Books O. T. Brother Routh preached his farewell sermon to the Boone's Offick Baptist church on December 8, after serving us faithfully THE years. He took for his text, "Final go brothren, farewell; no perfect, De of good comfort, be of one mind. live la peace, and the God of love and neace shall be with you." \$ (2 Cor. xtil. 1 (:) The sermon produced a most profound effect and clicited universal commeut. Though the earmon was replete with instruction and advice to the church and congregation, with no effort at pathos and sentiment, yet the audience, many of them, wept at the parting words of a beloved pastor. As miniater he has proved himself consistent and able, preaching the gospel in its purity and with great power. No man is more positive in his cooviotions and yet none among us have ever stirred deeper into the affections and confidence of the people. Uncie Routh has won npon the hearts of all the country which snrrounds Boone's Creek, and it is with regret that the ohnroh accepts his resignation. Our prayers go with him, and mation. Our prayers go with him, and we hope he may be auccessful in his which is a sure cure. Send tolabors wherever he may be called. We ask the prayers of all the BAPTIST AND REFLECTOR readers, for we feel that we need them.

-The foliowing have been returned to us marked "misdirectd." Who will give us information?

Rev. W. D. Hancock, Selden, Ala. J. H. Boixers, Bald Place, Tenn. D. M. Steinciphns, Brownsville, Tenn.

-Will Brother T. J. Everett, who wishes to be placed on our list as a lifetime anbacriber, please give us his postoffice adress?

BUSINESS NOTICES.

—Why continue the use of irritating powders, anuffs, or liquids? Ely's Cream Balm, pleasant of application, and a sure cure for catarrh and cold in the head, san be had for 50c. It is easily applied into the nostrils, is safe and pleasant, and is enring the most obstinate oases. It gives relief at once.

Beachsm's Pills cure nervous and biliona illa.

-The proprietors of Ely's Cream Balm do not claim it to be a cure-all, but a snre remedy for oatarrh, colds in the head, and hay fever. It is not a liquid or a anuff, but is easily applied into the ucatrila. It gives relief at

"We Point with Prida"

to the "good name at home," won by Hood's Sarsiparilla. In Lowell, Mass., where it is prepared, there is more of Hood's carseparilla sold than all other medicines, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicina did not possess merit. If you suffer from impure blood, try Hood's Sarasparilla and realize its peculiar ourselve rewes ourative power.

-Hood's Sarasparilla cures catarrh by expelling impurity from the blood, which is the cause of the complaint. Give it a trick

For years I have used The Baptist Teacher with much pleasure and profit. I know of no other periodical that gives in such compact form so great a variety of suggestions for the study of the Sunday-school lessons, coupled with such interesting editorial matter. Without meaning to disparage other publications, I can cardially recommend it from a long experience, to all Sunday-school workers.—Joshua Levering, Baltimore, Md.

-It is distrust of God to be troubled about what is to come; impatlance againt God, to be troubled with what is A great benefit has been see ared to the poor by the introduction of Dr. Bull's Cough Syrup; for it now only takes 25 cents to onre a cough or cold.

Any body troubled with rheumatism neuralgia, stiff neck, or any pain or ache, should procure a hottle of Salvation Oil at once. Price 25 cents.;

Look Here, Friend, Are You Sick? Do you suffer from dyapepala, fudi-gestion, sour atomach, liver complaint, nervousness, lost appetite, biliousness, exbaustion, or tired feeling, pains in chest or lungs, dry cough, night-awests, or any form of consumption? If so, send to Professor Hart, 88 Warren street, New York, who will send you free by mail a bettle of Eleranley. free, by mail, a bottle of Floraplexton, which is a sure oure. Send to-

Look Here, Friend, Are You Bick? Do you suffer from dyspepsia, indigestion, sour stomach, liver complaint. nervousness, lost appetite, biliousness, exhaustion or tired feeling, pains in chest or lungs, dry cough, night-sweats. or any form of consumption? If so, send to Professor Hart, 88 Warren street, Now York, who will send you day.

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Ington, D. C.

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stands at the head. It is a pure, clean,
bathful preparation. I have need "Price's" ir
my family for years.—Prof. R. C. REDZIS, Latresident Michigan State Board of Health.

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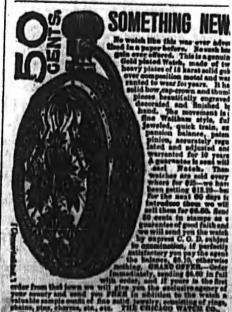
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VOL. I.

THE BAPTIST | THE BAPTIST REFLECTOR. | Consolidated August 14, 1889.

Epeaking Truth in Love.

LE, TENNESSEE, DECEMBER 26, 1889.

NO. 19.

Baptist University.

from those to whom these circulars were

sent, a call would be issued for a meet-

ing of representative men for the pur-

pose of effecting the organization of such

an institution, and to lay before the

wealthy and liberal Baptists of the

country the claims and necessity of such

If the brethren in Nashville have any

enterprises in the State. In 1872 and

The weather, though a trite, is at A Sou present an interesting subject. It is certainly remarkable for this season, so A short 👱 1 balmy, so beautiful, so spring-like, at municatio . p Nashville, signed by least in these regions. Grass is still the severt to lors and a number of green and roses are in bloom. But we valued breamen, in which was suggested fear its unseasonableuess will make it the propriety of establishing in that city unhealthy. "A green ('hristinas makes a great Baptist University for the whole a fat grave-yard." We trust it will not South. In the event that a sufficient numcome true. But let each one be very ber of favorable answers were received

NASI o

careful THE peaceful and successful revolution in Brazil, whereby an empire was converted into a republic in one night, has set all Europe to thinking. Portugal is said to be on the eve of a revo lution now. Afterward Spain will follow, probably, then England, then an educational enterprise. Germany, Italy, Austria, Russia. It will not be many more years, we think, thing in sight (?) - if there are a numbefore the example set by America and ber of wealthy and liberal Baptists who so blessed of God, of a government of are willing to contribute a million dolthe people, for the people, by the peo- lars for the establishment of such a ple, will spread over the whole earth. university, and shall make their gifts conditional upon its location being in

It seems God's will. A BEAUTIFUL little incident occurred the city of Nashville, I am most heartily just now, while we were in the printing in favor of the movement. But if not, I office the day before ('hristmas. The sonfess that I can see nothing but an printers called the foreman up, and one unfortunate concatenation of concurof them in a neat little speech presented | rent failures, such as are evidenced in to him, on behalf of the force, a fine gold the history of some of our educational pen and staff. The eagerness with which the printers seemed to enjoy the occa- 1873 just such an effort was undertaken. sion showed tender hearts and noble. It had its origin in the pastors' confersouls. The milk of human kindness is not ence in Nashville. The project resulted dried up even in printers, though they in the removal of the Baptist educasometimes have almost enough to dry it tional interest from Murfreesboro to all up, especially when they strike some Jackson. In the pastors' conference, a of the BAPTIST AND REFLECTOR manu- learned paper was read, setting forth

WE wish to say we do not believe tist University, not to be in competition thrist was born on the 25th of Decem- with the existing colleges or uniber We have discussed the matter beversities in the South-west, but to make fore. It is sufficient to say now that them feeders to it. A call was issued for the shepherds would hardly have been a meeting of the representative men of keeping watch over their flocks by the denomination in the State to be held night out in the fields in mid-winter. in Murirecsboro, April 10, 1871. The Exactly when he was born is not convention met and appointed a locating definitely known-and well that it was committee of nine judicious and active not-though probably in the spring brethren, three from Middle, West, and But heathenism and Catholicism to East Tennessee, respectively, to estabgether have established the custom of lish within, or near the borders of Ten-

and, we believe, also to the nation. A brilliant writer, a matchless orator, and carnest soul he had addressed the powers of his great intellect to the one grand task of developing 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 Southerner, the ear of the North, and so seemed the one min best fitted by nature and Providence to bring these two sections together in the solution of that problem of the age. And so 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."

whose duty it shall be to secure a been a total wreck. The Southwestern charter and finish the operations begun fince I received a comby the committee, all under the direc-

A THE SUBJECT OF THE SUBJECT OF

tion and control of this Convention." The committee met in Nashvillo July 2, 1874, and after receiving and considering propositions from Chattanooga, McMinnville, Murfreesboro, and Jackson, they located the University in Jackson

A called meeting of the Convention was held at Trezevant, August 12, 1874. A Board of Trustees commisting of thirty-tive members was appointed.

To show the extent of the jurisdiction of this great Southwestern Baptist iniversity, the following resolution hold on to what we have, and add to was adopted : them splendid endowments, and they will bo institutions of which the Baptists

Resolved, That the Tennesseo Baptist Convention, the Alabama Baptist Convention, the Mississippi Baptist Convention, the Louisiana Baptist Convention, the Texas Baptist Convention, and the Arkansas Baptist Convention, be requested to nominate, each, three members for any member of the Board from their States, from whom the trustees shall elect one member; but in case the said conventions fail to nominate, after due notification, the board shall have authority to elect.

The newly appointed board was composed of thirty members from Tennessee, and one each from the other five States Thus the great Southwestern Baptist l'niversity was organized.

the great need of a South western Bapof the new and grander enterprise. pledged by the Tennessee Baptist Convention failed to materialize even uncelebrating the day on December 25, nessee, a well-endowed and thoroughly pect to raise a million dollars for a great that physician, saying "You sent me to and we have to fall in with the custom, equipped university of the highest order, Southern Baptist University? Then a most agreeable man, such a fund of with an interest bearing endowment at | they had just unified the State on the | anecdote, such originality of the Tue death at Atlanta, Monday morn- least of three hundred thousand educational question; (our Tennessee such a command of language)" His ing of Honry W. Grady, managing dollars. That this committee meet say Baptist convention was organized as an wife asked: "Well, what did he proeditor of the Atlanta Constitution, at at Nashville at its earliest convenience, educational convention.) They also had scribe for you?" He replied: "I have the age of thirty-eight was a sad calamathe at the expense of the Convention, and the moral support of the great centennial entirely forgotten the remedy. His ity not only to Georgia, but to the South, begin its operations immediately; that educational enterprise projected by the charms of manner and conversation put and, we believe, also to the nation. A said committee be, and are hereby, autarmino specially upon the ways and have persisted in the face of the failures his advocacy!" C. H. WETHERBE. means of endowment and establish- and mistakes of the past, the institution ment, then, upon their call, this body itself would have been a fallure, and the shall assemble at some convenient place and further consider the great matter in State, for which the donomination has and they will afford the sweetest oil. hand and appoint a Board of Trustees, struggled for fifty years, would have Kichter.

Baptist University was nover in a more prosperous condition than at the present. It only needs three hundred thousand dollars to place it side by side with the first institutions of the whole country. The faculty are competent, thorough, and abreast with the times They are doing a grand work in the line of collegiate education. Why should their efforts be hindered by repeating the folly of fifteen years ago? Los uprofit by all the failures and misstops of the past, and elicit our best energies in aiding to thoroughly endow our already existing university and college. Let us

everywhere will be justly proud. W. G. INMAN. Humboldt, Tenn.

Remember the Remedy.

Preachers should never forget when

preparing their sermons to keep the great remedy for sinners plainly in eight of their hearers. Never cover it up with rhetorical flowers, nor enmbersome illustrations. It is well that preaching should be attractive, but ita attractiveness should mainly consist in the personal beauties of Christ's charactor, and especially the beauty of his unselfish and soulful sacrifice for a and the Baptist educational interest at world of sinners, The Rev. Richard Murfreesboro was transferred to Jack. Cool once suffered from some sort of son, as the very men who had manned | indisposition, and went to consult a that interest were required to take hold physician to whom he described the nature of his sufferings. The doctor The three hundred thousand dollars told him the remedy which his oase needed. Mr. Cecil then thought of leaving as he feared that he would keep der the high pressure and eloquent the doctor from other important servappeals of the great centennial move. | icos. But the doctor said: "No, air; ment of 1876. If the Baptists of Ten- | we must not part so soon, for I have nessee could not raise the three hundred long wished for an opportunity of conthousand dollars for a great Southwest- versing with you." They then spent ern Baptist University, which the repre- some time in a very happy conversation. sentative men of the whole State at Upon getting home Mr. Cecil told his

-If life, like the olive, is a bitter !

CONTRIBUTIONS.

Brother Kidwell Finds One.

Same and I challenged Elder J M. Kidwell in there columns to find a man between the third and fifteenth centuries who taught and practiced just what the "Christian ohurch" teaches and practices at present. Friend Kidwell publicly informed me during the late Grime-Kidwell debate that he had found a oase. He referred me to Or chard's History of the Baptists, page 305. Art. 28. It reads as follows "That God does not only instruct and teach us by his word, but has also or dained certain sacraments to be joined with it as a means to unite us unto Christ, and to make us partakers of his benefits: and that there are only two of them belonging in common to all the members of the church under the New Lord's-suppor."

I wish to say :

1. This conlession from which Mr. Kidwell quotes was put forth by the Waldenses in 1655, two hundred and thirty-five years after the time specified in my challenge.

2. Mr. Kidwell claims that the Wal denses were Presbyterians in origin and practice. Alas for Kidwell.

3. The act makes the Lord's supper as much a condition of remission as it does baptism. Neither are used as Christian Association does not employ

4. The next three lines under Kidordained the sacrament of baptism to holiness of life." (Art. 20.)

This completely upsets the gentieman's claim and shows beyond all controversy that the Waldenses did not can't come nearer the time than two a man or quit your boasting about the Father's and Christian writers during challenge is still extended.

A GARBLER.

While I have my pen in hand I will mention another attempt of Mr. Kidwell to mutilate historical facts. I gave several specimens in my former article. I will give another.

During the late debate between Brother Grimo and Kidwell, friend world who rejected the baptism of infants on the principles now adopted by the anti-pedobaptist body."

Brother Kidwell affirmed the above to be the language of A. Campbell when he must have known it was not. The above is given in quotation marks, and a certain work, page 32, is referred to by Mr. Campbell. Besides this in the next four lines Mr. Campbell saya: "Unless there be some premeditated oracular ambiguity in this expression, which it would be uncharitable to suppose, one could not easily make an assertion more unjustifiable or

insupportable," etc. If Mr. Kidwell did not know that tho quotation he read was not Mr. Campbell's language he shows an inexonsable, his resignation which he was kind ignorance. Alf ha did know it, it shows enough to grant. a despleable effort to carry a point.

W.

As to tub Debate. Brother Grime showed himself, equal to the proposition he affirmed. Ilia ar-Auments were unamwerable. His arrangements of biblical and historical

ho so earnestly contended for the truth. Brother Kidwell as usual ventilated close communion, gave the Novatians | so well. and Waldenses fits, and linked the Baptists with John Smyth, the mad man of Munster, and Roger Williams. The of the churches. debate was conducted in a good humor and the people enjoyed it hugely.

JOHN T. OARLEY. Henderson's Cross Roads, Tenn. ---

Two Corrections.

In the BAPTIST AND REFLECTOR, of November 28th, appeared an article, part of which had passed through two or three papers, which was calculated Testament: to wit: Baptism and the to mislead those who might be uninformed as to the scope of the work of the Young Men's Christian Association. The article cites two cases in an ap parent endeavor to prove that the Association is hostile to or a rival of our churches. The first instance was where " a traveling evangelist of the Y M. C. A." is said to have conducted union meetings, and occasioned a "fight" because the Baptist pastor refused to take part in the meeting. Concerning this it may be said that the Young Men's traveling evangelists," as union evan gelistic meetings are entirely outside well's nose at the time he read the their line of work, belonging to the genabove reads as follows: "That God has eral work of the churches and that the specific effort to reach young men car be a testimonial of our adoption, and of ried on by the Association is always our being cleansed from our sins by the done in entire harmony with the blood of Jesus Christ, and renewed in churches. The originator of the article referred to has very evidently "got two stories mixed." The other case speaks of the pastor

the Waxahachie (Tex) Baptist hold the views of friend Kidwell. Try church as being "martyred" because of again Brother Kidwell and see if you his opposition to the Young Men's Christian Association. Having been in hundred and thirty-five years. Find us Texas at the time it occurred, and happening to know the facts in the case referred to, allow me to state them, that the dark ages being your brothers. The the readers may judge. They are as follows: In Waxahachie an Association was organized, and the said pastor. instead of simply advising his people to let it alone, as he could properly have done if he doubted its wisdom, unwisely rushed into the public prints, and not only abused the Association in most discourteous terms, but made personal attacks upon the "pedobaptists Kidwell had the closing speech. In and Campbellites," accusing their pasthis he read the following from Camp- tors of slandering the church and the bell on Baptism, page 364: "It is an others of jealousy. Naturally this croundoubted fact that the people known ated opposition; it was not the opposiin ecclesisatical history under the name | tion of the Association to the church. of Anabaptists, who arose in Germany | but the personal protest of the friends in the year 1552, were the very first of the parties reviled, against the action | church. body of people in the whole Christian of said pastor. Possibly it would have been wiser not to have noticed the at tack, but when a fire-hrand is thrown it is natural that those near by should it was altogether a personal matter; the pastor was simply reaping what he had nown. It would be very unjust to charge the church of which he is pastor with being responsible for his foolish attack and rockless statements, and equally unjust to make the Association answer for the "opposition" manifested by those who replied to the attack if

> making reply. The course of the paster was so uncalled for that prominent members of hands of the other partners? his church of roulated a petition asking

they manifested any lack of wisdom by

1. The Young Men's Christian Assofacts were strong and imprognable. ciation is a department of churol work, God bless him. I felt proud of him as subsidiary and auxillary to the order ches utilizing it, and meeting a partionlar need that can be mot in no other way

2. Its plans and practices are Scriptural, safe, and under the entire control

3 The young mon holping in this de partment of work have their spiritual strength and notivity developed thereby and become of greater value to their churches than before such service.

4. The effect upon the churches that co-operate is never harmful but always

The points were not simply stated but were proven by documentary evidence taken from the records of the representative gatherings of the Associations and were certified to in the strongest terms by such brethren as Dr T. T. Eaton, Dr. II. Strong, Dr. J. William Jones, Dr. George Dana Boardman, and Dr. John A. Broadus, whose standing in sebolarship, knowledge of the word of tiod and its teachings, and loyalty to the tenets of the Baptist denomination are too well known to require more than mention here

What Does Church Membership Signify?

First, when we offer ourselves to the church for membership it is understood that we have previously given ourselves to the Lord, that we are his disciples, and since to be a disciple we must hate father, mother, brother, sister, husband, wife, children, lands, and our own lives. it is understood that we have given up all things for Christ.

Second, every member is virtually under the most solemn obligation to fulfill to the extent of his or her ability the covenant obligations assumed in be-

coming a member. Should a number of persons form a joint partnership in order that they might thus engage more effectually in some kind of business, each would be equally responsible, and if another, or others, by and with their consent, enter nto said partnership, the same would be required of him, or them, that was required of those who were already in said partnership. The church being a joint partnership, or fellowship, designed to advance the cause of Christ each member is under obligation to perform his part. The church as a body is entitled to his good will, his sympathy, his influence, his co operation in attendance, time, talent, and means, as God in his providence may enable him to use them for the advancement of the

Should a company of men, say bankrs or railroaders, all equal partners. each having ton thousand dollars in stock, and another man offering to join attempt to stamp it out. At all events | the company, he knowing the amount of stock, and that the stockholders were obligated to meet at stated times to transact business portaining to the welfare of the company, and said man absolutely refuse to put in his part of the money, would be he recognized as a partner? Or, in case he paid up his ten thousand dollars on the day of his entry, would he he likely to carciessly or stuhbornly stay away from the meet. ings of the company, and leave all the management of his business in the

So when we present ourselves before the church asking membership, we sig- and thee asunder, or as supplying some nify our desire to enter into the grand- | uniting power to bring God and thee As to the Young Men's Christian As- est company of carth, and that we will, together .- Cecil.

sociation and its work, do n't forget the God helping us, share equally with the points that have been brought out members, every burden, every care, as in former argoles of the BAPTIST AND the cause of Christ and extend his kingdom. How, or on what principle can a carcless negligent, covetous, do-nothing member be retained in the fellowship of the church? And now can a church made up of such members be retained is the fellowship of a live. working association?

This shoe is only made for those whom it will fit. W. li. SMITH

Rev. M. D. Early.

-At the close of the regular meeting of the Ladies' Social Union of the Tal ladega Baptist church, on Tuesday, the 19th day of November, 1889, Mrs. N. S. McAtee, president of the Union was requested to preside at a called meeting. then and there had, of the Lidies' Mis sionary Society of the Talladega Ban tist church.

Mrs. M. D. Early, the vice president of the Ladies' Missionary Society (and for some time past, president, in the ab sence of that officer) tendered her resig nation, in view of her removal with her husband and family to Memphis, Tenn

Grave faces, tearful eyes, and loving bearts received and accepted the resig nation, and Mrs. Susan Powe was chosen vice president.

At this meeting, as the society gath ered about our loved sister and retiring vice-president, Mrs. Early, no lips or voice could be trusted to any expression of the great love and deep grief with which every heart was filled, and business ideas found little place where strong and tender emotions so prevailed Mrs. Early was, and is, thoroughly

imbued with the missionary spirit of our religion, and her clear and culti vated mind, strong will, earnest pur pose and warm heart, gave her efforts for the spread of the gospel a directness and efficiency, which can be wrought only by zeal, and wisdom, and lovelove to God and good will to man. These qualities she carried and exer cised as a member and offi cer of our society, and, where means were to be used and efforts made to promote find's glory by making the gospel known, her resources seemed to be drawn from Jehovah's treasury. and her path lighted by the luminous finger of God's own guidance. In this work and in any behalf to which she addressed her efforts in our society, in the church, Sabbath school, and community she will be greatly missed. Relieving that the Father she served so well with us needed her in another part of his vineyard, our love, and confi dence, and co-operation go with her in her new field, together with every bless ing with which our God will answer our prayers in her behalf.

The society requests the BAPTIST AND REFLECTOR to publish this expression of our regard for Mrs. Early.

MRS N. S. MCAFEE. Mrs. J. W. Bisnor, MRS. J. A. POWE.

MRS. F. R. WILSON, Committee. Talladega, Ala.

From meetings where our hearts have melted under divine love, where our souls have been refreshed with heavenly manna and water flowing from the living Rock, one does not think of rushing to places of frivolity and worldly amusement-Rev. L. O. Thompson.

In studying the word of God, digest it under these heads: either as removing some obstructions that keep God

OUR PULPIT

"BIG I AND LITTLE YOU."

A Preacher who Uses a Blackboard to Illustrate his Points-Dr. Lofton is Making a Hit with a Striking Series.

Dr. G. A. Lofton, paster of the Central Baptist church, has been delivering a novel series of Sunday afternoon discourses. They are termed "blackboard loctures" from the fact that he illustrates his address with the use of the erayon and blackboard. The series has been a great hit and they will soon be pub lished in book form. The lecture on the subject, " Big I and Little You," was as follows Before you is a picture which

think sufficiently suggests the subject for discussion. I need not stop to explain the illustration. We have all seen something of this character a thou sand times in life-' big I and little you and if not exactly defineated and attitudinized, yet so apparent as to mean what our picture is intended to express. These big folks are looking down with contempt upon the little ones, and the little ones are looking up with mingled wonder and chagrin upon the big ones, and so it is and ever has been, and will ever be until we reach the other world. There the picture in multitudes of instances will be changed if not reversed, and in many an instances Dives will call for Lazarus who used to lie, full of poverty and sores, at the rich man's gate, feeding upon the rich man's crumbs and ministered to by the rich man's dogs. Whether in hell or in heaven, nobody will have the big for livele you, however, for whatever the differences there, there will be too much of bu isses on hand, whether of a happy or an unpleasant nature, to be locking at our distinction in weal

" Not unfrequently we meet people on the street, or in the social and collective gatherings of our fellow men, who sway the lotty airs of self importance, and seem to imagine that the whole earth belongs to them even in republican America, and they look down with sucering and snarling con tempt upon every thing and every body considered beneath their self assumed dignity. We recognize repeatedly that some people have the 'big I and the little you, and 'got it bad,' if my polite and courteous audience will permit me to employ a little forcible and pungent slang-a thing I only do by permission, according to the demands of the subject which requires justice.

"Of course, there is a difference among men. All men are equal before found honor and recognition upon the God, and in the light of liberty and law, lowest man in the lowest calling doing Intellectually, socially, and circumstantially, however, we all differ, as the trees, hills, and rivers differ, or as the beasts of the fields and the birds of the air. We can not make all men wise and good alike, cultured and refined alike, rich and well-eirenmstanced alike, high | brute to despite the bootblack who and honorable alike; and we have no right to force any man to choose his companions or partners in business or social relationships. Naturally 'birds | of a feather flock together.' Learning and ignorance are not congenial, and so ber that the whole world is skin; that of wealth and poverty, refinement and the God who made us to differ is our hoorishness, religion and iniquity, common Father, and that Jesus Christ first makes it empty; when he intends virtue and vice. Incongruities and op- is our Elder brother. This is especially to enrich a soul, he first makes it poor; posites can not be driven to the doc- true spiritually, and it is true naturally when he intends to exalt a soul, he first is as far above that of enterprising trine of social equality in the affairs and and in the flesh. For Christ's sake we makes it humble; when he intends to

tial and harmonious association among human beings, or any other beings, is based. Under no other condition could we be made to appreciate and enjoy each other's company, on earth, in hell, or in heaven.

"But while we are thus arbitrarily independent of each other, we are mutually and morally interdependent from every other stand point in life; and no one human being can afford to look down upon another with contempt and disdain. We are to pity even the fallen and lost, even as Christ did, and so far as the circumstances or inherent differences among us are concerned, we are ever to remember that it was God who made us to differ. Every man and woman, honest and upright, doing the best they can with what they have is filling the sphere ordained of God. and whatever the differences between them and us, created by conditions and circumstances, we must feel that before God they are our equals in fidelity and merit. To whom much is given of him will much be required, and vice versa, and we shall find that for equal fidelity God will award equal honor, whatever the differences in gifts and talents. Well done, good and faithful servant, will be the divine plaudit which will come to Mary who did ' what she could,' as well as to l'aul with his hundred talents utilized. God's lines of judgment in this respect cross all the lines of human decision, and our rules of reckoning and honor will have no weight at the judgment seat of Christ "We should remember upon this

point of mutual and moral independ

ence, that the man behind the plowhandles, 'Paddy with his spade,' the poor woman running the sewing machine, the engineer and the fireman the hod-earrier and the wood-outter, are worth as much to society, business, government, education, and religion as the governor, the congressman, the proacher, the millionaire and the gentleman and lady who live in stone fronts and ride in carriages driven by liveried flunkeys. Here and in the house of God ' the rich and the poor they meet together, and the Lord is the maker of them of all.' God did not make us all alike nor in this world to occupy the same positions, but according to his law of universal variety and diversity threaded by the golden woof of unity and har mony he has made us to differ and yet to be dependent upon one another. The foot has no right to stump the toe, the hand no right to cut the finger, the eye no right to mock the lids, the nose no right to snub the lips, the lips no right to curl at the tooth Every position or walk in life is a trust from God, according to condition; and every man and woman, of whatever elevation, should look with a sense of prohis duty. The man or the woman below me who makes the bread I cat, the clothes I wear, the house I live in, the ear I ride in, the street I walk on is my will ever be fixed. All else shall die best friend on earth. We are mutually dependent upon each other, and I should feel myself meaner than the polishes my shoes, or to refuse recognition and courtesy to any honest and faithful human being in the humblest God in eternity. calling of this life.

" More than this, we should rememdamental law upon which all confiden- self. To scorn one of my fellow beings | Flavel,

because of his lowly condition is to scorn God and Jesus Christ especially so if I plain to be a Christia, and prouss to love God: and such a professor of the Christian religion is a hypocrite and a liar according to the loving John. evangelist, and the philanthropist; and the grandest beings who ever lived were such men as Howard, and Raikes, and Judson-such women as Florence lazar house, the heathen jungle, the poor children, the dens of vice and poverty, the hovels of misery, have been welcome places; and such have reached the clearest and loftiest apprehen sion of divine and human relationships. Love is the genius of Christianity. Those who have reached the loftiest heights and the deepest depths of this principle, however great in tal ent and position, have been the least and humblest at God's feet and at the feet of helpless and depraved humanity. Like their Master, they have washed the world's feet, and thus they have be come the world's grand elevator, both in civilization and religion. They have

remembered the pit from which God digged them-the rock from which he hewed them, and recognizing our universal equality in sin-our common ele vation to the salvation and glory of much fog. heaven-they have cast themselves at the feet of the lowly and lost millions in order to best honor God and best save the world. Such men and women have never known the 'big I and little you in any relationship in life. "What a benefit and what a blessing to us all to recognize and help one another! lie who takes the hand of the lowest to help up his fellow li'ts himself up all the higher and the happier. The most that some do is to help the

world by proxy. They give their money send others to do the lifting. They are too proud or too nice to go to the hospital, or the jail, or to the hovel; but, thank God! they give and send. They are robbed of most of the joy of their own contribution to the happiness and elevation of the lost and wretched; but who will not so much as give that others may go and be blessed by hestowing blessings. Selfishness, alas! is the mother of all that haughty pride which robs men of humanity and which debars them of the ten thousand blessngs which come from ministering to the poor, the lowly, and the lost. To glorify God and do our fellow-men good is our only mission upon earth, and exthis is the only source of human happi- sire no such thing. Take the When we come to die this will be all we shall be worth, and all upon which upon them. "Be not deceived,"

(To be continued.)

relationships of men. Congeniality and are debtors to all the world 'made of save a soul, he first makes it sensible of and inflexible resolution are above an as

Can We Know?

Principles are fundamental toutha. In the Declaration of Independence we we have this grand principle: "All men are created equal, and are endowed I tell you that the gospel of divinity is by their Creator with certain insliena delusion held by the man who does able rights among which are life, not recognize and practice the gospel of liberty," etc. The leading principle of humanity, It is this double gospel the Bible is that our first duty, hence which creates the missionary, and the our first right, is to ke and worship God nnmolected. This is religious liberty. The beauty of prisopple is that nothing out truth will it it. Hence principles . Era touch stones Nightingale. To such the hospital, the which distinguish the true from the false.

In the United States banks at Washington counterfeit money is ilways recognised. Not that the detector have studied the counterfait, but hey understand perfectly the true every line and point of the genuine. A thorough knowledge of the true will suable us,

likewise, to detect error h all its forms. Much is being said and written on the relation of church and State. By simply understanding the maning of these words, we have data by which to test every thing of the kind. By the State is meant the civil power makes and executes the laws of a country; while church is used, not for a corporate body, but for the power which controls religious bodies. It is known as the religions power. Keeping these definitions in mind, clears away

In order to have a union of church and State, it is not necessary that come organized church, as the Baptist or the Methodist, should be made the State church. When civil legislation has to do with religious belief and practice. of course the two elements, civil and religious powers. State and church, are united. When earthly governments make laws about the duties we owe to God (which duties are specified in the first four commandments of the dees logue), we have the union of ohurch and State. This use of civil power Sir Roger Williams opposed, and for this he was banished, lest he should form a colony founded on religious liberty.

Freedom of conscience is gone whenover civil law interferes with 'religions matters; but since this interference la even to do this is a blessing-a blessing, the union of church and State, and retoo, of which thousands rob themselves ligious liberty is our absolute, porsenal right, it follows that the union of church and State is wrong. It makes no difference if the civil power requires the very thing God commands us; in keeping God's commandments we are to obey him, and not earthly rulers, in the place of God, which is having, to all intents and purposes, a pope.

Men may protest, as did persecuting Puritans, that they'" do not compel perimentally and practically speaking, the conscience; that, they deness and reward here or hereafter.
When we come to die this will be all

It access that sometime in the history of the world every wind of doetrine was and be forgotten, and the proud and to be blowing; if pessible, the very self-important spirit despising God and cleet were to be deceived. (Eph. iv. 14; looking down upon humanity, afficted Matt. xxlv. 24.) We are to judge for ourwith the 'big I and the little you,' will selves. "Prove all things," says Paul. 3 he the least, the lowest, the worst for People are often ignorant of the nature gotten and the farthest removed from and ontcome of their own work. By caroful study and humble reliance on M God, and obedience, to him, " Ye shall know the truth, and the truth shall make you free."

MINERAL MARINE M. E. STEWARD, A.M.

the fitness of things constitute the funone blood, as the apostlo spake of himits own miseries and nothingness,—
accidental flow of spirits, or a sudden tide of blood .- Pope.

CORRESPONDENCE

Some Kind Words - What Our Friends Say of Us.

we have ventured to cull and collate the following very kind expressions xrom various brethren about the paper in private letters or in letters renewing their subscription. It is interesting sometimes to "see ourselves as others see us," especially if they see us in a pleasant light. Wo make our bow and return thanks for all the kind words spoken of our work, and are determined by God's help to labor harder for the Meeter's cause next year than we did this, and thus deserve more fully the appreciation of our friends.

It is the best publication I over read. P. A. BOBY.

Mulberry, Tenn. You are giving us a capital paper. C. H. WETHERNE.

Holland Patent, N. Y. The paper improves constantly.

J. P. KINCAID. Brownsville, Tenn. You are giving us a alpendid pa er. and deserve to succeed grandly.

J. M. ROBERTSON. Formerly Editor Baptist Reflector. Chattanooga.

You are making a splendid paper WM. II. COOPER. Pastor Baptist Church.

Cartersville, Ga. Am pleased with the paper and don't see how I would get along without it.

D. C. CULBREATH. Centreville, Ala.

I do sincerely wish and pray that the oirculation of your paper may reach 10,000 and more; and I expect to read it so long as I live and the paper is published. G. Norsworthy. New London, Ark.

I like the tone of the paper and do n't see how I could do without it. Joaquin, Tex. DR. J. W. SPIVY.

I gave the Reflector a trial and was pleased with it. Since then I have tried the BAPTIST AND REFLECTOR, and am better pleased with it, and now want the paper to make its weekly welcome visits to my home.

Bluefield, W. Va. T. R. MORRIS. I love the paper. You may depend on me as your friend.

Osark, Ark. REv. J. B. WISE. I wish every Baptist family in the State was getting our paper. I like it better every week.

Denmark, Tenn. H. P. HUDSON. You are giving us a grand paper. Hope you will soou reach your ten thousand subscribers.

RBV. S. K. TIGRETT. Hansford, Tenn.

I am a very poor man, but I don't aim to do without the paper if I can Sabbath. honorably get it.

REV. J. D. CRADDOCK. Milton. Tenn.

I have had many reverses financially, and did not have the money to renew. hat my daghter is teaching and has a little money. So she made me a birthday present of two dollars to renew, she

knowing how dearly I loved the paper. John Richardson, Labitte, Kan.

we are very much pleased with your paper and would ragret very much to do without it. " It is full every weak of neeful and instructive knowledge, for Mas. J. R. RATTERBES.

Fort Smith, Ark.

I do hope it will be well circulated over has met with marvelous success with the State. Dr. T. J. Deupree makes a sposeh for it every now and then, and works sealously in a private way.

H. W. TRIBBLE. Pastor First Baptist Church. Jackson, Tonn.

I can not do without it one week. MRS. A. E. JACKSON. Henderson, Tenn.

I am well pleased with the consolidation of the papers, and will help you to get ton thousand subscribers.

J. G. HALL. Don't ever give me out as a subscriber to your valuable paper, for it is a welcome visitor every Saturday to our home. I feel like your paper ought to be in ever Christian home.

J. C. WARMOUTH, Henuing, Tenn.

Well done for the BAPTIST AND RE-PLECTOR. Let those big Baptist articles roll in. W. M. COOPER. Haw Ridge, Ala.

I think the consolidation of your papers into its present shape and management has increased its power for usefulness, and greatly improved the organ of the Baptists of the State. May you continue to prosper and do good.

Chattanaoga, Tonn.

SEMINARY NOTES.

- Brother Trainham, of North Caro lina, has been compelled to leave the Seminary on account of his health.

-J. O. Rust has been called to the church at Carrollton, Ky., and will ac-

-Last week Brother J. B. Pruitt left the Seminary for his home in North Carolina. He has been for more than a year the assistant pastor at Walnutstreet church. His his health would not permit him to remain longer in school. Much study is the weariness of the flesh." I am reminded how Prof. Jarman at Jackson was accustomed to read this lesson the last chapel exercise of every session. I sometimes wondered why he did n't read it at the opening of

-Brother E. V. Baldy was with us several days last week. He is on his way to Georgia. He reports a happy and profitable stay in Nashville, and the Baptist outlook full of hope. The coming of Dr. Smith was an occasion of general delight.

-Dr. Whitsitt is now delivering a course of lectures on the History of American Baptists. These lectures are full of interest and surprise to the class, but the patient professor has industriously traced out the history of this noble

-Brother C. L. Wilson will begin the first of January to teach each week for three months a singing class in Dr. Bagby s church at Frankfort, and will all conduct the congregational singing each

-Brother Carleton, who was granted a: three months' vacation by his church to spend that time in the seminary will return this week and resume his work at Decatur, Georgia.

-The sermons yesterday of Drs. Weston and Hovey were greatly enjoyed by all who heard them. They will take tes with us one even her this week. Tuesday Dr. Hovey will lecture to the Systematic Theology class, and Thursday morning Dr. Weston will lecture to the New Testament class. It is a rich treat to see and hear such able theolo- all the while.

gians. -Brother W. A. Pavy has closed his of business, and neglect and oversight, meeting st, Burney Indiana. Had forty- wife and son and I have failed to send Fort Smith, Ark.

four accessions, and closed with fine inyou our monthly contributions of
terest. Brother Pavy for three years

four accessions, and closed with fine interest. Brother Pavy for three years

his church.

Brother J. W. Carlin a full graduate of last year, la now in our inldst making November 11 cents. arrangements to leave next week as a missionary to India. Ho will go under the direction of the Northern Board and will have charge of a church of Tolugus numbering about one hundred and thirty members. but in the parish there are more than seven hundred thousand people. He says he is perfectly happy over the thought of going, for he and his conseerated wife have wanted to go since 1880. Those two noblo Christian workers will carry with them the prayers of

-A happy Christmas to all who read these notes. T. W. YOUNG.

From Brother Conch.

I lest Winchester yesterday, December 18, and came here, and am now enjoying the welcome hospitality of Bishop Jarmon. But I desire to say some things about Winchester. First about our meeting. We had a good meeting, though not all we could desire. I do not know just how many professions. Brother Dalby baptized four, and there will be more to follow. I think the fruits will be gathered many days hence, and no one knows better how to do it than Brother Dalby, who has a strong hold upon his people. He is an carnest, consecrated man. The church is, I think, more united than before and will try to push things with vigor. They do not believe in preacher's going among them and laboring for nothing, but when his work is done, in a quiet way remunerating him for his labor. For that is the way they did this scribe.

Dr. Johnson united with this church last Sunday, he and his family. This was quite an accession for the church. for as president of the far-famed Mary Sharp he is the right man in the right place, and a worthy successor of Dr. Z. C. Graves. No better man can be found with whom to trust your girls, for he not only cares for intellectual and moral culture, but endeavors to point them to Christ, I visited the far-famed Normal, led by I'rofessor R. A. Clark. This school is full of life and vigor, having about three hundred pupils enrolled, and seems to be thorough. Both presidents of these schools are assisted by able faculties. I believe the Baptist cause in that classic town is taking on new life under the leadership of Brother Dalby, aided by such men as Johnson, Braugh, Embry, Venablo, Wilson, Clark, etc., and the faithful sisters, all of whom seem determined to succeed.

Churches desiring a series of sermons by me will please note that my time for tive intellect, but for lack of education preaching at Franklin is the third and fourth Sundays, so I can leave on Monday after the fourth and be absent (D. V.) till the third-three weeks.

W. J. Couch. Wartrace, December 19.

West Tannesseo and the Sunday-School Work.

There is the most perfect unanimity in the work here in West Tennessee. The work is now an established fact. Our people see what can be done and mean to do it-are doing it. Families may do much-some are and have been

Brother Thomas : Through pressure

work. Now, please forgive and we will pay up, and a little in advance. So here is for-December 11 cents

Fraternally yours,

January, 1890...... 11 cents.

N. J. PHILLIPS. REBECCA C. PHILLIPS. ROSCOR C. PHILLIPS. Blountville, Tenn., December 15.

The schools are seeing how easily a great success may be attained by many small efforts, and the work is rapidly increasing. Dear friend have your school begin these little monthly collections on the first Sunday in January 1800. Give your first collection in each month to the work

Rov. J. S. Thomas-Dear Sir: 1 herewith inclose \$1.08, the same being the amount collected for missions by our Sunday-school on the first Sunday in this month. You may expect a remitance from us regularly. May God bless you abundantly in your work. B. W. Brown. Fraternally,

Belle Depot. Tenn., December 13. What school will not do this much to see a good cause succeed grandly? I have not found but one in the State. J. S. THOMAS.

Knoxville or Memphis.

Money for Ministers.

Not many months ago a one dollar list was started in BAPTIST AND REFLECTOR for the benefit of young men at Carson and Newman college studying for the ministry, and who were not able to educate themselves. Some persection churches gave more than a The the aggregate amount was hundred dollars.

More recently a fivestarted, and, at the same. run up to nearly, or quiter | " dollars in a short time.

This fund ought to be so nings as that only indigent and deserving young men shall have the benefit of it. and there ought to be a suitable committee connected with the school, if there is not, to see that this is carried out. This done, it seems to me that the brethren and sisters ought to respond readily and numerously to the call. I appeal to you, Christian friends, to help run up a long list of V's for the poor, but noble young men who are striving to arm and equip themselves for the service of the Master. What better use can we make of money? The great need of the hour is an educated and well supported ministry. There are many at home whose services are not in demand because not prepared for the necessary work; not for lack of devotion or naand lack of means. O brethren, sisters, let us help them for Jesus' sake.

N. J. PHILLIPS. Blountsville, Tenn.

MORRISTOWN .- I heartily wish there were a hundred "Bostons" in Tennessee. His letter in your last issue. though private, was too good to go unpublished, so you put it in. Of all the letters I have read, I think this the model. He says: "Brother Early entered upon his work," not his "charge," as some good brethren are misled to say. Your paper improves in some department with every issue.

-Bev. A. M. Simms, of Cleburne, Texas, has been called to the First Baptist ohuroh, Dallas.

NEWS NOTES.

NASRVILLE. -First Baptist church-Large congregations morning and night. Brother E. V. Baldy preached.

-Third Baptist church-Full congregations. Services by the pastor. -Edgefield-Preaching at 11 by Dr. W. J. Darby; at night by M. B. DeWitt. Bishop Gardner is confined to his room with a threatened attack of pnenmonia.

Spruce Street Baptist church-Brother Gilbert preached in the morning on "Why Baptists Practice Restricted Communion (so called)." night on the "Divine Call to Ministry." -Immanuel Baptist Church-The

pastor preached to good congregations. -Brother Vandavell, pastor, preached in the morning on "Love of the House of God," and at night. Good congregations. One was baptized.

-Dr Wm. Shelton preached Seventh church to good congregations both morning and night.

- North Edgefield-Fine Sabbath school and good audience in the morning and a fine one at night. ()ne was baptized. The Sabbath-school will have a Christmas tree Friday night next, with other appropriate exercises. The cause here is moving upward CHATTANOOGA.

Second Church.-Pastor C. E. Wright preached in the morning, and Brother J. M. Chauncey at night.

First Church.-The pastor preached in the morning, and Brother Wright. of the Second church, at night. One received by letter.

"-Central Church .- Preaching morn-Tright by Pastor D. M. McRey-

l or litt 44. The interest is increaspastoral care of Brother of bn baud the church meets happy . Alay night to consider the house of worship.

K NOX VILLE. Brother Jones, at First church, reported work progressing pleasantly. Morning service well attended, notwithstanding the rain. Seven were baptized at night, and one received by letter at morning service.

-Second Church.-Brother llailey filled his pulpit at morning service. A good congregation. One addition by with his usual carnestness for over a letter. Four stand approved for baptism. The Christmas entertainment on Friday evening was a decided success and enjoyed by all present.

-Third Church.-A very pleasant service in the afternoon. The church is enthusiastic over the prospect of the speedy completion of their house of worship.

communion service was enjoyed. The rain kept many away. The Sundayschool was much interested in the entertainment to be held on Tuesday night. A collection for missions will be taken during the exercises.

-Brother Brewer held service with his Mt. Olives ohurch. The rain was so severe that but few came out. The pastor hold an interesting prayer-moot-

-Dr. McCown visited Sweetwater, and met a good congregation. They have not yet called a pastor. -Brother Mahoney announced to tho

Association his decision to accept the call of the Columbia ohuroh, and will

Venable, F. R. Boston, M. D. Early, H. R. Traver, J. D. Anderson, H. J. Smith, E. M. Parks, and J. H. Snow. This conference will embrace in its membership the ministers of Memphis and vicinity, and will hold its meetings at Central Baptist church at 10 A.M. every Monday. All ministers visiting or passing through Memphis will be cordially welcomed to these meetings, The First church, R. A. Venable pastor, had a good day. Three joined by letter and one by experience. Centrat, F. R. Boston pastor, had large congregations, the best since the arrival of the new pastor. Received one by letter and one by experience. The pastors of the city will join the Central next Sunday evening in the ordination of four new deacons. Brother Boston is rapidly organizing the old Central for work, and she will soon put on new strength. Trinity Mission, M. D. Early pastor, is at present holding service in a rented hall. Brother Early reports good services. Material is on the ground for the new building, and ground will be broken to morrow. Rowan Memorial J. H. Snow pastor, had a fine Sundayschool. Received one by letter at the morning service and baptized one at night. There was good interest. Several young men asked for prayer at the night service. [This came too late for last week's paper. - En]

Tennessee.

BALLARD'S CHAPEL has had a two weeks' revival held by the pastor, W. L. Cottrell, and Rev. Newton Johnson. We had six conversions and six additions to the church. We have a fine Sunday school and weekly prayer meet-M. L. BALLARD

HENNING-Our church is greatly revived under the pastorate of Brother S. K. Tigrett. Our meeting lasted eight days. Nine additions, three by letter, six by baptism. Congregations good. Preaching once a month.

J C. WARMOUTH.

WINCHESTER. - Our church at Win chester is steadily improving. A better condition of things has come to the community generally Peace and good will among churches and schools seem to prevail. We have had a meeting of something over two weeks' duration. Brother W. J. Couch preached for us week. We have received recently nine by letter and six by profession and baptism. The outlook is encouraging.

G. W. DALBEY.

TRENTON.-J. S. Thomas, Sundayschool secretary and colporteur for the State visited us this week. He preached two sermons, both of which were well -At Island Home a very delightful received by our people. He was with our Sunday-school last Sabbath, he asked our school for one collection a month during the next year, which request was unanimously granted. Brother Thomas' life is in bis work. All we need now to succeed is to fall into line. Brethren and friends, let us help Brother Thomas in this noble work. Well trained Sunday-schools is the hope of a practical working church.

Yours in hopo. J. M. SENTER.

HENDERSON.-Roy. A. J. Barton, student at the Southwestern Baptist University, presched for our church on Saturday night and Sunday at 11 a.m., the 14th and 15th inst., Brother F. L. enter upon his work January 1. Our DuPont, our pastor elect, being unable united prayers go with him and the to commence his work with us before church he is to serve.

the third Sabbath in January. A large of our people. The third clause offered pestorate. MEMPRIS.—The organisation of the congregation greeted Brother Barton strong opposition to the usual onstom, please address me at Warrior, Ala. Haptist Ministers' Conference of Mem- on the Sabbath, who were royally of public collections, at it the annual who feel interested. God bleep the ph's was completed this morning, the feasted with the work of God. Brother meetings. This part of the resolution Baptist and Berlieron, and the

culture, and does credit to our Southwestern Baptist University. H. D. FRANKLIN.

December 16.

MARYVILLE.-Last Monday night closed a meeting with Maryvillo church of one week and one day. The results were seven professed faith in Christone addition to the church. We look for others to join at our next meeting. Brother W. C. Grace did all the preaching. The people of Maryville will not soon forget Brother Grace, and will expect him to come again. Wo can truly say of Brother Grace that he is a workman that needeth not to be ashamed. May he live long to preach the gospel.

BLOUNTVILLE, TENN .- The Baptist church here has been without a regular pastor quite a while, but not wholly without preaching. The burden is borne here by such a few that we are really not able to sustain a preacher of any ability as it ought to be done. Bristol now has two good preachers-Brethren llaymore and Haywood-tho latter doing missionary work in and around Bristol. He has also agreed. if we can pay him, to give us a part of his time at Blountville. Now, if the State Board would help us just a little, say five dollars a month, in addition to that much from our own congregation, I feel sure he will give us about one week to the month, and that it will result in building up this waste place and the region round about. There are weighty reasons for this. One is that there is a young and rising generation coming up here that need to be looked after, and another is that it is the county seat, and though not a railroad town, there is a hope and some probability that it will be. I hope Brother Anderson will help us. Fraternally,

N. J. PHILLIPS.

SHADY GROVE. - I assisted Elder J S. Russell, pastor, in a meeting of several days at Shady Grove church, Monroe county, with great and grand results. The meeting continued sixteen days. There were nine hopeful conversions. There were about twenty penitents left at the altar of prayer, pleading for acceptance with God. There was as many as fifty persons at one time asking for prayer. It was said to bo the greatest religious awakening at that point during twenty years. Bishop Russell is the efficient pastor. He has been going in and out before that church for about twenty years. The good people of Shady Grove are lavish in their hospitalities, and know just how to make a preacher feel like he was at for the past four years, and I have always brought back with me more money than I carried with me there.

The Baptists over here are much pleased with the marriage of the two papers. I hope the union will be long argue with bim. W.T. LOWREY. and pleasant.

I would like to exchange minutes with the clerks of sister Associations. Brother clerks, send to me at Carlock, Tenn., and I will promptly send tho minutes of Eastanallee in return. J. B. LAWBENCE.

CUMBERLAND ASSOCIATION .- Durnear the close, at Springfield, Tenn., a following brethren being present: R. A. Barton is a young man of power and was opposed by avery sative member of cause.

the Executive Committee for the very reason of which I now speak—that it would be in the way of our fifth Sunday meetings, which has proved to be a fact. We have been unable to find a country church that would entertain the meeting since. Let me say, brothren, this resolution has no bearing on this work at all (a) Minute page 24, Art. 3), but was looking forward to a time when our church - would be so well organised se to not a sed such collection. Let me here call in the announcement of last week for meeting at On Grove. Brethren found that it would be impracticable to have such me ting at this time. T. T. Thom son. Chairman Executive Committee

BALLARD'S CHAPEL -F have just closed a meeting of twelve days at Ballard's chapel, Blount county, assisted by Brother E. N. Johnson. The church was greatly revived, ainnars awaie ned, and the grace of God magnified; BIX were born of the Holy Spirit, ayo were received by baptism, and one, addition to the church by enrollment. Brother Johnson did most of the presching. He is an excellent man and a good preacher. Twelve months ago this was very weak church, and aurrounded by an opposing Methodiat element, but during the past year there have been twenty-seven additions, and I have had the pleasure of baptiaing four of this number who were leading members of the Methodist church. By the untiring labors of Brother M. L. Rallard the church has a weekly prayer-maeting, and a live Sunday school kept up through the year, as so many evidences that the church is taking a firm hold and growing strong. To God be all the glory. I think I will soon ho able to send you a list of names for your paper accompanied with the money. W. L. COTTRELL.

SAULSBURY.-It was my pleasure on last Lord's day to preach the dedication sermon for the new building at Saulabury. The reason they sent to Mississippi for a preacher was that the church was organized by my father, Gen. M. P. Lowrey. That was just after the war and he served them as pastor for two years. The new building is brick and cost about \$3,000. Every thing had been paid out, but tho brethren had been compelled to borrow about six hundred dollars. After the sermon we began the collection and the way they did give was charming. The six hundred dollars was raised in short order. Some of us felt good, some better, and others best. We had a regu'ar jubilee! Brother M. Gillien led home and among friends. I have been the dedication prayer. This is a noble assisting this church in protracted work | church, Brother C. C. McDanlel is the able pastor. Doseon Dowdy says there isn't an abler preacher in the United States than Brother MoDanial, Brother Dowdy generally has some reason for what he says, and we never Blue Mountain, Miss,

WARRIOR, ALA.-It la with plesaure I speak of Tennessee. Ever since I went to our dear old Union University at Murireceboro, I bave loved that State and ber people mora than any other State, although I have been nearly every State in the Union since I ing our last Associational meeting and loft Murfreeaboro in 1872. I now wish to return, settle, live, and die on her report on "Systematic Beneficence" was soit. My sencol will expire at Pisroeread and adopted which has, it seems, ville in February, and I wish to visit

MISSIONS

MISSION DIRECTOLY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary.
All communications designed for him abould be addressed to him at Nashville, Tann.
W. M. Woodsoon, Treasurer, Send all money for State Missions to him at Nashville, Tenn. FOREIGN MISSIONS.

Ray, H. A. Toppen, 1.D., Corresponding Secretary, Send all mone? for Foreign Missions to him at Richmond, V. Ray, K. J. Witti Neuta's Chattanoura, Vice President of the ————— Bard for Tannessee, to whom all injuities for information may be ad-HOME MISSIONS.

BRW. I. T. TICHEROR, D.D., Corresponding Secre-tary. Send all mency for Home Missions and Church Building to bim, at Atlanta, Ga. REW. O. L. HALLEY, Knowille, Tenn., Vice Prest ident of the Home Board for Tennesse, to whom all Information or Inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION. Funds for young ministers to the S. W. B. Univer atty should be sent to G. W. Jarmon, Jackson Tean, ... 1 For young ministers at Cars in College, to Prof. J. T. Handerson, Mossy Creek, Tenn.

An Evangelistic Tour in Sardinia.

Sardinia is a large island in the Mediterranean, and belongs to the kingdom of Italy. We have had a mission there for about fifteen years. At present our mission force numbers two preachers and two colporteurs, their parish con sisting of several cities and hundreds of villages. Even with this small force quite a thorough canvass of the island has been made. Thousands of people have heard the gospel, and tens of thousands of tracts, New Testaments, and Bibles have been distributed. During my last visit to Sardinia, about two and a half years ago, I was greatly encouraged. Each year the work is becoming more and more interesting and hopeful. The latest news is an account of an evangelistic tour made by the paster of our church in Cagliari, the capital of the island. I would like to give you a literal translation of the very interest ing diary he has just sent me, but, owing to its length, I must limit myself to some facts and a few selections.

He was absent from home just thirty days, and traveled about four hundred miles. As a rule he was much more favorably received than he expected. and in some cases the interest and enthusiasm of the people were a prophecy of better things to come. Everywhere he sought to presch the word-in the cars, on the boat, in the stage, in the wayside ion where be happened to spend the night, on the streets, and in public halls, where such could be got ten. Bibles, New Testaments, and tracts were sold, and left to do their work after the preacher was gone. Brethren were found at unexpected times and in unexpected places, filling the missionary's heart with joy and fresh courago. The opposition encountered was surprisingly small, and in many places an carnest request was made for some one to come and preach the pure gospel, unmixed with the errors of Romanism.

But let na listen to a few words from the evangelist himself:

Saptember 16 .- " Having secured a hall yesterday, I presched at 11 a m., fifteen of the most respectable people of the place being present, and some twenty, mostly women; in an adjoining room. Every body bas been talking about the meeting, and I believe a good impression was made. Many persona urge me to return."

September 18 .- "Reached this little mountain town last night. With difficulty found a place to sleep, and to my surprime my boat proved to be a sincere friend of the goapel. Sold several tracts to-day, but find it impossible to get a hall for a public meeting. But even here in this remote mountain here in this remote mountain a I am delighted to know that the Multilago I am recognized as the Barrier and the Rustnoron, have Tenn.

Protestant priest, the doctor of real y become one. May the brightest ple that the celebrated evangelical orator of Cagliari, had arrived. Just as | hope to see one or both of them in had read some of my tracts and was and a warm welcome. anxious to hear me preach."

September 21 - 'Reached this place. Orosei, yesterday, making part of the journey on foot. Mot several gentlemen who received me cordially, and encouraged me in my mission. Arrangements having been made for a public meeting I preached at 9:30 a m. from the words, 'l'ather, forgive them, for they know not what they do.' More than one hundred persons were present, and the discourse seemed to make a deep impression.

September 22 - "Reached Nuoro yes terday, no evil having befallen me, though the road over which I passed is one of the worst in Sardinia, robberies and murders being very common. Secured a hall and to night preached to a crowded house, the mayor of the town being present. Subject 'August 24, 1572,' or 'The Massacre of St. Barthol-

September 23 -- "Was presented to the mayor to-day, who received me kindly, and encouraged me to continue preaching evangelical truth. Secured larger hall and preached to night to a very attentive audience, on the differ ences, between 'Romanism and the New Testament Uhristianity.'

S ptember 24.-" To day had a most enthusiastic meeting, more than two hundred persons being present. Spoke on Giordano Bruno who was burned in Rome during the days of the Inquisi tion, and whose statue has just been erected on the spot where he lost his

September 25 -" Preached to-day on Sacraments of the Catholic Church.' After supper had a most interesting discussion on the immortality of the soul.

September 26 " Another fine meet ing to-day, one hundred and fifty per sons present, who gave undivided atten tion while I spoke on 'The Divinity of the Christian Religion, a fact denied by so many in our beautiful Italy."

September 27 .- "This morning had a long conversation with the mayor on the importance of preaching the gospel to the six thousand people of Nuoro. lie expressed the bope that I would return soon to hold another series of meetings. Sold five Bibles and a number of tracts, and preached again to-

September 28 -" Left Nuoro to day, the mayor and others accompanying me to the station."

Other very interesting selections might be made, but I must not tax your patience. The account closes with an earnest request for four new men to occupy four central stations in different parts of the island. It seems evident that many in Sardinia are ready for the gospel, and that faithful work there will have its reward in a harvest of souls. Sardinia has been left almost entirely to the Baptists. We have the only evangelical church in the capital of the island, and for about fifteen years the brothron have been meeting in a small rented hall. A good church house, would be a great blessing to he work. Shall we not have one? Who will send a contribution for this purpose to Rev. H. A. Tupper, Richmond, Va.? A. chapel for evangelical preaching would indeed, he a novelty in Sardinia, for, so for as I can learn, it has never had such a thing. Dear reader, will you not offer one fervent prayer for the workers and the work in Sardinia?

Party Party

the town having informed the peo- hopes of the young editors he fully realiged. One of these days we shall I was leaving I was told that the priest | Rome, where they will find old friends

Rome, Italy. John H. BAGER.

Appointments.

The following points have so far been selected by the Board of State Missions to be occupied for the present year. Other points will be selected hereafter Elizabethtown, Dr. J. T. Kineanon.

Greeneville, W. II. Osborne. Third church, Knoxville, W. C. Grace Athens

Clinton, M. D. L. Burnett South Chattanooga, C E Wright Hill City, B. N. Brooks South Pittsburg Dayton, W. R. Briscoe

Big Emory Association, J. P. Roddy. Upper Cumberland country. Wm McMinnville, A. D. Philips. Seventh, Nashville, G. L. Ellis North Edgefield J. H. Amaeker. West Nashville, I. N. Strother

Franklin, W. J. Couch Fayetteville. Huntingdon Greenfield. Medina, A. L. Davis. Atwood, G. B. Daws. Friendship, J. H. Holt Lexington, B. F. Bartles Unity Association, P. M. Nolen Covington, J. L. Sproles.

South Memphis, J. II. Snow

East Memphis, M. D. Early.

LaGrange, W. II. Barksdale.

Clerks of Associations

Brother J II. Anderson furnishes us the following list of clerks of Associa tions in the State. The list is not complete, but it is hoped that it may be completed in a few weeks. Cut this out. The list is too long to keep stand

Holston Valley, G. W. Morrison, Romeo, Tenn. Tennessee, Rev. O. L. Hailey, Knox. ville, Tenn

Nolachucky, Rev. J. B. Jones, Mor. ristown, Tenn Concord, Ray A Sperry, Squart's

Ferry, Tenn. Big Hatchie, R.v. J. D. Anderson. Memphis, Tonn. Indian Creek, A O Montague,

Sorby, Tenn. Eastanalla, Rov. J R Lawrence. Carlock, Tonn. Friendship, B. C. Simmons, Curve.

Weakley County, Rev. T. F. Moore, Bradford, Tenn.

Judson, Rov. S. L. Loudermilk, Fo. Tonn. Blood River Kentucky, George W.

Craig, Manay, Ky. Unity, Rev. W. F. Dorris, Jackson, Tenn.

Hill, Tenn. Tonn.

Springs, Tonn.

Enon, J. M. Wilkes, Echo, Tonn. Western District, W. D. Morris. North Fork, Tenn.

East Tonnessoe, J. C. Vinson, Wilton, Springa, Tenn.

Sweetwater M. MoRaynolds

Clinton, W. O. Hall, Jacksboro, Tenn. Union, S. D. Johnson, Doyle Station. Tonn.

Ococo, W. D. S. Robbins, Chatta nooga, Tenn. Fairview, J. M. Huddleston, Pine

Top, Tenn. Salom, John C. Now, Woodbury,

Holston, R. H. Dungan, Jonesboro

Central, Professor II. C. Irby, Jack son, Tenn

Boulah, Rev G. L. Ellis, Nashville Tenn Cumberland Gap, I. M. Johnson

Tazewell, Tenn Hiwassee, T F. Shaver, Dayton l'enn

Duck River, D. S. McCullough, Ride Creek, Tenn.

- In preparing the tables of Tennes see for the Year Book for 1890, I have received to date the minutes of the fol lowing Associations Benlab Bu Emory, Big Hatchie, Central, Chil howee Clinton Concord Cumberland Cumberland Gap, Duck River, East analles, Enon, Fairview, Friendship Hiawassee, Holston, Holston Valley Indian Creek, Judson, Nolachucky Northern, Ococe, Providence, Salem South western. Stockton's Valley Sweetwater, Tennessee, Loity, Walnut Grove, Western, West Union, and also some of the blanks sent out to clerks have been received from other Associa tions, but of these I need the printed minutes as well. I have much help from the clerks of the Tennessee Associations. It is very important especially that the Year Book list of ministers should be correct as to spelling and the correct postal address. The Year Book list is becoming the official list of the Baptist ministry in the country, not be cause it is assumed to be so by the ed itor, but because it is being constantly referred to by those who wish to reach our ministers. Consequently every minister is personally interested in get ting a copy of his minutes into my bands as soon as possible. Could any one send me minutes of Long Creek Association? Will brethren who can do so procure for me a copy of late min utes of the colored Associations in their immediate neighborhood? If I can not get those of this year I would be glad to get those of 1888.

LANSING BURROWS, Ed. Am. Bapt, Vear Book Augusta, Ga.

---Attention.

I have just had a very kind letter from a lady and her children telling me they have sent nine dollars to Dr. Tu per to be sent direct to me. They wish this money to be used " to buy books or clothing for some child." I have written in reply that this is not the best way to use the money. What the Chilhowee, J. T. Kinnick, Clover Chinese need is not clothing, is not charity in any form. What they need New River, J. Q. Cross, Huntsville, is the living, loving teacher to tell them of Josus. So I have written to ask Cumberland, A. Larcombe, Nash- this lady and her children to help us in the next Christmas offering for Pingtu. Clinton, W. C. Hall, Jackson, Tonn. and not only to give themselves, but in-Big Emory, P. W. Evans, Post Oak | duce their friends and neighbors to help, that thus new workers may be sent out. In this connection, I wish to state distinctly, and in the most emphatic manner, that under no elroumstances will I receive funds privately or for purposes not authorized by the Mulberry Gap, W. H. Smith, Luther, board .- L. Moon, Tunchow, China, in Foreign Mission Journal.

188884

J. R. GRAVES, LL. D., Special Editor. Nushville, Tenn., December 26, 1889 QUESTIONS AND ANSWERS in this column any suitable question will be answored by Dr. J. R. Gravas. Nevertheless all questions to receive attention must be studed by the name of a subscriber to the BAPTER AND REFLEC-THE Direct all questions, the answers to which are desired from Dr. Graves, to him, 847 Main Street, Memphis, Tenn.

WE are needing twenty five dol iars to pay the board of three selfhelping young ministers, at Juck son, up to November I. Who will be one of five, or twenty five to make up this amount? We shall be delighted to obronicle their

Baptist and Reflector

"Born of Water." (John iii. 5)

BY W B. CLIFTON

This is a difficult passage of Scripture, as is evidenced by the diverse views en tertained as to its real meaning by some of our ablest exegetes. On a cursory examination the text has, it must be confessed, the appearance of being en tirely isolated. But while we confess and deplore the difficulty of its inter pretation, we should hesitate long and anxiously before charging the Holy Spirit, even by implication, with obscurity in revealing the divine will to man. The obscurity here, I am persunded, must arise either from our own blindness or from the fact that the truth that the Master would teach us

is disagreeable to our minds. The difficulty lies altogether in the expression "born of water," as all agree that the birth of the Spirit signifies regeneration. In the absence of other passages bearing obviously on this one. we must attempt to develop its meaning from what we can learn or safely consecture from the Scriptures respecting the person to whom the language was addressed, the subject of conversation, the occasion of its utterance, etc. By attending to these points, I believe a satisfactory conclusion can be reached. 1. Let us lock, first, at the visit of

Nicodemus The purpose of the Pharisee in com-

ing to Christ at all was not to inquire the way of eternal life, as many have hastily and erroncously supposed, but to ask about that temporal kingdom which he, in common with the great mass of the Jews of that day, supposed the Messiah would establish when he came. On any other hypothesis, the first response of Jesus recorded in verse three seems unnaturally abrupt, and has no obvious relation to the statement fleulty is easily removed on the above view. In the concluding verses of the preceding chapter, containing an evident allusion to that class of half believers to which Nicodemus belonged, John says: "Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding the signs which he did. But Jesus did not trust himself unto them, for that be knew all men, and because no needed not that any should bear witness concorning man; for he himselknew what was in man." The omniscient Jesus, then, knowing the secrets of every heart, easily read the question in relation to the Messianic kingdom which had prompted Nicodemus to regeneration of itself does not introduce selling a Bible; and then I have found come to him, and without waiting for persons into the kingdom of Ohrlst, or its verbal expression, took occasion to in other words, that the mere fact of means of getting one, as they were too

had so interested lim, and to bear une The ministry and baptism of his great harbinger. "With the Pharisees generally (Luke 7.30)," says a recent commentator on this passage, "he had rejected the baptism of John, who did no mirsele (John li. II), and now, though looking wistfully toward Jeaus, who was work ing miraoles that must be ascribed to the presence and power of God, he was inwardly resolved not to break with the Pharisees by submitting to baptism and thus openly professing his allegiance to Christ. With this view of his character and state of mind Jesus might tell the prudent Pharisco now before him that uo one could become a mem her of the Mossiah's kingdom without entering it in the prescribed way, without submitting to the rite which had been appointed to symbolize and declare the spiritual chango involved in becoming a ('hristian." (Hovey.) This seems to be the only possible explanation of this point without impeaching the faithfulness of the inspiring Spirit.

2. Lot us next inquire about the kingdom here spoken of by Christ.

The phrase "Kingdom of God," a here used, must be understood to denote, not its peculiar character or par ticular location, but simply its source It was and is the kingdom of God or kingdom of heaven, in contradistingtion from the old temporal kingdom of Israel and all earthly kingdoms. The Jewish nation in subjection to a foreign government was then, as it had been for some centuries previous, looking for a kingdom in the person of a heavenly king to come from God or from heaven, and it was concerning this, as we have seen, that Nicodemus came to make inquiries of the Great Teacher. Christ nsed this phraseology, which was current and well understood at the time not in reference to God's eternal kingdom to be manifested when the redemptive work shall have been completed, not in reference to the vast and glorious temporal kingdom which the Jews so confidently expected, but in reference to his own visible but misunderstood kingdom, and in accommo dation to the Jewish style of expres sion. This kingdom was visible in its king, visible in its laws and subjectsthat is, bis twelve apostles and other dis ciples, who had been baptized upon their repentance and exercise of per sonal faith in Christ. Perceiving the error of Nicodemus with respect to the promised kingdom, Christ said to him, Except a man be born again, he can not see the kingdom of God-" that is, can not see and appreciate its true charactor; for the verb "see" has here an evident reference to the blindness, the ignorance of the Jews in regard to the kingdom foretold by the prophets, and fact that Christ spoke of his kingdom as being present, and as being persecuted in the persons of the king and

his subjects, demonstrates its visibility beyond all question. Let us so understand the Scriptures when they speak of the heavenly kingdom. 3. Again, it should be noted that this birth of water, whatever it is, is intlmately related to the kingdom, a prerequisite to an entrance into, and an enloyment of its privileges and blessings. If It be said that water is here a figurative term to denote the purifying power of the Holy Spirit, and consequently means regeneration I answer that it can be shown from the New Testament that explain to his timid visitor the true being regenerated does not constitute a poor to pay for it. To such I have

considerations will, I think, make this first cost on them at some time in the

(1) The Scriptures teach that there are, et will be work Chrise Soulds. many persons in bis kingdom who are uot his abeep, have never been regenerated, and will not be saved.

(2) That there are, or will be, many Christians-regenerated and saved persons-outside the kingdom of Christ, These will be startling announcements to those who have been accustomed all their lives to speak of the kingdom as an invisible something embracing the saved of all nations and ages; but the Scriptures seem plain and decisive on these points. Thus: Judas, it will be admitted, was in the kingdom, if any of the apostles were, in full onjoyment of its privileges; yet Christ called him the "son of perdition." And, further: In concluding his exposition of the parable of the "Wheat and Tares," which manifestly does teach this very doctrine, Christ says: "The Son of man shall send forth his angels, and they shall gather out of his king dom all things that cause stombling and them that do iniquity, and shall east them into a furnace of fire." (Matt. xiii. 41, 42). This needs no comment, Was Judas, or were these workers of iniquity whose doom is to be so horrible, brought into the kingdom by regeneration? Let the reader settle this question before he goes further. Obviously, if regeneration introduces men into the kingdom of Christ, and if, when Christ comes, men are found in its folds who will be damned, the conclusion is inevitable that it is possible for of God to fall away and be forever lost -a conclusion wholly at war with the

(Concluded next week.)

Christ.

Colporteur's Work a Success.

I am proud to note the forward movement of the church in this State in all he different features of its work, and when I see an article in the paper on ducational, missionary, Sunday school, colportage work, I read it with much interest, and often receive knowledge and inspiration from it. It seems to me that if we could hear from our practical workers more often through our paper, of their work and success, it would help others in their work, and thus be a means of greater success with

I have been acting as colporteur for the Holston Association about fourteen ost as many books as they needed, did not know where to get one, as their is he a second-class fraud and an advenmerchant did not keep them for sale. turer 7 If you see proper you san nuh-To such, or course, I had no trouble in lish this letter. Respectfully, others who had no Bible and had no nature of that promised kingdem which man a member of the kingdem. Two given Bibles, only asking them to pay H. S.

future. And then again I have found other who had so Bible and did not seem to want one. To such I have hard work to give met first coat for a Testament. Upon one occasion I drove up to a respectable looking house, carried my box of books into the front room, began talking about them and to unpeck and lay them out upon the per which I had spread put on the floor. I was soon surrounded by the lather, mother and five children, but with all the pleading and persuading and arguing I could produce not one book could I sell that man and yet he did not have a book of any kind in the house! As I began to pack my books up I noticed a little girl about six years old looking with somuch carnostness at them. I said, "Mr. I ttle girl. what do you want?" Ble took her finger from her mouth rad pointed to a small Testament, I handel it to her and told her I would give her that as a present. She took it and ran to her mother with much delight. Not long after this I saw two of these children on their way to Sunday-school, something they had never done before. I thought of the little Testament, and miked God that it might be the means of bringing the whole family to the know edge of

I will add here, that I believe this to be one of the most powerful means by which we, as Baptista, can advance the kingdom of Christ here in our midst and if we could have more literature for free distribution among the poor people who live in this mountainous couna truly regenerated and adopted child try, there would greater results accrue from this work than from any other one method of spreading the goascheme of salvation through Josus pel. I know a man who, was bern and reared among the mountains of East Tennessee, and who is now a miniater of the gospel and auccessful organiser in Sunday-school and church work. who learned to read from a medical almanac presented to his father by a country merchant. JNO. A. SMITH.

the truth.

Fall Branch, December 16.

Who's Gliddon !

I write to inquire if you know a cortain individual calling himself Rev. A. M. Gliddon, of London, England? If so, where he is at this time? Sometime in November he opened correspondence with the Baptist church at Columbia, proposing to give a lecture for the benefit of the church. Tho offer was gladly accepted, time fixed for December 11th, and elrenlars, which be had fornished, were distributed, and months, and will contribute some facts | many tickets sold. The night came, from my experience in this work. I en- with a large andience to hear the rovtered this work with some doubt as to erend lecturer, but he failed to put in my success. I felt sure every body had bis appearance. We had to dismiss the audience without any explanation, exand that it would be hard work to per- cept that for some reason, nnknown to suade them to buy more. I thought, any of the members, the lecturer bad too, that the work would be isberious failed to arrive. We confidently, exand unpleasant. But I have found to pected to get a satisfactory explanation my great surprise that over half the by the next mall, if not sooner by telsfamilies I visited had almost no books | graph; but up to the present time wa at all, and some of them none, and now have not received any communication I am going to state a fact that I would | from bim. It seems a very strange be slow to believe if I did not know it action, and we should like to hunt him to be a fact. I have found in my tray- up. I inclose you one of the circulars els several families, and some of them sent here by him for distribution, and remove apparently well-to-do families, rearing the question sasked in the director, several children, without a Bible or "Who's Gliddon?" is very pertinent Testament in the house | The best just at this time. Is he the pions genreason they could give was that they tleman he represents himself to be, or

> ONE OF THE MEMBERS. [Who can answer ?_ Ens.] #

Baptist and Reflector.

EDGAR E. FOLK, | Editors and Proprietors. OFFICE-ROOF & ARRIVOAR BUILDING.

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OSITUARIES-We publish oblinary notices free f they do n't exceed twenty lines. After that number we must charge for them at the rate o five cents for every line over the twe nty lines.

TOO MANY OHUROHES.

(Continued.)

Letter from New Bothel Church to _____ Association :

" Dear Brothron: We are glad that through a well-directed chain of the merciful providence of an all-wise and omnipotent heavenly Father. and according to a previous appointment, we are again permitted to most you by letter and messenger in an associational capacity. Our church is at peace with all mankind, but the wheels of her prosperity do not revolve as swiftly as we had confidently hoped. The love of some seems to have waxed

N. G. Tardy, to sit with you in your at this festive Christmas time godly deliberations. Our statistics The mails are burdened and the are as follows: Pastor, Elder express is loaded with the Christ-Apollos Wordy; received by bap- mas gifts. Mysterious packages are storation, one. Decreased, by death, den away to await the night when one; by letter, none; by exclusion that mystic person, Santa Claus, none. Present membership, twenty-four. We have no Sunday-school, for the sun rises so soon on Sunday mornings we are not able to get to the church in time.

"We send, for State Missions. nothing: for Homo Missions, nothing: Foreign Missions, ten cents (left by a poor widow when she father, presents to mother, presents cating proachors); pastor's salary, two pair of socks and a peck of po- and rings, and diamonds, etc. -evotatoes. Our beloved pastor lives rything to make glad the heart of a loved sister Praiseworthy died in the full triumphs of a living faith. Sho left all hor monoy to Foreign Missions, which we send you. To God he all the glory.

off, so wu send this by mail."

Now that is a obaracteristic letler. It is just what one would nat.

that such weak and ill-spirited organizations have been multiplied too much. There are scores of churches, we fear, that have been organized not out a proper necessity. They did not have as their the best of purposes; there are much as was given. But no price their high purpose. When churches alent was expected. The invitaare too weak to prosecute the work, tion extended away back in Isaiah, and by consolidating it could be was accompanied with the state done, then it ought to be. We ment that the blessings bestowed think we know communities which are "without money and without could settle and sustain a pastor if price," "Whoseever will let him all were combined into one or two come and take of the water of life churches, that are far from sup. | freely," was the final invitation. porting those who are trying to just as the book was being closed preach to them. There are churches that could do a great deal more life through Jesus Christ our Lord. toward saving the world than they are doing. And much of this neg ligence grows out of the fact that too many organizations exist. Our counsel would be to consider well before organizing a new church when there is already a church in not estimate, whose value you reach of the people. And never can not tell. You can tell the organize when the wisest and best workers advise against it.

BAPTIST AND REFLECTOR, DECEMBER 26, 1889

THE UNSPEAKABLE GIFT.

The most beautiful and we be lieve about the only very admirable. custom about Christmas is the one of giving presents at that season Every one must give some pres cold, yet we are expecting with a ent. There is scarcely any one steadfast hope the coming of the so poor, but that he gives some-Lord and Savior Josus Christ thing to wife or child, or Even so. Lord Josus, come quickly, friend And few there are so "We send our beloved brother, destitute that they receive nothing tiem, none; by letter, two; by re- smuggled home, and carefully hid shall make his rounds and fill the stockings, so carefully hung before the chimney, or to be suddenly produced for the admiring gaze of delighted recipients on Christmas morn. Presents to children, presents to brother and sister, presents to died): Ministerial education, noth- to friends. And such presents, ing (for we do n't believe in edu- | dolls, and toy furniture, and guns, and bugles, and gloves, and books, among us and does not need our boy or to cause a girl's eyes to dance support. We are at peace among with delight, or to express affection ourselves. Pray for us. Our be- for a friend. Permit us, in the midst of your enjoyment of all these presents, to call your attention to another present more valuable by far than any of those, bringing infinitely more of joy to the heart which N. B .- Brother Tardy did not get | receives it, the unspeakable gift. Christ Josus, spoken of by Paul, 2 TIST AND REFLECTOR has been going

Cor. ix. 15. He was a gift. "God so loved urally expect. But what about the world that he gave his only be- you to say to it that you do n't care such a church? Of course, the gotten Son," etc. It was a free gift. for its visits any longer. But you ploture is a little overdrawn, but There was no compulsion needed are not going to do that, are you? worship God there, and more than who does not know a church with to make God give. Of his own will Please send in your renowal then, that, when I want advice, I know

What we started out to say is manded Christ. He had forfeite. all right to do so. God was under no obligation to man to give bim any thing, least of all bis Son. There was no price to be paid, No equivalent was demanded. Value received is the law of trade, prime object the glory of God and | and the rule generally holds true the spread of the gospel. And sup- in gifts. Usually an equivalent is posing they were all established expected in return. We give where with the best of motives, and with we can hope to receive back as many that are signally failing of was demanded for Christ, no equiv-"The free gift of God is eternal We thank God for a free Christ We could not have bought him if a price had been asked But now all can receive him

And he is an unspeakable gif a gift whose worth you ear value of food, of clothing, of houses and lands, etc., but who can estimate the value of Christ Jesus Price depends on supply and de mand. The greater the de and the less the supply, the greater the price Here we have a demand as wide as earth, as deep as sin, as boundless as humanity, and a supply limited to one being. There is only one Christ, though the supply of that one is infinite The worth of Jesus is thus beyond all computation, he is an unspeakable gift." Christian, you who have accepted that gift, and know something of its preciousness what would you take for Christ? One thousand dollars? One million dollars? No, no, a thousand times no Gold, all the gold of India and all the pearls in the caves of the ocean would not induce you to part with this gift, free gift though he was. Then hold on to him. grapple him to your soul with hooks of steel, and never let him go. Sinner have you accepted him? He is offered to you, offered freely. As you are receiving your Christmas gifts will you not pause a moment in the midst of the festivities of this lovous time to receive the gift, the first, the greatest Christmas gift, the unspeakable gift, Christ Jesus?

TO OUR TEN-CENT SUBSCRIBERS.

Your subscription expires with this issue. We have sent you the paper for a month at really less than cost to us, hoping that you would like it and would decide to continue it for a year. Now that the BAPto your home every week for a month we should be very sorry for some or many of these features? he did so. Man could not have de- and may God biose you.

TRANK ADMISSION.

Mr. Cunningham Goikio says : Ritualism in all ages tends directly to ossify and destroy, the higher life of faith."

This is a frank admission from a

itualist. It ought to make him

idvocate a change. It ought to

ause the Baptists to consider

whother they are not drifting too far in that direction. For as stereotyped forms, and ceremonies, and performances increase, the spon ancity of spirituality is restrained. he grosser part of man can com orehend and conform to externals which call forth bodily exercise But Paul says, "Bodily exercise profiteth little but godliness is profitable unto all things, having he promise of the life that now is. and of that which is to come This a faithful saying and worthy of all acceptation " Jesus said to the woman, " Neither in this mountain nor at Jerusalem" in forms and ceremonies, with the most august ritualism. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth for the Father seek eth such to worship him. God, is a spirit, and they that worship him nust worship him in spirit and in ruth." So there is an immaterial and impalpable reality in worship which the grosser nature can not apprehend. And any form of wor. ship that appeals most to physical, whether it he to sight, taste, or feeling, is not friendly to the highest development and the life of the spirituality of faith. Now there are those who pride themselves upon the monopoly of ritualism And they are ver loud in their praise of "the service" And many simple minded ones whose hearts are not in the matter have this catch phrase in their mouths, and so are constantly saying, "I like the service." And if you inquire what is meant by the service" you learn that it means reading of dead men's prayers that have no more fitness to a present need than Webster's "bluehack spelling book " to a modern high school, and the monotonous drawling of some Scripture quota tions responded to by various ciac ulations. And to this may be added the surplice and genuflections, and on, including Catholic candles and bolls, and images, etc.

As to this monopoly, we are con tent to leave undisturbed. It is when they sneer at our simpler but more spiritual worship, and call us ignorant, bigoted, narrow and coarse, that we domur. In a cortain city, recently, a rector was remonstrating with a delinquent communicant. She replied that she went to church. "Where, madam?" "I go to the --- Baptist church." "My dear sister, you ought to worship God." The reply is worth quoting: "I will have you to know, sir, that we do where to get it,"

QUESTION BOX

Not having access to our books or present, and knowing his interout in such matters, we navo asked Bp. J. H. Amacker to answer the following questions. Here are his

- While the immediate subject of discourse (Lucifor) in Isaiah xiv. 12. 14, is the king of Babylon, and is employed as an analogical reference to the angels who sinned, is there not also therein reference to the final Antichrist?
- 2 What is mount by the " DEATHS of them that are slain in the midst of the seas?" Not death, but deaths, Ezek xxviii, 8. And, does not this get our list straight. The bookverse in connection with the thir- keeper was not wrong in all inteenth smack somewhat of apostacy ' Is there not a faint analogy between Adam and this character? W. J. PARKER.

Beadeville, Tenn.

- 1 We think not, save as the utter annihilation of the power and er sten, even of Babylon furnishes a parallel to the final destruction of Antichrist. The first verses of the charter show prophetically the restoration to power of the then captive Jews and the downfall of Assyria, whose king at that time was the most powerful monarch in the world. Then by one of the boldest prosopopueins, or practical personifications, to be found in any writing extant, the prophet by a series of rapid metaphoric group ings shows the downward course of the great king from his throne of power by successive gradations to the lowest point of degradation. When Judea shall have regained her lost estate Babylon will have sunk so low that none will be found to do her reverence. The very city having become "pools of water and "a possession for the bittern" The whole passage is but a bold flight of poetic prophecy -- a pano ramic history of the downfall of Bahylon the Great.
- The prophet is predicting the destruction of Tyre, a maritime town, and uses a term suggestive of the sea from which they gained their wealth. He predicts a sure destruction like a death at sea by drowning, a certain death, more sure than on land. The plural is used simply to make it emphatic. J. II. A.

Tell me the meaning of a part of the tenth verse of the second chapter of Revelations. "Fear none of these things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that yo may be tried, and ye shall have tribulations ten days." J. M.

Evidently the seven churcheslike the seven seals, seven vials, and seven trumpets-were symbolic and pointed to so many opochs in the history of the church. These were all the churches that were ever in Proconsular Asia, and for this reason doubtless were used as symbols. They give a complete panoramic history of Christianity. The Smyrnoan church symbolizes that period of the church's history which embraces the Diocletian persecution, the last and greatest, and which lasted inst ton years-from A.D. 303 to 313-a day standing

OFCE MORE.

Owing to the several changes of book-keepers on the Baptist, and and also on the BAPTIST Rg-PLECTOR, and owing to the necessary fore self. Send us an account of the confusion incident to the consolidation of the two lists we expected some mistakes in our present list. In order to correct them was one reason for sending out the circulars recently to those who appeared to be in arrears. We want to repeat that we invite corrections. If you have any to offer we will be glad to make them. We are anxious to stances, however. May be not in your case

CHRISTMAS GIFTS

May we say this? You have been giving presents this week, presents after presents presents to wife, presents to the children, presents to Tom and Mary, and Will and Fannic, presents to friends. presents to your pastor, but you hav n't given a single present to your editors, have you? O, you never thought of giving them any thing. That is what hurts us, that you did not even think of us. But won't you give us one now? we ask is a two dollar bill, andlisten in return for that we will give you 52 presents, one for each week in the year. Now, won't you

A Good Opportunity to Secure a Nice Christmas Present.

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

A DEAD BEAT .- Somehody wrote the editor of the Richmond Christian Advocate the following note: "February 6, 1889. - There is not any use of your writing to me any mere for I am dead and nave been ever since the 15th day of April so I kant take the paper any more." Such honesty is rare. The writer made an honest confession. When a Methodist fails to take his church paper he is dead. That is the correct way to put it .- Texas Advocate. Ditto the Presbyterian. Also the man in arrears who won't pay, and concludes after the year is out that he did not subscribe. - Northwestern Pres

If he isn't dead all over he is at least a dead-head.—Mid-Continent.
A dead boat, suggests the and Messenger.

A doad dog?

The letter of the brother reminds as of the Irishman who, in looking over the effects of a friend who had died, found a letter addressed to a gentleman, but which had not been mailed. He just added, "P. S. Since writing this I have died, and sent it on.

PERSONAL AND PRACTICAL.

-Christmas gift!

-While receiving your Christmas presents, don't forget that "It is more blessed to give than receive." Try it,

-Brother Craddock has made only one trip to his church at Mt. Carmel. brethren and sisters. They gave him and finest writers in our Southern Bap a warm reception.

-We hope you will have a pleasant time at your fifth Sunday meeting. some tweety-five or thirty to be heard from besides yours.

-We have had a number of responses to the request for a file of the paper containing Brother Murphy's articles. It was Dr. Graves who made the request. We have forwarded the letters to him. One file will be enough, though, we

-This tells the tale. It is the old. old story, but still new to at least two hearts. Our best congratulations: " Dr. and Mrs. R. C. Kitzmiller invite you to the marriage of their daughter, Mary L., to Will II. Osborne, Tuesday evening, raise their eyes a moment and stare at January 2, at 7 o'clock, at Jonesboro, the mourners in the carriages, and pass

-Rev. I N. Strother of Cadiz, Ky., has accepted the call to Mill Creek and Howell Memorial churches, this city, and will take charge the third Sunday in January. We shall be glad to welcome Brother Strother to our midet. He will find a good field and plenty of hard work, but warm hearts and willing weep, while others amile. In our busy, hands to help.

-Merry Christmas to all. And yet we are not sure that Christmas is the time to be merry. We never did see any sense anyhow in celebrating the birth of Christ with fire crackers and skyrockets, and Roman candles, and drunkenness, and debauchery, and revelry of all kinds. It is the occasion for joy, but not such joy. It is heathenish, it seems to us. So we wish you, not merry, but a happy Christmas.

-A number of our exchanges are taking "('hristmas" this week-we mean | do rejoice." holiday. How much other "Christmas" they are taking we can not of course say. It was the custom of the Baptist and also the Reflector to take a holiday this week, but the BAPTIST AND RE-PLECTOR goes on just the same as any other week. To be sure it means a good deal of bard work for us and a considerable expenditure. But we propose to give you the full worth of your money when you subscribe for the

-In Dr. Strickland's letter last week there were two bad errors. The value of the church property should have been seventy-five thousand dollars instead of fifteen hundred dollars. Also there have been ninety five additions to the church since Dr. Strickland went instead of eighty. We have one of the most trained and accurate proof-readers in the whole country, as you might judge from the very few typographical errors you see in the BAPTIST AND REPLECron. But. Homer sometimes nods you know, and this time it looks as if he went to sleep.

-Be sure and read the letter on our sixth page from Brother John II. Eager, of Rome, Italy, on an evangelistie tour in Sardinia. Brother Eager is one of the most cultivated and consecrated ministers in our foreign fields. a letter written for that page by one of lence of such an idea is doing immensa sionary information.

for a year in prophotic bistory.

J. H. A. | but he was charmed with them, and tinguished men and ablest preachers | letting the man go free. but he was charmed with them, and -certainly three of the most dis- did bolleve in stoning the woman and

tist ranks. Now, if the Index had been content to simply an interestimit names, that would have been sufficient Don't talk too long. Keep Christ be- to draw many readers to the columns of fore self. Send us an account of the meeting, please, purgue very briefts! also pictures of the new editors—such possible. Remember that there are pictures, "the most unkindest cuts of all "-we are afraid many subscribers will conclude that if they have to read after such looking edit -- they would prefer to take some other aper. But seriously, while sympathisin - th the new editors, we congratulate the Index. Already one of the very best of bur exchanges, we shall expect it to be still better in the future.

-On Monday before Christmas funeral procession was passing through the principal atreets of Nahville," crowded with gay shoppers intent on Christmas purchases, They would on. What did they care? It was none of their funeral. What metter if hearts were aching in those carriages? Theirs were light. They did not care to burden themselves with the sorrow of others this happy Christmas, So pass on with a laugh and a jest and a. song. So goes the world, Some may bustling, practical age, sympathy seems dead, and sentiment a thing to be shunned. We rejoice that we have One who could weep at the grave of a friend, in sympathy and in love, and who still sympathizes with sorrowing hearts; who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Let us, as his followers. imitate his example. Let us enitivate the sympathetic in our nature. Let us learn to "weep with them that weep." as well as to "rejoice with them that

-It is claimed that the reason more women come into the churches than men is because the preachers are too severe on the men and so drive them off. We might ask why are so many more men than women in the jails and penitentiaries? Are the proschers responsible for that? The simple fact is that, as a rule, women are better than men. And, so far as the preachers are concorned, the reason more women than men come into the churches is because the preaching is designed to comfort and soothe rather than to awaken and arouse to action. Christianity comforts as nothing else does, hnt is a warfare as well, and appeals especially to men. But according to much of the preaching the aim of the gospel is to relieve distress and comfort sorrow; so that where there is no distress or sorrow men feel there is no need for the gospel. Women suffer more than men, and hence this sort of preaching suits them better than it suits men. Let the preaching be made more manly and more men will be won by it .- Western Recorder.

To the latter part of the above we add a hearty amen, and we could do so to the first part-that women are better than men-but for the fact that a noble Christian woman, herself one of the lie agrees to write for us frequently. best of her sex, was in our office the Never skip his letters. We think you other day, and in a long talk together and will find our sixth page every week one npon the woman question, she declared of the most interesting pages of the that it was not true that woman are paper. Nearly overy time there will be hetter than men, and that the prevaour missionaries, as well as other missionary information.

harm to the world in making the men reckloss and the women self-edu--The management of the Christian | tented. She thought that there ought Index announce that Drs. G. A. Nun- to be the same standard of morality for nally. Lansing Burrows, and Henry men se for women, and in that we mout McDonald will hereafter be its editors. thoroughly agreed with her, We never and the momen and the moment an

THE HOME.

Herry Christmas.

Dainty little stockings Hanging in a row, Bluo, and gray, and searlet, In the fire-light glow.

Curly-nated sleepers Safely tucked in bed; Droams of wondrous toy-shops Dancing through each head.

Funny little stockings Hanging in a row. Stuffed with sweet surprises, Down from top to too:

Skates, and balls, and trumpets. Dishes, tops, and drums . Book, and dolls, and candies, Nuts and sugar plums.

Little alcopers waking : Bloss me, what a noise Wish you Merry Christmas, Happy girls and boys! The Nursery

The "Old Man's " Christmas

BY ABBE C. M'KEEVER.

"Come, boys, the theater and then the supper at ---

"But to night's Christmas Eve, and mother will expect me home early with the children's presents."

"Nonsense; your mother knows you are in safe company, and you will be home in good time, long before the little peopers are open. I used to hang up my stockings, too, once upon a time.'

"What! did Santa Claus find his Charlie?"

"Always. Poor 'old man,' he's not him. got a soul to hang up stockings for by the old fire-place to night," and ('harlie smothered a sigh, too proud to let his companions know how deeply he felt at any mention of the old country home.

They had entered their box and the play had begun, but it failed to interest Charley as he had anticipated.

" I suppose the 'old man ' 's all alone as usual; poor old fellow, how lonesome he must be. Now, if Susie May had n't given me the mitten at that time, no telling how matters might have ended; and who knows but the 'old man' could have been filling up stock. ings for some little blue eyed grandchildren by this time; heigh-ho! so the world goes, but it 's hard lines on the 'old man.' Hark | What is that?"

He turned his attention now to the stage where one of the world's prima donnas was singing " The Old Folks at Home."

At its close Charley Gray found his eyes full of tears, and his companions were evidently noways different.

"I say, boys," spoke up Lee Short, the one who had said that his mother would expect him home early; I've boon thinking I'd better put the price of our little supper in some useful presents for the little brothers and sisters, if you don't mind, and won't miss

"And I've been thinking of the 'old man' and how lonely he is. There's a midnight express will leave me within three miles of the old place. I've deelded to go, and Diek and Jo can have their quiet little supper to themselves. for I'd advise you, Lee, to make those presents; and you can add my share as well, if you will. I've no little folks of my own, just the 'old man,' you know, and I rather think when I take myself that'll be the only Christmas gift he'll care for." No one had the heart to offer a dis-

senting voice, and thus it was, when the express went shricking out, it bore Charlie and his small valise.

"How long it has been since I saw the 'old man;' nearly four years and six months since I had his last letter. I hope he 's well, and what a careless fellow he thinks me."

On, on swept the midnight express, yet it seemed to Charlie to be going at a snail's pace, so impatient was he, now that he had started, to he at home once | have you done, my boy?' more

At last, at four o'clock, with misty snow falling, he found himself at the little wayside station, the only passon old father starved." ger that got off at that place.

"A nice tramp I'll have, but time was when it seemed more play to me to walk to the station and back. But here | good time." goes for old landmarks; do n't suppose I could lose my way. That white house on the hill is where Susie lives with the rish 'old man' she married. She 's getting stout and motherly, and I guess it time, and I 'll see that you have a good was a good marriage after all, though it one, too." had the effect of driving me to the city and giving me a start in the world. The 'old man' don't know how well I'm doing. How glad he 'll be to hear."

So musing, Charley trudged through | best. mud and snow, and at last found him self weary and panting at the old home

it is not fastened. I'll fix to surprise and that s a dollar." him. But how still it is! I wish he "Hush! don't talk of that. Thank

did not believe that he could be heard. always return if you wish but the figure at the fire stirred, raised his gray head, turned and saw him.

"Charlie! My son! My son!"

() that glad, exultant cry, how it rang through the old house—the cheerless old house through whose doors and windows the wind whistled at will

'Yes, 'old man,' I've come back 'm your Christmas gift, you see.' " My ('hristmas gift, my boy, so you are, in fact, for you were born a ('hrist

mas twenty-eight years ago to night. I was jist a countin'.' "So you were thinking of me, then?"

said Charlie, a tremble in his voice. " But how came you to be up so early?" The old man dropped his head, and did not answer readily.

" I was up carly yesterday-you know I generally get up early-an' I 've been choppin' wood for the squire, an' he ikes his hands to come prompt.' "Chopping wood! You?"

"Yes," fidgeting. "I-you see the rops hain't been good this last year or two, and I had to put a mortgage on the old place-your mother's home, my boy; I could n't see it go."

"The idea of you chopping wood for the squire!" and Charlie strode up and down the bare, old sitting room with impatient, angry strides. "Why did n't | too, had put the costly supper to better you write to me?"

"O la, I did n't want to worry you, son, but I hain't been lucky somehow, an' I been jist as savin' as could be."

"I dare say," said Charlie, dryly; what have you for breakfast? I'm about famished."

The old man looked up in some con-

"Breakfast! O I've-I'm casy satisfied, you remember, but I'm afraid it will hardly snit you now, though you did use to like fried mush."

" Fried mush, is that all?" "There's a pound of coffee in safe I keep in case of sickness, and a can of tomatoes old Miss Simpkins sent me."

Charlie had paused at his father's side. He laid his hand upon his father's shoulder, and said huskily : "O father, forgive mel"

" Forgive you, son? Why, what has he old man to forgive you? What

'What have I not done in my cruel earelessness? Spending money reeklessly for horses and theaters, while my

"O la, no, I hain't I'm well an' hearty as any man you kin find of my age, an' I 'm glad you 've been havin' a · I'll have a good time from this day

on," eried Charlie with an earnest voice, still husky with a suspicion of tears in it, "yes, I'll have a real good

"I like you to say the 'old man' best," said his lather "You begun it half in fun, but you always say it so lovin'. Yes, I like the old man

" How much of a mortgage is on the old place?"

"Only two hundred dollars, an I ve "Wonder if it's locked; poor 'old got twenty five saved I manage to man do n't have much to steal, and-no, chop a cord of wood a day sometimes,

did n t persist in staying here all alone." God, I remembered the 'old man' and Charlie had opened the door softly came home. I've a new home for you and passed from it to the door of the -in the city, it's true-but I'll clear sitting room. When he opened it he off the mortgage on this, and you can was surprised to see a fire burning on come back in the summer if you wish. the hearth and before it the bent form I will fix the old place up, and make it way to that lonely backwoods home, of bis old father The sight and the blossom like the rose, of a very truth, flood of recollections quite unnerved and there's poor Aunt Mary and little Ruth that would love to live in such a "Old man," he breathed so softly he | home as we can give them, and you can

> "Are you rich, Charlie?" "I've managed to save the biggest

part of a good salary. I'm engaged to my employer's daughter, and the home you can have in the city is with us." The proud old father threw back his

head and laughed heartily. " This beats the hopes I had of you, my boy. Won't the folks be surprised? Yes, I'd like to have Mary and Ruth here, I often wished I could, but I do n't reckon your stylish wife would keer to have the old man round. "Need n't flare up, but bring her down to see an'

ask her." " I 'll never leave you here alone again, father. I'll take you round to Aunt Mary's, where you must visit a while. until this place is made habitable. I'll bring my wife out, and try the test as you say. I think we'll find her true

When Charlie reached the city again, all be brought finally into the clear, he found his three chums awaiting him, searching light of the judgment

"I did as you said, Charlie," exclaimed Lee. "I gave the youngsters and the little mother such a lot of presents and clothes that they most looking at it, the parrot said, "Hello!" forgot the words orphan and widow."

The other two confessed that they.

"I remembered a sister in the far West that scarcely has ordinary comforts. I guess the twenty dollars I The aged grandmother kept her seat sent won't come amiss."

" As I've neither chick nor relative. I happened to find a friend with a sick wife and half a dozen youngsters, who had a good deal bigger Christmas than they would had I not been in exist-

And then Charlie told them about his

their faces told how much their sympathy was with him.

When the wedding was over and the journey, Charlie took his fair young bride to the old homestead, so remodeled and improved that even he could hardly recognize it And the "old man" found that Charlie's wife was only a sweet, sensible woman after all, who called him "father" and who kissed his check at parting, and assured him that within their new home his room was always ready, come when he would And the "old man" was happy, and blossed God for giving him such a good son, who now was most surely walking in the way of the righteous.

Home First.

" Let home stand first before all other things! No matter how high your ambition may transcend its duties, no mat ter how far your talents or your influ ence may reach beyond its doors, be fore every thing else build up a true home! Be not its slave, be its minis ter! Let it not be enough that it is swept and garnished, that it's silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it. feed thought and aspiration, feed all charity and gentleness in it Then from its walls shall come forth the true woman and the true man, who shall to gether rule and bloss the land Is this an overwrought picture! We think not. What honor can be greater than to found such a home? What dignity higher than to reign its undis puted, honored mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judge's bench, compared to that which can insure and preside over a true home, that husband and children 'rise and call her blessed?' To be the guiding-star, the ruling spirit in such a position, is higher honor than to rule an empire - Mrs. Beeche.

Christmas Presents

" Hubby, dear, I can t wait to tell you what I'm going to buy you for Christmas!" "Darling wife, what is "Well, I'm going to get you a silver card tray, and a bronze Hercules for the mantle, and a lovely Russian table rug to lay in front of my dressing case. What are you going to get for me, Tootsy?" "I've been thinking Jane, and have about concluded to get you a new shaving brush.

-We are ever ready to offer to our friends or ourselves reasons for our course of conduct, or excuses for our actions; but do we always stop to in quire if these reasons are such as will satisfy the mind of God? They must

------- A little girl of my acquaintance saw a parrot for the first time in one of our ice-cream parlors. As she was The child gazed in astonishment a moment, then answered, in an awed tone, " Hello, chicken!"

-Little Jim was but a few years old when there was a wedding in the family. during the ceremony. In telling about it afterward. Jim said, "Wo all stood up and got married 'copt grandma | "

-When you are judging a friend whose actions pussle you, but whose metives you can not see, remember that "Charity thinketh no evil." It is a blessed thing habitually to put the best own journey, and the expressions on construction on the behavior of others.

MRS. O. L. HAILEY, EDITOR. No. 117 Morgan street, Knoxville, Tenn., to

POST-OFFICE.

Institute, and built a chapel at Mus-

quiz, Mexico, costing us three hundred

dollars, which Brother Powell named

the Young South Chapel. It was ded-

leated a little over a year-ago, but was

net seated when we last heard from it.

a few months ago. So I opened this

fund to help seat it, as Brother Powell

wrote that the Mexican brethren had

paid for the lot, lamps, and organ, and

paid some one hundred dollars on the

house, so was not then able to seat it.

I would like very much to send fifteen

or twenty dollars to Brother Powell as

a Christmas present for this chapel, and

vou see we have a little over ten dollars

of this amount already on hand. Who

will put in a chair costing say one dol-

lar! I am sure it is a Christmas gift

that will make the giver feel very happy

and we will thus let our Mexican

friends, who have learned to know us,

feel that we have not forgotten them in

our new-found love for Cuba. And.

now dear children and friends I wish

you a merry Christmas and a happy

New Year, Lovingly, Aust Nora.

YOUNG SOUTH.

money, and when I saw the paper, I guessed how it was and asked him, and he told me about it. Tinksted on paying him, but he would take only one dollar, so you must credit him with one dollar. His name is Mr. Reeves, and ho is a member of the Campbellite de-DEAR URILDREN: Several of our new nomination. He said it would not hurt friends and cousins have been asking for him to give a dollar to the Cuban me what " Seating our Young South mission. Aunt Nora, we have been (hapel" means. And as I do not incalled on to go through a deep sorrow. tend keeping this fund open much Only a few days ago I witnessed the longer I want to explain it so that all burial of a dearly loved cousin, Mrs. may know and send an offering if they Piukie Hornsby. We have the blessed hel so inclined. In the first place, we assurance that we shall meet her again, have been working for Cuba only this but it is hard, so hard, to give up one year for five years past we worked so young and full of life. But out of for Mexico, during which time we eduthe deep grief her husband has been led cated two young ladies in the Madero

he had forgotten to keep a record of it.

MINNIE CHAMBERLAIN.

Manox, Texas.

doeth all things well. and little James MAMIE GARDNER.

Lela and Tishie Cadwell. Flatonia. Osceola, Ark Texas Many thanks for your letter concerning my dear father. It is hard not to envy you the pleasure of seeing a merry, happy time. him and administering to his comfort DEAR AUNT NORA Will you let and pleasure. I sent you only one of another little cousin join you in the Brother Powell's pictures because I find

I did not have as many as I thought I did, and I thought I had best wait to see if I did not get another live dollars DEAR AUNT NORA: I will write some if you will admit me to the Young South I go to Sunday school every Sunday I will be ten years old next March, and have not missed but four Sundays in five years. I sent you twen ty five cents by Rev O. L. Hailey for the Young South. I think it is a true story, the man was Elisha. The men were the sons of prophets and the Europe. He was out on the ocean durbeams were to build them a place to | ing the terrible storm you read about in live in. I have been reading the Young | September. With much love to you South, and I like it so much I think I and cousins I will close. can he a nophew to Aunt Nora. If my

for I want to do something for the picture. Young South. Your nophew, Bellbuckle, Tenn.

HALLER NEWMAN

DEAR AUNT NORA: I am so very glad that you have concluded to stay with us. I never could believe that you were really going to leave us. Lucy says tell you to give the nickel to Cuba, if you have not already disposed of it. Aunt Nora, I want to explain about the two dollars you received from me. I sont Lucy's letter and money to the postmaster, and he was so busy just letters. then in making up the mail that the letter got mixed in with the mail he was sending off, and as the letter was

letter fails to be found I will be so sorry

Strawberry Plains, Tonn.

to accept Christ. Lovingly,

This was real kind in Mr. Beeves, Minnie, and I shall give him credit God moves in a mysterious way his wonders to perform, but we may be sure he

At NT NORA I am glad you have de cided to stay with us We would have missed you very much I do not get to read the BAPTIST AND REFLECTOR often, and I am sorry to say I can not answer all of the questions. I am getting on very well with my music class. I have charge of the infant class in Sunday-school, and the little children are learning very fast. The Willing Workers are going to have a musical concert here the first week in December. They want me to take a part in it, but it is so muddy down here I do not know whether I can go to the rehearsals or not. I hear from home every week. I will go home Christmas if Providence will permit. It is almost suppor time. I must close. Love to you, I'ncle Orren.

I hope you will be able to go bome Christmas, Mamie, and we all wish you

good work? I have not known you long Aunt Nora, but have learned already to love you Mamma says she once knew you at Mary Sharp ('ollege. Her name is Bettie S. Thomas. She says you complimented her first essay that she read at Mary Sharp. Mamma sends many good wishes for your success in the important work you have undertaken I send my little mite for Cuba. We do not know what scating the Young South Chapel means. In my next letter, if you will let me, I will tell something about my papa's trip to

Your niece, MATTIE WHITAKER. P. S. I send stamp for Brother Diaz's

It is a twofold pleasure to have the children of my school-mates write me and join our work, and I welcome you most heartily, Mattie, for mamma's sake as well as your own. Read my letter this week, and you will learn what "Scating the Young South Chapel" means. Write us again and be sure to tell us of your papa's trip to Europe. I

DEAR AUNT NORA! As I have been

astonishing to see so few copies of such Then he sent two dollars of his own a valuable paper that comes to our postoffice, but I hope it will increase before the year is gon. As this is my first stempt I will close with love to you and all the cousins. I remain your nepher, WILLIE HOUSE.

Enrekaton, Tenn. Are you trying to do any thing yourself to increase the number, Willie? Do so, and we will enroll you as one of our workers.

AUNT NORA: I thought I would write to you as I have never written to about doin most wanderful things & South very much. I have three sisters and one brother. We go to Sunday-Stories. I answered the first two but was too late getting them off. Inclosed find five cents for scating the Young South Chapel. I will close with love to you and the cousins

Lovingly, MAPD McKINSTRY. Brighton, Tenn.

DEAR AUNT NORA: We take the BAPTIST AND REFLECTOR. We like it very much. I belong to the church at Linwood. I am twelve years old. send thirty cents for Cuba, and also two cents for Brother Diaz's picture. As this is my first letter to the Young South I will close. ERNEST RUSHING. Lobanon, Tenn.

DEAR AUNT NORA: Please let an other cousin come into your corner. am fourteen years old. I have wanted to write for some time, but have neglected it. But I hope you and the cousins will bid me welcome. I do not belong to the church, but I was converted last year at Brother Sharp's meeting. We do not take the BAPTIST AND RE-FLECTOR, but my sister, Mrs. Kirby, does, and I like to read the letters from the cousins very much. Aunt Nora, we too, have had trouble. My eldest brother died June 11th, 1889. I send five cents for Cuba. I must stop for fear of the waste basket.

Lovingly, CORA WESTBROOKE. Martin, Tenn.

Welcome, Cora. Wesympathize with you in your loss. I know what it is to lose a beloved brother. Why have you not joined a church and obeyed Him who has done so much for you?

DEAR AUNT NORA: As I have not written in a long time, I will now write. I have been going to school and have the water," tripped Boulah Green, not had much time to write. I live about forty-five yards from the schoolhouse. I like the teachers very much I will try to correct the Bible Queer Stories. I like the study of the Bible Queer Stories. We have a Sundayschool in town, and I go to it every Sunday. Papa is the superintendent. I have only ten cents, which Mr. H. C. Donnell gave me, but have some more promised. When I get it I will send it. I will close with much love to you. Uncle Orren, and little James.

ROBBIE LONGMIRE.

Pelahatchie, Miss. I feared you had given us up, Robbie. am glad to read a letter from you again and know you are still at work.

DEAR AUNT NORA: It has been more than a year since I wrote to you before. I reckon you think very hard know it will be interesting if not too of me for not writing, but I have neglong. We have no room for long lected, and if you will excuse me, I will try to write oftener. I am glad you did not stop writing. I love to read the for the address and amount, saying that | Queer Bible Story. Aunt Nora, it is James for me. With many kind riches. - Christian Inquirer.

thoughts and much love, I ill close for this day. MAR! AMANDA MOON. Buyek, Ala.

BIBLE QUEER STORY. II wish the cousins to tell me how mean mistakes they find in the following little story, and to write it out correctly in every respect and send it to me, and I will publish the names of the perfect ones .- AUNT NORA:]

Wonce their was a grate prophit in

the land of Palistine. Know one had

ever seen the like of him & he went you before. I am a little girl ten years | teeching a new & wonderfull doctrin. old. Papa takes the BAPTIST AND RE. Crouds of people followed him where FLECTOR. I like to read the Young ever he went an manny below? In him. And ounce, behold, there are unto him a rulor of the synagog and when he school every Sunday. I will do the saw this great prophit, he fel as his feat best I can on the last two Queer Bible and besought him urnestly, saving, My lectle daughter lyoth at the point of death: I prey thee, come and lay thy bans on her, that she may be healed; and she shall live. The gude mad looked into the face of the pore weeping farther, and pittied him. He new he could heel the little darter, so he went with bim and lo a grate croud of people followed him. And while they was on the way, one from the ruler's house came and said to him; "Thy darter is dead: why trubble the Master farther?" But when the prophet herd this ha turned to the father & sed " Be not afred, only belove." Then he let only three of his deciples follow him to the house of the ruler and when he reached their he found a great croud & a tumoult. But be put them all out & taking the mother & father of the damsil & those that were with him, he entered the room where she was lying and went up to her & taking her by the hand said,"" Damsel I say unto the arise." and straitway she arose & walked &

> that something be given her to cat. Now, children, tell me the name of this great prophet, and the name of this ruler that had so great faith? Which three of his disciples did he let follow bim to this house? How old was this child? Do you believe this in true? Why? Has this great Physician done

AUNT NOBA.

they were all astoneshed with a grato

astonishmint & He charged them that

no man should know it & commanded

"Iron Made to Swim" - Perfect ones : Sallie Rowlett, Tishie and Lola Cadwell. Lillie Graves perfect, except one, "perpose" "The iron stoum on Thomas McGregor, and Maud McKinstry. Too bad! So near, yet not of the perfect ones. Jimmie Bass only two, "there master" and whome. Try

you any good?

again. Thirty-three mistakes. Boulah Green guessed the number of perfect offes for our first Queer Story exactly, seven

Seating the Young South Chapal

Willie Watts, 25 cents; Thomas Mc-Gregor, 25 cents; Benlah Green; thirty cents; Tishic and Lela Cadwell, \$8; Willie and Irby Grace, 25 cents; Lillie Vann, \$1; Ellison Basina, 25 cents; Lena Wilson, 5 cents; Maude McKinstry, 5 cents.

For Caba.

Jimmie Bass. 22; Rev. J. N. Bishop.
25 cents; Haller Newman, 25 cents;
Ernest Rushing, 30 cents; Mary
Moon, 20 cents; Cora Westbrook, 15
cents; Robbie Longmiro, 10 cents;
Katie Luttrell, 10 cents.

-A poor man rich in faith had a a reader of the BAPTIST AND REFLEC- cousin's letters so well. I have ten higher satisfaction than a rich man des-TOR for some time and not written any subscribers to the Sunlight paper. I titute of faith. Those who possess only well not even scaled, he felt sure that the thing for it I will attempt to write a few love to read it very much. I will send the wealth of this world may become money would be lost, and he asked me lines und send the correction of the twenty cents for Cubs. Kiss little poor, but the Christian has durable

-The following have been returned to us marked " misdirectd." Who will give us information?

Rev. W. D. Hancock, Selden, Ala. J. H. Bolfarn, Bald Place, Tenn. D. M. Steinciphus, Brownsville, Tenn.

-Will Brother T. J. Everett, who wishes to be placed on our list as a lifetime subscriber, please give us his postoffice adress?

-Every good and every perfect gift comes down-but some will not come without the ssking, even though he gives liberally, witholding not. It is when he sees and hears those who are in need crying to him for help and supply. Ask, and ye shall receive.

-The Father bimself sets before the world, the brightest, most inconceivable example of self-sacrifice for the good of others in the gift of his Son. God so loved the world as to give his only be gotten Son.-George W. Cable. ----

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nates while it elevates and improves.

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Agonizing Itch and Pain

disappeared, and now I am entirely free from the disease. My blood seems to be theroughly purified, and my gener, I health is greatly benefited " LYMAN ALLEN, Sexton N E Church, North Chicago, III. My son had sait theum on his hands and the calves of his legs, so bad that they would

crack open and bleed. He took Hood's Sarsaparilla and is entirely co.ed. J. B. STAN-TON. Mt. Vernon, Ohm.

From 108 to 135

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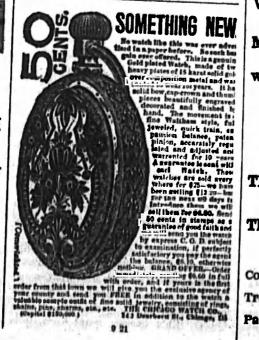
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this cause at the Convention. We do not remember their names.)

CARSON AND NEWMAN COLLEGE. N. J. Phillips and wife, Blount-

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CONSERVATISM *A. THE RAGE FOR NOVELTIES.

NOVELTIES.

The Seed Annual for 1890, Issued by D. M. Ferry & Co., of Detroit, Michigan, has reached our table, its cover this year is aspecially artistic and attractive, and its contents as usual, interesting and instructive. Ferry's seeds are thoroughly reliable, and always come true. The directions given in the Annual for the cultivation of both flowers and vegetables are so full and explicit that no one can fall of success who uses their seeds and follows the instructions.

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OBITUARIES. WE

MRS. L. H. MILLIERN. By telegram I received the sad intel By telegram I received the sad intel ligence that my services were wanted at La Grange. Sunday, December 15, to preach the funeral of that estimable mother in Israel, sister M. L. Milliken, the lovely wife of the late Rev. L. H. Milliken, so long and so favorably known in Tennessee. She breathed her last on Saturday night in the aixty-sixth year of her pilgrimage. One of the year of her pilgrimage. One of the most resigned and devoted of Christians. Two weeks ago, at my appointment tnere, provious to entering the pulpit, I was at nor bedside talking and praying with her, and never did I witness such patient waiting; such lamh like sub-mission to God's will. While tears of joy crept down her cheeks she ex claimed in sweet, subdued tones, " I am only waiting and watching by the river!" 'Yes, my dear sister," said I, "and soon you will hear the boatman's oar!". I know your space will not allow room for details, as it must now represent the entire State, but permit me to say, having made a profession of religion in her thirteenth year and united with the Bantlat church she was a follower of Christ fifty three years. Her funeral was attended at the Baptist church by a large congregation, and from thence to the cemetery where she was laid among the evergreens, side by side of her husband, in that quiet sleep which will know no awaking till Jesus comes. I wish I had space to speak of her noble virtues, devotion to her church and Sunday school. Suffice to say, she knew what a minister's wife should be, and filled the requirements. O how I shall miss her loving co-operation in my monthly visits

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The hearty appreciation of The Teacher during the past year, proven by the large increases its circulation, has led the American Baptist Publication Society to make still further effort a distributing half in center, adapts a state of the state the line of its improvement. A transiful map, printed in colors, will hereafter appear in can

Dr. P. S. Henson continues Editor and will furnish the Lesson Topics, as heretofare, The Expository Notes and Practical Hints to teachers will be turnished by Prof. H. H. Harris, Ll. D., President of Richmond College, Va Hints to Tenchers of Primary and Intermediate classes, by Mrs. M. G. Kennedy

Side Lights on the Lessons.

The following named articles will be given during the year

By John A. Broadus, D. D., LL. D.

President Southern Baptist Theological Seminary

New Uniter in the trospet of Luke. Pharisate Thanksgiving. Authority of the Apostolic Teaching. Jesus Promising Paradise.

By Prof. A F. Fleet, LL.D. Missings State I miversity

The Gospet of Luke. The Good Samaritan.

The Triumphat Entry. The True Site of Calvary.

Prof. Florice ently spent covaring treeses. Egypt and Palestine, and among other experiences bassed over exactly the road traversed by our Lord in his trining-hal entry into Jerusalen

Practical Articles on Methods in the Primary Class. By Mrs M. G. Kennedy.

Practical Sunday-school Topics, by Leading Institute and Normal Class Teachers of Other Denominations.

Christ, the Tencher's Model. Jas A Worden D D & S Secretary resolutional Board The Teacher's View of the Bible, A. F. Dunning, D. D. Secretary of the Congregational Sunday school Society, Boston

How to Study a Hible Lesson. F. W. Rice, D. D. Edition of The Sanday School World Use of Hinstrations in Bible Leaching, cot Robert Cowden, Principal Bible Normal Union, I nated Brethren

How to Teach a Normat Lesson. J. 1. Hurtbut, D. D. Editor of the Sanday Shool Journal Sunday-school Conventions Mr William Reynolds, Pres Uniternational S S Association.

Drs. I. H. PRITCHARD N. C. J. M. FROIST, In . Va. W. S. RYLAND, Va., A. T. SPALDING. Tex A 1 DINON Md . W S PINICK, La : H A TIPPER, Va . H M WHARTON. M. J. V. NINNSTLY, ton . J. B. GAMBRETT, Miss . LANSING BURROWS tin . Col. Lyaps A. Hoya S.C. and comey others have been positively ruguged to write for the Teacher

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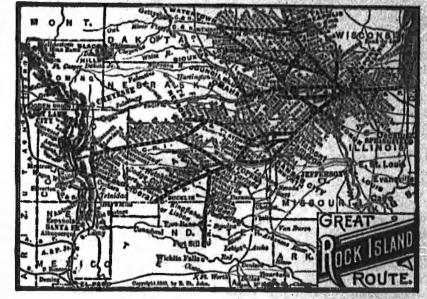
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Business notices.

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MASHVILLE, TENNESSEE, JANUARY 2, 1890.

stament with reference to the death

"absent from the body," or to " depart."

Paul spoke of his death as a "depart-

ure." He meant to say that his soul

was going to depart from his body. But

state of unconscious existence? Did

he expect to lie dormant in the grave?

No. not at all. He could not have had

any such desire as that. He had a far

better understanding of the future state

of the people of God than to suppose

that his soul-his real self-would lie

sleeping in the grave. He was certain

that when he should take his departure

and sat on the right hand of God."

There he ever liveth to make interces-

sion for the sainta, according to the will

him, that he might behold his glory

and enter into rapturous communion

with him, and joyfully serve him, day

and night, in his radiant temple. He

world-that is, it is immensely better-

it is vastly beyond our present concep-

of all thought, and feeling, and activity.

NO. 20.

VOL. I.

HENRY M. Smarrey salled from Zai zibar Monday on his homeward journo When Paul referred to the closing A royal welcome awaits him when h our of his life, he did not use the word death," although he had direct referreaches the shores of civilization.

WE believe in the Salvation Army - co to his death. The fact is this as little as any one else, but its foreible or rd is very seldom used in the New state, and the immediate enjoyment of suppression at Geneva, Switzerland, is of Christians. They are said to "fall contrary to religious liberty, and is to be asleep," or to "enter into rest," or to be condemned.

A WAR CLOUD, not yet much larger than the size of a man's hand is rising in the Old World. The trouble is between England and Portugal over some African possessions. We trust, however, that the matter will be satisfactorily adjusted.

LA (JRIPPE they call it now-we mean the influenza-presumably from its strong grip on people. It is spreading, spreading alarmingly. It has reached the United States, and is marching over it with giant strides. No one seems safe from its grasp. In Boston, as well as in Paris, it developed a malignant type, and there have been a number of deaths. Look out for it here after this sudden

ON LAST SUNDAY occurred the eightieth birthday of Mr. W. E. Gladstone, the uncrowned king of England. About two hundred telegrams and five hundred letters of congratulations were received, the first being from the Prince and Princess of Wales. Crowds attended the churches at which he worshipped. He is still the grand old man, grander now in his old age, battling for the rights of an oppressed people, than ever before. What a lesson too for America, where statesmanship and wisdom are supposed to abide only of God. And Paul longed to be with in young heads, and all who have crossed the dead line of fifty are relegated to the retirement of the shelf. A man may do, and ought to do, better work at sixty than at thirty. Gladstone has never done better work in his life than he is now doing at eighty.

THE shooting to death at Barnwell, tion of its glery. Now, if it be true less negroes last that the soul of the believer sleeps in week by a party of masked men was an | the grave until the day of the resurrecoutrage on the law and a fatal stab at tion, how would it be possible to barjustice. What though they were mur- monise Paul's words, recorded in differderers, what though they had killed ent passages, with the doctrine referred white men in cold blood? They ought to? If he were going to depart and bo to have been punished, severely pun- with Christ, and enter upon a state ished. Indeed, we will presume that which is very far better than the presthey ought to have been hanged. Dut | ent one, that state could not be one of it was the duty of the judge, and jury, simple unconsciouaness—the anspension and sheriff to fix and execute the penalty for their orimes. No one can con- It requires a hard stretch of one's demu negro outrages upon the whites— powers to believe that a man of such which have been entiraly too frequent tremendous energy and unbounded deof late-more severely than we do. votion as Paul was would prefer to en-But no one cen condemn such scence ter upon such a state as that rather se that of last Friday night at Barnwell more severely than we. Let justice be done. Let the guilty be punished, sewould have thought that it was far betwould have thought that it was far betvarely, swiftly. But let tham he punished by the lew and not by irresponsible and unknown mobs.

Would have thought that is was far bottom on a formar cannot be punished by the lew and not by irresponsible, that he might continue to preach business of one of its strongest men.

As unknown millanthropist has the cannot be punished by the seal of a formar cannot be punished by the lew and not by irresponsible, that he might continue to preach business of one of its strongest men.

state of dark unconsciousness until the day of resurrection. But Paul was not in doubt about the Christian's future

C. H. WETHERER.

Word and Spirit. Having heard persons of intelligence asy that the word of God is the Spirit of God to us (claiming that the Holy where did Paul wish to depart to? He Ghost was only given to the apostles was going somewhere. Was it into a to bring to their remembrance what Christ had taught, so that they could write it for us, and that when they did so the word was the Spirit to us), I beg a little of your valuable space for a few thoughts. While I believe the word and Spirit operate together, I also believe they fill different offices.

We have no eyes to see the word until the Spirit enlightens them. We it would be from this world to another have no ears to hear the word until the world, even a higher and holier world. | Spirit opens them. We have no hearts His departure would be from a living to obey the word until the Spirit bows and active state of existence in this and inclines them. The word of God world into another state and condition | shows us the way, and the Spirit of of living, and active, and conscious ex- God leads us in that way which the istence. He had no idea of departing | word points out. The word is a rule to a place where he would be in a worse | before us to show us where we must go. condition than he was in on earth. The Spirit enables us to go according He said that he had rather depart and to the direction of the word. The be with Christ. And where was Christ? | word is a compass by which we must He was in heaven, where he is now in direct our course. The Spirit is the the majesty of his kingly glory, and in | pilot that steers us in that course. The the fullest delight of his fellowship word is God's counselor to discover with the sainted bosts there. We read | the path in which we are to walk. The that when Christ left this world Spirit is the counsel of God that "he was received up into heaven teaches us how to walk in that path. The word shows us our duty. The Spirit maketh us willing to do our duty. The word brings us the doctrine. The doctrine. The word reproves us. The Spirit humiliates us under that reproof. us for receiving that correction. The word instructs us in righteousness. speaks of this heavenly state as being The Spirit maketh us the recipients of very far better than his state in this J. A. SCOTT. that righteousnoss.

Cullooka, Tenn. tions that ever assembled in the house. About one hundred were compelled to stand during the services and many went sway. I wish the Baptists of Tennessee in general, and Wilson and ad-

Paul's Idea of the Christian's Puture. in the toils, and trials, and sorrows, and Claims which he (the merchant) held aufferings of those churches which lay having gone with his maignment into so near his heart, than to enter into a the hands of his oreditors, has made the immediate demands upon the church very heavy. They can not pay this dabt and support a pestor, not even for a part of the time. They have a band of an seal-ous and consecrated workers as are to be found anywhere. The devotion of the sisters, many of whom are young ladies, is simply marvelous. The three thousand Baptists of Wilson county ought to rescue this good old church. L. N. BROCK.

Brighton.

I find it in my heart this morning to write you a line from near the western border of Big Hatchie Associa My work for the year just closing hea been with the churches of Autioch, Brighton, and Smyrna. The last named had been without a pastor for three years or more preceding July last, at which time I undertook to serve the church for the remainder of the prasent year. Five have been recently baptised into the ohurch, and upon the whole the work at Smyrns seems hopaful. w

The increase in membership at Antioch and Brighton hee not been what we desire, yet the contributions to missions and to pastoral support do not la-dicate a hanguishing condition. There is also some Sabbeth-school interest, which we hope to see uniformly inereased until these ohurches shell sech have a flourishing evergreen school.

The good brethren and sisters of Brighton ohurch, among whom we live, know well how to brighten the pastor's home, which they abundantly provad on the 25th instant. From shout 9 to Spirit enables us to take hold of that 11 o'clook a.m. they gathered in with amiling fkoes, pleasant words, wall-filled baskets, etc. A sumptuons fesst was The word corrects us. The Spirit fits spread, principally of their hoenty, of which all partook, the peator and his wife being made to understand that for one day at least, they must surrender their natural right to extertain, and submit to being entertained at their own home. An abundance of every A REVIVAL AT LEBANON.—A short thing necessary to gratify the appetita time ago Brother J. M. Phillips, of or taste was on hand, while toys, quite Kentucky, began a series of meetings at elothing, dry goods, grocerias, corn, Lebanon, Tenn., which were very meat, money, etc., were made to sot a greatly blessed by the Lord. I had the pert in the ganorel, delicions, eabpleasure of getting in a abort time before the meetings closed, and conductad
services for two days after his departure,
and on last Sunday night, at the close

are mede happy by the evidence that of the services, baptised seven in the presence of one of the largest congrega- of as noble-hearted a people se the sun ever ahone upon. Max Ged blass them with long life, peace, and pros-perity, granting them an ebiding seems of his tender love and watering are. Yours in Christian love, W. B. McKinstry.

Dagete bar 26.