

Baptist and Reflector

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Speaking Truth in Love.

VOL. I.

NASHVILLE

TENNESSEE, DECEMBER 19, 1889.

NO. 18.

Senator Bate has introduced a bill to reimburse the Methodist Publishing House of Nashville in the sum of one hundred and fifty thousand dollars for the use of its property during the war.

Robert Browning, the English poet, died in Venice, at 10 o'clock, on Thursday night of last week. His poems were of a strong, original character, but so vague that people found it difficult to comprehend his meaning, and it was more than once suggested that he did not comprehend it himself. Let us hope, however, that he has at last found auditors who can understand him.

Europe is suffering from an epidemic of influenza, which is no respecter of persons, but attacks all alike, the rich and poor, the high and low. As long as it stays in Europe we confess that we will not mind it much. But it is said to be making its way westward, and is expected to reach America about next March, when we shall be able to carry on conversation only between sneezes. Then when one's head feels like Jupiter's just before Minerva jumped out, his eyes like Polyphemus' when Ulysses was rubbing the hot stick in it, and the bridge of his nose like Caesar's *pons asinorum*, with his army crossing it (*pons asini* might better express his feelings), then indeed, notwithstanding that classical mood, life will hardly be worth living to him. But we shall await that time before determining finally to commit suicide, meanwhile praying that the nation at large, and ourselves in particular, may be spared the dread infliction.

At last a verdict has been reached in the Cronin murder case which has occupied so large a space in the daily papers ever since last May. Coughlin, O'Sullivan, and Burke are found guilty of murder and sentenced to imprisonment for life. Kunze is sentenced for only three years, and Beggs goes free. The verdict hardly gives satisfaction to any one. The friends of the prisoners naturally regard it as too severe, while those who thought that justice would not be satisfied short of at least three hangings, feel indignant, and denounce the verdict in the strongest terms. For our part we think that if the men were guilty at all they were very guilty, and that the punishment fixed is too light. But we trust that the three men may be allowed to live out "the term of their natural lives" where the verdict of the jury has placed them—in the penitentiary. We greatly fear, however, that before long some soft-hearted, sentimental governor will arise and issue pardons to them, induced to do so by petitions with thousands of signatures, among them many of those who now feel disappointed at the verdict. Of one thing though, we are profoundly grateful—that the trial is over, and that we shall have a rest from the Cronin Case—Chronin Case—in our daily papers. At least we hope so.

Iowa

"Iowa" signifies "the beautiful land," and is certainly appropriate, for no one word can so describe this great prairie State between the Mississippi and Missouri rivers. This is an agricultural country, and the fertility of the soil of these vast prairies, especially here in the western part of the State, is simply marvelous. Fifty to one hundred bushels of corn per acre may reasonably be expected year after year, without a thought of fertilizers, and such a thing as a failure of the corn crop is, I am told, rarely ever known in this great and wonderful valley. Of course, other grains (with hay) are produced in great abundance, but "corn is king." The farmer feeds his corn and hay to his hogs, cattle, and sheep, and finds a ready market almost at his door for the same. I am told that the farmers as a class are as prosperous here as in any other State in the Union, and the beautiful farms, large barns, with herds of cattle, and droves of hogs seen in this north-western part of the State would, it appears, demonstrate the truth of the assertion. The hog product is greater than that of any other State. The same is true of the potato crop. This State ranks second in dairy products, and the blue-grass region is "as fine as that of Middle Tennessee." I have not lived in the State sufficiently long to have full personal knowledge upon which to base the three preceding statements, but they can be verified.

As to morals, Iowa is second to none. The president of our State Baptist College informs me that there is less illiteracy than in any other State in proportion to population, and that in like proportion there are fewer prisoners in State prisons and county jails than any other State. The prohibition of the open saloon has been partially effective at least, hence the empty jails.

OUR DENOMINATION.

We have in round numbers near thirty thousand Baptists, who at the last Convention, held in Des Moines, reported for State work about ten thousand dollars. Baptisms something short of three thousand. As to doctrine and church practice, they are in line with the denomination at large, and by that I mean to say that they are, so far as I can know and believe, loyal to the faith once delivered to the saints. In the eastern portion of the State we have sustained losses in recent years, but in the State as a whole, though slow the growth, our advance has been certain and sure. Our State Baptist College at Des Moines is one of the best of its order, and occupies a place in the front rank with our leading institutions of learning. Dr. H. L. Stetson, the efficient president, is scholarly, and possessed of fine administrative ability. Rev. N. B. Raiden, the State secretary, is a graduate of the Seminary in Louisville, and is very successful in his work. Thoroughly evangelical, zealous, and

self-sacrificing, he is a brother whom we delight to honor.

There are vacancies in village, town, and in a few large pastorates, which are inviting to those preachers who are seeking work. Salaries are not large as a rule, but a support is guaranteed, and the field is inviting and full of promise.

SIoux CITY.

This city is peculiarly interesting to me, for here I have made my home. Less than two-score years ago the town was born. To-day we have more than forty thousand inhabitants—some say forty-five thousand. Ten years ago there were only seventy-five hundred. Twenty years ago the city welcomed the first train on the first railway. To-day there are six trunk lines, with two others rapidly building toward the town. We have thirty-five mail trains daily, and last year, I am told about seventy thousand freight cars unloaded at our depots. Three hundred traveling men paraded in line on our streets a short time since, who traverse western Nebraska, South Dakota, southern Minnesota, and western Iowa. The volume of business is said to represent, including, of course, the packing house and cattle trade, fifty million dollars per annum.

Banking capital of the city is more than three million dollars. About twelve hundred new buildings have been erected within the year, and real estate to the value of twelve million dollars has changed hands. During 1889 fully one hundred thousand cattle will have been received at the Union Stock Yards, and for the two years ending with this one million hogs.

Our schools will compare with those of any city of like size, and in the matter of local transit the city is unsurpassed. With motor lines and electric lines in every direction in and around the city, and an elevated road projected, business men living in the beautiful suburbs are quite convenient to business. The push, enterprise, and public spirit of the prominent citizens, and men of large wealth is remarkable. A few such men as I could easily name, two or three of whom are worthy members of the First church, make a city and give it character and reputation.

THE FIRST CHURCH

is said to be the strongest financially in the State, though in numerical strength at present I believe it ranks second. The building is quite pretty and attractive, erected a few years ago, and seating between five and six hundred. Six hundred fills it entirely. It is situated on a corner, and the property, including parsonage, is valued at fifteen hundred dollars. Our house is always comfortably filled at every service, and now and then literally overflows. Since I came, in June last, eighty new names have been added to the list of membership by letter, experience, and baptism. Contributions for all purposes this year will exceed any previous year by twenty-five hundred dollars. Our prayer-meet-

ings are delightful. The sisters have something to say and say it.

C. H. STRICKLAND.

Sioux City, Ia.

From Brother Boston

The following letter addressed to one of the editors personally is so interesting that we venture to publish it:

Please find a postal note for \$1.50, my subscription to your paper. Let me say, personally, that I have had a united and hearty reception by the Central church, and in fact, from the Baptist brotherhood at large, in Memphis. I have also received some kind words of greeting from the brethren of the State, all of which, I most heartily appreciate. We are slowly settling down to organized and systematic church work. The brethren will find us ready for co-operation in all State and mission work. The Central church will fall in line with systematic and regular collections for our State and convention boards.

The Baptist pastors of the city are taking steps to form a Baptist Ministers' Conference, meeting every Monday morning, from which, no doubt, you will have regular reports. Let me say, that the First church in Nashville and the Baptists at large in Tennessee, have a right to congratulate themselves and to be congratulated on the coming of Dr. Smith, of Lynchburg. He is a loss to Virginia but he will be a great gain to you. Every body in Virginia loves Smith. Acme, of Petersburg, says that Smith does not deserve any special credit for being good, that he was born good. He has a right to know, as for many years he was his brother worker in the same city. The fact is we all felt in the same way about Brother Smith in Virginia.

In conclusion, I would say, if I can be of any service to you in your work, command me. F. R. BORON.

P.S.—Brother Early entered upon his work as pastor of the Trinity mission last Sunday with most encouraging prospects. F. R. B.

Memphis, Tenn.

The Convention Minutes

Will go out to the churches this week. Using all diligence, it has not been possible to get them prepared and printed sooner. Some Associations can not get them because it is not known in Nashville how, where, or to whom to send them. These things can only be learned from the minutes of the District Associations. Of these the minutes of Beech River, East Tennessee, Friendship, two Liberty's, Mulberry Gap, New River, Northern, Providence, River-side, Sequatchie Valley, Sevier, and Sweetwater have not yet reached the secretary. Will the moderators, clerks, or any brother see that a copy of each is forwarded at once to

A. LARCOMB, Secretary,
Nashville.

CONTRIBUTIONS.

Figurative God—Figurative Devil—
Jesus a Tramp, Meditating Law-
lessness—Jesus Both God
and the Devil.

A clipping from a secular paper has fallen into my hands. It furnishes an account of a little ecclesiastical gossip and fun in one of our great cities of the North-west. "The Devil" is the subject of a paper that created the stir. The author figures at the devil. He insists that all the passages of Scripture referring to such a being as "a personal devil" should be treated as figurative. He says: "Jesus was not actually led down into the wilderness. He did not maintain an absolute fast. Christ was not literally taken to the holy city. Had the devil attempted to walk with Christ to the temple, he would have been frustrated, for by the law no foreigners could pass the first inclosure or court of the temple under penalty of death." (Wonder if there were Jews enough in all the world, together with the Gentiles, to kill the devil?)

Then Jesus must have been led into the wilderness in a figure. If he "was not actually led," he must have been figuratively led, for he was "led up of the spirit into the wilderness." Then the whole transaction was a figure. If so, the parties to the transaction were figures—that is, partial figures of the whole figure transaction. Thus we have a figurative Jesus (Christ who was led, a figurative spirit that did the leading, and a figurative wilderness into which he was led, a figurative Christ (God in the flesh) figuratively fasting. To illustrate, Jesus, God incarnate, did like he was being led into a wilderness, the spirit did like he was leading Jesus, and Jesus did for forty days and nights like he was fasting, and afterward he did like he was hungry.

If "Christ was not literally taken to the holy city" and to a pinnacle of the temple, it must have been done figuratively. And, as before, all the parties to the transaction were figures. Hence, we have Jesus cutting another figure, himself the actual figure, in company with the devil, who appears to be the chief figure, for he is the chief actor. Moreover, there looms up before us a figurative temple, for it appears that had the devil attempted to go into the actual temple in the holy city, he would have been killed. Ten thousand times a pity that some rambling Jews in their stupidity did not mistake such a wondrous figure for a terrible reality, an actual profanation of the holy temple, and inflict the death penalty on the devil! Had that been done, the earth would be this have lost seed of iniquitous generations, and where hell was, would be flowing with rivers, blooming with flowers, and smiling with purity and innocence as Eden in the beginning. But possibly we misunderstand the author. Let us, therefore, consider a few sentences of his explanation as made to the reporter, "Christ was suffering," he says, "from lack of nourishing food, and hunger tempted him to make bread of the stones, as hunger might tempt me if I were a starving tramp to steal food." A thousand times I have exhausted my stock of rhetoric in thinking of my Redeemer as a man of sorrows and acquainted with grief, but it was left for a Baptist pastor to make me think of him as a tramp, hungry, and meditating an unrighteous

act to procure food. This represents Christ as liable to sin, just as Adam was prior to the fall. Then Christ must (according to this position) be liable to sin for Jesus Christ is either God in flesh or an impostor. If God be liable to sin he may sin at any time, and if God may sin he may die; for both nature and revelation teach us that sin tends to death. Thus the universe is constantly in danger of being bereft of its God, Creator, and Father.

Again, "Ambition tempted him to proclaim himself king and endeavor to bring all the kingdoms of the earth into subjection to him, just as ambition tempts us to seek power unlawfully"—that is, there was a mind in our Lord (for all the temptation was from within according to the author of the paper) to proceed unlawfully to make himself king of the world. Can a sane man who believes the Bible to be God's word for a moment entertain the idea that such a thought arose in Jesus mind from any promptings within himself? Can one who believes Jesus divine indulge without shame, such profanity? To entertain such a thought is a virtual confession of the belief that Jesus was not only not divine, but humanly impure. For no pure-minded man humanly pure ever thinks of transcending right and law, nor does he ever for a moment think of violently taking that which belongs to another.

Again, "I don't consider it (the devil) a subject for the pulpit." Of course not, if the only devil our Lord had to contend with was "a temptation from within," as put by our brother. For the devil is either a myth or Jesus Christ was both God and devil, and in neither case would a rational man want to talk to rational people on such a subject. But I am slow to believe that the brother ever intended to advance any such grotesque positions. In the giddy whirl of his theological gymnastics he just failed to see all the ins and outs of his contortions.

Milan, Tenn. Enoch Winkler.

Fifth Sunday Meetings

The Fifth Sunday Meeting of the Eastanallee Baptist Association will convene with Mr. Harmony Baptist church, five miles west of Riceville, Friday, December 27, 1889.

Introductory sermon at 11 a.m. by Rev. J. R. Lawrence.

One hour for dinner.
 Organization at 1:30 p.m.
 Number and efficiency of Sunday schools in Eastanallee Association. Elders C. Denton, N. B. Goforth, R. A. Munsey, S. A. Rose, and others.

Sermon at night by Elder C. Denton. Saturday, 9:30 a.m. At what age should children be encouraged to confess Christ? Elders N. B. Goforth, H. Lane, J. F. Guinn, and Brethren R. B. Rose, E. P. Thomas, and Dr. James Oliphant.

Earthly and heavenly image. Elders C. Denton, J. R. Lawrence, J. A. Womack, and Prof. John Miller.
 Essay: Blessings of the Gospel. By S. A. Rose.

Following Christ. Elder J. F. Guinn.

Essays on the same subject by Misses, Mattie Denton, Lizzie Thomas, and Mattie Johnson.

Sunday, 9:30 a.m., Sunday-school—regular lesson, with general review of fourth quarter.

Sermon on Missions at 11 a.m., by Elder C. Denton. Collection.

S. A. Rose,
 N. B. GOFORTH,
 WM. F. LONG,
 Executive Committee.

Fifth Sunday Meeting of Big Hatchie Association.

The fifth Sunday meeting of Big Hatchie Association will be held at Stanton, Tenn., Friday night, December 27th.

PROGRAMME.

Sermon. Rev. J. D. Anderson. Saturday 10 a.m.—1. Some different types of church members. M. P. Early, W. L. Brown.

2. The Mission of Baptists. J. P. Kincaid, Prof. W. D. Powell.

Afternoon.—1. Duty of members to support the gospel at home and abroad. D. O. Thomas, J. H. Snow.

2. How can deacons best and their pastors. James Powell, H. B. Falk. Saturday night. Sermon by J. P. Kincaid. Alternate, J. P. Trotter.

Sunday morning, 10 o'clock. What are the possibilities of the Sunday school work? J. S. Thomas, T. H. Noyes.

11 o'clock. Sermon by W. L. Brown. 12 o'clock. Africa as a mission field. H. B. Falk.

2. Objections to missions. Answered by J. P. Trotter.

Sunday night. The work of Sunday Missions. Led by J. H. Snow.

Clip this programme for use when you come to the meeting.

Fifth Sunday Meeting of the M. & C. Division of Big Hatchie Association.

The fifth Sunday meeting of the Memphis and Charleston Division of the Big Hatchie Association will be held at Ebenezer church, near Wriston, Sunday morning, December 28, at 10 o'clock.

PROGRAMME.

1. Other and work of deacons. Remarks the friends of our churches. Deacons J. J. Tharp, J. M. Morris, and S. P. Phillips.

2. Sermon on Missions. By R. A. Venable.

3. Donee of the ground.

ADDRESS.

1. Best method of conducting our people in mission and Sunday school work. Rev. J. R. Bassett and J. H. Snow.

2. Colportage work. J. E. Baskin and J. D. Anderson.

SERVICES.

1. Nine o'clock a.m. Sunday school mass meeting. J. E. Craig, S. H. Hampton and T. H. Anderson.

2. Sermon on the Two Apostleships, by Elder M. D. Early.

3. Basket dinner.

4. Foreign Missions. Elders C. W. Johnston, W. J. F. Allen and W. H. Barksdale.

All who can do so are invited to attend and take part.

By order of the Committee.

Ocoee Association.

The fifth Sunday meeting of the Ocoee Association will meet with the Cohulla Baptist church on Friday, the 27th of December at 11 o'clock a.m. Any one wishing conveyance from the railroad will please drop Bro. R. K. Clayton a postal card at Cleo, Bradley county, Tenn. They can get off at Red Clay, Ga.

PROGRAMME.

Introductory sermon by Rev. H. W. Head. Alternate, Elder N. Elrod.

What arrangements or suggestions did the Ocoee Association make for collecting missions for this year, and its importance. Elder B. N. Brooks, E. J. Pirkle.

What is our State Mission field doing, and what does the Board need to keep up the work? Elder R. J. Willingham, W. L. Taylor.

S. A. Rose,
 N. B. GOFORTH,
 WM. F. LONG,
 Executive Committee.

In the second coming of Christ personal or spiritual? Elders S. J. Blair, H. W. Head.

What is the importance of our denominational literature? Elder E. E. Folk, if present, O. G. Traxler and all others.

Is it the duty of our pastors to look after and collect mission money? Elder M. Enslay.

Sunday school mass-meeting Sunday morning and collection on Sunday.

J. P. PARKER, Chairman.

Friendship Baptist Association.

The ministers, deacons, and members meeting of this Association will be held in connection with the Executive Board at Curve seven miles north of Ripley, on the Chesapeake, Ohio and Southwestern Railroad, Saturday and Sunday, December 28 and 29, 1889.

PROGRAMME.

1. Meeting of the Executive Board at ten o'clock a.m.

2. Institute service at eleven o'clock a.m. by Rev. J. H. Bay.

3. Address on missions and all around.

4. Discussion of the introductory sermon.

5. As far as the gift of God is concerned of the creature. J. H. Bay.

6. Discussion.

7. The parable of the ten virgins. Matt. xxv. W. H. Capell.

8. Discussion.

9. Why should converted persons attach themselves to the church? H. D. Chitt.

10. Discussion.

11. The relation of pastor to church. Dr. J. R. Westbrock.

12. Discussion.

13. The duties and duties of deacons. W. B. Fields.

14. Discussion.

15. Duties of church members. E. J. Sanders.

16. Discussion.

17. The relation of the church to the Sunday school. Dr. J. A. Moore.

18. Discussion.

19. The qualifications and duties of Sunday school superintendents. J. A. Vaybrough.

20. Discussion.

21. The publications of Sunday school teachers. L. M. Keltner.

22. Discussion.

23. How should Sunday schools be conducted? W. C. Grant.

24. Discussion.

25. Time and place of next meeting.

26. Adjournment to 30.

NIGHT SESSION.

27. What are the scriptural evidences of the new birth? J. H. T. T. T.

28. Discussion.

29. Exegesis of John, iv. 11. W. W. Gardner.

30. Discussion.

31. What are the distinct objects of these meetings? J. H. Milburn and G. W. Bray, discussion.

32. Discussion of queries.

33. Announcements and adjournment.

SUNDAY.

34. Sunday-school mass-meeting at 9 a.m. R. P. Mahon, discussion.

35. Sermon at 11 a.m. by Rev. S. K. Tigrett.

36. Services at night.

J. A. MITCHELL,

B. C. SIMMONS,

Committee.

The great fact is, that life is a service. The only question is, "Whom will we serve?"—Fisher.

OUR PULPIT.

Regular Baptists—Our Position.

BY EDWARD PARKER, D.D.,
 President Baptist College, Manchester, England.

As Regular Baptists our position, viewed from a human stand-point, is in some respects every thing but a pleasant one. We in England, at any rate, meet with many things that are not pleasant. We are under prejudice. We are under prejudice to a large proportion of the wealthy and influential amongst our countrymen because we are dissenters, and we are under prejudice to a large proportion of the wealthy and influential amongst Baptists because we are close communionists. We are under prejudice, and we have to bear reproach, and to encounter opposition, not only from avowed enemies, but also from those whom we are wishful to regard as friends. We are sorry for this, but we cannot help it. We cannot serve from our position, because we know it is right. Fidelity to conscience and loyalty to Christ demand that we should remain true to it. So long as this is the case, we say of prejudice, and reproach, and opposition, "None of these things move us." We do not like them, we much regret that we have to endure them, but we cannot suffer our selves to be moved by them. We are quite satisfied with our position, though not with all the circumstances that are incident to it. Of two or three things we are fully persuaded.

1. Our position is sustained by the plain teaching of God's word. The teaching of the word is plain on all those points which separate us as Baptists from others, that is to say, upon all those points which we as Baptists hold distinctively. So plain that I wonder that more Christians are not Baptists. In fact, it may be regarded as just cause for wonder that any can be Christians without being Baptists. A man only needs to read his Bible with an enlightened eye, and a heart willing to be influenced by what he reads in order to his becoming a true Baptist. I do not think that this can be said of any other denomination. If a man is to be an Episcopalian, I do not think it can be said that he only needs to read his Bible with a heart willing to be influenced by its teachings. He will need a little teaching additional to the Bible, and perhaps outside of it, or else it is probable he will never see, and almost certain that he will never adopt, those theories and practices by which Episcopalians are distinguished. If a man is to be a Methodist, he must read his Bible of course, but he will want something more. He may read his Bible very diligently and very observantly, and yet he may not see the things that will make a good Methodist of him. The points distinctive of Methodism are not points which the Scriptures so unmistakably teach that he that runs may read. So, again, if a man is to be an Independent, he will need a little assistance additional to the reading of the Bible to make him perfect. I have heard Mr. Spurgeon tell of an Independent who once said to him, "Mr. Spurgeon, it's a very easy thing to be a Baptist."

"What do you mean?" asked Mr. Spurgeon. "Why, just this," replied the other; "the meaning which you Baptists attach to the Scriptures is so plain, any body can see it. It takes a clever man to see our view and to defend it when he does see it." True enough, the points on which Independents dif-

fer from Baptists are not obviously the teaching of Scripture. It takes a clever man to see them, but all men are not omeier. An ordinary man reading his Bible with that intent would feel that there is room for some Philip to step up to him with the question, "Understandest thou what thou readest?" And his answer would almost certainly be, "How can I, except some man should guide me?" But a man needs nothing more than an open Bible and a heart willing to follow its teachings to make him a Baptist. If he does not become a Baptist by an intelligent, honest perusal of the Scriptures we have no means at our command by which we can make him one, and what is more, we would not make him one if we could.

These remarks, it may be thought, relate principally to our position as Baptists, but they apply equally to our position as close communion Baptists. An open communionist minister once said to me, "I was brought up in connection with an open communion church—a church that received unbaptized persons to membership. While quite a young man I became a member of that church. But I had been a member and a communicant for a considerable time before I knew that I could have been one of the other or both without baptism. When I became a disciple of Christ I felt that it was my duty to avow my discipleship, and I sought Christian baptism. From my reading of the Scriptures it seemed the natural thing to do. I never thought of doing anything else. It never occurred to me to ask to be received to membership in the church or to a place at the Lord's table before I had been baptized."

A position which a young Christian with the Bible only for his guide is led to take naturally, so naturally that he never thinks of any thing else—is surely one sustained by the plain teaching of God's word.

(2) Our position is the only one that can conserve or justify our separate denominational existence. It is the only one that can conserve our separate denominational existence. Open communion disintegrates and divides. According to some of its advocates its mission is to draw Christians of other denominations to the Baptists. Viewed from this stand point it is a miserable failure. It has not drawn Christians of other denominations to the Baptists, but it has separated Baptists from one another. Its scattering force amongst those within the body has been much greater than its attractive force to those without. By reason of open communion the Baptist denomination is divided against itself—and we know on the very highest authority that "a kingdom divided against itself can not stand." The Baptist denomination as a denomination will not be able to stand, it will finally be destroyed, if open communion be allowed full sway. Robert Hall, the great champion of open communion in England, foresaw this, and accepted the issue with complacency. He says, "Were that practice"—that is, of open communion—"universally to prevail, the mixture of Baptists and pedobaptists in Christian societies would probably, ere long, be such that the appellation of Baptist might be found, not so properly applicable to churches as to individuals, while some more comprehensive term might possibly be employed to discriminate the views of co-lective bodies." (Works, Vol. III., p. 374.) That certainly means that the universal prevalence of open communion would entail the extinction of the Baptist denomination as such. The name Baptist would henceforth be a

personal distinction; there would be, there could be, no church, no association of churches—that is no denomination distinguished by that name. If we are not prepared to see the Baptist denomination destroyed, we must guard against the teaching and practice that will avowedly encompass its destruction.

Our position is the only one that justifies the separate existence of the Baptist denomination. No denomination of Christians has a right to exist separate from other denominations unless it has ground of its own to occupy, and distinctive truth to which to bear witness. If this test were applied it would sweep from the earth a great many of the denominations that now exist. But I hold that it is a true test, and we as Baptists are prepared to abide by it. But tried by this test we could not justify our separate existence if we swerved from the position we now hold. Our open communionist friends have no ground of their own on which to stand. This becomes apparent when they attempt to argue in their own defense. If they argue with you as a Baptist in favor of open communion, they take pedobaptist ground. The scriptural argument for open communion is about as good as the scriptural argument for infant baptism—it is not one whit better. I was once in company with the late Rev. Charles Vince, when he began to twit me because of my views as a close communionist. It is a way that our open brethren have. If we were to twit them on almost every possible occasion, likely and unlikely, because of their open communion views it would be conclusive proof of our narrowness and bigotry. But it is just how they treat us, and it must, of course, be taken as evidence of the breadth of their charity and their liberal mindedness. I did not care at all about what Mr. Vince said so far as it related to me personally, especially as it was said good temperedly. But he went on to make remarks of a more general character, which, in my judgment, were calculated to influence wrongly some young people who were present. Therefore, I took up the matter somewhat seriously, and in the end our conversation led to this. I said, "If you will write a paper embodying the best scriptural argument you can find in favor of open communion, I will write a paper embodying the best scriptural argument I can find in favor of infant baptism. We will submit both papers to the judgment of the persons who are now present, and they shall decide which has the better case." He did not accept my challenge, afterward, when I thought of it, I was almost frightened at my own temerity in giving it. I was a much younger man than he, and much less able. But I have grown bolder since. If the opportunity could recur, I do not think that I should shrink from repeating the challenge. The conviction has deepened within me that a man of very moderate ability could find as good an argument in Scripture in favor of infant baptism as a much abler man could find in favor of open communion. Be this as it may, it remains a fact that when an open communionist argues with you as a Baptist in favor of open communion he takes pedobaptist ground. If you observe closely you will find that this is always the case. On the other hand, if an open communionist as a Baptist argues with a pedobaptist he always takes close communion ground. Open communionists are virtually pedobaptists when they argue with close communionists, and close communionists when they argue with pedobaptists. They have no distinctive ground of their own. It

seems to me, therefore, that they can not justify their separate existence. Neither will they be able in the long run to maintain it. They will have either to fall back to the Independents or some other Baptist body, or to come forward to the ground on which we stand.

(3) It is the position on which the great battle between truth and error must be fought out. We are often told that this is a time of abounding error. But all the errors of to-day, like the errors of former days, are running in one or two directions—toward rationalism, or toward popery. It is not unlikely that those two errors, or systems of error, will ultimately unite against the truth. They are already doing so to some extent in the English State Church. I heard the other day of a member of the Church of England belonging to the Evangelical party who was bitterly lamenting the extent to which the rationalists and ritualists in that church were making common cause against evangelicalism. He thought it very strange that they should do so. But I don't see why he should think it strange, because it is natural. I expect that they will yet unite to a much greater degree than they have hitherto done, and not only within the Church of England, but also outside of it. They have one point in common, they both subordinate the word of God to human authority—the one to human authority as it is represented in the individual, the other to human authority as it is embodied in the church. The only way in which these two great errors, and all the smaller errors that spring out of them and gather around them, can be effectually met is by insisting on the final and exclusive authority of God's word. That is what we do. To some extent we are alone in doing it. Christ's will is the supreme and exclusive law of the church—that will is found in the Scripture and there only—all matters of religious faith and practice, therefore, to be referred to the Scriptures, and their decision in every case to be accepted as final. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." That is our position. It is one that lays the axe at the root of the tree of all rationalism; it meets popery fair and square; it renders sacramentalism impossible, and dispenses with the priest without apology or regret.

This much can be said of our position and more might be said. It is a position worth holding, worth defending. We must be true to it. We have been true to it thus far. I want you Regular Baptists of America to believe this of your brethren in England. You may hear some things to our disparagement. You may hear that we are comparatively few, that there are not many talented men among us, that we have not much influence. Well, perhaps, that is all correct. But amid all, we have honestly stood our ground. Some time after the election of 1862, when by the passing of the Act of Uniformity more than two thousand godly ministers were thrust out of the English State Church, on a bright Sabbath morning, was about leaving his home to fulfill a presiding engagement. His wife, who accompanied him to the door, could see in the brilliant sunshine how brown and threadbare his once black coat had become, and with a sigh she thought of better days, she sadly remarked, "Sweetheart, thy coat is shabby." "Sweetheart," quoth he, also with a tinge of sadness, "it is." And then a bright thought striking him he added cheerily, "but thank God it has never been turned!" That was something to be thankful for. There were many in those days who had turned their coats to save their livings. And we claim this as one of our thankfulness to ourselves.—Western Recorder.

CORRESPONDENCE.

SEMINARY NOTES.

—Brother B. A. Dawes, of Salina, spent several days with us last week. He expects to return to the Seminary next year and finish the course.

—Brother J. M. Bruce, of Glasgow, moved among us last week. He was recently badly crippled in a wreck at Glasgow, but is nearly recovered, and no serious result will remain.

—Brother Swanson is now conducting religious services at the House of Refuge every Sunday afternoon. A few Catholics made some opposition at first, but now the interest is good. At the last meeting several old hoary-headed men asked for prayers. These outcasts are not dead to the work of grace.

—Preston Blake recently spent several days preaching to his church near Richmond. There is a probability that Pastor J. F. Williams, of Richmond, will leave and go North.

—Last week Dr. J. R. Sampson's father spent several days in Louisville. He seems proud of his son, and well he might be.

—During the holidays Drs. Weston and Hovey will be in Louisville in consultation with Dr. Broadus about the New Testament revision. They are a committee to prepare a new edition of the American Bible Union's Revised New Testament.

—Tuesday night Dr. H. A. Tupper is to lecture for the Old Folk's Home (colored) at Center Street church. His subject will be "The Active Mountain and a Dead City."

—Brother A. B. Ingram has been called to the church at Jeffersonville, Indiana. It is to be hoped that Brother Ingram's Christian zeal will wake up this sleepy place.

—Brother C. S. Gardner is circulating among his Louisville friends this week. He preached yesterday at McFerran Memorial church, and last night at Walnut street. Brother Gardner has many warm admirers in Louisville, and no doubt some of them would like to lay hands upon him and keep him here.

—Last Saturday night Dr. Tupper was called to marry a couple. He arrived at the place ten minutes late. The bride and groom were sitting in the middle of the floor surrounded by many friends and all singing heartily "Hold the Fort," etc. He then married them, received them into the church yesterday morning, and baptized them last night.

—Rev. J. A. French, of Shelbyville, has been called to the First church, Lexington, Mo. He has not yet given a decided answer, but the indication is that he will go.

—Dr. Whitaitt says, "The reason the marital relation is so rotten in this country is because the women are neglecting the family." He observes that while the women are organizing so many societies to save the country, the negro and Irish women are taking the country.

—Dr. Broadus is close after some of the students for taking more work than they can carry. He has constrained several to drop some of their studies. The professors take deep concern in the welfare of all students, physically as well as mentally. Each week the students in groups of twenty or more are being entertained one evening at one of the professor's home. This is in order to get well acquainted with each other, and is a fashion of the German theological schools.

—T. W. Young, Louisville, Ky.

Carsonville Dots.

NASHVILLE FIRST CHURCH.—and, for that matter, the Baptists of Tennessee, should congratulate themselves on the coming to our State, of Dr. W. R. L. Smith. He is a man of sweet and lovely spirit, and as nearly unexceptionable in every respect, as any man it has ever been my pleasure to know. He leaves what I used to call, and still believe to be, the noblest Baptist church in the South. Let us give Brother Smith an old-fashioned Tennessee welcome.

Some one has been asking after the origin of our

FIFTH SUNDAY MEETINGS.

When I returned from Texas, in 1867, as I had been accustomed to fifth Sunday meetings during the twelve years of my residence there, I began to advocate their introduction by our Associations here, and I believe one or two Associations attempted them. This is my recollection. This may possibly have been their start among us. But their origin is not of so much importance, it seems to me, as of what practical use we are going to make of them. All our enterprises should feel their beneficial influence. We should largely attend them, and talk over our various enterprises, but we should not stop there. We should try by comparison of views, to reach a basis of practical work for each of them. For example, when we discuss missions, we should try to inaugurate plans by which our people can be generally reached and made to contribute, and so of every other just interest. Let these meetings be not only agencies for manufacturing steam, but the machinery, as well, by which that steam is to be utilized.

OUR COLLEGE.

is still on the upward grade. We have now matriculated 244 students, and still they come. We are really beginning to be afraid we can not accommodate the number promising to be with us by the close of the holidays. (O for more room!) O that our brethren would rise in their might and give us the buildings we imperatively need, not may need in the future, but need now this very day. We have now nineteen young ministers, and others will be in by the first of January. Many of these must be helped. We have not the money. Brethren, shall we send these promising young men home? Look at the list in the BAPTIST AND REFLECTOR, and you will see how much help we are getting, apart from two or three specially provided for, by generous Associations and churches. Shall we send the others home? This our brethren must determine for us. We are in need of immediate funds. Will not our brethren at each fifth Sunday meeting, take a collection for these young brethren? Do so, brethren, as you love Jesus and his cause! If you get but a few dollars each, it will help us out of the present emergency. Send all contributions to Prof. J. T. Henderson, Mossy Creek, Tenn. W. A. M.

Jackson Items.

On December 1st the First church received one by letter, and on the 4th two joined by letter.

On the 8th Secretary J. S. Thomas was with our people. He made a very pleasant address to the Sunday-school, explaining his plans and giving evidences of progress in the Sunday-school work of the State. The Sunday-school of this church will sustain Brother Thomas and co-operate with the board. He preached for us at 11 a.m. Just as he was well in his sermon the alarm of fire was heard. Instantly the congrega-

tion was all excitement, many leaving the house, but directly order was restored, and Brother Thomas continued, but the effect of a very good sermon was in the main lost.

At night the Madison County Bible Society held its annual mass-meeting with our church, and Bro. Thomas made a very impressive impromptu speech before the society. The object of the society is to see that every family in the county has a Bible. If any are too poor to buy one, then it will be given to the family. Professor H. C. Irby was elected president for the ensuing year. Rev. A. J. Hall has been re-elected pastor of Pleasant Plains church and for Grand Junction church. This time the call is made for time indefinite. This seems to be the tendency of re-elections of pastors in Central Association. Another good effort is being made in this Association, viz. to have preaching in the churches at least two Sundays in each month, and to have the pastor settle in the neighborhood, and thus be in the midst of his flock.

MADISON.

Two Things I Like

1. Systematic giving. Let us abandon as much as possible the "high pressure" method of getting money for our various religious objects. If every church would have a regular plan for taking collections for all our boards, we would get about ten times as much as we do get, and there would be no unhealthy reaction. Some of the brethren seem to think that at our Associations is the time to get the money to run our missionary and educational enterprises; but this is a spasmodic, loose, and hurtful way to operate the motive power of all our work. Money will not save, but it will send him who does save. Let us have less collections at our Associations and more from Sunday to Sunday in our churches. Brother J. S. Thomas has just been here, and I am glad he is trying to work up systematic giving in the Sunday-school work.

2. Another thing I like is a "pounding." I received last Wednesday (December 4), from the members of the First church here. It was prayer-meeting night and the pastor was surprised to see so large a congregation present. At the close of service, Prof. G. W. Jarman, our senior deacon, came forward and escorted the pastor home when the whole crowd soon commenced pouring in till house and yard were filled. It would have done you good to see how meekly the pastor submitted to their will, for their will was his pleasure. When they left we were rich in all the necessities for house-keeping. Pastor and wife were as grateful and jolly next morning as a girl looking into her Christmas stocking. Behold how good and pleasant a thing it is for brethren to be united in their efforts to encourage and help their pastor. Of course the sisters were the ones who planned and worked up this delightful surprise. It was a joy both to the inner and outer man. All who came seemed so hearty and joyful in doing something which they knew would give joy to their pastor. We were grateful most of all for the thoughtful appreciation our dear friends thus showed us. Now let other churches make their pastors glad by showing them helpful attention. Come, brethren, Christmas is near. H. W. TAINBLE.

O BY THE WAY—I want a present on that Christmas tree of yours—a present for the Sunday-school work. Now look here, children, do the nice thing. Just before the presents are distributed sing a nice song and take a collection for our work and put it on the tree. Now—Well, there is—I don't know hardly what to expect. Well, I am sure, too, that many schools will do as easy a thing as that. My mail is sent to me from Knoxville or Memphis. I keep both offices posted, as I am on the go all the time. J. S. THOMAS.

P. S.—Now, "SANTA" DON'T YOU FAIL.

NASHVILLE'S NEW PASTOR.—Two or three sentences from a private letter written by the newly chosen pastor of the First church to one of its members will be read with interest. "In my present pastorate many tokens of divine favor have come upon us. Conversations and baptisms have been the rule nearly every Sunday for six months. Two morning services are memorable. One in June, at which six conversions followed the sermon, the other in September, when there were seven professions of faith. This is the joy of the Lord. My people pray for me, and thus gives power. They want not eloquence but good preaching; they want salvation through the Spirit and the word of his truth. I have a church full of spiritual power and consecration. I expect to see these things re-enacted and duplicated in my Nashville church."

I am going to Nashville to love every body, my own people especially and by God's grace to make of the First church something of what it ought to be—a great burning light set on the highest hill top of Tennessee.

COVINGTON, TENN.—I write to let you know that the Sabbath-school in this place will fall into line with Brother J. S. Thomas in his work. We can not agree to give him one collection in every month, as the Sunday-school is working to buy a bell, but have agreed every one to make a Christmas gift to his work. Brother Thomas spent several days with us, and preached two excellent sermons, both of which we highly enjoyed. My work is prospering under the blessing of the Lord. We have received this year up to date twenty-one members. There are more to join soon. This is the first church I have ever known where the prayer meetings are more largely attended than regular services. Our Sabbath school is building up. We are making strenuous efforts to finish our house which will be the best located and prettiest church in town when finished. I am rejoiced that we have now one paper, and it can be our State organ. In Christian love, J. L. SPOLES.

A WORD FROM THE MOUNTAINS.—It was my pleasure to attend a fifth Sunday meeting at Boiling Spring church, in Putnam county, that developed some very peculiar features. This meeting was appointed by Union Association. The first peculiar feature I noticed was the ministers present. There were eight, and of the eight six had come to the Baptists from other denominations. But I can truly say they came all the way. The meeting was peculiarly a doctrinal one, with missions mixed all the way through, and a collection on Sunday. Another peculiar feature was three conversions during the meeting, for which we all praised the Lord. This would look as though the preaching of strong doctrine does not destroy spirituality. There are some strong men in this country, preachers who will compare favorably with those of any country. One of them told me he had almost one hundred conversions at his meetings this fall. Among the number a large amount were Campbellites—ten, I think, at one meeting were Campbellites. These preachers preach the truth and foremost. J. H. GRIME.

NEWS NOTES.

NASHVILLE.

North Edgefield.—Preaching morning and night by pastor. Meeting closed last night. Three received by letter, and one for baptism, altogether. The greatest good was in the revival of the church.

Central Baptist.—Sunday was a grand field day to the Central. Pastor Lofton preached to over twelve hundred people morning, afternoon, and evening. There were 430 in the Sunday-school. The afternoon lecture packed the audience room beyond capacity. The Central people are looking forward to a great revival work and are praying for it.

Seventh Baptist church.—Preaching morning and night by pastor to large congregations. Sunday school good. Edgefield. —Preaching morning and night by Rev. E. E. Folk. Fine congregations.

Spence street church.—Brother Gilbert preached to large congregation in the morning. At night Brother M. Vann preached one of his characteristic sermons. Three received by letter. Brother Vandaveil reports good congregations. Brother J. Kiel preached in morning. At night pastor preached. One received. Brother Vann attended mission Sunday school on Bass street. Good interest.

Third church.—Brother Weaver preached to good congregations. Immanuel. Brother J. B. Moody preached morning and night to delighted congregations.

First Baptist Church.—Brother E. A. Baldy preached morning and night to large congregations. Brother Baldy preached in the afternoon to the boys at the Industrial School.

CHATTANOOGA.

The pastors' conference met. First church.—Dr. Kerfoot, of Louisville, delighted the congregation with a most excellent sermon at the morning service. Dr. A. B. Cabanis, field editor for the Western Recorder, delivered a lecture on China at night. The Sunday school under the wise superintendence of Brother I. B. Merriam, is moving forward grandly.

Central church.—Pastor Melley holds reports fine congregations morning and evening. The outlook grows brighter each succeeding Sabbath, and still better tidings may be expected in the near future.

Second church.—Pastor Wright had his usual services, with enlarged congregations. He is delighted with his church, and is much encouraged with future prospects.

It is to be regretted that the pastors of our suburban churches are so inconveniently situated that they can but seldom meet with us, and hence but meager reports of their work can be given.

KNOXVILLE.

First Church.—There were four hundred and forty-seven present at Sunday School, including nearly every officer and teacher. At the morning service the house was crowded. Subject: "Justification by Faith." At night, "Peace through justification." An overwhelming crowd. The preacher was greatly encouraged by the listeners. Twenty-one were baptised, making fifty-two so far as the result of the Jackson meeting, and the interest is not abating. The pastor and officers are organizing for next year's work.

Dr. J. W. McCown is at Sweetwater.

Second Church.—The largest Sunday school in the history of the church.

Two hundred and eighty-three were present. Christmas Holiday Store for Sunday-school this week. Morning and night the house was crowded to its greatest capacity. Morning subject: "The Christian's Eye-salve." (Rev. iii. 18.) At night, "Solomon's Fall." Two received for baptism. Outlook very cheering.

Third Church and Island Home.—Brother Grace is with A. P. Smith in a meeting at Maryville. R. B. Mahony preached at both places. Sunday school and congregations large. At the Third church, "Let us not be weary in well-doing." Island Home, "Second Coming of Christ."

Elder G. W. Brower was at his church—Mt. Olives. The Sunday school has doubled since he began there. House full of people in the morning. Already the development among the members has manifested itself. The pastor is much encouraged by the outlook.

Adair's Creek.—E. Alison still continues the meeting. Reports later. Tennessee.

JACKSON, TENN.—I noticed in your last issue an inquiry about the little book, "Search for the Church." Brother J. S. Thomas says it is in print, and can be had in Chattanooga. If not, I can furnish the brother a copy. H. W. TRIMBLE.

LEBANON.—We commenced our regular meeting at Athens church, Wilson county, the first Sabbath in November. The meeting continued one week. We had a good meeting considering the weather and some local trouble in the church. There were three additions. I was taken sick in the midst of the best part of this revival.

DREW E. JOHNSON.

The fifth Sunday meeting of Cumberland Association will be held with Oak Grove church, beginning Friday night, the 27th inst. We hope to have a full representation of the churches in attendance. Our meeting will partake largely of discussions of our duties toward our Master's kingdom, interspersed with preaching and devotional services. Come, brethren, come. T. T. THOMPSON, Chairman.

OUR CHRISTMAS OFFERING.—A word to the Woman's Missionary Societies of Tennessee. All who would like to make a Christmas offering to the heathen women of China, and want circular letters, Christmas envelopes, and programmes for meetings, will please send to Mrs. G. A. Lofton, 604 South Summer street, Nashville, and she will furnish them with the literature.

Bishopville church has just closed a good meeting of two weeks. Result: the church was brought together with a revival, thirteen professed faith in Christ, ten backsliders were restored to the love of God, four joined the church, and two were baptized, and two stand approved. Others are expected soon. T. J. Corum did the preaching. To God be all the glory. J. N. BISHOP, Bull Run, Tenn.

NEW PROVIDENCE.—Brother E. N. Dicken has recently held a delightful meeting of twelve days with the church at New Providence, Tenn. His earnest labors and faithful preaching were appreciated by the membership of the church and others of other denominations. Eight were added to the church, three by experience and baptism. We expect in the future to gather more fruit as the result of the meeting. Our church is without a pastor at present, but we are determined to get one without delay. J. J. GARRATT.

—Please announce through the columns of your excellent paper that the regular quarterly meeting of the Executive Board of Big Hatchie Association will be held in the study room of the Central Baptist church, Memphis, Tenn., the first Monday in January, 1890, at 11 o'clock a.m. Every member of the board is earnestly requested to be present, as there will be several items of important business to come before the board at that time. J. E. BUCHANAN, Ch'm.

TULLAHOMA.—The Lord is still blessing us. I have heard of one more conversion, and we received last Sunday morning, after services, a member from another denomination. We received his wife during our meeting, she from same denomination. I baptized both of them last Sunday evening, and three others that joined during the meeting. Sunday night one joined by experience. I have two to baptize. I hope the Lord will give us others still. I am glad to see that the paper is getting so good. I hope now none will complain of the paper not being a good one. H. R. SCHRAMM.

—We wish through the columns of the BAPTIST AND REFLECTOR to say to Salem and New Salem Associations that the committees appointed to purchase Pure Fountain College, Smithville, Tenn., have employed Brother B. M. Cantrell, Smithville, Tenn., to canvass and solicit scholarships. He is now in the field, and in one week has taken almost one third the required number. We hope all who feel an interest in securing this valuable property will render Brother Cantrell all assistance possible. F. M. BOWLING, Chairman Committee.

EAST FORK CHURCH.—A meeting of two weeks' continuance closed on the fourth Sunday night of last month, which resulted in eleven conversions, six were baptized, four stand approved for baptism. The services were conducted by Elder W. T. Smith and the writer, and Brother L. Foster. The church was in a cold, divided condition, but many hearts were made glad by dropping old prejudices, and embracing each other in love, proving truly that "an honest confession is good for the soul." To God be all the glory. J. S. GRINN.

I received yesterday two quilts from Pine Chapel school, Jefferson county, Tenn. I do not know their post-office address, so I can not thankfully acknowledge them, except through your paper. Some friendly boys would like me to inquire if Miss Sallie Hale still wishes the little "picture cards" she asked for several months ago. Sincerely thanking you for your very prompt kindness in publishing our list of donors to the Loving Missions, I remain yours truly, Mrs. S. E. W. N. Chattanooga, Tenn.

[Mrs. E. E. Folk, Nashville, also received one quilt sent by Mrs. John R. Rushing, of Woodbury.]

MORE ABOUT SUNDAY-SCHOOLS.—Many schools are intending to co-operate in the great Sunday-school work now on hands, but they are waiting for a good time to begin. "Many hands make light work." Begin now. Take a collection this month even if it be no more than one postage stamp. It requires real grit to take a small collection and send it in. Yes, it requires grace as well as grit. Now, brethren, there is no use talking. We can do a big

thing this last month in the year by a small effort. If you can't get any sort of a collection send in the name of your school as one willing to do and I will help you. J. S. THOMAS, Knoxville or Memphis, Tenn.

TULLAHOMA.—We were very kindly remembered by the brethren and sisters of our church here on Tuesday evening. The ladies who are always foremost in a good work had gone, and notified the members of the church that they were going to pound the pastor and wife and baby, and the ladies came armed with flour, sugar, coffee, lard, meal, rice, grits, and cans; and, of fruit, a load of wood, some more, and many other things, and thus surprised and pounded us. The male members were not present but were represented by their contributions. We return our thanks for this great token of their love to us. May God greatly bless all of them. H. R. SCHRAMM.

Brother Hatley: I guess you would like to hear from your old home church, Mount Moriah. As you know it stands somewhat back in the woods but it can be heard from in the way of missions sometimes. On last Sabbath, December 1, we had our old pastor, Rev. J. J. Greer, with us, who is badly afflicted with paralysis and is just able, with crutches, to move a little about the house. With the aid of our pastor, Brother E. D. McNeil, he stood a few moments and tried to tell us how firmly his soul was anchored on Jesus, and only watching and waiting for the last call. His feeble body and trembling voice melted our hearts to tears, and made us wish for better crops that we could pay him more than fifteen dollars. Also, Rev. J. C. Hays, the "Merry Blind Boy," was with us, and at night delivered a lecture on Character Building. In spite of the pressing demands for money our good people gave him five dollars. God bless you and Brother Folk in your good work, is the prayer of your old neighbor and friend, R. J. R.

Concord Association.

The Fifth Sunday meeting of Concord Association at Gladeville, Wilson county, Tenn., begins Friday, December 28th, at 2 o'clock p.m. The Executive Committee will meet at 2 o'clock Saturday, December 29th. Every member is requested to be present:

PROGRAMME.

Friday, 2 p.m.—Devotional exercises. 2.30 p.m.—Our Bible school. J. S. Gribble. Discussion. 7 p.m.—Sermon by —.

Saturday, 9 a.m.—Devotional exercises. 9.30.—What is the measure of our obligation and responsibility in giving. A. Gupton. Discussion. 10.15.—Our duty to young Christians. Rev. G. M. Savage. 11.—Sermon by —, 12.30.—The importance of system in conducting the Lord's business. Professor J. R. E. Darden. Discussion. 1.15 p.m. Our Christian Women. What they are doing, and what they propose to do for missions. Mrs. Kate Putnam. 2.00.—Meeting of Executive Committee. 7.00.—Sermon by —. Sunday, 9.30.—Bible school as usual. 10.30.—Short talks from many talkers. R. E. JARMAN, J. E. BAILEY.

P. S.—All who travel by rail will be met at Leeville, Friday morning, December 27th, on the arrival of the train from Nashville. Send your name to Rev. E. G. Shaphard, Farlow Tenn., or J. E. H.

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Baptist and Reflector.

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In justice to ourselves we shall be compelled to drop the names of all when their time is out, unless they renew at once. We should regret to part company with you. Indeed we do not believe that you want us to do so. You expect to renew at some time. Please do so now.

EATING AND DRINKING UNWORTHILY.

"He that eateth and drinketh unworthily eateth and drinketh damnation to himself." These words have an ominous sound. They have caused trouble to many a pious heart. I feel myself so unworthy that I dare not, in the face of that passage, go to the table of the Lord, for fear of bringing upon me the damnation it threatens. And so many a timid soul shrinks from communion, and quietly slips out of church when the season comes. But let us see what the passage means.

1. The word "damnation" is most too strong. It is not meant that eternal damnation, as many seem to suppose, shall follow the eating and drinking unworthily, but condemnation, judgment, as the Revised Version puts it. The meaning is it is wrong for him to do so, he commits a sin in it, and brings judgment against himself for it. This interpretation, which we think is certainly the correct one, softens the idea of the verse very much you see, which to many seems so harsh and severe.

2. Read the verse over again. (1 Cor. xi. 29.) It does not read, you observe, he who is unworthy and eats and drinks, but he that eateth and drinketh unworthily. The word is an adverb and not an adjective. It describes the manner of eating and not the person eating. How does it describe the manner? What does the adverb unworthily refer to? The next clause defines:—"not discerning the Lord's body," or better, as in the Revised Version, "if he discern not the body"—that is, "if he eats the bread and drinks the wine just as common bread and common wine, as the Corinthians, to whom Paul was writing, had been doing, without seeing in them the symbols, the

representatives of Christ's body and blood, then he ate in a manner unworthy of a Christian, and he brought the judgment of God upon him. The bread and the wine, of course, remain the same. No blessings of priest or preacher can change them or make them sacred in themselves. But as signs, as outward representations of very sacred facts they possess a sacredness not to be lightly disregarded. He who partakes of them must recognize them as the emblems of Christ's broken body and shed blood, broken for him and shed for him.

This is what the passage means, and we think all it means. The fact is the more worthy a man feels himself when he comes to the table of the Lord, the more unworthy he is, and the more unworthy he feels himself to be the more worthy he is. If he comes feeling his own worthiness, rejoicing in his own self-righteousness, then such a one is most unworthy to come and has no business there. But if he comes feeling a deep sense of his own unworthiness, recognizing himself to be a sinner, and realizing that he must rely alone upon the merits, the worthiness of Jesus Christ his Lord, then he is the one who is the most worthy to partake of the bread and the wine. For that bread signifies to him as he partakes of it that as he takes bread into his body as his physical strength and sustenance, so he must not so he does, take Christ into his soul as his spiritual strength and sustenance. And that wine signifies to him as he drinks of it that as he takes wine into his body as an inspiration and joy so he must not so he does, take Christ into his soul as his inspiration and joy.

The bread represents to him as he eats of it, Christ's body broken for him, and the wine signifies to him as he drinks of it, Christ's blood shed for him. He expresses in the act of eating and drinking his need of Christ and his appropriation of Christ's body and blood to his own soul. This it is to eat and drink worthily—and only this, nothing more and nothing less.

TOO MANY CHURCHES.

Yes we mean it. There are too many. There are not enough of one kind, and too many, far too many, of another kind. And many of these superfluous churches are due to the existence of "too many preachers." We should like to ask each one what are the reasons that justify the existence of a separate church? And we are speaking of Baptist churches. Do you know any others?

But what are the grounds for the existence of separate Baptist churches? Is it that some one's personal convenience may be subserved? Or is it for the edification of Christians and the spread of the gospel? Now there was a good old Sister Praiseworthy, who was one of "the salt of the earth," and she was too far away to get to church except at the "May meetin'." And

then there was Brother Tardy, who did not get elected deacon; and young Brother Wordy, who had no place to preach. And it costs too much any way to keep Rev. Mr. Faithful as pastor over at the old church, and besides if you did not build a church over on your side of the creek, the Methodists or Campbellites were going to build them one. And there were some of your members who hardly ever got to church, who said they believed they would join whatever church was built over there, for it was n't the church that saved people any how and they believed one church was about as good as another. And then they got their feelings hurt when Brother Faithful told them they ought to give of their money to support the gospel, for they believed the gospel was without money and without price and they did believe in men preaching for pay and so they wanted another church.

Well, you put up a little log house and get together about seventeen members and organized a new church. You made Brother Tardy your senior deacon and old Brother Goslow his assistant. Young Brother Wordy was present and did most of the talking. In fact, he showed such a fondness for talking that you felt like it would be an act of charity to let him preach. And, besides, he could tell you more than you were willing to do. And he did not believe in preaching for pay—making merchandise of the gospel—he called it. For a minister of the gospel should not be greedy of filthy lucre.

You had such a good time, you felt like the millennium would be along about next year. You opened the doors of the church and two disgruntled Methodists who were not pleased with their last assessment, one Hardshell Baptist who had no church nearer than fifteen miles and two Campbellites, who cared only for baptism, joined you. That made twenty-two in all. Then you wrote a glowing account of the new church to the religious papers, and you were greatly tickled when you saw your names in print as having taken prominent parts in the new enterprise.

And what did you call your new church? We shall have to hunt up an old file of the paper to see. Here it is: New BETHEL. That was the last we heard of you till the meeting of the last Association. We were there, but did not meet any of your messengers. We heard your letter to the Association read, and got it from the clerk, and will print it next week, as a part of this discussion.

(To be continued.)

THE LAST ACT OF THE GREAT DRAMA.

The great demonstration on Wednesday of last week in every Southern city and town almost, upon the occasion of Jefferson Davis' funeral must have been a surprise even to

the South itself. We want to say this about it. There was no sentiment of hatred to the Union expressed, or deed of disloyalty done. It was, it seems to us, the tribute of the New to the Old South, the weeping of the living present over the grave of the dead past. Mr. Davis was the last conspicuous link in the iron chain which bound us to the days preceding '61. His funeral and the magnificent outpouring of people all over this Southland to honor his memory was the last grand act in the bloody drama which began twenty eight years ago. With his burial the drama closes, the curtain drops, let us hope forever. The people of the South felt that they would be traitors to themselves, traitors to their past, traitors to their fathers, and brothers, and sons sleeping on a hundred battle fields, traitors to their children, though not traitors to our common government, did they not pay the tribute of a tear at the death of their chieftain in their great struggle for what they believed then to be right. His funeral turned back the clock of time a quarter of a century, though only for a day. It checked the onward march of the New South to which the memories of the Old South were fast fading into oblivion, and called it back upon its former self for a few short hours. The waves then broke upon the shore of the past, the tide ebbed once more and rolled with increasing volume and velocity toward the ocean of future glory and prosperity.

The South, let us say it, has turned away from its past, except in memory of it, and has turned its face to the rising sun. There are no truer, more loyal men anywhere to the government of these United States, than are to be found within its borders, none who love the flag against which once they fought more dearly than they, none who will be more ready to rally round it when occasion shall require. Jefferson Davis is dead, and with him forever the Southern Confederacy, of which he was the only president. Living, his very existence kept alive, to a greater or less extent, the fires of discord, for he was taken as the representative of secession, and upon his head were poured the vials of wrath for the sins of the South, while the South determined to stand by him as suffering in her stead, and resented every injury to him as an injury to her. But dead, the North can no longer find occasion for enmity toward him, nor need the South stand ready to defend his name. Let us both turn now with new hopes, new aspirations, new ties of friendship, new affections for each other, and new devotion to our common country to the future, the grand, the glorious future of this American Republic. Amen and amen.

—One brother in Texas sends one dollar and a half to have the BAPTIST AND REFLECTOR go to his pastor for next year. Good example. Suppose you follow it.

QUESTION BOX.

If a church has plenty of good members who are qualified for the deaconship, whose wives are members, ought the church to ordain deacons of members whose wives are not members of the church? One of them (wife) a strenuous Campbellite, so much so that she had, against the will of her husband, her little girl baptized for the remission of sins. Please answer and oblige A. SUNSHINE.

Answer.—Other things and persons being equal it is best to ordain deacons whose wives are members of the same church with them. But there is no rule in the Bible requiring the deacon's wife to be a member of the church. Paul, in 1 Tim. iii. 11, says (R. V.) "women of the deacons wives it evidently means, as King James version puts it, in like manner must be grave, not slanderous, temperate, faithful in all things." But she may be all that and not be a Baptist, unless the faithful in all things" be taken to mean that, which is unnecessary. In the case mentioned the brother would be excluded from the deaconate we think, by Paul's injunction. Let deacons be husbands of one wife, ruling their children and their own houses well. But there are some deacons and others, whose wives are Baptists, to whom that last clause might apply also.

Will you please tell me through your columns whether the present heathen as a nation were ever enlightened to the Christian religion or not—I mean any of them that are now in heathendom—and if so, or not, will those that are now grown up and die before we get the gospel to them, never having heard of the plan of salvation, be lost, not knowing of such plan? A BROTHER.

To the first question we would answer No, the present heathen nations have never been enlightened by the Christian religion. To the second question we would answer Yes, they will be lost without the gospel. Why? Because they are sinners, just as we are, and often worse. Because the soul that smother it shall die. Because there is none other name given under heaven whereby we must be saved except the name of Jesus.

OUR PREMIUM LIST.

A Good Opportunity to Secure a Nice Christmas Present.

1. To any one sending us one new or old subscriber and the money (two dollars), we will mail a copy of Ford's Brief Baptist History or of Bunyan's Pilgrim's Progress.
2. To any one sending us two subscribers, new or old, and the money (four dollars), we will mail a beautiful copy, nicely bound, of any one of the following poets: Shakespeare, Milton, Burns, Tennyson, Longfellow, Pope, Cowper, Dryden, Homer, Shelley, Moore, Byron, Meredith, Tupper, Wordsworth, Hood, Mrs. Hemans, or a copy of Sacred Poems, 1001 Poems, Humorous Poems, etc. Or if you prefer we will send you a copy of Dr. Lamar's book, "Many Things for Many People."

3. To any one sending us three subscribers, new or old, with the money (six dollars), we will mail a copy of Spurgeon's "Lectures to

My Students," or of Farrar's Life of Christ or of Smith's Dictionary of the Bible.

4. To any one sending us four subscribers, new or old, with the money (eight dollars), we will mail a copy of Broadus' Sermons and Addresses, or his Preparation and Delivery of Sermons, or of Geikie's Life of Christ or Farrar's Life of Paul.

5. To any one sending us five subscribers, new or old, with the money (ten dollars), we will mail a copy of Broadus' Commentary on Matthew—the best ever written.

Also, we make the following offer: To any one renewing his subscription by January 1st, and paying two dollars, we will send a copy of "Ford's Brief Baptist History," or of Bunyan's Pilgrim's Progress if desired.

Baptist Books in Knoxville

We have decided to open a book and tract depot in Knoxville. Any Baptist book or tract or Sunday-school periodicals may be ordered from O. L. Haley, 117 Morgan street, Knoxville, and it will be supplied at publishers' prices.

The Tennessee Association has authorized the investment of its cooperator fund in such books and tracts as may be deemed best, and we have ordered a stock of books. The brethren in Knoxville, or who may visit Knoxville, will find the books at the Posey Company's Furniture Store, 453 Crozier street, Patterson Block. They can also find at the same place the cheapest and best furniture in the city, for sale by Baptists.

Any book or tract sent by mail on receipt of price. As it is for the Association as well as for ourselves, we shall sell strictly for cash. Address as above O. L. HALEY.

Notice Again.

We want to say another word or two about the notices sent out by our book-keeper last week and this week.

1. Remember that it is not a dun, but a notice.
2. Do not throw it aside, please. Read it, and then send in your renewal.
3. In the confusion necessarily incident to the consolidation of the two lists some errors probably crept in naturally enough. The correction will be cheerfully made upon a statement of it by you.

4. Some who have just renewed may receive a notice, made out before the renewal came in. Such, of course, need pay no attention to it.

5. If any of our friends think we ought not to have sent them that notice and are disposed to get mad (which we hope no one will do) do not shake your gory locks at us, please. Our book-keeper did it—of course, upon our authority as to the general act, but we had nothing to do with individual cases, and did not know to whom the notices would be sent. The mailing list was taken as it was found, without regard to persons.

ITEMS.

—If we would make more of religion it would make more of us.

—Many brethren have spoken to us about a Book House in Knoxville, where Baptist literature could be obtained. In connection with the Tennessee Association we have done so. Books and tracts at publishers' prices.

453 Crozier street, Posey Furniture Store. We hope, this may lead to a more general reading of religious books.

—There will be valuable tracts by our best authors, at from five to ten cents. Here are a few examples: Broadus' Immersion Essential to Baptism, price eight cents; Pengilly's Scriptural Guide to Baptism, price eight cents; Hovey on Communion, eight cents; Position on Baptism in the Christian System, Tucker, eight cents; Saw Mill Science, by Stub Pen, five cents. These and many other books and tracts at the Posey Furniture Store, 453 Crozier street, Knoxville.

—We learn that the church at Coltonia have their eye on Rev. R. R. Mahony. Just as we expected. And it would be a happy union. Brother Mahony is a good preacher and pastor, and that is not all, he is exceedingly well married. We shall rejoice to have them in Tennessee.

—The Second church, of Knoxville, were so well pleased with their Christmas exercises for the Sunday-school, that they propose to repeat it again this year. If any reader should care to know more about it, let him send for the November Baptist Superintendent, published by the Publication Society.

—Rev. E. Allison is holding a meeting at Adair's Creek church, four miles out from Knoxville. He has great encouragement at the beginning. We can tell more about it later. This is our little pet church. We have been preaching to them for three years under great disadvantages, but they have prospered. During that time two fifths of the present membership have been added, and they always pay their pastor, and give more to missions, according to their ability, than almost any church we know. Some of our country churches and town churches, too, could learn a valuable lesson from Adair's Creek, about giving to Missions. Write and ask the clerk, W. A. A. Conner, Smithwood, Tenn., how they do it.

PERSONAL AND PRACTICAL.

—The many friends of Dr. Strickland in Tennessee will be delighted to read his interesting letter on our first page. —Senator George, of Mississippi, joined the Baptist church before he started to Washington last week.

—We want to thank the various brethren who have invited us to attend their Fifth Sunday meetings. We wish we could go to all. But as that is impossible, will not some brother at each meeting represent the BAPTIST AND REFLECTOR?
—Do not you think it would be nice to give a copy of the BAPTIST AND REFLECTOR to a friend for a Christmas present? It will cost you only two dollars, but would come to him every week for a whole year. Try it. It might please him better than any thing else you could give.

—Quite a spicy little spat occurred in the Pastors' Conference here Monday between Rev. J. P. Weaver and Dr. G. A. Lofton as to evangelists. The other pastors' enjoyed it exceedingly, and unanimously requested that each write an essay upon his side of the subject to be read at a Pastors' Conference. We will not anticipate these essays by giving their arguments in advance.

—The frequency with which brethren write the word baptism with a big B (Baptism) in their communications, is a little amusing and at the same time suggestive. It shows that they mean to put stress on baptism, they believe in it, they honor it, it occupies a large place in their thoughts. They are strenuous Baptists, as Dr. Whitely would say—Baptists with a Big B.

We confess that we like to see such. Indeed we are disposed to be one ourselves. And, though custom spells baptism with a small b, we are almost in favor of disregarding custom and using the big B.

—We had no idea Ford's Brief History would prove so popular with our readers. We happened to have a number on hand and offered it as a premium and before we knew it all the copies were gone, and still there came calls for more every day. We have the names on file and will order a new lot. We repeat the history is brief, quite brief, but it is interesting. The price is thirty cents. We will offer it again for any two-dollar subscription before January 1. In sending subscription state whether you wish the book or not.

—Programmes—programmes. Our paper, you see, is largely taken up this week with programmes of Fifth Sunday meetings. Some have been in type or have been on hand ready for the printers for several weeks, and have been crowded out by what seemed more important matter. Others have only recently come in. The difficulty has been in the number and length of them. Now we have one or two suggestions to make, brethren, you who prepare programmes: (1) It is impossible in a two or three days' meeting to discuss more than six or eight questions. So make your programmes short and they will receive an earlier insertion in the paper. (2) Always send us the programme some four or five weeks ahead of the time for meeting, so as to give us opportunity to get it in at some convenient time. (3) And yet still a more excellent way show we unto you. Don't send the programme to us at all. Make it out, inform each one on it of his appointment, obtain his consent to serve, publish the programme, if you wish, in your county paper, though that is unnecessary, and then send us the notice of the time and place of the meeting, which we will gladly and promptly publish. Do not you think that is best?

—Did you ever notice the difference between a lead horse and a led horse? The lead horse will throw his head up and with tail in air seems to feel a pride in the position he occupies, and to think that the whole wagon is being pulled by himself. But put that same horse in the rear, put a bridle in his mouth and try to lead him, and he suddenly drops his tail and pulls back every step of the way, becoming a dead weight on your hands if you try to lead him. Did you ever see a church member that way—just let him lead and he is all enthusiasm in the work, but try to lead him and he won't go a step without being dragged along, and then under protest. It makes a good deal of difference with some people whether they are lead horses or led horses. Does it with you? And yet there are horses which never seem to know what to do when you put them in the front. But in the rear they will trot contentedly along, seemingly with no other ambition than to follow behind. They prefer being in the rear. It takes responsibility off of their shoulders. They could not lead if they would, and they would not if they could. For our part we believe we would prefer to see a horse of the first kind than one of the second. We admire pluck and spirit and ambition. We like to see either a horse or a man want to go to the front. But we do not like to see him willing to work only there, and if circumstances throw him to the rear, refuse to follow because he can not lead. Such a spirit is small and mean, and selfish. Let us be lead horses if we can, and if we can't let us be willing to be led horses.

THE HOME.

Earnest Questions.

What art thou doing with thy life,
O thou of many gifts?
Is thine a nature that inspires,
And comforts, and uplifts?
Do those in trouble think of thee
As of a precious balm?
And does thy presence lull the storm
Till it becomes a calm?
What art thou doing with thy life?
"T was meant for other's use,
And awful is the reckoning
For waste and for abuse.
Better to use one talent well
Than to misuse the ten,
The smile of God is recompense
For all the scorn of men.

What art thou doing with thy life?
Up and be doing friend,
The days, and nights, and months, and years,
Our God doth only lend.
If time was all our own, why, then
It might be freely spent,
But it is borrowed, and 'tis theft
To squander what is left.

What art thou doing with thy life?
Retrieve a past of guilt.
Alas! thou canst not gather up
The drops already spilt.
But God will blot out yesterday
For the Redeemer's sake,
If thou to day with good resolves
Wilt a new promise make.

What art thou doing with thy life?
It is already noon.
The evening shadows are not far—
The night time will come soon
And to the Master we must go
At setting of the sun,
To hear him say how our day's work
Has in his sight been done.

On Reforming a Boy

"And John?—how is John?" Uncle John had just returned from Europe and was asking about all the family, especially, of course, about the nephew who was his namesake.

"O John is doing splendidly," replied John's mamma. But in another moment a slight shade crossed her face as she added, quietly, "There is only one thing that troubles us about John—he is so careless about how he looks. I kept thinking that he would outgrow it; but he is seventeen now, and he seems to notice less than ever that his coat needs brushing, or even that his hands need washing. I have to call his attention to it just as I did when he was a little bit of a boy."

"O well, that is not exactly a fault, Lizzie."

"O no, not a fault, of course," said little Mrs. Tyrrel, eagerly. "But it seems a great pity." And she sighed.

"Yes, it is a great pity. But what have you done about it?"

"Every thing." And again little Mrs. Tyrrel sighed. "At first I tried to be patient, and just call his attention to it. I thought that after a while he would be ashamed to be spoken to so often about it; but he never is; he does not mind it in the least. Whenever I say to him, 'John, your coat, or your hands, need looking after,' he laughs good-naturedly and says, 'So they do,' and runs off obediently to attend to it, and then the next day he comes into the parlor just as untidy as ever. It isn't that he does not mind, being shabby; it is simply that he does not discover that he is shabby. As soon as you tell him of it he is as anxious as any body to appear better."

"Humph!" said Uncle John. "So

that did not work. What did you try next?"

"Why then I tried punishing him; but it did not make any difference."

"And then?"

"Then I tried rewarding him. Every week that he did not have to be spoken to about it his father gave him a dollar."

"That's good, at least that's better than punishing. But it seems that it did not work, either?"

"No, not for any length of time. And then we tried a bigger reward. Sam Williams, his most intimate friend, had a beautiful seal ring given him on his birthday. John wanted one very much, and we told him if we didn't have to speak to him about his clothes or his hands for a month, we would give him a handsome seal ring. But he has not won it yet. The queer part of it is that he wants to reform himself, and really tries, but it seems as if it were impossible."

"Humph!" said Uncle John.

A little later we went down town, and when he returned he said that he had a few little gifts for the family as a token that he had not forgotten them during his absence.

"I did not buy them in Europe," he explained, "for I did not want to take the time then to select them or to pack them, and I didn't want to carry them about all over Europe. I have noticed that it is generally the thing which pleases a person instead of the place it came from, so I concluded to wait till I came home, add what the duty would have been to the amount I should have spent over there, and get something pretty for you here. You ought to like this watch, Nellie, a great deal better for its being made in your own country. There's a handsome set of cut glass coming up for you this evening. Lizzie and a rosewood desk for Herbert will be here to-morrow. Here's a bangle for you, Kitty, and a silver cup for the baby, and this little thing, John, I picked up for you at Tiffany's to-day."

"O mother, exclaimed the delighted John, "it's a seal ring! Isn't it a beauty?"

"It's rather a nice one, I think," said his uncle, carelessly. "How does it fit?"

"Fits perfectly—and the hero of the hour stretched out his hand triumphantly."

"Quite a success, isn't it?" was all his uncle said. But John's hand was suddenly withdrawn, and a slight flush crossed his face. "Nobody had said anything, but for the first time in his life, he had noticed himself, as he stretched his hand out on the table before his uncle, that it was not quite the hand of a gentleman, in spite of the ring."

When his father came home the presents were, of course, the excitement of the moment.

"See my ring, father," cried John; and again he laid his hand flat on the table to exhibit it. He looked about the room at the others with an especially triumphant air, which seemed to his mother and uncle to mean more than ring. It seemed to say, "Look at my hand! just look at my whole hand!" and they did look, and both noticed that John had taken great pains with it. The hand itself was immaculately white; the nails were cut properly, and looked as if the young man had spent his entire afternoon polishing them, and the ring fitted perfectly.

"It's very handsome, indeed," remarked his father, "and I'm glad to see, my son—but he never finished his sentences, for Uncle John trod on his toe, and he understood that no notice was to be taken of John's improvement in any thing but rings. According to

Uncle John's theory, John was to reform himself, and not to be nagged about it during the process.

"I think I'll run up and put on some clean cuffs before dinner," said John, suddenly; "I must set off the ring as much as I can!" and he ran lightly up stairs to his room, while Uncle John smiled comically at his mother.

It will not be necessary to enter into all the details of John's complete reformation. It took time, but it began with clean cuffs, worked up through clean collar and handkerchief, and down to the blacking of boots, till the careful brushing of his coat and hair marked the gradual development into a young man affectionately dubbed by his relatives as the family dude.

"Yes," Uncle John would say, nodding confidently to his sister, "that's the way to do it—reward him first and make him ashamed not to live up to it!"—*Harper's Young People.*

The Size of Heaven

Of course the following is only guessing, but it is harmless, and will interest some young readers. The clipping is credited to the *Atlantic Constitution*. The twenty-first chapter of Revelation gives the measurement. The most interesting calculation on the subject is that of Capt. J. B. Sharkey, a measurer of vessels in the Boston Custom House. He takes the statement in Revelation xxi and figures it out thus: "And he measured the city with the reed 12,000 furlongs. The length, and the breadth, and the height are equal." Twelve thousand furlongs—7,200,000 feet cubed—197,731,088,000,000,000 feet. Reserving one-half of this space for the throne and court of heaven, and one-half of the remainder for streets, we have 121,198,273,000,000,000 rooms. We will suppose the world did, and always will contain 100,000,000 inhabitants, and that a generation lasts 35 years, making in all 2,970,000,000 every century, and that the world will stand 1,000,000 years, or 10,000 centuries, 29,700,000,000 inhabitants. Now, suppose there are 100 worlds like this, equal in the number of inhabitants and duration of years, a total of 2,970,000,000,000,000 persons, there would be more than 100 rooms, 16 feet square, for each and every person."

IT COSTS TO FOLLOW CHRIST.—Our Lord never calls a man to his service except at a sacrifice. His call is always a test of character. The tone and tenor of the response determines the trend and subsequent status of the disciple. He knows by the way we answer whether our services will be worth having. (See Luke ix. 57-62.) When the still, small voice comes to us saying, "This is the way, walk ye in it," it finds us pursuing other ways that are more congenial to the unrenewed heart and more promising to earthly hopes. "Follow me," always implies the abandonment of some cherished mode of life, and of plans and prospects that are circumscribed by our lower nature.

Therefore the methods adopted by ministers and churches of getting persons to make a profession of faith and join the church without a change of heart, or any real following of Christ, is damaging to both parties. The church, being weighted with dead material, has a heavier load to carry without any additional strength, and the person recoiled into the church in an unconverted state is less likely to be reached and saved than if he stood in his true light before the world, an unrepentant sinner. He is liable to be deceived by the pride of his heart and to continue

to hold the truth in unrighteousness.—*Selected.*

The Answer to Judson's Prayers

It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified. During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last, there came a gleam of light that thrilled his heart with grateful joy. Mrs. Judson was sitting by his side while he was in a state of great languor, with a copy of the *Baptist and Reflector* in his hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schauller stated that a little book had been published in Germany giving an account of Dr. Judson's life and labors—that it had fallen into the hands of some Jews, and had been the means of their conversion—that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople asking that a teacher might be sent to show them the way of life. When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand as if to assure himself of being really in the world, he said, "I live, this frightens me, I do not know what to make of it." "To make of what?" said Mrs. Judson. "Why, what you have been reading. I never was deeply interested in any book, I never prayed sincerely and earnestly for any thing, but it came at some time—no matter how distant the day—somehow, in some shape, probably the last I should have desired, it came. What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears and is worthy to be transmitted as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before. So we may know of the results of prayers and toils even while we sojourn here, but if not, what sweet surprises shall await us in the great beyond!"—*Western Christian Advocate.*

LETTER.—On board an ocean steamer a gentleman wished to help a lady, who was of an inquiring mind, to comprehend the principle of the steam engine. This is how he cleared away all difficulties:

"Why, you see, ma'am," quoth he, "it's just one thing goes up, and then another thing comes down, and then they let the smoke on, which makes the wheels go round. That's what they call the hydraulic principle. It's quite simple when you know it."

"Law me, I never understood it before! But then, I never had it properly explained," replied the fair listener.

—If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but, if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something that will keep bright to all eternity.—*Once a Week.*

YOUNG SOUTH.

MRS. O. L. HATLEY, EDITOR.

No. 117 Morgan street, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

DEAR CHILDREN: No answers to the Quor Stories this week, as the one you would have answered this week was lost. And now, children, I hope that I have at last gotten these stories "set up" so that my readers may understand them.

Let me tell you a rather amusing incident about them. A lady friend of mine, who is a new subscriber, said to me the other day, "Well, Mrs. Hatley, your Bible story puzzled me. I glanced at it when my paper came. Ugh! that's queer. I thought, and as I read on, I said, 'Well, whoever wrote that must have been a fool, for I never did see such spelling.' But as I afterward read the children's letters, and saw their answers and corrections, I saw what it all meant, and think it an excellent exercise for them. So I have decided hereafter to sign my name to these stories, so that if any one else should judge the writer to be a 'fool,' they may know who should bear the blame. However, you may discover I first took the precaution to try again to have the note of explanation stand above them, telling what is meant by them and what is wanted."

Children, do you know the origin of the word "quor"? I will tell you what I have heard it is. Once two men were talking together on the streets of London about people, their charities, etc., and one of them made a wager that he could establish a new word in the English language before to-morrow's sun set. His friend took him up. So that night he sent men out over the city with white paint and had them paint the word "quor" on the pavement. Next morning the people found their eyes sparkling and reading "quor" wherever they went. And sure enough, the word was with them to-day before the sun set. And we have it yet and are glad of it. It is so often expressed just what we want to say, and, moreover, that we do not see how the English speaking people ever did without it.

I hope my readers will now understand and enjoy our Bible Quor Stories, and that the cousins will not take exception at my corrections, but try again. As I said before, "Turn about is fair play," and only think how embarrassing it must be to me to be told that I have fifty-two (or more) misspelled words in a little story not much more than a finger long. Yet, I am not discouraged, but I am going to try all the harder each week to—have more.

Let me hear from all our cousins who want to learn. Lovingly,

AUNT NORA.

DEAR AUNT NORA: I have been a reader of the "Young South" for several years, have enjoyed it very much, so thought I would write you a short letter, and tell you what a pleasure it has been to me in reading your good letters. I used to go to school to Uncle Orrin, and love him very much, and rejoice to know he has become so useful. I trust he is doing much good. I had the pleasure of hearing him preach a splendid sermon the day he baptized Beniah Green; also the pleasure of seeing "Big Boy" and I think he is a grand looking old boy. I know Beniah should always love him for the interest he manifests toward her. I send forty cents for Cuba—ten cents each for papa, mamma, brother Gny, and myself; also

two cents for Brother Diaz's picture. I must close for fear my letter will be too lengthy. Love for yourself, Uncle Orrin, little James and the cousins. Farewell, OLA G. IRBY, Whitville, Tenn.

Uncle Orrin and I are glad to welcome you, Ola, and hope you will make yourself known among us as one of our "workers."

DEAR AUNT NORA: Good morning. How are you and little James to-day? A light snow fell here last night, and a cold, cloudy day is before us. But (what a pretty scene out of doors, even though the sky is sullen and the bright sun is obscured. The tall cedars look beautiful, their thick, green branches being laden with the soft, white snow. The cold winter days are here, and Christ was in fact approaching. I wonder how many of the cousins will have a birthday present for Jesus? I am going to give him one. Tell little James to hang up his stockings Christmas night. I should like very much to indulge in that pleasure, but I am afraid papa and mamma would laugh, for though I try awful hard to be a baby, I am getting almost too old for that. O I used to have such fun hanging up my stockings! I feel almost like crying out in the words of the old ballad:

"Backward! Turn backward!"

O Time, in thy flight,

Make me a child again,

Just for to-night!"

Aunt Nora, I like the Bible Quor Stories ever so much. They are so interesting. I will answer three of Cousin Bettie Bishop's questions, viz: (1) Jesus caused the young man that was being carried to the burial-ground to rise and stand on his feet—that is, through his merciful kindness to the poor widow of Nain he raised her son from death to life. (2) Elisha caused iron to swim in the river Jordan. (3) Maachab was removed from being queen by her son, King Asa, because she had made an idol. With best love to Uncle Orrin and all the cousins, I remain lovingly,

BEULAH GREEN.

Lela and Tishie Cadwell also answered these questions.—Ed.

DEAR AUNT NORA: It is thanks giving to-day, and I am so thankful you did not leave us. We have many things to be thankful for. We children have had good health most of the year. We have only had a physician once this year. Mamma's health is better than it has been. She has a nice lady to help her, and can go to Sunday school. We are so well and hearty we keep mamma and Miss Georgia busy making clothes and cooking for us. Papa says it will take a little fortune to keep us in shoes. I am fourteen years old now. I wrote you my first letter five years ago. I have been working for missions ever since. I was sorry, indeed, when you told us that you were going to leave us. But, unwilling to give up mission work, I at once joined a Sunbeam Society, which had just been organized in our Sunday school. We have about twenty members now. We have made fourteen dollars. We pay five cents a month, and our lady manager pays a dollar. We gave our first entertainment two weeks ago. We had quite a large audience, considering the disagreeable weather. Our programme consisted of recitations and singing. Among the different pieces we used "The Visit of Ting-ka-sing and Wong-kin-see, of China," published by "Cousin George." A little girl recited a little missionary piece, "The Little Red Box." She carried her box around and received four dollars. Aunt Nora, as you are working for Cuba, and as we want to send some of our money

there, we will send you four dollars of our Sunbeam money. We have sent one dollar to Rev. J. S. Thomas. We will send some to our State treasurer, Brother Hampton. We want to pay our pastor something. The church re-elected him our last church day, and hope they can pay him enough to preach for us twice a month. The Methodists have another preacher, Rev. Evans, (Wild Bill), of Memphis. We were so glad to hear such good news from Cousin Beulah Green. We hope she will write soon. What about the quilts Cousin Beulah? I close with love to you, Uncle Orrin, and the cousins.

Your nephew, WAVERLY SMITH, Grand Junction.

DEAR AUNT NORA: I sent a letter to you more than a month since with stamp enclosed for Brother Diaz's picture. I also sent one dollar in stamps for Cuba. Did you receive my letter? I fear I have been waiting somewhat impatiently for Brother Diaz's picture but if you did not receive my letter let me know through the paper, and I will send another stamp. Lovingly, yours,

MELISSA FINK.

Fall Branch, Tenn.

I well remember getting your letter and stamp, Melissa, and remember, also, that it went to the office the week our Young South was lost. So this is why you have not seen it. Your money is all right, and I will credit you again this week. I am quite sure I sent you Brother Diaz's picture, but if you have not yet received it, send me another stamp and I will send you a picture.

DEAR AUNT NORA: I am the grandchild that Jimmie Bass spoke of in his letter, the first he has written you, requesting to join the Cousins. Sorry your papers were lost—he was anxious to know if he wrote the "Quor Story" correctly—hope they may be found. He has drawn off the second one, and has gone to school to-day. He is desirous that I shall write to you, wishes me to draw it off and write it for him and send it. I am seventy years old and a poor scribe, yet you may be able to read it. He received Brother Diaz's pictures and is delighted to have them. Will distribute them among the children who are helping him to collect the money. He sends one dime this time for Cuba, hopes to get more soon. I will copy the "Quor Story." Hoping you much success and a long life to train the young, which you are doing and have done for several years. I have been working for Cuba for over a year. Sent last year eight dollars to Mrs. Hollowell of Nashville. What I get hereafter I will send to you.

Lovingly,

E. A. PETTUS.

I will sign Jimmie's name, as he is absent, and send to the office.

JIMMIE BASS.

P. S. He is much interested; hope he will be encouraged.

St. Charles, Ark.

We are glad to hear from you, grand-ma, and glad that you are helping Jimmie to become interested in our work. See if you can't get him to write off his own Bible Quor Story next time. But write us yourself when you feel so inclined. I noticed in this Quor Story that grand-ma drew off for Jimmie who drew a line under each word also corrected, which strikes me as a good idea, and I wish all the cousins would do so hereafter. Then, too, the words would be easily counted.

DEAR AUNT NORA: It is our first attempt to write to you. We want to join the Young South, and help in the good work. Papa takes the BAPTIST AND REFLECTOR. We like to read the children's letters. I am thirteen years

old. I wish to join. We are going to school now. We have corrected the Bible Quor Story. We send ten cents for the Young South chapel. We also send two stamps for Brother Diaz's picture. For fear of the waste-basket, we will close, with much love to you, Uncle Orrin, and the baby.

KATE AND LOUISA BRACKETT, Cleveland, Tenn.

BIBLE QUOR STORY.

[I wish the cousins to tell me how many mistakes they find in the following little story, and to write it out correctly in every respect and send it to me. I will publish the names of the perfect ones.]—AUNT NORA.

Do you like to hear wonderful stories queerly told, especially if they are true children? Then listen for here is won. Long, long time ago there lived in Shuman a great woman & her husband, and they had only one child, a son. Ah, how their hearts did cling to their one little boy. But one day when he had grown to be quite a lad, he went out into the field to his father to see the reapers and suddenly he cried out to his father, My head! my head! and he said to a lad, "Carrie him to his mother." He took him to his mother & she nursed him upon her nose till noon, and then he died. And what do you suppose that sorrowing mother did then, children? Why she took the boy up stairs into a room, laid him on a bed, shut the door and went out & called her husband and said, "Send me, I pray thee, one of the young men and one of the wives that I may go to the man of God, and come again." He said why do you go to him to-day? It is neither new moon, nor Sabbath." And she said, "It shall be well." Then she saddled the ass & said to the servant, "Drive & go forward; slack not thy riding for me except I bid thee." Think of it, she did not tell even her husband the boy was dead, but has left him shut up in this room & is now on her way away over to Mt. Carmel to see this great prophet, this man of God. Why does she do this you ask? Strange way for a mother to do when her son, her only son is dead, is it not? Well let us see. She found the man of God and told him & he immediately sent his servant Gahazi with his staff & told him to lay his staff upon the child's face, but the mother would not go home unless the prophet go with her & he went. He found that Gahazi had done as he was told but the child did not awake & the prophet then went up stairs alone & shut the door & prayed unto the Lord, then he arose & laid himself upon the child & put his mouth to his mouth & his eyes to his eyes & his hands upon his hands, and lo, the flesh of the child grew warm. Then he arose & walked down & strow & went up & stretched himself on the child again & the child sneezed seven times & opened his eyes. Then he had the child's mother called & said to her, "Take up thy son." Imagine that mother's joy & how full she was of the man of God. Do you ever hear of this Shumanite woman again in the Bible? What was the name of this room where the dead boy lay & why? Was there ever such faith as this? Do you know leave this story? AUNT NORA.

For Cuba.

Betha Walker	10
John Walker	10
John Walker	10
John Walker	10
John Walker	10
John Walker	10
John Walker	10
John Walker	10
John Walker	10
John Walker	10

Seating the Young South Chapel.

Beniah Green	10
Tishie and Lela Cadwell, and friends	10
Willie and Iry Green	10
Lila Vann	10

Atlanta, Ga. Office 614 Whitehall St.
4-27

{ Entered at the post-office at Nashville, Tenn. Second class matter.

NO. 19.

Humboldt, Tenn.

Remember the Remedy.

Preachers should never forget when preparing their sermons to keep the great remedy for sinners plainly in sight of their hearers. Never cover it up with rhetorical flowers, nor embellish with illustrations. It is well that preaching should be attractive, but its attractiveness should mainly consist in no personal beauties of Christ's character, and especially the beauty of his selfless and soulful sacrifice for a world of sinners. The Rev. Richard Cecil once suffered from some sort of disposition, and went to consult a physician to whom he described the nature of his sufferings. The doctor told him the remedy which his case needed. Mr. Cecil then thought of giving as he feared that he would keep doctor from other important services. But the doctor said: "No, sir; must not part so soon, for I have wished for an opportunity of conversing with you." They then spent some time in a very happy conversation, on getting home Mr. Cecil told his wife what a delightful visit he had with the physician, saying "You sent me to that agreeable man, such a fund of anecdote, such originality of thought, a command of language!" His wife asked: "Well, what did he prescribe for you?" He replied: "I have nearly forgotten the remedy. His way of manner and conversation put things else out of my mind." Mr. Cecil used this experience in giving advice to some ministerial students, and said: "Now, young men, it will be pleasant for you if your congregations away saying, 'What eloquence! original thought! and what an able delivery! Take care that you do not forget the remedy, the only remedy—Christ, and his righteousness; and his atonement; Christ, and his mercy!'" C. H. WITHERMAN.

Life, like the olive, is a bitter fruit to grasp both with the press, and will afford the sweetest oil.—

leow51

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THE death at Atlanta, Monday morning of Henry W. Grady, managing editor of the *Atlanta Constitution*, at the age of thirty-eight was a sad calamity not only to Georgia, but to the South, and, we believe, also to the nation. A brilliant writer, a matchless orator, an earnest soul he had addressed the powers of his great intellect to the one grand task of developing the magnificent resources of the South, and of solving the most difficult problem which confronts her to-day, the most difficult which ever confronted any people—the negro problem. An intense Southerner, with an enthusiastic Southern following, he had at the same time ear for the North, and so seemed the one man best fitted by nature and Providence to bring these two sections together in the solution of that problem of the age. And his death seems to us a national calamity. But God knows best. "He doeth all things well." "All things work together for good to them that love God."

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an interest bearing of three per cent. Mrs. T. That this cash at its cash value the expense of the operations in the committee be, and authorized to consider essential to the enterprise, as far as consider all private places desiring University; and to select the members at the next session in the event said University at an especially upon of endowment when, upon their assembly at some other consider the