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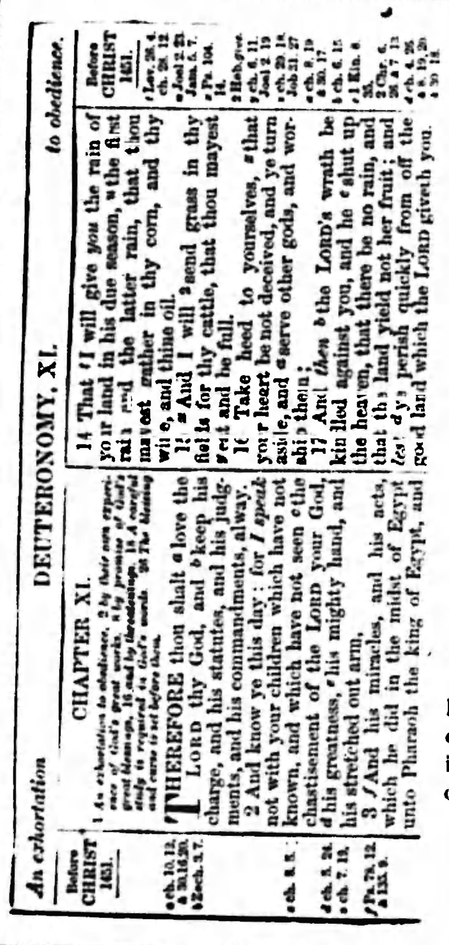

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Old Series, Vol. LVIII. NASHVILLE, TENN., APRIL 5, 1894. New Series, Vol. V. No. 33.

CURRENT TOPICS.

—The American Baptist Year Book compiled by Dr. Lansing Burrows, and published by the American Baptist Publication Society for 1894 is now just from the press. Price 25 cents. It gives the latest correct statistics of the Baptists of America and of all other denominations. It shows the total membership of Baptist Churches to be 3,497,988; value of church property, $78,605,769; aggregate of contributions for all objects, $12,660,618.

—On March 17th the Irish Catholics all over the world celebrated what they call St. Patrick's Day, St. Patrick being the Patron Saint of Ireland. But now comes Dr. William Cathcart in a new book called "Ancient British and Irish Churches," published by the American Baptist Publication Society, in which he proves, beyond a doubt, that Saint Patrick was a Baptist missionary. Baptists have been taking no part heretofore in the celebration of Saint Patrick's Day, but it will be in order now, we think, for them to join very heartily in its observance hereafter.

—All sorts of papers and societies and people are denouncing Col. Breckinridge, the defendant in the Pollard-Breckinridge trial. And he deserves it all. But the only difference between Col. Breckinridge and some other people at Washington, and perhaps elsewhere, is that his sin has found him out and theirs has not. The trial has called attention to the fact that there is no law against seduction in the District of Columbia. A member of Congress has introduced a bill making it a criminal offense, but we risk our reputation as a prophet upon the prediction that the bill will never become a law—at least not yet. It will take a few more exposures like that of Breckinridge's to arouse public conscience to the point of demanding such a law and also of demanding that our representatives in public life shall be men of purity of character. The whole moral tone of the nation seems to have fallen to a very low plane and greatly needs elevating.

—A very curious expression of the restlessness of the people growing out of the hard times is seen in an army of men now marching to Washington. It is called Coxey's army because first suggested by him. It started from his home in Massillon, Ohio, on Sunday, March 25th, and has now reached Pittsburg, Pa., on its way to the Capitol. At first it numbered less than one hundred men, but it has received constant accessions until now it has about three hundred in the ranks, and information comes that there are large bodies of men from Texas and California and other points out West on their way to join the army before it reaches Washington. The purpose of the crusade is not very clearly defined. Some say that it is to protest against the threatened tariff legislation; others that it is to insist upon silver legislation; others that it is to object to the issuance of bonds by the government; and others that it is intended simply as a demonstration of the labor classes to induce Congress to legislate in their favor without any very definite idea as to what kind of legislation they want—which last is more likely the case. As a matter of fact, the army is made up largely of tramps who were not only not employed, but do not want employment. The whole thing, though, is quite a curious illustration of the condition of the country. It reminds us something of the first crusade under the leadership of Peter the Hermit, though lacking the inspiration and the enthusiasm of that crusade. Perhaps it might be better compared, as a wild visionary scheme, to the army of 30,000 children which started upon a crusade to the Holy Land, but went to pieces at Constantinople. We shall await with interest the outcome of General Coxey's army's march upon Washington—if it ever reaches there, which is somewhat doubtful. We do not believe, however, that there will be any practical result from it. The best place to fight for your rights in this country is at the ballot box.

—The dispensary law in South Carolina has been giving a good deal of trouble recently. According to this law the saloons of the State have been abolished and the State establishes "dispensaries," at which all liquors sold in the State shall be bought, and then only in sealed packages of not less than a quart, which cannot be opened and drunk on the premises. In order to make the law effective, the Legislature of the State at its late session gave inquisitorial powers to the officers of the law, by which they have a right to enter private houses in search of contraband whiskey. The larger cities and towns of the State, where the saloons formerly had a strong hold, have resented this law and resisted the officers sent to execute it, calling them "spies." At Darlington, on last Friday, trouble arose between some of these officers and citizens of the place, which ended in a shooting scrape and resulted in the death of two officers and several citizens. This created the greatest excitement. Parties of the citizens have been searching for the officers, threatening to kill them on sight. The Governor called out the State troops to go to the scene. A number refused to go, but several companies did so. At this writing all is quiet along the Potomac, but hostilities are liable to be resumed at any time. The Governor says that the whole trouble has been caused by ex-saloon-keepers, and that the result has been rather to strengthen than to weaken the dispensary law. The saloon element is the most daring and the most dangerous class of people in the world. It has everything to gain and nothing to lose. It is bold, defiant, aggressive, utterly unscrupulous and devoid of all conscience. It will stop at nothing to carry its plans. It has no regard for law and no respect for officers. It will bribe, make drunk, stuff ballot boxes, corrupt in every way possible, kill if necessary. It is a terrible curse, a gigantic devil fish, a stupendous upas tree upon our body politic. Can nothing be done to extirpate it?

Creed and Conduct.

BY REV. D. W. KEY.

I recently heard a pastor, prominent in another denomination, invite persons to come forward and join his church. In extending the invitation he emphasized the fact that his denomination did not require subscription to the rules of the church on joining, that was required only of those entering on official positions. He doubtless thought his invitation a very "liberal" one as well as a deftly disguised bid for members. He seemed to think it easier and pleasanter to try to secure the union of others with him in conduct than to effect agreement of beliefs. He was seeking fellowship with those whose doctrine was not in thorough accord with the "standards" of the denomination into which they were to be received. It was an indirect undermining of the importance of creed while striving to enforce obligations to better living. In the eager haste to gain members, errors of doctrine were slurred over with the design of gaining union in practice. It was partly an attempt to accomplish the impossible. "Can two walk together except they be agreed?" Prior to walking together is the matter of agreement. Union of conduct cannot far outrun union of belief, "for as a man thinketh in his heart so is he."

In many quarters there is a popular transfer of emphasis from creed to conduct in efforts after union. "It makes no difference what you believe, come along and let us work together." Such coersion or suppression of belief will surely blur one's vision, weaken and corrupt faith and make the boasted union formal and mechanical. It is still important that we "take heed to the teaching" and that we "hold fast to the form of sound words." Of course belief is not to remain a fixed and unchangable quantity deposited in forms venerated more for their antiquity and association than for the truth they contain. The moment any doctrine, however tenaciously and affectionately it has been held and advocated, is discovered to be false, it ought to be rejected. Wrong doctrine is not improved into good doctrine by age. On the other hand, truth is not impaired by age. Doctrine is sometimes thought to be outgrown or worn out or decayed simply because some one has labeled it "traditional." But tradition may be true as well as false, and we should not allow a false characterization to frighten us from holding traditional truth. "Belief of the truth" may become an empty phrase which does not involve personal perception or devotion. Creed then degenerates into custom.

"The older order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

Conduct should be an accurate interpretation of creed as far as possible. It should be creed embodied and manifested. God has joined doctrine and life, faith and works; let not man put them asunder. While too much stress is not likely to be laid on true doctrine, too little stress is not uncommon with reference to conduct.

I heard a professing Christian say that he had a through ticket to heaven and that he had no concern as to his salvation. He was certain that he had experienced a change and that the salvation of the Lord was an everlasting salvation. He was very positive. But his conduct was at war with his creed. One would have suspected the vitality of his faith and have thought him to be all creed, a sound and sounding creed, on observing the seeming distance between his creed and conduct. Such one sidedness discounts doctrine. It may furnish some one an opportunity to rebuke dead faith by laying undue stress on conduct. This simply adds one error to another. The Bible hinges personal salvation on faith in the Lord Jesus Christ. Human nature is opposed to salvation in this way and human wisdom would never have devised such a scheme. Such belief will show itself in good works.

The good works can not cause genuine faith; they are evidential, effects. In every true Christian fellowship, there must be both sound doctrine and a pure life. Errors of doctrine are not to be treated lightly because they do not work themselves out immediately into errors of conduct. Both creed and conduct ought to be regulated and correlated according to the Bible.

Society Hill, S. C.

A Basis of Union.

Dear Brother:—Some weeks ago we, the undersigned pastors, held a pleasant conference, in which the points of difference and agreement of our respective churches were freely discussed. From this frank and candid expression of views it was evident to some extent that the Baptists and Disciples had misunderstood each other.

These points of agreement were noted and formulated into a statement, which was submitted to hundreds of prominent brethren in both danominations and also to several editors. In the replies which have been received, many accept that statement as a satisfactory declaration of their views, as Baptists and as Disciples; others suggest some modifications, or verbal changes for the sake of clearness, and a few reject the statement entire, giving as a main reason for rejecting it that they fear that an effort to bring these two bodies together and into close fellowship might be attended with some confusion and provoke dissensions. These letters and communications have been carefully read, and the document alluded to has been amended as far as possible in accordance with the suggestions. The statement is not intended to be a compromise or surrender of any gospel truth, but an expression of agreement in the interpretation of the Scriptures.

It is not intended as a crsed for churches which have none, nor as a substitute for a declaration of faith for churches, which have such declaration, but only as a statement of agreement on many vital doctrines, concerning which it has been thought there were wide and irrsoncilable differences. It is given as information, being the result of a concensus of opinions of many wise brethren in the United States, sincerely sought for the sake of the truth. As to the use which may be made of it, that is left to every individual conscience and to every local church which may feel concerned in the matter. It is certainly not designed to multiply sects nor stir up bitter disputations, but the rather to prevent misrepresentations and misconstruction, to allay strife, and, if possible, to solidify the Kingdom of Christ and bring his followers into closer fellowship and to fill them more and more with that desire which He expressed in His prayer to the Father, "That they all may be one, that the world may believe that thou hast sent me."

Yours very truly,

G. A. Nunnally,
Pastor Central Baptist Church.
J. A. Brooks,
Pastor Linden St. Christian Church.
Memphis, Tenn.

A STATEMENT OF DOCTRINAL AGREEMENT BETWEEN THE DISCIPLES AND THE BAPTISTS.

1. The word of God is an all sufficient rule of faith and practice.

2. It teaches that there is one true God, revealed as the everlasting Father, the only Begotten Son and the Holy Spirit, who made all things that were made.

3. It teaches that He made man in a state of innocence, who by transgression passed under condamnation, and condamnation has passed upon all men, for all have sinned.

4. It teaches that God so loved the world that he gave his only Begotten Son, who died for our sins and was buried and rose again for our justification, that whosoever believeth on him should not perish, but have everlasting life.

5. It teaches that Jesus Christ ascended to the right hand of the Father, and is become the Mediator between God and man, and has sent the Holy Spirit to convince the world of sin, of righteousness and judgement, and to regenerate and sanctify men by the word of truth and lead them to observe all things whatsoever he has commanded.

6. It teaches that it is the duty of every man to believe on Christ as the Son of God and repent of his sins and be zealous of good works.

7. It teaches that they will be called and justified and glorified whom God hath from the beginning chosen unto salvation through the sanctification of the Spirit and the belief of the truth.

8. It teaches that there will be a resurrection from the dead and a final judgement, at which the wicked shall be forever separated from the righteous, the wicked going away into everlasting punishment and the righteous into life eternal.

9. It teaches that a Church of Christ, by which title an organized body of his followers should be known, is composed of persons who have gladly heard the Gospel, sincerely repented of their sins and heartily believed on the Lord Jesus Christ, and have been willingly baptised.

10. It teaches that the ordinances appointed by Jesus to be observed in his Church are: First, The Baptism, symbolizing his burial and resurrection. Second, The Supper, commemorating his sufferings and death. The officers are: Pastors, who are also called Bishops or Elders; and Deacons, who are the stewards of the organized membership.

Jacob and Esau.

Mr. Editor.—Was Jacob mean? Was Esau noble? Did Jacob take advantage of Esau's hunger or his laziness and indifference to his birthright when he bought it for a mess of pottage? Esau showed no appreciation of it, and had he not sold it for a mess of pottage, would have forfeited it by neglect of the responsibilities attending. Already he had neglected his duties as the manager of the estate, and Jacob, unrewarded, had assumed them. Esau's neglect had disqualified him for the care. Jacob's faithfulness had developed him for the hour of need.

The industrious, faithful, watchful and appreciative boy must supplant the indolent, idle, selfish, sport-loving brother. He will do it in school, on the farm, in the shop, everywhere. God has made things this way, not that. When Esau's indifferance prompted him to step down and out, Jacob's keen sense of opportunity prompted him to step in and preserve the family honor. If Jacob is to ha censured at all for his shrewdness, how much more Esau for his indifferance to his responsibility and station.

Jacob by virtue of his faithful services and high sense of the dignity of God's call to Abraham and his posterity, had qualified himself for the leadership. Isaac and Esau shut their eyes to the superior fitness of Jacob, and would have prevented the birthright and blessing falling into competent hands—they were so stupid—had not the keener-witted mother practiced a deception to thwart them. She suggested and managed a short cut to win—what in the very necessity of the case would have come to Jacob, and perhaps sooner—preeminence in the destinies of the chosen seed. She got herself and favorite boy into serious trouble. All short cuts generally do get us into trouble.

Admitting that Jacob was guilty of deception and lying in these matters with Esau and Isaac, shall we judge his whole life by these retrogressions from the right? The whole tenor of his life besides was, so far as the record shows, in the discharge of duty—faithful, honest, generous, industrious, God-fearing. Shall we condemn a whole field of wheat because a few tares grow in a corner?

The whole tenor of Esau's life was selfish, and because outwitted once or twice by his unselfish, hard-working brother, we pity Esau and censure Jacob. Let us be done with it, and judge the boys fairly, according to their real character.

But Jacob outwitted Laban and treated him meanly, some will say. I say no, he did not. Ten times Laban changed Jacob's wages as a servant in the fourteen years service for a wife. Laban was as selfish a man, perhaps, as Esau. He declares to Jacob, upon overtaking him, that everything Jacob had—wives, children, cattle, goods—were his. Some people have that way of thinking. They want the world. I suspect the change of wages was every time a reduction of wages. That's the way of men when they can get you in a corner. Turn on the thumb screws, increase the work and reduce the wages.

At last Jacob rebelled and would have a fixed law of nature's God to fix his wages—the brown and spotted and brindle should be his, the solid colors Laban's. In six years he had evened up the score, and parsimonious old Laban got angry because God had at last given Jacob justice. Laban was the mean one of the twain, not Jacob. James Waynes.

Nashville, Tenn.

Non Sequitur.

I have just finished reading "Before the Footlights," a sequel to "Behind the Scenes;" by Bev. F. M. Iams.

These two books ought to be extensively circulated. They would do much towards countervailing the superstitions of the Pedobaptist teachings concerning infant baptism and sprinkling and pouring as substitutes for our Lord's baptism and its subjects. The second volume, "Before the Footlights," contains the finest array of the concessions of Pedobaptist scholars, to the scriptural subjects and mode of baptism, as taught by Baptists, that I have met with in all my reading of this character of literature; and few people will meet with their like in their reading in the course of a life-time. This verifies the statement of Moses Stuart, one of the foremost among American Pedobaptist scholars, that "all lexicographers and critics of any note are agreed in this: The lexicons teach that the Greek word for baptism means immersion, and that to baptise is to immerse."

Who has not heard Pedobeptist ministers say that no scholar of their faith ever conceded that infant baptism was not taught in the Scriptures; or that baptise meant to immerse? I have often heard such statements. But let such read "Before the Footlights," and compare the quotations with the authors from whom they are taken, and they will be convinced that their assertions are not in accord with the truth; and, like many of their doctrines, wholly unfounded both in the Holy Scriptures and the writings of their own scholars. I do not, therefore, wonder that Mr. Iams was so wonderfully and overwhelmingly convinced by reading the Word of God, and the concessions of Pedobaptist scholars that our Lord's baptism and subjects were immersion and believers. They are so clearly, forcibly and logically presented in the Scriptures that there should not be the least shade of a shadow of a doubt as to their meaning.

Bev. B. F. Bartles of Bell's, Tenn., Colporteur for West Tennessee, under appointment of the Board of Sunday-schools and Colportage of the Tennessee Baptist Convention, handles these books. All who wish to read something in this line of literature, fresh and racy in style, clear, logical and convincing in doctrine, will find "Behind the Scenes" and "Before the Footlights" intensely interesting. W. G. Inman.

Humboldt, Tenn.

A Correction.

In next to the last article in reply to F. D. Srygley, published March 8th, appears a quotation from Srygley's article which by some means leaves out the most essential word in the quotation. Here is the true quotation:

"The church was *started* with people *John* prepared for the Lord by 'the baptism of repentance for the remission of sins' (Mark i. 4), and it is perpetuated by folks being baptised into it 'for the remission of sins.'"

The point I aimed at was: If the church started with the people John baptised—and Srygley says it did—then it didn't start with the people who want through a new process on the day of Pentecost, and Srygley says it did. According to Bro. Srygley the church had two starts, and both failed, and A. Campbell gave it a third sandoff.

Quite a number of brethren have criticised me for calling F. D. Srygley "Bro. Srygley." Well, I may miss him in Christ, but thought perhaps I might strike him in Adam.

John T. Oakley.

—About six months ago at or during their protracted meeting at this place, I was asked why Baptists and Campbellites did not unite, giving the ham-drum reasons peculiar to that sect. I was too busy to discuss the case then. So I just said to them, "We are too far apart to unite." "Why?" said they. I then said to them, "You baptise for what baptism cannot do, Baptists baptise for what heaven ordained it to do," and said to them, "you can come to the Baptists in the channel laid down in the Scriptures. That's the only possible union." I. B. Wright.

La Guardo, Tenn.

Boasting.

BY REV. W. B. CLIFTON.

To boast is to give expression to ostentation, pride, vanity; to glory in one's own worth, or actions performed, with a view to self-commendation. As exhibited in common intercourse it rarely fails to excite disgust among sensible people, betraying an over-estimation of self and an under-estimation of others. It is thus a form of intense selfishness, and is utterly incompatible with genuine patriotism and philanthropy.

It is a significant fact that in the Bible are found representations of two sorts of boasting—one sinful and prohibited, because repugnant to God's glory; the other consistent with real humility and the acceptable worship of God. The line of distinction between them is clearly defined, and one can at a glance see the ground of difference. It is a matter of importance that all should do this.

Of that kind of boasting which is odious in the sight of God, the following passages speak: Rom. iii. 27: "Where is boasting, then? It is excluded. By what law? of works? Nay, but by the law of faith." Eph. ii. 8, 9: "For by grace are ye saved through faith; * * * not of works, lest any man should boast."

It is certain that the boasting of which these Scriptures speak is inconsistent with the plan of salvation. What is this boasting? Manifestly, it is for a sinner to rely upon or glory in any act of his own as the ground or cause of his acceptance with God. Hence, when a man says, "I know I am saved, because I have done so and so," it occurs to me that this is the very boasting which the plan of salvation by grace through faith was designed to exclude. It indicates ignorance of, if not hostility toward, God's plan; and I can conceive of no greater insult to grace than for a man to depend upon his own performances. God only must and will be glorified in the redemption of sinners. God will not share this glory with any mortal. Trust in self, in works or sacrifices or merit of our own is distrust in God.

The proof of this doctrine will farther be seen in those passages that speak of a boasting in which God delights—a boasting that glorifies his name. Here are some of them: Psa. xxxiv. 2: "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad." Psa. xliv. 8: "In God we boast all the day long." Rom. v. 2: We "rejoice (boast) in hope of the glory of God." Ver. 11: "We also joy (boast) in God through our Lord Jesus Christ." 1 Cor. i. 31: "He that glorieth (boasteth), let him glory (boast) in the Lord." Gal. vi. 14: "But God forbid that I should glory (boast), save in the cross of our Lord Jesus Christ."

Earnest obedience to the commands of Christ, while in no sense the cause of salvation, is nevertheless the proper evidence of its possession. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10). To boast of our obedience, in the sense of relying on it, is, therefore, not only to invert the order of grace, but also to put upon the fruits of the Spirit the honor due to God alone.

In God's presence let me never mention what I have done, save to confess my sins with sorrow and shame. Since he had mercy upon me when I deserved it not, let me boast of his unfathomable love, and magnify forever the rich provisions of his grace.

Martin, Tenn.

Sanctification.

BY REV. T. N. COMPTON.

"For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4.

The object of this discourse is to notice the effects of Christ's work upon the law, and to observe the light in which the law holds one who has accepted Christ, with his finished work, by faith.

Moral law may be defined as the right rule of man's thoughts, words and deeds. We learn that love is the fulfilling of this law, and that if we love Christ we will keep his words, and for one to love God with all his heart, and with all his soul, and with all his strength, and with all his mind, and his neighbor as himself, is to keep the law and the prophets. Hence the lawyer who conversed with our Savior on the great question of salvation had the promise of eternal life on these conditions. (Luke x. 25-28).

From these teachings, with a little reflection, we gather that love which keeps the spirit of the law has for its fruits that form of good works which keeps the law as to its letter.

With this thought in view, it is easy to see that, while Christ did not actually keep every precept of which the law with which he had to do was capable, yet he was possessed of that spirit of love whose expression, had it been called forth, would have kept the precepts of all moral law in every relation of life, whether of man to himself, man to man, or man to God. Therefore to the question often put, "What law did Christ fulfil?" I unhesitatingly answer, "He fulfilled all moral law." Of course you see from what has been said that I do not mean he kept the letter of all moral law, for such was not given him to keep, but he kept the spirit. For example, Christ did not keep the precepts given Adam, but he would have done so had it been given him, or Adam would have kept it had he been possessed of Christ's spirit. Christ did not keep the decalogue when given by Moses, but he did keep it, later on, magnified. (See Matt. v. 21-23).

Had Christ violated the law, his death had not been for us, but for himself, since in such a case he would have had sin, and since "the sting of death is sin." But having no sin, death had no claims against him; so he, as he said, laid his life down, and it became a gift for the sinner. (Jno. x. 18; Rom. x. 10; Gal. iii. 13; Isa. liii. 5-8). The penalty from which Christ redeems the sinner on the condition of faith may be found by referring to the following Scriptures: Rom. vi. 23; Jas. i. 15; Matt. xxv. 46. (See Thes. i. 6-10).

Having seen Christ's work and the relation which it gives him to the law, let us now mark the conditions of its benefits and the light in which the law holds the believer.

Faith is the only condition named in my text; repentance is a condition of salvation, as the Bible in many places teaches, but faith may be mentioned alone, since repentance precedes it and is included by it. Should repentance follow faith, then it would become the action of a justified person, since justification touches faith, leaving no room for repentance to intervene. (Rom. v. 1; Jno. iii. 15). Faith is the one condition which reaches Christ as the end of the law and we can no more reach him without it than a man can reach Nashville from Hopkinsville who stands in the depot at Hopkinsville allowing the trains to pass him by daily.

If I address a sinner to-night who would reach heaven and a blissful immortality in the future, to say nothing of the sweets of the present—

"For earth has a joy unknown to heaven,
The new-born bliss of sins forgiven"—

let him get aboard the gospel train by faith, and as sure as God, who cannot lie, speaks the truth, he will find a peace incomparably more joyous than earth with her gain, gold and glory.

But the points to which we invite your most thoughtful attention are these: 1. The believer, as to the law, stands upon the same platform with Christ redeemed forever from the curse. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. (Gal. iii. 13).

Comparing this Scripture with the text, we find that the end of the law means the curse of the law; so Christ is the curse; he carried it in his own body; he pays the debt, and by faith he gives us a receipt, we hold it, and defy the courts of earth or hell to require a repayment. Not until the fact that Christ died upon the cross ceases to be a fact can the child of God fall from grace. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory." (Col. iii. 3-4). Not until Christ, who is our life, shall die, will we ever cease to live as Christians. (Rom. viii. 1-4; Rom. vi. 14. See also Gal. iv. 1-15).

This point is even more thoroughly and unanswerably proved when we consider the following truths regarding it, viz: (1). Nowhere does the Bible pronounce the curse of the law against the believer. (2) Nowhere do you find the believer praying for or commanded to pray for redemption from its curse. (3) If he should fall under its curse to be reclaimed is impossible. On the last point see Heb. vi. 4-7; x. 12; x. 26. 2. The believer may and does do that which the Bible calls sin. (Matt. xxvi. 69-75; Rom. vii. 15-25). 3. The believer being under grace may and does violate a law whose penalty is not the same as to the sin of the unbeliever, but a chastisement which is a peculiarity of sonship. (Rom. v. 13; vi. 15; Heb. x. 1, 2; xii. 6-12). In this is to be found the difference between the sin of the believer and that of the unbeliever. That of the former is not regarded as a legal offense, for since "the just live by faith" he retains his justification from under the law by the constant exercise of faith, and needs only to confess his sins as an expression of his repentance, and get forgiveness through his advocate Jesus Christ, "who is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John i. 9). But the latter must repent and believe that he may be both pardoned and justified.

The above are points brought out by the study of moral law, and when rightly understood will not only harmonize with the Bible as a whole, but will claim, forever, the weapons from the hand of the modern sanctificationist.

In this life we do not obtain a complete victory over sin; if so, the Apostle Paul failed to know it, for speaking of this body, he says: "It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. "O death, where is thy sting O grave where is thy victory?"

An ornithologist once captured and caged an eaglet, which grew in his cage to be an eagle languid and spare. So the owner being moved by compassion for the dependent spirit of the bird, carried it out once upon a beautiful lawn, and, calling in a number of friends to witness the scene, threw the cage door ajar. At first the bird moved forth with lazy step and glaring eyes as if unaware of his liberty. But at last his kingly eye caught the sun, which, steadily fixed thereon, changed from glaring to glorious; the body became nimble, and, pinioned upon strong though unused wing, he darted into the heavens. Onward and upward he sweeps until in his circuitous flight he over-reaches the hills and scales the mountain peaks. While thus he bathes his hitherto caged body in the beautiful ocean of blue ether above, the bystanders gaze upon the scene with spellbound admiration. The soul, like the caged eagle, is imprisoned in this body, corruptible and weak, and

"Weary of being confined from home
Heats and expatiates in a world to come."

This body has justly been called the soul's dark cottage. But when released by death and plumed with seraph wing, its flights will be from earth's dark home over hills of temptation and mountains of sin up to mansions of perfect rest up to a home with God, and with angels who shout in endless song the praises of our King; a home through which flows the River of Life, whose pure waters ripple, sparkling always in God's glory; a home with inmates whose crowns are fitted for Immanuel's worship, whose harps are attuned to his praise, and whose footprints exhale the perfumes of paradise itself. Such may be said of the soul released from this body as the eagle from the cage. But who can tell the ecstasy of a redeemed soul reunited to an immortalized body shouting hallelujahs in victory over death and the grave!

On the fatality:
Can tongue tell it, pen write it, or mortals know it?

Cadiz, Ky.

—The mission presses in the Turkish Empire print about 40,000,000 pages annually, and over one-half of these pages are God's Word.

CORRESPONDENCE

Grace Street Dedication.

Last Sunday was a day long to be remembered by Grace Street Church of Richmond, Va. Just four years ago they left their old house, which had become too small for the growing crowds which gathered to hear Dr. Hatcher. The new house, erected on the same spot at a cost of $70,000, will seat 1,600, and is indeed a magnificent structure. Though the rain came with the morning light and continued through the day, three great meetings were held, not including the Sunday-school. Dr. John A. Broadus preached the dedication sermon at 11 o'clock, taking as his subanbject: "The Place Where Paul Preached." He said his text might be found scattered all along through the Acts of the Apostles, beginning with the 9th chapter. When Paul was converted "*straightway* he preached Christ." The speaker occupied fifteen minutes, referring in rapid succession to the different places where Paul preached, and each instance bringing out some important circumstance or lesson. He called attention to the fact that Paul, following the example of the Savior, did not despise small congregations. The body of the sermon consisted in developing the following points: Convenience, taste, association and genuineness of worship. The sermon was not remarkable so much for its homiletical as its devotional character. Tears, which had stood in the eyes of many people almost from the beginning, sestance, flowed freely with the closing appeal, which was made to the unconverted, especially to *old men* who are yet out of Christ. Just before the sermon Rev. H. A. Bagby was introduced. He had been chosen to represent the different churches of the city that have sprung from Grace Street Church and still look to her as their mother. Bro. Bagby has charge at Calvary, and though he is one of the youngest pastors in the city, he holds a place in the front rank of the Richmond pulpit.

Dr. Broadus' sermon was fifty minutes long. He was followed by Prof. H. H. Harris, who spoke briefly of the history of the church and her pastors. Though it was now after 1 o'clock, and the congregation was tired, Prof. Harris proved equal to his task. He spoke only a few minutes, but with wonderful effect.

At 8 p. m. Drs. Willingham and Needham addressed a congregation of Sunday-school children, making special efforts to lead them to Christ. At the close of the services forty-five of them professed conversion.

The speakers at night were Drs. Cooper, Broadus and Landrum. The first speaker had been chosen by the pastors of Richmond and Manchester to present to the new church an elegant copy of the Bible.

Dr. Broadus emphasized the importance of more constant reading of the Bible by all classes and better attention when we hear it read.

Dr. Landrum spoke of the high place Baptists have always given to the Bible. Presbyterians may be characterized by great learning and Methodists by holy fire, but the one great principle which has characterized Baptists always and everywhere has been their faithfulness to God's Word and the prominence they have given it.

Dr. Theodore Whitfield, pastor at Fulton Street Church, was prevented from attending these meetings by serious illness. His many friends will receive with sorrow the sad announcement that the doctors entertain little or no hope of his recovery. Let us not forget to pray for him and his anxious family.

J. G. Chastain.

Richmond, Va., March 28th.

[Bro. Chastain, we learn, is breathing for a few days the theological atmosphere of our Seminary at Louisville. He purposes returning to Mexico in May.—Ed]

Seminary Notes.

Bro. Pace, who but recently lost his sister by death, was called home last week by telegram to the death-bed of his mother. W. H. Hubbard lost his brother-in-law also last week. These brethren have our sincere sympathy.

The sermons of our Bro. E. S. Bryan seem to be unusually effective. At least few of us have yet attained to this degree of success in preaching. I reported recently that he had by special request preached a sermon on baptism, and as a result the leading Presbyterian in the neighborhood had joined the Baptists. Last week he completed the conquest by marrying this same Presbyterian, Miss Mary Bates. She is the daughter of one of the members of Cedar Creek Church, of which Bryan is pastor, and a very estimable lady in every respect. We wish them long life and much happiness and usefulness together. Our Tennessee boys seem to have a propensity for "perpetrating matrimony." Witness Bryan and Wray during the year. Listen! you may hear of another.

Dr. Robertson supplied the First Church at Covington Sunday.

Mrs. Whitsitt has been spending the winter in Florida. Wednesday Dr. Whitsitt smilingly announced to his class in Church History that they might prepare the rest of the book for the next lesson, for he did not know just when he would meet the class again. He goes to the Georgia State Convention, from which Mrs. Whitsitt will return with him to Kentucky this week.

"Missionary Day" was Monday, April 2nd. Interesting letters were read from Brethren McCormick, Watkins and Powell of Mexico and J. H. Eager of Italy. The usual essay was read by R. A. Cohron of Mississippi on Mission Work in Cuba. The paper reviewed the work from its earliest beginnings to the present bright outlook, showing how wonderfully God has blessed his cause there. Bro. Chastain of Mexico then addressed the Society, showing the difficulties of the work, the encouragements and the needs. Bro. Chastain will spend some weeks with us studying and seeking to rouse the missionary spirit in and around Louisville.

Dr. Broadus lectured Monday night at Elizabethtown on "Gilmpses of Great Men."

Bro. Fanblon is now assisting in one of the missions of the city.

We had a pleasant visit at the Seminary from Bro. W. O. Cleveland last week. His work at Springfield is doing well.

McGlothlin.

Carson and Newman College.

Rev. W. Y. Quisenberry, Corresponding Secretary of our Sunday-school and Colportage Board, preached at our church this morning at 11 o'clock. The sermon was on "soul winning," and was characterized by unusual fervor and earnestness and I trust it did our young people much good. He preached a sermon in the afternoon to children in the auditorium of the College and exhibited special fitness for this much needed work.

Although the day was very unfavorable and the congregation small, the church contributed $40, the Sunday-school $5, and the Woman's Missionary Society means to add another $5, making a total contribution of $50 to the Sunday-school and Colportage work.

Bro. Quisenberry *believes* in this work and I have hope that his zeal and business methods will bring success. Of course he must have co-operation. I share his view that no higher work can engage his attention than the distribution of Bibles, other good books, papers, and tracts in connection with visits from house to house by a wise and consecrated colporter. Every colporter should be an agent for the Baptist and Reflector and should spend much time in sections where the churches need light and encouragement. A faithful colporter ought not to be very expensive to the Board.

French Broad, Maryville, Alder Branch and Smithwood Sunday-schools have adopted our scheme in behalf of the College. The movement has been unanimous so far. Some schools have decided to make the first Sunday in May "College Day." Why not all observe that day?

The death of Rev. W. N. Griffin was very sad. He was one of the most useful men in Tennessee.

J. T. Henderson.

Stewards.

Inspired Peter talks to us about the manifold gifts of God and the consequent responsibilities of the steward. What does he mean to teach? Is it that we are stewards as concerns spiritual things only? Or does he refer to the temporal also? All that we possess is a gift from heaven entrusted to us—not ours absolutely, but is the expression of our Heavenly Father's confidence in us. I ask myself the question, Have I dispensed that which is committed unto me wisely? Or have I in my possession that which belongs to the Master's cause? Is some poor unsaved man standing in darkness and the way of death because I have in my bank account that which God intended me to use in sending him life and immortality through the simple, sweet story of Jesus and his love? Can I put my hand on my heart and confidently say, "Master, I have been faithful? I have sought to know thy will, and have endeavored to do it?" These and similar questions put to the hearts of God's children in Tennessee would no doubt replenish our mission treasury, gladden the heart of Bro. Quisenberry and the Colportage Board, and would also give us the $5,000 so much needed for the Orphans' Home. Why does not some wealthy brother give us the amount needed and get to himself a name that would live as long as the Baptists of Tennessee shall exist and gladden his own heart while on earth, assist in rescuing the suffering little ones, relieve the burdened hearts of the Board of managers, lay up treasures above, and, greatest of all, glorify God our Father? Who will?

T. T. Thompson.

A Great Calamity.

The severe freeze that covered the Southern States on the nights of the 25th and 26th of March was a great calamity, the extent of which it is difficult to measure. The killing of the corn and cotton, thus necessitating large re-planting; the destruction of fruits, pears, apples, peaches, plume and grapes, and in many cases the injury done the trees and vines; the ruin of the young melon crop and the utter desolation of the family and market gardens, coming in times of fearful financial pressure, are enough to dishearten our people. It is estimated that a million of dollars will not cover the loss in Georgia alone.

In some of these States, particularly in Georgia, strong efforts have recently been made to relieve their State Boards of debt, and the month of April has been set apart as the one to take collections for the Home Mission Board. This calamity will inevitably cut short the contributions that would have been made. The Board, in its great need, will sorely feel this diminution of its receipts.

We appeal to our brethren of the more Northern States of the Convention, Maryland, Virginia, Kentucky, Missouri and Tennessee, to so increase their contributions as, if possible, to make up this deficiency.

I. T. Tichenor.

Atlanta, Ga.

The American Baptist Education Society.

The sixth annual meeting of the American Baptist Education Society will be held at Saratoga, Tuesday evening, May 22nd, and Wednesday forenoon, May 23, 1894. One session will be devoted to the subject of State aid for sectarian schools, with addresses by S. J. Hatt, Esq., a member of the Albany bar; Rev. Wayland Hoyt, D.D., of Minneapolis, Minn.; and D. E. Thompson, Esq., Queen's Counsel, of Toronto, Canada. The other session will be devoted to the consideration of questions concerning denominational colleges, with addresses or papers from President E. B. Andrews of Brown University; Rev. N. E. Wood, D.D., of Brookline, Mass.; and Prof. H. H. Harris, L.L.D., of Richmond College, Virginia.

H. L. Morehouse, Act'g. Cor. Sec.

New York, March 28th.

—Report of the Missionary Board of the Tennessee Baptist Convention for the quarter ending March 31, 1894:

Stations supplied	94
Days labored	1,706
Miles travelled	11,949
Sermons preached	683
Exhortations and other religious addresses delivered	884
Total religious addresses and sermons	976
Baptisms	104
Received by letter	98
Organized into new churches	179
Total received into churches	375
Prayer-meetings organized, 3; led	143
Sunday-schools organized, 1; scholars	60
Pages religious tracts distributed	15,000
Religious visits made	2,382
Church houses built or repaired	9
Cost (all collected and paid)	$3,022 00
Total collected by the missionaries and secretary for all missionary purposes, churches, etc.	$5,567 94

A. J. Holt, Cor. Sec.

NEWS NOTES.

Nashville.

First Church—Preaching by pastor; morning text, 2 Thes. iii. 1; at night, John vi. 37.

Central—Two good congregations; 320 in Sunday-school; four received by letter; gracious prayer-meetings during the week; Sunday inclement.

Edgefield—A great day; had the Central Labor Union present in the morning; two professions of faith at night, three baptised; good congregations.

Third—Usual services; good time at Young People's Association; Lord's Supper administered.

Immanuel—Good day; two received by letter.

Seventh—Good day; Dr. T. P. Bell preached in the morning; 111 in Sunday-school, one baptised; Lord's Supper observed.

Centennial—Fifty in the Sunday-school, which has been changed to morning; three received by letter, four for baptism, two baptised.

North Edgefield—Preaching by Elder T. T. Thompson; one for baptism.

Howell Memorial—Preaching by pastor at each service; 85 in Sunday-school; church asked for the fifth Sunday meeting, First Division Cumberland Association, which will begin Friday night, April 27th, and continue through Sunday. Lord's Supper observed; Bro. Thompson talked at the Orphanage at 3 p. m.

Mill Creek—About half the usual attendance; Lord's Supper administered.

First Edgefield (col.)—Lord's Supper; two approved for baptism.

Elder Neal reported that he had organised a mission Sunday-school with 32 in attendance; preached three times for First Church (col.), city.

The request of the Foreign Mission Board through its Secretary, that prayer be had, was pretty generally observed.

Knoxville.

First Church—Preaching by Pastor Acree at both hours; morning subject, "How to Pray;" at night, "The Time of Christ's Coming;" one received by letter, one approved for baptism and one baptised.

Second—Pastor Jeffries preached at the morning hour and Bro. J. A. Wray at night; two baptised; 172 in Sunday-school.

Centennial—Rev. J. A. Denton, a student at Carson and Newman College, preached a very acceptable sermon in the morning—his first sermon; Pastor Snow preached at night; six joined by letter, three approved for baptism and three baptised; 199 in Sunday-school.

East Knoxville—Preaching by Pastor Powars at night; good service, one profession.

Bro. W. Y. Quisenberry was present and gave a cheering report of his his work.

Bro. J. E. Watson reported the work as prosperous at Bearden; a new church house is being erected and a church will be organised in the near future.

Memphis.

First Church—Large congregations morning and evening; one addition. Secretary Early of Texas delighted the congregation with a tender and thoughtful sermon in the evening. He is on his way home, having come for his wife, who has been in Louisville under treatment. Bro. Early says Texas is prepared for a large delegation in May.

Central—Good congregations; subject in the morning, "A Lost Crown;" one received by letter. The audience room is full of scaffolds and ladders, the house being renovated. The Sunday-school is growing under the management of Superintendent Mosely.

Bowan—Pastor preached at both services; night service well attended and a manifestation of interest; the Young People's Union is active and earnest; Sunday-school small on account of rain; the Sunday-school chart with weekly illustrations highly appreciated and very instructive.

Trinity—Usual worship at 11 a. m.; Bro. Early, late pastor, present; improvement in Sunday-school over preceding weeks; good service at night. Bro. Early will preach Wednesday evening. Bro. W. F. Dorris, pastor-elect, will be present next Sunday. He will spend two or three days on a visit, looking to his coming to enter work May 1st. Sister Early was in the city this week and remained a few days. She is on her way home with Bro. Early. Her health is not improving.

Collierville—Pastor N. W. P. Bacon preached to a full house in the morning and to a good congregation at night; one addition; fifth Sunday meeting to be held at Collierville. Since last report the quarterly collection for missions has been taken at Germantown, resulting in a collection of $35, half of which was contributed by the Ladies' Missionary Society.

Millington—J. D. Anderson, pastor, held a Workers' Convention of Memphis Association with the attendance and assistance of the following workers: E. A. Taylor, W. L. Slack, B. G. Craig and wife, W. H. Hughee, J. P. Leigh, A. Martin, J. J. Duboise, T. H. Granberry, W. L. Norris, M. H. Whitfield and J. B. Moody. Practical and interesting subjects were discussed. The appreciation of the people was inspiring to the visitors. Just previous to the Convention the church had collected $51 for missions, and on Sunday $21 more was subscribed. This young and small church is aiming at $100 for missions this year.

Chattanooga.

First Church—Preaching by Pastor Jones at the morning service on "Ezekiel's Vision of the Holy Waters;" at night, "The Secret of the Lord." Had a delightful communion service; hand of fellowship given to one.

Second—Pastor Simmons preached at morning service on "Prosperity;" at night, "The Highway of Holiness;" one received by letter.

Central—Pastor Haymore preached at morning service on "The Happiness of the Lord's People;" at night, "The Thief's Prayer and Its Answer."

—Mission collections for the week ending March 31, 1894: Home Missions, $34 46; Foreign, $43 29; State, $176 53; Orphanage, $15 85; Sunday-school and Colportage, $7 67.

—Rates fixed by the Southern Passenger Associations to Dallas, Texas: Bristol, $34.50; Chattanooga, $24.80; Knoxville, $29 80; Morristown, $30 85; Nashville, $21.65; Paint Rock, $32 60; Junction City, Ky., $25 50.

—Correspondents please notice. Quite a number of persons address me at Martin, Tenn., while they address J. M. Nowlin at Hickman Ky. J. M. Nowlin is at Martin, Tenn. Wm. D. Nowlin at Hickman, Ky.

—Bro. C. V. Edwards, a student of Bethel College, is to be ordained to the ministry at Middleton, in this county, on Saturday before the third Sunday in April, 1894. He is preaching to the Middleton Church and has been called to become her pastor.

E. N. D.

Franklin, Ky.

—Elder W. K. Cox has closed a meeting at Blountville with eight or ten professions—all from the Sunday-schools of the town. Elders Upchurch and Kincannon held a good meeting with Glenwood church and had twenty-six additions to that church, one by letter, the others by experience, six from the Methodists. Twelve of the number have been baptised. The revival spirit prevails generally, and the next meeting of Holston Association will show a gratifying number of additions.

N. J. Phillips.

Blountville, Tenn.

—The last month of this term, that is during May, I expect to have a class daily one hour, consisting only of teachers. We have so many calls for teachers. In recommending one for so heavy a charge, I want to know that in addition to knowledge of books there is also knowledge of at least some of the principles of success in this profession. We need more academies over the State. I do not guarantee a position to anyone who may attend this class in course of training, but at the same time I have little doubt, where the spirit of the true teacher exists and requisite knowledge, that a place will be waiting. It strikes me that the development of our educational system requires such work as this class proposes.

G. M. S.

—"Praise ye the Lord for he is good." Yesterday the rain fell without all day, but the gracious rain of His Spirit fell richly upon us within his house. In the morning I was at Mossy Creek. The Sunday-school gave us a fine collection and arranged to supply itself with a library. At 11 o'clock I greatly enjoyed preaching. God and the people helped me. After the sermon I told of my work, and they gave me $50. In the afternoon I preached to a very fine audience in the college auditorium. God helped me. At 7 p. m. I preached to a small but fine audience at Morristown. Here He opened the windows of his grace to us. Our hearts were full. The few gave me $35 for the work. The pastor says it will be made $50. My heart is full of the goodness of the Lord.

W. Y. Quisenberry, Cor. Sec.

On the Train, April 2nd.

—Yesterday was a rainy day—so bad that few succeeded in stemming the torrent and coming to church. Dr. Barrow is on a visit in Kentucky and I am supplying his pulpit here and at Madisonville. Morning subject, "Rain."—Prof. Richardson and his excellent wife have resigned and are now on a visit in the West. They will long be remembered by the patrons of the Seminary as excellent teachers.—After disbanding the St. Elmo Church I left the field, one of the best in the State, to the Chattanooga pastors. The old organization had become a sore, but the better part of it, together with others who would never associate themselves with it, now want a new one, and I trust that God may direct Brethren Jones, Haymore and Simmons and give them wisdom and grace to do the right thing in this field.

Lucius Rosseaux.

Sweetwater, Tenn.

—Two weeks ago I had the pleasure of attending and taking a part in the ordination service of Rev. J. M. Otey. Bro. Otey was called to ordination by the Fiat Gap Baptist Church, Jefferson County, Tenn. The presbytery consisted of Revs. J. L. Dance, D. J. Hant, U. S. Thomas and J. T. Hickman. Rev. U. S. Thomas was chosen as Moderator; J. T. Hickman, Clerk; J. L. Dance preached the sermon from Eccles. viii. 8. Subject: "The Christian Warfare." Rev. D. J. Hant examined the candidate, which he did thoroughly, and found him to be sound on the doctrines of the Bible. The church then ordered the presbytery to proceed with the ordination, which was done by prayer and laying on of hands by the council. Bro. Otey is a good man, and we trust he will be a blessing to Zion and to the world. Bro. Otey administered the ordinance of baptism that same evening to several happy converts, which was a result of a recent revival. Bro. Otey is also pastor of the Fiat Gap Church, and may the Lord bless him and the church.

J. T. Hickman.

—Much has been said and also written on the subject of missions, the best way and nearest route to send mission funds to the proper place with least expense. From some cause the minutes of our Association were not given out to our Church until last January. I soon noticed that our church had no mission money to her credit. Now, as Treasurer of our church, I think it due the Duck River Association, of which our church (Knob Creek, Maury County) is a member, and also due our church to state through the Baptist and Reflector that I held two receipts of Bro. W. M. Woodcock's for mission funds which were given in our last Associational year. The first I gave him in person during the sitting of the Southern Baptist Convention in Nashville, which was $6. The other was sent by mail, and Bro. Woodcock sent me his receipt. Now then, should we go down as blank on giving for missions? You know Dr. Holt stated in the Baptist and Reflector of Feb. 15th that there were 1,000 churches in Tennessee that gave nothing to missions last year. Our pastor, Bro. S. M. Gupton, organized a Sunday-school at Knob Creek, March 25th. I think your editorials on Campbellism are the very best. By grace are ye saved. We have appointed the fourth Saturday in May to clean off and decorate the public graveyard at Knob Creek; also Bro. Gupton promises to preach us a sermon on "Fatuse Recognition" on that day at the graveyard.

M. Y. Waltmas.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

Rev. A. J. Holt, D.D., Missionary Secretary All communications designed for him should be addressed to him at Nashville, Tenn.
W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS

Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.
Rev. J. H. Snow, Knoxville, Tenn.
Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed

HOME MISSIONS.

Rev. I. T. Tichenor, D.D., Corresponding Secretary, Atlanta, Ga.
Rev. M. D. Early, Memphis, 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 J. T. Henderson, Mossy Creek, Tenn.

SUNDAY-SCHOOLS AND COLPORTAGE.

Rev. W. Y. Quisenberry Corresponding Secretary, Chattanooga, Tenn.

Woman's Missionary Union.

CENTRAL COMMITTEE FOR TENNESSEE:

Mrs. G. A. Lofton, President, 507 South Summer Street.
Mrs. E. C. Stockton, Corresponding Secretary and Treasurer, 1300 West Demonbreun St., Nashville, Tenn.

Forty Odd Years in China.

BY MRS. M. F. CRAWFORD.

IX.

REMOVAL TO TUNG CHOW, SHANTUNG PROVINCE.

On Mr. Hartwell's return from Shanghai in December, 1865, the question came up for final decision as to our permanent settlement in Tung Chow or return to our former home and labors. The work at Shanghai was very dear to our hearts and we longed to renew it—but there we should probably live out only half our days in much weakness, while in this invigorating climate, where life would be a pleasure instead of a burden, we might prosecute equally important labors for the Master. So we decided to remain if possible. The difficulty of doing so lay in securing a house in a good position for work, as this must be done in spite of the gentry who had in council resolved that no citizen should rent, lease or sell another house to foreigners on pain of endless persecution. As their influence was great our hope of success was not sanguine. We strolled about the different parts of the city in our afternoon walks apparently without looking to the right or left, and finally chose the Monument Street as the most desirable position for a residence without knowing whether there was a single house on it for rent or sale. Mr. C. pointed out the selected street to his native teacher, Chow Ting Ching, who was a stranger to the people of the city, and committed the matter to him. Chow found a medium house for sale on the north side of the street and brought Mr. C. a description of its dimensions, etc. As the price was reasonable, he was instructed to purchase it at once in his own name, Mr. C. of course supplying the money. Notwithstanding our treaty rights, it seemed the only way of obtaining a house in Tung Chow. Conditions were especially hard on us at this time, as the Board was still unable to pay the salaries of its missionaries, much less to purchase a house. Our income was greatly reduced, yet from it we must pay for a dwelling and wait indefinitely for the Board to refund it. The teacher was successful beyond expectation and the bargain was soon completed. In consideration of a small extra sum, possession was to be given at the end of one month instead of four, which custom allowed. We dared not look at the house until the expiration of the month, as no one yet knew the real purchaser was a foreigner. On the specified day the teacher reported it vacated. This was on Saturday, and in our eagerness we went to see it at once, finding the owner's family still in it. Our visit of course revealed the state of the case and by Monday placards were posted in every direction, calling on the people to rise *en masse* and prevent the "foreign devils" from occupying the house. The excitement being intense it was thought best to inform the city magistrate. After a long and unsatisfactory interview with him a messenger was dispatched with a letter to Mr. Sanford, then United States Consul at Chefoo, explaining the situation. He came to Tung Chow at once and communicated with the chief officials, informing them that Mr. C., with his sanction and presence, would take possession of the property at noon the next day, requesting their protection against any riot that might arise in consequence. They sent no reply to his communication, and early the next afternoon the Consul, accompanied by Messrs. Crawford, Hartwell and Mills, our native teacher and servant, entered the house, posted a notice under his official seal, and hoisted the American flag at the door. The gentry were then in council at the neighboring temple, and gongs of alarm soon began to beat in various parts of the city. The women in the house set up a frightful wail; a crowd rapidly collected before the door and along the street. The excitement seemed increasing and the danger most threatening. The remainder of the story we give in Mr. C.'s own words:

"The gentry then in council sent a man to beat a gong in front of the house. When Mr. H. and I went out to inquire why he was beating the gong he replied: 'I do so by order of the council,' and immediately about twenty of their men rushed upon us, seizing each of us by the arm. Jerking ourselves loose we drew out our revolvers, at which the crowd fell back somewhat, and we regained the door, where we kept them at bay for an hour or two. The assembling gazers knowing that revolvers were on hand, kept at a safe distance. Finally my servant was sent with the Consul's card to inform the Ohefu, or principal civil officer of the Department, of our situation, and to ask his assistance. About sunset a number of his subordinates arrived on the scene and seemed to take control of matters by general consent, and immediate danger subsided. After some parleying with them Mr. H. accompanied one of them to the Chefu's office, where, a little before midnight, the Chefu agreed that if we would leave matters in his hands and retire to our homes he would give us peaceable possession in ten days. Keeping his word, the house was delivered the eighth day, and I soon began repairs without molestation.

"Houses after this could be obtained without special difficulty or danger, but the gentry were far from reconciled with our presence, and for years did all they could to ostracise us and prejudice the people against us. I do not tell this story with self-complacency, but some parts of it with deep regret. It is my decided opinion on reviewing the whole case, that we could now manage the matter in a very different manner and spirit, leaving much more favorable impressions on the minds of the people. The days of foreigners carrying out their purposes in China by force and threats are now, thank God, rapidly passing away. The Spirit of Christ is more in accord with our aims than the spirit of the 'military age.' Kindness, forbearance and patience are the virtues needed in the prosecution of the missionary work at all times and places, especially in the opening of new stations among an ignorant, suspicious and self-conceited people like the Chinese."

Bequests.

It is generally conceded that one has an inherent right to dispose of one's property as one may see proper. When property has been acquired by honest toil, by judicious investment or by inheritance, the owner of such property may and should during life give directions as to the proper disposal of such property after death. This is especially true of persons who have no one immediately dependent on them for support. A childless widow, a husband and wife without heirs, a bachelor, a maiden lady, or, in fact, any one who has property which at death would be likely to fall into the hands of lawyers to be squandered among distant heirs, or be locked up in some court for lack of heirs, ought to indicate by will as to what disposition should be made of such property after the death of the owner.

Many people would like to leave some property to the cause of Christ. To all such this suggestion is made: Have your will written out by a competent lawyer. Have each clause clearly and strongly and legally stated. If you wish to leave some property to the cause of Christ, have it so stated in explicit terms.

The Tennessee Baptist Convention is an incorporated body under regular charter from the State of Tennessee, and is able to hold property, sue and be sued, and is competent to look after any bequests that may be made to the missionary work under her supervision. It would be a great benediction on the missionary work if we could come into possession of many bequests. The interest from such funds or property could be used for all time to come in the furtherance of the gospel. To do good while one lives is admirable. To leave one's means so that good may be accomplished after one is dead is none the less so. We would not persuade people to wait until they are dead to do good, but would call attention to bequests as a means of doing good, and that continually and increasingly after one has gone to the grave.

Five thousand dollars left to the State missionary work in Tennessee would support one missionary as long as time should last. The interest only being used, it would a hundred years hence still be maintaining a preacher, if the world should be standing. The Scriptures tell us that the works of some go before them to judgment, and the works of others do follow them. Imagine the influence of such a bequest going on without cessation. What must be the emotions of a redeemed soul in the paradise of God to have other redeemed souls continually arriving who have been brought to the Savior through instrumentalities which they projected while on earth!

Let no one wait until death to do good, but let every one who reads this consider if this would not honor their Lord more greatly than any other disposition they might make of their property. In Texas a good brother had two lovely daughters taken from him. He dedicated $1,000 for each of them to State Missions, and it goes on to-day blessing the people, and will continue a blessing to unborn generations. Go and do thou likewise.

A. J. Holt, Cor. Sec.
Nashville, Tenn.

Jackson Items.

Pastor Tribble of the First Church has returned from Virginia, his old home, visiting his mother, who has been very ill, but is now convalescent. During his absence Brethren Sloan, Penick and Daniel supplied for him. These brethren are good preachers and always have a full house.

Bro. W. F. Dorris has accepted a call to Trinity Church, Memphis, and will begin his work there in May. The Second Church mourns over his going away. He has done a good work with the Second.

Dr. P. S. Henson of Chicago lectured at the First Church on the 21st. Subject, "Grumblers." This is the first visit the doctor has made Jackson. He was greeted by an appreciative audience. One of the city papers said: "The next time Dr. Henson lectures in Jackson he will need a new subject; the people will quit grumbling now." He addressed the University on the 22nd. Subject, "Thorough Preparation." The lecture was so eloquent, so impressive, so pithy, that it is beyond description. It was an inspiration and a stimulus to students and teachers. We hope to have him again next year.

Madison.

Central Committee Notes.

It is particularly requested that all Woman's Missionary Societies and Children's Bands promptly fill out and return blanks sent them for this quarter, as an annual report must be compiled as soon as possible for the meeting of the Woman's Missionary meeting in May. Our Corresponding Secretary has been long away because of the protracted illness of relatives, and for this reason the blanks are rather late in reaching societies. Take note, also, of the appeal of the Home Board enclosed in each blank. We sing with feeling—

"My country, 'tis of thee,"

but well we know that it can be preserved a "sweet land of liberty" only by strengthening its gospel defenses against all the forces of evil.

S. E. S. S.
Nashville, Tenn.

—Love cannot be hid any more than light, and least of all when it shines forth in action, when ye exercise yourself in the labor of love in beneficence of every kind.—*John Wesley.*

"The World Do Move."

But for being misrepresented or misunderstood by Bro. Grime, I should make no further reply about the Gales meeting.

1. I never intended to say that "such meetings were *full* of mean tricks and infamous tactics," nor a "*mass of corruption*," out of which but little good is captured. This is a distortion and exaggeration of my reply. The Gales meeting resulted in great good to the Central Baptist Church, numerically and spiritually; and among the large number added there were some from several denominations, besides a large number of restorations to the joy of salvation.

2. In receiving Mr. Gales into our house he did bring the "doctrine of Christ," and preached it with great power and effect; and in bidding him "Godspeed," in the work he did, we had no "evil deeds" to "partake" of. Thank God!

3. No "grievous wolves" have entered among the sheep, nor men "speaking perverse things," nor those who have "caused divisions and offensee contrary to the doctrine we have learned." The truth is, Mr. Gales is not a "wolf," nor does he speak "perverse things," nor did he cause any "division among us." The old Central was never more solidly Baptist and active than now—Calvinistic, missionary, deep water, close communion, hard at work!

4. I never implied: "Let's get the people saved and never mind the church and its ordinances." No man tries harder to get to baptise every convert he can lay his hands upon than I; and the only reason I don't baptise them all is that I can't get them all. Nevertheless I say, whether I can get them all or not, let them be converted, and when convenient, or expedient, let me help in the good work. The truth is that there'll be millions of people in heaven who never belonged to a Baptist Church, else there'll not be a "number" there which "no man can number." Like Paul, I thank God that the "gospel is preached" and sinners saved, whether Baptists preach it or not.

5. I agree with Bro. Grime: "No truth, no missions;" but thousands of the heathen are being saved by the gospel preached by other denominations. Baptists have the whole truth; but, thank God, some other people have some of our *saving* truth and are carrying it to a perishing world!

6. I do thank God for Sam Jones and the Salvation Army in so far as they do good in saving souls; and they reach thousands of men that Baptists and other people never *try* to touch. That's the reason, perhaps, why God is using them with all their "tomfoolery," which is no worse than jimfoolery or any other foolery. A "red jacket" is better than "broadcloth" that never gets to the poor masses. Paul was "all things to all man," that he "might save some;" and if I were not doing any more than many of our preachers to save souls, I think I'd try the "red jacket," or something else.

7. By the illustration of the "Federal picket" I did not mean to say that I deserted to the enemy; neither did he. I only joined with others to do good; and, like him, have been arrested and sentenced to be shot upon my return to *regular* duty. The soldier was forgiven when the court-martial understood the motive and the innocency and the harmlessness of his irregularity; but Bro. Grime, after my explanation, insists upon shooting me anyway. Fire away, brother, but take care you don't shoot my Master, instead of me. When I see God blessing sinners in the gracious revivals of other people, let me repeat, "*I can't help it.*"

In fact, I don't think some other Christians are such monsters as Bro. Grime seems to regard them—such as "wolves," "harlots" and the like. We read their books, sing their songs, enjoy their sermons and regard many of them as models of piety, zeal and usefulness; and while I do not walk with them on church, ceremonial, nor official lines, at all, yet in many things evangelical and spiritual, I rejoice to agree and co-operate with them when expedient—not to "do evil that good may come," nor to "continue in sin that grace may abound." God forbid! The citation of Ezra iv. 1-5, is a fine *mis*-application of Scripture to me. The Christians of South Nashville only wanted the largest room for the Gales revival. They had no thought of hindering the Baptists, if we did not join with them. These other people have good accommodations of their own and are prospering of themselves. They had no other motive, so far as shown, than to have a general awakening; and they cheerfully gave the Central Baptist Church the benefit of it by a large ingathering to that church to which they all heartily contributed.

In conclusion I wish to say again that I am not tied to union meetings, and have only occasionally joined in them when of a general character for the reasons heretofore expressed. Sometimes they have the objectionable features I pointed out, and which are common, even to co-operation among Baptists themselves; but I had rather be on the *warm* than the *freezing* side of Baptist attitude to other people in what we can agree. Our intolerance in many minor or less important things tends to make other people meaner towards us than they would otherwise be, while kindness and co-operation tend to win many of them to us. Vinegar never catches flies—molasses does. My brethren often remind me of a man, with his fences down and his crop in the grass, going around through the woods with a rifle trying to keep the varmints out and shooting everything he can find. Brethren, let us rather keep up the fences and cultivate our crop; and, when it is expedient and convenient let us shake hands over the top rails with our neighbors. As to the rifle, keep her loaded and shoot at the varmints when necessary. Plenty of chances for that.

G. A. Lofton.
Nashville, Tenn.

—We, the Union Baptist Church of Christ in Bradley County, Tenn., have excluded A. B. Jiles, who is holding a letter from our church, and refused to give it up at the request of the church. You will please publish this in your columns. This is ordered by the church in conference.

M. Ensley, Moderator.
J. B. Hicks, Clerk.

—As a drop of ink destroys a letter, so one bad act may ruin a character it took years to build,

The Southwestern Baptist University.

Dear Brethren and Sisters:—Having been an observer of the above named school for the past few weeks, and having been associated with the faculty and pupils, I desire to place before the Baptists of Tennessee and others who may chance to read this sketch an unbiased opinion in regard to the school.

The Southwestern Baptist University is located in Jackson, Tenn. The buildings are situated in one of the most beautiful parts of one of the most beautiful towns I have ever been permitted to see. The location is high and pleasant, a hill upon whose summit the elegant main building stands.

The health report of Jackson is not, as some unfortunately believe, low in comparison with the remaining towns and cities of Tennessee, but, on the other hand, stands high, almost highest, among the towns and cities of the United States. The sickness supposed to be here is all a dream. And we have good reasons for good health. The water is the very best. It is drawn from artesian wells outside the city, and does not contain the dangerous impurities so often found in city waters, being, according to chemical analysis, 97 per cent pure. The sewerage system also is the most complete, comparing very favorably with that of any other city of the same size, I might say, in the South.

Next, I desire to mention the society. Young men attending school have facilities for attending church as often as they desire. There are three Baptist Churches and a Baptist mission just organized. Besides these, there are many other churches of other denominations. So we see the society of Jackson ought, from the number of its churches, to be very good. And it is what I consider excellent. A more hospitable, intelligent, and religious class of people are "like angels' visits, few and far between." Especially do they pay their attention to strangers.

The faculty consists of a number of devoted and deeply learned men. They are kind and pleasant to their students, and yet they are ever careful to impress upon them the duties of life. The young men under the instructions of such a corps of teachers should, and doubtless will, remember that they have opportunities for advancement that if rightly used will place them among the polished and scholarly men and women of the coming age.

Such a school as this is worthy of a liberal patronage; and every Baptist in the State should, if possible, manifest his appreciation of it by laboring to increase the number of students.

Assistance in finances also is needed, as young ministers are here in school and need all the help we can give them. It is a work we all should engage in.

J. B. Flobida.
Nashville, Tenn.

Union Meetings.

The advocates of union meetings generally refer to the teaching of Christ in Mark ix. 38, 39: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

Now one thing is clear. The party of whom John complained was not a follower of Christ, and as such the apostles could not unite with them, and Christ simply instructed John to let him alone. Let Baptist Churches do likewise. The people with whom we are invited to unite are not followers of Christ; they are not in the Church of Christ, therefore to unite with them in the name of Christ is to indorse their rebellion against the laws of Christ. With charity for all and malice toward none, let us keep the even tenor of our way.

D.

—Remember that the price of the little tract upon "Sunday, the Christian Sabbath," is only 1 cent a copy, or 12 for 10 cents, 75 for 50 cents, 200 for $1.00. If you know of any one who is troubled upon this question it may help him to put this tract in his hands. Send orders to Baptist and Reflector, Nashville, Tenn.

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BAPTIST AND REFLECTOR

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ANOTHER BASIS OF UNION.

We publish on page two of this week "A Statement of Doctrinal Agreement Between the Disciples and the Baptists," submitted to us, and we presume to a number of others also, as a proposed basis of union between these two denominations, and signed by "G. A. Nunnally, Pastor Central Baptist Church," and "J. A. Brooks, Pastor Linden Street Christian Church," both of Memphis.

It is evident at first sight that there have been considerable changes in this document from the one which was first submitted to us, and which we reviewed a few weeks ago. Indeed, these brethren state that the first document "has been amended so far as possible in accordance with the suggestions" made by those to whom it was submitted. Several of the objections which we pointed out as existing in the other document have been eliminated in this, and it is, we think, in much better shape than the other. We are sorry to see, however, that a number of the objections still remain, some of them of a serious nature from a Baptist standpoint. Let us consider them calmly and carefully, but briefly as possible.

There is one main objection which will apply to a number of the paragraphs—and that is the want of *definition*. It is utterly useless for two persons to agree on the same *words* if they mean an entirely different thing by these words when they use them. That is only the semblance of an agreement without the reality, a shadow without the substance, and for our part we should rather have no union at all than only an outside one which is but a sham and a delusion at last. Most of the paragraphs in this document we could accept if we should be allowed to put our own interpretation upon them. But if we must take the Campbellite interpretation, we should have to decline them. And if we are going to put one interpretation on them and he another, what is the use of our adopting them as a basis of "union" between us?

Take the first paragraph, for instance, which reads: "The Word of God is an all-sufficient rule of faith and practice." *All* denominations, except the Catholic, propose to take the Bible as their ultimate standard of faith and practice. But *what does the Bible teach?* Here, unfortunately, they differ, and no two denominations more than the Baptists and Campbellites. Shall we not be at liberty to say *what* we believe the Bible teaches? Shall we simply agree to take the Bible as our standard and leave each one to understand it as he pleases? How does that bring us any nearer together than we were before?

But the other paragraphs explain in part what it is thought the Bible teaches on the most important points. Here again, however, will come in the question of *definition*. What is meant in the second paragraph by saying the Bible teaches "that there is one true God, *revealed* as the everlasting Father, the only Begotten Son and the Holy Spirit, who made all things that were made." "Revealed" how? Revealed as three *manifestations* of God, according to the Sabellian theory? The paragraph appears to mean that. Or does it mean simply that the one God was revealed in the Bible as the three persons subsisting in one Godhead, as Baptists believe?

We called attention before to the ambiguity of the term "man" in the third paragraph. Does it mean mankind as represented in Adam? Or does it mean every individual man? The Baptist understands it to mean the former. The Campbellite always makes it mean the latter. He denies the federal headship of Adam, denies original sin, denies total depravity, and believes that the only evil effects which we inherited from Adam were physical, not spiritual.

To the fourth paragraph there is no objection.

In the fifth we should want to have a definition of the terms "regenerate" and "word of truth" before we could accept it. Is "regenerate," as here used, "equivalent to immersion," as Mr. Campbell said it was? Does the "word of truth" mean the Bible? Is it meant that the Holy Spirit does not sanctify outside of the word of truth?—that is, that it does not operate upon the heart independent of the Bible? All Campbellites so teach. No Baptist does. We need a definition here again before we can come together on this paragraph.

The sixth paragraph is open to several serious objections. It contains the essence of Campbellism, and we believe is thoroughly false. Here are the objections to it: (1) It says that we are to "believe on Christ as the Son of God"—that is, it makes faith simply an intellectual exercise, an historical faith. (2) It puts faith before repentance, which is an utter absurdity and an absolute impossibility. The Bible always puts it the other way. (3) It does not define repentance. A Campbellite says it means simply a reformation. (4) It co-ordinates faith, repentance and "good works," putting them on a level and making good works as much a duty, and, so far as appears, the same kind of a duty, as repentance and faith, and all of them equally necessary to salvation. This contradicts Eph. ii. 7, 8; Rom. v. 1; Acts xvi. 31, and indeed the whole New Testament.

We mentioned some of these objections to this paragraph before, and are sorry to see that it was not changed materially. We know, however, that for a Campbellite to change this paragraph would be to give up everything. This is his Gibraltar. But we regret that any Baptist should adopt this paragraph as an expression of *his* faith.

The seventh paragraph teaches that the called are those who believe the truth; that is, that their being called is conditioned upon their belief. But the Bible says: "And as many as were ordained unto eternal life believed." They were first called and believed afterward.

To the eighth paragraph there is no objection, as we said before.

The ninth paragraph says that an organized body of Christ's followers should be known by the title of a "Church of Christ." But these brethren have signed themselves above as "Pastor Central *Baptist* Church" and "Pastor Linden Street *Christian* Church." Either, then, a body of Christ's followers may be known by some other title than that of simply a Church of Christ, or they admit that the bodies of which they are pastors are improperly named. We want to ask a question also with reference to this paragraph: Does a person have to become a member of a Church of Christ and be willingly baptised before he can be a follower of Christ?—that is, as we suppose the expression "follower of Christ" means here, before he can be a Christian? We are asking for a definition again.

In the tenth paragraph it is observable that baptism and the supper have been transposed from the order in which they appeared in the other document. Baptism is now properly placed before the supper. This is the only material improvement which has been made in the proposed basis of union. In this same paragraph the word "pastors" is still left in the plural. Does it refer to the pastors of different churches, or does it mean that there must be more than one pastor to each church, as Campbellites claim?

It is thus evident that while there have been considerable changes in this document from the first one submitted by these brethren, they have been more verbal than essential. Nearly all of the objectionable features of the first have been retained, and especially the main ones, as contained in the fifth and sixth paragraphs of the present document.

We want to repeat what we said at the beginning: A union between these denominations or any others simply on the outside, simply in words, while each puts a different meaning on those words, is worse than no union at all. It would be like tying a cat and dog together with a string and leaving them to fight it out, or putting a monkey and parrot together in a cage. There must be similarity, congeniality, homogeneity before there can be real union. True union must be doctrinal and spiritual, and not simply organic.

But why all this talk of union between Baptists and Campbellites anyhow? As we have said before, there are no two denominations farther apart when you come down to real facts. Because they agree upon the form of an outward ordinance must they be forced into an apparent agreement upon far more important doctrines, when it is evident that there can be no real agreement upon these? For our part we *don't want to unite with the Campbellites*, and we protest most earnestly against any efforts in that direction. We should be glad, however, to have them unite with us. Ever since the Bedstone Association in Virginia decided to expel the Brush River Church, of which Alexander Campbell was a member, for heresy, and was only prevented from doing so by Mr. Campbell withdrawing from the church and so from the Association, Baptists have always been willing to receive Campbellites back—*but not as Campbellites*. They must repent of their sins, accept Christ as their personal Savior, be baptised in token of these facts by a scripturally qualified administrator and by the authority of a scriptural church, and must renounce their heretical teachings. Then we shall be glad to have them come back to us. Then, but not till then. Baptists are getting along very well by themselves. They are perfectly satisfied with their doctrines. If Campbellites are dissatisfied and want to come to us, let them do so. We shall be glad to receive them. But we respectfully decline to go to them.

In conclusion we want to add just this: Campbellism is based upon the following fundamental propositions:

1. In conversion God operates upon a person only through his Word, without any direct impact of the Holy Spirit upon the believer.

2. Baptism to the penitent believer is for (in order to) the pardon of past sins.

Will Campbellites surrender these propositions?

Again, they say that the whole gospel is embraced in the two expressions, the belief of one *fact*—that is, that Jesus Christ is the Son of God—and the submission to one *act*—that is, baptism.

Will they surrender this proposition also? If so, we are ready to talk about a union. But until they do surrender this and the other two above, all talk of union will be useless, as no Baptist can unite with them while they teach such doctrines. We shall be glad to hear from them upon these points.

A NEW CRUSADE.

We spoke last week of the brave fight which the *Nashville Banner* has been making recently against gambling and Sunday tippling in this city. We heartily endorse everything which the *Banner* has said, except that we would go a little farther than the *Banner* along the same line. If Sunday tippling is wrong, it seems to us that Monday tippling is also, and Tuesday tippling, and Wednesday tippling, and Thursday tippling, and Friday tippling, and Saturday tippling. It is not the *Sunday* part of the Sunday tippling which makes it wrong. It is the *tippling* part of it. If there were no inherent wrong in tippling, there would be no objection to doing it on Sunday. True, there is an added wrong in its being done on Sunday, because of its violation of that sacred day and of the peacefulness of the day of rest and worship, but the special wrong of it consists in the fact that tippling in itself, always and everywhere, is harmful and baneful in its effects both upon the individual and upon society. We should consequently go one step farther than the *Banner* and oppose all tippling, whether on Sunday or any other day—that is, we favor the entire abolition of these accursed saloons, which are such a blight upon our city and other cities in our Southland, and indeed, upon Christian civilization. Will the *Banner* go with us this far? Who will join us in a crusade against them? It is a crusade, we believe, even more important than that preached by Peter the Hermit—a crusade, not to recover the Holy Sepulchre from the hands of those who profaned it, but a crusade to abolish the thousands of sepulchres all over this land in which living bodies are constantly entrapped and entombed.

PERSONAL AND PRACTICAL.

—We expect to attend the Georgia Baptist Convention at Macon this week, and will give our readers an account of it next week. We anticipate much pleasure in meeting old friends.

—On account of the necessary length of our remarks upon the basis of union between Baptists and Campbellites, the balance of our reply to Elder Brindle was crowded out of this week's issue, but will be published next week.

—Bev. B. D. Gray, D.D., pastor of the First Baptist Church, Birmingham, Ala., has been selected to deliver the commencement sermon before Boscobel College, this city, on June 3rd. The exercises will be held in the First Baptist Church, and it is intended to make it a grand Baptist occasion. Dr. Gray will do his part.

—We have received a number of orders for the little tract on "Sunday the Christian Sabbath." Bemember that the price is only one cent a copy or twelve for 10 cents, 75 for 50 cents, 200 for $1.00. If you know of anyone who is troubled on this question, it may help to give him a copy of this tract. Address the BAPTIST AND REFLECTOR.

—We had the pleasure of a call on last Saturday from Brother and Sister James Arnold of Wartrace, who were in the city to meet their oldest son, who has been in New Mexico during the winter for his health. The Arnolds of Wartrace are among the salt of the earth. We wish we had 1,000 more families like them in the State.

—The Baptists of Columbus, Miss., are rejoicing that their beloved pastor, Dr. John L. Johnson, declined a call to Macon, Ga., recently, and decided to remain with them, although the invitation to Macon was quite tempting. Dr. Johnson is an eloquent preacher and a valuable man. We wish he would let our readers hear from him oftener.

—The BAPTIST AND REFLECTOR says: "There are two roads open to Methodists. One leads to Rome, and the other to the Baptists." There are also two roads open to Baptists. One leads to the Bible, and the other to the devil.—*Gospel Advocate.*

The Baptists have taken the former route. We are sorry to see the disposition of the Campbellites to take the latter.

—It has leaked out that Rev. I. J Van Ness, the popular pastor of the Immanuel Church, this city, has declined a call to the First Baptist Church, Covington Ky., although the salary offered him there was nearly double that which he is now receiving. The members of the Immanuel Church are to be congratulated that he decided to remain with them. He has done a splendid work there, such as few men could have done.

—Rev. J. J. Porter has just held a meeting of about ten days at Franklin, Ill., in which there were over 800 professions of faith in Christ, most all of whom were men and women. Bro. Porter held a debate at this place last February with a Campbellite, and he says that it was through this discussion that the religious awakening developed. He thinks that the revival was but a harvest of the truth that was sown during the debate.

—The difference between Baptists and all other denominations as to baptism is this: Baptists put stress on much water, but they do not put much stress on water. Others do not put stress on much water, but put much stress on water. Or to put it another way: While Baptists believe in more water than other people, they believe less in water than anyone else.

—Rev. L. O. Dawson of Tuscaloosa, Ala., assisted Rev. J. H. Foster, Jr., in a meeting at East Lake, Ala. East Lake is the seat of Howard College. There were ninety-six additions to the church as the result of the meeting, and every boy now boarding at Howard College was converted except two. There have been 127 additions to the church at East Lake since Bro. Foster took charge about six months ago—a remarkable showing.

—Rev. C. S. Gardner, the popular and beloved pastor of the Edgefield Baptist Church, this city, has accepted an invitation to deliver the commencement sermon at Richmond College, Va., next June. The invitation was all the more appreciated, as Bro. Gardner was formerly a student at that college. Those Virginians may expect to hear some eloquent preaching. We give them notice now, however, that they need not attempt to entice him to Virginia permanently. He belongs to Tennessee by right of birth and also by right of nine years' possession, and we don't want to give him up.

—In different places in Florida anti-lottery leagues are being organized for the purpose of fighting what was the Louisiana State Lottery, which has been moved to Tampa, Fla. A bill is to be introduced before Congress which, it is said, if passed and approved, will effectually stamp out lotteries in the United States. The *Florida Baptist Witness* has been very earnest in its advocacy of the establishment of these leagues and of all anti-lottery measures. Our influence may not count for much, but we want to say to the *Witness* that we stand shoulder to shoulder with it in its fight and shall be glad to do anything we can to help it.

—The Tabernacle Church, London, has just elected by a hearty vote Rev. Thomas Spurgeon as their permanent pastor. It will be remembered that last year he was called as supply for the year. We are glad to know that the temporary call has been made permanent. We had the pleasure of hearing Mr. Spurgeon twice in Chicago last summer. He is not, we think, as great a man as his father, but he preaches the same old gospel which his father did, in the same simple and earnest way, and we believe that he will continue the work which his father laid down. It was expected by some that Dr. A. T. Pierson, who supplied for Mr. Spurgeon during his illness, would be called as permanent pastor, but we are glad to know that the church decided to retain Mr. Spurgeon by a large majority. Besides the fact that he is the son of his father, he is also a Baptist, while Dr. Pierson is a Presbyterian. A Baptist Church, we think, ought to have a Baptist pastor.

—A pastor asked us if we would give him a ticket to the Southern Baptist Convention from Nashville in case he would secure fifteen new subscribers for us with the money, $30. To this we agreed, and will make the same proposition to any other pastor in Middle Tennessee. To any pastor in East Tennessee we will give a ticket either from Chattanooga or Knoxville for twenty new subscribers and the money, $40; or to any pastor in West Tennessee we will give a ticket from Memphis for twelve new subscribers and the money, $24. These will be the regular excursion tickets to the Convention, first-class, limited to thirty days. Here is a fine opportunity for any pastor in Tennessee to make his expenses to the Convention without any cost to himself at all, simply by doing a little work for the paper—a thing which he ought to do anyhow. We hope to hear from a number of pastors in response to these propositions in time to go to the Convention.

—Rev. C. C. Brown of Sumter, S. C., preached a very excellent sermon in his pulpit recently upon "Our Duty to the Negro," a copy of which we have read with much interest. After giving some historical facts, he makes some very practical suggestions as to what we should do, although we think that his criticism of the Home Mission Board, because it does not do more for the negro, is a little out of place. The Home Board would do more if it had the money to do it with. The fault is not with the Home Mission Board, we think, but with the Baptists of the South who fail to give it the means of accomplishing the great work in this and other directions which is pressing upon it. Bro. Brown makes quite a striking prophecy at the close of his sermon, and that is, as he expresses it, that "the very question which once set us against each other will yet be the means, under God, of uniting us. Just as Herod and Pilate made friends over the condemnation of Jesus, the North and the South are going to come together over the soul-emancipation of the negro." May it be so.

—For several months now remarkable meetings here been going on in Brooklyn end New York, inaugurated by Rev. A. C. Dixon, and there have been a great many conversions in both cities, perhaps the most notable among them being that of Father Lambert, a distinguished Catholic priest. At a meeting at Cooper Union, so Dr. H. M. Wharton states in the *Baptist* of Baltimore, he was called to the stand, and in a few words set forth the reasons for the position he had taken. He said that it was a matter of conscience, and that he at last, after fighting it for years, had yielded to Christ as the only High Priest and the one Mediator between God and man. As he rose and went forward on the platform the great audience joined in singing "Praise God, from Whom all Blessings Flow," and the priest stood calm and motionless while the song of praise went up to heaven, that he had been brought from darkness to light and from the power of Satan unto God. We hope that this may be but the beginning of a great ingathering from the Catholics. There is no more promising missionary ground anywhere than among the Catholics, especially for Baptists.

THE HOME.

Helping the Weak.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem by nature's habitude.
—*Whittier.*

Dangerous Doctrine.

BY LUCIS DAYTON PHILLIPS.

"Until we learn to 'stand still,'" wrote one of God's soldiers, "We are not ready to go foward."

It is indeed true that the Christian of all ages best prepares himself to engage in the warfare of Christ against the attacks and alarms of this evil world by "resting in the Lord." His first, his highest duty is to "Be still and know that I am God." Even the strongest among us, the mighty man of valor, dare not go through life at his own charges, but must "wait patiently on the Lord." We are not, thank heaven, to do battle with our own weapons; attack wrong-doing by our own power Instead of fighting for peace, we are to use the eternal calm of Christ's peace to fight with. Then shall we learn the lovely secret of the "rest of faith," even in the midst of the tumults and terrors, the rage and riot of this uncertain age.

"Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

Faith in God makes obedience to his commands easy and natural. Faith deepens our devotion; strikes the roots of love and honor all the more firmly into the garden of the soul, and brings forth in richer perfection the fruit of obedience.

And faith is far from being satisfied with a mild, passive sort of loyalty to the well known, plainly given wishes of the great Law-giver and Head of the Church. It would inquire with deep anxiety and eager solicitude into his plans for the upbuilding and extension of his kingdom; it would constantly ask, "Lord, what wilt *thou* have me to do?" It demands a "Thus saith the Lord," scriptural precedent or guidance, for the doctrine and ordinances of the church, the forms of worship and service.

To follow Christ is only the natural, intelligent desire of the soul "alive unto God."

Human life is only a kind of character-building, and the true Christian is anxious to build after the Bible plan; to fashion the fabric of human destiny "according to the pattern" shown us in the Word of God.

Blessed is the man whose delight is in the law of the Lord," that wondrous message of grace and glory, reaching its climax and completion through a risen Savior!

And to this "holy, holy book of God," the universal and sufficient authority for the faith and practice of the whole world, "the Word of the Lord, which liveth and abideth forever," should every redeemed child come with reverence and humility, seeking light for his feet, a guide for his path. No estimate of the worth or value of this gospel may be suggested by the perishable things of time and sense.

It is the central point on which turns the world's history. It offers a key to the rich treasuries of love and mercy locked up in the sacred store-house of the Old and New Testament. It unveils the dark mystery of sin and its curse, and holds up for its ransom, as its antitode and cure, the blessed cross of our risen Lord, who hath "brought life and immortality to light."

"Great peace have they," declares the poet, King David, "which love thy law."

Hence, it is only to be expected that even Christians, justified through faith in Christ though they are, should be restless and unhappy strangers to this "peace," when they do not love his law, when they are neglectful, indifferent to his commands.

"If ye keep my commandments," says Jesus, with his usual direct simplicity, "ye shall abide in my love."

And from that far-distant day, when, committing the laws and ordinances of his church to his disciples here, he returned to his Father's House on High, to the present moment, our *obedience* has been made the test of our fealty, the standard of our allegiance.

All that is "contrary to Scripture," therefore, which has crept into his church since and is tolerated—aye, even tolerated—by the Christians of to-day, reflects upon our personal loyalty and devotion to our "King of old," to our Law-giver and Savior.

Yet, to our shame be it spoken, some of our churches have gone out of the old paths and by their daring innovations, say to the great Head that *his* plan will not work so well as some modern "stratagem" of their own. They have, to all appearances, not only forgotten to love God's law, but have also refused to keep the plain commandments of Christ. They have introduced into the worship and service of God's house such customs and fashions as suggest to the thoughtful, troubled child of God, utter forgetfulness of a Book given to man with this simple instruction as to its use, "Do according to all that is written therein:" "this book of the law shall not depart ont of thy mouth."

Bnt that Christians of this age do a great deal in the service of God that is not "written therein," is only two plainly seen in the use to which some of our chnrches are just now putting the Sabbath; one more of those new-fangled methods of raising money called "Children's Day," "Missionary Sunday," "Flower Anniversary," *etc.*

"The observance of this day," I read in one of our religious weeklies, "will be according to the tastes and customs of any community. A program, including a pleasing variety of readings, songs, recitations and object lessons, has been prepared and will be distributed gratnitously to all who desire it."

A number of other notices referring to this particular Sabbath in October, appointed as "Missionary Day" in our Southern Sunday-Schools, give some fascinating hints as to the novelty and interest of the occasion, and the largeness of the mission collection obtained at this time and in this way.

Yet, to the thoughtful, loyal Christian, there is a flavor of ritualism in the "exercises" prepared for this day of our Lord in October next. There is a spice of Papal servitude in this observance of certain days that belongs not to the freedom of the Gospel of Christ. There is a cheap, inharmonious worldliness, also, about the whole advertisement, the entire machinery, that some of God's people cannot clothe with the spirit of Christian work and the worship of the sanctuary on God's most holy day.

And does it not seem a little strange that "the observance of this day," or any Sabbath, will be left to the "tastes and customs of any community?"

For the same God who said: "Ye shall keep my statutes," made the law of the Sabbath one of the ten commandments and bade us "Remember to keep it holy." It has come down to us hoary with centuries; as old as the world itself. Its solemn obligations and blessed privileges were acknowledged and accepted by our Savior, who gave the impressive emphasis of his divine example as to how the day should be spent—in public worship and Christian service.

It is plain that the worship of God in his holy temple should be in harmony with the rules and precepts of his Word—should be in "the beauty of holiness," "in spirit and in truth."

It is also plain that the chnrches of Christ had full directions, not only as to the manner of public worship, bnt as to that troublesome question of "collections," as well.

"Now concerning the collections for the saints, as I have given order to the chnrches of Galatia, even so do ye. Upon the first day of the week, let everyone lay by him in store as God hath prospered him, that there be no gatherings when I come."

Again, in referring to this matter, the inspired apostle repeats his command: "And so I ordain in all the churches."

Is it not high time for the Christian people of to-day to turn back "to the law and to the testimony," to divine wisdom for guidance, now that such errors, such innovations, are creeping into the very heart of the church, draining it of spiritual life; now that "collections for the saints" are no longer "laid by in store as God hath prospered him, on the first day of the week," but by means of the attractions of a program that smacks of ritualism, and is extensively advertised, a "missionary fund" is to be gathered on a certain "missionary day" from the Sunday-schools of the South?

We are safe while we walk in the footsteps of those early churches, only because they were organized by our Savior, and afterwards directed by his inspired followers. Bnt the members of those churches were a little inclined, perhaps, to "observe days and months and times and years" themselves! They are sharply rebuked for this tendency by Paul, however, (Gal. iv. 11), and later on warned not to entangle themselves with the "yoke of bondage," expressed by the ceremonial laws, which were no longer divinely required.

It occurs to me that the simplest as well as the strongest defense the churches of to-day need to throw between them and such "dangerous doctrine" as is mentioned in this article, is nothing more nor less than *obedience to Christ.*

Let nothing take the place of the divinely-appointed worship of praise and prayer and preaching of the Word on the Lord's Day. Let the Sunday-school work, as well as that of the church, be done in accordance with the New Testament plan. Its directions as to giving to any and all causes could hardly be more explicit and more easily carried out than the saintly Paul's.

And let there be no "set days," no appointment of "times and seasons" by Boards or any other seat of authority. If these special efforts to secure a "handsome collection" had no other objectionable features, there would still be a tendency in the direction of ceremonialism, against which inspired wisdom and prophecy have recorded their solemn protest and warning.

Pembroke, Ky.

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40 YEARS TH'E STANDARD.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor.

704 East Second Street, Chattanooga, Tenn., to whom communications for this department may be addressed.

To the YOUNG SOUTH.]

One Step More.

What though before me it is dark,
Too dark for me to see,
I ask but light for one step more,
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next,
So though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient, I wait a little while,
And soon it clears away!

I would not see my further path.
For mercy veils it so;
My present steps might harder be,
Did I the future know.

It may be that my path is rough,
Thorny and hard and steep;
And knowing this, my strength might fail,
Through fear and terror deep.

It may be that it runs along
A smooth and flowery way,
But seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or if I saw a weary length
Of road that I must wend,
Fainting, I'd think, my feeble powers
Will fail me near the end.

And so I do not wish to see
My journey or its length,
Assured that through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before,
Trusting that I shall always have
Light for just "one step more!"

I do not know who wrote this little poem. Can any reader of the Young South tell me? It has been in my scrap-book for a long time, and I have found such help and consolation in it, that I am moved to give it to you. I turned to it when I read Mrs. Halley's farewell letter to you last week. I never had realized before the magnitude, the responsibility of this work, and I felt almost overpowered. Then I recalled a day when my little daughter was a wee baby, and I had nothing to do but wonder what would become of her. I began to think of how many teeth she must cut, and how she would have the measles and the whooping-cough and the mumps and maybe the scarlet-fever. And then I passed on to how she must learn the alphabet and the multiplication-table, and how to behave herself, and—would you believe it? before I knew it I was sobbing outright! But something made me feel ashamed of my foolish tears. I seemed to hear a whispered consolation; "It is only to-day you are concerned about. You have only need to keep her warm and well-fed for this one day. God will send strength for each hour as it passes if you trust him, doing your very best."

I am sore you are all proud of the record the Young South has made under Mrs. Halley's wise leading. Shall we not take courage and, asking God together for light on "one step more," go forward? And just here I want to suggest a motto for this year, and will not some boy or girl send us immediately a translation of it? Shall I pat at the head of our page these words: *Nulla vestigia retrorsum.*

I have a charming plan of work in embryo, but there are some details I could not arrange in time to give them to you for this week. Look out for the next issue! Meanwhile be very saving of your pennies and nickels, for we shall want a good many, and I want you to earn as many of them as possible yourselves. I shall have more to say of that hereafter.

I hope soon to have come letters from the old members of the Young South Band, and from many new ones. We shall need a large force of willing, hopeful young people. I do not want to do all the talking myself. For the present, then, good-bye! Truly your friend,

LAURA DAYTON EAKIN.

A Danger of the Times.

I want to call your special attention to these timely words of Dr. A. J. Rowland of Baltimore in a recent number of *Our Young People*:

There is, we fear, no little danger now-a days that young people will neglect or ignore personal work. There are so many splendid societies of one sort and another that hand-to-hand work for God and soule, on the part of individuals, is likely to become a lost art.

It is well for us to be on our guard against this danger. We ought to understand that, no matter how perfect the organization to which we belong, or what its name, it will amount to little unless its members take individual hold of the duties to which it summons them. Mere committee work is a poor substitute for direct contact with others or a personal taking up of known duty. A half dozen separate individuals giving themselves in earnest consecration to the doing of God's will and work, are worth a half dozen Christian Endeavor or Baptist Union societies, if these content themselves merely with holding general meetings and doing simply routine work. If organization is allowed to assume the place of personal consecration and labor, it may prove a curse rather than a blessing. The only valid use of the organization is to enable the individual members who compose it the better to understand and discharge their own separate obligations to God and man.

Don't depend too much, dear young friends, on the society to which you happen to belong. Bemember that we are to live in this world as individuals, and that each one of us is at last to give account of himself to God. If you want real joy and the sense of duty done, go out yourself and try and do some good. Better no organization at all than that young people make it an excuse for idleness or the dodging of personal duty.

Missions and the Young South.

I see in the minutes of the Woman's Missionary Union for 1898 the "Young South" is credited with having divided $585 80 equally between Home and Foreign Missions. That was nobly done. Shall 1894 bear so fine a record? Just one more month is left for work before the Union meets in Dallas, Texas, with the Southern Baptist Convention. What we do now, must be done quickly.

In Dias' School in Havana they have a missionary society which helps support a mission in the interior of the island of Cuba. Think of that! They have only known Christ a few years. What ought we not to do in this favored land?

Our Sunday Afternoon.]

On The Way Upstairs.

"I got another snubbing yesterday," said Mary Violet; "I didn't deserve it, either, and I flatter myself I came out of it a good deal better than the snubber did.

"You know my uncle is the editor of that big city daily—well, I wanted to see him yesterday on an errand, so I just stopped in at the office on my way home. It was just about noon, and you should have seen those stairs! Just packed with people. A whole line of men, and boys, and girls, all flattening themselves up against the side of the wall, clear up that great, long, narrow stairway, and out into the sidewalk even.

"Of course I knew what it was—they were waiting in line for their turn to hand in their checks and get some kind of a fancy picture the paper's giving away. I started boldly up the stairs, and everybody turned and stared at me. They thought I was going for a picture, too, and was crowding by out of turn.

"All at once a girl just ahead of me spoke out as plain as could be to another girl:—

"'Just look at *that,*' and the other girl said in a dreadfully contemptuous tone: 'Well, I should say as much!' and the next minute those two girls edged right out of line, and planted themselves right straight in my way and glared at me, as much as to say: 'Depart, thou villain.'

"I didn't depart; I said, 'Excuse me,' and walked around them somehow, and went straight on up to Uncle Bert's office, where it's marked 'editoral room.' Just as I turned the handle I looked down the stairway and saw those two girls gazing at me—such a gaze!

"Now wasn't that a case of 'judging another' that's worth remembering, I should like to know? So hasty, and so rude, and so—silly. And—there—I suppose I do just that kind of judging myself. Sometimes I'm afraid I do."

A Harmless Tale.

"Remember, Honore," said Mrs. Perkins to the new nurse girl, "that I do not allow the children to hear stories that might frighten them when they go to bed. You may tell them about birds and harmless little fairy stories, but nothing about bears or lions."

"Yis, mem," replied Honora, and this was the harmless little story she told that night:

"Wanst there wuz a gr-r-r-eat big monsther of an animal wid horns an' a tail of hot fire an' teeth a yard long, that whut around in the dead of the noight atin up little byes nn' girruls that boddered their nurse ashin' her to get up an' give them water in the noight, an tallin' bow she lift the baby for a wurred wid the perlacemine in the parruk, and little things loike that. An' this ter-r-ible big monsther could go right through solid walls, moind yees, an' he'd ate yeez up 'fore yess could screme out. Now coddle up an' go to siape like good byes an' garruls or he'll be afther yees ar yeez say a worrud. Moind that. Shop yer shiverin now, Birdie; an' phwat do yees mane by chattarin' yer teeth loike that, Willie? To slaps wid yess or yees'll be ate up the minit I takes the light out."

A Blind Woman's Gift.

Here is a true story of a woman who knew what hard times meant. The *Ram's Horn,* quick to spread abroad the stories of good deeds, has told this one.

If there ever was a case of the blind leading the blind, it happened at a missionary meeting in Paris, when a poor blind woman put twenty-seven francs into the plate.

"You cannot afford so much," said the man who was holding the plate.

"Yes, sir, I can," she answered. On being pressed to tell why she could give so much, she said:—

"I am blind; and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps, when it is too dark to work nights?'

"They added it up in their minds, and found it was twenty-seven francs.

"So I found that I save twenty-seven francs in the year because I am blind and do not need a lamp; and I give it to send light to the dark heathen lands."

JAPAN.

E. P. Thomas, $1; Little Lavesgne Hamilton, 50c; Mrs. J. W. Arnold, $1; Big Boy, $8; Proceeds of Children's Day of the Baptist Church of Dodoburgh, Tenn., per Mrs. J. C. Bice, $5; Fairview Baptist Church Sunday-school, per Miss Clara Morgan, $2; the Baptist Young People's Union of Martin, Tenn., per Miss Annie C. Thompson, $5.75; Mary Bice Warfield, 10c.; Dora Warfield, 25c.; infant class Humboldt Baptist Sunday-school, $3.05; Bertha Vanatta, 25c; Frank DeCourcy, Jr., 10c.; Delma Kincaid, $1.05; Fannie N. Wester, 10 cts; J. F. Davis, 50c; Helen Barbee, 10c; Ella Fox, $2.80; Lucy Justice, $1; Mary Marsh, $1.25; Sunday-school class of Shop Springs Baptist Church, per Miss Maggie Bushing, $1; Grace Johnson, $1; Aunt Ann, $1.

—A preacher says that at one time while addressing about three thousand children and entertaining them with a variety of stories, he thought it might be well to point the moral of one of them. He had hardly, however, begun to say: "Now this teaches" when a little ragamuffin on the front bench cried out, "Never mind what it teaches. Give's another story." "I learnt from that little rascal," he said, "to wrap the moral well in the heart of the story, not to put it as a sting into the tail."—*Selected.*

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"How to Cure Skin Diseases," free.

RECENT EVENTS.

—Rev. G. W. Currey, of Livingston, Ala., becomes pastor of the Baptist Church in Aberdeen, Miss.

—The Mormons lately held a conference in Mets, W. Va., and say they are 2,000 strong in that State.

—Rev. Carter Helm Jones is to deliver the commencement address at Vassar College, New York, next June.

—Dr. P. S. Hensoo, of Chicago, preached a most acceptable sermon in Dr. Lansing Burrows' church in Augusta, Ga., the last Sunday in March.

—Dr. G. C. Lorimer, pastor of the Tremont Temple Baptist Church, Boston, is to lecture in Louisville, Ky., April 6th. He was once pastor in Louisville.

—The friends of Dr. C. C. Bitting, Bible Secretary of the American Baptist Publication Society, will regret to learn that he is quite sick from the effects of another attack of la grippe.

—The late Senator Colquitt, of Georgia, was prominent in church circles and one of the most active members of the Congressional Temperance Society. He was in his 70th year.

—Rev. R. V. Shelton, of Dalton, Ga., has been elected to the pastorate of the Baptist Church in Albany, Ga. We know the people of Albany and believe none nobler or more warm-hearted live.

—W. P. Fife, the "drummer evangelist," so-called, who became converted while a drummer, has lately held a great meeting in Charleston, W. Va., in which 800 persons professed conversion.

—Rev. W. C. Tyree, pastor of the Baptist Church in Chapel Hill, N. C., has been helping Dr. Gwaltney in a meeting at Wake Forest College, in which many of the students are concerned for their soul's salvation.

—Rev. G. J. Burchett, late President of McMinnville College, Oregon, has been settled as pastor of the Frankford Baptist Church in Philadelphia. He is a native of Virginia and now returns to the East from the West.

—Rev. T. W. Young, pastor of the Portland Avenue Baptist Church, Louisville, Ky., is to deliver the sermon before the J. R. Graves Society of Religious Inquiry at the S. W. Baptist University, Jackson, Tenn., next commencement.

—Rev. Thomas Spurgeon has been elected permanent pastor of his father's Tabernacle church, London, over Rev. Dr. Pierson, of Philadelphia, his rival candidate, by a large majority. He received 2,027 votes, while 649 were cast for Dr. Pierson.

—Dr. J. C. Hiden, of Richmond, Va., having heard the famous lecture of George R. Wendling on the "Man of Galilee," replied to it in his pulpit, charging that it was purely rationalistic. Mr. Wendling argues from a non-believer's standpoint that Christ was the Son of God.

—Rev. B. Fay Mills has agreed to supply for the church of which Rev. T. DeWitt Talmage is pastor during the latter's tour around the world. There are 4,000 members, and it is to be hoped Mr. Mills may organize them bands for good work as they never have been before.

—During the two years pastorate of Rev. J. F. Sproles at Shelby, N. C., there were added to the church 178 members, and more than half of that number by baptism. The actual increase was 128. The present membership is 409. They raised for all objects, claiming their contributions, $4,000 during that period.

—Rev. Peter H. Goldsmith, one of our Baptist missionaries to Mexico, is now on a visit to his father's family in Greeneville, S. C. His wife has been on a visit for several weeks to her mother, Mrs. J. C. Furman, also of Greeneville. While in the United States Bro. Goldsmith will make arrangements for the publication of a Baptist Hymnal in the Mexican language. He expects to be present at the Convention in Dallas.

DR. W. J. MORRISON,

DENTIST

813½ Union Street, Nashville, Tenn.

Telephone 393.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O.

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Jonesboro Jottings.

Thinking a communication from our work in Jonesboro might be of interest to the brethren at large prompts this letter. I have been the pastor of this church since last July, coming here from Wake Forest College, North Carolina. I find thorough and loyal Baptists in East Tennessee, but I do not find the missionary spirit in the churches that we all long to see. There is so much latent power in our churches which if only enthused with the love and compassion of Jesus would rapidly hasten the coming of the Redeemer's Kingdom.

Our church at this place is progressing. There have been nearly twenty additions, I suppose, during my pastorate. There is not a large ingathering, but I trust much development in church life and Christian discipleship has been made. When I first commenced preaching I thought I ought to preach constantly to the unsaved and incidentally to the church, but experience teaches the wisdom of preaching constantly to the church and incidentally to the unsaved. Herein is the work of the pastor. Our Sunday-schools are prospering, with an average attendance of 170 out of a yearly enrollment of perhaps 240. Our young people's meeting is well attended and highly profitable. We do not permit it to drift from church work, but seek to prepare them for it.

I would like to commend the *Young People's Leader*. We have a subscription list of fifteen or more. I think fully a dozen copies of the BAPTIST AND REFLECTOR come weekly to our people and equally as many copies of the *Foreign Mission Journal*.

I am heartily in sympathy with the work before the different Boards of our State Convention and will strive for a contribution to each object.

Success to the BAPTIST AND REFLECTOR, for it is doing the work of many pastors.

Bro. Quisenberry was with us Sabbath last, March 25th, and greatly endeared himself to us, as also his Board. JASPER HOWELL, JR.

Jonesboro, Tenn

IN paint the best is the cheapest.—Don't be misled by trying what is said to be "just as good," but when you paint insist upon having a genuine brand of

Strictly Pure White Lead

It costs no more per gallon than cheap paints, and lasts many times as long. Look out for the brands of White Lead offered you; any of the following are sure:

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FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors. These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

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Southern Baptist Convention.

The Thirty-ninth Session (49th year) of the Southern Baptist Convention will be held with the Baptist Churches in the City of Dallas, Texas, beginning Friday, May 11, 1894, at 10 a. m. Preacher of Annual Sermon, Rev. F. H. Kerfoot, D.D., of Kentucky; alternate Rev. J. W. Ford, D.D., (when appointed of Missouri) now of Troy, N. Y.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association (which embraces nearly all the railroads east of the Mississippi River) was applied to, as usual, on Jan. 15th, for a rate of one full fare for the round trip. The application was referred to the Commissioner on March 20th, and this rate was granted to delegates and visitors from Washington, D. C., and Virginia. Rates for Georgia, Alabama and part of South Carolina, have been fixed at one fare and a fraction, added to one fare from Birmingham. Tickets to be on sale May 9th to 12th inclusive, good for thirty days returning.

Every effort will be made to secure a change of this decision and obtain rates of one fare for the whole territory; and I have every hope of succeeding.

All roads on the west of the Mississippi which lead to Dallas have granted a rate of one fare.

The Western Passenger Association have declined to make any reduction in rates.

The Central Traffic Association will sell tickets at regular excursion rates.

Visitors from points north of the territory of the Southern Baptist Convention would do well to write to me for definite information as to nearest point where a reduction of rates can be had.

Other announcements will be made. More explicit information will cheerfully be given, if stamped envelope is sent with inquiry.

O. F. GREGORY.
Sec'y. in charge of Transportation.

Things Are Looking Better.

Yes, every day shows cheering signs of improvement in every branch of business. If you are out of employment, or have spare time occasionally, write without delay to B. F. Johnson & Co., Richmond, Va., who can make suggestions that will be worth your consideration.

—The next fifth Sunday meeting of the Executive Board of the Central Association will be held with the church at Trezevant, on the L. & N. road, beginning at 2 p. m. Friday before the fifth Sunday in this month. The Board requests that each church in the Association take a collection for Home and Foreign Missions, to be divided between the two, and forward the same to the Treasurer, J. M. Senter, at Trenton. Do not wait to bring the amount to this meeting, but forward at once to the Treasurer of the Association, so the sums contributed will reach the Boards in time for this Conventional year. All the pastors in the bounds of the Association are urgently requested to meet with us, and it is hoped that each church will be represented.

LEGRAND W. JONES, Ch'm
Trenton, Tenn.

For a Tonic after Fevers
Use Horsford's Acid Phosphate.

Dr. W. B. FLETCHER, Indianapolis, Ind., says: "I have used it with great satisfaction in a large number of cases of nervous debility, and as a tonic after fevers."

—The next fifth Sunday meeting of William Carey Association will be held with Bradshaw Baptist Church April 28th and 29th. We very much hope that Brethren Holt and Woodcock can be with us, as our Board desires to make the work of our State Mission Board the leading or chief attraction of that occasion. Bradshaw Church is situated in Giles County, some fifteen miles east of Pulaski and about twenty miles west of Fayetteville, and can be reached from either place. Rev. R. McNatt will explain fully the relation of the State Board to the Associations of the State, and the designs, plans and work of that Board. Rev. F. M. Yeager will speak on the obligations of the churches and Associations to the mission cause generally. Rev. C. Kincaid (our Associational Missionary) will discourse on the destitution within the bounds of William Carey Association and the best means of relief. Rev. J. K. Bone will give his Christian experience under the trials, tribulations, and bereavements of this life. Of course other brethren, laymen and ministers will take part in the discussion of all the subjects mentioned. It is hoped all the churches will send delegations. Preaching and Sunday-school exercises will be conducted at proper hours on both Saturday and Sunday. We pray for a large attendance and that great good may be done.

J. H. BORMAN, Ch'm.
Fayetteville, Tenn.

Unlike the Dutch Process
No Alkalies
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Other Chemicals
are used in the preparation of
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which is absolutely pure and soluble.

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FOR ALL
BILIOUS and NERVOUS DISORDERS,
Such as Sick Headache,
Weak Stomach,
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Covered with a Tasteless & Soluble Coating.
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Has had more than thirty years' actual experience as Teller and Bookkeeper in Banks, and as partner and bookkeeper in large Wholesale Houses in New York and Nashville. Every Banker and nearly every large Mercantile firm in Nashville strongly indorse this school. A recent casual test was made by a prominent citizen of West Tennessee, showing that

Twenty-four Out of Twenty-five

Houses applied to strongly recommended this college over all others.

ASK BUSINESS MEN

About a Business College—they are good judges, and are the very class to whom you would apply for a position after graduating. Write for free Catalogue. Address JENNINGS' BUSINESS COLLEGE, NASHVILLE, TENN.

The Markets

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

COUNTRY PRODUCE.

Beeswax, 21c per lb.

Broomcorn, straight, Red Tipped, 2½ 3 per lb; long, good quality, 3@3½

Butter choice 12@15per lb.

Country bacon (from wagon), clear sides, 9½@10 per lb; shoulders, 9c hams, 12@13; jowls, 6c; lard, 7½@8½ choice 12@13c.

Feathers, prime, 38per lb; mixed, 18@20.

Tallow, 4½c.

Ginsing, clear of strings, dry 2 35@2.40 per lb.

Eggs, 11c per doz.

Peanuts, 1½@2½c per lb.

Chickens, 6 per lb; hens 5per lb.

Turkeys, 4@6c.

Ducks, oc.

Irish potatoes (from wagon) 1.25@1.40. Sweet potatoes, Tennessee new, $1.00 per bbl.

Onions, 2.25 @2.50,

Dried peaches, halves, 4c cents per lb; dried apples, 4½@5 per lb; dried blackberries, 4½c per lb.

Apples, green, 3.50@4.50 per bbl.

SEEDS.

Prime Timothy, $2.05@215 per bu; Red Top, 55c; Blue Grass, $1.00@90; Orchard Grass, $1.50; Clover, from wagon, $5.80@6.50; Millet, 50; Hungarian, $1.00

WOOL.

Choice unwashed, 12@13c per lb coarse, 10@11c per lb; burry, 8@9 per lb; choice, tub washed, 22@25 per lb; dingy, 20c per lb.

WHEAT.

No. 2, car lots, 55@57; No. 3, car lots 54c.

Corn, 40@41 bu., from wagon.

Oats, 38@40, from wagon.

COTTON.

Ordinary, 0; good ordinary, 6; strict ordinary, 6½; low middling, 6¾ strict low middling, 7; middling, 7½; strict middling, 7¼ good middling, 7⅜.

HIDES.

Green salted, 2@3 per lb; dry flint 5½@7c per lb; dry salted, 4 @ 6per lb

LIVESTOCK.

Cattle, extra shippers, 3.00@3 25; good shippers, 2.75@3.00; best butchers, 3.00@3.25; common butchers, 1.25. @2.00; steers. 2.25@2.50.

Hogs, 250 lbs average, 4.50@4.55 200 lbs. average, 4.50@4.55; 100 lbs; average, 3.80@4.00.

Sheep, good fat, $2.50@3.00; best lambs, 3.25@3.50; good lambs, 3.25 @3.50.

TOBACCO.

Lugs, common, $3.25@4.25; medium; $4.50@5.00; good and fine. $5 25@6.00; leaf. common. $5.50@6 25; medium, $6.25@6.75; long, $6.50@$7.50 per 100 pounds; fine, norm .

An Infallible Standard.

Given, an infallible God, and it must follow that he would give an infallible standard of faith, of instruction, of morals and religion to men by which they may be governed. And this standard is the Bible. It is not human conscience: it cannot be this, because the conscience is very fallible. One man's conscience, with reference to a certain thing, dictates a certain course of procedure, while another man's conscience, as relating to the same thing, dictates an entirely different course of action. There is nothing in any man which constitutes an infallible standard. The only infallible standard of human government is God's Word. Rev. Dr. B. H. Carrol, of Texas, wisely says: "There is bound to be, wherever there is moral accountability, a standard which measures right and wrong, and that standard must be, if it comes from God, an infallible standard. You cannot conceive of right and wrong without a law that makes one thing right and another thing wrong. You cannot even think of a good God—the thought is inconceivable—who would leave his moral and accountable creatures without a standard of human conduct. * * * Wherever men have turned aside from this Bible standard they have been utterly at sea as to what is the standard." Of course they have. And yet there are plenty of men who have the audacity to say that they know how to live rightly without any aid from the Bible. What wise fools they are!

C. H. WETHERBE.

Married.

The leading social event of the season at Fern Creek, Ky., was the marriage of Rev. Everett S. Bryan, of Lebanon, Tenn., to Miss Mary Bates of Fern Creek, Ky., which took place in the Beulah Presbyterian Church of that place on Tuesday evening, March 27, 1894. Tuesday, a bright day, was followed by a clear night. Sometime before the appointed hour the house was filled with people. Preceded by the ushers, Dr. J. R. Bates of Louisville, Ky., and Rev. T. H. Jenkins of Oak Ridge, Mo., at 7 o'clock the prospective bride and groom marched slowly down the aisle, while the organ sounded forth Pierce's Wedding March. They approached the altar and were made one, Rev. T. T. Eaton, D.D., officiating. The ceremony was short, impressive and beautiful. They left the church, followed by the ushers, and entered a carriage awaiting them. After congratulations from a number of friends, the happy couple were driven to Louisville, where a supper awaited them. The bride, a daughter of Mr. John T. Bates, of Fern Creek, is a member of Cedar Creek Baptist Church, of which the groom is the popular pastor. She is a young lady of strong character and cultivated intellect. To deep piety she adds that rare quality sometimes known as "consecrated common sense." The groom is a young man from Lebanon, Tenn. He is now spending his third year in the Southern Baptist Theological Seminary of Louisville. To marked ability as a preacher he adds a sweetness of character rarely seen. He is popular wherever known and has a bright future. They will reside for the present in Louisville. May their lives be long and useful, spent for God's glory.

B. W. SPILMAN.

Louisville, Ky.

[Hearty congratulations. Don't let your Kentucky wife keep you from returning to Tennessee, Bro. Bryan.—ED.]

—The fifth Sunday meeting of Big Hatchie Association will be held with Woodland Church, Haywood County.

1. Saturday, 9 to 10 a. m—China as a missionary field. G. E. Wooten and J. S. Pato.

2. 10 to 11 a. m—Medical missions. I. P. Trotter and G. H. Crutcher.

3. 11 to 12—Missions in Africa. Lee McDonald and A. J. Hall.

4. 12 to 1 p. m—Dinner.

5. 1 to 2 p. m—Evangelists and their work. J. L Ayers.

6. 2 to 3 p. m—Missions in Italy. W. A. Jordan and W. L. House.

7. 3 to 3:30—Question box.

1. Sunday 9:30 to 10:15 a. m—Relation of Sunday-school to the church.

2. 10:15 to 11 a. m—How can we best induce all to attend Sunday-school?

3. 11 to 12 a. m—Sermon. I. P. Trotter.

4. 12 to 1:30 p. m—Dinner.

5. 1:30 to 2:30 p. m—Educational missions. G. H. Crutcher.

6. 2:30 to 3—Question box.

The blank places on the program will be filled when we arrive on the ground.

—The fifth Sunday meeting of the First Division of the Tennessee Association of Baptists will be held with Union Church, Knox County, Tenn., April 28, 29, 1894:

1. Sermon—T. W. L. George.
2. Report of Executive Board.
3. Organization.

1. The Mission of the Church—Revs. W. M. Anderson and G. W. Shipe.

2. Systematic Offerings for Missions—Revs. R. F. Foster, Wm. E. Stone and H. L. W. Mynatt.

3. Sunday-school; the Necessity and Power of—J. W. Smith and R. F. Dunnum.

4. How can we awaken a greater interest in our fifth Sunday meetings? Revs. Jas. DeArmond, R. F. Harrell and M. S. L. Mynatt.

5. Importance of a Weekly Prayer-meeting—L. D. Bates, W. O. Major and J. N. York.

6. Query Box.

L. M. WALTERS, Church Clerk.
Rita, Tenn.

Driving the Brain

at the expense of the Body. While we drive the brain we must build up the body. Exercise, pure air—foods that make healthy flesh—refreshing sleep—such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

Scott's Emulsion

of Cod Liver Oil, which not only creates flesh of and in itself, but stimulates the appetite for other foods.

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For the Prompt Relief and Speedy Cure of

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Unequalled for Convenience, Durability, Neatness, Power and Immediate Results.

Always ready for use, vest pocket size. One minute's use will convince you that it is an absolute necessity for every person in every family. In use and endorsed by over 2,000 clergymen. Sufferers of headache and bad colds will find in it immediate relief.

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COMMENTS

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ALABAMIANS.

Capt. T. H. Hobart, conductor on the Louisville & Nashville Railroad, Decatur, Ala., used it on his baby for nervousness and indigestion, the doctors having said the child could not possibly live a week. From the first application of the Electropoise he began to improve, and now after two weeks' use of it he is entirely recovered.

B. F. Land, Dothan, used for paralysis and has been wonderfully improved in every way, says: "I fully believe that the Electropoise is all in all to the sick and will do all that is claimed for it."

Georga S. Vatrout, Mobile: "The Electropoise has been of great value to me, curing me of a distressing case of hay fever of ten years' standing, and my entire household use it as a prompt cure for colds, fever, sore throat and violent pains."

Joseph Williams, Stevenson: "The Electropoise has entirely cured my rheumatism and my general health is much improved."

Bev. S. J. Knowlee, Headland: "The value of the Electropoise is inestimable."

A similar list could be given from other States. There are many others, but the testimony of such men ought to convince the most skeptical. Don't impose upon their time and patience. It is our business.

Consultation and advice free. DuBois & Webb, Cole building, Nashville, Tenn.

To Florida is a Harry.

That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibuled sleeping-cars through from Nashville to Jacksonville, Fla., by Chattanooga, Lookout Mountain, Kenesaw Mountain, Atlanta, Macon, and Lake City, leaving Nashville 7:30 a. m., daily, taking up direct connections in Union Depot, Nashville, with night trains. The rates by this line are as low as the lowest, and you get the benefit of superior service, lightning schedule, and pass through the largest cities, grandest mountain scenery, more points of historical interest than any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. W. Knox, Ticket Agent, Union Depot, A. H. Robinson, Ticket Agent, Maxwell House or W. L. Danley, General Passenger and Ticket Agent, Nashville, Tenn.

A Cheap Trip.

You can secure a first-class ticket from Nashville to Memphis by the Tennessee Midland Railroad for $5 00, thus saving $1.90, which is no small sum these hard times. Shortest, Quickest and Best Route. Tickets on sale at W. S. Duckworth's, 217 North Cherry Street, Nashville, Tenn. A. J. Walch, G. P. & T. A.

—The rapidity with which croup develops calls for instant treatment; and yet few households are prepared for its visits. An admirable remedy for this disease is Ayer's Cherry Pectoral. It has saved hundreds of lives and should be in every home where there are young children.

OBITUARY.

NOTICE—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Count the words and you will know exactly what the charge will be.

LANE.—Sister Lane, wife of Esq. Dick Lane, was a member of our church and a good Christian woman. She was a devoted companion, a fond and affectionate mother, a faithful and beloved Christian. She leaves children to mourn for their best earthly friend. We tender our heartfelt sympathy. Yet they do not sorrow like those who have no hope, for their loss is her eternal gain.

J. S. FLOYD.
J. H. MARTIN,
J. H. JOHNSON,
Committee.

BEADLE.—Hugh Beadle, son of H. D. and M. L. Beadle, departed this life Feb. 7, 1894; aged 10 years 3 months and 14 days. He was a bright boy with a lovely disposition and bade fair for usefulness, but his earthly career was suddenly ended by death, cruel death. For several days prior to his death he would frequently call his little brother and sister to his bedside and advise them to be good children, assuring them that God would take care of them. O how sad to think that one so young and promising should thus so early in life be called away. But realizing that God doeth all things well, and that all things work together for good to them that love God, Let us meekly bow to His will, hoping to meet little Hugh in the bright overthere.

"In fancy still, and still in dreams,
Our loved and lost one nearer seems.
O! can it be, though gone before us,
His spirit sometimes hovers o'er us?
Why was he called? Why is it so?
We cannot tell, we cannot know
That angels through the ages swell
The words, God doeth all things well."

LUSK.—We are called upon to chronicle the death of our friend and brother, Joseph P. Lusk, who was born Oct. 20, 1818, and died Oct. 8, 1893, having lived to the age of 75 years 11 months and 17 days. Bro. Lusk professed faith in Christ and joined the Baptist Church at Friendship in 1877, after which he joined the Baptist Church at Chestua by letter at its organization, in which he lived a most worthy member until his death. In the taking away of Bro. Lusk we have not only lost a worthy member of our church, but a kind-hearted neighbor, as well as his family a kind and indulgent parant. While Bro. Lusk will never again be seated with us in our meetings here, we are encouraged to believe that in the great meeting above he will be an ayer present member, whose name will ever stand recorded in the Lord's Book of Life, where death shall never antar to necessitate our resolutions of respect. In the death of Bro. Lusk may it remind us as members of this church that we, too, are travelling in the way Bro. Lusk has gone. So let us walk in the way our fathers trod, that when we are done meeting here we will be antitled to an everlasting membership in the church triumphant.

GEO. DAVIS,
R. E. EVANS,
G. W. GENTRY,
Committee.

—We have received a large lot of Oxford Teacher's Bibles and make the following premium offers:

1. To the one who sends us *one* new subscriber and $2.40 we will send postage paid a 16mo. Bible, or the same for *two* new subscribers and $4 00.

2. To the one who sends us *two* new subscribers and $4.50, we will send postage paid an 8 mo. Bible, larger and with larger print than the other, or the same for *three* new subscribers and $6.00.

These are genuine Oxford Teacher's Bibles. They are bound in French Seal flexible back, gilt edge, divinity circuit, and with the maps, concordance, dictionary of proper names and all of the usual helps. Every Sunday-school pupil and certainly every Sunday-school teacher should have an Oxford Bible. See picture on page 15.

—Appointments of A. J. Holt, Corresponding Secretary:

Newbern—April 7th, p. m.
Dyersburg—April 8th, a. m.
Covington—April 8th and 9th, p. m.
Jackson—April 10th and 11th.
Home—April 12th.

—The Chinese Y. M. C. A. of San Francisco, contributed $42,000 to Canton, China, to assist in the evangelization of their countrymen.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

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EAST,
WEST?

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At Night

Spitting Blood

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LITERARY NOTES.

—The Lord's Exchequer, or Proportionate Systematic Paying by the Tithing System. A tract by Geo. F. Hall: Columbia Book Co., Chicago. Price, 1 copy, 10c; 10 copies, 60c; 50 copies, $2; 100 copies, $3. This is a little book of 46 pages, designed to arouse the disciples of Christ everywhere to a keener sense of duty and privilege with respect to contributions for the Master's work. The tithing system is of divine appointment. When less of one's income, after deducting the necessary expenses incident to the development of that income is given into the Lord's treasury, it is robbing God, says the author of this book. Numerous instances are given in it of men and women who gave a titha of their income to the Lord, and they greatly prospered.

—The Story of John G. Paton, or Thirty Years Among South Sea Cannibals, with 45 full page illustrations: A. C. Armstrong & Son, New York. This is a thrillingly interesting book of 397 pages. It is the personal experience of a devoted missionary in preaching the gospel of Christ to savage Cannibals of the New Hebrides Islands in the South Pacific. With a narrative of many hairbreadth escapes from the murderous assaults of the savages and the missionary's arduous labors of love, it reveals the final triumph of the religion of the meek and lowly Jesus over barbarism and heathen customs. The natives become Christians, and many of them pious and devout believers in Christ. They abandoned their idol worship and cheer fully made a bonfire of their idols.

—Murdered Millions is the striking title of a remarkable little book by Dr. Geo. D. Dowkontt. Every Christian and philanthropist should read it. It is introduced by Bev. Theodore L. Cuyler, D.D., the well-known author and preacher, who says: "We have had numberless books, letters and speeches in behalf of spreading the gospel among *dying souls*. Only within a few years has the enterprise of *medical missions* began to sound its thrilling appeals for the diseased and *dying bodies* of our fellow creatures. I earnestly beepeak for this important treatise a hearty welcome and an attentive reading. It carries its own vindication on every page." Price, cloth bound, 7x4½, 96 pp., 30 cents. Paper covers, 15 cents—100 for $10. Office of *The Medical Missionary Record*, 118 East 45th Street, New York City.

—*Dear Mrs. Calhoun:*—I am a little girl ten years old, and I hope my small gift will be acceptable. I made the money to buy the little dress, and a lady gave ma the piece the bonnet is made of for quilt pieces. Mamma made them for me. I think so many children could send something to the poor little orphans. I have sent my money for a certificate. Now I can send more to the Home. Sister Anna is making a quilt for them. I can't sew much on account of my eyes, but I hope it won't be long until I can make one, too. I love the little orphans and hope I will be able to visit the Home. Your little friend, DORA POLLARD.
St. Bethlahem, Tenn.

Obituary.

JOHNSON.—Sister Sallie Johnson died on December 11, 1893. She was born July 27, 1828; married M. Johnson January 24, 1849. She had been a sufferer for some time and although everything that medical skill and loving hands could suggest was done to circumvent the grim monster, he had secured such a hold upon her that death claimed her as his own and her spirit took its flight to its home beyond the clouds. Through all her illness she was resigned to the will of God and complained not. She professed faith in Christ in August, 1886, and joined Barton's Creek Church. To the bereaved husband and children, whom she loved so tenderly, we tender our heartfelt sympathy, admonishing them to sorrow not as those who have no hope. Some sweet day you will meet her in the land of the blest, where parting will be known no more.

F. HOLMES,
J. S. FLOYD,
G. W. TOMPKIN.
Committee.

—The third Sunday was a good day at New Bethel Church, Bedford County, where I am pastor. I organized a Sunday-school and preached to a good congregation at 11 o'clock, then went to the water and baptised two, a young lady and a young man, in the presence of a large crowd. May God bless New Bethel and the Sunday-school. The church met the same night to organize a prayer-meeting. At this time I am pastor at New Bethel, El Bethel, Mt. Lebanon, in Marshall County. Mt. Lebanon knows how to treat a pastor. They made me a present of a nice young horse. May God bless them for such a gift. The El Bethel Church, near Shelbyville, has pounded its pastor with a new suit of clothes. We feel under many obligations to the church. May God's richest blessings rest upon them. I preach the second Sunday at El Bethel, the first at Mt. Lebanon; the fourth is not filled up yet. May good be to you and the BAPTIST AND REFLECTOR. THOMAS HUTCHISON.
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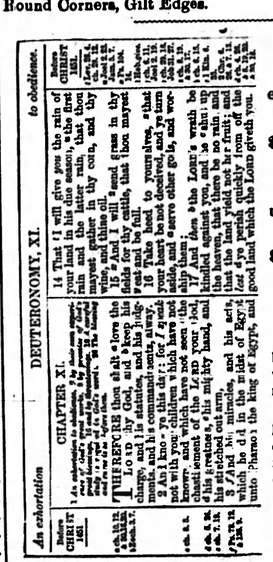

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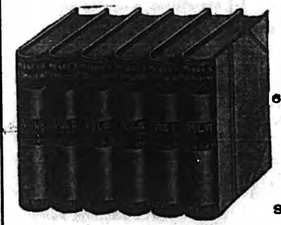

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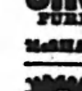

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Published every Thursday. Speaking Truth in Love. Entered at the post-office at Nashville, Tenn., as second-class matter

OLD SERIES, VOL. LVIII. NASHVILLE, TENN., APRIL 12, 1894. NEW SERIES, VOL. V. No. 34.

Annual Pastoral Calls.

BY REV. E. N. DICKEN, D D.

There is a custom, in some of our churches, of calling a pastor every year to serve them for that year only. To this custom the following objections may be offered:

1. *It shows a lack of confidence in the ministry on the part of the churches.* The idea which gave rise to this custom is a secret fear that a minister may wish to stay longer than a church wants him. And to avoid the simple duty of telling him his usefulness is ended, as her pastor, she starts the annual call custom by which she turns him off at the end of each year. This shunning of duty on the part of a church is unchristian and unmanly; and this fear is unfounded. Ministers of the gospel are picked men, called of God and chosen by the churches to the pastoral office. And no pastor would wish to preach to a church longer than his brethren think he can be useful. Only let the brethren be faithful to their pastor and all excuse for the custom in question vanishes at once. The custom has no foundation in Scripture or reason and was only invented to excuse know-nothing and do-nothing churches from the faithful discharge of known duty to their pastor.

2. *The custom is vastly injurious to the churches.* No church, in the practice of annual pastoral calls, ever develops much strength or spirituality. Frequent changes in the pastoral office are unfavorable to church training and spiritual development. The pastor's time expires with the close of the year. The day for election is known to all the members and all have a right to be there and vote. If the pastor has been faithful the covetous, worldly minded, prayerless and generally worthless members of a church are apt to dislike him and wish to get rid of him. They unite their forces on election day, and, though they can neither pray, work nor give, they can vote. The election is over, a faithful pastor is rejected and a faithless one (if such can be found) is called and the church is controlled by the worst elements in her membership. Can such a church prosper? Has a faithful pastor no rights which Christians should respect? Do such proceedings tend to the glory of God, the good of his people and the salvation of the world? This custom tempts ministers in the pastoral office to become unfaithful. If a minister has a good paying church and wishes to retain it, nothing is easier than to overlook the faults of the members, flatter their pride and become popular with all so as to be re-elected at the end of the year. The tendency of this custom is to produce unfaithfulness both in the churches and in the ministry. The great work of a pastor is to train his people for work in the service of the Lord. But a pastor can not well know his people's needs nor lay plans to meet them with the prospect of leaving them at the end of the year.

3. *This custom is hurtful to ministers as well as churches.* It renders the work and support of a minister so uncertain that many good preachers are compelled, by duty to their families, to live on farms or in school-rooms and make preaching a secondary matter. Such ministers grow slowly in the work and sometimes abandon it altogether. The faithful minister enters on his work with a great sacrifice which his brethren frequently know nothing about. The custom in question increases the burden while it does no one any good. It actually injures the churches themselves.

This custom obtains mostly among our country churches. They should study to know and love their brethren in the ministry and treat them as the real servants of God These churches could have more preaching and better preaching if they would honestly try to do their whole duty. Instead of being afraid of preachers and driving them off annually, like field hands, they should, two or more of them, combine together, build a parsonage and locate a pastor among them who could grow with them in usefulness and power. Such a man could train them in work, sympathize with them in sorrow, bury their dead, marry their children and *build* them up in the joy and service of their Lord. Such men could be a real pastor. Many of our churches are in the country, and many of them are poorly developed and do little or nothing for the Master's cause. They can never be developed until they abandon this foolish custom of annual calls and locate pastors among them. May the Lord open their eyes to see what they really need.

Franklin, Ky.

Benevolence.

When any one gives money or goods, or makes any kind of sacrifice for any good cause, it is classed as "benevolence." The giver, as a rule, thinks he has made a clear gift for which he was under no obligation; but was he not paying a debt? Are we not all under obligation to contribute to the extent of our ability either in money, goods or labor for the promotion of good in this world? Just now this country is suffering greatly from the terrible financial depression. Thousands of employes in the cities are without work, without money, and have no homes of their own. They occupy their present residences on the indulgence of landlords. The farmer can get but little money for what he has to sell. But he can go to his smoke-house and find meat for breakfast, and to his garner and find grain for bread.

In the midst of all this destitution shall we allow works of public beneficence to be forgotten? A class of people who are the very salt of the earth are to-day in the jungles of Africa, or the crowded cities of China and Japan, or among the heathen of Mexico, or in the islands of the sea, and are known as foreign missionaries.

In some of the States of the Southern Baptist Convention there are not a sufficient number of Baptists to occupy the destitution, and they are compelled to call on the Home Board for help. Missionaries have been sent to these destitute fields relying on the Baptists to see that they do not suffer.

In Tennessee there is great destitution, and, relying upon the missionary spirit of the Baptist people, missionaries have been sent to occupy much of this destitution.

The Sunday-school and Colportage Board is struggling to organize a work by which a Sunday-school may be organized in every neighborhood and the Bible and other Baptist literature placed in every home in the State where they are not already found.

The managers of the Orphans' Home are laboring to pay off a debt on the Home and to find food and clothing for the little waifs that are thrown on their hands.

The Ministerial Relief Board is endeavoring to supply the wants of disabled preachers or their widows if left destitute.

The Ministerial Education Board is trying to find means to educate many poor young men who wish to become preachers and who are attending or wish to attend Carson and Newman College, the Southwestern Baptist University or the Seminary at Louisville.

No one can look on this list and not find at least one that is entitled to every sacrifice he can make for it. All but the last two are suffering under heavy and increasing debts. You say why not stop the expense. Think seriously. Do you believe the emergency is so great that we should call all our missionaries home, leave the orphans to starve, and the disabled preachers to take care of themselves, close the theological schools until times grow better? If we should do that would times ever grow better for us?

Let us, one and all, in this month of April, with the withered leaves of the severe frost on every side, a backward spring and dull business, show our faith in God and our duty to our fellow-man by coming forward at once and doing something for the help of some one or all of these objects. W. M. WOODCOCK.

Nashville, Tenn.

Seminary Notes.

Board last month was $7.20.

The McFerran Memorial pulpit was supplied in the morning by Rev. C. E. Nash of *The Kentucky Baptist*, and in the evening by Dr. Sampey. Bro. Carter Helm Jones, the pastor, was absent to make an address at Vassar College.

The church at Smith's Grove yesterday took up a special collection for Foreign Missions.

Bro. Barrett has resigned at New Haven. This is a strong Catholic community, and Bro. B. has done an excellent work there. They unwillingly gave him up.

Dr. Broadus gave the students who heard him a practical illustration of the way to preach to children at the Masonic Widows' and Orphans' Home yesterday. The chapel was full and many were turned away. He spoke from 2 Tim. iii. 15, and earnestly urged Bible study on children and grown up people.

Bro. George H. Simmons is assisting Bro. Tribble at Jackson, Tenn., in a series of meetings. His pulpit at Highland was supplied by W. J. McGlothlin. The beautiful stone house is the gift of the Norton family, and is located in a rapidly growing part of the city. Pastor Simmons is doing an excellent work, as is shown by the growth of the church and the love of his people for him.

Dr. Whitsitt will return this week from his trip South.

The lectures by Dr. Lorimer of Tremont Temple, Boston, were greatly enjoyed by all who heard them. His themes were "Changes and Chances" and "The French Revolution." The latter was illustrated by about 150 stereopticon views of leading characters and scenes of that memorable period. He addressed the students Friday in Norton Hall. His theme was Three Movements of To-day: (1) From the ministry towards the laity, (2) From man towards women, and (3) from the old towards the young. It was an informal talk, but was a mass of good sense lighted up with constant flashes of wit and humor. We have had nothing this session more enjoyable. McGLOTHLIN.