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EDICRAMS.

In the death of Sister A. E. Adams, of Tre-
vant, Tenn., we lost a friend and an old subscriber.
Cannot Sister Wiago find some one to take her
place on our list?—Your paper is changed to
Verona, Bro. Davis, and your "Happy New Year"
heartily returned, and thanks for your kind words:
"I do love to read your paper. It is truly ortho-
dox, a library in itself."—Eld. H. E. Edwards,
San Antonio, Fla: The sick of our family, thank
God, are better, and while we wait to hear from
Bro. Bearden and the route by which we can, best
and cheapest reach Dade City, or our first appoint-
ment in Florida, we have accepted an invitation
to deliver the Talks on Salvation, to Dr. Miller's
church, in Little Rock, Ark. We can (D. V.)
start for Florida immediately after that meeting.

Only those meetings of the First church in M. will be reported, in which interesting questions of church polity and discipline are discussed. If a brother had read the Chapters that have appeared, he would not have sent us the questions he did last week, viz: Is a church under any obligation to receive a member as a deacon on a letter from another church, which states that he is an ordained deacon of that church? We were hoping those Chapters would be read.

We have had no winter in Tennessee as yet, but it will be with us in February to stay awhile. Write to Eld. J. C. Piastars, Fort Deposit, Ala., to introduce you to some of the pastoral churches in that section. — Bro. Piastars, in a business letter adds: "Your Chair Talks delivered here last fall, are increasing in appreciation, as the brethren who bought the books are reading and are better informed on the subjects." — Bro. S. J. Whaley, Georgia, evidences his high appreciation on the Old Banner. He has taken it for thirty-five years, and renewing, says: "If I live thirty-five years longer, I expect to take it. God bless its editor." And God bless you, Bro. W. and thank you till we meet again. We appreciate your

Brethren of the itinerancy: Go to your appointments, as sent of the Lord. Though not your personal choice, your charge may prove manifestly best for you and for the church to which you have consecrated your life service.—Arkansas Methodist.

Yes, go "as if sent of the Lord," though you know you were not. The bishop sent you, and the church to which you preach was not allowed a choice in the matter, nor were you consulted. Yet you should go along and try to believe that "Lord sent you," and "obey with a glad will" your chief ministers, whose slaves you are. By so doing, you will glorify Methodism, whether the Lord is honored or not.—Ark. Baptist.

* *

"There are 107,200 evangelical churches in the United States, with 82,723 ministers and 11,869,000 members. The Baptists have more churches than any other denomination. In 1800 there was one evangelical church member for every fifteen of the population; in 1850, one for every seven; in 1870, one for every six; in 1880, one for every five, and to-day there is nearly one for every four. These are encouraging figures. Although it is estimated that many of our members ought to be included, the same thing was true in 1800, 1850, 1870 and in 1880, so the figures indicate a real progress of evangelical Christianity in this country." — Western Recorder.

Will the genial editor define for us an evangelical church? Is it not a Scriptural church, i. e. Scriptural in its faith and its order? Can there be a Scriptural church without Scriptural baptism? We want to know.

TENNESSEE ITEMS.

The Trezevant church has presented pastor R. man with a fine watch.

Rev. J. H. Grime has had a fine meeting at the Boiling Springs church, Putnam county. The church repudiated the members heretofore received on alien immersion—ten of those so excluded were baptized and eight others. The church is on the old doctrine of the Baptists now in a flourishing condition.

ors, Pastor Sharp had a grand meeting at Mt. C
per mel church.

The church at Martin wants a pastor for all his time.

Rev. L. W. Jones aided pastor Morris in a service at Head of Richland, Granger county. There were thirteen additions.

The First church, Jackson, is in the midst of a good meeting, and students are continually entering the university.

I said this doctrine was "idealistic pantheism."
the statement, God is the soul of the universe

ut one must expel matter to make room for spirit. Hence there is no room for the spirit in me, for I am matter through and through.

and Christian science, which claims God as
 soul of the universe, and all life, cannot and
 not acknowledge the existence of sin. There
 is no sin if pantheism be true. Now, when
 Doctor declares error as potent as truth, and
 says there is no error, (sin) she says truth is
 stronger than a nonentity. Poor Christian
 science, it has such weak truth, no wonder it dies
 enough, unless there is something more tangi-
 ble to address myself to, and since I have un-
 questionably been brought into the attitude of a
 skeptic Knight, challenging this windmill of
 error, I believe I am ready to make good
 my challenge.

the lady wishes to enter into a discussion of
ence of healing, the nature and causes of
s, and Christian science and Christianity
the limit of the Sentinel's indulgence, I am
as soon as the holidays are passed

The First church at Knoxville has called Carter Helm Jones, of Elizabeth, N. J. on a salary of two thousand five hundred dollars.

and was from one of the clearest thinkers
best writers of the South: "I take much interest
in your series, 'Suppository Church History,'
hopes it will have a wide influence to free
churches from all manner of priestcraft, and
them free—establish their independence."

AN EXPLANATION.

WE have been favored by a stockholder, with a lengthy circular, prepared and sent out by A. W. Chambliss, Chattanooga, Tenn., Trustee of the Reflector Publishing Company, explaining to the stockholders the utter bankruptcy of the company, and the sale to the highest bidder of its assets, and the cause, etc. Since our name is several times introduced into this circular, we give it brief attention, and explanation.

We innocently remarked, in noticing this sale, that "the stockholders were left out in the cold looking after their ten thousand dollars." The circular informs us that Dr. Robertson attempted to raise this sum, but only two thousand five hundred dollars were paid in. We stand corrected.

This circular is eminently destructive. It explains the reason why this stock was raised, viz—
 "Four-fifths, and perhaps, more of the stockholders took stock in the enterprise, not as an investment, but in order to establish firmly a first-class paper, free from heresies in doctrine and such strongly developed fighting proclivities as have injured the influence of our State denominational papers in former days, and if this be the result, these men and brethren [i.e., who took stock and lost their money] will not mourn over their stock."

This impingment "of State denominational papers," of course, means no other than THE BARRIST and its senior editor; it cannot mean the Reflector and its late editor, since these lost thousands were raised to uphold him and his amiable (?) paper. However seriously this paper may have injured itself in "former days," and however heretical in doctrine its editor, in the estimation of others, especially the stockholders of the Reflector, it is gratifying to know that, in the estimation of other men, it has not hurt the influence of ~~the~~ the principles in the South and Southwest. ~~It is~~ It is a great satisfaction, appeal from the verdict of the stockholders of the late Reflector to the verdict of all the standard Baptist historians that have appeared in the last quarter of this century, whose verdicts, thank God, are irreversible by the stockholders of the Reflector.

Dr. Armitage, in his History of Baptist principles and papers in the United States, thus speaks of the influence of this paper and its senior editor:

"In the South and Southwest, THE BAPTIST is an indispensable power in the advocacy of the most pronounced Baptist principles and practices. Dr. Graves has been its vigorous editor in an unbroken succession for forty-three years, and stands at his post at nearly three score and ten, the unflinching advocate of the old landmarks of Baptist life, decided and distinct in all its denominational trends and interests." See pages 38-45.

This is the old editor that the stockholders of the Belflector contributed their money to supplant with one of an opposite character, and these were the principles they call "heresies in doctrine," which they gave their thirty pieces of silver to have betrayed and crucified and put out of their sight, and, if possible, forever effaced from the minds, hearts and practices of Tennessee Baptists, but principles which Dr. Armitage pronounce "The old landmarks of Baptist life, decided and distinct in all its denominational trends and interests." See Cathcart's Cyclopaedia also "The Story of the Baptists, by Dr. Cook.

The writer of this Circular or Explanation, A. W. Chambliss, of Chittanooga, Tenn., refers to a private correspondence that passed between us, that has so conceivable connection with the selling out of the Reflector office and the loss of their two thousand five hundred dollars, unless the stockholders of the Reflector constitute a majority of the committee appointed by the late State Convention, and were interested parties. We will quote a few sentences:

"As representing a committee appointed by the State Convention on consolidation of State papers, I wrote to Dr. Gravel of Memphis, and informed him that we [who are in this we] had learned that the Reflector could be had reasonably for this purpose and would like information from him regarding the purchase of his paper for the consolidation. He replied that his paper was not 'on the market'; that he knew nothing of any committee, and that 'he expected to edit it while he could intend a line.' And for this reason no further steps were taken toward consolidation.

"The debts of the Company slightly exceed the sum realized, but I hope to settle in full all liabilities."

His letter of inquiry, we confess, struck us as a very singular document. We did not attend the Convention, we had not seen a report of its doings, neither from our associate (J. B. Moody,) who was there, nor from any correspondent of this paper, had we heard what plan or plans it had discussed or recommended touching consolidation of the papers, or who were the men composing the committee of nine we heard it had appointed. Mr. Chambliss briefly informed us that he represented that committee, without giving us their names or addresses, and without informing us of any plan of consolidation proposed by them, and asked no advice of ours, but simply for the circulation of THE BAPTIST, which editors generally deem impertinence, unless they are under some obligation to divulge, and what we asked for the paper. He correctly reports our answer.

We had not to put on our glasses to read what was "between the lines of these questions," viz: That the present editors and proprietors of THE BAPTIST were to be ignored in the contemplated consolidated paper, and editors selected who were not possessed of, or had not "developed any fighting proclivities," or injured the denomination by their 'heresies in doctrine.' We devoutly pray God, whom we have in all good consciences served for over half a century, that before our pen or voice becomes an injury to the denomination, "that our right hand may forget its cunning and our tongue cleave to the roof of our mouth." We thank God that it will not be left to the stockholders of the Reflector to make up the verdict in our case. To show the an-

of "the representative of the committee of the Convention." In alluding to THE BAPTIST, Mr. Chambliss said: "A paragraph recently appeared in a paper published in Memphis, Tenn., called, I believe, THE TENNESSEE BAPTIST!" "Whom did he think he hurt by this lofty ignorance?" Why did not the Convention select a gentleman who at least knew the names of the papers desired to be consolidated? The circular explains other things besides the cause of the shipwreck of the Reflector Publishing Company. 1. Why the contributions to the State Board have been short by some thousands of dollars, and why, of late years, divisions and alienations have been fomented between brethren, who until recently, have been one in faith and love and work for the Master. We learn that

for years past a strong undercurrent of opposition to THE BAPTIST has been created and energetically worked by Dr. Robertson to supplant it with the Reflector and a class of good brethren influenced to believe that the principles and doctrines which Dr. Armitage calls "the old landmarks of Baptist life," "heresies" and "injurious!" To counteract these principles and doctrines these brethren have contributed their thousands of dollars, which should have been given to the State Mission Board, and the breath they have used to paralyze the influence of a brother, who Dr. Armitage says, "at nearly three score and ten stands at his post the unfaltering advocate of the old landmarks of Baptist life," should have been given to the awakening of a larger interest in Missions. We think God and the State could have been better served. But withal, there is something cheering to be learned

from the circular, viz., about the number of brethren in Tennessee who believe the principles and doctrines advocated in THE BAPTIST "heresies" and "injuriously." It is quite supposable that every one of this way of thinking who could be discovered by Dr. Robertson was thoroughly canvassed by himself personally or by letter, and four-fifths of all who took a share did so to supplant the "Old Baptist" by the Reflector. If the shares were twenty-five dollars each, then there are eighty of these; if the shares were fifty dollars, there are forty; but if one hundred dollars, only twenty-five!!

What religious editor on the continent has not a larger and stronger opposition to his views and policy than this? Not the Religious Herald or N. Y. Examiner, certainly.

So we thank God and take courage, and especially so, when we learn that the prejudice against our most objectionable views, church communion, is fast giving away under the light of God's truth.

AMENDE HONORABLE.

WE are in receipt of a letter from the North,—one of the parties mentioned—from which we gladly learn that we have been hoaxed by Dr. Huxor's letter to the Religious Herald, which moved us to warn young ministers to give Crozer Seminary a wide-birth, in view of the unorthodox sentiments advanced by some of its professors in the Baptist Teacher and the late Baptist Congress, held in Richmond, Va.

We are informed that Dr. Hiscox made but a "breesy"—windy—report and that he confesses it was in jest. We accept his confession, but it was a grave or grim jesting in our ear. Be it now known to our readers in forty-seven States and territories, and the Canadas, that Prof. Fox is not a professor of anything in Crozer, and thank God for it. That Prof. Johnson only exercised his inalienable right of liberty of speech, regardless of the sentiments he advanced, just as Archibald Alexander occasionally drank wine "just for the sake of vindicating Christian liberty." Understand, Prof. Johnson is from "core to enticle" a temperance man, and only now and then, for the sake of vindicating the great Baptist doctrine of Christian liberty, declares upon occasions, when his real sentiments are likely to reach the ears of the largest number, that to prohibit by law the distilling of "bust-head whisky," and the selling of it on the corners of every street in our towns and cities, is a sin against God and humanity. And also be it known to all that Prof. Stuffer only advanced the vital doctrines of Campbellism he did in the Sunday-school publications of the American Baptist Publication Society for the same reason that Prof. Johnson did his violent anti-prohibition views at Richmond, viz.: for the sake of vindicating "Christian liberty and the freedom of the press," that, in fact, those views are a horror to his very soul, and it will be only on rare occasions and in peculiar circumstances, i. e., peculiarly favorable to have them reach and impress the largest number of readers, that he may be expected to put them forth.

With this "breezy" explanation, and confessing our own obtusity in not discerning that Dr. Hixson's report was all a "grim jest," we trust our ever dear friend and brother, Weston, will graciously condone our offence, and hereafter, when his professors feel it their duty to vindicate the "Christian liberty of speech and the press," in this manner, to do so in publications that are circulated entirely in meetings held in the North, and that no breezy or other reports be made of them.

As Christian love becomes more intense it becomes also more extensive. The fire that is hottest sends its heat farthest.—Rev. N. W. Wells.

[An old deacon requests us to discuss in this paper the principles of our church polity and discipline for the special benefit of the thousands of young members recently brought into our churches and the ^{reformation} of our old members, who are quite as ignorant. We freely consent to do this, in a few chapters, which shall be the suppository history of Baptist churches for first few years of their existence.—SAXIO EDITOR.]

CHAPTER XL

Bro. Stillwell is permitted to reply to the charge of Bro. Rolf, that he is a distiller and a wholesale liquor merchant, both of which Bro. S. admits—A discovery made!

THE services closed as usual by opening the doors of the church to applicants for membership, when Mr. Stillwell and his family, son and daughter, Mr. Scott, proprietor of the City Hotel, wife, and their two sons, presented letters from the — church, Richmond, Va. There was a expression of delight in the eyes and on the faces of a large part of the members, but of distress on the faces of the leading brethren.

The letter, a joint one, acknowledging Bro. and Sister Stillwell and their son, C. R. Stillwell, members of that church in "full fellowship," and commending them to any other Baptist church, etc., was read, and also that of Mr. Scott and his two sons and one daughter. It being a joint letter, Mr. Steele arose and said: "I rise to introduce my relation with a remark. I know the applicants personally. I was for years a member of the same church in old Richmond, and I know them to have been highly esteemed by the brotherhood, and noted for their great liberality in supporting the pastor and the enterprises of the church, and rejoice in the prospect of being associated with them in the same church, and I therefore commend that the applicants be commended to us in both letters to be received."

A brother move that the letters be acted upon separately, which was carried, when the moderator took up the one first read, and said, "What your pleasure, brethren, to do with this letter?" Bro. Steele moved "that the fellowship applied for the parties therein named be granted," which seconded.

There was a pause of a few seconds, which seemed minutes, when Bro. Steele nervously called the question. Bro. Bull, addressing the congregation, said: "I regret that I cannot sustain this motion in the light of our leader's teaching last Sabbath. Bro. S. is by occupation, a wholesale liquor merchant in this city, and his son runs a still in a prominent part of this county, of which he is joint owner with his father, as I believe he is in the whole house in this city, the style of the firm is Stillwell & Son." In your admirable address, you distinctly stated that money-making by distilling and selling liquors, either by the glass or bottle, was to make it dishonorably and dishonorable, and I think you sustained it by both reason and the word of God to the satisfaction of every member of this church. If I am not mistaken, Bro. Stillwell and son followed the same line of business in Richmond, Va., and the fact was well known to the pastor and members of the church there.

mended him to us, but he paid liberally pastor's salary. You will find I have but the facts in the case." The moderator said: Stillwell, is Bro. Rolf correct in his statement? Bro. S.: "Yes, sir, it is true that myself and are joint owners of the Purity Distilling Co., wholesale liquor merchants of this city, same business we followed in Richmond, Va., the pastor and the _____ church of which my son and our families were members knew well as Bro. Rolf knows it, but they saw no for complaint or disfellowship therefore, as radically] I am thinking they are as pious intelligent as the brother who opposes objection by you or any other brother of this Bro. Moderator, it strikes me that I and are unexpectedly placed on trial before

church, and you will allow me a few words of defense. I think my business as a distiller, distilling the character of liquors we do, is a blessing to the community in which our stills are located, for we run several, as the farmers find a market and good prices for all their apples and peaches and surplus corn, rye and barley, and they universally, save a few prohibition fanatics, regard us, myself and son, as their benefactors. And I also think that in furnishing this city and the country that trades here with pure liquors, in place of the grossly medicated and poisonous stuff that has heretofore been furnished them, is doing a good thing, and in fact saving health and lives. I have lived in old Virginia all my life, and I never heard of a first class distiller or wholesale and pure liquor merchant being disfellowshipped by or excluded from a church of any denomination, at least, not before the late prohibition fanaticism overwrept the land."

"Bro. Moderator, please allow me a word more: I do not think it is the superior piety of Mr. Rolf that prompts him to oppose my reception by you to day. His own occupations are not entirely immaculate as respects religion and morality. Last year, sir, he ran a 'bucket shop' in this city, speculating, gambling, as the Supreme Court has decided, not only in cotton, but in grains and meat, and through the iniquitous manipulations of that machine a score of the business men in this city were bankrupted and immense gains made by Mr. Rolf and his accessories. He is to day, if I may believe his word, an active member of several 'Trusts'—of the 'wheat trust' that has forced the price of wheat up from eighty cents to two dollars and a half a bushel, of the existing rice and salt trusts and 'Western Meat Trust,' iniquitous, one and all, for ^{they} are driving wolf to the door of every poor working man on this coast." The moderator here called Mr. S

order, saying: "Bro. [name] is not a Christian
character, nor are you on the stand as being
witness against him. His being a dealer in
tures, or a member of the 'Trusts,' however in-
tous, does not make running distilleries and the
ling of liquors a justifiable business for a Chris-
man and deacon to be engaged in. The ques-
before us, brethren, is, can you receive Bro. [name]
well and his son into your fellowship so long as
they continue to distill and sell alcoholic liquors?
The practice of ——— Baptist church in Rich-
ern or Baptist churches in Virginia, is not to
ern or influence you in deciding this question,
our Constitution, the New Testament. Is man-
money by these occupations, living honestly
all men, giving them a full equivalent for
money, is it abstaining from every form of evil?
Christians are commanded, or is it not rather
gaging in and doing a positive evil and inflic-
grivous injury upon the community? Are we
ready for the question?" It was called for,
the church unanimously decided not to receive
father and son until they had abandoned the
lic and selling of alcoholic liquors.

Bro. Hicks moved that the application of Stillwell be granted, as he had learned from that she never had approved of the occupation of her husband and son, and had done all in her power to dissuade them from engaging or continuing in the business; that she loved her Savior as dearly as church folk better than to be in error with him. She was granted fellowship.

The letter of Bro. Scott and sons—it was one—was now taken up. Bro. Williams said that its petition be declined, which was done. He said it was but proper for him to church his reasons for so moving. "Bro. Williams was the lessee of the City Hotel, in connection with which is the most popular saloon or 'Bar' in this city. In connection with it were billiard

and ball-rooms that were run by the sons of Bro. Scott jointly with their father. These rooms are the most noted and frequented resorts for dancing, gambling and revelry in the city. Your ruling last Sunday, Bro. Moderator, so warmly approved by the church and the congregation and our action this morning decides the question before us."

"Are there the facts in your case, Ben. Bontli?" asked the moderator.

"They are, and I am not ashamed to own it. Hotels are a public necessity. They have ever been in all countries and in all ages, and those who entertain the travelling public meet most their needs, and make them comfortable and sup-^{ply} their wants" replied Mr. Scott. "But, Bro. Scott could you not supply all their necessities without keeping a public saloon, filled with the most tempting liquors to tempt them to drink, and billiard and gambling rooms to tempt them to gamble away their money? You know the woe pronounced upon him who putteth the bottle to his neighbours mouth to make him drunk," which certainly means potting it before him—in his way to tempt him. These things are not necessary to the comforts or needs of the traveling public, and the best hotels in the United States are without these things. Would you not be willing to give up your saloon and gambling and bill-rooms to live in a church of Christ, Bro. Scott?" "I certainly would not. I could not make a living for my family without these, they are the sources of my largest profit. I think I can be a Christian and keep a hotel that meets the demands of the traveling public, and if this church thinks I can not, I respectfully withdraw my letter." It was returned to him since the church could not extend to them fellowship, and by so doing become a partaker of their sin. "Demetrius would have been a

into the church at Ephesus," remarked Bro. H. "A very serious charge has been brought to the knowledge of this church by Mr. Stillwell, and we regard as a veracious man and a man of honor, that he himself is living disorderly, and some notice should be taken of it, and the sooner the better for him and the church, for his business methods are widely known, and it is known in this city that he is a Baptist and the cause is grievously suffering. Our little church is too weak to cast such a load."

Bro. Rice asked Bro. Bolt if the statements Mr. Stillwell were true. He answered: "It is true that I was connected last year with a business enterprise called a 'bucket shop,' and dealing in 'futures,' and it is also true that I am a member of several 'trusts,' but it is a very late thing that I have hinted that there is anything criminal attached to transactions in 'futures,' or dishonest 'Trusts.' I know that there is nothing unlawful. Business men belonging to all the different religious denominations are and have long been interested in 'Trusts' and speculating in 'futures.' I have never heard of me being questioned by the church therefor. For myself I have never convicted myself of having been engaged in 'dishonest business.'"

"You do not believe that gambling is an honorable or honest way of making a living do you, Bro. Bell," asked the moderator. "I am free to say that I do not." "You are aware the Supreme Court has declared that dealing in 'futures,'—all 'bucket shop' operators, is a part of gambling, Bro. R?" "I have seen that declaration and was not question it. I regret having been asked to do with 'futures,' and have wiped my hands of them, although I can give you the name of a prominent Baptist minister of this State who is still in the business."

(CONTINUED ON PAGE ELEVEN.)

(CONTINUED ON PAGE ELEVEN.)

THE BAPTIST

A. Friend, Treasurant, Tenn., \$2 00; Missionary
Landing, La., 20 00; Mrs. E. Jones, 1 00; Ellen
M. Battle, 1 00; W. H. Austin, Leavenworth, Ky.,
50; Mary A. H. Corbett, New London, Ark.,
50; Frank Walker, Monticello, Ark., 25c; E.
Lewis, 1 50; Mrs. M. H. Bogley, 1 20; Miss
Lanah Hyatt, 1 20; J. Carter, Cockran, Miss.,
50; Mr. and Mrs. R. E. Booth, 1 00; Jos.
Turnsund, 5 00; Mrs. J. L. Alexander, 1 00;
Mrs. S. L. Cobb, 1 00; Mrs. M. L. Johnson, 1 00
Mrs. E. J. Blodgett, 1 00; S. L. Wynn, 50c.

See what Dr. Norton of England says the free communion Baptist churches are wont to do—continue to get membership in Baptist churches, and little by little get influence enough to invite all Christians to come and when the church membership members retire from the table as they are on

1. Let the Associations in each of the three divisions at their coming sessions elect a brother for an editor for their division.
2. Let a Publication Company Committee be organized with a capital of not less than fifteen thousand dollars, which committee shall purchase

That was a good explanation of liberalism by Dr. P. S. Henson, of Chicago—"Anything is liberal" that gives to man a larger license to do as he likes; that mitigates the strictness of God's requirements, or tones down the severity of his threatened judgments; anything that makes sin less sinful, or its punishment less dreadful."

The Young South.

MRS. FORA GRAVES HALEY, EDITOR,
To whom all communications for this department may be
addressed, Knoxville, Tenn.

KNOXVILLE, TENN., FEBRUARY 2, 1890.

POST-OFFICE.

DEAR CHILDREN:—I have not the letter from Dr. Tichenor for you this week, as I had hoped; but I know why. He went to Louisville last week to attend the funeral of Dr. Boyce, and from there left for Cuba; but as doubt you will get the paper, and we will get the advice and directions we wished from Dr. Jones for our next paper. I see from our late papers that Dr. Tichenor starts for Cuba to-day (Friday, January twenty-fifth) to make the first payment of twenty thousand dollars on the theater, to be used by Rev. A. J. Diaz as a church in Havana, Cuba, and that it is proposed to organize an excursion to Cuba about the last of February, by means of which it is hoped that many of our Baptist people will be able to go over and see for themselves the wonderful work which Diaz is accomplishing there for God and his cause.

I clip the following from our last Reflector, which I want you all to see as an example of the abiding faith of the noble man:—

"Mr. Adair of the Home Mission Board wrote recently to Diaz, saying that he thought they would have the twenty thousand dollars ready in time to make the first payment but was not sure, and asked if an extension of time could not be procured in case of necessity, to which Diaz replied about as follows: 'Dear Bro. Adair, I cannot get extend. The theater owners have been offered twenty-five thousand dollars more than we agreed to pay, and they will not give us extend; but you will not need it. Dr. Tichenor and Jones will get you the money, because I and my people have been praying God to put it into the hands of his people to give it; and they will get it.' Beautiful, simple, childlike faith! Is it not to him—the substance of things hoped for, the evidence of things not seen?"

A week or ten days ago, when the money had been refused, when the Board thought best to borrow, if necessary, when the time came, and make the payment. Now, children, if we can give two hundred dollars this year to this great work shall we not be happy, and thank God that he has given us an opportunity to help on so wonderful a work in his name and for the salvation of so many souls darkened by Romish superstition and ignorance? Let us try to do the best we can this year.

Now a few words to my Bible students. I am glad to welcome so many new students and to find so many old ones ready to study another year. But, my dear children and friends, do read your Bibles carefully as you go. I have been astonished to see the mistakes made in answering my first two sets of questions. Surely they were not hard questions or hard to find. I was also astonished to see how the names were misspelled, especially the simple name of Abel. Mothers, urge your children to learn to spell Bible names correctly. And those mistakes were not made entirely by the new students. Oh no! that is what astonished me most. Now, children, be more careful. Read your Bibles carefully, and keep them before you while you are answering the questions.

Here are our questions for this week.
Who is the first woman whose age is mentioned?
Where is the mention first made of the purchase of land?
From whom and by whom was it purchased?
For what use was a piece of ground first bought?
Of what did the first wedding present consist?
Who were the first bridal veil?
What was Jacob's first recorded dream?
Where is the first mention of giving a tenth to God?
Who was the first shepherdess?
Who was the first guilty of theft aside from Eve?

Lois, age, AUNT NORA.

AUNT NORA:—I wish to join your band of workers. I am a little girl ten years of age. I joined the church when I was nine. My two sisters and brothers go to Sunday-school. My papa is a Baptist preacher. He takes THE BAPTIST, and thinks it a great paper, and we children are very much interested in it. I like to read it very much. I will try to answer some of your questions.

Edw. A. A.

WILLIAM V. SHAW.

You did very well, William. Read your Bible carefully, and try the rest of them.

AUNT NORA:—We will try to answer your questions as first things. We also promise to help you in whatever work you engage in for the year. We are going to try to get others to help you in your work. Though we are small, we can do little things for Jesus. Your little friends,

Hope, Ark.

That is right, my dears. Do not be ashamed to do little things for Jesus if you cannot larger. Read in the next column the clipping I give on "Lead a hand."

AUNT NORA:—As I have not written to you since the first of last year I will now write. I will answer all of the questions this year that I can; but I don't know whether I can send any money or not. I go to school, and like my teacher very well, though he is quite strict. It has been raining all day, and we could not go to Sunday-school. Two prizes were given last year. I received one of them. My papa is superintendent, and mamma is my teacher. As I can't think of anything further to write I will close with much love to you and Uncle Orren.

ROBERTA LONGMIRE.

Send me your correct post-office, Robbie, and you shall have your Christmas present.

AUNT NORA:—I have been reading THE BAPTIST, and find you have been sending your photo to the cousins. I write to let you know I am one of them, and would appreciate one of your pictures very much. Though I have been a silent niece for a long time I think much of you, and think you are doing a great work. My father is a Baptist minister. He takes THE BAPTIST. He said he couldn't do without it. I love to answer your letters, but am going to school now, and haven't time. I am going to Ottawa University next fall. I have two brothers there now. That school is kept up by the Baptists of Kansas, and is a good school. As I read your letter in THE BAPTIST I thought how true. When I commenced writing to the Young South I was just twelve; now I am in my seventeenth year. I have given my heart to Jesus. It has been nearly a year since I was baptized. I was so glad to hear that Little Graves is getting better. Hoping to receive a picture from you I will close. Much love to Uncle Orren and the cousins. Very truly yours,

ETNA WILSON.

I am glad to hear from you once more, Etta, and to know that you have become a child of God. May God bless you, and may you grow in grace daily. I am sorry to have to say though I cannot send you my picture. In the first place you were laboring under a mistake when you thought I was giving my picture to the cousins. What an undertaking! How could I! I only gave it as prizes to the past few years. I appreciate all such requests as this of yours more than I can tell, but I have not the money to spend on pictures to give many friends and cousins who express such a desire to possess one, nor can I make up my mind to let them be bought, as so many others do; so I hope my friends will henceforth understand why I refuse.

AUNT NORA:—May I join the little cousins in their work this year? I am ten years old. My papa and mamma are dead. My aunt knew you when you went to school at Mary Sharp. I read the Young South every week. I send answers to the ten questions, and hope they are correct. I send twenty cents to use as you think best. Chestnut Bluff, Tenn.

NEAL SINCLAIR.

Glad to know you, Neal. I shall open our fund for Cuba with your twenty cents. What was your aunt's name when I knew her at the Mary Sharp College? I like to hear from my old schoolmates. Write us again. Your answers are good, so I give them.

ANSWERS TO QUESTIONS FOR JANUARY TWELVE, 1890.

Abel was the first shepherd mentioned in the Bible. Abel was the first person who died after the creation. Cain told the first recorded human lie. Cain was the first outcast and vagabond, and it was Cain who built the first city. Lamech was the first bigamist. Adam, his wife, was the first woman mentioned after Eve. Jabal was the father of those who first dwell in tents. Lamech made the first confession of murder. Tubal-cain was the first artificer in brass and iron.

NEAL SINCLAIR.

Answered also by Pearl, Flora and Bobbie Longmire, Edie, Hattie and John Moody, Thomas and Annie Lulu McGregor, Mabel H. Ains, Lillie Burdette, Waverly Karl Smith, Thelma and Lois Caldwell, Albert Atkins, Willie Upshaw, Layton Wall, Willie Watts.

Thomas McGregor and Willie Upshaw say that Cain made the first confession of murder. I cannot see that Cain ever confessed his murder. He flatly denied it, and boasted his punishment as more than he could bear.

Lillie Burdette says that Noah was the first dweller in tents. Where do you see it, Lillie?

Write me out your answers, Mabel. I already know where to find it.

LEND A HAND.

When? Where?
To-day, to-morrow, every day, just where you are.

You have heard of the girl who sat down and sighed the morning hours away longing to be a missionary and help somebody while her mother was toiling in the kitchen and looking after three little children at the same time. Perhaps your mother has servants in the kitchen, but you can lend her a hand all the same. You can find a place to help brother or sister or friend; and you can help everybody in the house by your patient, kind, obliging spirit, "in honor preferring one another," self-forgetful and mindful of others.

It seems a very little thing to lend a hand in these quiet home ways, but if you could see the record the angels make of such a day you would see that it was a very great thing.

Boys, girls, watch eagerly your chances. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to help a little, no matter how little it may be.—Selected.

OLD EYE'S SPEECH.

I was made to be eaten
And not to be drunk,
To be thrashed in a barn
Not cooked in a tank.

I come as a blessing
When run through a mill,
As a blight and a curse
When put through a still.

Make me into leaves
And your children are fed,
But if into drink
I will starve them instead.

In bread I am a servant
The eater shall rule,
In drink I am a master,
The drinker a fool.

Then remember the warning,
My strength I'll employ
If eaten to strengthen,
If drunk to destroy.

BRYANT'S TENDER CONSCIENCE.

The following very pretty anecdote is told of the late William Cullen Bryant, the poet, by a former associate in his newspaper office, which illustrates the good man's simplicity of heart.

The narrator says: One morning many years ago, after reaching his office and trying in vain to begin work, he turned to me and remarked, "I cannot get along at all this morning."

Why not? I asked.
"Oh," he replied, "I have done wrong. When on my way here a little boy flying a kite passed me. The string of the kite having rubbed against my face I seized it and broke it. The boy lost his kite; but I did not stop to pay him for it. I did wrong. I ought to have paid him."

This tenderness of conscience went far toward making the poet the kindly, noble, honorable and honored man that he was, whose death was a loss felt throughout the land.—Selected.

THE LITTLE WOMAN SHOWS.

A mother stood by an open drawer.
"These are too small for me."
And she laid away with a careless hand
A little worn pair of shoes.

There she took baby up in her tender arms.
She knew twas her rightful place.
And the mother imparted a loving kiss
On the upturned baby face.

Little soft, golden rings of hair,
And blue eyes opened wide,
A sweet little mouth and a dear little nose—
A baby who ever cried.

But tired of laughing and toys and fun,
And tired of trying to creep,
The little head dropped on the mother's arm
And baby was fast asleep.

A year rolled on, and the mother's heart
Was chastened beneath the rod.
The house was still, with no baby voice;
For the baby was home with God.

The mother tried to forget her grief;
But she did not attempt to pray.
She could not love God she bitterly said,
Who had taken her child away.

Again at that drawer the mother stood
With a worldly and careless face,
But at something she saw a tear drop'd down
And hid in the folds of lace.

The little old shoes she held in her hand
As she stood in the twilight there.
"I must see my baby again," she cried,
And fell on her knees in prayer.

In a sobbing voice she softly said,
"O God, thy way I choose."
And she tenderly kissed and clasped them
Close,—

The little worn pair of shoes.

THE MASTER ALWAYS IS.

"Johnny," said a man, walking slowly to a clerk of his acquaintance in a dry goods store. "You must give me an extra measure: your master is now in." Johnny looked up in the man's face very seriously and said, "My master is always in."

a D. D., who boasts that he has made ten or twelve thousand dollars dealing in them, and he stands high in his church." "That is miserable, shameful and wicked indeed, but it has no bearing on the question before us. The sinning of another, even though a minister and a D. D., does not justify you in sinning. To operate a 'Trust' is manifestly a dishonest way to make gain. Its viciousness appears in the fact that when by your manipulations you force a bushel of wheat, worth at the outside figure only eighty cents or a dollar, up to three dollars, you do not give an equivalent for the money you receive, and you impoverish and distress the laboring poor. The curse of God rests upon those who make the staff of life scarce when there is plenty in the land."

"That all 'trust' operators are dishonorable, dishonest and oppressive, is to-day the verdict of the majority of the people as well as of the most eminent jurists, and the laws are being formulated that will make it a criminal offence. But be that as it may, Our Constitution, The Word of God, condemns it. Are you not willing, Bro. Rolf, to give up your operations in 'Trusts' rather than to give up your church relations?" "I could not withdraw my connection with those of which I am a member without ruinous loss, and I cannot think it is my duty to do so." "Should you continue in them, is it not possible that you may suffer greater loss than to draw out to-morrow?" "Yes, it is possible, but I do not think probable." "Your answer, Bro. Rolf, convinces me that 'Trusts,' like 'futures,' are gambling concerns. Do you not think so?" "It looks rather that way." "Will you not do the manifestly right thing and trust in the Lord to take care of results. Here is the promise: 'Trust in the Lord and do good,' in this case do the right, and verily thou shalt be fed, and dwell in the land." "Are you not willing to do it and wash your hands of all 'Trusts,' as you say you have of all speculation in 'futures'?" "I cannot say it, at least, until I have worked through those I am now connected with."

"Bro. Rolf's case is now fully before you, brethren. He has virtually admitted that 'Trusts' are gambling, hazardous, speculative operations, and if so, dishonorable and dishonest methods of making gains, and he refuses to discontinue his connection with them." It was moved and unanimously carried that the fellowship of the church be withdrawn from him. The moderator exhorted him with great tenderness to give up his unscriptural and perilous business methods at once, for his own sake, for his family's sake, but above all, for Christ's sake, and that of his church. He added as he took up the hymn book to conclude: "Brethren, this has been a most unexpected trying day. We have this day shut our doors against wealth, social standing large in influence and one of our own beloved members, and our sole reliance remains upon the promise, 'Surely if thou wilt be pure and upright the Lord will arise for thee and make thee habitation of thy righteousness prosperous, and though thy beginning be small, thy latter end shall greatly increase.'"

Nora.—Never were the business circles of M. more deeply stirred with moral and religious questions than they were the week following this meeting in the Academy. Discussions of the moral character of 'Trust' operations, especially in the necessities of life, were rife in almost every counting-room, and there was a stir in all religious circles. The result of it all was that the verdict of public opinion was that no Christian man could deal in 'futures' or operate in 'Trust' companies without a violation of the fundamental principles of Christianity and morality.

It may properly be added that Bro. Rolf did operate his 'Trusts' through to the end, and was left utterly bankrupt, from which he never recovered and never ceased to regret his fatal decision. Had he drawn out the day Bro. Rice so earnestly entreated him do, losing all he had invested, he would still have been financially 'solid.' But covetousness prevailed over his conscientious convictions of wrong doing. He moved West and died an active member of a Baptist church ever deeply regretting his sin.

"We think it unfortunate for the Baptists of Tennessee that there should be two papers in the State. For that condition of affairs we are not responsible."—Reflector.

Could Dr. McArthur consistently deprecate the existence of two Baptist papers in the State and City of New York, when on the death of Dr. Patton, he purchased to perpetuate the New York Weekly. The New York Examiner, not only as a State, but National paper had been in existence more than quarter of a century?

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Religion is not a dogma, nor an emotion, but service.—Rev. R. D. Hitchcock.

FAMILY READING.

Is the work difficult?
Jesus directs that.
Is the path dangerous?
Jesus protects thee.
Fear not and false not;
Let the word cheer thee
All through the coming year—
He will be near thee.

—F. R. Havergal.

"O SIR, I CAN'T."

THE hot sun of a July morning was pouring I down upon the banks of the busy berry-pickers. Under the spreading branches of an apple-tree in the midst of the berry-patch was a long table of rough boards, on which the berries, gathered in wooden boxes, were placed, and from which they were transferred to iron-bound crates by Charles McIntosh, a boy of fifteen.

He was so busily engaged that he did not notice the approach of Mr. Millard, the owner of the fruit farm, who stood for some time silently watching him, as with deft fingers he arranged the quart boxes. A box had fallen short of the full measure, so he evened it full. "I must speak to Bob Sackett," he thought to himself. "He's not picking fair."

"These boxes are much too full," said Mr. Millard's gruff voice beside him, which so startled him that he nearly let the box fall out of his hand. "You must take out a few of those berries."

Charles looked up at the stern face of his master.

"O, sir, I can't!" he stammered, "it would be 'dishonest.'"

Mr. Millard's face flushed. "You dare to speak so to me. Very well, I discharge you immediately. Those who work for me are to do as I say. Today is Saturday, so I will pay you in full. You can go home. Send Bob Sackett to me at once," he said to a little fellow who had just brought his box to the table.

Charles walked slowly away, while Mr. Millard, after a few hurried words to Bob Sackett, unfat-

ened his ponies, which had been impatiently waiting, and drove away. Somehow, he did not feel in a very comfortable frame of mind. The macadamized roads, over which the light carriage bowed so smoothly, and the brisk gait of the high-stopping ponies, failed to give the usual satisfaction. The sorrowful, yet manly look of the boys' eyes, haunted him, and the clear voice rang again in his ears, "O sir, I can't."

"Hold on there, Mr. Millard!" shouted Mr. Banks, the grocer, as he drove through the city streets in an absent-minded manner.

Mr. Millard pulled up his horses at the pavement.

"You may send me half a dozen more crates of those raspberries, Mr. Millard. I have never before found them in so good a condition, and the boxes so well filled. I do not mind telling you now that I was much dissatisfied last year: the measure was scant, and my customers grumbled. Of course you were unaware of it," he went on hastily, "and I had some thought of telling you. So far this year I am much pleased, and if the rest of the berries are in the same good condition, I will raise the price a cent a quart."

"Very well, said Mr. Millard, 'I will send them to you, but I must drive on now, for I have pressing business.'"

He turned the carriage around as he spoke and gave the loose rein to his ponies, rather to Mr. Bank's surprise, who thought he must be going the wrong way.

More swiftly than he drove back, but swifter than the wheels flew his thought. Mr. Millard was not an intentionally dishonest man, but he had done a dishonest thing that morning. The boy was right, and he was wrong. Charles really convinced of wrong, he was as far as he could, that the berries had been, according to Mr. Banks' statement, short in measure, had not been by his orders, and his remark this morning had not been a forethought.

As he turned down the road toward his farm, he saw a boy with downcast head, walking quietly along, absorbed in thought. He reined up his horses so suddenly that he nearly threw them on their haunches.

"Hello, Charlie," he called, "hop in here."

The boy looked up as he heard the cheery voice. Past grief, present surprise and joy, were all pictured in his face, as he obeyed the command. As soon as he was seated, Mr. Millard said: "Charlie, I beg your pardon for what I did this morning. You were right; it was a dishonest thing, although I did not fully intend it to be so. I thank you for your courage in standing up for the right."

Then Mr. Millard briefly told of his encounter with Banks that morning. In ending, he said, "I know you are working very hard to get an education. Because I was wrong, and not because of the bribe of an additional cent a quart for doing right, and because, above all, I appreciate your manliness, I shall give you that extra penny for the rest of the season."

Charlie tried to thank him, but the words stuck in his throat. They were now at the berry patch and there they found Bob Sackett busily evening the measure according to his instructions. He did not look over pleased to see Charlie return in so triumphant a manner.

Mr. Millard saw the silent expression on the boy's face, and after a few words of earnest explanation, he said kindly: "I know it is hard, Bob, to go back to berry picking. Do your work well, be honest and fair, and perhaps another season you may stand in Charlie's shoes. A boy who can say bravely, 'I can't,' has better things in store for him."—The Advance.

