

—It is distrust of God to be troubled about what is to come; impatience against God, to be troubled with what is present; and anger at God, to be troubled for what is past.—*Patrick.*

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. **ROYAL BAKING POWDER CO., 109 Wall-st., New York.**

and would be taken in addition to the watch as a sample outfit of fine solid jewelry, consisting of rings, pins, chains, etc., etc. THE CHICAGO WATCH CO., Inc. (Capital \$100,000.) 120 Dearborn St., Chicago, Ill.

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NASHVILLE, TENN.

away saying, "What eloquence!
original thought! and what an
de delivery! Take care that
not forget the remedy, the only
—Christ, and his righteousness;
and his atonement; Christ, and
ceacy!" C. H. WHITTAKER.

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

er consider

NASHVILLE, TENN. 4-19

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

CONTRIBUTIONS.

Brother Kidwell Finds One.

Brother Kidwell found one of those columns to find a man between the third and fifteenth centuries who taught and practiced just what the "Christian church" teaches and practices at present. Friend Kidwell publicly informed me during the late Grimo-Kidwell debate that he had found a case. He referred me to Orchard'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 ordained 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 Testament; to wit: Baptism and the Lord's-supper."

I wish to say: 1. This confession from which Mr. Kidwell quotes was put forth by the Waldenses in 1549, two hundred and thirty-five years after the time specified in my challenge.

2. Mr. Kidwell claims that the Waldenses 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 such.

4. The next three lines under Kidwell's nose at the time he read the above reads as follows: "That God has ordained the sacrament of baptism to be a testimonial of our adoption, and of our being cleansed from our sins by the blood of Jesus Christ, and renewed in holiness of life." (Art. 28.)

This completely upsets the gentleman's claim and shows beyond all controversy that the Waldenses did not hold the views of friend Kidwell. Try again Brother Kidwell and see if you can't come nearer the time than two hundred and thirty-five years. Find us a man or quit your boasting about the Father's and Christian writers during the dark ages being your brothers. The challenge is still extended.

A GABRIEL.

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 Kidwell had the closing speech. In this he read the following from Campbell on Baptism, page 364: "It is an undoubted fact that the people known in ecclesiastical history under the name of Anabaptists, who arose in Germany in the year 1522, were the very first body of people in the whole Christian 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 82, is referred to by Mr. Campbell. Besides this in the next four lines Mr. Campbell says: "Unless there be some premeditated oracular ambiguity in this expression, which it could be uncharitable to suppose, one could not easily make an assertion more unjustifiable or insupportable." etc.

If Mr. Kidwell did not know that the quotation he read was not Mr. Campbell's language he shows an inexcusable ignorance. If he did know it, it shows a despicable effort to carry a point.

As to the debate, Brother Grimo showed himself equal to the proposition he affirmed. His arguments were unanswerable. His arrangements of biblical and historical facts were strong and impressive. God bless him. I felt proud of him as he so earnestly contended for the truth. Brother Kidwell as usual ventilated close communion, gave the Novations and Waldenses fits, and linked the Baptists with John Smyth, the mad man of Munster, and Roger Williams. The debate was conducted in a good humor and the people enjoyed it hugely.

JOHN T. OAKLEY.

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 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 apparent 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 Christian Association does not employ "traveling evangelists," as union evangelistic meetings are entirely outside their line of work, belonging to the general work of the churches, and that the specific effort to reach young men carried on by the Association is always done in entire harmony with the churches. The originator of the article referred to has very evidently "got two stories mixed."

The other case speaks of the pastor of the Waxahachie (Tex.) Baptist church as being "martyred" because of his opposition to the Young Men's Christian Association. Having been in Texas at the time it occurred, and happening to know the facts in the case referred to, allow me to state them, that 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 and Campbellites," accusing their pastors of slandering the church and the others of jealousy. Naturally this created opposition; it was not the opposition of the Association to the church, but the personal protest of the friends of the parties reviled, against the action of said pastor. Possibly it would have been wiser not to have noticed the attack, but when a fire-brand is thrown it is natural that those near by should attempt to stamp it out. At all events it was altogether a personal matter; the pastor was simply reaping what he had sown. It would be very unjust to charge the church of which he is pastor with being responsible for his foolish attack and reckless statements, and equally unjust to make the Association answer for the "opposition" manifested by those who replied to the attack if they manifested any lack of wisdom by making reply.

The course of the pastor was so uncalculated for that prominent members of his church circulated a petition asking his resignation which he was kind enough to grant.

As to the Young Men's Christian As-

sociation and its work, don't forget the points that have been brought out in former articles of the BAPTIST AND REFLECTOR as follows: 1. The Young Men's Christian Association is a department of church work, subsidiary and auxiliary to the churches utilizing it, and meeting a particular need that can be met in no other way so well. 2. Its plans and practices are Scriptural, safe, and under the entire control of the churches. 3. The young men helping in this department of work have their spiritual strength and activity developed thoroughly 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 beneficial. 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. H. Strong, Dr. J. William Jones, Dr. George Dana Boardman, and Dr. John A. Broadus, whose standing in scholarship, knowledge of the word of God and its teachings, and loyalty to the tenets of the Baptist denomination are too well known to require more than mention here. J. V. READ.

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 becoming 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 into 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 church.

Should a company of men, say bankers or railroaders, all equal partners, each having ten thousand dollars in stock, and another man offering to join the company, he knowing the amount of stock, and that the stockholders were obligated to meet at stated times to transact business pertaining to the welfare of the company, and said man absolutely refuse to put in his part of the money, would he be recognized as a partner? Or, in case he paid up his ten thousand dollars on the day of his entry, would he be likely to carelessly or stubbornly stay away from the meetings of the company, and leave all the management of his business in the hands of the other partners?

So when we present ourselves before the church asking membership, we signify our desire to enter into the grandest company of earth, and that we will,

God helping us, share equally with the members, every burden, every care, as well as every pleasure, that will advance the cause of Christ and extend his kingdom. How, or on what principle can a careless, negligent, covetous, dishonest member be retained in the fellowship of the church? And how can a church made up of such members be retained in the fellowship of a live, working association?

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

Rev. M. D. Early.

At the close of the regular meeting of the Ladies' Social Union of the Talladega Baptist church, on Tuesday, the 18th day of November, 1889, Mrs. N. S. McAfee, president of the Union, was requested to preside at a called meeting, then and there held, of the Ladies' Missionary Society of the Talladega Baptist church.

Mrs. M. D. Early, the vice-president of the Ladies' Missionary Society (and for some time past, president, in the absence of that officer) tendered her resignation, in view of her removal with her husband and family to Memphis, Tenn. Grave faces, tearful eyes, and loving hearts received and accepted the resignation, and Mrs. Susan Lowe was chosen vice-president.

At this meeting, as the society gathered 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 cultivated mind, strong will, earnest purpose 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 love—love to God and good will to man.

These qualities she carried and exercised as a member and officer of our society, and where means were to be used and efforts made to promote God'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. Believing that the Father she served so well with us needed her in another part of his vineyard, our love, and confidence, and co-operation go with her in her new field, together with every blessing 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. BISHOP.

MRS. J. A. POWE.

MRS. F. R. WILSON.

Talladega, Ala. Committee.

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 those heads: either as removing some obstructions that keep God and those asunder, or as supplying some uniting power to bring God and those together.—Cecil.

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, pastor of the Central Baptist church, has been delivering a novel series of Sunday afternoon discourses. They are termed "blackboard lectures" from the fact that he illustrates his address with the use of the crayon and blackboard. The series has been a great hit and they will soon be published in book form. The lecture on the subject, "Big I and Little You," was as follows:

"Before you is a picture which I think sufficiently suggests the subject for discussion. I need not stop to explain the illustration. We have all seen something of this character a thousand times in life—big I and little you—and if not exactly delineated 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 instance 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 I and little you,' however, for whatever the differences there, there will be too much of business on hand, whether of a happy or an unpleasant nature, to be looking at our distinction in wealth."

"Not infrequently we meet people on the street, or in the social and collective gatherings of our fellow men, who sway the lofty airs of self-importance, and seem to imagine that the whole earth belongs to them even in republican America, and they look down with sneering and snarling contempt upon every thing and every body considered beneath their self-assumed dignity. We recognize repeatedly that some people have the 'big I and 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 God, and in the light of liberty and law, at least, supposed to be in this country. Intellectually, socially, and circumstantially, however, we all differ, as the tropes, 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-circumstanced alike, high 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 of wealth and poverty, refinement and coarseness, religion and iniquity, virtue and vice. Incongruities and opposites can not be driven to the doctrine of social equality in the affairs and relationships of men. Congeniality and the fitness of things constitute the fundamental law upon which all confidence

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 Paul 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 independence, that the man behind the plow-handles, 'Paddy with his spade,' the poor woman running the sewing machine, the engineer and the fireman the hod-carrier and the wood-cutter, are worth as much to society, business, government, education, and religion as the millionaire and the gentleman and lady who live in stone fronts and ride in carriages driven by liveried flunkies. 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 wool of unity and harmony he has made us to differ and yet to be dependent upon one another. The foot has no right to stamp 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 teeth. 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 profound honor and recognition upon the lowest man in the lowest calling doing his duty. The man or the woman below me who makes the bread I eat, the clothes I wear, the house I live in, the car I ride in, the street I walk on is my best friend on earth. We are mutually dependent upon each other, and I should feel myself meaner than the brute to despise the bootblack who polishes my shoes, or to refuse recognition and courtesy to any honest and faithful human being in the humblest calling of this life.

"More than this, we should remember that the whole world is skin; that the God who made us to differ is our common Father, and that Jesus Christ is our Elder brother. This is especially true spiritually, and it is true naturally and in the flesh. For Christ's sake we are debtors to all the world 'made of one blood,' as the apostle spoke of himself. To scorn one of my fellow beings

because of his lowly condition is to scorn God and Jesus Christ, especially so if I claim to be a Christian, and profess to love God; and such a professor of the Christian religion is a hypocrite and a liar according to the loving John. I tell you that the gospel of divinity is a delusion held by the man who does not recognize and practice the gospel of humanity. It is this double gospel which creates the missionary, and the evangelist, and the philanthropist; and the grandest beings who ever lived were such men as Howard, and Raikes, and Judson—such women as Florence Nightingale. To such the hospital, the leper 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 apprehension 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 talent 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 become 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 elevation to the salvation and glory of 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! He who takes the hand of the lowest to help up his fellow lifts himself up all the higher and the happier. The most that some do is to help the world by proxy. They give their money and 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 even to do this is a blessing—a blessing, too, of which thousands rob themselves who will not so much as give that others may go and be blessed by bestowing blessings. Selfishness, alas! is the mother of all that haughty pride which robs men of humanity and which debars them of the ten thousand blessings 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 experimentally and practically speaking, this is the only source of human happiness and reward here or hereafter. When we come to die this will be all we shall be worth, and all upon which God's seal and stamp of immortality will ever be fixed. All else shall die and be forgotten, and the proud and self-important spirit despising God and looking down upon humanity, afflicted with the 'big I and little you,' will be the least, the lowest, the worst forgotten and the farthest removed from God in eternity.

(To be continued.)

When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own misery and nothingness.—F. Avel.

Can We Know?

Principles are fundamental truths. In the Declaration of Independence we have this grand principle: "All men are created equal, and are endowed by their Creator with certain inalienable rights; among which are life, liberty, etc." The leading principle of the Bible is that our first duty, hence our first right, is to love and worship God—unmolested. This is religious liberty. The beauty of a principle is that nothing but truth will fit it. Hence principles are touchstones which distinguish the true from the false.

In the United States Bank at Washington counterfeit money is always recognized. Not that the detectors have studied the counterfeit, but they understand perfectly the true—every line and point of the genuine. A thorough knowledge of the true will enable us, likewise, to detect error in all its forms.

Much is being said and written on the relation of church and State. By simply understanding the meaning of these words, we have data by which to test every thing of the kind. By the State is meant the civil power which 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 religious power. Keeping these definitions in mind, clear away much fog.

In order to have a union of church and State, it is not necessary that some 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 decalogue), we have the union of church 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 when over civil law interferes with religious matters; but since this interference is the union of church and State, and religious liberty is our absolute, personal 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 the conscience;" that "they desire no such thing." Take them to the touch-stone. "Let the principle of true religious liberty throw its light fairly upon them. 'Be not deceived.'"

It seems that sometime in the history of the world every wind of doctrine was to be blowing; if possible, the very elect were to be deceived. (Eph. iv. 14; Matt. xxiv. 24.) We are to judge for ourselves. "Prove all things," says Paul. People are often ignorant of the nature and outcome of their own work. By careful study and humble reliance on God, and obedience to him, "Ye shall know the truth, and the truth shall make you free."

M. E. STWARD.

The noble power of suffering bravely is so far above that of enterprising greatly, as an unblemished conscience and inflexible resolution are above an 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 from 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. We 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 Master's cause next year than we did this, and thus deserve more fully the appreciation of our friends.

It is the best publication I ever read.
P. A. BONY.

Mulberry, Tenn.

You are giving us a capital paper.
C. H. WETHERDE.

Holland Patent, N. Y.

The paper improves constantly.
J. P. KINCAID.

Brownsville, Tenn.

You are giving us an alpendid pa, or, and deserve to succeed grandly.
J. M. ROBERTSON,

Formerly Editor Baptist Reflector.
Chattanooga.

You are making a splendid paper now.
Wm. H. 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.

Centerville, Ala.

I do sincerely wish and pray that the circulation 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. NORSEWORTHY.

New London, Ark.

I like the tone of the paper and don'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 soon reach your ten thousand subscribers.

Rev. S. K. TIGRETT.

Hansford, Tenn.

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

Rev. J. D. CRADDOCK.

Milton, Tenn.

I have had many reverses financially, and did not have the money to renew, but my daughter 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 regret very much to do without it. It is full every week of useful and instructive knowledge, for soul, mind, and body.

Mrs. J. R. RATHERBERG.

Fort Smith, Ark.

I like your paper more and more, and

I do hope it will be well circulated over the State. Dr. J. J. Deupree makes a speech for it every now and then, and works zealously in a private way.

H. W. TRIMBLE,

Pastor First Baptist Church,

Jackson, Tenn.

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 ten 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 every Christian home.

J. C. WARMOUTH.

Hennings, Tenn.

Well done for the BAPTIST AND REFLECTOR. 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.

F. S. YAGER.

Chattanooga, Tenn.

SEMINARY NOTES.

—Brother Trainham, of North Carolina, 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 accept.

—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 Walnut-street church. 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 not read it at the opening of the session.

—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. Whitatt 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 sect.

—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 also conduct the congregational singing each Sabbath.

—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 tea with us one evening 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 theologians.

—Brother W. A. Pavy has closed his meeting at Burney Indiana. Had forty-four sessions, and closed with fine interest. Brother Pavy for three years

has met with marvelous success with his church.

Brother J. W. Carlin a full graduate of last year, is now in our midst making arrangements to leave next week as a missionary to India. He 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 consecrated wife have wanted to go since 1880. These two noble Christian workers will carry with them the prayers of us all.

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

From Brother Conch.

I left 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 earnest, consecrated man. The church is, I think, more united than before and will try to push things with vigor. They do not believe in a 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 Professor H. 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, Venable, 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 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 Tennessee 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 all the while.

Brother Thomas: Through pressure of business, and neglect and oversight, wife and son and I have failed to send you our monthly contributions of eleven cents for the Sunday-school

work. Now, please forgive and we will pay up, and a little in advance. So here is for—

November 11 cents.

December 11 cents.

January, 1890 11 cents.

Total 33 cents.

Fraternally yours,

N. J. PHILLIPS,

REBECCA C. PHILLIPS,

ROSCON 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 1890. Give your first collection in each month to the work.

Rev. J. S. Thomas—Dear Sir: I 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 remittance from us regularly. May God bless you abundantly in your work.

Fraternally,
B. W. BROWN,

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 persons in churches gave more than a dollar.

More recently a five-dollar list started, and, at the same time, the school will not do this much to see a good cause succeed grandly? I have not found but one in the State.

This fund ought to be so managed 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 generously 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 native intellect, but for lack of education and lack of means. O brethren, sisters, let us help them for Jesus' sake.

N. J. PHILLIPS.
Blountville, 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.

J. H. T.

—Rev. A. M. Simms, of Cleburne, Texas, has been called to the First Baptist church, Dallas.

—The Mallory Association is doing grandly.—C. M. Irwin, Atlanta, Ga.

NEWS NOTES.

NASHVILLE.

—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 pneumonia.

—Spruce Street Baptist church—Brother Gilbert preached in the morning on "Why Baptists Practice Restricted Communion (so called)." At 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 at 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. (One 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 morning by Pastor D. M. McKey.

—The interest is increasing in the pastoral care of Brother of the church meets happy night to consider the house of worship.

KNOXVILLE.

—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 Hailey filled his pulpit at morning service. A good congregation. One addition by 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.

—At Island Home a very delightful communion service was enjoyed. The rain kept many away. The Sunday-school 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. Olive church. The rain was so severe that but few came out. The pastor held an interesting prayer-meeting.

—Dr. McCown visited Sweetwater, and met a good congregation. They have not yet called a pastor.

—Brother Mahoney announced to the Association his decision to accept the call of the Columbia church, and will enter upon his work January 1. Our united prayers go with him and the church he is to serve.

—Munroe.—The organization of the Baptist Ministers' Conference of Memphis was completed this morning, the following brethren being present: R. A.

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 yielding 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.

Central, 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.

Roman Memorial, J. H. Snow pastor, had a fine Sunday-school. 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.—ED.]

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 meeting.

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 Winchester 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 with his usual earnestness for over a week. We have received recently nine by letter and six by profession and baptism. The outlook is encouraging.

G. W. DALBY.

TRENTON.—J. S. Thomas, Sunday-school secretary and colporteur for the State visited us this week. He preached two sermons, both of which were well 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 his 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 hope.
J. M. SENTER.

HENDERSON.—Rev. A. J. Barton, a student at the Southwestern Baptist University, preached for our church on Saturday night and Sunday at 11 A.M. the 14th and 15th inst., Brother F. L. DuPont, our pastor elect, being unable to commence his work with us before the third Sabbath in January. A large congregation greeted Brother Barton on the Sabbath, who were royally feasted with the work of God. Brother Barton is a young man of power and

culture, and does credit to our Southwestern Baptist University.

H. D. FRANKLIN.
December 16:

MARYVILLE.—Last Monday night closed a meeting with Maryville church of one week and one day. The results were seven professed faith in Christ—one 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. We 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.

A. P. SMITH.

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—Brothers Haymore and Haywood—the 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. Fraternaly,

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 be 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 home and among friends. I have been assisting this church in protracted work 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 and pleasant.

I would like to exchange minutes with the clerks of sister Associations. Brother clerks, send me at Carlook, Tenn., and I will promptly send the minutes of Eastanallie in return.

J. B. LAWRENCE.

CUMBERLAND ASSOCIATION.—During our last Associational meeting and near the close, at Springfield, Tenn., a report on "Systematic Benevolence" was read and adopted which has, it seems, left a false impression upon the minds of our people. The third clause offered strong opposition to the usual custom of public collections, at the annual meetings. This part of the resolution was opposed by every active member of

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, brethren, this resolution has no bearing on this work at all. (Minute page 24, Art. 3), but was looking forward to a time when our churches would be so well organized as to not need such collection.

Let me here call in the announcement of last week for meeting at Oak Grove. Brethren found that it would be impracticable to have such meeting at this time.

T. T. THOMPSON.
Chairman Executive Committee.

BALLARD'S CHAPEL.—I 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, sinners awakened, and the grace of God manifested. Six were born of the Holy Spirit, five were received by baptism, and one addition to the church by enrollment. Brother Johnson did most of the preaching. He is an excellent man and a good preacher. Twelve months ago this was a very weak church, and surrounded by an opposing Methodist element, but during the past year there have been twenty-seven additions, and I have had the pleasure of baptizing four of this number who were leading members of the Methodist church. By the untiring labors of Brother M. L. Ballard the church has a weekly prayer-meeting, and a live Sunday school kept up through the year, 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 be 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 Saulsbury. 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 the 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 regular jubilee! Brother M. Gillen led the dedication prayer. This is a noble church. Brother C. C. McDaniel is the able pastor. Deacon Dowdy says there isn't an abler preacher in the United States than Brother McDaniel. Brother Dowdy generally has some reason for what he says, and we never argue with him.

W. T. LOWREY.
Blue Mountain, Miss.

WARRIOR, ALA.—It is with pleasure I speak of Tennessee. Ever since I went to our dear old Union University at Murfreesboro, I have loved that State and her people more than any other State, although I have been over nearly every State in the Union since I left Murfreesboro in 1872. I now wish to return, settle, live, and die on her soil. My school will expire at Plattsburg in February, and I wish to visit and preach with a view of finding a pastorate. Therefore, brethren, will please address me at Warrior, Ala., who feel interested. God bless the BAPTIST AND REFLECTOR, and the cause.

D. L. JAMES.

MISSIONS.

MISSION DIRECTORY.

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

FOREIGN MISSIONS.
Rev. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.
Rev. J. J. WILLIAMS, Chattanooga, Vice President of the Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.
Rev. I. T. TUCKER, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him at Atlanta, Ga.
Rev. G. L. HALEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.
Funds for young ministers to the S. W. R. University should be sent to G. W. Jarmon, Jackson, Tenn.
For young ministers at Carr College, to Prof. J. T. Henderson, 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 consisting 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 pastor of our church in Cagliari, the capital of the island. I would like to give you a literal translation of the very interesting 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 preach the word—in the cars, on the boat, in the stage, in the wayside inn where he happened to spend the night, on the streets, and in public halls, where such could be gotten. 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 courage. The opposition encountered was surprisingly small, and in many places an earnest request was made for some one to come and preach the pure gospel, unmingled with the errors of Romanism.

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

September 16.—"Having secured a hall yesterday, I preached 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 has been talking about the meeting, and I believe a good impression was made. Many persons urge me to return."

September 18.—"Reached this little mountain town last night. With difficulty found a place to sleep, and, to my surprise my boat proved to be a sincere friend of the gospel. Sold several tracts to-day, but find it impossible to get a hall for a public meeting. But even here in this remote mountain village I am recognized as 'the

Protestant priest, the doctor of the town having informed the people that the celebrated 'evangelical orator of Cagliari, had arrived. Just as I was leaving I was told that the priest had read some of my tracts and was anxious to hear me preach."

September 21.—"Reached this place, Orsoi, yesterday, making part of the journey on foot. Met 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, 'Father, 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 yesterday, 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 21, 1572, or 'The Massacre of St. Bartholomew'."

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

September 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 Inquisition, and whose statue has just been erected on the spot where he lost his life."

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

September 26.—"Another fine meeting to-day, one hundred and fifty persons present, who gave undivided attention 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. He expressed the hope that I would return soon to hold another series of meetings. Sold five Bibles and a number of tracts, and preached again to-night."

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 brethren have been meeting in a small rented hall. A good church house, would be a great blessing to the 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, be a novelty in Sardinia, for, so far 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?

I am delighted to know that the BAPTIST and the REFLECTOR have

really become one. May the brightest hopes of the young editors be fully realized. One of these days we shall hope to see one or both of them in Rome, where they will find old friends and a warm welcome.

Rome, Italy. JOHN H. MAGER.

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, Greenville, W. H. 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. White.

McMinnville, A. D. Philips. Seventh, Nashville, G. L. Ellis. North Edgefield, J. H. Amacker. West Nashville, L. N. Strother. Franklin, W. J. Couch. Fayetteville. Huntington. 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. H. Snow. East Memphis, M. D. Early. LaGrange, W. H. Barksdale.

Clerks of Associations.

Brother J. H. Anderson furnishes us the following list of clerks of Associations 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 standing.

Holston Valley, G. W. Morrison, Romeo, Tenn. Tennessee, Rev. O. L. Haley, Knoxville, Tenn. Nolachucky, Rev. J. B. Jones, Morristown, Tenn. Concord, Rev. A. Sperry, Stuart's Ferry, Tenn. Big Hatchie, Rev. J. D. Anderson, Memphis, Tenn. Indian Creek, A. O. Montague, Sorby, Tenn. Eastanalla, Rev. J. R. Lawrence, Carlock, Tenn. Friendship, B. C. Simmons, Curve, Tenn. Weakley County, Rev. T. F. Moore, Bradford, Tenn. Judson, Rev. S. L. Loudermilk, Santa Fe, Tenn. Blood River Kentucky, George W. Craig, Manay, Ky. Unity, Rev. W. F. Dorris, Jackson, Tenn. Chilhowee, J. T. Kinnick, Clover Hill, Tenn. New River, J. Q. Cross, Huntsville, Tenn. Cumberland, A. Larcombe, Nashville.

Clinton, W. O. Hall, Jackson, Tenn. Big Emory, P. W. Evans, Post Oak Springs, Tenn. Enon, J. M. Wilkes, Echo, Tenn. Western District, W. D. Morris, North Fork, Tenn. East Tennessee, J. C. Vinson, Wilton, Sprague, Tenn. Mulberry Gap, W. H. Smith, Luther, Tenn.

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Sweetwater, M. M. Reynolds, Chattanooga, Tenn. Clifton, W. O. Hall, Jacksboro, Tenn. Union, S. D. Johnson, Doyle Station, Tenn.

Ocoee, W. D. S. Robbins, Chattanooga, Tenn. Fairview, J. M. Huddleston, Pine Top, Tenn. Salem, John C. Now, Woodbury, Tenn.

Holston, R. H. Dungan, Jonesboro, Tenn. Central, Professor H. C. Irby, Jackson, Tenn. Boulah, Rev. G. L. Ellis, Nashville, Tenn.

Cumberland Gap, I. M. Johnson, Tazewell, Tenn. Hiwassee, T. F. Shaver, Dayton, Tenn. Duck River, D. S. McCullough, Rade Creek, Tenn.

In preparing the tables of Tennessee for the Year Book for 1890, I have received to date the minutes of the following Associations: Boulah, Big Emory, Big Hatchie, Central, Chilhowee, Clinton, Concord, Cumberland, Cumberland Gap, Duck River, Eastanalla, Enon, Fairview, Friendship, Hiwassee, Holston, Holston Valley, Indian Creek, Judson, Nolachucky, Northern, Ocoee, Providence, Salem, Southwestern, Stockton's Valley, Sweetwater, Tennessee, Forty, Walnut Grove, Western, West Union, and also some of the blanks sent out to clerks have been received from other Associations, 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 because it is assumed to be so by the editor, but because it is being constantly referred to by those who wish to reach our ministers. Consequently every minister is personally interested in getting a copy of his minutes into my hands 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 minutes 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 BULLOWS, Ed. Am. Bapt. Year Book, Augusta, Ga.

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Baptist and Reflector.

EDGAR E. FOLK, } Editors and Proprietors.
O. L. HALEY, }

Office—Room 14, American Building.

Subscription, Per Annum, in Advance.

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Minister, 10 Cents.

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4. The address of Dr. J. R. Graves is 847 Main street, Memphis, Tenn. That of Rev. O. L. Haley is 117 Morgan street, Knoxville, Tenn.
5. Advertising rates liberal, and will be furnished on application.

• CIRCULARS.—We publish obituary notices free if they do not exceed twenty lines. After that number we must charge for them at the rate of five cents for every line over the twenty lines.

TOO MANY CHURCHES.

(Continued.)

Letter from New Bethel Church to Association:

"Dear Brethren: 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 meet 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 cold, yet we are expecting with a steadfast hope the coming of the Lord and Savior Jesus Christ. Even so, Lord Jesus, come quickly.

"We send our beloved brother, N. G. Tardy, to sit with you in your godly deliberations. Our statistics are as follows: Pastor, Elder Apollos Wordy; received by baptism, none; by letter, two; by restoration, one. Decreased, by death, one; by letter, none; by exclusion, 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 Home Missions, nothing; for Foreign Missions, ten cents (left by a poor widow when she died); Ministerial education, nothing (for we don't believe in educating preachers); pastor's salary, two pair of socks and a peck of potatoes. Our beloved pastor lives among us and does not need our support. We are at peace among ourselves. Pray for us. Our beloved sister Praiseworthy died in the full triumphs of a living faith. She left all her money to Foreign Missions, which we send you. To God be all the glory.

N. B.—Brother Tardy did not get off, so we send this by mail."

Now that is a characteristic letter. It is just what one would naturally expect. But what about such a church? Of course, the picture is a little overdrawn, but who does not know a church with some or many of these features?

What we started out to say is 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 of a proper necessity. They did not have as their prime object the glory of God and the spread of the gospel. And supposing they were all established with the best of motives, and with the best of purposes; there are many that are signally failing of their high purpose. When churches are too weak to prosecute the work, and by consolidating it could be done, then it ought to be. We think we know communities which could settle and sustain a pastor if all were combined into one or two churches, that are far from supporting those who are trying to preach to them. There are churches that could do a great deal more toward saving the world than they are doing. And much of this negligence 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 reach of the people. And never organize when the wisest and best workers advise against it.

THE UNSPEAKABLE GIFT.

The most beautiful, and we believe about the only very admirable, custom about Christmas is the one of giving presents at that season. Every one must give some present. There is scarcely any one so poor, but that he gives something to wife or child, or friend. And few there are so destitute that they receive nothing at this festive Christmas time. The mails are burdened and the express is loaded with the Christmas gifts. Mysterious packages are smuggled home, and carefully hidden away to await the night when that mystic person, Santa Claus, 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 father, presents to mother, presents to friends. And such presents, dolls, and toy furniture, and guns, and bugles, and gloves, and books, and rings, and diamonds, etc.—every thing to make glad the heart of a boy or to cause a girl's eyes to dance with delight, or to express affection 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 receives it, the unspeakable gift, Christ Jesus, spoken of by Paul, 2 Cor. ix. 15.

He was a gift. "God so loved the world that he gave his only begotten Son," etc. It was a free gift. There was no compulsion needed to make God give. Of his own will he did so. Man could not have de-

manded Christ. He had forfeited all right to do so. God was under no obligation to man to give him any thing, least of all his Son. There was no price to be paid. No equivalent was demanded. Value received is the law of trade, and the rule generally holds true in gifts. Usually an equivalent is expected in return. We give where we can hope to receive back as much as was given. But no price was demanded for Christ, no equivalent was expected. The invitation extended away back in Isaiah, was accompanied with the statement that the blessings bestowed are "without money and without price." "Whosoever will let him come and take of the water of life freely," was the final invitation, just as the book was being closed. "The free gift of God is eternal life through Jesus Christ our Lord." 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 gift—a gift whose worth you can not estimate, whose value you can not tell. You can tell the value of food, of clothing, of houses and lands, etc., but who can estimate the value of Christ Jesus? Price depends on supply and demand. The greater the demand 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 joyous 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 for a year. Now that the BAPTIST AND REFLECTOR has been going to your home every week for a month we should be very sorry for you to say to it that you do not care for its visits any longer. But you are not going to do that, are you? Please send in your renewal then, and may God bless you.

FRANK ADMISSION.

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

This is a frank admission from a ritualist. It ought to make him advocate a change. It ought to cause the Baptists to consider whether they are not drifting too far in that direction. For as stereotyped forms, and ceremonies, and performances increase, the spontaneity of spirituality is restrained. The grosser part of man can comprehend and conform to externals which call forth bodily exercise. But Paul says, "Bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." This is a faithful saying and worthy of all acceptance. 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 worshippers shall worship the Father in spirit and in truth for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth." So there is an immaterial and impalpable reality in worship which the grosser nature can not apprehend. And any form of worship that appeals most to the physical, whether it be 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 ever 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 "blue-back spelling-book" to a modern high school, and the monotonous drawing of some Scripture quotations responded to by various ejaculations. And to this may be added the surplice and gonelfections, and so on, including Catholic candles, and bells, and images, etc.

As to this monopoly, we are content 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 demur. In a certain 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 worship God there, and more than that; when I want advice, I know where to get it."

QUESTION BOX.

Not having access to our books at present, and knowing his interest in such matters, we have asked Br. J. H. Amacker to answer the following questions. Here are his answers:

1. While the immediate subject of discourse (Lucifer) 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 meant by the "DEATHS of them that are slain in the midst of the sea?" Not death, but deaths. Ezek. xviii. 8. And, does not this verse in connection with the thirteenth smack somewhat of apostasy? Is there not a faint analogy between Adam and this character? W. J. PARKER.

Beaumont, Tenn.

We think not, save as the utter annihilation of the power and even of Babylon furnishes a parallel to the final destruction of Antichrist. The first verses of the chapter 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 prosopopoeias, or practical personifications, to be found in any writing extant, the prophet by a series of rapid metaphoric groupings shows the downward course of the great king from his throne of power by successive gradations to the lowest point of degradation. When Judah 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 panoramic history of the downfall of Babylon 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. H. 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 ye may be tried, and ye shall have tribulations ten days." J. M.

Evidently the seven churches—like the seven seals, seven vials, and seven trumpets—were symbolic and pointed to so many epochs in the history of the church. These were all the churches that were over in Proconsular Asia, and for this reason doubtless were used as symbols. They give a complete panoramic history of Christianity. The Smyrnan church symbolizes that period of the church's history which embraces the Diocletian persecution, the last and greatest, and which lasted just ten years—from A.D. 303 to 313—a day standing for a year in prophetic history. J. H. A.

ONCE MORE.

Owing to the several changes of book-keepers on the Baptist, and also on the Baptist Reflector, and owing to the necessary 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 get our list straight. The book-keeper was not wrong in all instances, 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 Fannie, presents to friends, presents to your pastor, but you have not given a single present to your editors, have you? O, you never thought of giving them anything. That is what hurts us. But won't you give us one now? All we ask is a two dollar bill, and—listen in return for that we will give you 52 presents, one for each week in the year. Now, won't you do it?

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 desired.

A DEAD BEAT.—Somebody wrote the editor of the *Richmond Christian Advocate* the following note: "February 6, 1899.—There is not any use of your writing to me any more for I am dead and have been ever since the 15th day of April so I can't 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 Presbyterian*.

If he is n't dead all over he is at least a dead-head.—*Mid-Continent*. A dead beat, suggests the *Journal and Messenger*.

A dead dog?

The letter of the brother reminds us 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, but he was charmed with them, and says he never met a nobler band of

brothers and sisters. They gave him a warm reception.

—We hope you will have a pleasant time at your fifth Sunday meeting. Don't talk too long. Keep Christ before self. Send us an account of the meeting, please, but as very brief as possible. Remember that there are some twenty-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 presume.

—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 H. Osborne, Tuesday evening, January 2, at 7 o'clock, at Jonesboro, Tenn."

—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 midst. He will find a good field and plenty of hard work, but warm hearts and willing 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 sky-rockets, 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 a merry, but a happy Christmas.

—A number of our exchanges are taking "Christmas" this week—we mean 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 REFLECTOR goes on just the same as any other week. To be sure it means a good deal of hard work for us and a considerable expenditure. But we propose to give you the full worth of your money when you subscribe for the paper.

—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 REFLECTOR. 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 H. Eager, of Rome, Italy, on an evangelistic tour in Sardinia. Brother Eager is one of the most cultivated and consecrated ministers in our foreign fields. He agrees to write for us frequently. Never skip his letters. We think you will find our sixth page every week one of the most interesting pages of the paper. Nearly every time there will be a letter written for that page by one of our missionaries, as well as other missionary information.

—The management of the *Christian Index* announce that Drs. G. A. Nunnally, Lansing Burrows, and Henry McDonald will hereafter be its editors. —certainly three of the most distinguished men and ablest preachers

and finest writers in our Southern Baptist ranks. Now, if the *Index* had been content to simply announce their names, that would have been sufficient to draw many readers to the columns of that paper. But when it publishes also pictures of the new editors—such pictures, "the most unkindest cuts of all"—we are afraid many subscribers will conclude that if they have to read after such looking stuff, they would prefer to take some other paper. But seriously, while sympathizing with the new editors, we congratulate the *Index*. Already one of the very best of our exchanges, we shall expect it to be still better in the future.

—On Monday before Christmas a funeral procession was passing through the principal streets of Nashville, crowded with gay shoppers intent on Christmas purchases. They would raise their eyes a moment and stare at the mourners in the carriages, and pass on. What did they care? It was none of their funeral. What matter 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 weep, while others smile. In our busy, 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 cultivate the sympathetic in our nature. Let us learn to "weep with them that weep," as well as to "rejoice with them that do rejoice."

—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 preachers responsible for that? The simple fact is that, as a rule, women are better than men. And, so far as the preachers are concerned, 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; but it 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 best of her sex, was in our office the other day, and in a long talk together upon the woman question, she declared that it was not true that women are better than men, and that the prevalence of such an idea is doing immense harm to the world. In making the men reckless and the women self-estimated. She thought that there ought to be the same standard of morality for men as for women, and in that we must thoroughly agree with her. We never did believe in stoning the woman and letting the man go free.

THE HOME.

Merry Christmas.

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

Curly-pated sloppers
Safely tucked in bed;
Dreams of wondrous toy-shops
Dancing through each head.

Funny little stockings
Hanging in a row,
Stuffed with sweet surprises,
Down from top to toe;

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

Little sleepers waking;
Hush me, what a noise!
Wish you Merry Christmas,
Happy girls and boys!

The Nursery.

The "Old Man's" Christmas

BY ADIE C. McKEEVER.

"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 peepers are open. I used to hang up my stockings, too, once upon a time."

"What! did Santa Claus find his way to that lonely backwoods home, Charlie?"

"Always. Poor 'old man,' he's not got a soul to hang up stockings for by the old fire-place to night," and Charlie 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' is all alone as usual; poor old fellow, how lonesome he must be. Now, if Susie May had not 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 stockings 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 none the less.

"I say, boys," spoke up Lee Short, the one who had said that his mother would expect him home early; I've been 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 me."

"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 decided to go, and Dick 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 I'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 shrieking 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 be at home once more.

At last, at four o'clock, with misty snow falling, he found himself at the little wayside station, the only passenger 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 goes for old landmarks, don't suppose I could lose my way. That white house on the hill is where Susie lives with the rich 'old man' she married. She's getting stout and motherly, and I guess it was a good marriage after all, though it 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 mud and snow, and at last found him self weary and panting at the old home door.

"Wonder if it's locked, poor 'old man' don't have much to steal, and—no, it is not fastened. I'll fix to surprise him. But how still it is! I wish he did not persist in staying here all alone." Charlie had opened the door softly and passed from it to the door of the sitting room. When he opened it he was surprised to see a fire burning on the hearth and before it the bent form of his old father. The sight and the flood of recollections quite unnerved him.

"Old man," he breathed so softly he did not believe that he could be heard, but the figure at the fire stirred, raised his gray head, turned and saw him.

"Charlie! My son! My son!"

"O 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. I'm your Christmas gift, you see."

"My Christmas gift, my boy, so you are, in fact, for you were born a 'Christmas' twenty-eight years ago to-night. I was just 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 early yesterday—you know I generally got up early—an I've been a choppin' wood for the squiro, an' he likes his hands to come prompt."

"Chopping wood? You?"

"Yes," fidgeting. "I—you see the crops hasn'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 squiro!" and Charlie strode up and down the bare, old sitting-room with impatient, angry strides. "Why didn't you write to me?"

"O la, I did n't want to worry you, son, but I ain'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 confusion.

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

"Fried mush, is that all?"

"There's a pound of coffee in the 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 me!"

"Forgive you, son? Why, what has the old man to forgive you? What have you done, my boy?"

"What have I not done in my cruel carelessness? Spending money recklessly for horses and theaters, while my old father starved."

"O la, no, I ain't I'm well an' hearty as any man you kin find of my age, an' I'm glad you've been havin' a good time."

"I'll have a good time from this day on," cried Charlie with an earnest voice, still husky with a suspicion of tears in it. "yes, I'll have a real good time, and I'll see that you have a good one, too."

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

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

"Only two hundred dollars, an' I've got twenty-five saved. I manage to chop a cord of wood a day sometimes, and that's a dollar."

"Hush! don't talk of that. Thank God, I remembered the 'old man' and came home. I've a new home for you—in the city, it's true—but I'll clear off the mortgage on this, and you can come back in the summer if you wish. I will fix the old place up, and make it blossom like the rose, of a very truth, and there's poor Aunt Mary and little Ruth that would love to live in such a home as we can give them, and you can always return if you wish."

"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 keep 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 gold."

When Charlie reached the city again, he found his three chums awaiting him, each with a story of his own to tell.

"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 forgot the words orphan and widow."

The other two confessed that they, too, had put the costly supper to better use.

"I remembered a sister in the far West that scarcely has ordinary comforts. I guess the twenty dollars I 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 existence."

And then Charlie told them about his own journey, and the expressions on

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 cheek 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 blessed 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 matter how far your talents or your influence may reach beyond its doors, before every thing else build up a true home! Be not its slave, be its minister! Let it not be enough that it is sweet and garnished, that its 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 together rule and bless 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 undisputed, 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 provide 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. Beecher."

Christmas Presents

"Hubby, dear, I can't wait to tell you what I'm going to buy you for Christmas!" "Darling wife, what is it?" "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, Tootay?" "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 inquire if those reasons are such as will satisfy the mind of God? They must all be brought finally into the clear, searching light of the judgment."

"A little girl of my acquaintance saw a parrot for the first time in one of our ice-cream parlors. As she was looking at it, the parrot said, 'Hello!' 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. The aged grandmother kept her seat during the ceremony. In telling about it afterward, Jim said, 'We all stood up and got married 'cept grandma!'"

"When you are judging a friend whose actions puzzle you, but whose motives you can not see, remember that 'Charity thinketh no evil.' It is a blessed thing habitually to put the best construction on the behavior of others."

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR.
No. 117 Morgan street, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

DEAR CHILDREN: Several of our new friends and cousins have been asking me what "Seating our Young South Chapel" means. And as I do not intend keeping this fund open much longer I want to explain it so that all may know and send an offering if they feel so inclined. In the first place, we have been working for Cuba only this year. For five years past we worked for Mexico, during which time we educated two young ladies in the Madero Institute, and built a chapel at Musquiz, Mexico, costing us three hundred dollars, which Brother Powell named the Young South Chapel. It was dedicated a little over a year ago, but was not 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 you see we have a little over ten dollars of this amount already on hand. Who will put in a chair costing say one dollar? 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, AUNT NORA.

Lola and Tishie Cadwell, Flatonia, Texas. Many thanks for your letter concerning my dear father. It is hard not to envy you the pleasure of seeing him and administering to his comfort and pleasure. I sent you only one of 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 five 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 twenty-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 beams were to build them a place to live in. I have been reading the Young South, and I like it so much I think I can be a nephew to Aunt Nora. If my letter fails to be found I will be so sorry for I want to do something for the Young South. Your nephew,

HAILEY NEWMAN

Strawberry Plains, Tenn.

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 sent Lucy's letter and money to the postmaster, and he was so busy just then in making up the mail that the letter got mixed in with the mail he was sending off, and as the letter was not even sealed, he felt sure that the money would be lost, and he asked me for the address and amount, saying that

he had forgotten to keep a record of it. Then he sent two dollars of his own money, and when I saw the paper, I guessed how it was and asked him, and he told me about it. I insisted on paying him, but he would take only one dollar, so you must credit him with one dollar. His name is Mr. Reeves, and he is a member of the Campbellite denomination. He said it would not hurt for him to give a dollar to the Cuban mission. Aunt Nora, we have been called on to go through a deep sorrow. Only a few days ago I witnessed the burial of a dearly loved cousin, Mrs. Pinkie Hornsby. We have the blessed assurance that we shall meet her again, but it is hard, so hard, to give up one so young and full of life. But out of the deep grief her husband has been led to accept Christ. Lovingly,

MINNIE CHAMBERLAIN.

Manox, Texas.

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

AUNT NORA: I am glad you have decided 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. I 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 supper time. I must close. Love to you, Uncle Orron, and little James. MAMIE GARDNER.

Oscola, Ark.

I hope you will be able to go home Christmas, Mamie, and we all wish you a merry, happy time.

DEAR AUNT NORA: Will you let another little cousin join you in the good work? I have not known you long Aunt Nora, but have learned already to love you. Mamie says she once knew you at Mary Sharp College. 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 seating the Young South Chapel means. In my next letter, if you will let me, I will tell something about my papa's trip to Europe. He was out on the ocean during the terrible storm you read about in September. With much love to you and cousins I will close.

Your niece, MATTIE WHITAKER.

P. S. I send stamp for Brother Diaz's picture.

Bellvue, Tenn.

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 "Seating the Young South Chapel" means. Write us again and be sure to tell us of your papa's trip to Europe. I know it will be interesting if not too long. We have no room for long letters.

DEAR AUNT NORA: As I have been a reader of the BAPTIST AND REFLECTOR for some time and not written anything for it I will attempt to write a few lines and send the correction of the Quor Bible Story. Aunt Nora, it is

astonishing to see so few copies of such a valuable paper that comes to our post-office, but I hope it will increase before the year is gone. As this is my first attempt I will close with love to you and all the cousins. I remain your nephew,

WILLIAM HOUSE.

Enokaton, 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 you before. I am a little girl ten years old. Papa takes the BAPTIST AND REFLECTOR. I like to read the Young South very much. I have three sisters and one brother. We go to Sunday-school every Sunday. I will do the best I can on the last two Quor Bible Stories. I answered the first two but was too late getting them off. I enclosed five cents for seating the Young South Chapel. I will close with love to you and the cousins.

Lovingly, MAUD 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. I 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.

Lebanon, Tenn.

DEAR AUNT NORA: Please let another cousin come into your corner. I 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 REFLECTOR, 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 WESTROOKE.

Martin, Tenn.

Welcome, Cora. We sympathize 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 not had much time to write. I live about forty-five yards from the school-house. I like the teachers very much. I will try to correct the Bible Quor Stories. I like the study of the Bible Quor Stories. We have a Sunday-school 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 Orron, and little James.

RONNIE LONGMIRE.

Pelahatchie, Miss.

I feared you had given us up, Robbie. I 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 of me for not writing, but I have neglected, 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 cousin's letters so well. I have ten subscribers to the *Sunlight* paper. I love to read it very much. I will send twenty cents for Cuba. Kiss little James for me. With many kind

thoughts and much love, I will close for this day. MARY AMANDA MOON.

Buyck, Ala.

BIBLE QUOR STORY.

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

Once there was a grato prophet in the land of Palestine. Now one had ever seen the like of him & he went about doing most wonderful things & teaching a new & wonderful doctrine. Clouds of people followed him, where ever he went a many believed in him.

And once, behold, there he went him a ruler of the synagogues, then he saw this great prophet, he felt at his feet and besought him earnestly, saying, My little daughter lyeth at this point of death: I pray thee, come and lay thy hands on her, that she may be healed: and she shall live. The great man looked into the face of the poor weeping father, and pitied him. He new he could heal the little darter, so he went with him and lo a grato 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 trouble the Master farther?" But when the prophet herd this he turned to the father & sed "Be not afred, only believe." Then he let only three of his disciples follow him to the house of the ruler and when he reached their he found a great croud & a tumult. But he put them all out & taking the mother & father of the damsel & 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 thee arise."

And straightway she arose & walked & they were all astonished with a grato astonishment & He charged them that no man should know it & commanded that something be given her to eat.

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 him to this house? How old was this child? Do you believe this is true? Why? Has this great Physician done you any good? AUNT NORA.

"Iron Made to Swim"—Perfect ones: Sallie Rowlett, Tishie and Lola Cadwell. Lillie Graves perfect, except one, "perpore." "The Iron swim on the water," tripped Boulah Green, Thomas McGregor, and Maud McKinstry. Too bad! So near, yet not of the perfect ones. Jimmie Bass only two, "there master" and *whome*. Try again.

Thirty-three mistakes. Boulah Green guessed the number of perfect ones for our first Quor Story exactly, seven.

Seating the Young South Chapel.

Willie Watts, 25 cents; Thomas McGregor, 25 cents; Benlah Green, thirty cents; Tishie and Lola Cadwell, 65; Willie and Tishie Graves, 25 cents; Lillie Vann, 51; Ellison Bass, 25 cents; Lena Wilson, 5 cents; Maud McKinstry, 5 cents.

For Cuba.

Jimmie Bass, 52; Rev. J. N. Bishop, 25 cents; Hailey Newman, 25 cents; Ernest Rushing, 30 cents; Mary Moon, 20 cents; Cora Westbrook, 15 cents; Robbie Longmire, 10 cents; Katie Luttrell, 10 cents.

—A poor man rich in faith had a higher satisfaction than a rich man destitute of faith. "Those who possess only the wealth of this world may become poor, but the Christian has durable riches.—*Christian Inquirer*."

BUSINESS NOTICES.

The American Baptist Publication Society seems determined to outdo its past record in improving its Sunday-school help. The literature furnished for Baptist Sunday-schools of our land seems to have all the elements and conditions of completeness, fullness, and force. There is wonderful variety and thoroughness. The side lights and practical suggestions are above estimate in value. They seem to stick very close to denominational lines, which in these days of latitudinarian tendencies as to sound doctrine, is of untold value.—J. A. Hackett, D.D., Meridian, Miss.

How to Get a Good Salary.

The Nashville Christian Advocate says: "Recently a student of Jennings Business College, this city, secured a position in a large house in New Orleans on a salary of \$1,200 per annum, and another one got a place in Birmingham at \$1,500," and the Nashville American states that still another one got a good position in Texas at \$1,800. This school is considered one of the most practical institutions of this kind in the world. It has had students from 18 States and Territories, nearly every one getting good positions afterward.

"The Backward Boy"

Is often the most difficult member of the family. His possibilities, and the best way of bringing out his talents, are to be discussed in the coming volume of the *Youth's Companion* by President J. B. Angell, of the University of Michigan, President C. K. Adams, of Cornell, and President D. C. Gilman, of Johns-Hopkins.

After diphtheria, scarlet fever, or pneumonia, Hood's Sarsaparilla will give strength to the system, and expel all poison from the blood.

A century of progress has not produced a remedy equal to Ely's Cream Balm for catarrh, cold in the head and hay fever. It is not a liquid or a snuff, but is perfectly safe and easily applied into the nostrils. It gives immediate relief and cures the worst cases.

Don't say there is no help for catarrh, hay fever and cold in head, since thousands testify that Ely's Cream Balm has entirely cured them. It supersedes the dangerous use of liquids and snuffs. It is easily applied into the nostrils and gives relief at once. Price fifty cents.

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I have suffered with rheumatism for quite a number of years, and after trying Salvation Oil pronounce it the best remedy I have ever used.

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Caution insures safety, and all cautious people cure their colds with Dr. Bull's Cough Syrup. Price twenty-five cents.

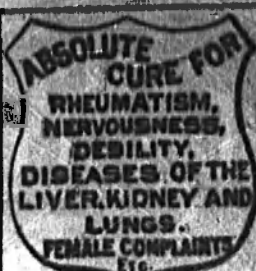
German Electric Belt Agency.

An advertisement of this firm appears in another part of this paper. The proprietors of this agency are well known and responsible parties. Correspondence will receive prompt and satisfactory attention. Write them and see for yourself.

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The Commercial College of Kentucky University, Lexington, Ky., received the gold medal at the World's Exposition. Graduates successful. Write for circular. Read advertisement.

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To the Editor, Please announce to your readers that we will for a short time give away to those likely to make good agents one of our \$5.00 German Electric Belts Free. A letter or postal card will receive immediate attention. Yours very truly,
German Electric Belt Agency

We would call our readers attention to the above offer, and would advise all who are not enjoying good health, to write at once to the GERMAN ELECTRIC BELT AGENCY, P. O. BOX 178, BROOKLYN, N. Y. Mentioning this paper.

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A clergyman, after years of suffering from that loathsome disease catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge. 12 20

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Speaking Truth in Love.

VOL. I.

NASHVILLE, TENNESSEE, JANUARY 2, 1890.

NO. 20.

HENRY M. STANLEY sailed from Zanzibar Monday on his homeward journey. A royal welcome awaits him when he reaches the shores of civilization.

We believe in the Salvation Army as little as any one else, but its forcible suppression at Geneva, Switzerland, is contrary to religious liberty, and is 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 GRIPPE 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 change.

ON LAST SUNDAY occurred the eightieth birthday of Mr. W. E. Gladstone, the unowned 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 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, S. C., of eight defenseless negroes last week by a party of masked men was an outrage on the law and a fatal stab at justice. What though they were murderers, what though they had killed white men in cold blood? They ought to have been punished, severely punished. Indeed, we will presume that they ought to have been hanged. But it was the duty of the judge, and jury, and sheriff to fix and execute the penalty for their crimes. No one can condemn negro outrages upon the whites— which have been entirely too frequent of late—more severely than we do. But no one can condemn such scenes as that of last Friday night at Barnwell more severely than we. Let justice be done. Let the guilty be punished, severely, swiftly. But let them be punished by the law and not by irresponsible and unknown mobs.

Paul's Idea of the Christian's Future.

When Paul referred to the closing of his life, he did not use the word "death," although he had direct reference to his death. The fact is this: death is very seldom used in the New Testament with reference to the death of Christians. They are said to "fall asleep," or to "enter into rest," or to be "absent from the body," or to "depart." Paul spoke of his death as a "departure." He meant to say that his soul was going to depart from his body. But where did Paul wish to depart to? He was going somewhere. Was it into a 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 it would be from this world to another world, even a higher and holier world. His departure would be from a living and active state of existence in this world into another state and condition of living, and active, and conscious existence. He had no idea of departing to a place where he would be in a worse condition than he was in on earth. He said that he had rather depart and be with Christ. And where was Christ? He was in heaven, where he is now in the majesty of his kingly glory, and in the fullest delight of his fellowship with the saints there. We read that when Christ left this world "he was received up into heaven and sat on the right hand of God." There he ever liveth to make intercession for the saints, according to the will of God. And Paul longed to be with 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 speaks of this heavenly state as being very far better than his state in this world—that is, it is immensely better—it is vastly beyond our present conception of its glory. Now, if it be true that the soul of the believer sleeps in the grave until the day of the resurrection, how would it be possible to harmonize Paul's words, recorded in different passages, with the doctrine referred to? If he were going to depart and be with Christ, and enter upon a state which is very far better than the present one, that state could not be one of simple unconsciousness—the suspension of all thought, and feeling, and activity. It requires a hard stretch of one's powers to believe that a man of such tremendous energy and unbounded devotion as Paul was would prefer to enter upon such a state as that rather than remain on earth and successfully serve his great Master. He certainly would have thought that it was far better to remain upon earth as long as possible, that he might continue to preach Christ, and magnify his cross, and share

in the toils, and trials, and sorrows, and sufferings of those churches which lay so near his heart, than to enter into a state of dark unconsciousness until the day of resurrection. But Paul was not in doubt about the Christian's future state, and the immediate enjoyment of its glory. C. H. WERTHEMER.

Word and Spirit.

Having heard persons of intelligence say that the word of God is the Spirit of God to us (claiming that the Holy Ghost was only given to the apostles 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 have no ears to hear the word until the Spirit opens them. We have no hearts to obey the word until the Spirit bows and inclines them. The word of God shows us the way, and the Spirit of God leads us in that way which the word points out. The word is a rule before us to show us where we must go. The Spirit enables us to go according to the direction of the word. The word is a compass by which we must direct our course. The Spirit is the pilot that steers us in that course. The word is God's counselor to discover the path in which we are to walk. The Spirit is the counsel of God that 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 Spirit enables us to take hold of that doctrine. The word reproves us. The Spirit humiliates us under that reproof. The word corrects us. The Spirit fits us for receiving that correction. The word instructs us in righteousness. The Spirit maketh us the recipients of that righteousness. J. A. SCOTT.
Culleoka, Tenn.

A REVIVAL AT LEBANON.—A short time ago Brother J. M. Phillips, of Kentucky, began a series of meetings at Lebanon, Tenn., which were very greatly blessed by the Lord. I had the pleasure of getting in a short time before the meetings closed, and conducted services for two days after his departure, and on last Sunday night, at the close of the services, baptised seven in the presence of one of the largest congregations that ever assembled in the house. About one hundred were compelled to stand during the services and many went away. I wish the Baptists of Tennessee in general, and Wilson and adjacent counties in particular, could be brought into sympathy with this church. It is embarrassed by a heavy debt, caused in part by the seal of a former pastor, together with the failure in business of one of its strongest men.

Claims which he (the merchant) held having gone with his assignments into the hands of his creditors, has made the immediate demands upon the church very heavy. They can not pay this debt and support a pastor, not even for a part of the time. They have a band of zealous and consecrated workers who 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 Hatobia Association. My work for the year just closing has been with the churches of Antioch, 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 present year. Five have been recently baptised into the church, and upon the whole the work at Smyrna seems hopeful.

The increase in membership at Antioch and Brighton has not been what we desire, yet the contributions to missions and to pastoral support do not indicate a languishing condition. There is also some Sabbath-school interest, which we hope to see uniformly increased until these churches shall each have a flourishing evergreen school.

The good brethren and sisters of Brighton church, among whom we live, know well how to brighten the pastor's home, which they abundantly proved on the 25th instant. From about 9 to 11 o'clock a.m. they gathered in with smiling faces, pleasant words, well-filled baskets, etc. A sumptuous feast was spread, principally of their bounty, of which all partook, the pastor and his wife being made to understand that for one day at least, they must surrender their natural right to entertain, and submit to being entertained at their own home. An abundance of every thing necessary to gratify the appetite or taste was on hand, while toys, quilts, clothing, dry goods, groceries, corn, meat, money, etc., were made to act a part in the general, delicious, substantial pounding of the pastor and his family. Many necessities and comforts were supplied, while, greatest of all, we are made happy by the evidence that we have the appreciation and the love of a noble-hearted people as the sun ever shone upon. May God bless them with long life, peace, and prosperity, granting them an abiding sense of his tender love and watchful care. Yours in Christian love, W. B. McKIMMAY.

December 23.

An unknown philanthropist has given one hundred thousand pounds to found a hospital for convalescents in London.