

charity; the attempted charity never produces the sonship. Fraternity is born of justification; justification never of fraternity. "Individualism," before God antedates and produces "brotherism" with man; the reverse never is true. If the church attempts to substitute beneficence for preaching Christ, it will destroy the kingdom it is trying to establish, for it will have deserted the cardinal facts that are to save the world, and will sooner or later rob suffering humanity of every vestige of its God-given "otherism." Let the church never retire justification by faith in Christ into second place for any other office or duty; for the feverishness of stimulating sentiment soon fades away into the cold numbness of death.

And this hoary doctrine of justification has never been pitiless or lethargic, but always warm-hearted and powerful. Priests have been cruel, and churches lifeless, but this doctrine, never. Oft counterfeited in pretense, oft assumed in hypocrisy, oft betrayed in unholiness, yet in spite of all this, this truth has brought into the world all the light and love there is in it. It has always been active, benevolent, missionary, for it is but the formula which expresses the merciful love of God shining through a clean and believing heart to help a suffering and sinful humanity. For men to become the incarnation of this truth is the world's only hope for a wise and beneficent "otherism." The kingdom comes with the spread of this doctrine according to the terms of the great commission, and the kingdom having come to you or me, with Christ in our hearts we have all the impulse necessary to do our full duty to our neighbor. As the subjects of the king have been slothful in executing the commission, they have also been remiss in discharging the functions of their heavenly citizenship, but matters are not to be mended by the neglect of either duty or the substitution of one for the other.

Let me say again, the church must go Christ-foremost at the world. Humanity needs Christ more than it needs libraries, or restaurants, or asylums. Let these last come in their just order. Let a church never win its fame on the quality of its coats, or beefsteaks, or cures, but on its fidelity to "the faith." That faith, invigorating the living temple of the church, makes the church "salt" and "light," sympathetic, merciful, missionary—and only thus can it perform its mission to society, to the State, to the world at large.

Bardstown, Ky.

Denominational Schools in Tennessee.

I have before me the BAPTIST AND REFLECTOR of Dec. 20, 1894, in which the views of President J. T. Henderson on the above subject are reflected, and I see in a more recent number of the paper that Bro. Robertson endorses the views offered by Bro. Henderson.

My first objection to the suggestions referred to is the limit by territory to be occupied by the Educational Society. Why say East Tennessee Baptists should have such an organization, in which Baptists and Baptist Churches that are so unfortunate as to live outside of this territory cannot have membership? If

enthusiasm is sought, I suggest that a society covering the entire State of Tennessee would be profitable. This would give greater financial ability, and thereby enable us to undertake greater things. It would unite the Baptists of the State, and this would give us greater enthusiasm to execute great undertakings.

My second objection to Bro. Henderson's views, as expressed in the article referred to above, is that it divorces the churches of Jesus Christ, our Savior and Master, from the blessed work of soul saving, and obligates them as churches and individuals to engage in the work of mind training. This would, by the very strongest relation and most vital (money) interest, secularize our Baptist people. If closer relation is sought, let the relation be had to the Convention, which is a miscellaneous institution, and was organized to conduct educational work (Art. V. of Constitution of State Baptist Convention.)

I fear that where our churches engage directly in the school business it will result, not only in divorcing them from the only work for which they were organized, but will result in plunging them into prejudices that will give a great deal of trouble in the churches themselves.

If organization is sought, let our schools be brought into organic relation with our State Convention, and then every pastor in the State will be a special educational missionary, instead of appointing one on salary.

It seems that our Convention met a long felt want. This want was the organization of Baptists into a working Convention, so as to unite their efforts in the promotion of such work as could not be carried out by the local church alone. Building and organizing colleges, filling the destitute places in the State with preaching, organizing Sunday schools, etc., would seem to be the objects of this organization, with two peculiar distinctions when compared to Bro. Henderson's Educational Society; it covers the whole State and does not commit our churches any more to one object it fosters than to another.

Could our people unite in their college work? It would greatly cheapen education to Baptists, for if Baptists now support six faculties in as many colleges in Tennessee, certainly less tuition could be charged and two good faculties supported. The cost of keeping up four college buildings would be reduced to keeping two. These two would accommodate all the pupils in the six Baptist colleges now run in the State. More interest and enthusiasm would result, and less board be charged and more Baptists reached.

Instead of our Baptist young people being brought under strong obligations and attachment to a college, as such, or to a president, they would feel the obligation they were under to a great and wise denomination and their love and admiration would be excited towards Baptist interests, and their support given to Baptist institutions.

When a great teacher passed away the State Convention would continue its work of education as though he had not died, and there could be no question as to the onward march of the work. The college would have a denominational prestige, instead of

that supplied by the character of the president.

With the Baptists thus united, they could be more independent as to support, and would very likely pay more attention to instructing our young people in Baptist thought and custom.

I have added these thoughts to the review I make of Bro. Henderson's article, and will close by saying that "A Baptist Layman" in a late issue of the BAPTIST AND REFLECTOR is on a warm track, and if we could unite it would be better than dreams of Rockefeller, for we could undertake great things with a reasonable hope of executing them. I don't delight to differ with my brethren, and especially with one so worthy as the president of Carson and Newman College, and perhaps when his views get out of their "crude" state I may not differ so widely from him; however, as they now appear to me I consider them radical indeed.

CATT SMITH.

Winchester, Tenn.

The New Year, The Bible And The Prayer Meeting.

As yet the year 1895 is as a blank, or empty vessel, waiting to be filled by each one of us. And to those of us who may have another year added to life it will soon be said that it is full "up to the brim." But what will we put in it? The question for each of us is, How can I redeem the time in this year that has been going for naught in the past year or years? I submit a suggestion, and only hope it may be as helpful to other pastors and people in the coming year as it has been to me and to the people to whom I administer. Any one who has studied the history of the Bible and has noted its influence on any person who has become a careful student of it, be that person white or black, yellow or red, living in what ever land or age, is deeply impressed, and can truly say with the Apostle Paul, "It is the power of God unto salvation to every one that believeth." The little light, if it is to be called little, and the power for God and for good that existed and was being exerted in the dark ages, went forth from those faithful men who were diligent students of God's word. It is evident that the men who have done the most for humanity and who are doing the most in this age are the men who have gotten the strongest hold of God through the knowledge of his inspired Word, and men whom God has been pleased to dwell with because they have kept "his saying." Then let every soul that has been taught of God, male or female, begin and continue through the new year by reading each day, carefully, one chapter in the New Testament, and whatever thought in that chapter impresses him most, commit to memory. Get one thought each day from the Word of God and take these each week to the prayer meeting, and instead of giving the people your own words, which are powerless, give them the all-powerful Word of God, and by this you will edify every soul and every soul will edify you. Every one will tell you they believe in the Word of God; at the same time every one will speak his own words instead of using the words of God. Now, what would you think of a soldier who would go out to meet the enemy with

a worthless sword, and leave a master one, two-edged, tried and proven, in his tent? Use the Sword of the Spirit, my brother, at every prayer meeting and at every opportunity; and if your pastor does not do this you will show him the better way.

My new year's prayer for all my Tennessee brethren and friends is, "The Lord be with thy spirit."

S. W. GAGE

Blackfoot, Idaho.

Our Field Glass.

BY REV. A. B. CARRISON.

THE IDOLATRY OF THE OLD EGYPTIANS.

I have shown in two previous articles that all the literary simpletons and would-be wise men are not dead yet.

Dr. Talmage's article, from which I quoted in my last, reminded me of the old fools of Egypt in the days of Moses. Dr. Talmage showed that the Hindoos of the present day deify the cow, the monkey and other animals. It is an easy task to show from heathen authors, Herodotus and others, that the old Egyptians did the same. Though Luke, the author of the Acts of the Apostles, tells us "Moses was learned in all the wisdom of the Egyptians," you must not infer that their worldly and scientific wisdom prevented their making fools of themselves by deifying animals, as it did not. They not only worshipped the bull Apis, but, like the Hindoos, deified the monkey and many other animals, birds and fish; some preferring one kind of animal god and some another. This all resulted from their foolish belief in the transmigration of souls, as is the case with the Hindoos and Chinese to the present day.

The same school of would-be wise men are found in small numbers in England and America in modern times, though to appear more wise and learned than the Hindoos, Egyptians or Chinese they say: We believe not in transmigration, but in evolution; we evolved from a tadpole or pollywog into a monkey and finally got to be men. So after all they claim the monkey as one of their ancestors, just as did the old Egyptians and as do the Hindoos at the present day.

But to return to the old Egyptian wise men. Such was their liberality and success in deifying animals the poet Juvenal, though an idolater himself, called them fools and satired them unmercifully in one of his productions. It is so appropriate at the present time, and so forcibly emphasizes the point I have desired to make in this discussion, that I cannot refrain from giving you a translation of this unique satire, with which I will close:

Who knows not this? there's nothing vile or odd
Which brain-sick Egypt turns not to a god!
Some of her fools the crocodiles adore:
The Nile, crammed with snakes, as many more
A long-tailed ape the suppliants most admire.
Where a half-Memnon tunes his magic lyre:
Where Thebes, once for her hundred gates renowned
An awful heap of ruins strewn the ground.
Whole towns, in one place, river-fish revere:
To sea-fish some as piously adhere.
By some a dog's high destiny is seen.
But none mind Dian, though of dogs, the Queen.
Yea, vegetables here take rank divine.
On leeks and onions 'tis profane to dine.
O holy nation! where the gardens bear
A crop of gods through all the live-long year!

P. S.—Paste this in your scrap book to show to any "weak brother" who thinks there is not much difference between the Christian and heathen religions.

BAPTIST THEOLOGY

BY GEO. A. LOFTON, D.D.

XXXIV. Campbellism.

ILLUSTRATION.

A Campbellite preacher, according to his theory, baptizing a yet unsaved sinner (under the symbol of a goat) in order to make a sheep or a Christian of him; but if salvation by grace through faith be true, the goat baptized thus and for the purpose must continue to be a goat still!

Campbellism, organically speaking, is a species of congregational Presbyterianism in which the local elders usurp the functions of church government. The Campbells were originally Presbyterians, and from them came this Presbyterian ideal as thus locally conserved. The name "Christian" was taken from another sporadic reformation of the period, which fused with Alexander Campbell's movement. Thus we have what is called the "Christian Church," sometimes called the "Church of the Disciples," more recently calling itself the "Church of Christ," but properly called the "Campbellite Church," because of its organic and doctrinal mould after the pattern of Alexander Campbell.

In the theory of sin and salvation Campbellism has its doctrinal base in Pelagianism, the great heresy of the fifth century; and in the application of its system to baptismal regeneration it has its apex in Romanism. It is a cross between two heresies, and hence a theological monstrosity. According to this system there is no such thing as hereditary sin. Every man is born morally pure, and depravity is only the result of individual transgression. The will by nature is unimpaired, and is simply the faculty of volitions, with the power of contrary choice against motive, habit, or nature which would imply that man had no character. Man has the natural ability, if he will, to believe and obey God, in the use of means; and the infant is not only born pure and guiltless of any sinful relation to Adam, but it needs no salvation except from Adam's physical and mental infirmities. David says: "In sin did my mother conceive me;" but Brents says this only means that David's mother "acted wickedly" about the time he was conceived! Thus Campbellism dodges infant baptism which originated in the Romish doctrine of baptismal regeneration, but still holds to this doctrine as applied to the adult sinner. Pelagians held to the immediate and sinless creation of every soul in man born of Adam—and this is Campbellism. They held that all men may sin as Adam did, but that all men may convert themselves by means of grace—and this is Campbellism. Pelagian regeneration simply meant reformation without God's direct agency in the use of means—and this is Campbellism. The inconsistency of both Pelagian and Campbellite is the Romish use of baptism as a means of grace, to remit "past sins"—much worse the Campbellite addition of baptismal regeneration. The Pelagian theory of sin as external transgression, and of man's natural ability to recover from it—its theory of reformation without God's direct inter-



God's word fundamentally teaches that sin is essential depravity and death, guilt and condemnation by nature; and that external transgressions are but the fruit which grows upon the tree of hereditary sin. We are born in sin—"by nature the children of wrath"—"all dead," says Paul, "in that Christ died for all;" and the "natural man" is incapable of spiritual discernment, life, or obedience, without the direct enabling power of God's Spirit operating through his Word. Regeneration quickens from the death of sin, and justification cleanses from the guilt of sin. The Spirit of God and the blood of Christ—through faith in the Word—regenerate and justify; and baptism can only declare but never produce the subjective change wrought in the soul by regeneration and the objective change wrought upon the soul by justification. Salvation is by grace—justification is by faith—without work; and such changes in and upon the once dead sinner must find their adequate cause alone in God, and be effected through spiritual and not physical media. The direct agency of God's Spirit and the direct efficacy of Christ's blood are the cause and the ground upon which regeneration and justification are effected; and the only means and media through which the effect can follow the cause are the Word of God and the faith of the believer. When Christ enters the soul by faith the sinner is regenerated, born again; and when he enters by his Spirit he enters with his blood to cleanse and justify. Physical obedience can only be the fruit and evidence of faith. Action can only follow life; and obedience and service can only succeed relationship with God. Not only has God never made an external and arbitrary condition to salvation, but he has never made a physical act or work of man the price of salvation—"lest any man should boast," as Campbellites are always doing of their "obedience." "By the disobedience of one man sin entered the world and death by sin;" and it is by the "obedience" of Christ, not of ourselves, that the many are justified, or made righteous, through faith. Salvation is "all of grace, and none of work," says Paul; "otherwise grace is no more grace." Salvation by grace is subjective regeneration from the death of sin, and objective justification from its guilt, once for all and forever; but Campbellism never gets beyond pardon of external transgressions—"past sins"—which is only the objective aspect of salvation by grace, as presented in the Scriptures.

position of spiritual aid—need not call for any sacramental help to faith and obedience—even if the Romish doctrine of baptismal regeneration, based upon original sin, demanded such help.

The atonement of Christ, according to this theory, is only a provisional convenience, in view of sin as external transgression and of man's volitional ability. It is not, as the Scriptures fundamentally hold, a racial and universal necessity based upon inherent depravity and guilt—"THE SIN OF THE WORLD"—of which the first Adam was the cause and which the second Adam came to "take away." Hence, from the standpoint of Pelagian faith, Campbellism is a system of voluntarism; and from the standpoint of Romish baptism it is a system of sacramental externalism. The Pelagian theory of sin does not, in fact, require a vicarious atonement at all. If only sin is external transgression—if the sinner is not inherently depraved and spiritually dead by nature—if in the use of means the sinner has the will and the ability to bring himself back to God—then only is the Example Theory of the atonement about all we need for salvation. This is the logic of Pelagianism developed in Socinianism; and this would seem to be the logic of Campbellism, since it holds the same theory of sin, of human ability, of faith and of baptism.

According to this theory more fully stated, the Holy Spirit is not directly needed to enable the sinner to believe, repent or obey Christ. The word of God alone can beget in the believer that change of mind essential, when faith is perfected by obedience in baptism, to secure the pardon of "past sins" and the gift of the Holy Spirit in the new birth. What is accomplished through the Word and the act of baptism to secure these results is fictionally ascribed to God without his having any direct agency in the work until the process of faith

and obedience is finished in the new birth. Then it is said that the gift of the Holy Spirit is bestowed—not as the cause, but as the effect, of the two-fold "change of heart" and "change of state" wrought through faith and obedience in baptism. Now if this Pelagian theory of sin and of man's ability be true—if the Holy Spirit is not needed to give direct enabling grace to the sinner—if the gospel can alone beget through faith a "new heart" and supreme love to God as Brents, Harding and others boast, as Campbellites are always doing of their "obedience." "By the disobedience of one man sin entered the world and death by sin;" and it is by the "obedience" of Christ, not of ourselves, that the many are justified, or made righteous, through faith. Salvation is "all of grace, and none of work," says Paul; "otherwise grace is no more grace." Salvation by grace is subjective regeneration from the death of sin, and objective justification from its guilt, once for all and forever; but Campbellism never gets beyond pardon of external transgressions—"past sins"—which is only the objective aspect of salvation by grace, as presented in the Scriptures.

The maladies and cures of the New Testament are types of sin and its remedy. They were the result of sin and beyond the power of human recovery. The direct power of God, by the Word or in the name of Christ, was required to restore health or life. Sometimes without faith Christ healed, or restored life, as at the Pool of Bethesda and at Nain; but ordinarily he demanded faith of the victim, or of those interested in him, beforehand. "Stretch forth thine hand," he said to the man with a withered arm; and he stretched it forth as whole as ever. The power of God went with the command of Christ both to quicken faith and heal and produce obedience; and so with the soul of every one born of God and cleansed by the blood of Christ.

Christ, who told the paralytic to take up his bed and walk, said beforehand: "Son, thy sins be forgiven thee;" and both the spiritual and physical healing were by the power of God in connection with faith. There was no baptism, though baptism was in vogue, required to perfect faith in order to remission and regeneration. The change of nature and the change of state were chronologically inseparable, or synchronous; and this is and ever has been the process of God in the salvation of the soul.

The Word of God without the direct efficiency of God to beget regeneration (so-called) in the soul is of a piece with the Deistic theory of God in providence. It holds that God is absent from the world and his laws and forces in nature operate themselves. The Continuous Creation theory is equally false, which holds that God is the efficient cause of all operation in nature without the intervention of second causes. The true theory is that God is every where present, immanent and efficient in nature, providence and grace, but only through concurrence with second causes, that is, the laws and forces by which he operates. God is not absent from nature, nor is he essentially in nature, nor in law, or force; but he is ever present and efficient in their operation. As in the natural and physical, so in the moral and spiritual. God is not apart from his Word, nor is he essentially in his Word, which is but the expression of his will and character; but when his Law, or Word, is in force or made operative, he is personally present and efficient in their secondary causation. So the Lord "opened the heart" of Lydia, that she "attended unto the things spoken by Paul." God was not essentially in his Word, nor absent from its operation, but he was actively efficient with it in opening the heart of Lydia to understand and accept it. The Word of God is only a second or instrumental cause—"the power of God unto salvation;" and wherever operated efficiently in the heart, God is spiritually and regenerately present and active in the causation. No law, force, or word of God can operate itself without God's direct efficiency; and hence there can be no such thing as the regeneration of a soul dead in sin without God's direct agency operating by and through his Word. To say that the Word of God spoken by Paul was God essentially, or God representatively, operating upon the heart of Lydia in order to her salvation, is an unscientific absurdity and an unscriptural perversion of truth. Wherever in nature, providence, or grace, God's laws, forces, or truths operate efficiently God is immanent in the secondary causation; and so God's Holy Spirit was actively efficient with the Word spoken by Paul to open Lydia's heart, illuminate her mind, and quicken her soul to eternal life, through faith in our Lord Jesus Christ.

The fundamental defect in Campbellism, as in Pelagianism, is that it knows nothing of regeneration, as the antithesis of spiritual death; and it knows nothing of justification beyond the "pardon of past sins." Regeneration only means the reformation of a man, not dead, but gone astray; and justification, without reference to the guilt of inherent depravity or

internal state, covers only past volitional transgression, which simply view God's law in its objective, but not subjective, relation to man. Not only so, but Campbellite regeneration and justification are only superficial and temporary states developed in baptism and dependent upon future fidelity and good works for continuance. The Holy Spirit has no contact with the soul until reformed by the Word and washed out, so to speak, by water; and hence the Holy Spirit has no permanent abiding place in the heart, except as man so makes it for him. According to Campbellism he cannot enter and make the place, nor keep it, for himself. Regeneration and justification, so-called, are but superficial and objective ends accomplished by superficial and objective means. *Ex nihilo nihil fit.* There is no scriptural regeneration or justification in Campbellism. It is purely a system of externalism, which tries to change the fruit, but not the root, of the tree in order to make the tree good! Christ says: "Make the tree good and the fruit will be good."

The atonement of Christ under such a system, as already said, is not an absolute and eternal necessity, but only a provisional convenience, even if regarded as vicarious and sacrificial, by which a merely discursive faith in the gospel and external obedience in baptism are made efficacious and meritorious for only a reformation of life and the remission of past sins; and from this so-called state of grace, as in Pelagianism so in Campbellism, the so-called regenerate and justified believer may fall. What a travesty of scriptural salvation by grace—justification by faith! Campbellism is a total stranger to Pauline theology—except to pick baptism out of it and pervert it to the displacement of salvation by grace and not of work, of justification through faith and not of water.

The most monstrous claim of Campbellism is that God—I mean the Word—begets in a believer that change of heart which involves love to God; and yet he is neither pardoned nor born again, but still damned without baptism! If such a believer in Christ and lover of God—even though he loves God "supremely"—should die between the "good confession" and the pool, he would land in hell! Why? Because the "change of heart" wrought in the believer by the Word cannot save without the "change of state" wrought in baptism! As in nature, so in grace, there must be conception before birth; and if the birth does not accrue in water, the begetting in the heart by the Word is in vain! Between conception and birth, the believer is alive to God, loves God and confesses Christ! He is not as the unconscious infant by nature, yet unborn, in a state of passive development until parturition! No, this Campbellite foetus is conscious, wide awake and active before he enters the womb of baptism to be born again! He is begotten in one way and place and born in another way and place! and that, too, by his own and the action of another man! *The figure won't do!*

The truth is that the heart of the penitent believer is the womb in which he is both begotten and born of the Spirit instantaneously and cotermpo-

aneously with faith, by the Word of Truth; and in grace there is no separation by time, or space, between a change of nature and a change of state, which are synchronous and inseparable. When God begets life and love, which are the essence and fulfillment of law, in the believer he is both born again, which is a change of nature, and justified, which is a change of state or relation; and whatever of symbolic significance baptism is of the new birth, or of remission of sins, it is only declarative, but never productive of these states—as we shall see more fully hereafter. "He that heareth my Word, and believeth on him that sent me, hath eternal life and shall not come into condemnation, but is passed from death unto life." Here regeneration and justification, once for all and forever, are inseparable and synchronous graces in the salvation of the believer, according to the Word of God.

(To be continued.)

Jackson Items.

The churches during this long time of cold weather are pushing on their usual work, though the baptisms are not numerous; they will come later. The Sunday-school and prayer meeting work knows no abatement. The First Church reports better financial condition than usual. Perhaps this comes from a better spiritual condition.

Your agent, Rev. J. M. Nowlin, visited the churches here about ten days ago. From the energy he put in his work he must have accomplished much for your paper, which is greatly appreciated by its many readers.

The Second Church has a promise from Rev. J. N. Hall, of Fulton, Ky., to conduct a series of meetings in March. The community is looking forward to this meeting with much prayer and good results.

The Highland Avenue Church is doing well, with Rev. L. W. Sloan as pastor and Bro. John E. Glass as Sunday-school superintendent.

The University is prospering as it has never prospered before. A great many new students have entered since the beginning of the spring term; so much so that additional classes had to be organized, thus putting on the professors additional tasks when they were already heavily laden; yet they do it most cheerfully, feeling that they are doing work for their Master. Let no one think by this it is meant that all the new pupils are preachers, as some have said they thought that all the students in the University were being educated for the ministry. About one-fourth of the students are preachers. The number of preachers is something over fifty, and that leads me to say that the Board of Ministerial Education is hard pressed to pay the board bills of those who are not able to pay for themselves, and yet their board is only about \$5 per month. In my next I wish to tell you how many churches have University pastors.

Prof. J. W. Meadows visited his Alma Mater last week. He is always a welcome guest. He has built up Lane View Academy, a very superior school four miles east of Trenton, a training school for our University, from which five young men came last fall and were very well prepared.

MADISON.

The Convention and the Pay Plan.

TO DR. T. P. BELL.

My Dear Brother:—I am delighted with your reply to my letter, and am glad now that it was written, as it has called forth this explanation, which to me is satisfactory. The spirit of your letter is good, and it affords me pleasure to have you say that there is nothing unkind in what I have written. If unkind things had been said by me your reply would make me feel "mighty mean."

If I intimated that the Secretaries were getting rich I ought not to have done so. If it were in my power to reduce the salary of one of you I would not do it. What you say about the propriety of the officers and Secretaries putting up at public houses is all right. I was thoroughly convinced of this at Dallas, Texas. And now, in seriousness, let me say that I am glad free entertainment will be furnished you and the officers, and I move that your wives be included. Let me congratulate you on having a helpmeet for you.

Honestly I have been uneasy about the coming Convention, fearing it may not be as good and profitable as we all desire. Those of us who can't go can pray for the success of the meeting. I have no fears that our Convention will be governed by the Boards and officers. It may be that more of us will get there than I first thought, if times will just brighten up a little. If I fail this time it will be my last chance to get to Washington. My prediction remains that next year some Southern city will offer us free entertainment. Whatever is done, let us ask the Lord to overrule all for his glory. Money is frightfully scarce in some places. The Master whom we serve has a right to more of the money than we are putting into his treasury.

Thanking you again for your kind reply to my letter, I am, sincerely your friend and brother.

G. W. HARTSFIELD.

Arcadia, La.

Does Your Church Need a Meeting?

There is a piece of property in Nashville that belongs to every Baptist in the State. It is the Tennessee Baptist Orphans' Home. We owe about \$9,000 on that Home that must be paid. There are in that Home 27 lives depending upon the Baptists of Tennessee for support. The managers desire that every church in the State may know all about the Home and get well acquainted with it. The best way to do that is to write for Bro. T. T. Thompson, the financial agent, to come and spend a week or even more at your church. The managers commend him to you. He will do you some good service in preaching and you can learn all about the Home. Bro. Thompson has been abundantly successful in revival meetings. His service will cost you nothing, and anything you may desire to give him will be your gift to the Orphanage. Now, brethren, why not have a good old-time revival of a week or ten days in your church, and have also a chance to it to find out all about the Orphanage? For the next few months Bro. Thompson could visit churches in protracted meetings and during that time tell you of the Orphanage. Write to Bro. Thompson at West Nashville, or to me at 709 Monroe Street, Nashville, Tenn.

W. C. GOLDEN.

NEWS NOTES.

NASHVILLE.

First Church—Good day. Morning subject, "A triumphal entry" (Mark xi. 10, 11); evening subject, "The constraining power of Christ's love" (2 Cor. v. 14, 15); received one for baptism.

Central—Fine day, with frozen water pipes and warm congregation; magnificent crowd at the afternoon lecture, which had to be held at Elm Street Methodist Church; no service at night.

Immanuel—Fairly good congregations; pastor preached at both services.

Seventh—Good week; interesting young people's meeting; good congregations; received one by letter and one for baptism; 149 in Sunday-school.

Third—Preaching by Bro. T. T. Thompson in the morning and Bro. A. J. Barton at night; pastor still in Kentucky in a meeting.

Edgefield—Bro. R. P. McPherson preached at both hours.

North Edgefield—Pastor preached at the morning hour and Bro. T. T. Thompson at night; fine congregations.

Howell Memorial—Pastor preached at both hours; 79 in Sunday-school.

Centennial—Good congregations; 75 in Sunday-school; anniversary celebration at night.

KNOXVILLE.

First Church—Pastor Acree preached at both hours; a good audience heard the morning sermon on "The runner and his race;" at night on "Anger;" collection for Foreign Missions.

Centennial—Pastor Snow preached at both hours; one received by letter. Second—Pastor Jeffries preached in the morning on "Why we live;" at night, "Man's treatment of his own sin."

Third—The church has called Rev. J. T. Lightfoot and he has accepted and begun work.

We are making large preparations for the Missionary Convention on the 25th. We are hoping that all the preachers and many of the laymen will come.—Sunday was a good day for us; fine congregations; good spirit. The Master was with us. Lots have a big time at the Convention.

MARTIN BALL.

Paris, Tenn.

Rev. E. S. Bryan, of Shop Spring, Tenn., preached for us here last Sunday at 11 a. m. and 7 p. m., and the church called him to preach for us this year. Bro. Bryan seems to be a good man and everybody was well pleased with him. He also preached Monday at 7 p. m., and returned home Tuesday to come back soon. We have a very good Sunday-school here. May God be with the people through this awful cold weather. He will if we will accept him. May God bless the BAPTIST AND REFLECTOR and its readers.

L. D. B.

Winchester, Tenn., Feb. 8th.

The services at this place were well attended both yesterday and last night. We have to occupy the court-house. Methodism controls almost everything here. It is one of our mission points, and we are making a struggle to secure a footing. We have some few good Baptists

here; they feel their inability to do much, but are willing to try. We have about a four-inch snow again this morning. I certainly enjoyed the Symposium last week on the subject of "How I Prepare My Sermons." That has always been a matter of grave importance to me. Let us have some more of the same kind. I wish some brother would tell us how many times the same text may be used with propriety. I have always had to do most of my sermonizing on the run. I began preaching twenty-two years ago last December in the bottoms of Arkansas. Although licensed to preach in Forestville, Ga. (one of the suburbs of Rome), I made my first effort in Arkansas. Mine has always been a pioneer work, or taking hold of old broken down churches where every other preacher had abandoned the field as hopeless. I have always had a hard field, but as I stand at this point and look back over the past, my heart is filled with thankfulness, for I have been wonderfully blessed.

B. F. BARTLES.

Decaturville, Tenn.

The expenses for the Ministerial Board for January were \$97, and the receipts were only \$55.50, which could be applied to expenses. Some quilts and other needful goods for the boys were received. I sometimes wonder if this work can be the Lord's and those who claim to be his people show so little sympathy for it. The twofacts are hard to harmonize. But, brother, I can more easily think that you are resisting the Spirit than that the hand of the Lord is not directing this large assemblage of boys to seek a preparation to preach his glorious gospel. There have now been enrolled 49 ministerial students. During one of my last visits to the home of our lamented brother, J. R. Graves, but a few weeks before his death, he said with deep feeling, "Oh! that there might be fifty young preachers there!" I have often thought of this wish of the venerable man as I have seen the increasing numbers of them. He has passed away, and exclamations now go from me, Oh! that some of our eloquent pastors and evangelists like him would stir the hearts of the people! I walked into the chapel hall one of the coldest mornings of this cold spell this week and saw a large number of young men studying passages of Scripture teaching missions. It is the missionary fact class. Among them were several who have decided, when their college course is finished, to go to the foreign field. I have not time to write more now. Examine your hearts, brethren, where the Holy Spirit dwells, and see the leadings, the promptings there, counteracted if at all only by worldly desires. We are \$100 in debt, and I am afraid that our grocer is going to refuse to sell any more till he is paid.

G. M. SAVAGE.

Jackson, Tenn., Feb. 9th.

Orphans' Home.

That was a very fine offer on page 9 of last week's BAPTIST AND REFLECTOR. If you did not read it turn to it now, and see how the Master moves on the heart of his servant. Then open your purse and help do what he suggests. Some of our folks have been considering their gifts by the rule of profit and loss. Now we have an opportunity to give and get 25 per cent. on

the gift in actual cash. Will this be enough to tempt any one to do a nice thing now? A great many small gifts or a few large ones will secure this nice sum. May the Master move every heart who reads this to respond at once. If you owe on a former pledge it will be received on the above proposition.

T. T. THOMPSON.

Notice.

The regular meeting of the State Mission Board will be held in the Cumberland Presbyterian Building, Nashville, Tenn., on Tuesday, Feb. 19th, at 3 p. m. Business of importance claims the attention of the members, and each one is requested to be present.

A. J. HOLT, Cor. Sec.

Carson and Newman College.

Collections:

Bearden Sunday-school	\$1.18
Morristown Sunday-school	2.53
W. D. Turnley, Clarksville	10.00
D. R. Mulendore, Henderson Springs	1.00
L. W. Davis, Knoxville	7.00
J. N. Bishop, Bull Run	5.00
Mrs. Tillie Parks, Outlaw	2.50
Total	\$29.21

We have decided to have our Baccalaureate by Rev. W. H. P. Faunce, D.D., of New York City, on Wednesday, May 29, 1895, at 11 a. m. The Commencement will be on Friday, May 31st. Dr. W. L. Pickard, of Louisville, will deliver our Literary Address. This plan will give all our pastors an opportunity to hear the Baccalaureate. We give all the visitors time to come and return between Sundays, if they wish to do so. We offer no inducements for Sunday travel. Is not this a wise innovation? By this plan we have less difficulty in securing good speakers.

Dr. Gambrell, of Mercer University, is expected to deliver three lectures to our college in March. We also congratulate ourselves that we are soon to enjoy two lectures by the editor of the BAPTIST AND REFLECTOR. Several East Tennessee pastors will address the Berean Society this term.

J. T. HENDERSON.

Sunday school and Colportage.

"Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men." January was a fearful month, yet the God of infinite grace kept me warm and filled with his Spirit, and gave me strength to do the following work I visited four churches and preached 43 sermons. There were 42 public professions and 22 received for baptism, with others who joined by letter. I made 21 addresses on Sunday-school, missionary and educational subjects. I also visited many families. I received for Sunday-school and colportage work \$298.43 and sold 338 volumes of books, 28 copies of his blessed Word. In addition to this I have also written many letters in the interest of missionary work. I now feel better than for months. Oh! that I knew how to praise Him for His goodness to me."

This week I am preaching at Ashport, on the eastern bank of the "Father of Waters." This is my first visit to the wonderfully rich Mississippi bottoms. These farms are largely owned by parties who make their homes in the cities and who rent out their lands. I find many good people here, but they are woefully destitute of spiritual advantages. The best

house for the worship of God is an old school-house. And oh! how they do listen, and how I do enjoy trying to tell the old, old story. I am preaching at 11 a. m. and 7 p. m. to the white people and at 3 p. m. to the colored people. Many are asking the way of life.

Since my last I have received 21 names of those who gave a hen for His glory and two who gave a pig. Who will be the next?

I got to aid Pastor Ryals next week. W. Y. QUISENBERRY.

Seminary Notes.

Examinations are over. O. T. last week.

Dr. Broadus took up his classes again last week with his accustomed vigor.

The first paper in the O. T. examination asked mainly about contemporary history and criticism. Good old Bro. Hogue from the mountains looked over his paper, then in his peculiar sonorous tones asked, so as to be heard by all, "Doctor, don't you think you have slighted the Word of the Lord to-day?" [Loud applause.]

Dr. Whitsett says that Baptists used to be Calvinists enough to believe that regeneration comes before faith and repentance, but we have been in seventy years of Methodist captivity, so that many are weak on the subject.

The students of Homiletics greatly enjoyed the Symposium in last week's BAPTIST AND REFLECTOR, "How I Prepare My Sermons."

The Tennessee brethren had a very pleasant meeting in Bro. Rushing's room last Friday night. There are now seventeen of us, one or two having left.

Dr. Eaton will head a party to Palestine, Egypt and Europe next January. Those who had anticipated going with Bro. Holt this year can wait and go then.

There has been great suffering in Louisville from the bitter cold. As an effect of the low temperature, 15 degrees below zero, there are many frozen members and bursted water-pipes.

Dr. I. T. Tichenor is in Louisville seeking to raise \$1,000 as her part to pay the \$5,000 debt on a theater for a house of worship in New Orleans. Dr. Tichenor says that every State Board in the Southern Baptist Convention has been in debt and had to make a special appeal, with the exception of the Kentucky Board. Good for Dr. Tichenor, our efficient Secretary.

"I don't know what's going on in the world these days. Down in Georgia I saw two deacons examined before a council to see if they were sound enough in doctrine to be ordained. I said I had never seen that before, and I have been about a great deal. They told me that was the way they always did. I came back home, picked up a Nashville paper, and it reported the examination and ordination of two deacons in the same way at Mill Creek, where I was brought up. I have come to the conclusion that I know mighty little any how." (Dr. Whitsett.)

Bro. Carter Helm Jones read an excellent essay before the Pastors' Conference Monday morning on "The Ideal Denominational Newspaper." We hope to see it published in the Recorder or Magazine.

ROBT. N. BARRETT.

Louisville, Ky., Feb. 11th.

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. SROW, Knoxville, Tenn.
Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

REV. I. T. TUCKER, D.D., Corresponding Secretary, Atlanta, Ga.
REV. C. G. JONES, Chattanooga, 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. QUINN, Corresponding Secretary, Chattanooga, Tenn.

WOMAN'S MISSIONARY UNION.

PRESIDENT—Mrs. R. C. Stockton, Nashville, Tenn.
CORRESPONDING SECRETARY—Mrs. J. T. Paris, Nashville, Tenn.
RECORDING SECRETARY—Mrs. C. H. Strickland, Jr., Nashville, Tenn.
EDITOR—Mrs. Elijah Ford, Nashville, Tenn.

—Mrs. A. R. Whitlock, of Lovelace, Tenn., gives account of the organization of a Woman's Society in the church of that place. They began their work by filling a box for the Orphans' Home. Mrs. Whitlock says: "I do hope the sisters will arouse and band themselves together all over the State; that by our efforts souls may be brought into the fold of Christ. Let us pray for our sisters that seem to be indifferent to the cause of Christ."

—Mrs. G. W. Nelson, of Chattanooga, writes courageously of the woman's work in her church, notwithstanding the recent misfortune sustained in the burning of the church. She says: "I am enabled to trust that in his own way and in his own time, the Lord will untangle the knotty problems and unloose the nets that have bound the hands of so many in our church."

—The Central Committee held a most interesting session on the first Monday in this month. The churches were well represented. After devotional exercises, plans of work were discussed. How to impress the importance of the week of self-denial (beginning March 10th) upon the sisters in the State was duly considered. Mrs. Broughton, of Memphis, representing the work among the negro women and children, was present and gave a most interesting account of their work in the State. The ideas she presented concerning their methods were instructive. She said in the beginning of their work there was prejudice against the word society; so they called their organizations Bible Bands. They studied the Bible, taught their sisters lessons in morality, cleanliness, industry and correct living. Mrs. Johanna P. Moore, supported by the Woman's Home Mission Board, located at Chicago, has been at the head of this work among the negro women of the South for thirty years. Quite recently a mission station was established in Nashville. Its purpose is to train negro missionaries for work among

TREASURER'S REPORT.

Mission collections of the Tennessee Baptist Convention for the month of January, 1895.

ASSOCIATION.	Ministerial Relief.	Ministerial Education.	Orphan's Home.	S. S. and Colportage.	Home Missions.	Foreign Missions.	State Missions.
Beech River.							\$ 2.03
Darden ch.							2.53
Lexington ch.							5.00
Parsons ch.							
Beulah.							
Martin B. Y. P. U.							
Oak Grove ch.							
Sharon ch.							
Union City ch.							13.00
Martin L. A. S.							
Mrs. T. C. Hale							
Big Hatchie.							
Woodland ch.							
Ripley W. M. S.							
Hickory Valley ch.							
Ararat ch.							
Mrs. W. H. Edenton							
Brownsville ch.							
Brownville S. S.							
Prof. Thos. Smith							
Rev. J. A. Yarbrough							
Liberty ch.							
L. C. Holick							
A. M. Austin, Jr.							
E. S. Jennings							
R. H. Lipscomb							
E. G. Turner							
Covington ch.							
Brighton ch.							
Mrs. Marie Gregory							
S. A. Gladding							
Elm ch.							
Central							
Gibson ch.							
Spring Creek ch.							
Spring Creek S. S.							
Alwood ch.							
Trevelant ch.							
J. M. Senter.							
Javina ch.							
Rev. R. P. Mahon							
Milan S. S.							
Humboldt L. M. S.							
Jackson 1st ch.							
Jackson 2nd L. A. S.							
Eldad ch.							
Oak Grove S. S.							
Trenton S. S.							
L. M. Jones.							
Trenton L. M. S.							
McKenzie ch.							
Pleasant Plains ch.							
Humboldt ch.							
Poplar Grove L. A. S.							
W. J. Robinson							
Medina ch.							
Albany at Milan							
W. J. O'Conner							
Mrs. Jennie Ledbetter							
L. L. Webb							
Trenton ch.							
W. L. White							
Willie Mink White							
W. C. Turner							
New Salem W. M. S.							
A. J. Hall							
Chilhowe							
St. Onves S. S.							
Knott Creek ch.							
Clinton							
Concord.							
Powell's Chapel ch.							
Nashville Central L. M. S.							
J. G. Raina							
Jan. W. Herd							
Mill Creek ch.							
Mill Creek W. M. S.							
Lascassas S. S.							
Lascassas W. M. S.							
Baker's Grove ch.							
Lascassas ch.							
North Hamilton							
W. H. Russell							
Murfreesboro S. S.							
J. H. Oment							
Rev. J. D. Smith							
Rev. J. E. Sullivan							
Rev. I. S. Baker							
Mrs. Eliza Baker							
Nashville Centennial ch.							
Eagleville ch.							
Mrs. H. C. Ainsp.							

(To be continued).

their own people. We believe this to be wise forethought on the part of our sisters of the North. The Secretary made a report of her work which all should read.

SECRETARY'S REPORT.

The Secretary and her assistants mailed in December 300 packages of literature to societies and pastors throughout the State. She will be glad to hear from all who received such packages.

Report of Corresponding Secretary for quarter ending Dec. 31, 1894:

Letters written..... 254
Cards written..... 190

Literature distributed:

Leaflets..... 1,282
Programs, Circulars, etc..... 2,078
Christmas envelopes..... 9,000

Amounts reported as follows:

Foreign Missions..... \$ 182.02
Home Missions..... 1,000.00
State Missions..... 60.28
Other objects..... 402.22

Many secretaries do not report their contributions. A much better report could be made if all societies would fill and return the quarterly report blanks sent them.

Mrs. J. T. Paris.

Sovereignty of the Churches.

It is being charged by some brethren that our present plan of missions, if not a direct attack on the independence of our churches, is at least inconsistent with this principle. According to our present plan a large number of our Tennessee churches choose to contribute their means to the support of the gospel at home and abroad, and select voluntarily, with no shade of compulsion, to do this through a committee of their brethren, called the State Board. This State Board gives from ten to twenty days during the year freely to the work assigned them, and their only remuneration is the privilege of paying their own expenses and the honor of serving their Master and their brethren. Just one officer of this State Board receives compensation, and that compensation very modest, less than he would receive were he a pastor.

No church is forced to cooperate in this work. But should such churches as do voluntarily choose to carry on their missionary work in this way be charged with not holding to the sovereignty of the churches? If any Baptist Church in the State of Tennessee elects to do her missionary work in any other way, is there any earthly power that can prevent it?

As to associations and conventions, any one that knows anything about Baptist Churches at all knows that they may or may not represent in these, and there is no power to compel their action in either case. If some churches elect to do so, why should some individuals raise the signal of danger that church independence is assailed? This present writer has not heard of a church that has spoken on this matter, but from the way some brethren talk and write one might suppose that many churches had spoken.

In looking over the communications of some brethren in the papers, such expressions as "bossism" and "rings" appear. What can these brethren mean? I confess my ignorance. I am a new man in Tennessee. I thought Baptists were all brethren. I never saw a Baptist "boss," nor a Baptist "ring." Are such things prevalent in Tennessee? In the State from which I hail such expressions as these were only used by politicians of no very exalted merit. Such expressions were considered very unbrotherly, and wholly inappropriate to Christian ethics. If we have a "Baptist boss" let us have his name, as he would be the eighth wonder of the world, because it is an universal principle of Baptists that we will not be "bossed," and what would the "Baptist boss" boss, if he had no one to boss? Dr. Carroll, the great Texas preacher, once went to Richmond, Va., to the Southern Baptist Convention. Walking along a street, a bootblack cried, "Black yer boots, boss." "Look here," said the stalwart Texan, "I'm no boss." "Guess yer the boss uv yer own boots, ain't yer," retorted the street Arab. A "Baptist boss" may boss his own boots, if he has any, but he can never boss a Baptist, not even himself, for "One is your Master, even Christ." Would it not be much more Christlike for us to go on and try to carry out the commission of our blessed Lord, than to be found

branding each other with such epithets as these?

Suppose you that a church were working right along the line of harmony and co-operation, and sending her money by the vote and voice of the church through her chosen channels, and one or two brethren should set up the cry of "bossism," and cry that the sovereignty of the churches was in danger! Who is sovereign to his church, the brother that raises the cry, or the ninety-nine one-hundredths of the church that work on in peace and harmony? If brethren wish to separate from their churches or associations and work through any other methods, or work not at all, as most of the objectors do, it is their privilege, and no one can deny it to them.

Instead of these disturbing cries, let us join together, brethren, in the united effort to take Tennessee for Christ. If a hundred thousand Baptists would agree to make a united effort to spread the knowledge of God and his truth throughout this State, within a twelve month our strength would be doubled.

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

Brazilian Missions.

Dear Baptist and Reflector:—Your visits are like those of a lover—frequent and enjoyed. You again give me the ears of several thousand readers, and I want to not pull them, but fill them with a knowledge of Brazil and Brazilian affairs, not so much political as religious, and of whatever else may help to arouse an interest in her future welfare. In this I want to give you a little of the history of the first Protestant attempt to plant the gospel here, and in future letters follow up the history till now.

In the bay of Rio de Janeiro there is a little island, and on this island is a fort, now in ruins as the result of the bombardment during the naval revolt a year ago. It is called Villegagnon after the name of the man who led a little company of French Puritans to this island some seventy years before the Mayflower landed her precious freight at Plymouth Rock, "and more than fifty years before the Book of Common Prayer found its way to the banks of the James River."

Nicholas Durand de Villegagnon was a Knight of Malta, a Frenchman of considerable abilities and of some distinction in the French service. He it was that commanded the vessel which bore Mary, Queen of Scots, from France to her own realms. "He aspired to the honor of founding a colony in the New World, and Rio de Janeiro was the chosen spot for his experiment." He secured the patronage of Admiral Coligny, whose constant effort was to plant the reformed religion in both North and South America up to the time of the massacre of St. Bartholomew. Villegagnon proposed to found a refuge for the persecuted Huguenots. A goodly number of colonists were arranged, and the French court viewed with pleasure the prospect of founding a colony like that of the Portuguese and Spaniards.

Henry II, King of France, in 1555 furnished three small vessels. Villegagnon took command and sailed from Havre de Grace. A storm arose and compelled them to find shelter in

Dieppe, but with great difficulty. By this time many had become faint-hearted and afraid, and, like Gideon's men, a large number turned back, among them artificers, soldiers and noble adventurers. Thus the colony prospective was greatly reduced, but nothing daunted the commander pushed his way over the stormy waters toward the chosen place for his Christian colony. After a long and perilous journey he entered the bay of Rio de Janeiro and began fortifying a small island near the mouth, Fort Lage now. The waves were too strong for his wooden structure and he had to move further up the bay to the island that bears his name today, after more than three hundred years.

Unhappily for poor Brazil, mass had been celebrated at least fifty-five years before this time by Padre Frei Henrique of Coimbra, on the shores of this beautiful island. Even today one of the nation's bank notes bears this scene—a huge cross uplifted high, the priest in front surrounded by a few white men and native Indians, some on the ground, others in trees. And all this was but an earnest of what Brazil since then till now has had to endure—idolatry little better than what the natives already had.

It was from this idolatry that the French Puritans were fleeing; it was this that they would have to oppose in the new world, and that would wipe them from the face of the earth. The natives who hated the Portuguese oppressors hailed with delight the coming of the French colony, many hundreds assembling on the shore, kindling bonfires and offering all they had to their new allies who had come to defend them against the Portuguese. Such demonstrations on the part of the natives inspired the French with the belief that the land belonged to them, and in consequence they called it "La France Antarctique."

On the return of the vessels to France such zeal was aroused in favor of the colonists that the church of Geneva—Calvin was still alive—sent out two ministers and fourteen

students to strengthen the cause in these remote parts. "It would be difficult to find an earlier effort at Protestant missionary effort." Everything now looked like prosperity itself, and our hearts bound with joy at the sight of these brave men, willing to suffer all things for His name's sake. We shall see in our next what came of these honest efforts.

J. J. TAYLOR.

Juiz de Fora, Brazil.

Fragments.

Our Woman's Missionary and Aid Society send a \$15 check for State Missions to cheer Bro. Holt. The Society has raised for all purposes, the last quarter, \$82. The sisters are especially happy just now over the completion of their "bell fund," the result of their recent entertainment. The church is expecting a handsome present in the near future.

The coming of "Earnest Willie" and his stay in our midst has been an unalloyed pleasure, a spiritual luxury and an unmixt blessing, an inspiration to church, Sunday-school, college, Y. M. C. A., literary societies and social circles. He is spiritually magnetic. His presence is a benediction. The entertainment was quite a success, making the women good money. The drawing power of "Earnest Willie" at Mossy Creek is equal to that of the popular and beloved "Bob Taylor." He was greeted by a fine audience at the college auditorium, and all were delighted with the entertainment, which consisted of personal incidents, recitations and readings from his own delightful book—"Echoes from a Recluse"—interspersed with some excellent music by the home talent. The author sold thirty odd copies of his book at a single dash, so to speak, with an increasing demand.

For the acquaintance of this lovely, gifted and invalid Baptist brother, "Earnest Willie," the Society is indebted to the zeal of Bro. W. H. Montcastle, an old time friend. They love each other as David and Jonathan.

The writer takes pleasure in introducing "Earnest Willie" to the at-

tention of other societies as a "drawing ticket." J. J. BURNETT.
Mossy Creek, Tenn.

Baptist Co-Operative School.

The Baptist Co-Operative School Board met here yesterday and opened the propositions from Calhoun, Spring City, Decatur, Sequachee and Evansville. After much discussion, the bid of Spring City was accepted and that location selected for the main buildings. A charter, in legal form, was signed up and sworn to and by-laws adopted. A building committee, with M. V. Read, of Spring City, as chairman, was appointed and instructed to advertise for bids and specifications for a school building or buildings to cost not less than \$10,000. The public school building of Spring City will be used until our own buildings are ready for occupancy. The first annual session will begin with the fall term of 1895. The faculty will be the ablest that can be obtained.

Bro. Editor, I want to, in the name of the young ministers, thank you for your stand against ministerial pauperism. Debt is a terrible thing for one of God's preaching servants. Only those who have felt its clogs and cogs grinding and tearing the enjoyment of this life from them can realize what a burden it is. But, on the other hand, isn't there something worse? The sacrifice of the best that God has given us—our manhood? We have a plan which I think avoids both of these. May God help us to put it into execution. (If it is wanted I will some time write it out for publication. It would be practicable anywhere that the other plans are.)

We are now in the midst of a good meeting here at Decatur. Dr. H. P. Fitch, of Marble Switch, Tenn., is doing the preaching. Pray for us.

LUCIUS ROBERTSON.

Decatur, Tenn., Feb. 1st.
[Give us your plan, Bro. Robertson.—Ed.]

—Read again the appeal of Dr. Tichenor. Tennessee owes it to the Home Board and to the God of Missions to sustain liberally this work. A. J. H.

Better AND Cheaper.

THE ROYAL BAKING POWDER is more economical than other brands because of its greater leavening strength, as shown by both the U. S. and Canadian Government Reports.

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BAPTIST AND REFLECTOR

Nashville, Tenn., Feb. 14, 1895.

EDGAR E. FOLK, Editor.
H. B. FOLK, Business Manager.

A. B. CABANISS, Field Editor and General Agent.

OFFICE—Cum. Pres. Pub. House.

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In clubs of ten or more 1.75
Ministers 1.50

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4. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.
5. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal communications to the editors individually.
6. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.
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See the advertisement of the Holy Land Portfolios on page 15. This is a splendid opportunity to secure most excellent pictures of Palestine at small cost. Do not let it slip.

Remember the BAPTIST AND REFLECTOR for a year and a volume of Spurgeon's sermons for \$2.15, or \$1.75 if a minister. Send your orders soon, or the supply may be exhausted.

"A BODILY ACT."

Dr. Lipscomb makes the following contention, which may be considered the central point, the pivot, the Gibraltar of his theory. He says:

"I believe there is no example in the Bible of God blessing or justifying a person for faith before that faith expressed itself in some bodily act—completed itself by works. To perfect or complete itself by works was to let it so rule in the heart as to direct the body."

Let us accept the challenge—
1. Grant it for argument's sake. Still the question comes, What was the ground of the justification? Was it the faith or was it the bodily act in which the faith expressed itself? Where was the line of justification drawn, at faith or at the bodily act? Paul answers this question in a hundred passages. We select only two: "By grace are ye saved, through faith. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are to bring forth good works. We are created in him for that purpose. But we are first "created in him," and when we become "new creatures in Christ Jesus" we are saved, we are justified. The line of salvation is drawn, then, not at works, but at faith.

That is the ground of the justification.

2. Grant again that "there is no example in the Bible of God blessing or justifying a person for faith before that faith expressed itself in some bodily act—completed itself by works." What right has Dr. Lipscomb or any one else to limit those works to one work—baptism? If faith must "complete itself by works," who shall say that it may simply perform one work and stop? Baptism is, of course, an important matter, but who has the authority to say that it is the only work which God requires for justification, if he requires any? What James said was: "Faith without works [not a work] is dead." But perhaps Dr. Lipscomb will not claim that baptism is the only work required, though it would seem that he does from the emphasis which he puts on it. Perhaps, however, he will agree with his friend, Rev. J. A. Harding, in what we once heard him say to an imaginary candidate for salvation. After he had got him baptized he said: "What then? If you stop here you will be damned. You have got to add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity. You have got to attend upon the services of the sanctuary whenever practicable, partake of the communion in remembrance of Christ, to hold out faithfully to the end, study your Bible, pray and do the whole duty to Christ required of you." Does Dr. Lipscomb endorse this position of Bro. Harding? It seems that he does from the following paragraph in another part of his articles:

"It may be asked, Why could those persons mentioned in the queries express their faith by other acts, but now the only expression is in baptism? Baptism is the expression of faith only to the alien. A man is justified and saved from his sins by faith after baptism as much as before baptism. When he sins, faith must save him from these other sins just as much as it saves him from his first sins. God has ordained different acts for the expression and proving of faith after baptism from those required before baptism: When man sins after baptism, God directs him to repent, make restitution, confess and pray for the forgiveness of sins; and faith expresses itself by doing the thing God commands."

And thus, according to Dr. Lipscomb and Mr. Harding, not only must a man be baptized in order to be justified and saved, but in order to stay justified and saved he must keep on working. If he stops he is lost. We want to ask, Who, then, can be saved? Listen: "Cursed is everyone that continues not in all things which are written in the book of the law to do them." "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." If he starts out on the line of saving himself by keeping the law, by works, he must go the whole way.

Hear what James, whom Dr. Lipscomb and all Campbellites are fond of quoting as the apostle of works, has to say: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If he slips in only one point he is gone. We repeat, Who, then, can be saved? How terrible the thought! It seems to us that this is "tempting God, putting a yoke upon the neck of the disciples [shall we write it Disciples?] which neither our fathers nor we were able to bear." It is leaving the "liberty wherewith Christ hath made us free and being entangled again in the yoke of bondage" to the law, from whose curse Christ had redeemed us.

3. We want to ask again, What was the use for Christ in this case? If you have to save yourself at last by works, what was the use for Christ to die? Could you not do it as well before as after the death of Christ?

4. Let us, however, come directly to the issue raised by Dr. Lipscomb, that "there is no example in the Bible of God blessing or justifying a person for faith before that faith expressed itself in some bodily act—completed itself by works." We have been granting this heretofore for argument's sake. But is it true? Let us see about it. We suppose it will be admitted that the plan of salvation must always and everywhere be essentially the same. It could not be a plan of salvation for the human race if this were not so. There would be not only more than one plan, but several plans and any number of plans according to circumstances, which is contrary both to reason and the Scriptures. Taking for granted, then, that the plan of salvation will be the same for every one in all time, if we can show only one "example in the Bible of God blessing or justifying a person for faith before that faith expressed itself in some bodily act—completed itself by works"—that one example will be sufficient to prove that if one person was justified or saved by faith "before that faith expressed itself in some bodily act—completed itself by works"—all may be. Can we find such example? Let us see.

What about the thief on the cross? Here was a man dying. Seeing the insults heaped upon the suffering Savior hanging by his side, and the patience with which He endured them, he was convinced, as was the Centurion, that this was the Son of God, and evidently with a deep penitence for his own sins and a sincere trust in Christ for pardon, he turned to him and said, "Lord, remember me when thou comest into thy kingdom." At once came the loving reply, "To-day shalt thou be with me in Paradise." Who shall say that to be in Paradise did not mean justification and all that we mean by salvation? Dr. Lipscomb, we think, will not deny it.

But there was no bodily act performed by the thief. In the nature of the case it was impossible, unless Dr. Lipscomb would claim that he had to turn his head to speak to Christ, and that this was a bodily act; or that he had to open his mouth, which was a bodily act. Or possibly he might claim that the thief had been baptized, and that it was on account of this fact that Christ said to him, "To-day thou shalt be with me in Paradise." This may seem ridiculous, but it is the same argument as that used by Dr. Lipscomb with reference to the publican, who he claimed had probably been baptized, and assumes that this was the ground of his justification. We put the question to Dr. Lipscomb: Does he claim that the thief on the cross had been baptized? You admit that he was justified and saved, do you not? What was the ground of his salvation? Was it baptism? Was it any bodily act? What? Of course, however, Dr. Lipscomb will not go to such absurd lengths as to claim that the thief on the cross was saved by any bodily act, despite the many absurdities into which his illogical theory drives him. Well, then, here is one example, is it not? "In the Bible of God blessing or justifying a person for faith before that faith expressed itself in some bodily act—completed itself by works." And if one was justified that way, then all may be.

We have taken only one case to prove this point. We might have taken the case of Abraham, who was "justified by faith" forty years before the faith "completed itself by works" in offering up Isaac upon the altar; or the case of the two blind men, to whom the Savior said: "According to your faith be it unto you;" or of Bartimeus, to whom he said: "Thy faith hath made thee whole;" or of the Syrophenician woman, to whom he said: "O woman, great is thy faith: be it unto thee even as thou wilt;" or of the jailer, to whom Paul said: "Believe on the Lord Jesus Christ and thou shalt be saved;" or of still other cases which might be given.

A RARE OPPORTUNITY.
The Memphis Christian Advocate announces that a large number of immigrants from Iowa, Dakota and other localities in the Northwest have purchased lands in Fayette and Haywood Counties in this State and intend to become permanent citizens among us. The Advocate says: "Doubtless many others from the same localities will come. They sell their lands for \$40 or \$50 per acre, and reinvest down here for \$8 to \$10 per acre. They find a better climate, equally as good soil under careful cultivation, and a much greater variety of products. These people are hardy, thrifty farmers and will make good citizens." The Advocate says that there is

an obligation resting upon our people in this State not only to accord a hospitality to these people, but also to give them the gospel. It believes that now is a rare opportunity for the Methodists, and that upon them rests largely the obligation of giving to these people the Word of Life, because it says that the Methodist Church is in the ascendancy. That may be true, but that is no reason why the Baptists should stand back and yield the field entirely to the Methodists. The Advocate says: "All that they need to lead them to accept our doctrines and become Methodists and adopt our ways of church life is to know what they are." Begging the Advocate's pardon, we would substitute for the word "Methodists" the word "Baptists," and then we believe that the remark will be true. Our State Mission Board ought to take hold of this matter at once, and send a missionary among these people. But how can it do so when it is already loaded down with obligations for the coming year, and struggling under a debt brought over from the past year? Shall we sit back and wait until the Methodists have captured this prize, or shall we not contribute sufficient means to our State Mission Board to untie its hands, and to enable it to send a missionary to these people as well as to others in this State who are equally as needy and who are crying out for help, and whom it would gladly assist if it could see its way clear to do so?

PERSONAL AND PRACTICAL.

—Dr. J. M. Frost, the popular pastor of the First Baptist Church, this city, has agreed to deliver the alumni address at Georgetown College, Kentucky, next June. Those Kentuckians may look out for something good.

—We were glad to see Bro. W. C. Grace, of Harrison, in the city last week. He came at the request of friends on some business before the legislature connected with temperance. He is not only a strong gospel preacher, but is also an earnest worker in the temperance cause.

—We see that Bro. John T. Oakley is to have a discussion soon with the editor of *The Firm Foundation*, a Campbellite paper in Texas. If the aforesaid editor does not look out, Bro. Oakley will show him before he gets through that his foundation is not as firm as he thought, but is one of sand.

—Read the communication of Bro. W. C. Golden, President of the Board of Trustees of the Orphans' Home, on page 4. Bro. Thompson is, we know, very efficient in protracted meetings. If your church desires to have a good meeting and at the same time to help the Orphans' Home, send for Bro. Thompson.

—The Centennial Baptist Church, this city, of which Rev. Jos. P. Jacobs is the popular pastor, celebrated the first anniversary of its organization last Sunday night with appropriate exercises. It began with a membership of only about 20, and now, after

a year of existence, has about 75 on its roll, an increase of nearly 400 percent. This is certainly a fine record, and we congratulate both the pastor and the church upon such a good showing.

—The article by Bro. J. O. Rust on our first page this week will, we think, be read with great interest. Bro. Rust is the pastor-elect of the Edgefield Baptist Church, this city, of which he takes charge the first of March. He is not only a brilliant preacher, but, as is evident from this article, a bright writer as well. The article, we think, will serve as a good introduction of him to the Baptists of Tennessee. As to the substance of the article, we shall only say that it seems to us to touch the very essence of Christianity.

—We were glad to see Bro. R. D. Young of Beckwith, Tenn., in the office the other day. He always has a pleasant smile upon his countenance, but this time his smile seemed to be broader than usual. We were not left long in suspense as to the cause. About six or seven weeks ago he had the pleasure of leading to the altar an excellent young lady, one whom he has known all of his life, and who was reared on an adjoining farm. We wish them all of the happiness and prosperity which they so fondly anticipate.

—The *Religious Herald* quotes Dr. J. B. Jeter as saying sixty years ago: "It seemed by no means easy to learn what were Mr. Alexander Campbell's peculiar views. Some said they were one thing, some said they were another, and when he was appealed to for a decision of the contest he usually replied in language which seemed as equivocal as the heathen oracles." How strong is the force of heredity! The same difficulty is experienced with many of the ecclesiastical children of Alexander Campbell at the present day.

—The beautiful building of the First Baptist Church, Huntsville, Ala., of which our friend, Rev. Oscar Haywood, is the popular pastor, has just been completed. It has a seating capacity of nearly 1,000. Bro. Haywood has been preaching, during the erection of the building, in the City Hall, and large audiences have attended upon his ministry. It is expected that Dr. Hawthorne, of Atlanta, Ga., will preach the sermon at the dedication of the church. Bro. Haywood's Tennessee friends will be glad to hear of his great success in Huntsville.

—The *Missionary Review* gives the following statistics for the Missionary Societies of the United States and Canada for the year 1893 and 1894: Societies, 43; contributions at home, \$5,173,749; contributions on field, \$425,615; missionaries ordained, 1,336; missionary laymen, 323; missionaries' wives, 1,395; missionaries, unmarried women, 1,028; native helpers ordained, 1,331; native helpers, others, 11,809; total missionary force, 15,064; stations, 4,648; communicants, 301,942; added last year, 22,810; adherents, 725,415; schools, 6,134; pupils, 204,555. A century ago, in 1792, there was one missionary society with an income of \$415. This is certainly a wonderful growth in a century of time.

—It was a pleasure to see the genial face of Bro. E. V. Baldy, pastor of the First Baptist Church, Bowling Green,

Ky., in our office on Tuesday. He reports the Baptist cause as getting along finely in Bowling Green. He says that they do not have a scramble for seats at prayer-meeting during this weather as they used to when he first went to Bowling Green, but that they have about 150 in attendance at prayer-meeting each week. This is certainly doing well. Bro. Baldy lacks one thing, however, of being a good bishop. We hope that he may be able to supply this lack at some time in the future.

—We have been wondering why the editor of the *Christian Advocate*, this city, should have accused us of "villifying" the Methodist Church. The only thing we could think of upon which such a charge could be grounded was the fact that we had copied some of the remarks of Sam Jones and the *Tennessee Methodist* about that church. It has since occurred to us, however, that we have been guilty of a gross species of "villifying." It consisted in quoting several remarks recently from the editorials of the *Christian Advocate*, one of them to the effect that the polity of the Methodist Church is "the work of men's hands." We pleaded guilty to the charge and beg the pardon of our Methodist brethren. No wonder the editor of the *Advocate* smiled "a derisive smile" at us. We deserved it.

—We sympathize with our friends, Bro. R. G. Craig and his two sons, F. D. and L. B. Craig, of Memphis, in the financial troubles which have come upon them as a result of the hard times, having made an assignment last week as reported in the papers. All three of them are prominent members of the First Baptist Church, Memphis, and Bro. R. G. Craig has been the efficient Superintendent of the Sunday-school at the First Church for twenty-five years or more. In response to a private letter of sympathy, Bro. Craig writes us, "We have clean hands and give up all. We know not a sparrow falls to the ground without our Father's knowledge. We also know that we are His own, and we desire to serve and praise His name. This, no doubt, is a providence to draw us nearer to Him." This resignation is so beautiful and so unusual under the circumstances that we thought it would be helpful to others to let the public know about it. We hope that our brethren will soon be able to get upon their feet again.

—It was with deep regret that we learned of the death, on Feb. 2d., of Dr. A. J. Gordon, pastor of the Clarendon Street Baptist Church, Boston. It was only a few weeks ago that we mentioned the fact of his celebrating the 25th anniversary of his pastorate at the Clarendon Street Church, and spoke of the great work which he had done there in that quarter of a century. So far as human eyes could see, he bade fair to continue his work as pastor there for perhaps another quarter of a century. He was not quite 59 years of age, was strong and healthy, and no one would have thought of him as a victim of death. It was only last week that we received a volume written by himself, and published by the American Baptist Publication Society, at Philadelphia, entitled, "The Ministry of the Spirit," which was known to be a favorite theme of his, and upon which he was a recognized authority.

The writing of such a book was a noble way to close his glorious career. Who knows when the reaper may come? Let us be busy with the Master's work, so that whether he come at noon or at midnight, we shall be ready for his coming.

—The February number of the *Foreign Mission Journal* comes to our table full of interesting reading matter, including editorials, contributed articles and letters from the missionaries. It contains also a good picture of Brother and Sister Maynard, who recently went from this State as missionaries to Japan. The *Journal* states under the picture that Bro. Maynard is supported by Rev. W. D. Gay of Montgomery, Ala., and that the Young South, of Tennessee, supports Sister Maynard. One part of the *Journal* saddened us. It was the statement in an editorial that unless something is done, and done speedily, we must expect to celebrate our 50th anniversary in Washington with a \$50,000 debt. This would not only be humiliating, but exceedingly unfortunate. We trust that the fears of Secretary Willingham will not be realized. Indeed, already under his earnest and magnetic efforts the debt is melting away. As we stated last week, Richmond will probably add about \$5,000 extra to the amount which she usually contributes to the Foreign Mission Board by next May, and it is expected that Baltimore will do the same. Let there be a movement all along the line to wipe out this debt, and if possible to present a clean balance sheet at the Convention.

—Dr. O. F. Gregory, of Baltimore, one of the Secretaries of the Southern Baptist Convention, had an excellent article in the *Western Recorder* last week upon the basis of representation in the Southern Baptist Convention. He shows that the trouble is not in the number of delegates actually present at the Convention, but in the number who attend hoping to become delegates, and secure hospitality upon this expectation, but who are not actually accredited delegates, and he thinks that the cure for this consists in providing for a delegation that shall be certified to as entitled to seats by some authorized body. If he had taken the trouble to read the majority report of the committee upon the basis of representation in the Convention at Dallas, and published on page 12 of the minutes for 1894, he would have seen that that report covers exactly the point which he makes, and was framed with that purpose in view. There are two other points, also, in the majority report not covered by Dr. Gregory's plan. One is a reduction of the delegation, and another is the numerical basis. If, however, we cannot all agree upon this latter point, we hope that we can all agree upon the point made by Dr. Gregory, and which, as we said, was already covered by the report of the majority of the committee, and also upon the other point of reducing the delegation still further. We believe that if the actual number of delegates in attendance shall be brought down from between 800 and 1,000 to about 500 or 600 who shall be regularly authorized and accredited delegates, we shall have no further trouble about entertaining the Convention.

THE HOME.

Words of Wisdom.

Keep a watch on your words, my sisters. For words are wonderful things: They are sweet, like the bees' fresh honey— Like the bees, they have terrible stings! They can bless like the warm glad sunshine. And brighten a lonely life. They can cut, in the strife of anger, Like an open, two-edged knife. Let them pass through your lips unchallenged. If their errand is true and kind— If they come to support the weary, To comfort and help the blind, If a bitter, revengeful spirit Prompt the words, let them be unsaid. They may flash through a brain like lightning. Or fall on the heart like lead. —Selected.

Hope's Trial and Triumph.

"O, mother! will that glad time ever come? Will the New Year bring it, I wonder?"

"I can't tell, darling, my brave daughter, but let us hope so. Your dear father looked into your baby face on the bright New Year morn when you came into our life to cheer and brighten our hearts and said: 'Marry, let us call her Hope, for she is now our hope and joy, and her very face and eyes look like she ought to be called that name. God bless and keep shining brightly our little 'star of hope.' So let these words of your dear father inspire you, my little daughter. Hope on, and whatever comes hope on unflatteringly for ever."

Hope looked at the sweet face of her invalid mother as she lay there in bed with the flickering light of the winter fire throwing its beams about her wan and wasted features, and said in her heart as she looked: "For her sake I will be brave and hopeful to the last."

And, with her father's words of long ago and her mother's words so freshly spoken ringing in her heart and a new purpose of brave resolve forming and growing in her bosom, Hope went to the door, where she watched quietly and long the glorious setting of this, the last of December's suns. Christmas week had passed—the most quiet and lovely Christmas Hope had ever known. To-morrow would be a New Year to all the world, and a special New Year to Hope, for it would be her birthday, too. As her eyes and soul drank in the glories and beauties of this sunset among the mountains, she then looked away to the south, where it seemed she could almost catch along the sky the gleam of the church spires in the great city where just a year ago that day she was the petted child of a wealthy merchant, surrounded with all the comforts which love and wealth could bestow. As she thought of all this, contrasting it with her condition now, a flood of thoughts came o'er her that filled her eyes with tears. But instantly a smile lit up her face that would have made one

think of sunshine and rainbows while showers fell. "I will be brave and hope on," she said, "for, thank God, I am happy still."

Hope Wilson was the only daughter of a merchant prince in the great city of A—, and lived in one of the most elegant houses in the metropolis. But a great fire swept away the strongest arm of her father's business, which crippled his trade so much that his creditors, hearing of it, began to press him. About that time a heavy security debt unexpectedly fell upon him, and almost before he could realize it he was a penniless man at the absolute mercy of the business world.

His health was already broken and his death soon followed. Hope, her mother and little brother clung to each other in almost mute despair and waited for the worst. Their house—their all—was gone.

Hope saw that her mother in her invalidism was being crushed under the load of care. She saw that she must be brave, keep up a cheerful manner and show herself a hopeful heroine for her sinking mother's sake.

Where should she turn? After thinking over it well, she determined to go before a meeting of her father's creditors and ask that she be allowed to take her mother and little brother up above the city to a little country place which her father had secured in a trade the year before. So bravely and sweetly did she talk to them that those stern-faced men were touched and some of them actually shed tears at her straightforward and pathetic story.

They were so moved that they voted to not only allow her to go on the little place, but gave a deed to it in her own name and her mother's.

Hope was overjoyed. A little gleam of hope and sunshine had broken in at last through the dark clouds that overshadowed them.

In two weeks they were at their new home. It was an humble home—only one large room and a little kitchen with a few acres of ground around it, but it was a home, and Hope determined to brighten it and make it happy.

She was only seventeen, but she gathered her little school of the children of her plain country neighbors and soon she was happy in the thought that she was making a living for her dear dependent loved ones.

In her brilliant society, upon which she was just entering in the city, she had been a thoughtless kind of a girl, with no ambition but to have, as she expressed it, "a royal good time." She had grown careless about attending church and Sabbath-school, and had come to think of such a thing as religion as too "old-fashioned" for society young people—something for old people, and not for young folks. But when the wealth that she had trusted for pleasure had been swept

away she began to feel that she needed something more lasting than earthly riches to give her comfort. She found that young people needed religion as well as the old.

Her mother, with a new abiding faith and a heart of love, bade Hope to "look to Jesus."

She did so. With penitent faith she yielded her troubled heart to Christ, and rejoicing in a new life and love, she felt that she was prepared to enjoy her troubled surroundings far better than she had her home of luxury.

She called together the neglected little children of the community and taught them on the Sabbath. They all learned to love her and Hope became a household word in every home, whose children she taught in the way of truth and life.

Thus her days had gone on for several months until the Christmas tide had passed. Happy as she generally was, she was at times given to sad and tearful memories. To-day she had been talking about their beautiful home in the city when her father was there, and she could not keep back the tears. Her little brother Ralph, who had grown to be such a help to "dear mamma" and "sweet sister," saw Hope's tears falling and said:

"Sweet sister, I wouldn't cry. I'll help you all I can."

And her mother said:

"Trust to Jesus, Hope, darling, and He will wipe away all tears."

Hope bent down and kissed them both and answered in the words with which our story opens:

"Will the New Year bring that time, I wonder?"

She rebuked herself that she had forgotten to be trustful, and, standing there in the door, remembering all that Jesus had done for her in giving her a new heart and comfort in Him, her bosom began to ring with the heavenly music of love and hope, and she said: "Thank God, I am happy still."

And she felt, as she stood on the threshold of a New Year and a new birthday that she had been given new strength for whatever trials that awaited her; and having realized the glorious difference between a life of aimless worldly pleasures and trusting and working for Christ amid even the humblest surroundings, she determined that with the dying of the old year murmurings of discontent should die with the dawning New Year, she would follow every day and every hour the "sweet star of hope" as it shed its beautiful, cheering beams over her life consecrated to duty, trust and love.

WILL D. URSHAW, (Earnest Willie.) Atlanta, Ga.

Known By Its Fruits.

Rev. J. Chamberlain, D.D., who resided a long time in India, gives this example of an honest heathen's idea of the religion of Christ, and of its consistent followers. In a quarrel among several high-caste

Hindus an assault was committed in which a man was wounded.

Before the injured and weaker party could make complaint their adversaries raised a hue and cry, and swore the whole blame upon them before the magistrate. He was a Brahmin. The guilty men were influential, and agreed in their testimony.

The few friends of the wounded man were so overawed that they refused to testify. All the evidence was against the suffering party, but the magistrate for some reason surmised that the accusers' story was false, and being a just man, he hesitated what to do.

Fortunately, it came to his knowledge that a young catechist in the employ of Dr. Chamberlain had passed during the quarrel, and witnessed the whole affair.

He sent for him, and his testimony convicted the aggressors, and cleared their victims of all blame. When asked why he took the word of one man against so many witnesses, the magistrate simply replied:

"He was a consistent Christian, and I felt sure he told the truth."

An Englishman who is a religious teacher at Ningpo, reports a similar unsolicited indorsement of faith which "works by love." Seeing a new face, one day, among the listeners in his mission room, he accosted the stranger after service, and asked him if he had ever heard the gospel before.

"No," said the Chinaman, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you, and curse you for two days and nights without cessation. He was as dangerous as a wild beast, and a bad opium-smoker. But when the religion of Jesus took hold on him he became changed. He is gentle, moral, not soon angry, and he has finally left off opium. Truly the teaching is good."

Nineteen centuries have asked Christianity the same question that Pilate asked Christ: "What hast thou done?" The earnest, candid inquirer will judge His religion by what it has done for individual men, and for the world. —Companion.

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YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor. 124 East Second Street, Chattanooga, Tenn. To whom communications for this department may be addressed. Young South Motto: Nulla Vestigia Retardamus.

Young South Correspondence.

I will begin with a bright bit of Mexican experience sent in by our dear Miss Hale. I hope you will note her request for more cards. Be sure to get the new address just right, and do not send more than fifty in a package, so she will not have duty to pay.

"Dear Children:—The other day I went to see the Catholic people here have their cats, dogs, pigs, birds, horses, cows, goats, sheep and rabbits blessed. You know the Catholic people have no Bibles as we have, so they don't know that all this is very foolish and wicked. They had their animals all dressed up in red paper and cloth. They took them to the church and held them up under a little balcony that was high up on the church so the priest could sprinkle water on them and bless them. Of course they could not hold up the cows and horses; but they held up the cats, dogs, parrots, etc. The horses' manes were curled like a girl's hair, and they had pasted gilt paper on his hoofs. Some of the cats and dogs had caps like babies' caps on their heads. There was one little woolly donkey that had great bows of pink paper tied on his ears and neck and back and tail. He was very frisky and did not want to go at all to be blessed. We all laughed very much at the little donkey. The priest, when he saw the animals all under the balcony, came out with a flower sprinkler and muttered a little prayer and then he sprinkled the water on the animals. How they did all squeal when the people held them up and they felt the water coming down on them! It made us all laugh again. But we ought to be sorry that there are such ignorant people in the world. We ought to pray God to give us a chance to teach them better. Now, my dear little friends, will you not send me some more advertisement cards? I am sure you will. But you will have to send them to another place, for I don't live in Parra now, but in a great big city away down in the Southern part of Mexico. I live in Guadalajara, Jalisco, Mexico. So that is the place you must address the cards. I always look over your letters with a great deal of interest and pleasure, for I feel like you are all my friends. SARAH HALE."

Next you shall hear what Miss Cunningham has to say:

"I wish you could see it! Of course I mean the 'Orphanage machine.' In the name of the orphan I thank you for it. It is a \$50 machine, but the Singer Agency kindly allowed the Young South a discount of \$15. You have worked nobly for it. Whatever may be decided upon as the object for which the Orphanage fund shall be used in the future, I hope you will take it up as heartily as you have this. May God bless and gladden your hearts for the efforts you have made to brighten the lives of those who have been so unfortunate as to lose the best of all earthly blessings—a mother's tender love!"

LUCIE CUNNINGHAM

She sends me also a contribution from our little friend, Lillian Roth, which I add to the Orphanage fund.

Mr. Thompson, Financial Agent, also begs your attention for a moment:

"Inclosed find \$1 for the Orphanage fund. I do hope the Young South will give the Orphanage \$100 this year. I earnestly pray God's blessing upon these dear young hearts, and the homes they represent. T. T. THOMPSON."

Now that proves Mr. Thompson's faith in us, does it not? I think we will take up the "Young South Room" just as earnestly as we have the machine, and there is no telling how much we will do this year. Mr. Thompson must not be disappointed in us!

A Mississippi girl writes: "I have been a constant reader of the Young South and I have been watching the nickels and dimes roll in for the machine. I am glad you got the 'Singer' for it is the best machine made. LULA HARRELL."

From Willard we have this: "Inclosed find \$1, to be divided equally between the Orphanage and mission funds. I am not quite nine years old, and I am not yet a Christian, but I hope to be soon. Mamma has always taught me to give something to missions every year, and I love to do it. CLYDE BRANLEY."

I wonder whether this "Clyde" is a girl or boy. I hope the good beginning will end in a well developed, earnest Christian. It is only to believe so earnestly that Christ died for you that you are anxious to love and serve him all your days.

Mrs. Phillips of Henderson's X Roads says:

"May the effort the Young South is making be richly blessed."

I wish we had more collectors abroad in the land. A word dropped here and there often arouses an interest that never afterwards flags. We hope to hear often from Mrs. Phillips.

And here is another Mississippian: "I have been a long time collecting this dollar, but I have done the best I could. I wish it was more. May we all do more for our Master this year than ever before."

MINNIE ARNETT

Angels can do no more than their "very best." Minnie will help to answer her prayer by working on steadily, perseveringly.

We do not often have a letter from Kentucky, but here is a very sweet little one:

"I send a birthday offering for Sister Jessie Dean and myself, 5 cents for each year of our lives. Mamma sends the rest of the dollar. I once collected \$3 for the Orphanage."

LOVIE MAY TAYLOR

Can't you do it again? Do try. Thank you for this.

I know you will be pleased to read these kind words from the Matron of the Orphanage. How honored we are, to be sure! The Financial Agent, the Secretary and the Matron all remember us this week:

"I see in the BAPTIST AND REFLECTOR that you wish to know how the children at the Orphanage like the machine. They have asked me to write for them, and to thank the Young South for the useful and beautiful present. They are very proud of it. They go to school and have not had time to sew on it yet, but as the days

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grow longer they will make it useful. I read the Young South page to them every week and we all enjoy hearing from the young workers. We especially liked Mrs. Maynard's letter. She is a personal friend of mine and I take great interest in her work. May God bless the Young South is the prayer of

Mrs. E. C. SAUNDERS, Matron. "We shall all feel even more closely knit to the Orphanage children now that we know we talk to them, face to face, as it were, every week. May God bless them every one! Mrs. Saunders has our gratitude."

Here's a problem or so for you to solve:

"We send our birthday offering, one cent for the first year, two for the second, and so on for four and seven years. Our little brother Carney cried because it wasn't his birthday. So mamma sends 15 cents for him. Our grandfather is eighty-eight years old, so his would be too much, but we are going to ask him for one penny for each year for our pyramids."

LENA AND FLOYD FLETCHER

There was 63 cents in the letter. See if I got it right in the "Receipts." I have sent the three pyramids. I hope these little friends will work up Shiloh thoroughly. I am almost sure the grandfather will make it a dollar.

That's all the letters, but I am not quite through.

In the "Receipts" there is \$1 for Mrs. Maynard's work in Japan which I am sure the Lord will bless abundantly. It comes from a cottage on the top of Lookout Mountain, where in the holiday week a terrible accident occurred. It was early in the morning, and just after the kitchen fire was kindled, when a terrific explosion broke the range into hundreds of pieces and set fire to the little home, and severely burned the giver of this precious contribution and his sister. Both have been members of our band for some time, and I know they will have your sympathy. After the damage has been in a measure repaired, after the days of pain while the wounds healed, one of the first acts of these dear young people is a thank-offering to the Father who so mercifully preserved their lives and enabled them to save the home from utter destruction. Has God been good to you? How better can you show your gratitude than by helping on his work in Japan?

And there's one more thing. Mrs. Kannon wrote me that for

EIGHT DOLLARS

she could buy a set of substantial ware of 112 pieces, with mugs for the little ones and glasses for the larger children, and she begged that I would send the money at once. So on yesterday I sent it—the balance already contributed above what the machine

had cost, and I still have some left to commence on the

"YOUNG SOUTH ROOM," that we are to buy and furnish as the days go by. I feel sure that each one whose contribution came too late for the machine, will gladly allow it to go for the China.

So now the Orphanage children walk on Young South matting, sit in Young South chairs by a Young South table, and the best bed has a Young South quilt on it, and there's another, if it has been finished, and now they sew on a Young South machine, and soon they will eat out of Young South dishes, and all this has been done in less than a year, and at an outlay of \$75.35, and if you are not proud of yourselves, I am proud of you. But I am more grateful than proud. Who says we cannot give \$100 this year?

But you must not grow one-sided. Let Mrs. Maynard's support be ever in your minds, and work as diligently for the foreign as for the home field. I am anxious to close my first year with you with a grand offering for

"OUR OWN MISSIONARY." Let me hear from all of you! Very truly yours,

LAURA DAYTON EAKIN.

Receipts.

Previously acknowledged.....	\$22 82
Clyde Brunley, Willard (Japan).....	8 1
Clyde Brunley, Shiloh (Japan).....	80
Miss Laura Berry, Henderson's X Roads (Orphanage).....	10
Mrs. Laura Thompson, Henderson's X Roads (Orphanage).....	50
Mrs. Nancy Berry, Henderson's X Roads (Orphanage).....	15
Mrs. W. P. Phillips, Henderson's X Roads (Orphanage).....	18
Lula Harrell, Mississippi (Orphanage).....	68
Minnie Arnett, Mississippi (Japan).....	50
Minnie Arnett, Mississippi (Orphanage).....	50
Lovie May Taylor, Ky. (Orphanage).....	25
Jessie Dean, Taylor, Ky. (Japan).....	25
Mrs. Taylor, Taylor, Ky. (Japan).....	25
Mrs. Taylor, Taylor, Ky. (Orphanage).....	25
Jerome Sandison, Chattanooga (Japan).....	1 09
Lena Fletcher, Shiloh (Japan).....	19
Floyd Fletcher, Shiloh (Japan).....	15
Carney Fletcher, Shiloh (Japan).....	15
Not accounted for, Shiloh (Japan).....	10
Lillian Roth, Nashville (Orphanage).....	25
Rev. T. T. Thompson, Nashville (Orphanage).....	15
Quilt sent Orphanage.....	85 00
Quilt sent Orphanage.....	85 00
Expended for Orphanage.....	85 00
In Treasury for Japan.....	\$67 88
In Treasury for Orphanage.....	4 98
Total in Treasury.....	\$72 86

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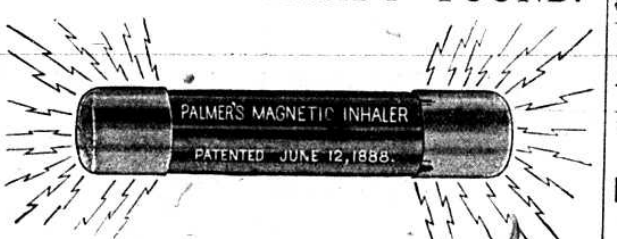
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OLD SERIES, VOL. LIX.

NASHVILLE, TENN., FEBRUARY 21, 1895.

NEW SERIES, VOL. VI, No. 27

CURRENT TOPICS.

—It is announced that Mexico and
 Guatemala have reached a satisfac-
 tory and peaceable solution of their
 troubles, each side making conces-
 sions to the other. The disputed
 boundary will be definitely deter-
 mined, and Guatemala agrees to pay to
 Mexico an indemnity both for depreda-
 tions upon the disputed territory
 and for the expense of the war prepa-
 rations to which Mexico was led by
 the quarrel. This may look as if all
 of the concessions were on the side of
 Guatemala, but two things should be
 remembered: first, that Mexico is a
 good deal bigger power than Guate-
 mala, and could have gobbled up the
 whole country; second, that Mexico,
 as it seems, was in the right. Under
 the circumstances, Guatemala may
 congratulate herself that she escaped
 so easily.

—The latest news from Hawaii was
 that ex Queen Lilioukalani was on trial
 for treason against the Republic, arms
 and ammunition having been found in
 her residence at the time of the late
 rebellion. The difference between a
 patriot and a traitor is simply a ques-
 tion of success. If the person succeeds
 he is a patriot, if he fails he is a traitor.
 The rebellion on the part of the
 whites in Hawaii succeeded, and that
 made them patriots. The rebellion
 on the part of the natives failed, and
 that made them traitors. If this re-
 bellion had succeeded, ex Queen Lili-
 oukalani would again be on the throne,
 and now be trying President Dole and
 others for rebellion and treachery.
 Instead, she has been compelled to
 abdicate the throne, and is now known
 as plain Mrs. Dominis. We may men-
 tion in this connection the story which
 has come across the waters of how two
 men, one of them an American citi-
 zen, were tortured to make them tell
 all they knew about the late rebellion.
 The tortures resorted to were well
 worthy of the days of the inquisition.

—A bill to give the privilege of lo-
 cal option to the cities and towns of
 the State, so that they might have
 the right to say whether or not whis-
 key shall be sold in them, was intro-
 duced in the Senate of the present
 legislature, but on last Friday was
 voted down by a decisive majori-
 ty. We are informed upon good
 authority that the committee to whom
 the bill was referred, did not give its
 advocates any opportunity of coming
 before them and urging the passage
 of the bill, but recommended it for
 rejection. The purpose of bringing
 it up and killing it at this time was,
 so we are told, to prevent the form-
 ing of public opinion in favor of
 such a measure during the recess of
 the legislature for forty days pending
 the gubernatorial investigation. The

opponents of the bill think that they
 have effectually disposed of it now, as
 there is a clause in the constitution
 which prevents the consideration of
 another bill of the same substance as
 the one already rejected at that ses-
 sion of the legislature. We believe,
 however, that the honorable Sena-
 tors have reckoned without their
 host this time. While the same bill
 cannot be again introduced, a similar
 bill may be. A bill has already been
 introduced in the House of Represen-
 tatives extending the provisions of
 the four mile law to towns of 2,000
 and under. We hope that during the
 recess of the legislature, petitions will
 be circulated among the people of
 the State to be presented to the leg-
 islature when it meets again on April
 2nd, for the passage of this bill. We
 trust that every Baptist in the State
 to whom such a petition may be pre-
 sented will be sure to sign it. We
 do not see how he can do otherwise
 consistently with his Baptist princi-
 ples. While we with you would
 greatly prefer the entire prohibition
 of the traffic, still, as we have said be-
 fore, "half a loaf is better than no
 loaf," and we had better take what
 we can get. It is thought that this
 bill will easily pass the House of
 Representatives, and certainly so if
 there is a strong pressure brought to
 bear upon the members in its favor,
 and possibly it may pass the Senate
 also in that event. There is a brewer
 in this city who, as we are told, has
 been flooding the legislature with
 whiskey, attempting in this way to
 bribe the members, so as to be able
 to dictate the course of legislation
 upon this subject. At any rate, we
 are informed that he has been seen
 constantly on the floor of the Senate,
 lobbying in the interest of the whis-
 key ring. It has been suggested
 that his name be added to the roster
 of the Senate and his picture includ-
 ed in the group of Senators. We
 hope, however, that the legislators
 will have sufficient manhood to re-
 sist his corrupt influences, and to
 stand up for the right, and not allow
 themselves to be led around by the
 nose by a brewer whose only interest
 in legislation is the money it will put
 into his pockets. Shall the great
 State of Tennessee be dictated to by
 one man for his own selfish and di-
 abolical purposes? For our part we
 decline to be tied to his coat tails.

This question is far more important
 than any political one. It is one
 which concerns the deepest moral
 interests of our people in this State.
 Let every Baptist in the State speak
 out in no uncertain tones upon this
 subject, either by signing a petition
 or by writing to his Representative
 or Senator, or in whatsoever way he
 can. We presume that, of course,

every Baptist member of the legisla-
 ture will be found upon the right
 side of this question. If not, what-
 ever else he may represent, he cer-
 tainly will not represent Baptist prin-
 ciples.

Misapprehension and Fallacy.

BY REV. R. E. JONES

If a fallacy is not founded in mis-
 apprehension, it is fathered wickedly.
 If a writer says of his production, this
 is speculation, and must not be taken
 for truth, he perhaps offers a pardon-
 able apology, but what right has any
 one to speculate about the things of
 God; and especially one who preaches
 the gospel? If one affirms that
 "this I write is truth," he ought to be
 sure of his assertion.

There are two classes of public
 speakers who ought never to appear
 in the pulpit or in print as spiritual
 teachers, viz: (1) speculators about
 divine things, (2) novices. Incalcul-
 able harm has been done to the world
 by these. Why should there be any
 speculation on the inspiration of
 the Scriptures? on the atonement? on
 justification? on baptism? There
 should be positive teaching on these
 subjects, and there can be but one
 teaching, and there the matter should
 end. If one does not know what the
 Bible teaches on these questions he
 may have his opinions to himself, but
 he has no moral right to hand them
 out to others by voice or pen. Opin-
 ions are hurtful as such, for they do
 not come with authority or of author-
 ity, and so a people who listen to
 opinions as such, or speculation, or
 mere theory, or hypothesis, cannot
 have strong convictions or the rest of
 faith.

But, says one: Thus saying, you
 abridge the liberty of speech and of
 press. By no means. The liberty of
 speech and of press should never be
 made the instruments of a license
 which not unfrequently logically and
 actually ends in licentiousness. It
 must be remembered that those who
 teach must teach the truth or noth-
 ing. And life is too short to be spent
 in speculation or theory unless truth
 is a limited quality and quantity and
 has somewhat become stale because
 of its age and limitations. Let it be
 emphasized in thunder tones that he
 who preaches or teaches divine things
 must teach and preach authoritatively
 or not at all. "Preach the Word."

"Apt to teach." It is morally certain
 that a minister or teacher in divine
 things, therefore, must not speculate
 about divine things, nor can he be a
 novice. If our denominational schools
 —if our theological seminaries—are
 not bulwarks against misapprehen-
 sion and fallacy, at least to some good
 degree, their existence is to be de-
 plored. The pulpit, religious press,
 and our theological schools cannot be
 divorced. They are interlinked and
 inter-dependent. The one cannot
 say of the other, "I have no need of
 thee." The responsibility of these—
 who can measure? And yet, some
 pulpits, some religious papers, some
 so called schools of theology glory in
 their liberty in these regards, which
 abuse of liberty is their shame and
 the ruin of thousands.

A preacher thinks he has learned
 something new (pity he has not
 learned some sense!) and the very
 next Sunday he ventilates a new
 theory. It has come to him through
 a new book or he read it in a paper—
 a religious (!) paper. And it is
 smart (!) to keep abreast of the latest
 thought! But how does it come to
 pass that the aforesaid preacher
 makes a dolt of himself, if not be-
 cause he has the idea that newspa-
 per-men and professed theologians
 are authorities on such new things?
 He ought to have better sense, not
 because men who speak and write for
 the public ought not to speak and
 write authoritatively if at all, but
 herein lies the danger of writing and
 saying things which are not known to
 be the truth. Men ought not to
 speculate then, says one, because
 there are fools in the world? Just
 so, for there is no greater evidence
 that a man is a fool, and a vain fool
 at that, than that one occupying an
 ex cathedra position reads that which
 he does not know to be the truth.

There are two classes of fools: those
 who teach opinions from places of
 authority, and those who are duped
 by these opinions. The necessity,
 then, is the more apparent that only
 saved men ought to teach spiritual
 truth, and who, too, have that re-
 verence for God as well as love, that
 they do not seek to venture into
 things which are in this present
 state unknowable.

Then, says one, your teacher is in-
 fallible. This does not follow. The
 truth is infallible, and it is the infall-
 ible truth or nothing that one must
 teach. Can one be sure he knows
 the truth? He can be as sure of
 that as he can of anything. Am I
 sure that behind every effect
 there must be a cause? Am I
 sure that two parallel straight lines
 cannot enclose space? Am I sure
 that there are universal and necessary
 truths? Do I know that a truth to
 be universal and necessary must be
 the same anywhere and everywhere?
 Reason apprehends these intuitively
 and they become known through con-
 sciousness. To deny that there are
 universal truths and that these are
 necessary is to deny that the sources
 of knowledge are false, and so to de-
 ny the existence of anything at all.
 So spiritual truths, universal and
 necessary in the sphere of the regen-