubtless began to fear that the end had come. Many valuable works of art were greatly injured, especially in the Vatican, the Pope's palace, and in St. Paul's. A few persons were killed and a good many more or less injured. The self-possession and bravery of the officer in charge of the powder magazine were remarkable. For a time it was feared that his injuries would prove fatal, but he has since recovered, and has had the highest encomiums heaped upon him by all classes, from the king to the peasant. There is something in the human heart that always responds to an act of true bravery and self-abnegation. Is not this one reason why the life and sufferings of Christ never fail to attract and so often stir the deepest depths of the soul?

The first of May was a day of great anxiety throughout Italy. Socialistic and bills had been freely circulated and many felt that they could already hear the rumbling of the coming tempest. "Nor were their suspicions altogether groundless, for in several places, but especially in Rome and

Florence, serious riots occurred. It is claimed, however, that the troops were unnecessarily hasty and severe in their treatment of the people. In Rome some 300 were wounded, a member of Parliament being included in the number. Seeing that trouble was imminent, the clarion notes of the bugle having already sounded the onset, he rushed into the crowd, hoping by his presence and influence to avoid blood-shed. Instead, he was taken for a ring-leader among the rioters and received a severe wound on the head at the hands of an enraged officer, who struck all the harder because the man tried to make him believe that he was a member of Parliament. Of course a good many innocent ones suffered with the guilty. In reading the papers I was struck with the fact that nearly all of those who were arrested were very young men, some being only 17 or 18 years of age. I think it is safe to say that anarchists are very rare in Italy. Socialism, however, is constantly gaining ground, and many of the best people in the land sympathize with the movement. Of course here, as everywhere and always, there are prophets of evil.

The Pope is in trouble. He finds that some of his trusted agents have been untrue to their trust, and the consequence is that the prisoner of the Vatican finds himself \$4,000,000 out of pocket. An Italian journal states that this was gold which the Pope had long kept in little bags in his own private room, being afraid to trust it to any one. Being a part of the so-called Peter's pence, it had come from all parts of the world, not an insignificant portion of it having crossed the sea from America, largely the hard-earned money of Irish servant girls. Several prominent persons have been dismissed from the Vatican, and it is said that the Pope is contemplating a reduction of the large salaries of the cardinals by one-fifth, which will save him more than \$10,000 a year. These financial irregularities in the Church of Rome are of daily occurrence in this land, a proof of great corruption and a source of constant scandal. This was why the government decided last year to take the charity institutions out of the hands of the priests, which proved a bitter pill and a fearful blow to the power and influence of the church. May such pills and blows be multiplied until the great monster, which once caused the earth to tremble, shall lie helpless and lifeless, and shall finally disappear from the face of the earth!

We have good news from several of the mission stations. In one place about twenty are awaiting baptism. Here in Florence our meetings are