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## The Salt and the Light.

BY JAMES WATERS, D.D.

Our Lord uses these terms with reference to his disciples: "Ye are the salt of the earth;" "Ye are the light of the world." Without you the world would be in total darkness and corruption. Through you the world is to be enlightened and preserved from moral ruin. These are significant figures of speech and full of encouragement. The world does not believe it. Perhaps we doubt it at times. But Jesus said it, because he knew it to be true, and because it is a truth we need to know. The world does not believe the beatitudes: "Blessed are the poor—the poor in spirit; blessed are the meek," etc. Perhaps *our* faith in them is often very weak.

But these unpopular traits of character—and these alone—make the salt of the earth and the light of the world. Possessing them, we shine as lights in the world, and we season it with salt. It is Christ himself in us. Christ is in the world only as he is in his disciples. If he is in his disciples, he is of the same nature and spirit as when in his own human body. When in that body his virtue was always imparting itself to human hearts and individual character, just as salt imparts its virtue to the meat it touches, and, by imparting, preserves.

If ye are now the salt of the earth, Christ is in you, imparting himself as he did from his own body. "Ye are (now) the body of Christ, and members in particular," and the same virtue goes from you into the hearts and characters of others, to season and preserve them. The virtue imparted is humility, contrition, meekness, purity, peace, mercy, righteousness, patience. This is the savor of the salt, and is of far greater worth than intellectual gifts, wordly possessions and honors. These latter the world esteems great; the former God honors. For the former Jesus suffered shame and death from the world; for the same, God exalted him and gave him a name above every name. The same Jesus imparts to his disciples, that they may impart them to the world and preserve it from moral corruption. If they possess these graces, they can not prevent their influence on others.

The flower can not retain its perfume in itself. The aromatic herb can not retain its fragrance. Persecution, oppression, afflictions upon God's chosen people, like bruising of myrrh, bring out inherent virtues. Perhaps Christ in us never works so effectually as when we are bruised and oppressed. It answers to the rubbing-in of the salt until it touches every joint and marrow of society.

But if the salt has lost its savor it is good for nothing. The refuse matter of ancient salt was worthless. Its one only virtue was its saltness. So the one only virtue of a disciple of Christ is to be a medium of transfer of Christ to others. Lacking this, nothing is left; but evil seven-fold worse than before remains.

In Christ is an exhaustless ocean of salt to supply the daily needs of those who hunger and thirst. Salt symbolizes the new life formed in us. Light symbolizes divine truth. "I am the Truth and the Life." If we are the salt of the earth, we are the light of the world. But our light is not our own, but Christ's light given us. The lamp, the gas jet, the electric wire, shine only as some power outside themselves is generated through them.

We are the medium of transmission. But we are mediums. Mediums, not for scientific truths, but divine. We are lamp-stands to hold forth the word of life. As such, we shine as lights in the world. The light we emit is just that the world most needs—has always needed most. Our Lord might have given the world the knowledge of gas and electricity when on earth, but he chose rather to give the gospel, because it was the light most needed. He commits that light to us, and through us it shines in the darkness, and puts to shame the deeds of darkness.

There is an affinity between darkness and sin. "Men love darkness rather than light, because their deeds are evil." The vicious man's prayer is, "More darkness! More darkness! Let no eye glare on me!" There is likewise an affinity between light and goodness. "He that doeth the truth cometh to the light;" "Ye are all children of the light." The prayer of the good man is, "More light! More light!" "We can do nothing against the truth." If we are the light of the world, our duty, our necessity is to shine; so shine that others will see our good works. This "so" implies the possibility of our dimming the light within us. Alas, we know too well this possibility! We have done this very injustice to the world, to ourselves, and to our Lord. The light will shine if you will *let* it. It is its nature; it delights in it. No star in the sky, no electric light on the tower, no candle in its socket gleams forth more cheerfully than the Christ-light in you will do if only you *let it*.

The hope of the world is not in the power and might of law, but in the Spirit of Christ as shown by his disciples. Faithful people of God, scattered over the land, through the villages, towns and cities of the world, are worth infinitely more to the world than governments, municipalities, schools, public libraries, benevolent societies, and standing armies. Believe that? No, the world does not; but we ought to believe it, for God knows it, and tells us it is so. "Ye are the salt of the earth;" "Ye are the light of the world." Who? Ye, blessed, poor, contrite, meek, righteous, merciful, pure, suffering peace-makers; not the great, the rich, the titled, the brilliant, the feasted, the honored one of the world, who, by herculean efforts and great talents, have exalted themselves—but ye who, by penitence, faith, and prayer, have Christ formed in you the hope of glory.

Denver, Col.

## Let Us Have a Grand Revival.

Let it begin at our homes. If you do not pray with your family, go into some secret place, fall on your knees, and stay there until you can go home and erect a family altar. Do it within the next twenty-four hours. We need a genuine soul-saving revival of religion all over the State of Tennessee. We must have it. Our children are growing up and leaving us, to battle through life without the love of Jesus in their hearts. Our mothers and fathers are growing old and passing away without the comforting influence of warm-hearted Christians around their bedside. Our little children need the power of vital Christianity to draw them to Christ. Our business needs to be spiritualized, and our every-day lives purified by the presence of the Holy Spirit. We can have it.

We want no morning fog revival that passes away when the heat of trial comes. We must have an all-day storm that will not down before the first light gale of persecution. It can not come through our present methods of evangelistic or revival work, for those have been tried. They are not far-reaching enough. They do not stand the after-test of fire. They do not get enough of the "water and of the Spirit" into them to produce a godly life.

I wish I had the ear of every Baptist in the State. I would say, quit talking of numbers, and reports, and statistics, and Boards, and Conventions for a few moments, and fall on your knees before God and stay there until he lifts you up by his Holy Spirit, and sends you in to your family, or your neighbor's family, to tell of his love in your heart.

I would to God that he would make every one of his children so happy during the next three months that they would forget what office they hold, and that before there could be anything done they would have to reorganize.

If every Christian in this country would spend next month in reading the Bible and in secret prayer, there would be more souls saved during this year than have been in one year since the dawn of Christendom. If you believe this, will you prove your faith? We will see. S.

## To Behold His Glory.

Christ prayed that his people might be where he is, that they may behold his glory. (John xvii. 24). We may say that when Christ declares that he wants his people to be where he is, that they may behold his glory, it is because he wants such a beholding to minister to their joy and the enlargement of their conceptions of him, and thus add to their growth in grace. We might put the thought in another form, and say that Christ would seek to entertain his people in heaven by showing them his glory on the same principle that when one friend receives another friend at his house he endeavors to entertain him in the best possible manner, and for the good of his friend, rather than for his own benefit, or for any selfish consideration. He does not do it to make a vain display, but rather, and especially, because he wants to give all the pleasure and profit he can to his guest. So we must not think that Christ desires to have his people with him for the mere sake of displaying his glory and for his own satisfaction. It is scarcely necessary to say that there is no vanity in Christ, for that would be to accuse him of sin, if we should say that he is vain. The true view is that he desires to have his brethren and sisters behold his glory for their own pleasure and profit—as a means of broadening and deepening their conceptions of him and thus increasing their knowledge of the profoundest truths of divine revelation. And let us remember that the glory to which Christ refers is declared by him to be the gift of his Father. This is a mark of great humility in Christ. He humbly ascribes his glory as the gift of his Father, and he wants his people to see that gift, to the praise of his Father's grace. Shall we behold at last that glory?

C. H. WETHERBE.

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# CONTRIBUTIONS.

## Is it Right or Wrong to Pray for Rain?

BY REV. A. B. CABANISS.

According to Solomon, the wisest man of Old Testament times, it is highly proper to pray for rain, or, at least, was in that age. But according to Noah K. Davis, the professor of ethics in the University of Virginia, it is very wrong in this enlightened, scientific age, to pray for rain, and the only excuse for those who do pray for rain is their ignorance.

HEAR WHAT SOLOMON SAID OF IT:

When heaven is shut up and there is no rain, because they have sinned against thee, if they pray toward this place, and confess thy name, and turn from their sin when thou afflictest them, then hear thou in heaven and forgive the sin of thy servants and of thy people, Israel, that thou teachest them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. 1 Kings, viii. 35–36.

The Prophet Zachariah also speaks thus: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. x. 1.

HEAR WHAT PROF. N. K. DAVIS SAYS AGAINST IT

as summed up in an editorial in the *Religious Herald*, Virginia, some weeks ago: "But it is on the limitations of prayer that Prof. Davis' views are likely to awaken the most decided opposition among what are commonly called "evangelical" Christians. He distinctly holds and argues to prove that it is irrational and wrong to pray for rain. And we confess that we would like to see it answered. The reasoning is this: Rain is as much within the realm of fixed natural law as is an eclipse, or a transit of Venus. The physical order we must believe to be fixed, if we have the least inkling of science. 'The uniformity of nature is the fidelity of God.' What intelligent Christian *could* pray for an eclipse, or a transit of Venus to be averted? or, for the course of the tide to be changed? And does not every one see that if he did pray for any of these things he would be praying for a miracle? When you pray for rain, are you not, then, praying for a miracle? * * * * Prof. Davis holds that, as an intelligent Christian cannot pray for what he regards as a miracle, so he cannot reasonably nor really pray for rain, and the only excuse for those who do pray for rain is their ignorance."

I readily admit the fact that Prof. Davis and thousands of other cultured men of the present day, know much more about the physical laws of the universe than was known in the days of Solomon. Yea, we possibly know more about these things than Solomon ever dreamed of. But I think it is equally true that these natural laws are no bar to God's sending rain or any other blessing, in answer to prayer, that may be necessary for our subsistence and welfare. So far as we know, an eclipse of the sun or a transit of Venus has nothing to do with our subsistence or happiness; but rain has much to do with our very existence. Hence to pray for rain might be a very proper supplication in time of drought, while to pray for a transit of Venus, or an eclipse of the sun, would be praying for something we did not need and, therefore, very absurd.

But Prof. Davis thinks, "The physical order we must believe to be fixed, if we have the least inkling of science."

We readily admit all this—that God made the machinery of the universe and arranged this machinery not to move by chance, but in accordance with fixed laws—but whoever heard of a sensible being, who made any kind of machinery, that did not make it to move in accordance with fixed laws? Man has made steam engines, to pull long trains of cars, in accordance with fixed laws. Yet, who ever heard of an engineer who could not put brakes on his wheels and stop his machinery at will, or even reverse its motion and make it move backwards or forwards, at will? Shall man have power to alter or stop the fixed laws of the machine he has made, and the God who made the universe not have control over his machinery after he has once started it.

Some people have asserted (not Prof. Davis) that everything would be thrown into chaos if God should alter or stop any of the machinery of the universe even for an hour, much less a day.

But let us examine further these fixed laws mentioned by Prof. Davis. I think Prof. Davis must admit that electricity is as much within the realm of fixed natural law as rain is. Yet man has not hesitated to invade this natural law, to harness this electricity to his own machinery, to make it pull his street cars, to alter or stop it at his will. He even harnesses this lightning and makes it take his messages around the globe, and so obedient is this fiery steed to man's will he can check him at any moment, in his fiery course of *fixed law*, and cause him to stand still. Now, the question is, shall man have the power to take one of the elements of nature, moving by fixed laws, divert it from its natural course, and make it do his special bidding, and yet God cannot take the same element, divert it from its natural course, and make it do his special bidding without working a miracle? If that be true man has done what God cannot do without working a miracle, according to Prof. Davis. If this idea should be accepted by the people of America—that a man can do some things that God cannot do without working a miracle—our people would soon have as little reverence for our God as a Chinese medicine man had for his heathen gods, when he stuck up an advertisement throughout the city, stating the various diseases his pills would cure, and capped the climax by closing thus: "The fact is, my medicine will put a stop to some diseases that even the gods cannot cure."

We are now prepared for the *praying for rain question*. Some years ago, while the writer was associate editor of the *Western Recorder*, of Louisville, Ky., Rev. L. B. Woolfolk wrote some articles for the papers and delivered lectures in various large cities to show that if you would furnish him with sufficient explosives he could control the clouds and bring the rain where he wanted it. He came to this conclusion from the fact that after nearly every battle in the last war, where there was heavy cannonading, in twenty-four hours there would be torrents of rain in that vicinity.

The editors and writers throughout the country made light of it and titled him "the Kentucky Rain-maker." They thought it would be working a miracle—a thing which God alone could do. They thought with Mr. Davis, that "Rain is as much within the realm of natural law as is an eclipse or a transit of Venus;" and man could not change or divert these elements from their fixed, natural course, and make them do his bidding.

Unfortunately for their theory, and especially for Prof. Davis, scarcely had he published his objections to prayer for rain, when the papers announced that special scientists, from Washington City, had started for Texas to try experiments in rain-making, by exploding bombs in the air, in the drought districts. The following I clip from the *Examiner*, of New York, of September 3, 1891: "The artificial rain-makers, who have been at work in Texas report as the result of their first experiments progress. General Dryenforth, who has charge of the expedition, is satisfied that success is already within his grasp."

Why should it be thought a strange thing for man to control the clouds and make them do his bidding when he has already learned how to control the lightning, a much more dangerous element, and forced it to do his bidding?

In view of all these facts, why should it be thought necessary for God to work a miracle, if he wished to divert any of the elements of nature from their regular course to perform any special act of beneficence to his creatures, who really needed such assistance and asked him for it in prayer? especially when he has told us, "Therefore, I say unto you, what things soever ye desire, when ye pray believe that ye receive them and ye shall have them." Mark xi. 24. This, of course, is to be limited to what we really need and is proper for God to grant. In time of extreme drought what do we really need more than rain? It is necessary for our existence.

A series of objections to Prof. Davis' theory of restricting God to fixed laws is that it not only gives God less power over his works than man has, but it does away with a special providence and has a tendency to fatality. If his theory be correct, not only Solomon made a mistake, respecting prayer for rain, but Jesus Christ erred in telling us to pray "Give us this day our daily bread," which is in the realm of fixed law, as well as rain. We cannot make bread without rain, and in praying for bread we are virtually praying for rain.

This *mistaken* opposition of the scientists to our holy religion is no new thing. Paul met with it in his day and cautioned against "Opposition of science, falsely so called." 1 Tim. vi. 20. This mistaken opposition has been urged in every age from that day to this, when there is, really, no such opposition.

In this matter of prayer for rain, I am really surprised to find such a well-trained and logical thinker as Prof. Davis undoubtedly is, urging this "opposition of science," or "the fixed laws of nature" against prayer for rain. The facts we have stated prove, conclusively, that there is no such conflict between the laws of nature and the teachings of the Bible, when both are rightfully interpreted on this subject. The only way to account for such a mistake, by such a clear-headed thinker and noble Christian man as Prof. Noah K. Davis, is the fact discovered by Elihu several thousand years ago—"Great men are not always wise."

Though Prof. Davis knows more about the fixed laws of nature than Solomon did and, in some respects, is a wiser man than Solomon, who made some huge mistakes; still, in regard to the matter under consideration, if it be asked which was the wiser man of the two, Solomon or the Professor, we must decide in favor of Solomon.

In conclusion we have a word of advice for our old friend, the genial editor of the *Religious Herald*, who, in his editorial gave a quasi endorsement to the Professor's position. Our advice is: Read with care the following wise editorial, clipped from the *Watchman*: "The story of Dave Crockett's "coon," that called out from the tree, when it saw who was aiming at him, "Don't shoot, I'll come down," has been often used to illustrate the prudence of surrendering in good season; but we have always thought that the "coon" should have been pretty certain that it was the redoubtable Dave beneath him, that the gun was loaded, that it would not miss fire, or that Dave would not this time miss his aim before the wisdom of "coming down" could be made evident. There are, it seems to us, too many theologians who, when they see a sharpshooter calling himself a German critic, "come down" quite too readily. We remember some English and American theologians who "came down" for the Tubingen sportsmen altogether too soon, and it would not be strange if some of those who seem to be so eager to "come down" for Wellhausen and his co-laborers, would wish, after a dozen years or so, they had staid up."

NOTE:—Since writing this article, I have seen Prof. F. H. Kerfoot's article on the subject in the *Religious Herald*, of September 3rd, and see that he makes some of the points that I do, in answer to Prof. Davis, and that he and I agree in disagreeing with Prof. Davis.

## The Gift of a Chinese Convert.

Recently a Chinese convert, who refused to reveal his name to Dr. Masters, of San Francisco, handed him a package containing one hundred dollars in gold, nearly all of his earthly possessions, directing him to spend the amount in securing a native Chinaman to preach the gospel in China. Think of it! This man, with the inconsistencies of this so-called Christian nation before his eyes, suffering in common with his countrymen the persecution of the hoodlum class, yet sees enough in the gospel of Jesus Christ to make it to him a treasure so precious that he counts it worth more than all else. How his example ought to shame us who possess and profess so much more! How it will shame some of us in the day of judgement!—*Ram's Horn.*



# OUR PULPIT.

## No More Sea.

A SERMON BY REV. RUSSELL H. CONWELL.

"And there shall be no more sea."—Rev. xxi. 1.

In the year 1869 we went up the shore of Asia Minor, and visited the various islands along the coast from Antioch to Smyrna, and among others we visited the island on which these words are said to have been written, "And there shall be no more sea."

In the year 96, when the power of Rome began to decline, and when Christianity had gotten a strong hold upon the Roman Empire in various quarters, an old man whose hair was white and long, and whose beard was also white and thin, dressed in the clothing of the Asiatics of that period, stood in the mouth of a small, rocky cave on that barren island of Patmos. A little cave but a few feet square was his home.

Besides this old man on this dreary, rocky island, where from his cave not a green thing could be seen, there were no other inhabitants. The only other persons said to have been on the island at that time were the soldiers, who were sent there from Rome as guards. And this gray-haired old man, standing in the mouth of his cave, could look down upon the encircling harbor, and then out upon the sea to the east, toward which the land fell off in great rocky ridges. And as he came out of his cave he could go from shelf to shelf of those crags upward, until he reached an eminence, rocky and bare, without a without a tree and without a sign of vegetation. There he stood so high that he could look over all the other hills of the island.

I can see him, in imagination, as he stands in the mouth of that cave. He has partaken of his simple meal of dry bread and water. I can see him now! He comes out of this cave and goes up, weakly and tottering, all alone, thinly clothed, with his bare head shining in the sun, to look away *to the southward.*

John looks away *to the southward!* Ah! I questioned, when I stood in that same spot, what did the apostle John think as he was looking to the south? What were this old man's thoughts, whose sands of life were so fast running out?

He must have thought of Alexandria lying low beyond the blue waves. They say he had visited Alexandria, as a lover of letters and as an admirer of ancient books and lore; and so looking to the south, he must have thought, "There lies the center of all the world's learning, with its wonderful collection of ancient books, its teachers of Christianity, the productions of the world's greatest minds—Alexandria." He thought of the value it would be to him if he could walk among its libraries again and look into its books; for he had grown old, and the older a man grows the more he wants knowledge, and the sweeter is the company of his books. I doubt not that John wished to go to Alexandria. But between him and this store of valuable knowledge was the sea. Those billows of the sea! His eyes strained themselves to look away to the southward, over this great sea which lay, like a savage sleeping lion, between him and his books. Alone, on the desert island, desiring a book oh, so much! he turned his thoughts to the sea standing between him and the learning of Alexandria. Looking down upon the shore beneath him, how smooth it appeared. It looked as if he could navigate it in a little boat; the water seemed so clear and tranquil that it seemed to say to him, "Come, old man, with thy longings; come, launch the little craft, and you shall see Alexandria! You shall be free! Launch this little boat and sail away upon this glorious sea."

But John knew that it was a fit emblem of hidden treachery; he knew that same water which seemed to woo him to its bosom, which said, "It is so safe"—he knew that in an hour it might be so enraged that it would dash him to pieces. He knew it was a treacherous sea. And when John wrote the words of my text, wherever he may have written them, he had in his mind that treacherous sea. "The time will come," he said, "when treachery shall be done away with, and there shall be nothing but faith, nothing but truth, nothing but purity, nothing but righteousness. No such unstable, faithless existence as an earthly sea. 'There shall be no more sea!'"

John looked *to the west.* Away beyond the unstable water was mighty Rome. He thought of the treachery of the Emperor, the blood-thirsty, cruel Domitian. He pictured Domitian feasting in his palace, enjoying himself, feasting among the murmurs and hatred of those around him. And John thought, "How like the sea is Domitian; he began his life pretending to be holy and just, quiet as the sea. Until he had possessio of the Roman Empire, all was quiet and peaceful in his character. Then how like the sea he suddenly wrought himself into a rage, and how many thousand wrecks of humanity has Domitian cast upon the shore!" John, thou art low, thou art old, and thou art a prisoner, and thou art on a rugged, barren island, hungry and scarce clothed; but I had rather be thee than Domitian, for on that day when John was looking to the southward over the sea, the same sea that washed the gardens of the Emperor of Rome, where Domitian lived with his wife, she, in her jealousy, was plotting and counseling how to poison her husband. An assassin was already employed to thrust a dagger into the heart of the Emperor, and the Roman ruler was guarded ceaselessly by two strong men, knowing that his own wife was in league with deadly enemies. He knew that he was hated upon every side, because he had persecuted the Christians, because he was vile and sinful. And tradition says, and history denies it not, that on the very same night the cup was given to him, and he died in terrible misery in his palace. I had rather be John, the old decrepit man, on the ledges of Patmos, than Domitian, the great Emperor of Rome, in the day of his greatest prosperity.

Perhaps John had looked across the same sea to the westward before, and it was when Peter and Paul sent up their pitiful cry, "Oh! send us help to Rome." John had loved Paul and Peter. He seems to have loved Peter next to the Lord Jesus himself. Do you think he did not long to go to Rome? How often his afflicted brethren in the Christian Church of Italy called for him. But between him and Rome was this mighty sea.

The next day, possibly, John goes up again to the same eminence; and now he looks *to the northward.* But now he sees the sea yesterday so smooth, all white with seething foam, and the angry waves rushing into the caverns and crevasses along the shore. He sees that they are white with fury, and all along the jagged rocks the fierce sea beats and thunders. The waves seem to say to John, "Thy billows have gone over me." They seem to come with such a might! They seem to come irresistably and persistently against the crumbling shore! John likens them to the wrath of God against sin. And he says the time shall come when there shall be no more wrath of the loving God. He sees these pitiless waves roll in, and he finds along the shore the broken bodies of animals that were caught by the pitiless sea and crushed on the barbed rocks.

God's wrath is strangely symbolized by the sea. But when sin is gone only love will remain. What wonder that John says, "There shall be no more sea!"

It may be that John, as a student of nature, went down to the shore that day, and he could see the hidden monsters of the deep, such monsters as are now possibly extinct.

When God created the lower forms of animal life, he seems to have begun on the lowest first, then upward through the higher organizations to men, and then to the angels. But John knew that the lowest forms would die, and only the highest and most heavenly survive. The lower forms of the sea must pass away forever.

John, perhaps, went up the third day. And as he went up, he probably looked away *to the east.* I think, perhaps, he looked oftener to the east than in any other direction, because from the east came the sun of the morning, and in the east was the morning of his life. John looks away toward the east. He doesn't look toward the north or the west or the south to-day, but toward the east; for his dear old home lies in that direction.

When traveling in the Himálayas, I had clambered up some of the highest mountains. Which way did I look? The very first inclination was toward my home. Yes, as the Jews turn toward Jerusalem, so every lover of his own home turns his face instinctively in that direction. And so, John, standing over the sea, looks eastward. There was his old home. O, my friends, what a home was his! No sweeter home did you or I ever know. No boy ever had kinder parents than he. There on the embowered shore of the Jordan, he had played in the orchard of his father, who was the owner of the land and the ships on the sea. There he had lived amidst those luxuries of vegetation; there, where he could ever look down upon the beautiful blue sea of Galilee, and away toward Jerusalem.

From that place John went forth to his work in the world, and do you suppose that he ever forgot that home? Don't you suppose he remembered it all down to the very door-step? Don't you suppose he remembered the boats in which he sailed, where he went fishing, and the nets in which he caught the fish? Don't you suppose that his childhood all came back to him? He sees them again! The hunting camp away in the North, where he played by that fountain into which the fish were supposed to come from Egypt. The orchards, the fields, the flocks, the caravans! Dear sisters and brothers! Oh, to look once more on the dear old scenes! But between him and the home he loved was this terrible, treacherous sea.

As he looked away to the east, his old home with its graves came before him. O, to be laid beside his loved ones in Galilee!

I know something of such a feeling. I remember in the heat of a fever I had on the coast of China, how I glanced out upon the land about our hut, and the shuddering feeling that came over me. What if I should die out here? I could see the old scenes of my home, the old house, the trees, and the graves there, lying upon my bed and looking away to the eastward, toward my home. All those memories of my home came to me. If I should die, I would be buried away from home. I remember just then some one in another room began to sing. I heard them singing an old song, and it came to my mind to-day as never before, as I thought of John looking away to his old home, and thinking of the many happy days he had passed there, and the nearness of death. As they sang that old tune in the other room, how vividly came before me those old scenes of my childhood!

"How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view!
The orchard, the meadow, the deep-tangled wildwood,
And every loved spot which my infancy knew."

I remember hearing those words, and then I tried to stop my ears for a while; and when I took my hands from my ears, I heard them still singing:

"And now, far removed from the loved situation,
The tear of regret will intrusively swell,
As fancy reverts to my father's plantation,
And sighs for the bucket which hangs in the well;—
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hangs in the well."

I can hear those words to-night as I heard them then.

John looks toward his home, and all the scenes of his childhood, like a Paradise, invite him home; but between him and Palestine crouches this terrible sea. On another day, perhaps, he looked away northeastward, and thought of his church at Ephesus. Until I had a church I never realized how a pastor would love it. John had established churches from Philadelphia along the shore to Smyrna, and even to Troy; and he had worked with them and he loved them; and as he looked toward them the thought of Philadelphia, of Ephesus, of Pergamos, of Laodicea, as dear as life to him, he said, "They are going wrong, some of them are growing cold, and some of them are turning heretics." And he yearned to go to them. "O, if I could only go and speak to them, as I cannot write; if they could see me I know they would reform! O, if I could only get to them." And as he stands there reaching his hands out over the

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# CORRESPONDENCE

### Unity Association.

This body has just closed a delightful session at Saulsbury, Tenn. The name is a synonym for the spirit which pervaded the Association from first to last. The town is in Hardeman County, on the Memphis and Charleston Railroad, in four miles of the Mississippi line. The church building is of brick, is new, and is tasteful and convenient in all of its appointments. In its wall there are two beautiful marble slabs just back of the pulpit. Upon one is this inscription: "Organized July 11, 1866, by Gen. M. P. Lowry, who was the first pastor." Upon the other slab is the name of the other pastors in regular order, as follows: L. Savage, A. G. Parrott, B. J. Davis, E. Windes, G. M. Savage, H. M. Long, C. C. McDaniel. Any church with such an array of pastors could but be efficient.

Elder W. J. Hodges preached the introductory sermon. It was able and eloquent throughout. After this Elder C. C. McDaniel was elected moderator, Elder W. F. Dorris clerk, and W. H. Thomas treasurer.

About all the churches were represented, four churches asking admittance.

The attendance throughout was quite large. The discussions were animated and to the point.

The Report on Education was first discussed by Dr. G. M. Savage in his own style, which is always sublimely simple and simply sublime. After he left Col. J. W. Rosamon put his great big warm heart into an admirable talk and stole the hearts of all present. Many responses were made to his appeal for endowment. The Association heartily seconded his suggestion as to putting an agent into the field and Bro. R. W. Smith enters the work at once, visiting the churches of the Association.

The report and discussion on State Missions were listened to with deep interest, the Association granting the writer as much time as he desired. At the close of the talk a call was made for $115. In a few minutes the Association contributed $124 in cash and the best of pledges, to be paid in thirty days. The most of it was in cash, Bro. R. W. Smith starting the amount by giving $24 in cash in addition to what he had previously given. Other gifts came too thick and fast for me to note them. This amount, with the $27 given on Sunday, made $151 given to State Missions alone. Can anybody wonder, after treating the writer and his work thus, and having him to do his very best in preaching four times and giving him a home with that prince of hosts, W. J. Cox, I say, can anybody wonder that he feels very much revived?

The Association contains a large number of noble ministers and consecrated laymen. It has several students in the university at Jackson who are talented and noble fellows, among whom I would mention the clerk of the Association.

The moderator presided with ease and dignity and dispatched business readily without seeming to hurry.

Congregations were large on Sunday, both church houses being filled with a large remnant. The sermons by Brethren Franklin, Hodges and Dorris were highly spoken of by all who heard them.

J. H. ANDERSON.

### Johnson City Notes.

We Baptists of Johnson City have been especially favored of late. On our return from Holston Association Rev. Oscar Haywood, the gifted young pastor of Greenville, accompanied us, and charmed us with two splendid sermons, both in matter and delivery. Then came Dr. W. A. Montgomery, president of Carson and Newman College. He gave encouraging reports of the College, and preached one of his characteristic sermons that never fail to interest and instruct, but on this occasion seemed even to surpass himself. He supplied here for a while previous to my coming, and is well known by us all, and his visits are always appreciated. Following Dr. Montgomery came Bro. W. M. Vines, the progressive young pastor of Bell Buckle. After hearing him I had no fears about assisting in his ordination on the following Sunday. Bro. Vines was brought up near here; was a member of the Jonesboro Church, where he is much loved by all, and is favorably known and highly esteemed throughout this section, and we give warning to those Middle Tennessee Baptists that if they do not take good care of him we will bring him back.

Last Sunday we were all completely captured by young Bro. J. D. Hart, of Richmond College, who is an East Tennessee boy, and a contribution to us from a Presbyterian family. Some of our people are aiding this young brother in taking his course in college, and it will not take many such sermons as he gave us Sunday to more than pay back, and, indeed, to make us all his debtors.

While enjoying so many good things we have tried not to be idle. When at the Holston Association, we promised to add $25 to our contributions for State missions, feeling anxious that the State Convention meet without a debt. That amount being provided for, we felt that we were ready to take up the regular work for the year.

Last Sunday night, as our custom is, we met to talk about missions. We usually follow the outline suggested by the prayer card published in *Foreign Mission Journal*, and our service consists of singing missionary songs, reading of Scripture, short talks and prayers by the brethren, and readings and recitations on missions by the sisters. We closed the meeting with a collection amounting to $108. You will never know how happy we were, unless you do something of the kind, and see how you will feel. You understand, this was not an annual collection, but came along in our regular work. We take a collection for missions every Sunday night, devoting the first Sunday evening in each month to the discussion of some one of our mission fields.

Our young people have placed a promising young minister in Carson and Newman College, and find the meeting of his expenses a pleasure and a blessing. Would that many churches in our State should do a like work.

The first Thursday night in this month our church elected three additional deacons, all of whom are deeply pious, consecrated young men. This gives our church seven deacons, representing the following avocations: Mechanic, contractor and builder, city recorder, photographer, merchant, lawyer and banker. All these brethren are deeply pious and ellicient, and we hope to soon have one of the best organized churches for work in the land.

We have heard with regret of the resignation of Bro. Osborne, of Jonesboro. He was my nearest neighbor in the pastorate, and "ready for every good word and work."

The second division of Holston Association held its fifth Sunday meeting with Union Church. Brethren Adams, Cargille, Carroll and myself were out from Johnson City Church, and met a good number of brethren from the churches of this division, and had a most excellent meeting. We discussed a number of important questions, took a collection for State Missions, sang and prayed together, and felt it good to be there. Our next meeting will be held with the South Watauga Church.

I am just back from the meeting of the Watauga Association that met with Chestnut Grove Church, in Carter County. This body has many earnest members, and seems to be doing a good work. At the request of Bro. Anderson I endeavored to present the claims of State Missions. Perhaps all felt that the Association had not come up to the full measure of its duty and ability. But now that God has so abundantly blessed them we trust that all will make an offering this coming year commensurate with the blessings that God is showering upon them.

I endorse Bro. Hailey's suggestion that we have a meeting in the interest of our Centennial of Missions on the day previous to the meeting of the Convention. Let the committee for the State at large and the Associational committees be present, and exchange ideas on holding missionary meetings and institutes throughout our State. It seems to me that this is our opportunity to wake up the sleeping Baptists of Tennessee.

J. H. SNOW.

Johnson City, Tenn., Sept. 12, 1891.

### The Western District Association.

This is comparatively a small body, having only eighteen churches in it, with about 2,500 members. It is a good Association, however. It met this year on Wednesday, Sept. 9th, at McKenzie. Bro. Enoch Windes was elected moderator and Bro. Morris clerk. The introductory sermon was preached by Bro. Windes on Wednesday night from Num. xiii. 30. It was quite an original sermon and was much enjoyed, particularly the remarks about the modern evangelist. The subjects of education, missions, etc., received their due share of attention, excellent speeches being made upon them.

Among visiting brethren present were Brethren Savage, Anderson, Millburn, Ayres and others. All of these did good work and "paid for their board," as Bro. Windes expressed it. A collection was taken for ministerial education amounting to $69 and for State Missions amounting to $26.46 in cash.

The next meeting will be held with the [illegible] Pleasant Church, beginning Friday before the first Sunday in September. Bro. S. C. Hearn is to preach the introductory sermon, with Bro. Windes alternate.

### NOTES.

—Bro. Enoch Windes has done and is doing a remarkably fine work at Paris. The brethren there seem much devoted to him.

—The sermon on Thursday night by Dr. Savage was one of his plain, earnest, gospel sermons, and seemed to be much appreciated.

One peculiarity of the meeting was a report on prayer-meetings- the first time we ever heard a report on such a subject at any Association. It seems to us a good idea.

—Bro. Asa Cox is the patriarch of the Association, though he is not so very old either. For a long time he was its moderator. He and his noble wife make an interesting couple.

Bro. J. I. Ayres was a new man to the Association, but he made an excellent speech on education, and made a good impression for the Brownsville Female College, which he represented.

Bro. S. C. Hearn is pastor of the church at McKenzie, and there is no man in the State more deeply in earnest and more anxious for the success of our cause in Tennessee. We wish we had 500 more such pastors.

### State Missions.

PLEDGES.

At the last meeting of the State Convention, about $1,500 was pledged to be raised by December 25, 1890, to apply on last year's indebtedness. About $300 of those pledges yet remain unpaid. Some of these unpaid pledges were from parties of such character that I would not have sold the claims for ninety-nine cents on the dollar.

We must collect $750 more from September 1st to the meeting of the Convention than we did in the same time last year, in order to go to the Convention free of debt. What a small amount for 100,000 Baptists! Only three-quarters of a cent each—and what a triumph it would be! It is a little less than ten per cent. of last year's collection. Some churches and individuals have already increased their contributions more than that amount over last year.

*Verbum sat sapienti.*

W. M. WOODCOCK.

### Pressed to Death.

A good brother—an excellent brother—a veteran in the ministry, now serving as pastor of three churches in No matter-what Association, was recently expressing his grievances. The churches were going wild, he said, on the subject of missions. He "believed in missions," but the people in the country were just pressed to death with the constant calls made for contributions.

This brother has in his three churches a total of 250 members, whose aggregate contributions for missions for the last year were $31.40—an average of 12½ cents per member, just one nickel paid every five months—and yet this good brother honestly believes that his people are pressed to death. May the compassionate Lord anoint his eyes with clay, and send him to the Pool of Siloam.



# NEWS NOTES.

NASHVILLE.

All the pastors at Monday's meeting reported encouraging services and hopeful prospects.

At Mill Creek a protracted meeting was begun and at North Edgefield Pastor Thompson will close his ministry with a meeting of two weeks.

Additions were reported as follows: Edgefield Church, Pastor Gardner, five by letter; First Church, Pastor Smith, one by letter; Seventh Church, Pastor Weaver, one by letter.

Of the colored pastors, Brethren Purdy and Vandevell were present, and the former reported three baptisms. Mrs. Dowling, a faithful colored sister, presented in a touching way the claims of a home for old colored women.

CHATTANOOGA.

First Church The pastor preached in the morning, and at night gave a talk on "Looking at Jerusalem." One received by letter.

Central Usual services. Dr. McReynolds having returned much refreshed by his vacation, filled his pulpit at both services.

Second—Good services morning and night, the pastor preaching at 11 a. m., and Bro. Henderson delivered a splendid sermon on baptism at night.

Sherman Heights The meeting resulted in fourteen or fifteen baptisms yesterday.

Highland Park - Bro. Gables filled the pulpit in the morning and Bro. Chauncy at night.

St. Elmo—Preaching morning and night by Rev. J. H. Bryant; good congregations.

The sermon by Rev. G. S. Williams at the Baptist Church yesterday morning was powerful and stirring. The evening services were largely attended and several persons expressed a desire to become Christians. *Bristol News.*

—The meeting at this place was a grand success. We had a large and increasing attendance and the best of attention. Five additions are reported, two being from the C. P. Church. All the members give for missions.

W. H. SMITH, Pastor.

Alexandria, Tenn., Sept. 9.

—The meetings continue at Trinity Baptist Church this week. Fifteen have united with the church during the past week, thirteen of these for baptism. Eld. I. P. Trotter of Brownsville is assisting the pastor and doing fine preaching. Our people love him dearly. Pray for us. PASTOR.

Memphis, Tenn., Sept. 11.

—I have just closed a series of meetings at Union Valley Church with grand results—23 conversions; 28 additions to the church, 22 by baptism; 6 stand approved for baptism; the church greatly revived, and a collection of $2.40 taken for missions. The BAPTIST AND REFLECTOR is still a welcome visitor in my home.

W. L. LEATHERWOOD.

Trundle's X Roads, Tenn., Sept. 7.

—On the fifth Sunday in August we commenced a meeting at Woodland Baptist Church, in Haywood County, Tenn., which continued until the following Saturday, and resulted in four additions to the church by experience and baptism. Dr. W. G. Inman of Humboldt did most of the preaching, and this means that it was well done. It is hoped that other fruits of his faithful labors will be gathered hereafter.

J. P. KINCAID.

Brownsville, Tenn.

—On the 5th of this month Rev. E. B. Booth reorganized the Baptist Church at this place. The present membership is twenty-eight. The church here had been dead for thirteen years, and with no one to look after the work. But there is promise now of a strong church being built up at this place. Oliver Springs is a town of about 1,000 inhabitants. It is situated on the W. R. Railroad, fifteen miles from Clinton. The Baptists have no house of worship, but are taking rapid steps toward the erection of one. The Presbyterians have granted us the use of their house until we get ours built. Bro. Booth preached for us Sunday to one of the largest audiences ever assembled in Oliver. We intend to secure Bro. Booth's services once a month if possible. He is certainly becoming a power for Christ. LUTHER.

Oliver Springs, Sept. 8.

—The Tennessee Association meets with Dumplin Church Oct. 1, 1891. Those desiring to attend the Association are cordially invited. We are looking for a large attendance, and can entertain all that will come. If we expect you, have no fears about entertainment. Those coming by railway are requested to come to Strawberry Plains, Tenn., on Wednesday before the Association convenes. Conveyances can be had to and from the church to the railroad at any time, if desired. Further, we wish all those coming by railroad either way to meet our conveyance on Wednesday. Also write to I. M. Cate notifying us of the number that will be on hand. We make this request because of the distance from the railroad to the church. We will furnish conveyances at any time during the sitting of the Association if notified by mail or telegraph. We are connected by telephone to the telegraph line on the railroad. Should you come to Strawberry Plains at any time after Wednesday and find no conveyance, telegraph to New Market and request the message to be sent to Dumplin by telephone, and we will forward conveyance at once and pay for the message also. Now, brethren, come to see us, and come to stay over Sunday. Don't run off Saturday afternoon. Come to stay until it is all over and then go home together.

D. F. MANLY.

Dumplin, Tenn., Sept. 8.

—We began a series of meetings at Smyrna Church (Duck River Association) on the fifth Sunday in August and continued day and night for ten days, Rev. T. T. Thompson, of Nashville, doing all the preaching. There was a deep devotional feeling throughout the entire meeting, from the very first. There were some twelve professions and six additions—one by letter and five by baptism. Others are expected to join soon. Bro. Thompson is a very fine revivalist, using none of the sacriligious, soul-destroying, God-dishonoring methods and manipulations. He knows no power for the conversion of a soul except the gospel and spirit of God, and in his sermons he addresses the understanding. If the State Mission Board ever puts a general evangelist in the field they certainly could make no better selection than Rev. T. T. Thompson. A very sad thing occurred during the meeting. The wife of Hon. D. S. McCullough died suddenly at her home, and alone, on Friday evening, 4th inst. She had been in the meeting rejoicing all the week and passed out of the joys of God's service on earth into the happier and greater joys beyond. She leaves a devoted husband and three sons, besides many relatives, who mourn her loss. Her pastor feels that he has lost one of his best friends and helpers in the Lord's work. While sorrowing hearts and tender hands followed the body and laid it to rest the services continued with unabated interest and closed Tuesday night with two conversions and a number of penitents forward. The church was much revived and greatly blessed and we expect the members to take on new life. Smyrna is a good church, having a number of devoted brethren and sisters who have the cause at heart. They have preaching twice a month and maintain an evergreen Sunday-school and remember the cause of missions in a substantial way.

S. H. PRICE.

—I have just closed two meetings, remarkable, not for numbers, but for quality, at my two churches, Egypt and Woodlawn, in Shelby and Haywood counties, of thirteen and seven days respectively, which resulted in 48 additions by profession and by letter. At Egypt 13 were received into the church, 9 upon a profession of their faith and baptism, 6 baptized, 3 awaiting the ordinance, 2 by letter, 2 restored; church greatly revived. The brethren say it was the best meeting in twenty years. One was baptized who had not heard a sermon in ten years. The youngest male was 38 years, the oldest 64; average age of converts, 31 years. Bro. S. A. Owen of Jackson was with me, preached four splendid sermons and did good work in singing. He is a promising young minister. I did the rest of the preaching myself.

At Woodlawn, in Haywood County, we had a seven days' meeting, the result of which was 31 additions by profession and by letter. This is eminently a Christian community. I could find by hard riding and close inquiry only forty-two out of the church within a radius of four miles of the church. They were "constrained" to come into the gospel meeting (an old man 71 years old, who had not heard a sermon for 20 years), and with Bro. R. L. Motley's sweet gospel sermons and by hard personal work we had 31 to take up their cross and follow the Master out of the 42, 28 of whom united with the Baptist Church, 24 upon a profession of their faith and baptism, 21 baptized, 3 awaiting the ordinance, 2 by letter, 1 restored, 1 by relation. The church is greatly revived and working harmoniously. One other young lady of Methodist parentage wanted to join us and be baptized, but her mother threatened to whip her, and she, in obedience to her mother and her lashes, stayed away from the duty of following Christ.

R. L. BOWMAN.

Covington, Tenn., Sept. 5.

—We noticed the fact last week, that Rev. R. A. Venable, of Memphis, had tendered his resignation as pastor of the First Baptist Church, Memphis, in order to accept the presidency of Mississippi College. Upon motion of Deacon R. G. Craig action on the matter was referred to the regular business meeting of the church on Wednesday evening, September 2, when his resignation was accepted, to take effect October 1, 1891. The following preamble and resolutions were unanimously adopted:

WHEREAS, Our beloved pastor, Rev. R. A. Venable, resigns the pastoral care of our church, after 11 years of service, to accept the presidency of Mississippi College; and

WHEREAS, He came to us when we were a weak and dispirited body of about 200 members, suffering from the scourge of 1878-79; and

WHEREAS, His labors among us have been blest, increasing the membership to near 500 and enabling us to remodel our church-house at a cost of $25,000; and

WHEREAS, He now leaves us in a united and prosperous condition, therefore

*Resolved*, That we part with our beloved pastor with regret, since he has so long and so faithfully lead us as our under shepherd and has so ably broken to us the bread of life.

*Resolved*, That during these years he has been a wise counsellor, a firm friend, unwavering in his devotion to the cause of Christ and firmly fixed in the doctrines of the Baptist denomination, and by the wisdom of his course, the purity of his life and his great ability, commanded the respect and confidence not only of his own denomination, but of all the Protestant denominations of this city and also of the entire community.

*Resolved*, That our prayers will follow him wherever he may go, and that we commend him cordially to our entire denomination as a "workman that needeth not to be ashamed." We believe that he enters into a field of enlarged usefulness, which he is well able to fill.

*Resolved*, That a copy of these resolutions be spread upon our minutes, and a copy furnished our pastor, and that the same be published in our city and denominational papers.

### State Convention.

All delegates and visitors expecting to attend the State Convention, at Clarksville, Oct. 15, 1891, are requested to send me their names as soon as convenient, not later than October 5th, but sooner if possible, that arrangements may be made for their entertainment. W. J. ELY, Ch'm.

Clarksville, Tenn., Sept. 12, 1891.

### Just One.

Is there not one friend of State Missions in either of the following Associations, viz: Beech River, Cumberland Gap, Indian Creek, Judson, Northern, Providence? If so, let that friend send in a contribution for State Missions before the meeting of the Convention October 15th, so that the Association will not have the record of having allowed a whole year to pass without giving one cent to State Missions.

W. M. WOODCOCK, Treas.

Nashville, Tenn.

# MISSIONS.

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Rev. J. H. ANDERSON, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn.
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Rev. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.
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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.

Woman's Missionary Union.

CENTRAL COMMITTEE FOR TENNESSEE:

Mrs. G. A. Lofton, President, 607 South Summer Street.
Miss S. E. S. Shankland, Corresponding Secretary and Treasurer, 223 N. Vine Street, Nashville, Tenn.

### My Mother's 94th Birthday.

Drifting away to the other shore,
Where parting and death will come no more;
Where severed links will unite again:
Free from earth's sorrows, sin and pain.

Drifting away the beautiful face,
So calm, so peaceful and full of grace;
No dream of pictured saint more fair
For a crown of glory seems the silvered hair.

Drifting away from our tender care
To the loved ones waiting "over there."
The children so mourned in the long ago
Await her there, to part no more.

Drifting away as the days glide by,
In anguish and sorrow we lift our cry,
Clasp closer our hands, our Father, our God,
May we trust Thee while passing under the rod.

—M. S. Major.

### Opening of the Mexican Congress.

BY MISS SALLIE HALE.

Just before I left the City of Mexico, I attended the annual opening of the Congress of Mexico. They call it the *Comara de Diputodos*, the House of Deputies. It convenes in the building which was in the time of the Emperor Iturbide, the royal theater. It still bears the name of the Iturbide Theater. It is surrounded on four sides by six narrow galleries. On a platform are the great crimson chairs for the President and his staff. From the center of the room hangs a splendid chandelier for candles. There are many other chandeliers for gas.

This session was held in the evening.

While we waited for the President to arrive I amused myself imagining which box the Emperor Iturbide and his family were accustomed to occupy. The floor and the first two galleries were reserved for the congressmen and the foreign ministers. In one box I noticed the minister from Venezuela and the minister from England. The latter is called Sir Spenser—something, I have forgotten what; and that is a great pity, for, as it just now occurs to me, that was the nearest I ever came to seeing a nobleman, and of course, like all other republican Americans, I think of noblemen almost as of demi-gods.

The congressmen were arriving. They greeted each other with quiet courtesy and cordiality and seated themselves to converse. There was none of the extravagant ceremony which I have sometimes noticed among Mexicans. Now and then two gentlemen embraced after the Spanish custom. They were elegantly dressed in cloth, and some of them in evening dress. There were some fine, intellectual faces among them; some of which were deeply marked with thought. Two or three short speeches were made and the minutes of a previous meeting were read. A gentleman escorted by two others ascended the platform and took the oath of Senator.

We admired very much the brevity and simplicity of all these proceedings. When the Senators arrived the deputies arose, and remained standing until the former were seated.

Two Mexican young gentlemen, of about eighteen years, I imagined, sat near us in the third gallery. They were handsomely dressed and elegant in their manners. Their faces were so intelligent and they watched all the proceedings with such patriotic enthusiasm that I thought "perhaps you will some day be seated among the law-givers of your country." "Well," observed one of the young gentleman, looking at his watch with great satisfaction, "it is time for the President to come." Just then the music of the band was heard outside and the President and his staff entered. Among them was a portly gentleman wearing a magnificent uniform. So magnificent was it that one could not imagine where another brass button or bit of gold cord could be tacked. In his hand, with all possible dignity, he carried his cap. It was gilt—it may be solid gold for anything I know to the contrary—and covered with the most beautiful snow-white ostrich plumes. "Of course he is the President," I thought, as I watched breathlessly from the gallery while this gorgeous being seated himself. And so I had eyes for no one else, although I knew that one of them had ascended to the platform and was reading or speaking. I thought that was only a preliminary speech till a lady of our party said to me: "Can you understand what the President is saying?" "The President:" I exclaimed in a whisper; "then, who is that in the uniform?" "O, that is the Minister of War." "Why does he dress with such magnificence, more than any of the others?" "O, I suppose it is to give us to understand what a terrible thing war is. That is nothing to the way he dresses sometimes."

Turning my attention then to President Diaz, I saw him seated in one of the great crimson chairs reading his annual message. He is a portly, handsome gentleman of about fifty years, I fancy. He was in evening dress, in the European style, of course, and wore a sash or badge of the Mexican colors, red, white and green. We were so far from him that I could not understand all of the "message," but I caught something about the improvements in the way of railroads, schools, etc.

After he finished reading we slipped out quietly to avoid the crowd, and soon after the roar of cannon announced that the meeting was closed for that evening and that congress was "open."

Madisonville, Tenn., Sept. 3, 1891.

### Men and Means for Mexico.

The men and means we have employed in Mexico have brought large returns. The prospects are exceedingly flattering. Shall we build more houses of worship and send out more heralds of the cross? What do the churches and Ladies' Missionary Societies say? Will you enlarge your contributions that the mission force may be so enlarged as to be adequate for the imperative demands that are upon us?

The capitalist, the manufacturer and the philanthropist, each has his eye upon Cactus land. Will the Christian people be equally alive to the great possibilities before us and the great ends which may be achieved by a prompt and universal response to the call that is upon us for more *Men and Means for Mexico*?

We have 19 missionaries; 15 native assistants; 34 stations, 24 churches, 5 houses of worship, 782 members, 6 schools and 182 scholars. Last year the Mexicans contributed $1,430.53 to the work.

We need to double our mission force and build more churches and throw more enthusiasm into every department of the work.

"Let us go up at once and possess it; for we are well able."

### Influence of Rome on Mexico.

The so-called "Revolutions" in Mexico have been earnest struggles between antiquated, bigoted, and despotic Romanism on the one hand and the spirit of intellectual, commercial, and social progress on the other.

Charles Lempiere, an able writer on Mexico says: "The Mexican church, as a church, fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The cause of morality does not come within its practice. It knows no mercy, and no emotion of charity ever moves the stony heart of the priesthood which, with an avarice that knows no limit, filches the last penny from the diseased and dying beggar, plunders the widow and orphans of their substance as well as their virtue, and casts such a horoscope of horrors around the deathbed of the dying millionaire that the poor, superstitious wretch is glad to purchase a chance for the safety of his soul in making the church the heir of his treasures."

### Missionary Effort.

I have just closed a meeting on Winter's Creek, Chickasaw Nation, I. T., with some twenty-five professions and restorations and twenty-five baptisms.

I have been at work in this field about twenty-one days, preaching under arbors covered with brush and hay. Some thirty professions were reported. My first convert was an Indian and his wife, both intelligent people. It was the desire of my heart when I came here some weeks ago that if the Lord willed it I could baptize an Indian as my first convert. The Lord gave twice as much as I wished for. I have more calls than I can fill, and singular success is following my work. My work is among people from all the States bordering on the Territory, but alas! my means are short and I am praying for help, and am looking for it to come.

J. K. LOVE.

Alex, Indian Territory.

### Mexican Manners and Religion.

The politeness and hospitality of the Mexicans are proverbial. They are by no means wanting in genius, even though in many instances it may lie dormant.

Castes were formerly as marked as in any part of India; but public schools, democratic principles and contact with free-go-easy Americans are producing a marked change in this matter.

The Mexicans are by instinct a religious people, but their tendency for some years has been toward infidelity. Nearly all of our best educated men are "free thinkers." This has been caused by their disgust for Romanism.

The government is quite friendly to all evenglical work and gives us the fullest protection. There is no State, city or town in Mexico where the gospel may not be preached. The lowest classes are usually quite ignorant and superstitious and are often surcharged with fanaticism and bitterness and not infrequently are led to open persecution of evangelical Christians. W. D. POWELL.

### The King's Household of Bible Readres.

This organization was started in 1885, in the city of Philadelphia, by the Rev. Edwin H. Bronson. It provides for the reading of the Bible in four years. The first year the historical books are studied, and, in possession of their facts, the student may intelligently interpret the teachings of the poetical, prophetical, and epistolary books, read during second, third and fourth years.

Systematic, consecutive reading and note-making, with reviews, are its distinctive features. It aims to give its members a thoughtful familiarity with every part of the Bible text. No one can faithfully pursue this course without compassing this end.

It enters its sixth year with much encouragement. From those who have finished the course come words of enthusiastic praise. After receiving the certificate many join the new class and go over the course, saying they cannot do without it. New members say: "This is just what we need; we find it very helpful."

All are invited to join the Class of 1895, now forming. For full particulars, send one-cent stamp to Mrs. E. H. BRONSON, Salem, N. J.—*Christian Union.*

—The rapid and stirring political events in the East will doubtless bring prominently before the nations of Europe the treaty of Paris and the Eastern question for decisive action. The Russo-Turkish agreement in regard to war ships passing through the Bosphorus will in all probability bring a crisis. Strange as it may seem, with this agreement on the part of Russia and Turkey, the evacuation by England of Egypt is now demanded, and that demand is made by Turkey. At the same time the Latin Catholic countries of Europe are talking of the restoration of the Popo's power. Is the map of Europe on the eve of a change? Is the Ottoman a very sick man? Will Bro. Graves or some other brother, through the BAPTIST AND REFLECTOR, give us something on the Eastern question? Watchman, what of the night?

J. L. JACOBS.

Covington, Tenn., Sept. 7, 1891.



BAPTIST AND REFLECTOR

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

MEMPHIS, TENN.

### Faith and Repentance.

[Written for the J. R. G. Contest, June 1, 1891, by D. B. Jackson.]

What is the relation of faith to repentance, and which precedes in the plan of salvation? J. R. Graves.

"For Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death." These words, as found in 2 Cor. vii. 10, represent repentance as a godly sorrow for sin. Now let us see what is necessary to produce a "godly sorrow for sin."

In the first place, there must be a conviction of sin. This implies that a measure of divine wisdom is communicated to the sinner which enables him to comprehend more of the nature of God and the relation that man sustains to him. If he forms a just conception of God, he will at once realize his own condition as a sinner; or, in other words, he will discover that his actions have been ruinous to himself and offensive to God. He will see that sin is not a misfortune, but a crime against God. He will also discover the awful consequences of sin, and the principles upon which repentance results in pardon and acceptance with God. This conception of God's mercy, and this sense of sin combine to impress the sinner with grief, and shame, and hatred of depravity. Of course this grief, shame and hatred will depend upon the amount of heavenly light transfused through the soul. Few men hesitate to confess that they are sinners, but to many the fact is not painful, because they have not a just conception of God's mercy, and regard his law as a standard of excellence, rather than a rule of duty. They may be sorry that they have transgressed God's law, but they have not that godly sorrow which worketh repentance, because they are not ashamed of the fact that they are sinners; they do not hate sin, and have made no determination to forsake the same. Therefore, before sorrow for sin can be called repentance, it must first be of a godly character—that is, it must have regard for God; and, secondly, it must be sufficiently great to render the mind and heart conformable to God's will. Every penitent sinner is conscious of his own depravity, insomuch that he cries out, "God be merciful to *me* a sinner;" he hates the sin and the sins of which he repents, and determines to forsake them. Hence, repentance toward God and unto salvation embraces—(1) A conviction of sin, and a knowledge of its consequences; (2) a conception of God; (3) a knowledge of the conditions of pardon and acceptance with God; (4) a hatred of sin; and (5) a determination to forsake the same.

The primary element of faith is trust. It is called in Scripture "the substance of things hoped for, the demonstration of things not seen." The word translated "substance" signifies "subsistence"—that which becomes a foundation for another thing to stand upon. Faith, therefore, is a conviction produced by the demonstration of a problem, after which there can be no doubt but that the thing is absolutely correct. Or, in other words, it is the state of mind in which a man receives and relies upon a thing as true. It is not the man who holds a certain thing to be true who is a believer, but the man who is convinced of a specified truth—namely, that he is reconciled to God. This is the general acceptation of the term, but the most important element of saving faith is yet to be mentioned, and that is the approbation of the heart.

If the object of faith is a mere speculative truth, or a historical fact; if the evidences upon which faith rests are addressed to the understanding, and not to the conscience, then faith does not involve feeling. For instance, we believe what the Bible says concerning the creation, the deluge, the fall, etc. This is merely a rational conviction founded upon sufficient testimony. But we exercise saving faith in Christ, because we believe the testimony that God has given of him, and, in addition to this, we feel in our hearts that he has forgiven our sins and received us into his favor. Then it is evident that an impenitent sinner can not believe in Christ, because his affections are set upon sin, which is offensive to Christ; and to tell a man that he can believe in Christ is to contradict his consciousness. He may try to believe, he may earnestly pray for faith, and yet, if his heart has never been changed, he can not exercise it. The Scriptures uniformly refer this inability to the state of the heart.

Again, a man can not exercise saving faith in Christ if he doubts the authority of God in the least, for saving faith requires a full and unconditional surrender of mind, heart and life. Paul taught that the philosophy of men was incompetent to solve the great problem of sin and redemption; that it was mere foolishness, so far as its speculations concerning God were concerned. The doctrines which he taught were not matters of truth and reason, but of revelation. They were to be received, not upon rational or philosophical grounds, but upon the authority of God. Now the Apostles were witnesses declaring the council of God, and faith in their doctrines rests upon the authority of God. Now God, in the following words, commands us to receive the testimony concerning Christ: "This is the work of God that ye believe on him whom he hath sent. To him give all the prophets witness that through his name whosoever believeth on him shall receive remission of sins. Testifying to both Jews and Greeks repentance towards God and faith toward our Lord Jesus Christ." This testimony is to be received exclusively upon the authority of God. Christ is the object of saving faith on account of the part he has acted in the enterprise of salvation. Transgressors, by faith, avail themselves of the benefits of his sacrifice when they can no longer doubt the truth or the authority of God's word. A sinner, awakened to a sense of his guilt, sees his ruined condition, and cries out, with trembling anxiety, "What must I do to be saved?" He ventures upon Christ, believing that he is able to save to the uttermost. Here he accredly and confidently entrusts to Christ the interest of his soul, and of time and eternity. He no longer doubts the authority or the power of Jesus to save. In repentance a man is convinced that he is a sinner; in faith he is convinced that he has been a sinner, but is now reconciled to God. All that we can say of the relation of the two is that repentance is toward God, and recognizes him as a law-giver whose laws have been violated; faith is in Christ and recognizes him as the Savior.

We see from the nature of repentance and faith that repentance must necessarily precede faith. However, let us examine the text (Matt. xxi. 32): "For John came unto you in the way of righteousness and ye believed him not; but the publicans and harlots believed him; and ye, when ye had seen it, did not repent afterwards, that ye might believe." The publicans and harlots here mentioned believed in Christ through the testimony of John, and the people to whom the text was addressed refused to believe in him. In this they committed a great sin, and so long as they did not repent of this, as well as of other sins they had committed, they could not believe in Christ. This text denies the possessing of faith preceding repentance. But the question is often asked: "How can a man repent unless he believes in Christ?" Those who propound this question certainly do not understand the meaning of the belief in Christ which we call faith. Why, they say, "How can a man repent of sin unless he has some knowledge of God, and believes in Christ as the Savior of sinners, and that he has the will and the power to save?" We admit and argue that a sinner must of necessity know something of the nature of God, and believe that Christ is the Savior. But this is merely the assent of the mind, and does not involve the feelings of the heart. And if this is saving faith, all men, except infidels, have it. Then why should Christ suffer and die, and then call upon men everywhere to repent? If this is saving faith, surely Christian people should be sorry that they believe in Christ. If this is saving faith, our religion is vain. In proof of this argument, hear Rom. x. 6–10: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Also Jer. xxix. 13: "And ye shall seek me, and find me, when ye shall search for me with all your heart." These Scriptures teach that faith is of the heart. Now, if a man has to repent after he has exercised faith, the vilest sinner who has never once repented of his sins has a living trust in Christ, for he doubtless believes that God exists, and is a rewarder of them that diligently seek him, and we claim that all the faith a man can [illegible] repenting of his sins.

But faith is the instrumentality by which we receive Christ; the [illegible] through which Christ takes up his reign in the heart. Repentance is the act in which a person feels sorry for the sins he has committed, forsakes them, and turns to Christ. It is, therefore, the act through which Satan is driven from the heart. Then, if faith precedes repentance, Christ and Satan can dwell in the same heart at the same time (?). The doctrine is absurd and inconsistent. Satan must be banished from the heart before Christ can take up his abode there, and, therefore, repentance must precede faith. As aforesaid, the Scriptures refer the unbelief of a sinner to the state of his heart. He can not believe, because his heart has not been changed; he has never rejected sin and Satan.

Again, "Faith is the fruit of the spirit" (Gal. v. 22). If none but the children of God can have the Spirit then a man must be born of God before he can have faith; whereas, we are commanded to exercise faith in order that we may be born of God. Yea, more, if none but the children of God can have the Spirit, a man is born of God before he repents of sin, and, therefore, he is a child of God while he is a sinner (?). But the Scriptures teach the reverse. The Spirit of God convicts a man, moves him to repentance, and enables him to exercise faith.

Once more, "Faith works by love, and purifies the heart." An unpenitent sinner loves sin, and his heart is impure; therefore, he can not exercise faith in Christ. If faith is at work in the heart before repentance, repentance is not necessary to salvation; for if love precedes repentance, one is born of God without it, since none can be the children of God except those who love him.

But the first time Jesus lifted his voice to a world of sinners he said: "The time is fulfilled; * * repent ye, and believe the gospel" (Mark i. 15). And again he says: "Except ye repent, ye shall all likewise perish." Then repentance is absolutely essential to salvation, and must precede faith, inasmuch as an impenitent person can not love God, and faith works by love. In repentance the heart is changed, but not purified; the mind and heart are turned away from sin, but faith is the act by which a sinner lays hold of Christ and receives the pardon of his sins. The Scriptures declare that a man is saved "by grace through faith." Then as soon as we exercise faith we are pardoned of our sins, our hearts are filled with the love and the grace of God, and we are saved. Then, if faith precedes repentance, we have to repent after we are saved; and, therefore, must repent because we are saved.

Then, I repeat, if faith precedes repentance, the religion of Christ is false and dangerous.

—Purity is power. The rose, among the sweetest and most beautiful of God's creations, is armed with thorns, nature's sharp bayonet for warding off attack. Purity is the defense of beauty; modesty is the safeguard of innocence. "Keep thyself pure." The severe chastity which repels familiarity is an absolute essential for the safety of the soul, as genial attractiveness is for its beauty.—*A. J. Gordon.*

# BAPTIST AND REFLECTOR

Nashville, Tenn., Sept. 17, 1891.

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### MINISTERIAL MANLINESS.

"Ah, God, for a man with heart, head, hand,
Like some of the simple great ones gone
Forever and forever by.
One still strong man in a blatant land,
Whatever they call him, what care I—
Aristocrat, democrat, autocrat—one
Who can rule and dare not lie."

—*Tennyson.*

Not only is the minister a man. He should be a manly man.

*Wanted—a man!* Such was Goliah's standing challenge; and such is the standing advertisement of Christianity—a man to meet the giants of evil which comes against her. Under the elevating influence of Christianity the individual man has been brought into greater prominence than ever before. For 1800 years the world has been advancing in that direction, until now it has begun to learn that

"A man's a man for a' that."

The aristocracy of the future, we think, will be not an aristocracy of blood, nor one of gold, but of mind and of soul. Here in America, the land of independence and the home of individuality, where each one must rely upon himself, and the man determines his own standing, we have reached almost the perfection of manhood. Here the family is comparatively little, the man is everything. And here, perhaps more than elsewhere, the times call for a man for any great endeavor. Now, more than ever, there is a demand for manliness in the ministry.

True, as we said before, the minister has long been exalted by the church, even above his rightful sphere. But that very exaltation has brought his own humility. Where he himself yielded to the tendency to regard him as superior to others his character was weakened and his manhood sapped. And then with the world the disposition has been rather to look down upon the minister, regarding him as a sort of inferior person, a weak, fluttering, fawning hypocrite—a man for women, but not for men. Goodness they mistake for goody-goodiness, piety for pietism, meekness for weakness, humility for humiliation, and forget that the highest type of a man is the *gentleman*. This disposition of the world is perhaps largely a reaction from the undue exaltation of the minister by the church. But it has roots, also, in the natural selfishness of humanity, with the accompanying feeling that he who does not stand up for self can not be much of a man, and the more he is for self the more of a man he must be. Certainly the disposition seems to exist in a latent, if not always a patent, form. A partial effect of it may be seen in the fact that too often Christianity is sneered at as a religion for women and children, but one unfit for men thinking, reasoning, manly men. The sneer is unjust. Christianity is not simply a religion for women and children. It is for men as well. It appeals to manhood. It does not crush it, but rather develops it. It makes a man a manlier man in every sphere of life. Its founder was himself the manliest man who ever walked this earth. And it behooves his ministers, his ambassadors, the representatives whom he has sent in his stead, to have that same manliness of character if they would win the world to him.

It is easy to be a man among women. It is not so easy to be a man among men, but I believe it gives greater influence, both with men and with women. The world, male and female, admires a *man*. It has no respect for a dude, and a coward it despises. The manlier the man the greater the admiration. A manly man and a womanly woman—to such we always bow. But from a manly woman or a womanly man, good Lord deliver us.

Manliness we may define to be both physical and moral. By physical manliness we do not simply mean good looks. A fine physique, a handsome face, a piercing eye, a noble forehead, together with good clothes, all have their influence. But these are comparatively of little importance. There must be a *man* back of them all, or they are worse than useless. We mean rather by physical manliness what we call courage—physical courage. We do not advocate the fighting preacher, but rather an undefinable dignity, which says more plainly than words: "I am not to be imposed upon, my rights must be respected." We do not believe that the minister needs be a cur to be flattered and to whine when smitten. We believe he has rights as well as other men, which he should demand to have respected. We plead, however, be it understood, not for vengeance, but for bravery; not for retaliation, but courage. Nor would we forget, that the highest display of courage is seen not in revenge, but non-resistance is moral not physical. Standing up for one's rights is noble, but standing up for the right is more so. If the two conflict the rights should give place to the right. But there are, we think, no rights not founded upon the right. Moral manliness means standing up for the right, and is, we suppose, the idea usually in our minds when we speak of manliness. It is that which Webster meant when he defined the word to mean "boldness, courage, bravery, dignity." Here is our conception of the manly minister as he appears in the pulpit. He may be handsome, and impress us with his fine looks before he rises to speak. We care little for that. Looks are deceptive. Things are not always what they seem, even in a preacher. The voice may be rich and full. That matters not so much. We wait for his words, his *ideas*. They show the man. He has studied his sermon. He has something to say. It may be something old, perhaps 1,800 years old, or even 6,000. Or it may be something new, just evolved from his own brain. But he feels that it is something important and he wants the people to hear it. They listen. They cannot well help it. He certainly seems in earnest. Each thought comes as a live spark from the anvil of his mind. Nay, it comes even from the fire of his heart, and looks like a very coal from off the altar of God. He quotes little poetry, and what he does is brief and pointed, and intended to illustrate, not merely adorn. There may be some flowers, but they are not so many that they cover up his thoughts. He drives straight for the mark. He may not hit the bull's eye every time; but he comes within the target. He says what he means and means what he says. He is bold. He says just what he thinks and what he feels God has taught him to think. He does not tread with ruthless feet on tender consciences. He does not outrage propriety by harsh abuse or personal attack. He is not rude, but bold. He charges with undaunted courage upon the sins of the day, entrenched though they may be behind the breastwork of popular opinion. Wherever evil shows its head, there his helmet gleams and his sword flashes. It may be in that cushioned pew. No matter. It is evil, and needs fighting as much as if it were on that hard bench yonder—nay, probably more. Sin is sin with him, whether in the palace or in the hovel. He does not domineer over the poor and cringe to the rich. He speaks in kindness, he speaks in love, but he speaks with boldness. Principles, not persons; sin, not sinners, he discusses. He has convictions, and he expresses them in a straightforward manner, regardless of whose toes he treads upon. Some may get mad. He cannot help it. It is only those who have corns. Maybe now they will have the corns cut out. He makes caps. The people are to fit them. Some may not like them. They fit too well. But that is their business, not his. A storm may arise. He may be requested to quit preaching against this or that sin, and go to preaching the gospel. But he feels that rebuking sin is a part, nay, a fundamental part of the gospel. The plan of salvation is repentance first, faith second. And so he sails on, regardless of the storm. He may be dubbed a political preacher. But he knows that some questions called political are also in the realm of morals, or rather immorals, and he discusses them as coming legitimately in his sphere, if he thinks that he can accomplish good thereby. He is positive, not negative. He has opinions of his own and is not afraid to express them. He does not take the coloring of his thoughts from surrounding objects, as the chameleon his hue. He is not a weathercock, to shift with every breeze of popular opinion. He helps to form public opinion. He is a leader of men, not an everlasting follower. He has principles, and you can no more turn him from them than the needle from the pole. He sticks to them through evil and through good report. He is first sure that he is right and then he goes ahead. He cannot be turned from his course by every tide of circumstance. He does not trim his sails to catch every wind of popularity. Duty with him becomes the sublimest word in the English language *next to love*. He prefers polemics to apologetics. He had rather fight for his principles than apologize for them. They may call him Brimstone. All right. Better that than Treacle—whimpering, simpering Treacle. Where is Brimstone now? The foremost preacher of all the world. Where is Treacle? Not even echo answers. But he is not all brimstone. He does not confine himself to attacks on sin. He believes in the winning power of the gospel. He tries to draw men by the cords of love. Sinai he believes to be the lineal predecessor of Calvary. But Calvary is, with him, more potent than Sinai. He preaches Jesus and him crucified. He holds up the cross in all its attractiveness. He *loves* to tell the story of Jesus and his love. Never does he rebuke sin without pointing to the remedy for it—"the Lamb of God which taketh away the sin of the world." And as he tells that old, old story, his mind kindles in sympathy, his eye sparkles, his cheek glows, and his words come pulsing warm from the heart, and as they touch the hearts of others they awaken an electric thrill which sways them like wheat before the wind and bows them low at the feet of Jesus. He loves them. They feel it, they know it. The highest exercise of a manly heart is love, as it is of the divine heart. And the most potent art of a manly minister in winning men to God is love. Without that he can do nothing. But with that he is powerful. Love melts when nothing else can. There is no heart so bad as to be proof against its fires.

Is it necessary to add that the manly minister is the successful one? Of course he is. Earnest, bold, positive, loving, he could not be otherwise. He may, at first, drive men away. But when they find that he has convictions, *principles*, which he will not yield, they will stop and listen to him. His earnestness attracts, his boldness convicts, his positiveness convinces, and his love conquers, and men yield to him—no, not to him, but to God speaking through him. The ministers of this world whom God has owned and blessed have been the manly ministers. Spurgeon, Luther, Chrysostom, and such as they, have been the world's greatest ministers, and they have been its manliest.

God loves and owns such here, and will love and own them throughout eternity. May we be manly ministers to deserve his love and to receive at last his gracious "Well done, thou good and faithful servant."

### QUESTION BOX.

Please to point out the Scriptures that clearly describe *one* who is a fit subject to enter the work of the ministry. Please do so at your earliest convenience through the BAPTIST AND REFLECTOR and greatly oblige.

A SUBSCRIBER.

The following passages are the principal ones: 1 Cor. ix. 16; 1 Tim. iii. 1-7; Tit. i. 5-9.

### ITEMS.

—The seventh annual session of the State Sunday-school Convention met in our city the 9th and 10th insts. The attendance was not very large, but the program had a number of interesting topics. Bro. Carter Helm Jones in his felicitous way bade them welcome. Col. R. H. Dungan of Jonesboro and Mr. Prutzman, from Memphis, replied. The Primary Class, by Miss Anna C. Johnson of Memphis, seems to have attracted most attention.

—The twenty-first annual session of the colored General Association of East Tennessee is in session here at this writing, with Elder C. C. Russell of Knoxville in the chair. We have been able to attend but one session as yet. But we were pleased with the talent and evident earnestness as well as the hopefulness of their work. Quite a number of the preachers gave us their names for the BAPTIST AND REFLECTOR. We hope to make the papor very useful to them. Let us help one another. They are determined to build their school at Messy Creek, and we bespeak for them the good will and assistance of our brethren. This school ought to be built.

—We should like to call attention to what seems to us a very courageous paper in the September *Forum* by Miss Charlotte W. Porter on "Physical Hinderances to Teaching Girls." It is a very timely discussion, and it was a brave heart that could venture to say them. But all who have had very extended experience or observation must feel that Miss Porter has done future generations a valuable service. We wish it might be read in every American home. In this age of shallow training and physical dissipation it is refreshing to meet such wholesome words. Now let some candidate for martyrdom write us such a paper upon the sinful practices after marriage that are cursing our land. But read this paper and form your own judgment.

The debate at Thorn Grove between Hanstel, a Baptist, and Johnson, a Campbellite, will be over when you are reading this. We expect to hear it, and doubtless shall have something to say unless we should be like the boy you so constantly hear about whom the calf ran over.

Dr. J. William Jones of Atlanta preached a most acceptable sermon to the Second Baptist Church Sunday night last.

H.

### PERSONAL AND PRACTICAL.

—We regretted to miss the visit of Bro. J. P. Arnold, of Wartrace, last week. There are many brethren in the State whom we love, but few of them as much as we do J. P. Arnold.

Our life-long friend, S. F. Thomas, of Brownsville, gave us a call Friday. It is pleasant to see him developing into one of the most active and most consecrated laymen in the State.

—We regret very much to hear of the sudden death recently of Mrs. D. S. McCullough, wife of our beloved brother, the clerk of the Duck River Association. He has our deepest sympathies.

—The time is drawing near for the meeting of our State Convention at Clarksville, October 15th. Let us be thinking about it, and making our arrangements to go. We hope we shall have the largest attendance there we have ever had.

—Rev. J. H. Burnett, of Auburn, Ky., is assisting Rev. J. P. Gilliam in a meeting at Rutlands. Much good has been done already, and much more is expected. When Burnett and Gilliam come together something is pretty apt to move.

—W. D. Turnley, of Clarksville, dropped in on us the other day. He is the one who wrote that admirable article we published recently upon God's Financial System. The article was good all the way through, but the best thing about it was that the author practices what he preaches. We wish all preachers would.

—Reference is made elsewhere to the visit of Dr. Powell, of Mexico, to Nashville for the purpose of placing his daughter in school. It was a pleasure to have him with us, even for so short a while. He reports the Baptist outlook in Mexico as quite bright, only he says he needs a dozen more good men there. Can we not give them to him?

—Dr. G. W. Boroughs, of Millsap, Texas, writes, with reference to our articles upon ministerial poverty, that he thinks the cause back of all is *laymen's* poverty, and if some one can suggest a remedy for that, he thinks the problem will be solved, and Baptists will take the world for Christ. Is he right? Could not laymen give more if they would, or the reason some do not give more simply because they can't?

—We had the pleasure of meeting up with Dr. E. A. Taylor, of Utica, N. Y., on the train the other day. He has been on a visit to his father-in-law, E. L. Jordan, Esq., of Murfreesboro. He has received over one hundred members in the church at Utica during the last year, and paid off $7,000 on the church debt. That is all right, only we think he ought to be at work down South here some where. He belongs to us.

We sometimes hear preachers refer to themselves in the pulpit as "we." This is bad enough in an editor, where he is supposed to speak for several others, meaning that that is the utterance of the paper; but it is intolerable in a preacher in the pulpit, where he speaks only for himself. Let us avoid the editorial "we" in the pulpit. It smacks of affectation. The use of the plain "I" sounds much better. If it seems a little egotistic, better egotism than *we*gotism.

One of our best missionaries in the State says in a private letter: "We missionaries have to wait *a long* while for our money." There is something pathetic to us in that statement. Brethren of Tennessee, should not our self-sacrificing missionaries be paid the amount of their salaries when due? It is too bad that they have to wait so long for them, when they are small enough at best. Let us not only increase our subscriptions to State Missions, but give more promptly and regularly. We should not allow all the burden to fall on our missionaries.

—The old friends of Bro. S. M. Gupton in Middle Tennessee, and especially in Cumberland Association, of which he was the honored moderator for several years, will be glad to hear of his sucess at South Pittsburg. He has been there about a year now, and has increased the membership of the church from less than thirty to nearly one hundred. And a warm-hearted, liberal, consecrated set of brethren he seems to have. We greatly enjoyed being with them last Sunday. They are preparing to build them a new house of worship soon. The old one is only a temporary structure, and is found to be too small for the congregations which attend upon Bro. Gupton's ministry. We rejoice to see the Baptists keep pace with the prosperity of this growing place.

### RECENT EVENTS.

—Pastor Fred. D. Hale, of the McFerran Memorial Baptist Church, Louisville, Ky., is holding a series of revival meetings. He is assisted by his brother, Dr. T. T. Hale, of Birmingham, Ala.

—Bro. R. G. Craig, of Memphis, called at the BAPTIST AND REFLECTOR office Monday. Bro. Craig is so enthusiastic on the subject of a grand Baptist assembly ground, in some central and accessible location in West Tennessee, as almost to persuade any listener that it is bound to be a great success.

—Bro. R. A. Wagster writes from Chestnut Ridge, Lincoln County, Tennessee, that the protracted meeting at Hannah's Gap Church closed September 10th inst. The members were made to rejoice in hope of the glory of God. A Wednesday night prayer-meeting was organized and the Sunday-school decided to use the literature of the Southern Baptist Convention. Pastor Berry McNatt did all the preaching with great power.

The friends of Rev. E. C. Faulkner, who met with so serious and mysterious an injury at Ripley, Tenn., some two years ago, will be glad to know that he has so far recovered as to undertake to preach to New Providence (Tenn.) church for one-half his time. He has been offered another church for the other half of his time, but on account of the distance to be traveled to reach it and rough roads he will not accept that now. His address is New Providence, Tenn.

—Dr. W. D. Powell, Baptist Missionary to Mexico, called at the office of the BAPTIST AND REFLECTOR last Thursday. He came to Tennessee to place his daughter in the Boscobel College for young ladies, in Nashville, and the son of a Mexican gentleman in school at Eagleville. He has the energy of a stationary steam engine and the go-ahead-itiveness of a locomotive. All he is and all he has are entirely consecrated to Christ.

—Bro. S. F. Thomas, of Brownsville, called and spent several hours with us last week very pleasantly. If all Baptists were as thorough and consecrated as Bro. Thomas, and as ready to obey the commandments, from the first, "Multiply and replenish the earth," to that of Paul, "Bring them up in the fear and admonition of the Lord," instead of 105,000 Baptists in Tennessee, as now, there would be, in the next generation, 500,000.

—Senor J. M. Ramos, of Saltillo, Mexico, called at the BAPTIST AND REFLECTOR office last week with Dr. W. D. Powell. He could not speak English, but was as suave and affable in his manners as a Frenchman. Dr. Powell interpreted for him. He is a wealthy planter and merchant in Saltillo and withal a fine looking gentleman. He is a government official. He has three sons at school in the Belton Male Academy, a Baptist institution in Belton, Texas. He has three daughters to be educated and he is looking around in Middle Tennessee to determine where to place them in college.

—Boscobel College for Young Ladies has opened its second year most favorably. In the large, well lighted and well ventilated chapel last Thursday morning were gathered about 100 young ladies and the faculty, with Dr. Powell and his friend, Senor J. M. Ramos, from Mexico, and this writer at the morning general exercises, of singing, reading a few verses of Scripture, and prayers. Dr. Powell made a few happy remarks on the Mexican proverb, "Keep your finger on the line." There is not a more beautiful, picturesque and healthful location for a female college. The

[Continued to page 12]

# THE HOME.

### Right and Wrong.

Alas, how easily things go wrong;
A sigh too much, or a kiss too long!
And there follows a mist, and a weeping rain,
And life is never the same again.

Alas! how hardly things go right!
'Tis hard to watch in the summer's night.
For the sigh will come, and the kiss will stay,
And the summer's night is a winter's day.

And yet how easily things go right
If the sigh and the kiss of the winter's night
Come deep from the soul in the stronger ray,
That is born in the light of the winter's day!

And things can never go badly wrong
If the heart be true and the love be strong;
For the mist, if it comes, and the rain,
Will be changed by love into sunshine again.
—George Macdonald.

### The Slipping In of Age.

"As to that," said the white-haired woman. The white-haired woman is a teacher who has been in the bonds for thirty years, and "looked it," as they tell her in the county. "As to that" is her favorite way of beginning a controversy, and if you are of a sensitive and impressible nature, with enunciation of the phrase your consciousness begins to multiply, until it seems to you that you are at least five rows of little girls, each one of whom the white-haired teacher is specially interested in controverting.

Her young niece, Kate, who had opinions which she was fond of putting into paradoxes, had called out this "as to that."

"A woman may grow old gracefully," she had said, "but with premeditated gracefulness. For no matter how much without her consent a woman may grow old, she doesn't grow old without her knowledge."

"As to that," said her aunt, "women may differ. I differ. I grew old at a blow. In one hour I fell from the careless assumption of youth plump into a conscious middle age. It hurt, I assure you. I lay awake all that night.

Nobody spoke for a bit. Then, "How did it come to you?" asked the Little Mother softly.

"It was commonplace enough on the outside," said the white-haird woman, "yet it was nothing short of tragic to me. Mine has been a busy life, as you know; at twenty-five I was at the head of my own school of a hundred girls. And life was so full of pressing duties that I forgot about myself, forgot how the years were slipping away. My unusual strength and elasticity kept me from weakening physically, and my continual contact with fresh young natures kept my heart and soul youthful. I never looked into the glass with self-consciousness, and so I did not see the lines that were creeping about my eyes and mouth, and the white streaks that were broadening in my hair, though I suppose every one else did. I was twenty-five when I last had leisure to think about myself. I was still twenty-five, though thirty years had slipped away * * *

"I got into a horse-car one morning. The seats were filled, but the instant I entered, a young girl arose with the exquisite deference that goes out only to age and only from fine natures. She insisted gently that I should sit down, and as I did so, I heard her whisper to the young girl with her, 'I *couldn't* be seated and see that old lady stand.' I sat quite still, for a minute; then I felt a little queer and dizzy, and I noticed that my hands trembled when I went to open my pocket-book. Three little words were buzzing about in my brain in such a strange way: 'that old lady, that—old—lady.'

Well, I finished my shopping list from beginning to end, but I resolutely turned my face away from every mirror. When I reached home I went straight to my room, took off my bonnet, and walked to my dressing-glass. The face that looked out at me was the face of an old woman. There were lines in the forehead and about the eyes; the hair was still thick and curled away from the face, but it was nearly white; the throat was no longer white and full. I looked at my hands, and saw that they were wrinkled, and the knuckles showed. The three little words were ture. I wasn't even middle-aged; I was an old woman. And I and Myself had it out that night. I suppose I haven't changed greatly since then, but my point of view has changed, and one's point of view determines one's world."

She stopped, and let her eyes wander out to sea. Far out hung one dory sail, softly white against the sapphire sky. A sea-gull skimmed close to the water, and then threw itself into flashing curves against the horizon. The lisping waves crept nearly up to their feet, and then ran back again quickly, like shy children. The little mother spoke:

"Something so it was with me," she said, in her soft Virginia accent. "I married young, and my babies and my husband, and by-and-by my big boys and girls, gave me much to love and to be happy in and to be anxious over. Somehow I think that mothers soon pass into a kind of middle estate, where there is neither young nor old, but only the consciousness of constant development in affection and increase in responsibility. And so the years went on, until one day at gray dawn I came into the bedchamber of my eldest born, where the miracle of a new life had been wrought. I heard a child's thin cry, and then the voice of the nurse, saying, 'Let me give the baby to its grandmother.' Its grandmother! I a grandmother? Why, I had my own first babe in my arms but yesterday! And when the wee figure was laid in my arms I walked out into the next room and held the child out to my own baby's father. 'Justin,' I said, and there was a queer little hysterical catch in my throat—'Justin, we're old people, you and I. Did you know that? This is our grandchild, Justin.' And Justin held us close, the baby and me, and said, 'No, no, little girl! Haven't you found it out yet? There aren't any old people. We're just as young in our hearts as we were when our first child lay here.' Perhaps it wasn't so, but it comforted me then and it comforts me now."

And the Little Mother looked out at the rosy mast tips of the schooner that was dipping down into the rose-gold sunset.

"Well," said Kate as they rose and turned up the hard shining beach, "I know I'm getting old, because I'm conscious of my youth, and when one has come to be conscious of one's youth the first flash of youth must have gone."

Kate was twenty-two.—*Helen Watterson in Harper's Bazar.*

### What Every Home Needs.

I am reminded of a woman who said to me, when I marveled at the smoothness with which her domestic machinery ran:

"I'll tell you the secret. There is nothing in this world will carry you through like good old home religion. Don't try to keep house without it; you'll be a failure if you do, and instead of growing old gracefully, you will go down to the dust a veritable shrew."

I laughed unconsciously. She had never seemed a praying woman to me, and in delicate terms I stated as much.

"Well," she answered, "I'm not a Pharisee; I don't stand on the street corners and pray. Neither do I always methodically read a chapter in the Bible, and then get down on my knees and pray; but I *work* and pray pray, silently, earnestly, continually. Now, a loaf of bread may seem a trivial thing to pray about, but often the tranquillity of the atmosphere depends upon whether or no it is well baked. I don't think the Lord is so busy annihilating old words and creating new ones that he hasn't time to listen to my swift, involuntary imploring for help in culinary or housekeeping affairs; and if he has willed that my work is such a given thing, he is ready to listen to my prayers as to how it may best be done. And then those times when every thing goes wrong—the washer-woman fails to come, or the cook takes French leave, and you are left to struggle along with two or three babies—what would you do without religion to preserve you? Then is the time to pray—pray that you may get things straight, and not lose your temper. Above all things don't get angry. It's such a disagreeable feeling. And remember that the complexion of the home life depends upon the wife and mother. The reflection of her mood is thrown over all, and how necessary it is that she should be a bright and shining star, scintillating with light and love and cheerfulness, dispersing all around her the radiant reflection of her personality! I've delivered you quite a homily, and trust you will profit by it."

And I certainly have; and I have found that her way is the only way; and numberless are the times that it has tided me over the inevitable jars which occur within the inner sanctuary.—*Ladies' Home Journal.*

### Don't Marry Him.

You have heard the old refrain a thousand times, "Don't marry a man if he drinks;" and this direction is well worth heeding, even if it has about it the appearance and flavor of a chestnut. But all sin isn't corked up in the whisky bottle, by any means, and there are other men I wouldn't marry besides the fellow whose breath too often smells of cubebs and cloves. Don't marry the young man who leaves his mother to find her way home as best she can on a dark night, while, without a word or thought of apology to the old lady, he looks after you. One of these days, when the novelty is worn off, he will leave you to go alone as best you can, while he seeks his selfish enjoyment at the club.

Don't marry a man who curls a scornful lip when religion and the Bible are spoken of, and who has all the mistakes of Moses and the misdeeds of Solomon at his tongue's end. A copy of Ingersoll's lectures on the parlor-table, instead of the family Bible, is a very poor guarantee of happy family life.

Don't marry a man whose friends smile at each other when his name is mentioned and say, 'Well, we hope he'll come out all right, but he's sowing a few wild oats just now." Remember what is sown before marriage is reaped after marriage. It will be very awkward for you to be obliged to reap that crop one of these days; and, if you marry him, you will have the most of it to gather in.

Don't marry a man whose linen is more spotless than his character, whose shirt-collar is more inflexible than his integrity, and whose necktie is the only immaculate thing about him. Collars and cuffs and neckties are all very well; but they do not make up a good husband, though they do very well on a tailor's dummy. Integrity of character is as much more important than these things as a man is of more importance in the world than a dude.—*Golden Rule.*

### When the Day is Over.

Canon Kingsley in the following lines tells how to derive a blessing from a few moments at the close of day:

"It is wise at night to read. but for a few minutes, some books which will compose and soothe the mind; which will bring us face to face with the facts of life, death and eternity; which will make us remember that man doth not live by bread alone; which will give us before we sleep a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need to go far to find such books. I do not mean merely religious books, excellent as they are in these days; I mean any books which help to make us better and wiser and soberer and more charitable persons; any books which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. In our own English language we may read, by hundreds, books which will tell of all virtue and of all praise; the stories of good men and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler than we are ourselves.

DR. PRICE'S
Cream Baking Powder.
Used in Millions of Homes—40 Years the Standard.



# YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.
No. 215 N. Fourth Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

### POST-OFFICE.

*Dear Aunt Nora:*—Inclosed herewith find a postal note for $1.50, collected on the last brick card you sent me. I had much difficulty in getting it filled, as I had to take it to the same parties I visited with the first card. This will explain why I have been so long in collecting.

VESTA ORA SAMPLE.
Sweetwater, Tenn.

*Dear Aunt Nora:*—We are two little sisters who would be happy to join the band of cousins and work for Jesus. We greatly enjoy the Young South. Mrs. Baker kindly loans us her BAPTIST AND REFLECTOR. We are visiting her this evening. She is sick, and has been for some time. We have a nice Sunday-school, and we attend regularly. Mrs. J. B. Grier is our superintendent. Inclosed find a two-cent stamp, for which please send us a brick card. Love to you and all the cousins.

GRACIE AND ROMANIA TROWELL.
Umatilla, Fla.

*Mrs. O. L. Hailey:*—Inclosed you will find $2 sent by Pelahatchie Sunday-school for Cuba.

BELLE LONGMIRE.
Pelahatchie, Miss.

*Dear Aunt Nora:*—I am one of a band of workers in the Trinity Missionary School. Our class was formed into a society a few weeks ago, but has not done much yet. We are getting along splendidly. The name of our society is the Sunbeam. I go to Sunday-school and preaching every Sunday. I belong to a class of girls in the Sunday-school which numbers about fifteen or sixteen pupils. We have a nice Sunday-school teacher. I love her very much. Her name is Miss Carrie Bullington. I have a sister near my age in the same class, and I thought I would write and ask you to send us a brick card. We will try and fill it as quickly as we can. I am thirteen years old. We are members of the Trinity Church. Love to the cousins and lots of love to you. LIZZIE WALLACE.
Memphis, Tenn.

You gave me no street and number, Lizzie, so I sent your card in care of Trinity Baptist Sunday-school. I hope you received it.

*Dear Aunt Nora:*—I am a little girl, seven years old, and as I haven't learned to write very plainly, I got my cousin to write this for me. Mama reads all the cousins' letters to me, and I enjoy them very much. Inclosed find two cents, for which send me a brick card. Please print my first letter, as I want to surprise grandma. With love,

BERTIE FLEMING.
Collierville, Tenn.

*Dear Aunt Nora:*—I will send the amount collected on my brick card—$1.80. I have had this amount for several weeks, but thought I could get it filled, and never sent it till now. I will send the names of those who bought bricks. I must close.

VIRGIE CROUCH.
Flourville, Tenn.

*Dear Aunt Nora:*—I have been thinking for a long time of writing to you, and will do so this morning. I am a little girl, seven years old; have one brother, nine years old, and a little baby brother, two months old. He is just as sweet as he can be. I had a little sister, but she has gone to Heaven. I wish I could see little James and baby Orren. Kiss them for me. I send five cents for Cuba, which I made by sewing. Love to you and all the cousins.

OLIVE H. ANTHONY.
Kasey's, Va.

*Dear Aunt Nora:*—I send you $1 which I have collected on my brick card. I am sorry I did not get it filled, but maybe I can get the remainder at some future time. With much love to the Young South and yourself. BERTIE GUINN.
Johnson City, Tenn.

*Dear Aunt Nora:*—Inclosed please find $2 on my second brick card. I guess you think I have been a long time getting it filled. Aunt Nora, I belong to the French Broad Baptist Church. Bro. Allison is our pastor. He gave me fifty cents on my brick card. I will close with love to you and little Orren.

HATTIE THOMAS.
Oak Grove, Tenn.

*Dear Aunt Nora:*—I have at last succeeded in getting my brick card filled. Please find inclosed $2. I found it a right hard task to get it filled. BERTIE ALLEN.
Covington, Tenn.

*Dear Aunt Nora:*—It has been a long time since I have written to the Young South. I started to school September 2nd. We had a fair last Thursday. Mr. Patterson spoke in the evening. I send five cents for Cuba. LAMAR GATES.
Whiteville, Tenn.

Glad to hear from you again, Lamar. Tell us why you go to school. I want all the cousins to answer this question for me.

*Dear Aunt Nora:*—After a long time I will write again. I haven't forgotten you and the cousins. I have been going to school; have learned to read; can read the cousins' letters myself. I have been working some for missions. I have made $1.25, so I thought I would write and send it up, hoping it will do some good for the cause of Christ.

ENID FREEMAN.
Unionville, Tenn.

You filled the brick card I sent you, Enid; is this on another card, or not? You seem to know why you are going to school. And I am glad you can now read the cousins' letters yourself.

### For Cuba

AUGUST.

Bennie Coffey Jacobs, $2; Fannie Norris, 10 cents; Mary M. Bartlett, $2.10; Mr. Bartlett, 10 cents; Maude Young, $2; Olive Moore, $2; Lucy Deaderick, $2; Sallie Hood, 10c.; Irby McFarlan, 10c.; Addie Powell, $2.30; Hoyte Stewart, $2; Birdie Slover, $5; Orinnie White, $2; Nora Wilson, $1.60; Willie Day, $2; Mamie Lovett, $2; John the Baptist, $5.
Total, $32.40.

SEPTEMBER.

Enid Freeman, $1.25; Lamar Gates, 50c.; Mrs. E. J. Sloan, $2; Hattie Thomas, $2; Bertie Allen, $2; Vesta Ora Sample, $1.50; Virgie Crouch, $1.80; Pelahatchie Sunday-school, Pelahatchie, Miss., by Mrs. Belle Longmire, $2; Olive Anthony, 5c.; Bertie Guinn, $1.

### "Where the Shine Comes From."

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed chair arm, "What have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily. "I read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbow off the stuffed arm and planted them on the window-sill.

"That girl, with the brown apron on?" he cried; "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur promptly, and to grandma's surprise, he raised the window and called:

"Susie, oh, Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "What makes you look so bright all the time."

"Why, I have to," said Susie, "you see papa's been sick a long time, and mama is tired out with nursing, and baby's cross with the teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—*Sunbeam.*

### Lizzie's Rebellion.

This was the first of it: Four-year-old Dewey, in his long white night gown, was kneeling by mama's knee, saying his prayers, and when to "Jesus, tender Shepherd, hear me," he added, "God bless papa and mama and little sister," Lizzie, who was sitting on mama's lap, like any other two-year-old baby, piped up, to every one's surprise, "Not little sister; little sister take care her's se'f."

This Lizzie repeated every evening, and she grew so naughty and rebellious over it that grandma said: "It's only a baby freak, and it soon will be forgotten if we don't seem to take any notice of it.

So every night for some time Dewey waited until his little sister's blue eyes were fast asleep before his prayer was uttered. One morning, after several weeks had slipped by in this way, the two children were at play in the grain room at the barn.

"Don't leave little sister, Dewey," and "Don't climb, baby," said mama, as she left them and ran across the garden to a neighbor's.

Lizzie, who was as fond of climbing as if she had been made with claws like a kitten instead of with these plump, dimpled fingers and toes, paid no attention to her mama's words, but scrambling upon a rickety chair, she soon gained the top of a high bench, and from there climbed upon a hogshead, over the open top of which was thrown a large piece of sacking, perhaps to keep the chickens out of it. Instead of the firm foundation she expected to find, there was nothing to hold her, and down she went nearly to the bottom, upon a few bushels of oats. But she was not hurt, and not very badly frightened.

"Oh, oh, Lizzie!" shrieked Dewey. "Are you dead? Are you dead, Lizzie?"

"No," came the smothered answer. "I'm awful s'prised."

Pretty soon she called again: "Are you crying, Dewey? What are you crying for?"

"Oh, yes," sobbed the little boy; "I don't know what to do. I can't get you out, and I mustn't leave you to go to mama. Oh, dear!"

"Why don't you pray?" said Lizzie, encouragingly. "Tell God Lizzie's tumbled into a hole where she can't take care her's se'f."

Just then the butcher appeared in his white frock, and seeing Dewey's grief, he inquired what the matter was. Then, as he reached down his long arms and lifted Lizzie by her upreached hands, she sobbed for the first time: "Oh, thank you, God, for coming down for me. I'll let Dewey ask you to take care of me every time now."

And she did. And that was the last of it.—*The Sunlight.*

—The English sparrow has a mortal enemy in the common red-headed woodpecker, who, though no giant among birds, is as big as half a dozen English sparrows, and not afraid of half a hundred. The woodpecker's beak is so hard and his head and neck are so powerful that in a single peck he can kill a sparrow, and the English birds have become aware of his powers and are very much afraid of him. The appearance of a red-headed woodpecker will set a whole flock of sparrows to flight, and the only time they will face him is when he makes an onset on their nests. The eggs of the sparrow are not larger than peas, and their young about the size of grubworms, and a nestful of young sparrows is a dainty picnic for a woodpecker, which he is careful not to overlook. The sparrows will fight, but they can not drive him away.—*Selected.*

ROYAL
BAKING
POWDER
Absolutely Pure.
A cream of tartar baking Powder. Highest of all in leavening strength.—Latest U. S. Government Food Report.

### RECENT EVENTS.

(Continued from page 9.)

corps of teachers, with Mrs. Vineyard, the paragon motherly trainer of young ladies in sweet manners and refined culture; Prof. Jarman, unexcelled as an educator in Greek and Latin; Miss Blalock in mathematics and science; Miss Cullom in art: and Miss Fogleman in music, is a recommendation that any college might covet.

—Rev. J. P. McCullough, pastor of the First Baptist Church in Nyack, on the Hudson River, twenty-seven miles above New York, spent several hours in the office of the BAPTIST AND REFLECTOR very pleasantly last Wednesday. He is a native Tennessean, and was a student of Union University at Murfreesboro in 1872-3. He was four years in Rochester College, N. Y., and four in Hamilton Theological Institution, and is thoroughly equipped for wielding with effect "the sword of the Spirit, which is the word of God." He is on a vacation rest and his annual visit to his father in Rutherford County, Tenn., who is now 85 years of age. We should be glad to have Bro. McCullough located in his native State. He is a strong man. His church at Nyack has 460 members, and he has been their pastor more than two years.

—Dr. Price's School for Young Ladies is an honor to Nashville. By invitation of its most affable principal, last Wednesday, I was present at the opening morning exercises in the large chapel. There were assembled more than 200 young ladies from all parts of the State and the South. Every one is in her place at the hour for morning roll-call and each repeats aloud the Lord's prayer, in concert with the leader of the devotions, in the conclusion. A gentleman from Eufaula, Ala., was present with his second daughter to have her graduated by Dr. Price, as was her older sister. The large gymnasium hall hall, for the calisthenic and athletic exercise and practice of the young ladies, is a praiseworthy feature of this College. Too little attention has hitherto been paid to the physical development of school-girls in the rush to load their minds with the knowledge of languages, arts and sciences. And too often do they graduate with brilliant mental attainments, but with so delicate bodies as to sink into an early grave. This Nashville school for young ladies is justly celebrated throughout the State and the South.

—A most heart-rending misfortune befel Dr. G. W. Boroughs of Millsap, Texas, Sept. 10, 1891. While the entire family was absent, attending preaching his house and all the furniture, bedding and everything in it burned. It was indeed a sad sight to witness the lamentations of the mother and father and nine children as they gathered around the ashes of all their earthly comforts and possessions, having no place now to lay their heads. The cotton crop they had [illegible] and depended on for supplies was destroyed by the boll-worms. Bro. Boroughs has been a paid subscriber to the BAPTIST AND REFLECTOR for years, and refers to Dr. J. R. Graves. He is down now and in sore need of help. Let us help our fallen brother rise. Any readers of this paper who are charitably inclined to help him in any way can do so by sending contributions to the BAPTIST AND REFLECTOR for him, and the amounts contributed and by whom will be published, unless they desire their names withheld, and the funds forwarded to him. Will the Georgia *Index* (of which State Bro. Boroughs is a native) please mention the case and ask help for him?

### The J. R. Graves Professorship.

Below is given a list of contributors towards the endowment of the J. R. Graves Chair of Logic and Philosophy. Let every friend to the University and this veteran soldier of the cross see that his name is in one of these lists that are to appear from time to time. Contribute soon. Write to Rev. O. L. Hailey, Knoxville, or to myself, G. M. Savage, Jackson, Tenn.

| | |
|---|---|
| J. C. Tharpe, Gibson | $50 00 |
| T. J. Denpree, Jackson | 50 00 |
| J. C. Askew, Spring Creek | 50 00 |
| T. R. Wingo, Trezevant | 50 00 |
| W. H. Hughes, Trezevant | 5 00 |
| J. H. Anderson, Nashville | 25 00 |
| J. L. Daws, Dyer | 5 00 |
| J. H. Dement, Dyer | 15 00 |
| P. H. Hunt, Obion | 20 00 |
| R. M. Alexander, Jordan, Ky | 10 00 |
| J. L. Farmer, Limbs | 5 00 |
| P. M. Zitteroner, Kenton | 10 00 |
| M. F. Cloys, Union City | 25 00 |
| J. N. Hall, Fulton, Ky | 10 00 |
| James Davis, Limbs | 5 00 |
| J. M. Cothran, Samburg | 5 00 |
| R. W. Norton, Union City | 10 00 |
| G. S. Jones, Hickman, Ky | 5 00 |
| T. A. Waggoner, Martin | 5 00 |
| R. A. Beauchamp, Union City | 10 00 |
| G. P. Hurt, Kenton | 25 00 |
| J. R. Hall, Martin | 10 00 |
| M. Z. Hawkins, Gardner | 20 00 |
| G. W. Hall, Martin | 15 00 |
| J. A. Flippo, Tiptonville | 5 00 |
| J. J. Warren, Sharon | 5 00 |
| Edgar E. Folk, Nashville | 10 00 |
| Mrs. N. N. Phelan, Union City | 5 00 |
| C. L. Smith, Shilohville | 5 00 |
| B. F. Taylor, Gravel Hill | 25 00 |
| C. M. Harlan, Saulsbury | 10 00 |
| G. L. Branscom, Saulsbury | 5 00 |
| R. L. Lightfoot, Bolivar | 5 00 |
| W. R. Stinson, Saulsbury | 5 00 |
| F. O. Lake, Carroll | 5 00 |
| J. R. Spinks, Hickory Valley | 5 00 |
| Roger Clark, Saulsbury | 5 00 |
| J. D. Campbell, Pine Top | 5 00 |
| Mrs. Bettie Garrett, Saulsbury | 5 00 |
| G. W. Dowdy, Saulsbury | 5 00 |
| G. C. Butler, Deanburg | 5 00 |
| E. H. Dorris, Dorris | 5 00 |
| Josiah Jordan, Gravel Hill | 5 00 |
| W. J. Cox, Saulsbury | 10 00 |
| G. H. Curry, Cypress Tank | 5 00 |
| A. Lambert, Britsboro | 5 00 |
| W. A. West, Saulsbury | 5 00 |
| W. F. Dorris, Pinson | 5 00 |
| Miss Ida E. Cox, Buntyn | 5 00 |

### New Office of the Education Society.

The American Baptist Education Society has now opened its permanent offices in New York City. Correspondents of the Society should address the secretary, Rev. F. T. Gates, at room 607 Temple Court, New York City. The address of the treasurer, Mr. Joshua Levering, will remain as heretofore at Baltimore, Md. Nearly three years ago New York was chosen by the Board as the corporate center of the Society, and a charter was secured from the legislature of that State. But duties connected with the founding of the University of Chicago have hitherto detained the secretary in the west.

All that the Society undertook to do at Chicago has now been accomplished and accordingly the funds and pledges have been turned over and the site deeded to the University. The terms of the deed are such that the University cannot sell or mortgage the property without the consent of the Society. Moreover, the property reverts to the Society should that provision of the charter requiring the president and two-thirds of the trustees to be Baptists ever be violated or changed. These transfers sever the special connection between the Society and the University. Secretary Gates has now removed with his family to New York, and will heartily welcome the correspondents and friends of the Society at 607 Temple Court.

### Soule College.

It is very gratifying to us to announce the splendid opening of Soule College. From statements in the papers and from other sources it seems that schools have not opened with as many in attendance the first week or so as last year. The College here, however, had about one hundred the first day, and from that time on there has been almost a daily increase, so that now there are about 150 pupils, forty six of whom are boarders from different States. We expect to reach 200 or more during the term.

S. E. JONES.

Murfreesboro, Tenn.

### The Markets.

The following are the market prices of the articles mentioned, with the latest corrections.

COUNTRY PRODUCE.

Beeswax, 23@24c per lb.

Broomcorn, crooked, 1½@2c per lb; straight, 2¾@4.

Butter, choice 9@16 per lb.

Country bacon (from wagon), clear sides, 9@10c per lb; shoulders, 9@9½; hams, 12@12½; jowls, 7@7½; lard, 7½.

Feathers, prime, 39@40c per lb; mixed, 25@30.

Ginsing, clear strings, dry, $2.75 per lb.

Peanuts, 2½@2½c per lb.

Chickens, $1.32@2.16 per doz; hens, $2.40 per doz.

Eggs, 15@16c per doz.

Irish potatoes (from wagon), 60c@$1.00 per bbl.

Dried peaches, halves, 2@2½c per lb; dried apples, 2¾ per lb; dried blackberries, 3c per lb.

Apples, from wagon, 75@1.00.

SEEDS.

Prime Timothy, $1.65 per bu; millet, new, $1.05 per bu; Hungarian, 1.00 per bu.

HIDES.

Green salted, 4@5c per lb; dry flint 6@7c per lb; dry salted, 5@7c per lb

WOOL.

Choice unwashed, 20@21c per lb; coarse, 15@18c per lb; burry, 15@18c per lb; choice, tub washed, 30@31c per lb; dingy, 25@28c per lb.

COTTON.

Ordinary, 6c per lb; good ordinary, 6¼; strict ordinary, 6¾; low middling, 7¼; strict low middling, 7¾; middling, 8¼; strict middling, 8¼; good middling, 8½. Market quiet.

LIVE STOCK.

Cattle, extra shippers, $3.00@3.25; good shippers, 2.75@3.00; best butchers, 2.50@2.75; common butchers, 1.59@1.75; steers, 1.75@2.00.

Hogs, 250 lbs average, $4.35@4.50; 200 lbs. average, 4.25@4.35; 100 lbs. average, 3.50@3.75.

Sheep, good fat, $3.00@3.25; best lambs, 3.75@4.00; common lambs, 2.50@3.00.

TOBACCO.

Common lugs, $1.75@2.00; medium lugs, 3.00@3.75; good lugs, 4.00@4.75; common leaf, 5.00@625; medium leaf, 6.50@7.50; good leaf, 8.00@10.00.

WHEAT.

No. 2, car lots, 90@92c; No. 3, car lots 85@87c.

*The Sunlight*, published by the American Baptist Publication Society, is a bright, attractive Sunday-school paper for use in the Intermediate Department. It is issued to complement *The Young Reaper*, being adapted to the same grade of scholars. *The Reaper* is issued for the first and third Sundays and *The Sunlight* for the second and fourth Sundays, of each month, so that, taken together, they answer for a weekly paper. It is the same size and quality as *The Reaper*, which has been for nearly thirty-five years the favorite Sunday-school paper in Baptist schools. The *reduced* price of *The Sunlight* is exceedingly low, only *eight* cents per year, monthly, and *sixteen* cents, semi-monthly, in clubs of five copies or more. *The Sunlight* has gained a circulation of two hundred and twenty-five thousand copies per month, in the nine years of its pulication.

### Associational Meetings.

SEPTEMBER.

*Clinton.* Bishopville, on K. & O. R. R., Thursday, September 24th.

*Union.* Macedonia, Smith county, near Chestnut Mound, Friday, September 25th.

*Friendship.* Bethel Church, Gibson county, Saturday, September 26th.

*Indian Creek.* Pleasant Grove Church, Lawrence county, Saturday, September 26th.

OCTOBER.

*Tennessee.* Dumplin Creek Church, Thursday, October 1st.

*Ocoee.* Cleveland, Thursday, Oct. 1

*Holston Valley.* Oak Grove, twenty-three miles east of Rogersville, Thursday, October 1st.

*New Salem.* Macedonia, Smith county, Thursday, October 1st.

*Providence.* New Bethel Church, Thursday before first Sunday in October, Oct. 1.

*Judson* Meets with Maple Grove Church eight miles northeast of Tennessee City, on Friday, Oct. 2.

*Long Creek.* New Salem Church, Allen Co., Ky., Friday, October. 2d.

*Riverside.* Oak Grove Church, Clay county, Friday, October, 2d.

*Enon.* Friendship Church, four miles of Hartsville, Wednesday, Oct. 7

*South Western District.*—Rushing Creek Church, Benton county, six miles of Camden, Friday, October 9th.

*West Union.* New Salem Church, Scott County, Friday before second Sunday in October, Oct. 13th.

*New River.*—Union Grove, Morgan county, Thursday October, 15th.

*Weakley County.*—West Union, 3 miles of Dresden, Friday, Oct. 23.

—Indigestion! Miserable! Take BEECHAM'S PILLS.

The Sunday-school Mission Work of the American Baptist Publication Society consists: in providing a Sunday-school literature of all kinds; in elevating the standard of instruction in existing schools; in helping weak and poor schools; and in establishing new schools where there are none. It is a work that should commend itself to all, and especially to Sunday-school workers and scholars. It is true misson work—*aiding helpless schools and founding new and mission schools.*

—Ask for VAN HOUTEN'S COCOA—take no other.

—Five minutes spent in the companionship of Christ every morning—aye, every two minutes, if it is face to face and heart to heart, will change the whole day and make every thought and feeling different.—*Drummond.*



## Book Notices.

### They Are All Right.

On another page will be seen a liberal advertisement of "Character Sketches," the now famous book, by the Rev. G. A. Lofton, D.D. This book has had a run of 28,000 copies in the past fourteen months and every day the demand increases. It is published by the Southwestern Publishing House, one of the solid institutions of Nashville—we might say of the South, as they have branches at Charlotte, N. C., Waco, Texas and Louisville, Ky. We can cheerfully recommend this company's offers. If you want employment write them. *They are all right.*

—In another column will be found a call for agents to sell Rev. W. A. Whittle's new book of travels in the old world, principally in the different countries of Europe, also including a tour through Palestine. The book has received high commendations from leading pastors and editors, and is selling largely.

### The Electropoise.

NASHVILLE, TENN., August 6, 1891.

*Messrs. DuBois & Webb, 56 and 58 Cole Building, Nashville, Tenn.*

*Gentlemen;* In February I bought of you an Electropoise to use on my little boy, who has been a great sufferer for about 3½ years with an affliction of the neck and spine. When about eleven months old he suffered with his neck, having three large boils or ulcers, which so affected the bones of the neck that several large pieces were taken out. His neck was very much swollen and out of shape. He was not able to hold up his head; it dropped forward, and his chin rested on his breast most of the time. He then seemed to lose nearly all use of his limbs. Could scarcely raise his hand to his head, could not sit up, and was drawn so that when we tried to stand him on his feet, just the tips of his toes would touch the floor; in fact, when he was on the floor he was curved about like a cradle rocker. He had to take his meals on a pallet by the table on the floor, not being able to sit up to the table. He has gradually improved under the Electropoise until he is now able to hold up his head and walk unassisted about the house and yard. His neck has been reduced almost to its natural size and shape, and his skin is perfectly clear, and I think that with the use of the Electropoise we will, before a great while, see him well again. We had about given up all hope of him, as we had tried nearly every thing in search of something that would cure him; but we think we have at last found it in the Electropoise. With best wishes, I am yours truly, H. L. McNISH.

231 N. College St., Nashville, Tenn.

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J. G. PATY, Secretary and Treasurer.

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FOR BOYS AND YOUNG MEN.

W. J. EDMONDSON, A. M. } Principals.
J. B. LOVING, B. A. }

Rev. J. R. HARRISON, Financial Agent, Glade Spring, Washington Co., Va.

This school is designed to prepare boys and young men for College or Business, and is equipped for thorough work. Property owned and controlled by Trustees of Richmond College to insure its permanence as an Academy. Located on a commanding eminence in a grove of oaks. Buildings enlarged and practically rebuilt during the past session. Climate mild, healthful and cures Malaria. No liquor saloons in town. Military feature for exercise. Course of study comprises English, Mathematics, Ancient and Modern Languages, Science and History. Next session begins Sept. 3, 1891. Whole cost for session of nine months, including board, tuition, fuel, lights, room, entrance fee, etc., $130. For catalogue or other information address W. J. EDMONDSON, Glade Spring, Va., or J. B. LOVING, Wilmington, Fluvanna County, Va.

## The Baptist and Reflector Book House

### BOOKS IN STOCK:

| | |
|---|---|
| "Christian Doctrines," J. M. Pendleton | $1 50 |
| "Grace Truman," Ford | 1 50 |
| "The Child of the Ganges," Barrett | 1 25 |
| "The Little Baptist," J. M. Martin | 75 |
| "Baptist Pamphlets," A. N. Arnold | 75 |
| "Sermons and Addresses," J. A. Broadus | 1 50 |
| "Smith's Bible Dictionary" | 1 50 |
| "Complete Works of Josephus" | 2 00 |
| "Three Reasons Why I Am a Baptist," J. M. Pendleton | 50 |
| "Henry Drummond's Addresses" | 50 |
| "Life of William Carey," Joseph Belcher | 1 25 |
| "Many Things for Many People," A. W. Lamar | 70 |
| "The Story of the Baptists, Cook | 1 50 |
| "Pilgrim's Progress, Bunyan | 1 05 |
| "Baptist Layman Book, W. W. Everts | 70 |
| "The Pastor, H. Harvey | 90 |
| "Pastor's Hand-book, W. W. Everts ... 75c. and | 1 00 |
| "Denominational Sermons, J. R. Graves | 75 |
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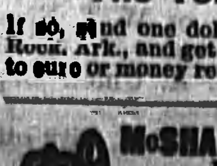

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| Lv Roanoke | " | 7 50 a m |
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| Lv Bristol | E T V & G | †12 25 p m |
| Ar Knoxville | " | 4 25 p m |
| Ar Chattanooga | " | 8 40 p m |
| Lv Chattanooga | " | 9 00 p m |
| Ar Memphis | " | 8 10 a 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.

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| | | |
|---|---|---|
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| 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 55 p m |
| Ar Roanoke | " | 11 05 p m |
| Lv Roanoke | " | 11 55 p m |
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NO MORE SEA.

(Continued from page 3.)

sea, comes the thought to him again, "There shall be no more sea."

He looks again to the west. He has grown more weary than ever of life. The year has gone and he has not heard of Domitian's murder. He is thinking that he will not live much longer (and, indeed, he only lived between three and four years after). The sun goes down with glorious radiance. All nature seems to combine to make that sunset one of wondrous beauty, and when the sun sets beyond this blue water John, looking away to this gorgeous halo in which it sank, thought of the Isles of the Blessed. It was the belief in that day, universal in all the world, that the paradise of God lay beyond the sunset, and the glory of the heavens after the sun had gone down, and the glow which preceded its rising in the east, was the reflection from the open gates of the golden land of God. The Apostles believed that this place of beauty, this paradise of God, where man shall know no more pain, lay beyond the sunset land. And John, as he looked to the westward, thought of its beauties and longed, like David's dove, to fly away and be at rest. But between him and this paradise so lovely seemed to flow this often beautiful, but treacherous sea. Between him and eternity lay, never at rest, never at peace, this sea. Between him and his God, between him and this land of beauty and joy, between him and all his loved ones gone before, moaned and groaned this treacherous sea.

I do not wonder that he should say, "There shall be no more sea."

Heaven means that place where there is nothing to make us miserable. The heaven that we shall have, if we get into it at all, will contain everything to give us joy, nothing to give us pain. To John such a state could not seem possible unless "there was no more sea."

The sweetest scene in all the Bible to me, the sweetest expression in the Holy Book, is where the old man sits in his arm-chair at Ephesus, at the end of his life, the people all gathering around him, saying, "John is dying;" and they kneel about him, while the old man, using the last breath of his life, says, "Little children, love one another;" and his spirit glides softly away to that country where there is no more sea.—*Baltimore Baptist.*

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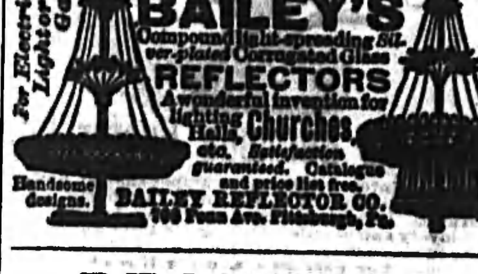

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# Baptist and Reflector

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### Conditions of Salvation.

BY JOHN WASHBURN, D.D.

"Is salvation conditional? If so, what are its conditions?"

Strange it is that the first of the above questions should arise in the mind of any one who believes the Bible; yet there are persons who deny that salvation is conditional. In consequence of such denial, the writer of this article was requested, not long since, to discuss the above questions at a fifth Sunday meeting. By request of the editor, who was present at that meeting, he submits the substance of the discussion to the readers of the BAPTIST AND REFLECTOR.

In entering upon this investigation, it is proper, as usual, to ascertain the meaning of the principal terms in the propositions under consideration. By thus defining the objects and limitations of our inquiries, we may avoid both confusion of thought and waste of time.

Salvation means deliverance. In the above questions it refers to deliverance from sin. Salvation from sin is not merely an escape from its penalty; it is a deliverance from the reigning power, as well as from the guilt, the condemnation, and the consequences of sin. We have thus defined salvation as a process. As a state, it is the freedom from the dominion of sin, which results from salvation as a process. In this discussion we are considering salvation as a process.

The term, condition, which occurs in the plural number in our second question, has several meanings. We give two of them: 1. "State, situation, predicament." In this sense salvation itself, when accomplished, is a condition. Indeed, it is a happy state, a fortunate situation, a blessed predicament, to be free from the bondage of sin.

2. "That which is requisite in order that something else should take effect." For example: Space is a condition of motion. It is, however, a non-dynamical condition, having no causal efficiency. Yet, without space, there could be no motion. Force is the causal condition of motion, being efficient in its production.

In this discussion, the term, condition, is used in the second of the above significations. The term, conditional, means dependent upon conditions.

Our first question, then, amounts to this: Does the process of delivering a sinner from the bondage of sin depend upon any requisite to its accomplishment? If so, salvation is conditional. It matters not whether the conditions have already been established, or whether they are yet to be established. That is a different question.

Now the salvation of a sinner is an event, or something which takes place. Every event has a cause adequate to its production. Every cause is a condition of the event which it brings about, being requisite that such event should take place. Therefore, the salvation of a sinner has a condition, or conditions, requisite to its accomplishment. Hence, salvation is conditional.

We shall now consider the second question, What are the conditions of salvation?

The conditions of salvation may be divided into two classes, divine and human. The divine conditions are those that are involved in the character of God. The human conditions are those that are involved in the character of man.

"Salvation is of the Lord. By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

The divine conditions may be considered under four heads: 1. God's ability to save; 2. God's willingness to save; 3. God's purposes of grace toward the sinner; 4. God's work of grace in saving sinners.

1. God's ability to save. This is a condition of salvation. The sinner can not save himself. No creature can save him. If God were unable to save him, he could not be saved. But God is able, for His power and His wisdom are infinite. He has the power, and He knows how to use it.

2. God's willingness to save. This is also a condition of salvation. If God were able, but unwilling, to save, sinners would not be saved. But He is willing, as well as ready; for "God is love," and "His mercy endureth forever."

These two conditions are involved in the character of God as a being of infinite power, wisdom and goodness.

3. God's purposes of grace toward the sinner. Here also is a condition of salvation. For if God were both able and willing to save, but had entertained no purposes of grace toward the sinner—a thing impossible, though not unthinkable—the sinner could not be saved.

These purposes of grace are the outgrowth of divine wisdom and love. They include the plan of salvation, the choosing of the elect and the appointment of the means to be used in accomplishing the work of salvation.

4. God's work of grace in saving sinners. This is also a condition of salvation. For if God had purposed, but had not performed—a thing not to be thought of except hypothetically—sinners could not be saved. But "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

The mission of Jesus to seek and to save the lost is a condition of our salvation. His work in dying for our sins, rising for our justification and interceding for us is a condition of our salvation, without which I do not know how we could be saved. The work of the Holy Spirit in testifying of Jesus, in giving us the inspired Word, in convincing the world of sin, righteousness and judgment, in drawing sinners to Christ, in opening their hearts to attend to the things spoken in the Word, in enabling them to say with sincerity that Jesus is the Lord, in imparting to them eternal life, thus making them children of God by faith in Christ Jesus, this work is a condition of salvation; for without it sinners could not be saved.

All these conditions are involved in the character, purposes and work of God as the Father, Son and Holy Spirit. Hence we call them divine conditions. We shall endeavor to present the human conditions in another article.

Willette, Tenn.

### The Evangelist.

Would you like to have one at your church to conduct a revival? If so, I can give you his address. He will come at once if you will invite him, and if you get him you will have no trouble in starting a revival.

He has never failed in a single effort to bring about a great work of grace in the hearts of Christians, and to accomplish the salvation of many souls where he has been employed. And no one who has been converted by his preaching has ever fallen from grace or backslidden very far. He has been in the ministry a long time, and his converts are numbered by the thousand, but he is ready now to begin a series of meetings with any church in the land. He is willing to serve any church, high or low, rich or poor, and does not require a salary, but will not come without a special invitation.

He enters upon his work with such earnestness and power that he soon becomes a terror to worldlings, and formalists, and hypocrites, and they treat him just like they did Jesus when he was on earth. He never fails to tell sinners when their sins are forgiven, and he makes them as certain of it as of existence. He makes people weep for grief, and then shout and laugh for joy. People have fallen like dead men under his power, and some of his meetings have been so noisy that it was reported that his converts were "drunk with new wine." The worth of his work, however, is not to be measured by outward demonstrations so much as by the faith, hope, love, patience, gentleness, liberality, self-denial, and boldness that possess all his converts.

He always meets his engagements on time. If you desire his presence, address the Father, in the name of Jesus. His name is the Holy Spirit.

S.

### "Search the Scriptures."

The mother of A. M. MacKay, of Scotland, left a request on her dying bed that he "search the Scriptures," laying particular emphasis on the word "search."

He was at the time of her death far from home, in Germany, and afterwards became a pioneer missionary of the Church Missionary Society to Uganda. Some years after his mother's death he wrote a letter to his father, in which he made the following interesting and impressive remarks:

"Many thanks for the copy of the Revised Version of the New Testament. It has a most peculiar interest for me. Perhaps you do not remember that when Bernard Tauchnitz published in Leipzig his 1,000th volume of British authors, namely, the New Testament, with notes on the text by Tischendorf, you presented me with a copy. I was attracted by the various readings, and, partly from the remembrance of my dear mother's dying message to 'search the Scriptures,' and partly from my curiosity to catch preachers in mistranslated texts, I made myself familiar with it. I next got Alford's translation. From curiosity and criticism, God led me to see the beauty of his own Word, and applied it to my heart. I would never be without my Alford ever since, and my first copy fell to pieces in my hands, through constant perusal."

He then stated that he got another copy, and kept on steadily reading it in connection with the revised version of the Testament. Now, one point which impresses me is the fact that he *searched* the Scriptures. True it was at first to satisfy his curiosity and a critical spirit, but it seems evident that there was an honesty of purpose behind it all, and God turned it to good account by leading him to see the great beauty of His Word. God does bless an honest searching of His Word.

C. H. WETHERBE.

—The religion that you have to work hard to keep is not worth having. Get the religion of Christ and it will keep itself and you too.—*Ram's Horn.*