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Egotism.

By George A. Lofton, D.D.

There are two kinds of egotism among men. There are those who are continually asserting their self-importance, and there are those who are continually depreciating their dignity. We sometimes see the difference displayed in a prayer-meeting. One good brother gets up and tells upon what good terms he stands with the Lord, and he seems perfectly satisfied with *himself*: while another gets up and tells how mean and little he is, all of which would arouse his righteous indignation if somebody else were to utter the same things of him. It seems almost impossible for some people, in one way or another, to leave themselves out of all they say, do, think, or feel.

It is a good thing for every man to have a sufficient degree of self-esteem. Other people think of us about as we think of ourselves, when we think justly and modestly; but nobody believes us when egotism thinks and says too much of self, and everybody believes us when egotism pretends too little. A great deal of self-depreciating egotism is but a bid for a compliment, and the egotism of self-asserting importance is the surest way to make the world lose sight of any good we are or may do.

Egotism is the certain and unfailing evidence of selfishness. Even if it be generous and liberal, it is bidding for the applause of men; and when not inspired by such pride or ambition, it is narrow-minded, bigoted and grasping—claiming to be all and in all of whatsoever it is or does. In religion it is that self-righteous Pharisaism which boasts of piety and service, and thanks God that it is better than other people. It is sanctimonious, but never sanctified, and, with all its pretended humiliation and mortification of the flesh, it is an utter stranger to humility and meekness of heart. Not only is it selfish, but egotism in religion is the invariable sign of hypocrisy or delusion.

In the light of God there is nothing in ourselves which is self-commending. Paul saw nothing good in himself. A sinner saved by grace, and the "chief" of sinners at that, was the boast of that great and incomparable man. In the light of men he had a little whereof to boast, but not in the sense of egotism. In self-defense against criticism he could glory in infirmities, and sufferings and labors above the "chiefest apostle," but in the sight of God he was "less than the least of all the saints." So David felt himself a "flea" beside Saul, "God's anointed." Solomon considered himself but a child, as he begged God for an "understanding heart" to guide his people. Greatness and goodness combined never yet knew what egotism was.

Like envy and jealousy, egotism is the product of small minds and unsanctified hearts. It took a Robert E. Lee to confess his mistake at Gettysburg; a Sir Isaac Newton to acknowledge, with all his learning and vast comprehension of science, that he was but a child picking up shells upon the beach of a boundless and yet unexplored ocean of discovery. Whoever heard of a dabbler in science and philosophy that didn't know it all? Some people think both wisdom and goodness will die with themselves; and the most absurd and ridiculous creature in the world is the intellectual, or religious, pedant.

As already intimated, self-esteem, self-respect, a proper degree and kind of self-love is essential to manhood. Self-neglect or depreciation is the other extreme, and quite as degrading or destructive of moral and intellectual force as egotism. Subordinated to God and to good, self should be asserted in business and religion, because individuality can be affected only through individuality. Through Paul, Peter, or John, each of whose personal and peculiar self was the felt medium of divine impression, God operated by his Spirit and his Truth; and, in their subordination of self, those men acted most potently upon the self of every other man. Unconscious self-assertion is a silent force equal to electricity, but the moment self-assertion becomes conscious it becomes egotism and loses its power.

A man must feel himself with himself out of sight, to please God and magnetize men. The moment he thinks of himself he stops the electric current of self-unconsciousness, and that moment others cease to feel his power. Self gets in the fore-front of life and action, and his thoughts and his actions cannot be made to conceal the fact. He becomes an egotist and an ass, whether by self-exaltation or self-depreciation; and, so far as any influence with God or man is concerned, he loses all his force upon himself. Like the Pharisee, he says to God and man: "Look at me;" and in looking at him God and the world must lose sight of all the good he is or does. Egotism is an impenetrable casket which locks up our good from every touch of human or divine appreciation. Hence, it is so often the case that men retire from the conflicts of duty and life, because they feel that they are not appreciated.

Egotism is at the bottom of many a failure—and many a crime—and much despair and desperation. It is often a suicide. Oh, me! oh, my!

Egotism knows much of *meum*, but little of *tuum*. Brother, sister, put yourself in God's hands, and then you can do your duty with power for good. Respect yourself, love yourself, assert yourself, as an instrument for good to man and glory to God; but don't let God, or man, or yourself, either, be caught thinking about yourself. Keep yourself in the background and behind the cross, and then the cross will always be seen and felt by the self which is hid behind it.

The Prosperity of Obedience.

To always obey God is to always prosper. The kind of prosperity experienced may not, however, be such as is always pleasing to the natural heart. It may not be in accordance with a worldly standard, nevertheless, it is true prosperity, and of the best type. The fact that those who live in constant disobedience of God seem to prosper, and really do have a certain kind of prosperity, is no sound and safe argument against the position just taken. The Bible recognizes the fact that the wicked enjoy a certain kind of prosperity; but it also declares that it is a hollow and shallow prosperity, and purely earthly in its character and endurance. God never puts a premium on disobedience of his laws and commands. He never intimates that he makes no difference in his dispensations to the obedient and disobedient. He does make a difference, not only in his inspired declarations concerning the two classes, but also in his practical relations and dealings with them. In Jer. xlii. 10 God said to the Israelites: "If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up." Then he also told them that if they disobeyed him he would send the sword and famine among them. In the passage quoted, the truth is plainly set forth that true prosperity lay in the path of obedience. The Israelites had God's promise of prosperity on condition that they would obey him; while, on the other hand, if they disobeyed him they were sure to reap adversity. And yet, strange as it is true, the Israelites chose to disobey God, right in the face of the warning of bitter and blasting adversity. But, after all, it is no stranger than is the conduct of thousands of to-day, who, notwithstanding the warnings of past history, choose to continue in disobedience against God, knowing that he gives no promise of prosperity, rather than seek to obey him in all things, assured that it is the only truly prosperous course. And this prosperity is something which outlasts all time. It is the prosperity of the soul's eternal good. It is the insurance of all that makes the soul highly happy, and growthful, and rich in peace and strong in sweet contentment. The most prosperous people are they who will obey God at any sacrifice.

C. H. Wetherbe.

Submission.

The ways of God and man do not always agree,
And that His ways are best I do not always see;
My plans were so correct, my purpose was so true,
I felt, and deem'd that God would surely think so, too.
My future I had reasoned out (although unknown,
Since God to us our coming lives has never shown)—
Now, my conclusions reached, I thought must be correct,
Nor thought that these, when viewed by God, he could reject.
And so I fell to work with all my might and main
My cherished hopes and all my brilliant ends to gain;
But God saw from the first how all my life should go,
And what I thought was best, He did not deem it so.
Thus, then, for good to me, my hopes He dashed away—
In ways that now are plain to me, began to say:
"My child, you've erred; your purposes were not the best;
So leave them now, and trust to Me for all the rest.
Your life I see—to you will show—I can employ
Far better for My glorious honor and your joy,
In channels else than those that you have thought was right,
For you have viewed your life not in its truest light."
The hand that dashed my hopes aside at first seemed wrong
To me, unconscious that 'twas He to whom belong
All love and wisdom, changing thus my course of life,
And so I yielded, not without a bitter strife.
But now it is all plain, and I can see the right
Of God's design my once exalted hopes to blight,
And now I gladly yield to what I once would not.
Since wisdom, after time, and grace, from Him I've got.
Nor may I e'er forget the lesson hard to learn;
But now my mind and heart to Christ, my God, I'll turn,
And when the Lord to me His will shall now reveal,
I'll recognize His voice and at His feet shall kneel,
And learning there to place in Him unfaltering trust
Obey because I will, and not because I must.

—W. O. Carver.

CONTRIBUTIONS.

Onward to Palestine.

By R. J. Willingham, D.D.

We left Port Said late in the afternoon, bidding farewell to Africa, and now turn our faces toward Palestine. Our passage is on the French ship, "Sindle." Several hundred emigrants are aboard, many of them dressed in sheep and goat skins and some with scarcely any clothing but rags.

Soon the next morning I go on deck and find we have arrived at Joppa. From the sea the town is beautiful. The houses rise up on the hills, and are of various colors, producing a pretty effect. The row-boats come out to the ship to land us, and what a time we have! The waves toss the little boats like egg-shells, but we must get into them somehow. I sit on the side of the ship, my feet hanging over; two men hold my hands and arms. As the waves bring the row-boats bounding upward, two men catch my legs from below, a swing from all, and down, down, I go with the wave, and am in the little boat below. It is not enjoyable as one passes through it, but after one is safely sitting in the row-boat, it is highly amusing to see the others, awe-struck and bewildered, swinging through the air. One poor man of our party had the misfortune of a misunderstanding between the men above and those below. They both swung to him, and some say he was two inches taller after thus being stretched in mid-air.

All in the boats, we start for the land, but several commence to get sea-sick. Some sing: "I have anchored my soul in the haven of rest." Just then, lo! a white-capped wave comes on, on! over us she goes, with screams from the ladies and groans from the men. Then a hearty laugh from some, as a lot of drenched men and women forget sea-sickness and song. But we are glad soon to get to shore. Sometimes it is impossible to land here at all.

The principal place of interest here is the house of Simon the Tanner. This we visited, and went up on the roof, well-suited, flat as it is, for Peter to sleep thereon.

We also got our guide to carry us into a private house, so that we could see just how they live here now. We went into the reception room, bed room, kitchen, and on the house top, which seems to be one chief place to go while making a visit. In Jerusalem, later on, even an American family invited us up on the house top to take a view. The tops are almost as smooth and level as the floor, and a delightful place to spend a while.

Before leaving Joppa we walked among the orange and lemon groves which abound here. On going out from the town we pass by the place where Dorcas' house is said to have stood. See Acts ix. 36. Around Joppa cactus hedges are used in the place of fences.

Carriages are provided and we are soon on our way to Jerusalem. The road is excellent—three horses abreast draw each carriage. We have forty miles to go. Here is the Plain of Sharon, beautiful, beautiful with the flowers of Spring and the growing grain. Camels and oxen are seen plowing. We pass by where the rail road is being constructed from Joppa to Jerusalem; but carrying dirt in baskets and at the rate the people work, they make very slow progress. We leave to the left, though in sight, Lydda, where Peter raised up Eneas. (Acts ix. 34).

At Ramleh a halt is made for lunch. A number of poor, begging lepers are seen in the square of the town; most wretched-looking creatures, some with the fingers gone, others the whole hand, and some with faces terribly disfigured. As I walked through the dirty streets of the town, among the mud houses, I saw the people spinning and weaving camels' hair.

We pass next through the Valley of Ajelon. Here is where Joshua commanded the sun to stand still until he had thoroughly overcome his enemies. It is certainly a grand battle-field.

We next get to the hill country of Judea. Very few trees are at first seen on the hills and mountains, but later a number of olive trees are seen.

We make another halt at Colonia to rest. Here the brook flows from which David is said to have gathered a few smooth stones, and with one of which he killed Goliath. I picked up a few and put them in my pocket to show the boys on my return.

We press forward, night is coming on, and at about 8:30 we arrive at the Joppa Gate of the wonderful City of David. Our stopping place is on Zion's Hill, at the "Grand New Hotel," just within the Joppa Gate and almost across the street from the Tower of David. Our dragoman came in after we had eaten supper and told us of the places we would visit the next day.

IN AND AROUND JERUSALEM.

It would take too much time to go into elaborate detail of the many places of interest which were visited. I will mention some which were pointed out, though, of course, centuries intervening leave many of these indefinite.

At the Church of the Holy Sepulchre the reputed places pointed out, of where Mary stood and wept, looking at Christ on the cross, the place where Christ was crucified, where he was taken down and bathed before being entombed, the tomb, the place where the angel stood after the resurrection, the sepulchres of Joseph, of Arimathæa and Nicodemus, and other points. I did not lay much stress on all of these, for I think it much more probable that the place also pointed out just outside of the city, and which looks so much like a skull, is the right location of Calvary. There, just at hand, is a garden and a place in the rock which could well have once been a tomb.

We also visited the Mosque of Omer and El-Aksa, standing on the old temple area, and we were shown Solomon's Pool, the Stables of Solomon, the Beautiful Gate, the Pool of Bethesda (now dry), the reputed house of Dives, the Via Dolorosa, the Place of the Flagelation, and the place where Christ is said to have driven the traders out of the temple.

A RIDE AROUND THE CITY.

Go out at the Joppa Gate on the south. Here is a motley crew of different kinds and classes of peoples. We pass among camels, donkeys and horses, and turn to the left, going around by the wall—the road to the right leads down to Bethlehem and Hebron beyond. Between the roads is the Valley of Hinnom, and down yonder, where a high wall crosses it, is the lower pool of Gihon. We come to the burial ground beyond the valley. On the hill over yonder to the south is where Judas is said to have killed himself. Up here on this hill where we staud is David's tomb; right near is the large upper room in which Christ is said to have eaten the Last Supper. There is the house of Caiaphus, where Peter is said to have denied his Lord.

If we follow around by the wall, going east, we pass the Zion Gate, then the Dung Gate, and come into the Kedron valley. The spring and Pool of Siloam lie down this, to the right, about ten minutes' walk. Going on around we come to the Beautiful Gate, now closed. Just over there to the east is the Garden of Gethsemane, plainly in view, just across the Kedron valley on the road to Bethany. On this side of the valley is pointed out the place where Stephen is said to have been stoned. Just below, in the valley, is located Mary's Tomb. We pass on around by St. Stephen's Gate, and come to the north of the city, to what is called "New Calvary," and what seems to many, as well as myself, as the real place of Calvary.

As we go to the west of the city, we pass the Damascus Gate and the New Gate. Out in this quarter has been built up very much in the last ten years, without the city walls.

The old town, with its narrow, filthy streets, its dirty-looking houses and untidy people, does not, can not, impress one favorably. They still reckon their time from sunrise and sunset. In speaking of distances they say so many hours or minutes, and are as accurate as when we give the number of miles in traveling. When the dragoman tells you so many hours to a place, you can generally depend on it, unless he is trying to deceive you, which sometimes they do.

Miserable, mangy-looking dogs are the street scavengers in many of these eastern towns. The stores are poor, small and insignificant. The best signs of life are seen in the foreigners who have come in among them. There are *many* beggars seen at every town. In city or country, by day or night, anywhere, everywhere, there seems to be a plague of beggars—some are lepers, some blind, some lame, some I know not what, but beggars. It is not strange that there are so many maimed among them, when one sees how the children grow up among the donkeys and cattle, almost any way.

Rev. A. Ben Oliel, a converted Jew, who has a Presbyterian mission here, called Saturday and asked that two of our party preach Sunday. As I was asked to do so in the morning, I complied. Rev. W. H. Rayburn, of New York, preached at night.

In my next I must say something of Bethlehem, Jericho, and the Jordan.

Baptism and the Christian Advocate.

It is very beneficial for Christians of various denominations occasionally to exchange papers, for thus they see both sides of various questions, and learn what are the incipient elements or first principles which go to the formation of public opinion, as well as the various enterprises of missions and educational interest engaging the attention of each. Hence, the readers would thus see much which otherwise they could not perhaps be able to account for. To illustrate: Many have not the needed histories to enable them to trace the beginning of certain innervations upon church rites and ceremonies, and will write to their editors, who are supposed to know everything, to tell them if such a statement which they heard from the pulpit is correct or not. Now what an opportunity to get the needed information our papers might afford to their readers if they will not content themselves with their mere *ipse dixit*, but will let the light shine through the historical works quoted, sustaining their position. But do they all do this? Alas, no! It was but Saturday last a friend handed me the *Christian Advocate* of May 30th, published in your city. Turning its pages, which I was enjoying much, I came to this paragraph on the fifth page and fourth column, written by a correspondent:

"A leading Baptist in this State has made this strong statement, that no other mode of baptism was practiced up to the thirteenth century of our era except immersion. Is this a groundless boast, or is there really any truth in the assertion?"

The editor very courteously, I will admit, but without any proof whatever, purely on the *ipse dixit* style, replied:

"We have no doubt that the man who made this statement *thought that he was telling the truth, but we are quite sure he was in error. The statement is groundless.*"

The words are his, the italics mine. Now, I would ask, why did not our good brother of the *Advocate* give his enquiring brother the historical facts which made him so "certain;" yea, "quite sure that the statement was an error and groundless?" May I call upon him through your paper to please copy this in his paper, and under it do his brother the kindness, as well as this writer, to give his reply as to the historical facts which inspire him with such *certainty;* yea, makes him "quite sure" the statement was an "*error* and *groundless*" of all truth to support it? The Bible says: "Be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This will be much more satisfactory to all readers whose troubled consciences are seeking light. I believe the Baptist brother was right, Bro. Hoss. Will you allow me space in your paper for this communication, giving my reasons for so thinking and your's? Bro. Folk will copy, I know, in the Baptist and Reflector. Thus the evidence of history will be weighed. I have been accustomed to believe that the learned Pedobaptist conceded immersion the primitive mode, but claim that the church had the *right to change* it and that novation was the first instance on record, which occurred about the middle of the third century; but it was not till the *thirteenth century that the practice* of it became the rule, and immersion the exception. Hear the great French orator, Bossuet, Archbishop of Meaux: "In fine, we read not in the Scriptures that baptism was otherwise administered than by immersion, and we are able to make it appear, by the acts of councils and by ancient rituals, that for *thirteen hundred* years baptism was thus administered through the whole Church as was possible." Space will not allow me to quote but one more witness. Phillip Schaff says: "Not till the end of the thirteenth century did sprinkling become the rule and immersion the exception." (His. Apos. Ch., p. 569). All writers of note concede that the Council of Ravenna, in 1311, was the first council of the church which legalized sprinkling for baptism. (See Ency. Britannica, Vol. III. p. 351). In conclusion I ask the editor of the *Advocate*, will he allow this to appear in his paper in vindication of the Baptist brother, and give us his proofs of history for his declaration to be published in the Baptist and Reflector?

W. H. B.

OUR PULPIT.

A Silent God.

By Rev. F. W. Farrar, D.D., F. R. S., Archdeacon of Westminster.

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (Samuel xxviii. 6.

We have recently been hearing in our Sunday lessons the thrilling and painfully instructive history of Saul, the first king of Israel. In all the range of history I know no deeper tragedy than the story of that unhappy king, so splendid and so enviable in the dawn of his prosperity, so ruined and deeply to be compassionated in his decline. What youth of Israel did not envy him? What maiden of Israel would not have loved him when he stood a head taller than the shouting multitude—modest, manly, magnanimous on the day of his anointing? What meanest hind who begged his bread would have exchanged lots with him when he crept disguised at midnight round the hill side to the witch's cave? What an hour was that of shame and anguish! The king, who stood every inch a king, his mighty javelin in his hand, under the pomegranate at Migron the king who had clothed the virgins of Israel with scarlet and other delights, and put ornaments of gold upon their apparel—that king discrowned and ghastly pale, is driven by despair to learn the secrets of heaven from the sorceress of hell. And when in the cavern of the woman with a familiar spirit whom, in happier days, he would have executed, he heard the messages of doom from the ghostly lips of the prophet who had been the friend of his youth, and might have been the glory of his reign, there was a clang upon the rocky floor as he swooned away and fell, straightway, his full length upon the earth; or, as it is expressed in the literal pathos of the original, he made haste to fall with the fullness of his stature. How did the sun which had risen in glory go down while it yet was day! Next morning the battle went against him. He was sorely wounded by the archers. The tide of the carnage of Israel rolled toward him from the barren heights of Gilboa. Dizzy and in anguish, he stood there, his garments rolled in blood, listening to the terror of the rout as he leant on his once victorious spear. His people were defeated. His brave sons were slain. What was life to him any longer? Since his faithful armor-bearer would not slay him, he fell on his own sword:

> In the lost battle,
> Borne down by the flying,
> Where mingles war's rattle
> With groans of the dying,
> There shall he be lying.

Then came the foul Amalekite, the plunderer of the slain, and tore the crown from the kingly forehead, and the bracelet from the arm, and all that remained of the beauty of Israel slain on her high places was a grinning skull among Dagon's trophies, a suit of riven armor in the temple of Ashtaroth, and white bones bleaching in the fierce sunlight on Bethshan's walls.

And yet, in all that long tragedy this incident, "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets," seems to me to be the most tragic verse. Calamity may be borne. We can oppose to it our manhood and our constancy. Menaced by shipwreck, we can breast the storm. We have learnt by all our experience that earthly hopes have precarious life. They are oft blighted, withered, snapped sheer off in vigorous growth, and turned to rottenness. But faithfulness can feed on suffering, and knows no disappointment. To be defeated in battle, to be superseded in power, to see popularity crumbling into indifference, and affection changed into ill-will, to watch the rise of another on his own ruin, to feel that his day was over and his work done, to experience that great sinking of the heart which is caused by the sense of failure after an honorable effort—all this and more Saul had to bear and all this may be borne. But to be left in utterness of perplexity, to stagger in blindness toward the awful unknown precipice, to have his prayers, as it were, flung back in his face unregarded, to feel as if God cared not at all for him any longer—that was an anguish worse than death. My friends, so long as God is with us, so long as, groping blindly through the darkness, we can find his hand, all is well with us, however ill it may be. To suffer with Christ is not to suffer. Another Saul—Saul of Tarsus, "who also is called Paul"—endured all this. His friends were ashamed of him and did not visit him. All they of Asia deserted him. All the numberless blessings which he had tried to bestow upon men in that life of unselfish kindness seemed to have fallen like unheeded raindrops into some silent sea of oblivion. His death was so utterly lonely that no friend seems to have seen the ax flash which shore away his life. Yet that Saul of Tarsus, the Apostle Paul, was supremely happy, and a joy kindling to exultation is the keynote even of his prison letters. Why? Because "if God be with us, none can be against us." "If God be on my side," any one may say to all the world, "I care nothing for the rest." Let corrupt churches anathematize, and priests torture, and inquisitors burn, and mobs howl, and a venal press lie and slander, as many a time ere now they have anathematized and tortured and burnt and execrated and slandered the best of the saints of God. They may hurt our bodies, they may pain our minds, but as for ourselves, our essential spirits, they cannot reach or even touch. "Whoso dwelleth in the shadow of the Most High shall abide under the wings of the Ahnighty." Did not great Martin Luther cry: "Oh! my God, punish me with pestilence, with all the terrible sickness on earth, with war, with anything, rather than Thou be silent to me?" "And when Saul inqtired of the Lord, the Lord answered him not." Ah! that is to be desolate indeed!

There are some whom God does not answer because they do not care to inquire of Him at all. The earth suffices them. Life is their feeding trough, and they care nothing for more. They never care to look beyond the narrow horizon of themselves. The man who is all his life the abject slave of his ledger and his counting-house, and who has no god but gold—the man who cares for nothing but self and success and display—the man who lives for the lust of the eyes and the pride of life, content with the swirling emptiness and scandalous frivolity of the thing that calls itself "Society," the evil man, and the seducer, and the man who, for gain, stoops himself in trades which involve the criminal assassination of the souls and bodies of his fellow-men; the youth who in selfish indolence and effeminate vanity consumes all that is noble within him in the smoldering fires of his own passions—oh, it is not till God has brought them into some narrow place where there is no turning, and the angel of vengeance stands before them with his sword in his hand, that such souls as these, "earthly, sensual, devilish," begin to feel what it is to have no hope and to be without God in the world. Their teaching is in God's hands.

But I am speaking to men and women of whom most, I suppose, sincerely desire to lead Christian lives, and I ask, is there any one of you who has experienced, or who is now experiencing, what it is to suffer under that awful sense of desolation which is described in Scripture as the hiding of God's countenance? When Saul inquired of the Lord, we are told that the Lord answered him neither by dreams nor by Urim, nor by prophet. Dreams were the lowest form of revelation, and though of old God did speak sometimes in visions to His saints, and though sometimes the sleeping mind is bright with eyes, yet we have so many closer modes of communion with God, in His Christ and by His Spirit, that of dreams we need not speak. But what was the Urim? The exact way in which the High Priest ascertained the will of God by the jeweled breastplate which was called the Urim and Thummim, or light and revelation, is not known. One theory is that a mystic light stole over the names graven on these oracular gems and spelled out the required answer. And has no mystic light ever gleamed for you over the words which came to you from God, as under some intense mysterious illumination? Have no messages of Scripture, for instance, ever seemed suddenly to burn their revelation upon your souls? Perhaps you have heard or read a text a thousand times, and it has been nothing to you till, in one instant, it has leapt and flamed into eternal meaning.

> Sudden, midst our idle chorus,
> O'er our sins thy thunders roll;
> Death His signal waves before us,
> Night and terror take the soul,
> Till, through double darkness round us,
> Looks a star,
> And Thou hast found us.

So it was that St. Francis of Assisi was seized by the text, "Sell all that thou hast, and give to the poor." So it was that to St. Francis Xavier the words, "What shall it profit a man if he gain the whole world and lose his own soul," shone forth in letters of unimaginable fire. So it was that to John Bunyan the description of the day of the Lord suddenly became lurid, with an awful light. And I knew a boy to whom once in boyhood it gleamed out the words, "He shall be like unto the grass upon the house-tops wherewith the mower filleth not his hand, nor he that gathereth the sheaves to his bosom," and to whom, henceforth, as a picture of utter uselessness and worthlessness, those words became as an inspired effort to teach him to do his uttermost to avoid that life of total vileness. And another was saved by the words, "A living dog is better than a dead lion," when he remembered that, if all else was lost, life at least remained to him. And to another the light of the Urim fell on a sermon of which the text was the single word, "To-morrow." And another was converted by the single word, "Eternity." He had been handed a tract in a railway train, and he had angrily torn it up, but a piece of paper, with the one word "Eternity" upon it, was left upon his coat, and as he brushed it off the word suddenly caught his eye, and flashed the light of heaven upon his willful imagination and upon a slumbering conscience. And how many a ruined prodigal has been brought home by the words "I will arise and go to my father?" And how many a remorseful penitent by the prayer of the publican, "God be merciful to me a sinner?" Yes, God does speak to us by Urim still, and He also speaks to us by His prophets. There is not one good book you read, there is not one kind or faithful voice you hear, there is not one sermon to which you listen, which may not speak to you from God as with a prophet's voice. Ah, if God seems silent to you, may it not be that He has spoken but that you have not listened?—for it is not only by dreams and Urim and prophets that He speaks to us. God is speaking to us always and all day long. He speaks to us from the summer, and from the midnight stars.

> Every bird that sings,
> And every flower that gems the elastic sod,
> And every breath the radiant summer brings,
> To the pure spirit is a word of God.

[Concluded next week.]

—Will you kindly grant me a little space in your most excellent paper to make a plea for our church at Lynden and to ask the good brethren for a little help? We have been struggling here with a membership of twelve for two years. At last, by great sacrifice on our part, we have secured an able and efficient pastor, who is a landmark Baptist to the core (something a little scarce here in this cold corner) and in every way fully competent for the work and the place. Lynden, with its surroundings, is fast becoming an important center. We are as yet destitute of a house of worship and are not able to build without help. This is very detrimental to our cause. Other denominations have their houses of worship, while we have none. We have thus far been worshipping in a rented hall at considerable expense, as well as its being uncommodious and inconvenient. The rapidity and steady influx of teeming immigration of all shades of belief makes this a center of importance well worth an effort upon the part of Baptists to hold for the Lord.

Now, my brethren, who will help? What lover of the Master can turn a deaf ear to our needy call? A friend in need is a friend indeed. If you cannot give your bounty, you can give the widow's mite. So send in what you can and it will be thankfully received. Mention this paper when writing, and we will acknowledge the name and amount through the same. Send all contributions to

H. D. Thomas.

Lynden, Washington.

CORRESPONDENCE

East Tennessee Sunday-school Convention.

This body convened with the Baptist Church at Morristown, on the 10th instant, at 10 o'clock a. m., the first day of its existence amongst the children of men.

The big end of the first day was consumed with the preliminary work of the organization. A strong, simple constitution was submitted by a committee, thoroughly discussed, carefully amended, and on the second day adopted. A good audience was present during the whole day, there being present about one hundred delegates, a few visitors, and a number of the citizens of Morristown. The gray heads, and the bald heads, and the young heads of every hue, of East Tennessee, were present as messengers from many Sunday-schools. This quillman was impressed with the presence of the large numbers of old men, and men in middle life. At any other meeting he should have numbered the young, but here he noted the absence of the young, a condition worthy of thought.

Col. T. H. Reeves, of Jonesboro, seemed to have been moulded for the chair. He filled it admirably, after being elected by a loud, unanimous vote. He is a born Sunday-school man, and a finer presiding officer would be hard to find anywhere. He was the only man so fortunate as to receive a bouquet, and he a married man. Morristown is original.

As Hailey proceeded with his ideas of the "Necessity and Importance of the Convention," and his vivid, matured prophecies of these budding hills and valleys, we wondered and wept. I felt as I did when, for the first time, I stood on a peak of the Blue Ridge and saw the dawn blush. It was the dawn, the dawn of a new era; it was a day full of hope and happiness.

Prof. Alex. Hynes, of Dandridge, made a speech in the afternoon, but the reporter was out on committee work, and did not take him down.

The largest audience present at any time during the Convention assembled at night.

Rev. Will H. Osborne, of Jonesboro, and Bev. W. C. Grace, of Knoxville, addressed the meeting. Bro. Osborne's address was, in one or two points, in advance of anything said during the meeting. His ideas were as well and gracefully defined as are the features of his classic face. The address was made without definite preparation, and the speaker is therefore worthy of all the more merit marks. Bro. Osborne is a man of trained mind and wide research. He spoke of the paramount purpose of the Sunday-school.

Bro. Grace was thrown in to fill a vacancy, and he filled it to the delight of every one. He said much in a short while about systematic giving. He is greatly beloved and had close attention.

The second day brought several new delegates and brethren who were heartily wished for the first day. By 10 o'clock the house was full.

Bro. Stacy Lord made a magnificent speech. I shall never forget a few words and ideas in that tender speech. It came from his soul, and he learned it well from the greatest of teachers—the greatest teacher of oratory and science—Experience. Bro. Lord has the practical air of a business man and he expresses himself with force and brevity. His wit is subtle and natural. His description of the landing steamboat was practical. The audience was deeply impressed.

Rev. J. T. Barrow is a man of splendid learning, courteous, dignified and scholarly. You meet one man of his kind in a convention of one hundred men. They have but little to say, and that little is superbly said. Bro. Barrow read a characteristic paper on the duty of Baptists to the work. It made a fine impression.

Prof. J. H. Richardson, out of his warm heart and in his own gentle way, read a capital paper defining the layman's duties.

In the afternoon the Convention was called from labor to the refreshments of the Sunday-school. Bro. Reeves was superintendent, and Bro. Lord teacher. The work was well executed.

The mass-meeting at night was a very interesting occasion, though it held too long and there was too much rubbish used to fill up, and this scribe contributed the obnoxious part of it.

Upon the whole, the Convention was a great success. The next meeting convenes at Harriman, on Tuesday before the fourth Sunday in July, 1892. Harriman is the home of the efficient and most worthy secretary of the Convention, Bro. Medaris.

I was appointed by a vote of the Convention to make the above report. I have merely endeavored to mention the leading features. I doubt not I have omitted much worthy of mention, for the report is written from memory, without the assistance of notes. Any brother has the liberty to make any needed additions.

OSCAR HAYWOOD.

Greeneville, Tenn.

From Kentucky.

Eld. J. B. Moody, Baptist, and J. S. Sweeney, Disciple, held a debate at Fairview, Fleming County, beginning May 19.

A Mr. Price, of Logan County, recently died. In his will property valued at $12,000 is bequeathed to Bethel College.

A new church was organized last month at Coleburg, Hardin County. Eld. B. P. Robertson, of the Seminary, is pastor. The outlook is bright.

There will be a Baptist Bible Institute held in Williamsburg, July 28 to August 6. An excellent program has been prepared, and a large attendance is looked for.

During the fiscal year ending April 30, 1891, Kentucky Baptists gave for Foreign Missions $9,934.01, an excess of $300.57 over last year. For Home Missions the contributions amounted to $5,231.68, a decrease of $231.88 from last year. There was a falling off of $250.80 in receipts for Sunday-school and Coiportage work, and an increase of $357.96 for State Missions. The debt of the State Board was reduced from $1,600 to $441.84 in the year.

The Baptists of this State sustained a very severe loss in the death of Elders J. H. Fulllove and D. Dowden, which occurred in May, the former in Grant, Boone County, the latter in Louisville. Both were able ministers and pungent writers. Whether at the pulpit or at the desk they will be accordingly missed and mourned.

The corner stone of the new dormitory of the State University—a colored Baptist institution located in Louisville—was laid recently. Drs. Broadus, Tupper and Eaton, President J. H. Garnett, Prof. C. C. Monroe and Dr. Gaddie took part in the exercises, which were appropriate and interesting.

While Elder Thomas McDonell, pastor of the Congregational Church in Paris, Texas, was visiting at Oxford, Indiana, he came to Louisville and presented himself to the Broadway Baptist church for membership. His reasons for becoming a Baptist and his Christian experience were deemed satisfactory and he was received.

The *Baptist Gleaner* comes out in a new and greatly improved dress.

PERSONAL POINTS.

Eld. John B. Forrill, of Otter, was ordained at Union Band Church, Nelson County, May 31.

Eld. W. H. Williams of Holden, Mo., will, in a short time, return to his native State and take charge of Lutchfield Church, Grayson County.

Eld. A. J. Harris has resigned at Sulphus in order to give all his time to the Dayton church.

There is a great deal of activity in political circles this summer. Four full tickets are in the field: The Democratic, headed by John Young Brown of Henderson, for Governor; the Republicans, headed by A. T. Wood of Mt. Sterling; the Prohibition, headed by Josiah Harris of Paduchah, and the new "Peoples" party lead by Pollock Barbour, of Jefferson county. The contest is an animated one and for the first time in many years there is a *chance* for Democratic defeat.

The new constitution is proving a very disturbing factor in the situation. The corporations which are hit hard by it are making a persistent fight against its adoption. It is now thought, however, that this influence will be overcome by that of the farmers, and the instrument adopted.

D. J. THOMAS.

Buffalo, Ky.

In the Field.

The fifth Sunday meeting of New Salem Association convened with Knob Spring church and was quite a success. Brethren Couch and Gribble, of Lebanon, added much to the occasion. Bro. J. F. McNabb is pastor of this church, and right well is he doing the work. We left him with a church well supplied with the BAPTIST AND REFLECTOR and of course they will go on to greater deeds of usefulness.

The field man worshipped first Sunday with Cooper's Chapel Church. This is one of my former charges. Rro. W. E. Raikes is present pastor, and a more genial and earnest working brother would be hard to find. This church will soon order a supply of *Harvest Bells*. We expect to hear good things of them.

Monday night was spent in Dowelltown. And on very short notice, by the solicitation of the good people, I addressed a good audience in the M. E. Church.

There are very few Baptists in this town, and, consequently, we have no church. But there are enough to form a nucleus, and the people are clamoring for a church. One man, who is not a Baptist, pressed the question and said he would find four men, including himself, who would give five hundred dollars to build a Baptist church-house in Dowelltown. Shall we not have the church? Salem church, in two miles of this place, has nearly four hundred members, and, it is said, a financial strength of nearly half a million dollars. Dear brethren, can we afford to not respond, when such demands lie right at our doors? Will not Salem see to it that Dowelltown has a church in the near future? She has both the members and the means to spare to start a self-sustaining church there at once.

A WATER SPOUT

is a fearful thing. It was the privilege of this scribe to visit the scene of one last evening.

Uncle Jimmie Hale, a quiet old Baptist citizen of DeKalb County, was sitting quietly at home on the evening of the 8th inst., when he heard the deafening sound of mighty waters rushing down the hillside towards the house, but before he could take in the situation and make his escape they were upon him, striking his house, tearing away the piazza and bed-room, carrying everything before the fatal tide except the main building—even tearing up by the roots apple trees nearly as large as a man's body and carrying them, like corn-stalks, to the bottom below. The house was sitting on a dry, smooth hillside. The water spout fell in a corn-field about three hundred yards above the house, and rushed down the hill, carrying almost everything movable with it, for a width of from twenty to forty yards. Reader, you would have to see it to get a correct idea of it. This occurred during a hard rain.

The long-looked-for rain has come at last and the farmers are feeling better.

Harvest has commenced in earnest and the people have but little time to a "paper man." But this "paper man" is doing very well. He gets three square meals a day. Don't you think that is doing well for these hard times?

A QUESTION.

Can you tell me why a man will plead hard times on his church paper while you never hear him say a word about hard times when it comes to buying his chewing tobacco?

J. H. GRIME.

Reasons Continued.

The University is the creature of the Baptists of this State, would have had no existence without the speeches and votes of their representatives assembled. Even the lower animals are taught to cherish their offspring; and before the human eye can detect the first shadows of evening the cow comes lowing from the pasture. In reference to the little ant, the Bible says: "Consider her ways and be wise." To the Baptists of Tennessee this appeal should have a double force; the institution is their political offspring, guarding and equipping their natural offspring.

G. M. S.

—Work at Athens is progressing. Our nice, comfortable pews have been put in and tower is being erected. You are making a good paper. Success to you in your useful sphere.

J. T. BARROW.

Sweetwater, Tenn., June 13, 1891.

NEWS NOTES.

NASHVILLE.

Since last report additions have been reported at the First Church, Pastor Smith, two by letter; Third, Pastor Weaver, one by letter; North Edgefield, Pastor Thompson, one by baptism, one by letter; Immanuel, Pastor Van Ness, one by letter. No other items of special interest have been reported. Congregations have been good and the pastors have been regularly in their places.

CHATTANOOGA.

First Church—Services at 11 a. m., and night. Bro. L. T. Fisher preached at night. He gave a splendid sermon. Two received for baptism.

Second Church—Preaching by the pastor. One baptized at night. Pastor Wright preached at Hill City in the evening. The outlook in that locality is improving.

St. Ehno—Usual services; interest good.

Good services are reported, as usual, from Central. Preaching by the pastor.

KNOXVILLE.

The hot June morning was made refreshing by the presence of Brethren Allison and Smith, who gave encouraging accounts of their services yesterday.

The First Church reported two additions since last report. Pastor Jones preached from Hab. iii. 4; subject, "The hiding of his power." No service at night.

Second Church—No report.

The Third Church enjoyed the usual service in the morning. Text, 2 Cor. viii. 9. A magnificent Sunday-school. No service at night.

Island Home enjoyed an unusually interesting children's service. Collection $23.50. Four additions by letter.

Bro. Smith reported a good Sunday-school and congregation at Mt. Lebanon Church. He preached at a school-house in the evening.

At Adair's Creek Bro. Allison had an over-flowing congregation and a very spiritual service. He preached at night at Beaver Dam. Four were received at Adair's Creek, at the morning service. The subject of the preacher in the morning was, "The Divine Sonship." Collection for State Missions, $10.

—Had a good meeting at Corinth, Miss. Fifty-one accessions, and several others to join. Will be here about ten days, but do not hope for any such results as at Corinth.

W. E. PENN.

Union City, Tenn., June 10, 1891.

—I am glad to be able to say that I was misinformed about our church at Beech Grove. It was not damaged very much, only blown off the foundation. It can be repaired with but little cost.

L. B. JARMON.

Wartrace, Tenn.

—Our catalogues for 1891 have just been brought in. Altogether they are equal in weight to two bales of cotton. It will take a lot of postage and kindness to get them properly distributed. Our supply of catalogues last year was soon exhausted. Let every friend of this University who sees where one or more can be well placed, send for the required number. Send to H. C. Jameson, Jackson, Tenn.

G. M. S.

—In the article entitled "Socrates and Christ," as published in our last issue, the following sentences appear: "Most gracious Lord! Thus, in his latest moments, most happy on earth, the blessed Savior exhibits those attributes which were the badge and seal of his glorious work, the mercy that forgives and the power that saves." The allusion was to the thief on the cross and the sentences should read as follows: "Most gracious Lord! Most happy penitent! Thus, in his latest moments on earth, the blessed Savior exhibits," etc. The mistake arose from an interlineation or omission in the MS.

—We take the following from *Helping Words*, a sprightly monthly paper of the Greene Street Church, Augusta, of which Dr. Lansing Burrows is pastor. It will explain why he did not accept the position to which he was called and also show the esteem in which he is held by his chuch:

As a part of our current church history we are constrained to print the action of the church at a called meeting after service on Sunday, May 31. The pastor had been honored by the new Sunday-school Board located at Nashville, Tenn., which had called him to assume the duties of its Corresponding Secretary. But after carefully considering the question and taking counsel of brethren noted for their wisdom and prudence, he thought it best to continue in his relation to the pastorate and so was compelled to decline the proffered honor. Whereupon the following was had as the sense of the church on the occasion named.:

Resolved, That in view of the fact that we have heard that our pastor has been elected Secretary of the new Sunday School Board of the Southern Baptist Convention, and has decided not to accept it, we deem it fitting to express our pleasure at the honor bestowed upon one who merits it as he does, and our great pleasure and gratification that he has decided to decline the office and remain as pastor of this church.

—It was my pleasure to attend the Southern Baptist Convention in May. A good sister, than whom there is no better, paid my way. Twice has she done this noble deed. It is all the more noble because she gave it without being asked. If there is joy in giving, and doubtless there is, she has a full share. She is almost ripe in years; she is rich in faith, and abounds in every good work. Her membership is with a church (Philadelphia) of which I am pastor. Everybody loves, and should, Sister A. Montague.

The young brethren of Indian Creek (my) Church, on the 17th day of May, presented me with a very valuable present—Webster's Unabridged Dictionary. By this deed of kindness they have brought their pastor under many obligations to them. To say that I appreciate their gift but poorly expresses my gratitude. A sought-for opportunity to do good will always leave lasting and undying pleasures. May the Lord's richest blessings attend these young brethren through life.

The grace of giving is a most precious trait in the life of a Christian.

Our fifth Sunday meeting in May, that was to have been held with Leatherwood Church, was (I think, a mistake) postponed until the fifth Sunday in August.

J. M. CORBIN.

Houston, Tenn.

Depravity.

Will Brother B. R. Womack give a little more time and attention to "depravity?" I have read his criticism of the editor's reply, and to my mind he left the subject in worse shape than he found it. His reference to our "Articles of Faith" is not worth anything to me as I do not count on articles of faith, confessions, disciplines, prayer books, etc., etc. I believe the New Testament is all the "Articles of Faith" Baptists ought to have.

Now, will Brother Womack give me the proof, from this good old Baptist book that his "of course" follows. He says, "Of course every human being dying in infancy is thus regenerated and made a partaker of the divine nature and is saved." And when he has proved, *from the Bible*, that this is true, will he please tell me when a child passes that condition in which he may be "thus" (in process of dying, I understand), regenerated.

This is as hard a question as the editor tried to answer. If this infancy state is dependent on knowledge, then knowledge is a dangerous thing, for it puts the child out of a state in which he would be regenerated by death and into a condition in which he is lost and cannot be regenerated by dying. Let us have more light on "Depravity."

G. T. HOWERTON.

luka, Miss.

East Tennessee Baptist Sunday-school Convention.

Well, the convention for this division has come and gone, and public opinion says "It was a grand success." The attendance was large, much larger than we expected, but Morristown is always equal to every emergency of that kind, and all the delegates and visitors were comfortably quartered. The *personnel* of the convention was above the average both in physical proportions and mental calibre.

Col. T. H. Reeves of Jonesboro presided gracefully over the body and Rev. R. C. Medaris of Harriman made an efficient secretary. J. C. Wilson of Knoxville was elected treasurer.

The program was an excellent one and ably discussed by preachers and laymen.

Although the weather was warm, we had *Snow* all the time; and everybody kept sober, notwithstanding the presence of a *Brewer*. We expected an expert *Baker*, but he failed to put in his appearance. We had plenty of bread nevertheless. The *Pope*, though a *big* man, as you know, was as modest as a layman. *Grace* was abundant and refreshing. *Lord* was "English, you know," but not at all stuck up, and altogether the convention was a love-feast from beginning to finish.

Aside from pleasantries, the occasion was a grand one, inspiring and refreshing. The whole proceedings were of a common sense, practical natitre, and will no doubt be productive of much good. The Baptists of Morristown are enthused over it and are now wide awake, looking out for the "opportunities" that Halley so forcibly said were lying around loose. Now we all feel that if the various associations of East Tennessee will push the good work so auspiciously begun by organizing associational conventions, a grand future will be assured. Will not the vice-presidents, to whom this special feature has been committed, see to it that we are speedily and thoroughly organized?

God bless the Sunday-school work and all Sunday-school workers.

J. B. JONES.

Morristown, Tenn.

Southwestern Baptist University.

Amounts received for ruinisterial students since last report, April 7, 1891:

Miss C. C. Harper, Wall Hill, Mississippi	$ 1 00
Mill Creek Church, per I. N. Strother, Nashville,	5 00
J. M. Senter, Trenton,	10 00
New Hope Church, per H. C. Fields, Hermitage,	5 00
Maple Springs Church,	3 85
Winchester Church, per G. W. Dalbey, Winchester,	5 00
Ararat Church, per E. B. McNeil, Jackson,	5 00
J. M. Senter, Trenton,	3 00
M. B. Hardy,	50
W. L. Anthony, Clinton, Ky.	1 00
D. B. Vance, Woodbury,	15 00
Rutland Church, per D. R. Young	5 00
La Guardo Church, per J. W. Davis	5 00
Mrs. Mamie Smith, Grand Junction,	2 00
Miss Florence Askew, Medina,	1 00
Spring Creek Church, per A. J. Barton	5 25
Robert J. Rhodes, Ina,	5 00
Central Church, Memphis,	39 40
Gadsden Church, per A. J. Barton	1 55
W. Jordan, Gravel Hill,	8 00
C. C. McDaniel, Pine Top,	10 00
Humboldt Church, per J. M. Senter	5 00
Humboldt Ladies' Missionary Circle	5 00
D. B. Vance, Woodbury,	15 00
Newborn Church, per J. L. Davis	3 00
J. H. Davis, Corinth, Miss.	2 50
First Baptist Church Sunday-school, Clarksville, per W. E. Beach	7 25
Interest on the Townsend fund	30 00

On contemplating this happy close of the year 1890-91, my eyes turn gratefully to God, who reigns in the hearts of his people. Among the matriculates there have been thirty-two young ministers. Twenty have been aided by this Board. The Board commenced the year without money and with an old debt of $40; it ends the year with the old debt paid, the expenses of the year met, and a balance in cash of $19.39; note, $70; quilts, etc., about $85. The condition of this department of our work is better at the close than it was at the beginning of the year by $164.39, counting the old debt of $40, which has been paid.

It is proper to state that one of the young brethren preferred borrowing what was necessary to get him through the year. This accounts for our holding a note of $70. There is a balance of a few dollars due on the board of one of the young men, but he is the beneficiary of a certain noble church. This balance will be paid by them sometime this month, and is not therefore to be reckoned as liabilities of the Ministerial Board.

Brethren, sisters, who have come up so promptly to our aid, allow us to express our affectionate appreciation of good will and generous gifts. This grateful acknowledgement is tendered not to Tennesseans alone, for contributions have come also from Virginia, Georgia, Alabama, Mississippi, Arkansas, Texas, Kentucky, Missouri, Utah and California.

G. M. SAVAGE, Treas.

Jackson, Tenn.

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.

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

HOME MISSIONS.

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

Rev. O. L. HAILEY, Knoxville, Tenn. Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. University should be sent to G. M. Savage, D.D., Jackson Tenn.

For young ministers at Carson and Newman College, to W. A. Montgomery, D.D., Mossy Creek, Tenn.

Will the Heathen be Saved Without the Gospel?

By Rev. S. C. Reid.

A solemn question indeed! It is a subject that demands the thoughtful and serious attention of all. Yet many are ever ready to dogmatically assert their opinions upon it without investigating the divine declaration in regard to it. When the light of the Scripture is forced upon them they will not accept it. Its refulgent beams find their minds eashrouded in an impenetrable mist of preconceived opinions, and having eyes, they see not, ears have they yet hear not.

Many persons, holding to various theories, refuse to accept the doctrine that the heathen will be lost without the Gospel. The several theories may be really divided into two one founded on the abundant mercy of God, the other in virtue in men. Those who hold to the first are adhering closely to a principle which distinguishes Universalists from all other denominations; and well may we class them as Universalists, for such they are. Quite a variety of opinions exist among them. They either believe that sin receives its wages in this life, or that the wicked will be annihilated, or that future punishment will not be eternal. The second class believe that God will accept the heathen, maintaining that he will accept many of them on account of goodness shown in their characters or excuse them all on account of ignorance, and will give them other opportunities in the future of believing on or accepting Christ.

A plausible argument indeed to the human mind. But those who hold to the first theory with relentless hands dethrone our God, among whose many glorious attributes prominently shine forth truth and justice, and place upon the majestic throne a god of their own invention, whose only gracious attribute is mercy.

Those of the second class make a man of their own, whose moral nature is untouched by Adam's fall, who lives up to every demand of his conscience or fabricate a probation wholly unknown to the Bible.

In contemplating the character of the heathen, like that of all unregenerated persons, we are forced to accept the sad conclusion that they will be lost without the Gospel.

There are but two places to which the innumerable hosts of mankind are wending their way—heaven and hell. In death the true character of man undergoes no change, but continues to exist, with all its good or evil tendencies. The propensities of the soul remain the same. It is only separation of soul and body. Death works no change of character, as is shown by the Scripture: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii. 11. A change of state does not work a change of men's spiritual condition. A bad man in Europe does not develop into a good man by traveling to America. A pirate on the sea will be a villian on the strand. Neither is there anything in the transition from time to eternity to change the vile into a holy heart. He who dies a sinner will not be raised a saint; lying down to sleep the sleep of death depraved, he will wake up depraved. As heaven is to be a place of supreme happiness, where nothing but the pure and holy can enter, according to the teaching of inspiration in Rev. xxi. 27, "There shall in no wise enter into it anything that defileth, nor worketh abomination, nor maketh a lie; but they which are written in the Lamb's book of life," we cannot conceive of it being filled with liars, thieves, drunkards and idolaters, which it certainly would be if its gates of pearl were thrown open to the unbelieving heathen, they constituting the major part of the world's population.

A great deal has been said about their doing the best they know how. Here in this Christian land, with favorable environments, no man lives up to the demands of his conscience. He sees and knows the right, but pursues the wrong. I am sure we need not turn our eyes away to pagan lands with the delusive hope of finding a faultless character there. Confucius, the brightest star that ever shone in paganism, says: "I have never seen a good man. I have never seen a man who could see his own faults and was willing to condemn himself in his own bosom."

The Bible manifestly teaches that mankind stands before God condemned, for all have sinned, and "The soul that sinneth it shall die." Again: "As many as have sinned under the law shall be judged by the law," and we are told that "As many as have sinned without law shall perish without law." It does not say that they will be excused or acquitted on account of ignorance. While I cannot believe that the heathen will be saved without the Gospel—for "There is none other name under heaven given among men whereby we must be saved," but the name of Christ—yet I do firmly believe in the degree of future punishment, for "That servant that knew his Lord's will and did not according to His will shall be beaten with many stripes," and "He that knew not, and did things worthy of stripes, shall be beaten with few stripes." To my mind this teaches that God is a being of supreme justice.

Those who deliberately sin, having the light of God's word and a halo of Christian influence gleaming along their way, shall be desperately punished, while those who ignorantly do things worthy of stripes will not be acquitted or rewarded, but will receive punishment in a far lighter degree.

Since it is true that faith in Christ alone brings salvation, we should be thankful that the Revealer of Divine Truth has not left the whole subject and plan of the heathen's conversion wrapped in unfathomable mystery. No, for Christ himself, the world's first missionary, commissioned His disciples, saying, "Go ye therefore into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be damned." Paul, in his epistle to the Romans, who mostly were Gentiles, declares there is no difference in Jew and Greek, and says, "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" I am so glad Paul wrote this ere he laid down his pen forever. He has given us in a few brief sentences the whole plan. First, the equality of all men is declared, and that salvation alone is obtained through faith in Christ, and faith comes by hearing and hearing by the word of God, and the preacher must be sent. All mankind are lost. The remedial plan is given. People in Christian and heathen lands stand on the same ground lost, lost without Christ.

O, what will be our doom if we, realizing the preciousness and saving power of the Gospel, withhold it from the heathen. Speed the time, O thou Infinite One, when Chrisendom will wake from lethargy and put on the whole armor of God and go forth beneath the blood-stained banner of Prince Emanuel, having for its motto, "The world for Christ."

Rover, Tenn.

Women of Africa.

The condition of women in Africa is most degraded. A woman is practically a slave to her father or eldest male relative before marriage, and afterward to her husband. She is condemned to ceaseless toil in order to provide for the wants of the family. Added to this is the cruel practice of wife-beating. A whip or scourge made of the hide of the hippopotamus, cut in tails at the end, hangs on the wall of every Guinea negro's hut, and is brought into use almost daily. Girls have no choice allowed them in marriage, and there is no marriage ceremony, the payment of a certain sum or "dowry" by the man to the girl's father being the only thing required, and when that is fully paid he can claim his wife, though she may be, and frequently is, only a child of less than twelve years of age. The prejudice, however, against the education of women, which exists in some heathen lands, is not found in Africa. The only obstacles in the way of their attending school are their own unwillingness and their early marriage.

State Missions.

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

Unknown	$ 43 36
Beulah	19 00
Big Emory	87 78
Big Hatchie	371 10
Central	310 93
Chilhowie	30 13
Clinton	20 00
Concord	372 97
Cumberland	666 30
Duck River	231 87
Dover Furnace	5 00
Eastanollee	11 50
East Tennessee	8 05
Enon	16 25
Friendship	20 00
Hiwasse	11 48
Holston	76 67
Holston Valley	29 50
Mulberry Gap	3 25
New Salem	150 80
Nolachucky	198 58
Ocoee	211 26
Riverside	5 00
Salem	93 55
Sequachee Valley	13 50
Sevier	25 92
Sweetwater	64 12
Southwestern District	3 50
Tennessee	102 46
Union	44 00
Unity	79 60
Watauga	18 15
Weakley County	11 50
Colportage, Big Hatchie	523 11
Miscellaneous	58 29

W. M. Woodcock Treas.

We believe that ardent spirits are a great curse to the human family, and are the direct and indirect cause of a large per cent. of all the crimes and misdemeanors committed against the laws of our country, filling our jails and penitentiaries with criminals, our asylums with lunatics and our poor-houses with paupers, and destroying the peace and happiness of thousands of once happy homes. And often do we see the blighting influence in the churches, destroying the fellowship, clogging the wheels of Zion and paralyzing her influence. It seems to us that it is about time that 17,000,000 of professors of religion in America should take sides. It is going to be an out-and-out battle between drunkenness and sobriety, between the forces of good and the forces of evil, between all that is elevating and ennobling and all that is low and degrading. Then let us take sides before there is any further national decadence, take sides before our sons are sacrificed and the homes of our daughters go down under the alcoholism of a drunken husband; take sides while our voices, our pens, our prayers and our votes may have an influence in arresting the despoliation of this beloved land of ours. We look upon the church of God as the grandest and most glorious institution on earth, and consider that her ordinances should be held sacred and inviolate and the old leaven purged out. Therefore be it

Resolved, That any member of the Pleasant Grove Church who will so far forget his obligation to the church of the Redeemer as to get into a state of intoxication, and fails to come to the church and make satisfaction at the first session after said intoxication, will be excluded from its fellowship without further notice.

Resolved, That the Pleasant Grove Church will not receive an acknowledgment for the second offense.

J. B. Vaught,
Isaac Dougharty,
W. F. Smith,
Committee.

BAPTIST AND REFLECTOR

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

MEMPHIS, TENN.

—John's Baptism.—So many are inquiring for it and wishing to know the day it will be mailed, I will say to all that my excuse is, I prepared it as fast as my health would allow—kept ahead of the printers. It is now in the hands of the stereotypers, and I am pushing them as fast as possible. I can not say I will, but I reasonably hope to mail the last pre-ordered book by the last day of May, or the first week in June. All that can be done to hurry it out will be done. By the delay you will get a larger and more valuable book.

Restoration of Israel to Palestine.

By A. J. Frost, D.D.

No. V.

OBJECTIONS.

[1] It is said the ten tribes sank out of existence when they were carried into Assyria, and hence they can never return. But they were in existence when Luke wrote the Acts (Acts xxvi. 7), and when James wrote his epistle. (James i. 1; Rev. vii. 1-8). Benjamin of Tudela, a noted Jewish traveler in the twelfth century, found in Central Asia descendants of the ten tribes.

[2] It is also said that Christians are the Israelites. "If ye be Christ's, then are ye Abraham's seed." (Gal. iii. 29).

[1] Abraham's spiritual seed does not destroy his natural seed.

[2] Abraham's spiritual seed never lost Canaan; hence they can never be restored to Canaan.

[3] When Israel is used in a spiritual sense there is something to indicate it, as in Gal. iv. 26; 1 Cor. x. iv. The spiritual in these passages does not destroy the literal.

[4] There is an Israel after the spirit as well as after the flesh. (Gal. third and fourth chapters refer to the former, and Romans, ninth and eleventh chapters, refer to the latter).

[5] "He that scattered Israel will gather him. (Jer. xxxl. 10). Was Abraham's literal or spiritual seed scattered? If the literal seed was scattered, the literal seed will be gathered.

[6] Israel as a nation and not as a church was scattered, and hence the nation will be gathered.

[7] If Israel means the church, then the church is to be converted. (Ezek. xxxvi. 24-33).

[8] Has God fulfilled Messianic prophecy literally?

[9] Has He fulfilled Gentile prophecy literally, for example, Tyre, Nineveh, Babylong? So literally fulfilled that infidels declare it to be history and not prophecy.

[10] Has Jewish prophecy been literally fulfilled? (See Jer. xvi. 15; xxix. 18; xxx. 8; xxxi. 10; Ezek. xxxvi. 9-11). "He that scattered Israel will gather him." (Jer. xxxi. 10). If He scattered Israel literally, will He not gather Israel literally?

[1] Will the Israelites rebuild their temple? (See Isa. ii. 1-4; lv. 5-6; lxvi. 6-7, 20-23; Ezek. xxxvii. 26-28; Mich. iv. 1-8; Hag. ii. 6-9; Zech. vi. 12-13; xiv. 16; xx. 21). If "Zion," "Jerusalem," "Mountain of the Lord's House" mean "the church," then the church is to be destroyed according to Micah. iii. 12. "Therefore shall Zion for your sake be ploughed as a field and Jerusalem shall become heaps, and the mount of the house as the high places of the forest!"

[2] Will the twelve tribes restore their ancient sacrifices? They will in part. (See Jer. xxxiii. 14-26). This passage is not symbolical, for it is not in the past tense; it is not figurative, for there is no figure in it; it is therefore literal.

[1] Sacrifices will be characteristic of Messiah's reign on earth. (Isa. lxvi. 7).

[2] Not all the O. T. sacrifices were typical. They were commemorative as well. The Passover was both.

[3] The sacrifices of the millennium will not be piacular, because the expiation is made. They will not be typical, because Christ will be present. They will be memorial eucharistic, symbolical. As a memorial they will point back to Christ, as eucharistic they will express the gratitude of the worshipper, as symbolical they will attest the obligation and loyalty of the worshipper

The Hillsdale Debate.

Second Proposition.—"The Scriptures teach that the salvation of the alien sinner is unconditional upon his part." Elder S. F. Cayce affirmed.

His position was that there is nothing required of the alien sinner till quickened into eternal life by the Holy Spirit; that a definite number, from the foundation of the world, were personally and conditionally called, or chosen, unto eternal salvation; that to these, and these only, the Holy Spirit in sovereign power is sent, and them he in every instance effectually calls; that this effectual call in every instance antedates the call of the Gospel; that no man by divine authority ever gave the Gospel to an alien sinner till he had first been quickened by the Holy Spirit.

To the support of this unscriptural position he forced many passages. In his opening speech he read the fifty-third chapter of Isaiah; but I was unable to see anything in the passage that proves the personal and unconditional election of any one.

He read Job xxiii. 13, Psa. lxv. 4, 2 Thes. ii. 13, 14, Eph. i. 4, Mal. iii. 6, Jer. xiii. 23, 2 Tim. i. 9, John vi. 39, and John xvii. 1-12. These constituted the principal proof-texts around which others were correlated as the discussion progressed.

This was my reply: I am not here to deny the sovereignty of God, nor the immutability of God, nor the foreknowledge of God, nor the election of the Church of Jesus Christ. Therefore I accept, at their face value, all the passages introduced to prove these facts. But I am here to call the attention of my opponent to the following theses, which shall constitute the basis of all that I shall say in the negative of the proposition now under discussion:

1. I call attention to the doctrine of

ELECTION.

God chose the elect, in purpose, unto salvation, in view of what Christ should do, what the Gospel should do, what the Holy Spirit should do, what the blood of Christ should do, and what he himself would—do.

2. The causes of

SALVATION.

The grace of God is the originating cause of salvation.

The blood of Christ is the procuring cause of salvation.

The Gospel of Christ is the instrumental cause of salvation.

The Holy Spirit is the efficient cause of salvation.

I then gave the following rule of interpretation: "When salvation is affirmed of any cause it cannot result from less than that cause, though it may require more than that cause."

With these theses and this rule before the people I proposed to meet Elder Cayce upon the doctrine of election as exemplified in the New Testament, and see whether it is conditional or unconditional. But Elder Cayce avoided these points with an adroitness that showed that he was well skilled in public debate. However, on my third negative argument, which was based upon Eph. ii. 11-23, he admitted that no man was ever elected unto salvation till quickened by the Holy Spirit. He said: "Election begins when eternal life is wrought in the soul by the Holy Spirit." I told the people that was one time he had stumbled on the truth, but that I should like to have him harmonize that truth with the fourth article in his Abstract of Principles, viz., "The eternal and unconditional election of the saints unto glory."

Now I do not propose to report the discussion of this proposition in full. I could not if I should try. But among the many things that occurred there was one thing that the Hardshells will never forget. It was this: Elder Cayce said a great deal about "the missionaries" running around to help God to do his work. He said: "The missionaries preach the Gospel where the Holy Spirit has not prepared the heart for the Gospel and it is lost. It is folly, and I will show you that it is folly." He then read the parable of the sower, and said: "Old Baptists never sow except where the Holy Spirit has prepared the heart for the word of God." I told him that I was glad that he had selected that passage, for there was one thing connected with it that I should be glad to have him explain, viz., How, if the word was never sown in the heart till man was converted, the devil caught away the word out of the heart "lest they should believe and be saved?" See Luke viii. 12. But Elder Cayce refused to the close of the debate to answer me on this verse.

Well, there is one thing very certain, viz., The man who did that sowing was not a Hardshell, for they have no seed to waste by the way side nor on stony places.

When Elder Cayce came in his last speech to sum up his work he said: "I collected eighty-one proof-texts to support my proposition and my opponent has only replied to nineteen of them." Possibly that was true, for he quoted a great many passages to prove things that I do not deny; things that actually were not in debate; things that made no impression on the minds of the audience. But when I brought forward passages strong and clear to show that salvation was conditional he would not notice them.

I found by actual and careful count at the end of the debate that I had brought forward no less than fifty-five passages, or verses, in the New Testament to which Elder Cayce never replied. Here are a few of them: Rom. vi. 16-18, Luke xiii. 1-9, Matt. xxii. 2-10, 2 Thes. ii. 9-14, 1 Cor. iv. 15, James i. 18, Rom. x. 13-17.

A. Malone.

Franklin, Ky.

Everything Going Wrong.

There are times when everything seems to go wrong. From seven o'clock a. m. till ten p. m. affairs are in a twist. You rise in the morning, and the room is cold, and a button is off, and the breakfast is tough, and the stove smokes, and the pipes burst, and you start down the street nettled from head to foot. All day long things are adverse. Insinuations, petty losses, meanness on the part of customers. The ink-bottle upsets and spoils the carpet. Some one gives a wrong turn to the damper and the gas escapes. An agent comes in determined to insure your life for more than it is worth, and you are afraid some one will knock you on the head to get the price of your policy; but he sticks to you, showing you pictures of Old Time and the hour-glass, and death's scythe, and a skeleton, making it quite certain that you will die before your time unless you take out papers in his company. Besides this, you have a cold in your head, and a grain of dirt in your eye, and you are a walking uneasiness. The day is out of joint, and no surgeon can set it. The probability is that if you would look at the weather-vane you would find that the wind is northeast, and you might remember that you have lost much sleep lately. It might happen to be that you are out of joint, instead of the day. Be careful and not write many letters while you are in that irritable mood. You will pen some things in the way of criticism or fault-finding that you will be sorry for afterwards. Let us remember that these spiked nettles of life are but part of our discipline. Life would get nauseating if it were all honey. The table would be poorly set that had on it nothing but treacle. We need a little vinegar, mustard, pepper, and horse-radish that brings the tears even when we do not feel pathetic. If this world were all smoothness, we should never be ready for a higher and better. Blustering March and weeping April prepared us for shining May. This world is a poor hitching-post. Instead of tying fast on the cold mountains, we had better whip up and hasten on toward the warm inn, where our good friends are looking out of the window watching to see us come up.—*N. Y. Observer.*

—A life of indolence and ease, of delicacy and luxury, which is very often the attendant upon opulence is never commended in the Bible. It may not be positively and grossly vicious, but is always worthless, and unsuited to the grave and solemn ends for which man is sent into this world.

—He that has a pure heart will never cease to pray, and he who will be constant in prayer shall know what it is to have a pure heart.—*La Combe.*

BAPTIST AND REFLECTOR

Nashville, Tenn., June 18, 1891.

EDOAR E. FOLK, - - Editor.
O. L. HAILEY, - - Associate Editor.
H. B. FOLK, - - Business Manager.

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DEATH OF DR. SEARS.

Just before going to press we learn of the death on Monday afternoon, at 3 p. m., of Dr. A. D. Sears, at his home in Clarksville, from the effects of his recent accident.

We shall have an extended notice of him next week. We cannot say more now, except to tender our deepest sympathy to the widow in her great affliction. May God comfort her, as only He can comfort.

THE END OF IT ALL.

Christians all over the country organize churches, Sunday-schools, prayer-meetings, schools, colleges, Universities and orphanages; they build fine houses of worship, put into them handsome furniture, splendid pipe organs and everything of the kind; they have preaching twice a week, or twice a month, or once a month as the case may be. What does all this mean? Is it all for show? Is it for selfish purposes? What is the end of it all? It is the uplifting of humanity, the salvation of souls and ultimately the glory of God. If these three motives and these three results be not present, then vain are schools, orphanages, churches and everything else.

1. The uplifting of humanity. Human nature has fallen. Sin has entered the world and blighted with its curse; suffering follows in its train; poverty, misery, afflictions, degradation and shame are some of its results. God has put Christians in the world to alleviate, so far as possible, this suffering; to make faces brighter and hearts lighter, and homes happier, and the world better and purer.

2. The salvation of souls. The great business of Christians, however, is not so much the improvement of man's condition here as it is his salvation hereafter. His stay in this world is brief. It makes little difference, comparatively, about that. But his stay in the other world must be eternal. It makes all the difference about that. So that must be the chief object of Christians, to change the destiny of souls for eternity. Let this be remembered, that along with the salvation of souls will come also the uplifting of humanity.

Salvation brings love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, patience, godliness, brotherly kindness, charity, and other kindred fruits of the Spirit. In the largest sense of the word it is salvation not only from the consequences of sin in the life to come, but even in this life. Indeed if you want to help a man, no matter what may be his trouble, the first thing, the best thing to do will be to save his soul and the rest will follow as antecedent follows consequence or effect follows cause.

This, then, is the great work of what we call the Church, of Christianity, of individual Christians. But that is not yet the grand end of their labors. There is another higher motive than all these which should actuate them, and that is:

3. The Glory of God. Let your light thus shine before men, said Christ, that others may see your good works. Was that all? Will the purpose of our letting our light shine be fulfilled when others have seen our good works, even if they have been benefitted by them? Many seem to think so. When they have succeeded in attracting the attention of men they seem to think they have done all their duty. But what Christ said was, "Let your light shine before men that others may see your good works *and glorify your Father which is in Heaven.*" That is the grand object of your letting your light shine—the glory of God. That should be the one great purpose of Sunday-schools, prayer-meetings, churches, orphanages, everything. The uplifting of humanity, the salvation of souls are but means to that end. That is and should be the one great end of all we do and are. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God"—"that God may be all in all."

THE SUMMER.

The summer is full upon us—the summer with its fruits and its flowers, its heat and its dust, its enervation and its sickness. It is a problem with every one how to "get through the summer." But especially is this so with city pastors. As a rule they are the most hard-worked class of people in the world. What with preaching twice and making a prayer-meeting talk once every week to the same audience, making pastoral calls upon from two hundred to a thousand members, attending funerals, marriages, etc., and a thousand other little demands upon his time, besides the preparation necessary for all of these things, the city pastor is generally pretty well worn out by the time the summer comes. He needs rest, relaxation, change of scene, of climate, of water, etc., in a word, he needs *recreation.* He may find that rest and recuperation at the seashore, on the mountains, in the country, or he may find it simply in a change of work, but find it he should somewhere. He will be a stronger man physically, mentally, spiritually for it, when the heated term is past.

If possible let each pastor in town or city take two weeks, or one month, or six weeks, or two months, or as much time as he can spare, for a vacation and for recreation. He will be a better preacher and a better man for it.

We trust that churches will remember this and grant their hard-worked pastors vacation, even if they do not give them the means with which to go off to mountain or seashore.

We have said nothing about the country pastors. As a rule they do not care for a vacation. They are in the country already and get sufficient recreation in the field or the garden, hunting or fishing, walking or riding, or in any way they choose to take it. But would it not be well for them to have a change of scenery and of air occasionally? Would it not stimulate and inspire them to nobler lives and better sermons to come more in contact with the world beyond their field? And would it not be a graceful act in their churches to release them for a month this summer, and put a purse into their hands so that they may be able to spend a while in travel? Think on these things.

THE EAST TENNESSEE CONVENTION.

The Baptist Sunday-school workers of East Tennessee met at the Baptist Church in Morristown June 10, 1891, and organized the East Tennessee Baptist Sunday-school Convention.

Amongst the ministers present were: Montgomery, Kincaid, Gilbert, Winfrey, Snow, Osborne, Hailey, Grace, Goforth, Brewer, Haywood, Walters, Rockwell, Jones, Allison, Coltharp, Bundren, Booth, Horner, Barrow, Stephens, Burnett, Hale, Medaris and others. While this is a fine showing for the ministers, they were greatly outnumbered by the lay-workers. Among whom were: Lord, Moore, Adams, Leavett, Wilson, Crouch, Jones, Goodson, Mathes, Bowen, Morris, Hooper, Henderson, Hynds, Smith, Casteel, DeArmond, Ford, Reeves, Richardson, Pope, McKeon, Crump, Burnett and many others. Some fifteen or twenty ladies honored the meeting by their presence as representatives of their Sunday-schools.

East Tennessee, from Chattanooga to Bristol, was represented by over one-hundred delegates, all thoroughly alive to the Sunday-school and Mission work of Tennessee.

To say that the meeting surpassed the expectation of the most sanguine, and was a grand success from first to last is only to state a fact.

A permanent organization was made and a constitution adopted. The Convention fixed Tuesday before the fourth Sunday in July as the time for its annual sessions to commence. The next session will be at Harriman in 1892.

Not having a complete list of the officers elected for the ensuing year we omit their names and give only their titles: President, Secretary, Treasurer, Statistical Secretary, one Vice-President for each Association, and an Executive Committee of seven one of whom is a lady. One thousand copies of the minutes, with the constitution, etc., will be printed soon.

Now for Middle and West Tennessee.

PERSONAL AND PRACTICAL.

—The estate of the late P. T. Barnum, the great showman, was found to be worth $4,279,532. It pays to humbug people—in this world.

—Dr. Graves has recovered from his recent attack of fever sufficiently to write again, though his matter reached here too late for this week's issue.

—You would be surprised to know the number of new subscribers we are getting in, even during these hard times and these dull summer months. We bow and return thanks.

—The trustees of Howard College, Alabama, conferred the degree of D.D. upon Rev. P. T. Hale, pastor of the Southside Baptist Church, Birmingham—an honor worthily bestowed.

—Rev. I. P. Trotter of Brownsville expects to go to Yellowstone Park this summer on his vacation—quite a long ways from home for a Baptist preacher to get, but if any one will enjoy the trip, and, we may add, if any one deserves it, the Brownsville bishop does.

—Dr. Tichenor stopped over in Nashville for a day last week. He has recovered somewhat from his recent illness, which kept him away from the Convention, but is not entirely well yet. He has made and is making a magnificent Secretary of the Home Board.

—The last census of Ireland shows that Catholics number 3,549,745, a decrease of 411,146 during the last decade; the Protestant Episcopals 600,880, a decrease of 88,744; the Presbyterians 446,687, a decrease of 24,047, and the Methodists 55,285, an increase of 6,896. Where are the Baptists?

—The old students of the Seminary organized an Alumni Association at Birmingham, and its first act was to raise $500 to send Dr. Broadus to Europe or to the Rocky Mountains for his health. He has accepted the offer and will take advantage of it in a short while, probably going West.

—A writer in the *Baptist Chronicle* of Louisiana urges earnestly and eloquently that now is the Baptist opportunity in New Orleans, and calls upon the Baptists of the South to respond to the opportunity. The Baptists are sadly behind other denominations in this Southern metropolis. It ought not so to be.

—The catalogue of the Southwestern Baptist University for 1891 is well gotten up. It shows 227 students present during last session. The faculty consists of eight professors for next year, including Prof. A. J. Brandon, Jr., who has been elected principal of the preparatory department—and a noble faculty it is, too.

—It was Victor Hugo who said in that remarkable work of his, Les Miserables, that conscience to a man is like a compass to a ship. But suppose the compass be out of balance! No, no, it is not conscience, but the Word of God, which is man's compass on the sea of life, or at least conscience corrected, balanced, magnetized by that Book.

—The faculty of the Southwestern Baptist University are going to spend the vacation in canvassing for the endowment. We are glad to say that they will represent the BAPTIST AND REFLECTOR at the same time, and they are hereby authorized to take subscriptions for it. They feel that every copy of it which is taken helps them that much more in their work.

—The story on our 10th page by Mrs. Laura Dayton Eakin, called "Heavenly Visions," is one of much interest, with a splendid moral. The author is one of the noblest and most useful members of the First Baptist Church, Chattanooga, and herself illustrates the truth of her story. She is a daughter of Dr. A. C. Dayton, and her story not only does credit to her own gifted pen, but shows her to be a worthy daughter of a distinguished father.

—On June 13th the Baptist Orphans' Home of Louisville had been in existence twenty-two years. It started without a building and with only two or three children. Now, under the blessing of God, the generosity of Kentucky Baptists and the untiring labors of Miss Mary Hollinsworth, it has about 100 orphans and excellent buildings in which to house them, and is expecting to erect a $10,000 house soon. What the Baptists of Kentucky have done why cannot the Baptists of Tennessee do, in much more auspicious times?

—A private letter from Dr. John L. Johnson tells us good-bye, as he is on his way from Winchester to his future home in Columbus, Miss. The papers spoke in the highest terms of his recent sermon at Mercer University, in which he represented Tennessee for the last time. It is with the greatest regret that we lose Dr. Johnson from Tennessee, for we had learned to love him tenderly while here. But Mississippi gave and Mississippi has taken away. We can only thank her for loaning him to us for two years.

—A correspondent writes us: "You may rest well assured that the non-publication of any matter I may send you will be no cause of offense to me. I was at one time an editor of a paper and refused over so many good contributions for reasons as numerous and various as the apples on a tree, and every sensible correspondent should be entirely willing to leave to the editor the editing of his own paper in the way that he thinks best. You see I've been along there and know how it is." Unfortunately all have not been along there. We wish they had.

—Up in Pennsylvania a Catholic priest has recently been professing to work miracles of healing, and multitudes, some from Nashville, have been flocking to him. For our part we believe, to put it mildly, that the priest is a humbug. Any apparent cures may be readily accounted for by mental excitement, or by the medicines which he uses, the formula of which he will not reveal. His motive may be found simply in a desire for notoriety or for attracting attention to his church and leading worshippers into it. "Working miracles" is an old trick of Catholics.

—The Sunday-school Board, at a meeting last Friday night, unanimously elected Dr. J. M. Frost, of Richmond, Va., as Secretary. It is believed that he will accept the position, though it is known that he will do so with reluctance, preferring to remain in the pastorate. The hand of duty points so plainly, as it seems to us, in the direction of his accepting the secretaryship that we do not see how he can refuse. He is evidently the man for the hour. If he does accept, the Board will feel that success is assured, and will be prepared to push the work committed to it with vigor and determination.

—We have just received a little book called "What is Religion?" by Thomas Dixon, Jr., of New York. It is a report of four sermons preached by him recently from the text, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The sermons are fresh, sparkling, practical and interesting from beginning to end. Though quite busy, we read the book through in a few hours after it was received. A biographical and critical sketch of the author by Nym Crinkle forms an interesting introduction to the book. The price is 35c. It can be ordered from the BAPTIST AND REFLECTOR Book House or from the Scott Publishing Co., New York.

—A good deal has been said about Sir William Gordon-Cumming cheating at cards. Because he was convicted of it, he has had to resign his membership in all the social clubs in England, and his name has been stricken from the army, in which he had been a brave officer. But we want to ask, not in the way of defending Mr. Cumming: Is it so very much worse to cheat at cards than to play cards for money? We shall not say that any man who plays cards for money will cheat when he gets a chance, but we will say that the temptation is very strongly in that direction, and he will bear watching. The real shame of the whole baccarat scandal was not so much that one of the party was caught cheating, but that they should have all been engaged in a regular gambling game, with the Prince of Wales at their head, himself owning the gambling layout. No wonder the people of England bow their heads in shame, and no wonder calls are made upon the Prince to renounce his succession to the throne. A man who cannot rule himself cannot rule a nation.

RECENT EVENTS.

—Rev. J. B. Boone, formerly pastor of the First Church at Moberly, Mo., is now Financial Secretary of the Baptist Female University at Raleigh, N. C.

—Rev. A. W. McGaha of Birmingham has been recalled to his former pastorate in Huntsville, Ala. He is a good Baptist preacher, noted for promptness, punctuality and popularity.

—Will S. Bailey, city agent of the BAPTIST AND REFLECTOR and son of our worthy brother, Prof. J. E. Bailey, has been appointed cadet in the U. S. Military Academy at West Point from this congressional district by Hon. Joe E. Washington, M. C.

—Miss Sallie Hamner, the erstwhile efficient principal of Richmond Female Institute, Richmond, Va., has *resigned* in more senses than one, it is surmised. Prof. F. P. Hobgood of Oxford, North Carolina, has been elected to take the presidency of the Institute, thus made vacant.

—The Baptists of Arkansas are earnestly advocating a summer school to teach a more critical and perfect knowledge of the Scriptures. Bro. Kincaid favors Rogers as the location for it, while Bro. Miller suggests Searcy, Arkadelphia or Hot Springs. It is intended to continue one month.

—Dr. J. B. Solomon has resigned the pastorate at Huntington, Ind. We hope some pastorless church in Tennessee may be able to secure as pastor this scholarly man of God. He and his noble wife are "Tarheels" of the best quality, which is to say they are genuine, generous and ingenuous North Carolinians.

—A bad boy reflected the sunlight, with a watch crystal, upon the bald head of a Methodist minister while preaching a funeral sermon in Halifax, N. C., lately, in such a way as to present to his congregation the appearance of a corona of glory hovering over his head. They went wild with enthusiasm, believing it was a miraculous spiritual manifestation of the sainted dead whose funeral sermon was being preached.

—Dr. Rufus Burleson will celebrate, this year, the fortieth anniversary of his presidency of the Baylor University, Waco, Texas. He began in 1851 with three teachers and fifty-seven students—now there are twenty-six professors and seven hundred students. Only one other college president in the United States ever held a similar office so long. Dr. Eliphalet Nott of Union College, New York, was president of that institution, of learning more than forty years. We congratulate Bro. Burleson and the Baptists of Texas on the grand work he has accomplished. May he be spared to witness the realization of his fondest hopes.

—On the invitation of our genial brother, Rev. Rutherford Brett, pastor at Tullahoma, I visited that gem of a little city and preached to a large congregation in the Baptist Church last Lord's day. At 4 p. m. Bro. Brett baptised two candidates received by the church at 12:30, in running water, in Book Creek, before a concourse of spectators on both banks. At the church at night was "children's day," when for one hour with recitations and class and responsive songs, all of which evinced thorough drill by some superior teacher, to the delight of a packed house, they were entertained by the dear little children. They engaged in these exercises to assist in raising money to send the Bible to children and parents now destitute of it. At the conclusion Bro. Moore, the efficient Sunday-school superintendent, suggested that an offering be made for the Children's Bible Fund, when four sweet little girls passed around the baskets and realized quite a handsome sum.

—The Baptist leaven of truth is working in the masses of humanity more powerfully than ever before. The work of the Home Board of the Southern Baptist Convention is doubling every five years. At this rate of progress in 1896 there will be 10,698 baptisms; in 1901, 22,396; in 1906, 42,792; in 1911, 85,594; in 1916, 171,188. This is the result to be expected from mission stations alone. Self-sustaining churches will show much grander results. It is calculated that there will be, at the present progress, in 1915, 2,336,960 baptisms administered in Baptist churches in the bounds of the Southern Baptist Convention, and every one will be a witness of the resurrection of Christ. Surely and steadily the Baptists are preparing the way for the second coming of their Lord. And we do believe Christ will honor them above all Christians, because they honor him in keeping alive before the world the witness He summoned to testify of His resurrection, the great pivotal truth of our holy religion.

—The Baccarat scandal suit in London has been decided against the plaintiff, Sir William Gordon-Cumming. He was engaged in playing cards for money with the Prince of Wales and others of the nobility, when he was detected in cheating. His boon companions made public the accusation and he sued them for slander. The trial, in which the heir to the British throne was a witness, and whose conduct as a gambler was severely criticised by the plaintiff's attorney, was one of absorbing interest to the people of England. It has resulted in demonstrating several important things—

1. The disgrace attached to a noble man for cheating at cards.

2. The condemnation of the middle classes in England and of the crowned heads of Europe, of the frivolous life of the heir to the greatest empire on the globe. This may result, as it ought, in the abolition of royalty and monarchy in Great Britain.

3. The prevalence of gambling in high places in Christian England.

4. The devotion of woman to the man she loves, notwithstanding his degradation. Miss Garner of New York was engaged to Sir William Gordon-Cumming. After the verdict against him he offered to release her. She said "No," and married him, though boycotted by the nobility and cut by her own family.

5. A nice sense of honor amongst gamblers that frowns down cheating when discovered, but leaves the wretch, whose money is taken without any equivalent, to rule and suicide.

THE HOME.

Beth and the Flowers.

"Spring is here," exclaimed little Beth,
"Papa said so last night.
It touched my cheek and woke me up
With pretty sunbeams bright.
It woke all the flowers up, too, I guess,
I'll run right out and see;
I s'pose they're sticking up their heads
And think how 'sprised I'll be!"

But when our sweet wee lass came in,
Tears filled her eyes, so blue--
"Mamma, it's spring, and not one flower
Has put its head up through."
But soon her face was all agiow;
Tears gone like April rain,
A happy thought had come to her—
She nastened to explain.

"Mamma, I think that they're all right,
Perhaps they woke up cold,
And just turned over in their beds,
Then to each other told:
'Let's take another nap and wait
Until we surely know
It's nice and warm up there, and then,
We'll jump right up and grow.'

"I've felt just so myself, sometimes,
So they are not to blame.
I won't say, 'cause they lie in bed,
'O sleepy heads, for shame!'
For, dear mamma, I've truly had
To shiver and to shake
When I've been up before the fire
Was burning in our grate."
—*New York Evangelist.*

Heavenly Visions.

By Laura Dayton Eakin.

Marion Herbert was a queer child. Perhaps it was owing to her "raising," as we say in the South. Indeed, she was very like Topsy, in one respect--she just grew. Her religious training, especially, was woefully neglected. Her father had a fancy that he did not want her unusually bright intellect warped in any way, and positively forbade his maiden sister, under whose care the household was after the death of Marion's poor young mother, to give her any religious instruction at all, or to force her to go to Sunday-school or church. She was not to be prejudiced in the least, but to do exactly as her own untrammelled will would lead her. The child, fortunately, was blessed with a very amiable disposition and there were few evil influences about her in those early years. So, in spite of original sin and total depravity, she grew up quite a lovely character, and she made the most original young Christian I ever saw, and such an earnest, devoted follower of the Savior that it did one's heart good to watch her marvelous growth in grace. It was wonderful, for if we begin with line upon line and precept upon precept in our children's babyhood, they so often go astray; but Marion's mother died with a prayer for the babe she was leaving on her lips, and God answers prayers. Was this the reason the orphaned child grew up so ready to take God at His word and accept His proffered salvation so readily, so joyfully?

She was a great hero-worshipper. Woe be to you if you did not admire rugged Oliver Cromwell or Henry of Navarre! For all their faults she had excuses, and she fought for their honor as enthusiastically as if they were personal friends. After she was placed in a school that looked after the souls as well as the minds of its pupils, and learned with delight the plan of salvation, she studied the Bible with the same avidity that she had shown to history, and she had two heroes of whom she never tired—Moses and Paul. I fear the solemn commentators would have found her interpretations much at fault--she was so prone to take the holy writings literally. Her faith was so simple, so child-like in its character. She had not learned to waste her days in introspection or to analyze her motives under the electric glare of the nineteenth century lights. Doubts were strangers to her young heart. Oh, I wish there were more such robust young plants in our Lord's garden.

When her school days were ended she accepted an invitation to spend a winter in the city, but, thanks to a kind Providence, the influences thrown around her were such as would develop the Christian graces that were taking such a firm root in her newborn soul.

She found a temporary home with her mother's sister in an ideal Christian house-hold, and a happy circle loved her dearly and helped her, all unconsciously, little dreaming of the scrutiny this wise little Marion was giving to their lives in her new study of Christian character. She fell into their ways as if she had been used to nothing else, and they caught something of her fresh enthusiasm and grew accustomed to her original inferences from her daily study of God's word. She claimed that if we committed our ways unto the Lord, He would direct our paths, and if she was puzzled over any plan or failed to see her duty quite clearly, she never rested until she could produce a "Thus saith the Lord."

But she startled the gentle mother of the household one morning. "Auntie," she asked her, perhaps too abruptly, "do you ever have heavenly visions."

"Why, no," said Mrs. Gray, "certainly not. Why do you ask me such a thing?"

She was a very tender mother, an excellent house-keeper, but not even a "Kings Daughter," or a member of the "Society of Christian Endeavor," not because she disapproved of these very useful organizations, but because she could not sufficiently command her time to perform stated service. It was more than she could fathom, why this quaint niece of hers should accuse her of seeing heavenly visions.

But Marion explained: She had been reading Paul's eloquent speech before Agrippa, when he was permitted to answer for himself, and one verse had clung to her memory all day long, as verses have a way of doing sometimes—"Whereupon, O king Agrippa, I was not disobedient to the heavenly vision," she had said over and over again to herself, wondering if God would not, at some time when she had grown wiser and stronger, vouchsafe to her one of these heavenly visions, that would make her bold in his service. She told it all to Mrs. Gray in her earnest, honest way, and her gray eyes shone, until her aunt grieved to answer her by using that truism, that the time of heavenly visions, like the age of miracles, was past.

Marion was not quite convinced. She continued to look for the heavenly visions, and to watch the lives and conduct of the best people she knew, and to follow the promptings that she felt leading her to any good work. "This may be my 'heavenly vision,'" she would say. "I must not be disobedient, I may help some one to the light."

Of course it was only the guidance of the Holy Spirit, and neither the original nor the revised version would warrant such an application of Paul's experience, may be, but I told you Marion had her own ideas, and this one was very dear to her.

There was a great funeral at the church one day. Thousands of white blossoms freighted the air with their fragrance. The music was all in a minor key, and the very carriages were draped in crepe. The minister lauded the dead man to the skies, though in life his record might have been clearer. Marion went with the rest and when she came home she found her auntie busy sewing.

"I was obliged to finish the baby's flannels, and I thought I would not be missed in all that throng," said Mrs. Gray.

"Ah!" said Marion to herself, "The heavenly vision did not bid her go this time."

A few days later Marion was out on the street, when she met her auntie with a bunch of violets in her hand. She was just starting up the rickety stairway of a tenement house, and Marion followed to see her put the purple blooms into the waxen fingers of a dead baby in a poor little coffin. The little one's mother stopped her wailing to bend over and inhale their fragrance and kiss the cold little hand that seemed to clasp them. Presently the minister came, and a few of the neighbors gathered round to hear him read and pray, and to Marion, who had never noticed Mrs. Gray's voice before, her singing was a revelation, but she never realized how much her own natural alto added to the harmony. The angels seemed near to the simple child, and who shall say that they were not there in that lowly room?

"I must go to the sorrowing always after this," said Marion.

So, it came about that she followed Mrs Gray and, after a little, went on errands of mercy for her when her hands were over-full at home. Once she took some red June apples to old Grandma Brown. What in all the world could have taken that poor old woman back to the farm she had so long ago left as those fresh beauties did? Marion thought, as she came away, that the fruit that ripens on the trees of the river of life would scarcely be more satisfying than were those mellow June apples. Not many would have thought to send them. "God sent them," said this simple maiden, "but auntie had the vision."

Old Catherine came for cold food one day. Marion observed how daintily her auntie had kept it for her. "There's such a difference in folks," said old Catherine. "Some foks just seems to throw the cold victuals at me like I was a dog.

So, it was almost a daily thing for Marion to learn these blessed lessons, but once even she was surprised. She came suddenly upon her auntie in the back porch. There was a basin of water on a chair and bathing her grimy face and hands in it was the sorriest specimen of a little ragged girl that Marion had ever seen.

"I am teachiug the virtuo of cleanliness," laughed Mrs. Gray. "Betty, here, wants to be nice, but she has no one to teach her, her grandmother is so blind and her father so little at home. She is going to take this pan and soap home with her and these towels."

Marion saw they were made of flour sacks, but they were neatly hemmed.

"Next Sunday," continued the dear auntie, "you will see the cleanest lit tie girl in town."

When they were going out of the yard Betty's eyes rested longingly on Mrs. Gray's flower stand, and that dear creature used a little more innocent guile.

"I will give you a geranium if you like, Betty," she said, "but you will have to wash the east window. It will not grow without light and sunshine."

Marion took pains to find Betty's home. The east window was much cleaner than the other and the flower grew and flourished in an old tin can.

Mrs. Gray, aided and abetted by Marion, gave their attention to growing dozens of cuttings after that, and Marion following them saw many poor homes brightened by their presence and purified by their influence; and Marion said:

"How glad I am that we obeyed that 'heavenly vision,' auntie, dear."

Mrs. Gray smiled. There was no use arguing with Marion.

If the blessed fruits of the Spirit came out in the young, vigorous life she had thus early given into the Savior's keeping, what mattered it what name she gave the influence that guided her? So she said no more about the age of miracles, and Marion still clings to her belief in heavenly visions and humbly obeys what they bid her do.

Too Much of a Good Thing. The results of the modern idea of the sentimental gospel of love is illustrated by a story told by Mr. Spurgeon: A beggar who had lately asked an East End minister for relief, finding that he did not make much impression, said: "O sir, you would give me something if you knew how I had been benefitted under your ministry. When you first came, I cared neither for God or the devil; but, under your blessed ministry, I have come to love them both."

—He who has learned on solid grounds to put some value on himself seems to have renounced the right of undervaluing others. And what are the best of us that we should lift ourselves proudly above our brethren?—*Goethe.*

—Self-love is the worst kind of idolatry.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

No. 141 Central Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Dear Aunt Nora:—I am happy to write to you to tell you that I have had no trouble to get my card filled, although it has been about one month. Every one I would ask to buy a brick card gave to me cheerfully, except three men, and they tried to pour contempt on my work, but, thank God! He has helped me to get it filled, with thirteen cents over and twelve cents for registry. I send two cents for another brick card. I send you $2.15. Aunt Nora, I have looked in every week's number for my letter, have never seen it. I will close with love to you, Uncle Orren and all the cousins. Guy Whitley.

Hendersonville, Tenn.

Dear Aunt Nora: I received my brick card, and I had it all filled before night, and I want another brick card. It may take me longer to get it filled, but I will do my best on it to get it filled. Two of my cousins also are wanting cards. Miss Katie Seward, my Sunday-school teacher, and Miss Linnie Bills. Inclosed you will find three stamps. Fannie Hall.

Jackson, Tenn.

Dear Aunt Nora: Please find inclosed $2 for my brick card. I received it promptly this time, and have it filled at last. Many thanks for Bro. Diaz's picture. Brother Edgar and I had a hen given us, and I had three turkey eggs given me. We are going to see how much mission money we can make from them. When we correct the Bible Studies, is it necessary to send them every week? With much love to you, Uncle Orren and little James, I must close.

Wirt Bryan.

Shop Spring, Tenn.

If you can manage to get ahead, you can send two or more together, Wirt. Some do; but when they come late I can take no notice of them. Glad you succeeded so nicely with your brick card.

Dear Aunt Nora:—We have got our brick cards filled, so here is $4 for the Havana church. We are twin brothers, and both worked together in getting our cards filled, and had but little trouble in raising the amount. We go to school, and had only Saturdays and Sundays to work for you. Hoping the money will be appreciated by those to whom it is sent, we will close, with love to you and all the cousins.

Lowry and Charlie Jones.

Watertown, Tenn.

Dear Aunt Nora:—I am a little girl, seven years old. My papa takes the Baptist and Reflector. I enjoy reading the Young South very much. I have three brothers older than myself, and one sister younger. She is very sweet. My papa and mama are Baptists. We live in the Mannington oil field, about a mile from town. Inclosed find four cents for which send me a brick card and one of Bro. Diaz's pictures. I will close with love to you and the cousins.

Bessie Ross.

Mannington, W. Va.

Dear Aunt Nora:—I received the brick card and Bro. Diaz's picture. You will find inclosed postoffice order for $2. Almost every one that I asked helped me. Bro. Porter, our preacher, helped. He says he has been there; attended theatre there several years ago. He did not think then it would ever be a Baptist church, or that he would ever be a Baptist preacher. He says it is a splendid building. I hope Bro. Diaz will live a long time, and when I get to be a man I hope I can go to Cuba and hear him preach in that house.

Charlie Dean.

Collierville, Tenn.

Dear Aunt Nora:—As I have a few moments of leisure this morning, I will write a few lines to the Young South. I have been in Gibson three weeks, and have had a very nice time. I am clerking for my cousins, Messrs. Fite & Hunt. Inclosed you will find $1.60. Ten cents of this I received for Bro. Diaz's picture. The remainder is the amount I have collected on one of the brick cards you sent me some time ago. I gave this one to Stella Wood, and she sold seven bricks and gave it back to me. I have sold eight. I haven't filled it, but it has been so long since I received it that I will forward the amount I have. Wishing you a long life of usefulness, I am your loving niece.

Linnie Hopkins.

Gibson, Tenn.

Dear Aunt Nora,—With your permission I will attempt to write to you and the cousins, as it has been quite a long time since I have written. I do like so much to read the cousins' letters. Papa says he always knows when we get the Baptist and Reflector where to find me reading first (The Young South). I like the Bible Stories real well. I do not know much about the other Bible Studies, as I was quite young when you first published them. We haven't organized any Sunday-school at Evergreen yet, but I belong to the Richmond Sunday-school. Mr. Hunter is our superintendent. We like him splendidly. Aunt Nora, I will inclose one two-cent stamp. Please send me one brick card, and I will do my best to fill it. Sallie Armstrong.

Evergreen, Miss.

Dear Aunt Nora:—I want to join the large band of cousins who are trying to do something for the cause of our blessed Redeemer. I do not know what I may be able to accomplish, but I want to make an effort. Papa takes the Baptist and Reflector. We all love to read it. We have taken it for a long time, and expect to continue it for a long time to come. I work for wages on a farm, and only have time to read on Simdays, after Sunday-school, but I get to read the cousins' letters. Inclosed find a two-cent stamp for Bro. Diaz's picture, also a brick card, and I will see what I can do. I am fourteen years old, and weigh about 100 pounds. I have been a member of the Baptist church nearly two years. I will close for fear I weary your patience, knowing you have a great deal to look after from so many of us. Jesse Jett.

Robertsville, Tenn.

Dear Aunt Nora:—Here comes a little boy to join your number of faithful workers for the Master. I am eleven years old, and have one little brother, four years old, whose name is Roscoe Conklin. I love him so much. My papa takes the Baptist and Reflector, and I love to hear from all the cousins. Inclosed you will find four cents in stamps to pay for a brick card and one of Bro. Diaz's pictures. As this is my first, I will close with love to all the cousins.

Oliver E. Weaver.

Chumlea, Tenn.

Dear Sister:—I inclose you ten cents, for which please send me three brick cards and three of Bro. Diaz's pictures. These are for three of our Sunday-school scholars, Misses Lucy Short, Becky Short and Beulah Brown. They are going to work for Cuba, and you will hear from them when they get their cards filled.

W. N. Rose.

Glen Alice, Tenn.

Dear Aunt Nora:—I will try to write a few lines to the Baptist and Reflector to-day. I have been hoeing corn this morning, and feel a little tired. I am very fond of reading the Young South. The cousins write such nice, interesting letters. I would send for a brick card if I thought I could get it filled. My father is dead; he died five years ago next July. Aunt Nora, may God bless you and the cousins in your noble work. I feel as if I am unworthy of space enough in your paper for a few lines. I will close for this time, for my pen does not write well. Hoping you and the cousins much success in your work for Christ, I remain your new niece,

Bertha Newsom.

Eurekaton, Tenn.

Dear Aunt Nora—Over two months have passed since I wrote you last, and though unable to write I kept pretty well posted with the Young South and its faithful little workers. For the past month I have been very sick—confined to my bed for three weeks. I am able to sit up some, but far from being strong and well. I have corrected the last Queer Story, and intend to try and keep up with the Bible Studies the rest of the year. I am glad Cousin Bettie Mathes told us about herself, amusements, etc.; and now I will answer her questions, or rather comply with her request to tell her something of myself. I am nineteen years old, very small and very weak. I can not walk a step, and have been crippled since my tenth year; but I could not walk much before then—was always weak and delicate. I have never been to school either, Cousin Bettie, and learned myself what little I know. Aunt Nora has been my "good angel." She first inspired an interest in me to study, and then her patience and kindness in teaching me the "Bible lessons" caused me to study that book with an interest I had never before taken in it. Finally I learned to love and reverence it as the best and dearest book on earth, and then you can guess what followed—I gave my heart to Jesus. I have a wheel chair. It is really not my own, but was loaned to me by a friend in our town who did not need it. In this chair I can go to church and roll almost anywhere. I read a great deal. I could not tell you all the Baptist books, as space would not allow, but I have some six or seven of Dr. Graves', Origin of the Baptists, by Rev. Ford, and Grace Truman, by Mrs. Ford. I have also read the Infidel's Daughter, Theodosia Earnest, and the sequel to the latter. I have read many novels, some trashy, and sentimental, others morally good. I do not think novel reading the best food to feed one's mind on; in fact, I advise one and all to eschew the habit, for it will cause one to dislike solid reading and to merely sketch, instead of thoroughly reading any kind of literature. But my letter is becoming too long. Aunt Nora, if you find it so, just throw it into the waste basket. Best love to all.

Beulah Green.

Somerville, Tenn.

Dear Aunt Nora:—I have been thinking for some time I would write you again, but haven't felt myself able. I have chronic rheumatism, and have been suffering a great deal this season. I can not move around without aid, nor do any kind of work. I haven't been able to work any since last fall; then I grew worse. It seems that I can not recover my loss, but hope I will get better yet. Our only daughter and family is with us this summer. She has three children. I guess you wonder how old I am. I am fifty years old. Reading is my chief employment. Well, this is not business. Aunt Nora, I received your brick card some time ago, and haven't got it filled yet. I have part of the money on it. Our church house isn't finished yet. We are in a little strait for money, but I will get mine I think in time. I will close, giving you and the Young South my best wishes.

Mrs. E. J. Fogle.

Duffan, Texas.

For Cuba.

MAY.

Cora Butcher, $2; Mattie White, 20c.; Annie Coltharp, $2; Nellie Coltharp, $2; Mary Wilson, $2; David Callaway, 10c.; Sallie Duggan, $2; Douglass and Louisa Smith, $1.70; Jessie Foster, $2; Wirt Bryan, $2; Lowry Jones, $2; Charlie Jones, $2 Nora Murray, $2; Guy Whitley, $.215; Mrs. Hudspoth, $2; Lillie Colvin, $2; Ollie Colvin, $2; Zula Bryan, $2; Annie Bentley, $2; Fannie Hall, $2; Iva Stribbling, 10 cts.; Linnie Hopkins, $1.60; Frank and Minnie Prewitt, $2.10; Charlie Dean, $2; Mrs. Annie Mankin, $5.05; Lanra Faris, $3.50, Oscar Carruth, $2; James Cason, $2; Cecil Moore, $2; Maggie Short, $2; Joseph and Willie Robberts, $2.30; Annie Bell Valentine, $2; Willie Davis, $1.60; Esther Wingo, $1; Spurgeon Wingo, 50c.; Faustina Wingo, 25c.; Julia Dugger, $2; Nettie and Herbert Young, $2; Katie Arnold, $2. Total $72.35.

JUNE.

Neta Hyder, $2; Cora B. Renfro, $2.10; Irmie Huggins, $2; Jesse Parnell, $2; Monte Bass, $2; Lizzie Baldwin, 25c.

Our Little Ones is the weekly publication of the Baptist Publication Society's for the youngest readers, is just the thing for parents to have at hand for their children. It is full of good reading matter, and pictures illustrating the text abound. Baptists need not go to other publishers for Sunday-school periodicals so long as the Publication Society continues to furnish such bright and beautiful papers as it now issues. The subscription price is 30 cents per annum.

Denominational Literature.

By S. E. J.

It may be thought that the Baptist ministry put too much stress upon their distinctive (New Testament) view, but it seems that more and more is this stress in urgent demand. Some of the denominations are going to seed rapidly, while ours, in planting the good seed, have a glorious ripening harvest before them. Our future is brightening and the word of the Lord is making it so.

More and more are brief, pointed tracts and pamphlets in demand, and a number of our brethren who have the ability to write are coming to the front in such publications. In the publication of my little books the testimonials have come in far beyond my expectations, and from the highest sources. Such words do not inspire vanity nor inflate pride, but rather humble me, and I feel grateful to God that my pen is helping to disseminate evangelical truth among and for a denomination of Christians who are the special lovers and defenders and bold propagators of the whole counsel of God.

The readers of our growing State paper will pardon me for quoting a few more of the endorsements of *The Plain English, or Christian Baptism and The Lord's Supper*, now for sale at the BAPTIST AND REFLECTOR Book House:

Rev. B A. Venable, D.D., First Baptist Church, Memphis:—"You certainly deserve the thanks of the churches for the manner and matter of your little book. I like your way of putting things."

Rev. E. A. Taylor, D.D., Baptist Church, Utica, N. Y.:—"Allow me to congratulate you on your 'maiden effort.' Wife and I read it with peculiar interest."

Rev. J. H. Anderson, D.D., Secretary State Baptist Convention:—"I have read the little book carefully and am much pleased. 'Your points are well taken and strongly put in good English.' The catechelical style brings home and impresses its truths as they could not be otherwise. It deserves a large circulation."

Dr. Hayden of *The Texas Baptist Herald*, in literary column:—"The plain English of *Christian Baptism and the Lord's Supper* by Rev. S. E. Jones, A. M., pastor of the Baptist church of Murfreesboro, Tenn. This is the most elaborate and satisfactory catechism that we have examined on the subject of Christian Baptism and the Lord's Supper. It ought to be in the hands of our people everywhere. It is comprehensive, direct and in an exceedingly available form, for the mass of readers. At the same time it is accurate in expression, elaborate in argument and conclusive in logic. Were it read extensively by the younger members of our churches, and the old as well, it would produce a profound effect upon the prosperity of the churches and the general consistency of our members. It is a neat pamphlet, 47 pages and well printed and bound in paper. For any number of copies address the author, Murfreesboro, Tenn."

From the private letter of a young lady who has recently become a Baptist:—"Your little book has been such a help to me in growing stronger in the Baptist faith. I read it and then studied it, finding in each question something to help me."

I now have a class of about twenty-five each Sunday afternoon, which I trust will grow into a large one. It is a great mistake not to use some such book in our Sunday-schools and in our homes. There can be but one result, as the preface to the book plainly points out.

Our Publication Society is giving to us a wonderfully cheap supply of helps, in *The Baptist Teacher*, the quarterlies, and smaller periodicals. A cent a week gives *The Teacher*, a half-cent the excellent *Senior Quarterly*, and less than a quarter of a cent *The Advanced Quarterly*. No school can turn aside because of cost. Besides, they are the best Lesson Helps that can be produced, not only in literary and scholarly excellence, but in the mechanical features that render a periodical attractive alike to older and younger pupils.

—A significant fact, that might throw some light on the subject of "the ways and means" for the conduct of our work, is that since the "Day of Prayer" asked by the board, which was just ten days before our books closed, $26,345.15 was received from the churches. Is not the Divine plan, "Pray ye the Lord of the harvest?"—*Helping Words.*

—We are not responsible for convicting or converting sinners, 'tis the Spirit's office, but declaring, witnessing, even unto the ends of the earth, is our duty, the command of our risen Lord.

LIVING IN A TRUNK is a good deal like camping out. Pleasant enough at times, both have their drawbacks and inconveniences. The best way to reduce these to the minimum is to see that you are supplied with the right kind of a trunk. Many thousands of people are looking forward just now to a period of summer travel, or a stay more or less protracted at some favorite summer resort. It adds immensely to the pleasure of such a trip to have one's personal belongings packed in such a way that they will carry safely, and anything needed can be got at when wanted. The *Nashville Trunk Manufactory*, No. 309 N. College Street, have about reached the *ne plus ultra* in their new styles of trunks. Provision seems to have been made for every possible want. They have also an elegant line of Traveling Bags, Valises, Satchels, leather Toilet Sets, Collar and Cuff Boxes, Baskets, etc. It will pay any one expecting to leave home this summer to examine this splendid stock of travelers' supplies. 309 College Street, between Union and the Square.

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

A NEW COUNTRY

Whenever a new country is discovered a new market is opened, and commerce goes for it with a rush.

The State of Tennessee

is to many practically a new world. New because it has shaken off the lethargy which followed the close of the war, and is now wide awake and

Alive From End to End.

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

Baptist and Reflector

has opened one of the gates and

Built an Electric Railroad

to the homes of about 100,000 of them.

That sounds extravagant, but making a liberal discount on the rhetoric the unadorned facts are:

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

Baptist and Reflector.

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

COMPENSATION.

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

The woods are full

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

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

ADVERTISING.

To ad. or not to ad., that is the question. You know there is advertising and advertising. There are several sorts—we need not specify them—which we do not want and won't have at any price. There are other kinds to which the only objection is that while they might put money in our purse they would not benefit you any, and,

As a rule

you will find it more advantageous and in every way more satisfactory to do business with us direct.

For information as to rates, etc., write to

A. LARCOMBE,

Mg'r. Advertising Department Baptist & Reflector.

NASHVILLE, TENN.

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20 different designs, send 15 cents for samples to

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Well, Sarah, what have you been doing to make you look so young? Oh, nothing much, only been using Hall's Hair Renewer to restore the color of my hair.

For a disordered liver try Beecham's pills.

DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the Skin, except Thunder Humor, and Cancer that has taken root. Price, $1.50. Sold by every Druggist in the U. S. and Canada.

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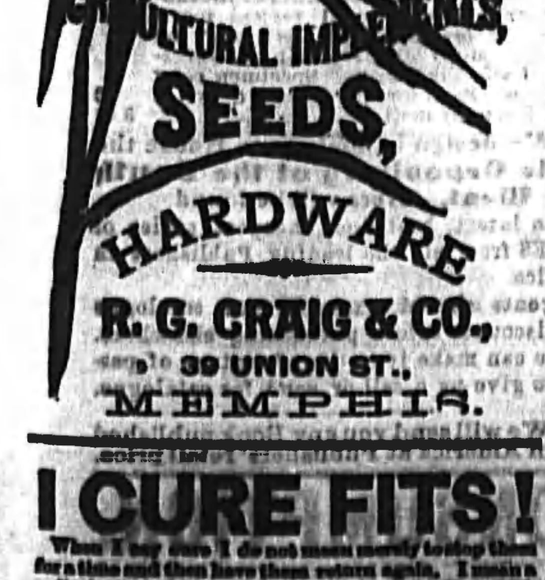

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

The Church Letter—Whose Is It?

We often hear requests for "my letter of dismission." This expression has been productive of a great deal of misunderstanding, which is not confined alone to the members of the churches, but is found even among those who are "supposed to be somewhat" in our Baptist Zion.

It should be clearly borne in mind that a letter of dismission from a Baptist church is a letter from one church directed to another. It is not a letter of the individual in any sense. It ought never to be given to the possession of the individual. The letter should go from one church to another as speedily as postal facilities will permit.

There is no reason why a letter of the First Church, Smithville, to the First Church, Brownsville, should be handed to brother William Robinson. Brother William Robinson is guilty of an offense which deserves condemnation if he retains in his possession a letter from the Smithville Church to the Brownsville Church. In business circles, perhaps we would characterize such an act of detention of a letter by a harsher word.

All letters belong to the person to whom the letter is addressed. They belong to no one else. Any one may by courtesy be the bearer of a letter, but common honesty demands that the letter be promptly delivered. Why should the individual concerning whom the letter is written, but to whom the letter is not addressed, presume to hold that letter as his own?

In a recent ministers' conference, in the second largest city in the United States, this question was discussed and a great many things were said which might have remained unsaid if simple common sense had been applied. Let our churches instruct their clerks to mail the letters to the churches to which they are addressed and soon we shall begin to understand that church letters are not personal property.—*H., in Christian Inquirer.*

—A child in its grief hides its face in its mother's lap, and so may we hide our faces from the worst of this world's sorrows under the shadow of God's love.—*Miss Sewell.*

A Good Chance for Women.

I saw a letter in the Chilstian Index from Mrs. Jane Wilcox, saying that she had been making $10 to $12 a week without any trouble, working for a Texas firm. I wrote and obtained their circulars, and am charmed with the business. Last week I made $18.50, and hope this week to do better still. Any lady can make plenty of money and not spend much time either. I sent a two-cent stamp to the Cactus Co., Box 24, El Paso, Texas, and got my first information and I am sure any one who wants a little money will thank me for telling them of this chance. MAUD WEIR.

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

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

The best series of publications for Baptist Sunday-schools.

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Advanced Quarterly, 2½ cents per quarter; 10 cents per year.

Bible Lessons, 6 cents per year.

Young Reaper, 10 and 20 cents per year.

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Senior Quarterly, 6 cents per quarter; 24 cents per year.

Our Young Folks, 40 cents per year.

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Baptist Teacher, 50 cents per year.

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Baptist Superintendent, 25 cents per year.

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JULY 2——AUGUST 10.

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The Baptist and Reflector Book House

THE BAPTIST AND REFLECTOR

In removing to new and more spacious quarters has made provision to establish in the capital city what the Baptists of Tennessee have long desired, viz., a central

Depository of Denominational Literature

The stock of the Knoxville Book House has been removed to the new Publishing House of the BAPTIST AND REFLECTOR, on Cherry street, immediately opposite the Maxwell House.

All the Standard Baptist Works will be kept in stock, and any book will be furnished to order at publishers' price.

All the recent publications of the American Baptist Publication Society and all the publications of the Louisville and St. Louis and Baltimore Book Houses will be mailed to buyers anywhere.

Price lists of our leading publications will be published in the paper from time to time. Send all orders and remittances to the BAPTIST AND REFLECTOR, Nashville, Tenn.

You will do the paper a service if, when writing to any our advertising patrons, you will remember to say that you saw their advertisement in the BAPTIST AND REFLECTOR.

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If not relieved by judicious and timely treatment, is liable to result in chronic constipation. As an aperient that may be used with perfect safety and satisfaction, Ayer's Pills are unsurpassed. Unlike most cathartics, these pills, while they relax and cleanse, exert a tonic influence on the stomach, liver, and bowels, causing these organs to perform their functions with healthy regularity and comfort. Being purely vegetable and free from mineral drug of any kind, their use is not attended with injurious effects. Good for old and young of every climate, Ayer's Pills are everywhere the favorite. G. W. Bowman, 26 East Main street, Carlisle, Pa., says: "Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. I would not willingly be without them."

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Every Dose Effective.

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CHANGE OF ROUTE.

Pullman's Buffet Sleeping Car Line Between Memphis and Washington.

Following is the copy of a circular issued from the passenger department of the E. T. V. & G. road. The schedule went into effect commencing May 24th.

SOUTHBOUND.

Lv Washington, B & O		10 00 p m
Ar Shenandoah Junction, B & O		11 45 p m
Lv Shenandoah Junction, N & W		12 05 a m
Ar Roanoke	"	7 35 a m
Lv Roanoke	"	7 50 a m
Ar Bristol	"	1 15 a m
Lv Bristol	E T V & G	12 25 p m
Ar Knoxville	"	4 35 p m
Ar Chattanooga	"	8 40 p m
Lv Chattanooga	"	9 00 p m
Ar Memphis	"	8 10 a m

NOTE.—B & O has fast train leaving New York at 3:30 p. m., with dining car attached, connecting with Memphis car leaving Washington at 10:00 p. m.

NORTHBOUND.

Lv Memphis	E T V & G	8 20 p m
Ar Chattanooga	"	8 15 a m
Lv Chattanooga	"	8 40 a m
Ar Knoxville	"	12 10 noon
Lv Knoxville	"	12 35 noon
Ar Bristol	"	4 45 p m
Lv Bristol	N & W	5 00 p m
Ar Roanoke	"	11 40 p m
Lv Roanoke	"	11 55 p m
Ar Shenandoah Junction	"	7 10 a m
Ar Washington, B & O	"	9 30 a m

NOTE.—The "Royal Blue" train by the B. & O. leaves Washington daily at 10:00 a. m., arriving New York 2:50 p. m. No extra charge.

*Eastern time. (Central time.)

B. W. WRENN,
Gen. Pass. & Ticket Agent.

OBITUARY.

NOTICE—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and must be paid in advance. Count the words and you will know exactly what the charge will be. The money must accompany the notice or it will be cut down to two hundred words.

REV. J. W. MARTIN.

We, the church at Rocky Valley, have been visited again by the hand of death and called upon to mourn the loss of Bro. J. W. Martin. He was born in Wilson County, Tenn., May 23, 1853, and died March 8, 1891, aged 37 years, 9 months and 15 days. He professed faith in Christ at Rocky Valley in 1867 and joined the church the same year; was baptized by Elder James Brien; was ordained to the ministry by Gladesville church. He was pastor of the church at Rocky Valley some eighteen months, when his health failed. He bade fair to make a man of prominence in the Baptist denomination—was a good and earnest preacher of the faith delivered to the saints. He shunned not to declare the doctrines held by the Baptists in pulpit or private conversation; was beliked by all who knew him; had many friends who sympathize for him; was kind to the poor and needy, and helped them in their wants beyond his ability while he had something to help with. He leaves a wife and four children, three girls and one boy, to mourn his loss. Their loss, we trust, is his eternal gain.

Resolved, That we deeply sympathize with the wife and children of the departed one. The church mourns and feels the loss of one whose place is made void and will be hard to fill.

Resolved, That a copy of these resolutions be sent to the BAPTIST AND REFLECTOR and the *Lebanon Democrat* for publication and a copy furnished the family of deceased and a copy spread on our church record.

J. G. SWINGLEY,
W. H. HARRINGTON,
A. G. CLEMMONS,
Committee.

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Bethlehem, The Dead Sea, Jordan and Jericho.

By R. J. Willingham, D.D.

After passing several days in and around Jerusalem, we start on a trip to Bethlehem and other points.

Horses are provided for the party. These are not very large, but pretty good sized ponies. We are attended by a dragoman, a Bedouin sheik, and several servants who assist with the horses. The guide is gaily caparisoned on a white horse, and seems to feel his importance. The old sheik rides along on an elegant Arab steed. He looks as though he were hardly awake, riding there armed "to the teeth." His presence is necessary to insure us safety when in the vicinity of the Bedouins, near the Dead Sea. Sometimes the old fellow would awake and give us exhibitions of his horsemanship—rushing forward, coming to a sudden halt, wheeling around quickly, then darting off up or down a steep hill, sword drawn and brandished in air the horse for the while seeming to catch the spirit of his master. In a few moments all has subsided, and there rides the old sheik, again quiet, sullen-looking, and his hood drawn.

The road from Jerusalem to Bethlehem is good; we enjoy the delightful morning air; flowers are in bloom all around; the grain is heading out.

We pass the "Well of the Magi," or "Well of the Star," so-called because here it is said the wise men saw the guiding star. Further on we pass what is pointed out as the tomb of Rachel, and then turn to the right to visit the Pools of Solomon. These are three large reservoirs which are constructed in a valley, and catch the water from a grand spring just above and several others near. The lowest reservoir is the finest, being nearly six hundred feet long, over two hundred wide, and nearly fifty feet deep. It is from the pools that it is supposed Jerusalem was furnished with water by aqueducts in ancient times.

We follow a mountain trail as we turn our faces toward Bethlehem. Down in the valley are beautiful gardens watered with the overflow from the pools, and these are said to have been "Solomon's Gardens." The mountain sides are bleak and barren, mostly rocks seen, very little soil.

BETHLEHEM.

We cross a valley and come up the hill, and ride among the houses where the people are working in pearl and olive wood. We soon reach the Church of the Nativity, and descend to the room below, in which it is said Christ was born. While tradition has mixed in many stories of different kinds, I felt more like this might be the place, indeed, than I did as to the verity of some of the places pointed out in and around Jerusalem for great events which took place there.

We took our lunch in the "Field of Boaz," at the "Grotto of the Shepherds." Here, in a well-cultivated plain, is a clump of olive trees. This plain is where the beautiful story of Ruth and Boaz is located. Here is where the shepherds are said to have been watching their flocks at night when the angels appeared, announcing the birth of Christ. After lunch we had a delightful little service of prayer and praise.

We now turn our faces toward the Dead Sea. All the afternoon we ride through a desolate-looking country. Occasionally we pass a few shepherds with their flocks, a few Bedouin tents on the hillsides. These tents are made of pieces of black cloth laid on poles, and in no wise resemble a tent with us. Under them huddle together, on grass and straw, women, children, dogs and vermin promiscuously. It is interesting to see one of these encampments moving. They bundle up all they have, and, placing these effects on donkeys with chickens tied on the top, they stroll from place to place. They always leave their household furniture, such as chairs, bedsteads, tables, etc., when they move, and get a new set on settling again. They are abundant, for rocks are everywhere.

Late in the afternoon, after a weary ride, we descry our tents away down in the Kedron Valley. How welcome they look, white and glittering in the evening sunlight, the more so in contrast with the black, dilapidated Bedouin camps near by. The tents did not follow our course during the day, but came directly down the Kedron Valley from Jerusalem, and are ready for us; but we must descend a thousand or fifteen hundred feet to get to them. Along the precipitous ledges of rock our sure-footed horses take us safely down, and gladly we dismount to rest for the night. I do not know when I have ridden in the saddle all day before. Yes, I think the last time was ten years ago, when I rode through the snow to fill an appointment to preach, in my early ministry.

IN CAMP.

It might interest some to know how we are provided for in these camps, and why they are necessary. They are necessary from the very style of living here in Palestine. The people all live in villages, there are no country homes; such a thing is unknown. These villages and towns are filthy beyond description. Men, women, children, dogs, cats, donkeys, camels, goats and doves, besides many beasts or birds of smaller size and dimensions, inhabit the same mud hut. The food, for quality, compares with the surroundings.

Cook & Son, the great tourist agents, years ago saw the necessity for something better, and they provided it beautiful, white, circular tents, with double tops and lined with cloth of various colors; are well supplied with good furniture. Iron cots are furnished with hair mattresses; rugs are on the ground; washstand, camp chairs, etc., etc., make one very comfortable. Tea is served as soon as a party gets into camp, and in about one hour afterwards, in the dining tent, as good, yes, better, dinner than is served in many so-called first-class hotels. The menu consists of soup, bread, meats, vegetables, desserts, fruits, nuts, and coffee.

To give one an idea of our retinue, we had for our party of twenty-two, ten camps, nearly fifty head of stock, and twenty-nine attendants, as guides, cooks, servants, etc.

We write, talk and sing awhile at night and then go to sleep, while our guard sleeps also. Sometimes, however, they had to keep wide awake to keep off thieves. Be it said to their credit, in two weeks of such living I did not hear of anything being stolen from our party.

Soon in the morning, 5 o'clock, we are awakened to start for the Dead Sea. After a hasty breakfast, we are in our saddles and soon making our way in single file along the mountain trail. The Dead Sea appears, spread out, glassy in the morning light. After a ride of several hours we come to its desolate-looking shores. Even the old brush brought down by the Jordan and washed on the shores relieves the awful appearance of utter desolation. One taste of its terribly bitter waters is enough. Bathing in it is not as disagreeable as I expected; in fact, we rather enjoyed it. It is impossible to sink, but the water is so heavy, swimming is slow. Good towels had been provided, which were quite necessary to get off the salt and bitumen which give an unpleasant sensation if left on the body. The water stings if it gets in one's eyes.

From the Sea we ride up the valley, near the site of old Gilgal, to the ford of the Jordan. Near where we stop for lunch the Brook Cherith flows into the Jordan. The snows are melting on Lebanon and Hermon, and the Jordan is full and the waters cold.

Passing near Gilgal, Machaerus, where John the Baptist was beheaded, is pointed out. Mount Hermon, snow-capped, is seen away up the valley seventy-five or a hundred miles distant.

We camp at night on the site of Old Jericho, right near the present town, a filthy degraded place. Our tents are near "Elijah's Spring," the waters of which were sweetened by that great prophet. What is called the Mountain of Temptation is in sight a short way from the tents.

Next day we go up from Jericho to Jerusalem, passing through Bethany, by the house of Mary and Martha, also that of Simon, the leper. We pass over Mount Olivet and get a most beautiful view of the city. Just from this spot it is said Christ looked when he wept over the city. We go down the hill, passing by Gethsemene, and return into the Holy City to spend the Sabbath, for it is Saturday evening; and here we rest until Monday, when we start for Samaria, Nazareth, Galilee and Damascus.

A Special Appeal.

In response to the earnest calls from our missionaries for re-inforcements, and in obedience to the directions given by the Convention, the Foreign Mission Board has appointed quite a number of new missionaries. Six of these are to sail for Brazil on the 18th of July; one is about starting for Mexico, with another to follow soon, while several—possibly ten—will sail for China in September.

The expenses for outfit and traveling expenses of these missionaries will amount to between $4,000 and $5,000, not to speak of the fact that their salaries begin as soon as they arrive on the field. Whence is the Board to get the money to meet this large outlay? It could be borrowed, perhaps, but the Board has already borrowed $15,000 to carry on its regular work, and to add this amount would approach dangerously near to the limit allowed in the banks, and that at a very early day in our fiscal year.

We see no relief, except in the prompt, generous action of the churches and brethren generally. We have no other dependence, under God, than the good will, piety, and missionary spirit of the brethren.

What will the response be?

H. A. Tupper, Cor. Sec'y.

P. S.—May God put it in the hearts of at least six individuals to send us $250 each, at once, to enable us to send out the missionaries to Brazil without having to borrow the money. The many smaller gifts will be needed to meet the expenses, already beginning, of the party to China.

H. A. T.

—We are exhorted in the epistle to the Hebrews to leave the first principles of Christianity. But that does not mean that we are to abandon the first principles. A tree leaves its roots as it pushes further into the blue, but all the time it holds to its roots.—*Helping Words.*