THE BAPTIST.

THE TENNESSEE BAPTIST, 1836.—THE BAPTIST CLEANER, 1879.—CONSOLIDATED JULY 1, 1881.

Stand ye in the ways, and see and ask . . . for all paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XLIII. Memphis and Nashville, Tenn., March 22, 1890. New Series—Vol. II. No. 41.

OUR PULPIT.

LIVING EPISTLES.

A SERMON PREACHED IN THE FIRST BAPTIST CHURCH, LOWELL, MASS., JAN. 20, 1889, BY ALEXANDER BLACKBURN, PASTOR.

"Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."—2 Cor. 3: 2, 3.

IN order to give us a complete idea of what our relation to the Master is, he has given a number of illustrations, no one of them expressing the full relationship, but each bringing out some feature. He is the Shepard, we the sheep: he the Captain, we the soldiers; he the Master, we the disciples; he the Vine, we the branches; he the Foundation, we the building. Our text brings out another and striking figure—Christ is the Writer, we the letter or epistle.

Paul is brought up to this expression by a sort of logical compulsion. He says first, I do not carry credentials, letters of commendation; ye are our epistles. His work, as it had borne fruit in their lives, was sufficient testimonial to give him standing. That was true. The life of any good man impresses itself on those with whom he comes into intimate contact. President Wayland left his impress upon the students of Brown. President Anderson wrote his character on the hearts of many in Rochester. But Paul seems to have felt that he had said too much. These Christians were not his epistle; they were the epistles of Christ. He was only the instrument—the pen by which the epistle was written.

I. THIS LETTER WRITTEN ON PRECIOUS MATERIAL. When President Garfield died, letters of sympathy were written from various parts of our land, and from other lands, some of them on very costly and beautiful material. Not only the words, but the substance that held the words, was intended to convey the sentiment of the sender. God has sent two letters to the world in its sorrow, not so much to condole as to help; The one, first put upon stone and parchment, and now upon paper, we call the Book, the Bible; the other, the epistle of which we speak to-day, was written on man's hearts. "I will put my law in their inward parts, and write it in their hearts," was the promise from of old. The law written from within is not for our own reading, but for others; it is to shine out in our lives that others may read. Surely no letter of a king was ever put upon such precious material.

II. THE WRITER OF THE LETTER. Of the Book we read, "Holy men of old spake as they were moved by the Holy Ghost." This same author writes the living epistle. He it is who fills the mind and heart with truth. His finger touches the stony hearts to make them flesh, then he imprints there new motives, new desires, new hopes. He engraves the things of Christ upon the Christian heart. Not culture nor refinement, nor any outward force or power, can write God's law on a heart. They may prepare the way for his coming, but he alone must write. He bears witness with our spirit as to our position. If that on which some important message is to be written is to be kept pure and clean, what of this on which the Spirit of God is to write Christ's epistle?

III. THE LETTER AND WHAT WE HAVE TO DO WITH IT. The object of this letter to men is to reveal Christ to them. There is no better way to judge of men than by their letters. I have a friend who once employed many men in very responsible and important positions. It was his custom to judge men almost entirely by their letters. A business man wished a man for a place of trust. An applicant went to his office for an interview, and received the word, "Write me a letter." This demand of men God meets by sending them his twofold epistle. Even the Son himself is called "the Word," God's epistle, his wisdom to the world; and as the Father sent his Son, so the Son sends his disciples to be known and read of men.

(a) Christ does not compel us to be epistles. Only on willing hearts does the Spirit write. On the great cattle ranches they gather the herd together in a strongly fenced yard, and there apply a hot branding iron, printing in the flesh the mark of the owner. Or it may be that they take them one by one when young, and put the letters on them, very much as the old missionaries among the Northmen used to sprinkle great crowds of barbarians, or, as we may [illegible] unwilling infants are compelled to submit to a ceremony; but that does not make them epistles of Christ. You may hold back your heart from this most glorious of all purposes, or you may let the Spirit write and you be sent out a living letter of joy to men.

(b) No letter exists for itself. It belongs to the sender and to the receiver. No Christian belongs to himself. He is for Christ and for the world. To living epistles Christ said "Go," and as they went men read them, and gave glory to the Master who sent them. Did you ever stand at the postoffice window on a busy day and see the hundreds of letters go in, then stop to think? No two are alike, and they scatter to the four corners of the earth, each to find its place. So these living epistles are to go to those in darkness and seeking news from heaven.

(d) Letters sometimes are blurred or covered up with something else. I wonder often that our letters get to us in as good shape as they do; but some are sadly blurred. Many a heart on which Christ has written clearly is all blurred by sin. Something gets into the envelope that ought not to be there. Suppose you had a letter telling of a mother's love, her death, her last legacy to you, and when you opened it there was glued to its face a ball ticket, or a theater programme, or a playing card. Oh, living epistle, keep clean, or you will not be read. The best and oldest copy of New Testament in manuscript was found a few years ago by Prof. Tischendorf. He was an expert scholar, and was seeking for whatever would throw light on the word of God. In a monk's cell on Mount Sinai he discovered a pile of parchment about to be burned. Taking the leaves he found on the surface only a foolish story, but his quick eye detected the fact that there was a writing underneath. He removed the newer ink, and to his joy, found the word of God. He scraped the old leaves, and, with great labor and skill, removed the worthless words, and now the word possesses what no money could buy.

There are living epistles written over with the affairs of business, the follies of society, the ambitions of politics, the gooseish culture of the schools. It requires an expert to discover the Christ message. Oh, for some Tischendorf with the chemicals that will make them clear.

(e) Some letters are partly written with ink that requires heating before it is legible. Our prisoners in Southern prisons often receive letters which were easily read by the guards. They contained only the simplest home news, which could not be objected to, therefore were delivered to the man. But, if you should watch, you would see that man, in some hour while the guard was not watching, hold the sheet near the flame, and new words would appear between the lines—words of comfort and hope that only the loyal heart might know. How many epistles of Christ never reveal the full message written there until heated in some sorrow, some disappointment, some deep affliction! Perhaps God is passing you through the fire that men may read you better. The fire of the persecution in Philippi brought out a song written on the heart of Paul.

(f) Some letters are a long time reaching their [illegible] der about for weeks and months, and finally turn up at the proper destination. Only yesterday I received a letter from a young man in Kansas whom I baptized four years ago. He was a stout, fine-looking farmer, and, after his conversion, became immediately active in Sunday school and other work. He seemed to be doing well in business, and was leading a useful life, but now he has revealed what has been known to himself a long time—that he is an epistle, and his place is to preach the gospel, we trust to read of many to the saving of their souls.

(g) Many letters bear on the outside the name of the sender. Thus all men may know who sent them. Alas! how many claim that they are converted—that the Spirit of God has written on their hearts, but they are ashamed to bear the mark, to take upon them the name Christian. They are willing to be numbered as of the world in this life, but expect somehow to be sorted out for Christ in next.

(h) Some letters go to the Dead Letter Office. They never accomplish their mission. As well never have been written so far as those who should receive them is concerned. We are told that many valuable and important letters reach this office. The best thing that ever happens to such a letter is to get back to the sender, not lost but worthless. There are epistles of Christ that get to the world's dead letter office. They never reach anybody, and the best thing that can be said of them is that at last they are saved, their lives unread, the world unblessed—saved as a dead letter is saved.

(i) Some letters go promptly to those for whom they are written. They bring news, joy, comfort,

light and hope. They are winged messengers, and fly from one to another. Many read them. They are printed in books, and it may be almost literally true that they are read of all men. Thus some living epistles; they are clear, they reach promptly those to whom sent, but others share them, and on the pages of history they stand out letters of light. Brethren, "ye are epistles of Christ." What kind of letters are you?

"So let our lives and lips express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine"

MR. SPURGEON'S FREE COMMUNION PRACTICES.

BY WM. NORTON, D. D., LONDON, ENG.

THE editor of THE BAPTIST, on February 9th, kindly stated that my "communications are highly valued by its readers:" that it's readers desire to know if Mr. Spurgeon invited Pedobaptists, including Episcopalians and Catholics, to his communion table, could I inform them.

The invitation which Mr. Spurgeon is said to give every week in his own chapel to come and observe the Lord's supper, is an invitation "to any members of other churches who happen to be present." It is certain that the invitation is not intended for members of baptized churches only; and that the words, "members of other churches," are meant to include Pedobaptists, though the word Pedobaptist is not in the invitation.

The mention of facts will best show how Mr. Spurgeon treats the members of Episcopalian, Presbyterian and Wesleyan bodies, and on what grounds he would probably admit or refute a Roman Catholic applicant.

Mr. Spurgeon has spoken of Robert Nall's arguments on communion as "convincing." Mr. Hall said, "We welcome the pious part of the [Episcopal] Establishment to that celebration of the eucharist, which we deem unexceptionable." He said also, "The lawfulness of admitting a Roman Catholic to our communion, supposing him to be a real Christian, is a necessary inference from our principles." As Mr. Spurgeon has declared that Mr. Hall's reasons for such course are "convincing," it follows that the reception of a Roman Catholic to what Mr. Spurgeon calls the Lord's table, would depend on whether he thought that a person devoted to the lying, idolatrous, murderous Roman system, were a real Christian or not. I have not heard that a Roman Catholic has ever applied for communion at Mr. Spurgeon's.

As to Wesleyan Methodists, I may state that in January 1887, the following printed record appeared of what took place at Mr. Spurgeon's chapel. "The Rev. Mark Guy Pearse, a Wesleyan Methodist minister, again officiated in the evening when the monthly or larger communion was administered; there being, as is generally known, a weekly breaking of bread in the lecture hall at the close of each morning service, to which an invitation is invariably given by Mr. Spurgeon to any members of other churches who happen to be present." The Lord's supper, at which Mr. Pearse seems to have presided, was held in the evening, and was that of the church itself. The weekly morning communion service seems to have nothing to do with the church as a body; for the church could not meet, I think in the lecture hall. It is probably a meeting held at Mr. Spurgeon's discretion, for such as he pleases, to admit to it, and to which he invites "members of other churches," as he invites them also to the monthly church service.

American Baptists must please to remember that "Mr. Spurgeon's communion table" is not merely that of his church, but any table, in any place, private or public, to which he himself may please to invite, at any time, any persons whom he thinks fit to be invited, to eat bread and drink wine in the name of Jesus. In 1884 a printed account said that at the close of the morning service on Sept. 14th, he "intimated that there would be the usual breaking of bread at the close of the services, and extended the invitation to 'the members of other Christian churches who are always welcome to the table of the one common family.'" By these words he asserted that he had God's authority for inviting these persons to the table of his "family," and also that he had credible and Scriptural evidence that they belonged to that family, neither of which assertions can be prove. Those who, though personally unknown, are admitted forthwith, after such an invitation, without the possibility of examining their inward or their outward state, or the reason why they have not obeyed the command to be baptized on a profession of repentance and faith, cannot possibly be said to be received on credible and Scriptural evidence of their being members of God's family. No opportunity has occurred for ascertaining what the state of their heart is.

Mr. Spurgeon must often deceive both himself and them, and there can be nothing more mischievous or criminal than to assure those of eternal salvation of whom nothing is known or reliable evidence as to their being new creatures or not, except the fact of their being constantly disobedient to a divine commands as easily understood as that which forbids murder.

The utter impossibility that Mr. Spurgeon should know that all those whom he declares to be of God's "family," are really so, is seen more clearly from the fact that in 1879 he observed the Lord's supper with a gathering of Sunday school teachers of all denominations and from different countries. It was stated in print at the time that "a united communion service, to which the delegates and teachers of Sunday schools, being members of Christian churches, were admitted, took place at the Metropolitan Tabernacle; [that] the Rev. C. H. Spurgeon presided; and, previously to the distribution of the bread and wine, delivered an address to between two thousand and three thousand persons present; that after the distribution, he spoke of the long distances many of them had come to be present at the commemoration of the establishment of Sunday schools;" that he specially addressed those from the United States and the continent of Europe, from France and Germany," as being in "unity," as to Christ, having heaven for "country" and Christ for King." No list was given of the "churches' to which they belonged; but it is safe to assume that these included the Episcopalian, Presbyterian, Methodist and Congregational bodies; in none of which does the general mode of admission require proof of that universal regard for God's will, and that actual observance of it, to which the promises of salvation are made. If, as must have been the fact, atas gr part of that assembly had not given such evidence as God requires of being in Christ, to give them the Lord's supper, as a sure sign and token that they were in Christ, was to use it to back an assurance which not only was false as to many, but might make sure their eternal damnation.

In December, 1881, a printed account says that "a united communion service of the teachers connected with the Lambeth Auxiliary of the Sunday school union took place at the Metropolitan Tabernacle, at which Mr. Spurgeon spoke strongly in favor of open communion, and said; "I look upon a Sunday school teacher as entering on holy orders." The assurance given by observing the Lord's supper with them, that they were all saved, must have been as destitute of support by evidence as in many cases a like assurance was in 1879.

Mr. Spurgeon stated in his magazine for Feb 1889, that when at Mantone he observes the supper with "a little band of believers in the room of his hotel;" but that when "Mr. Summerville and the friends at the Presbyterian meeting room, held their communion service, his own service was absorbed by it that he might unite the family of the Lord." These words, and his action, seem to imply that Mr. Spurgeon assumed that all the members of the Presbyterian body were saved. Had he any credible proof of this, such as God requires? From these illustrations it is manifest—how lawless Mr. Spurgeon's practice is; now purposely deceiving; how it corrupts Christianity by joining empty professions with the true; and how bitterly inconsistent it is with the exclusion of persons, with whom he observes the Lord's supper, on the grounds of being members of Christ, from membership in his church.

CHRIST-POSSESSED.

CAN you tell me," asked a clerical friend of mine of a candidate for missionary work, "what justification is?" The man gave to the question a satisfactory reply. "And what," pursued my friend, "is sanctification?" "Sanctification," said the candidate, the fire kindling in his look as he spoke, "sanctification is a God-possessed soul, sir."

No truer answer could be given. It is one thing to possess Christ; it is a very different thing to be possessed by Christ. In the one case we have life, but in the other we have life triumphant. If God is in possession, Satan is cast out, for "what concord hath Christ with Belial, and what agreement hath the temple of God with idols?" (2 Cor. vi. 10.

It is to be feared that of this most blessed and high privilege of God-possession, many Christians know comparatively little; yet it is the one secret both of holiness and of safety, for where God is not, there sin and Satan are, just as where light is not, there darkness inevitably is. Amid the ten thousand snares that beset our path heavenward there is absolutely no security except to obey our Lord's own words: "Abide in me and I in you," to be, as some one put it, at once, 'Christ-inclosed and Christ indwelt."—The Rev. E W. Moore.

It should be remembered that in all our churches even where spiritual life appears generally to be at a very low ebb, there may be a great deal of earnest desire for greater consecration, love to Christ, devotion in service, and the fruits of the spirit generally, which does not appear upon the surface. If there but be a little special influence brought to bear, these will reveal themselves to the joyful surprise of pastors and those who have been most true. While, therefore, we deprecate the idea that the saving and quickening power is not to be expected at regular services, at the same time, special services by holding the warm, quickening power is not to be expected at regular services, at the same time, special services, by holding the warm, quickening truth of God, and the inspiring influence of religious worship up against cold and benumbed souls continuously, thus allowing no time for the effect of one service to be lost before the next is held, have been the means of wondrous blessings, and may be in many of our churches this season, if if they but be attempted, with lowly and utter dependence upon God.—Ex.

The Emperor of Russia takes from two to three pounds of solid meat at lunch, and an average of two quarts of Champaigne, with a big dinner in proportion, and is surprised that he should suffer from indigestion and insomnia. Considering the Emperor's habits, it is not surprising, says a correspondent, to learn among that those attached to the imperial court are thirteen court physicians and five court surgeons, two oculists, one dentist, and four other doctors whose particular line is not put down.

OUR HOUSE AT TUNICA.

DEAR BAPTIST:—I am thrice happy to see through your columns an effort upon the pastor and friends of Tunica, Miss., to raise funds to build a house of worship at that place. Allow me to say I am thoroughly acquainted with the surroundings at Tunica, having preached several times there in the last year, and I know of no place in all of this great valley so important as Tunica; and I do prey that all who love our Lord and want to invest money wisely, will respond to Bro. E S. Manning's request.

The Baptists of this great State could not more wisely invest money than to build a suitable house of worship at Tunica, and I might wisely ask why this vast and fertile country is so much neglected by our State Board? Two years observation justifies me in making the inquiry.

Now, brethren, one and all, who would wisely invest one, five or ten dollars contribute to this great purpose. This mail will carry from me to Rev. T. O. King one dollar, and I prey many more will follow. In Jesus yours,

FRANK M. WELLS.

Leland, Miss., March 13th, 1889.

FROM PASTOR OF HELENA BAPTIST CHURCH.

DEAR BAPTIST:—Enclosed please find one dollar and fifty cents for your most excellent paper, and I am sure you will excuse the delay. The cause is full of promise in Helena with growing interest and congregations. The brethren are beginning to discuss this question of providing more seating room. Sunday night our house was packed full. Prayer meetings full of interest and largely attended by both church people and outsiders. We expect to begin special revival meeting soon. The place is stirred on the subject of religion, and this seems to be the time for the Lord to favor Zion here. We are hoping and praying for a glorious work of grace. Our meeting house has been repaired and beautified at an expense of $700. Held services for four weeks while this was being done in the Jewish Synagogue. We have had some additions.

The church is alive to the interest of the Master's cause with no friction. The Baptist church at Haynes (this State) have completed a beautiful house of worship, which was dedicated February 17th, free of debt. The writer was present at the request of pastor Obenchain, and preached the sermon. Bro. Obenchain has done a grand work on this field, and stands high in the place, having won the hearts of the people.

Yours fraternally, W. H. BARNES.

Helena, Ark., March 12th, 1889.

MEETING OF THE S. B. CONVENTION.

ALL who expect to attend, as delegates, the meeting of the Southern Baptist Convention, May 11th, will please forward their names as early as possible to J. M. Steen, 38 Madison street, Memphis, Tenn., that homes may be assigned them. The committee will not be responsible for homes for any whose names are not forwarded by May 1st.

Those who desire information as to reduced rates of travel will please write Rev. O. F. Gregory, Transportation Secretary, 1120 Homewood avenue, Baltimore, inclosing stamped envelope Do not neglect writing to him.

Information as to reduced rates at hotels and boarding houses will be given as early as possible for the accommodation of all who prefer to stop at a hotel at their own expense.

R G. CRAIG, Chairman.
J. M. STEEN, Cor. Sec
R. A. VENABLE, Pastor.

NASHVILLE MINISTERS' CONFERENCE.

THE Ministers' Conference met at the office of Baptist Book House; Bro. J. B. Moody, proprietor.

Mill Creek and Seventh church reported good meetings; congregations good; pastor preached also at New church on Lebanon pike.

Immannel—Pastor preached; congregations fine; the mission is still flourishing.

Third church—Pastor preached; congregations good; one received by letter.

North Edgefield—Bro. Amacker preached twice a day for thirteen days; eight editions.

Bro. Gilbert—Very interesting revival meeting during week; six baptised.

Central—Bro. Lofton preached to fine congregations; the afternoon lecture well attended; good interest in Sunday school.

Bro. J. M. Robertson, of Chattanooga, visited the Conference, being in the city on business.

T.

TO THE CHURCHES OF THE TENNESSEE ASSOCIATION.

DEAR BRETHREN:—Please do not forget our Fifth Sunday Meeting to be held with Calvary church in Knoxville on the last Friday, Saturday and Sunday in this month. Come and meet with Bro. Hailey's church; you will meet a hearty welcome. Brethren from churches in the county, please come and meet with your brethren in the city; let us confer together as brethren of our great brotherhood, forgetting for the present that we live either in the country or the city. Brethren, we want to see a host of you at this meeting.

Write Bro. W. A. J. Moore at Knoxville that you are coming. Yours fraternally,

W. R. COOPER,
Clerk Tennessee Association.

FROM LEE, MISS.

DEAR BAPTIST:—The Old Banner is still coming to me.

One month in the pastor's home, and I have a good pony and a cow and calf.

Scarcely a day passes but that my people remember me in some act of kindness. Truly they know how to encourage a pastor.

I have never lived with a kinder people. Wife is delighted. Congregation good yesterday. The first Sabbath we will take our collection for Foreign Missions and Ministerial Education. Next Sabbath I go to Terry.

Come down and I will let you take all the subscriber for the Old Banner you can get.

Fraternally, W. K. BRYANT.

FROM PARIS TEXAS.

THE Lord has greatly blessed us in our meeting here. It has been in progress for a little over four weeks. Dr. J. H. Boget helped me two weeks and Dr. J. C. Wings one week. There has never been such an awakening in this city. There have been about seventy-five professions and thirty four additions to date; and a number of others expect to join to-morrow. We expect to carry on the work next week. Brethren pray for us.

H. C. ROSAMON,
Pastor First church.

Paris, Tex., March 16, 1889.

AN INCIDENT.

A remarkable case is now being tried in the courts of Australia. A Roman Catholic merchant left in his will $7 000 to be used to deliver his soul from purgatory. The executor, who is not only a sceptic, but a humorist, demands legal proof from the local priest that the condition of the will has been complied with before he will pay over the money. The burden of an unexpected problem is thus thrown on the church as it is called on to prove to the satisfaction of a court of law that purgatory has an actual existence, that prayer has power to relase souls from it, and also that this particular soul has been released. The puzzle is a curious one, and the interested priests are much perplexed. C. D.

A priest, it is said, applied to a son for the four thousand, and to finish getting his father out of purgatory. When asked how far up he had got his father, he said, "All out down to his knees." Then said the son, "I will risk him for the balance—he was an excellent jumper. He will make it easily."

BRIEF ITEMS.

Attention is now being turned to the S. B. Convention meeting. Names are coming in rapidly. The papers are requested to state, no free entertainment except to delegates.

Bro. Snow had the largest congregation last Sunday morning he has ever had, and the Rowan Memorial church has organized a board of active deacons, and soon the perplexing money question will be a trouble of the past entirely.

Rev. J. P. Kincaid has been selected to preach the annual sermon before the J. R. Graves Society of Southwestern Baptist University. The author of "Obedience Essential" will meet the highest expectations of our University boys.

Major Penn writes from Jackson, Tenn: Indications for a good meeting this week very good. Thirteen conversians and eight accessions to date. Thirty-two forward for prayer last night, and house thoroughly packed. Sorry I cannot get to Memphis, but it is certainly not my fault.

The jailor manages returns thanks to "the boys" for a copy of Vol. 1, No. 1, of The Mississipi College Magasine. It is a neatly gotten up pamphlet, and shows the intellect, push and enterprise of the students of Mississippi College. We wish the Magazine much success.

The special services in the First and Central churches looking to a revival has closed. The interest was good with those who attended, but the attendance was small. These churches are composed of pious, devoted members, but owing to the increase of business it has been impossible for many who desired to attend the services.

The Appeal is doing excellent service in developing a high tone sentiment of appreciation of the Southern Baptist Convention. A long list of names sent in have been published, and we opine that the Appeal will give a better report of the proceedings of the Convention than any other secular paper, especially if Mr. F. Y. Anderson is to be their reporter, as he is likely to be.

Bro. Geo. R. Cairns has been holding a meeting with the Sardis, Miss., church, and has done an excellent work there. A representative of THE BAPTIST dropped in on the meeting Monday night and was pleased and edified by what he saw and heard. All denominations seemed to feel a deep interest in the meeting, and all were much pleased with Bro. Cairns. He is with the Batesville church now and will sail for Europe soon.

Rev. W. C. Golden, who has recently become pastor in Pine Bluff, Ark., has had seven additions already. The church edifice has been greatly improved in baptistry, entrance and handsome pews. The house has not only been filled, but packed with eager listeners. Bro. G. met his mother and sister in our city this week, and they go with him into the nice parsonage. After ten years in separate homes, the re-union will be highly enjoyed. There is a bright future for Bro. G. and our cause in the growing city of Pine Bluff.

OUR INHERITANCE—ITS TREASURES AND ITS PERILS.

BY REV. ROBT. S. BARRETT, OF NEW MIDDLETON, TENNESSEE.

(Delivered in the Baptist church at Russellville, Ky., on the Anniversary of Washington's Birth-day.

(CONCLUDED FROM LAST WEEK.)

The other evil is not less dangerous, but more subtile in its nature. Rome, the "mistress of the nations," has, for centuries, ruled the world. Having lost her temporal power in the East, she looks to America for supremacy, and in America she is finding it. The horrible beast of the Apocalypse comes, not like a roaring lion in open day, terrible in his fury, but like the wary fox at midnight, secretly stealing into the fold. The pope spreads his power, not as formerly, by fire and sword, but by the soft, resistless hands of Sisters of Charity, and the cunning machinations of cure-working priests.

Rome is fiercely opposed to the education of the masses, for in deception of these her power lies. Hence, "His Holiness" hath declared to his slaves, the priests, that the common school system of the United States must be abolished at any cost. To carry out this object, they, being furnished with adequate means, erect buildings more costly and better equipped than our own. Into these parochical schools they compel their own children, and ensnare the children of Protestants to enter. But, instead of recitations in reading and spelling, they are taught by note to repeat, "Hail! Holy Mother." For the Bible they are taught the Catechism, and in Calesthenics they make signs of the cross.

A still bolder move is being made. In Washington City, the Capital of the American Republic, is being reared a costly and magnificent edifice for a university of knowledge. It is to be the most splendidly equipped and have the best appliances of any on the continent. Its teachers, priests and nuns. In this most aristocratic establishment our Senators and Congressmen, leaders of the nation, are to place their sons and daughters to have them trained up in the service of a foreign despot. For, that they can come from that place uncontaminated, is impossible. The persistent teachings, and the imposing ceremonies of the ritual, make impressions on the minds of the young, so indelibly fixed that all the waters of time can never erase them. A priest has truly said: "Give me the first seven years of a child's life, and afterwards teach him what you will, he will always be a Catholic."

Not only is Rome opposed to education but to the first principles of morality. The Bible says: "Thou shalt not kill;" the Pope says, "You may kill a man for ten shillings and sixpence, or a heretic for nothing;" the Bible says, "Thou shalt not commit adultery; thou shalt not steal;" the Pope amends, "you may commit any crime if you will pay the priest for your absolution;" religion demands: "Thou shalt worship the Lord thy God, and him only shalt thou serve;" the Pope declares, "All power is given to me both in heaven and in earth—bow here, ye servile wretches!" On the day when a man acknowledges allegiance to the Pope he ceases to be a man, and becomes a mere puppet, a machine in the hands of his master. All volition is taken away, and he goes and comes at the will of another. An American taking the vows ceases to be a true citizen of the United States, and becomes her bitterest enemy. For upon bended knees, amid the most awful surroundings, he takes a solemn oath to oppose all powers save that of the Pope. Think of one of our free-born American citizens uttering such language: "Heretics, schismatics and rebels, to our said lord, the Pope: I will to my power persecute and oppose. The right to privileges and authority of our lord, the Pope, I will preserve, defend, increase and advance. I do declare from my heart, and without mental reservation, that his holiness hath power to depose heretical kings, princes, States, commonwealths governments, all being illegal without his sacred confirmation, and that such may safely be destroyed. Therefore I will defend his holiness' rights against all usurpers of the heretical or Protestant authority whatsoever. I do denounce and disown any allegiance as due any heretical king, prince or State named Protestant, or to any of their inferior magistrate or officers. I do declare the doctrines of Protestantism to be damnable, and they are damnable and to be damned. And I will do my utmost to extirpate the heretical Protestant doctrines and to destroy all their pretended powers whether regale or otherwise."

Treason! high treason, that! yet fostered and encouraged in every American city. The "Old man of the Vatican," has already declared: "Out of all the Roman States there is no country where I am Pope except the United States."

Rome has enormous wealth, and is every year becoming richer by selling thousands of votes to unprincipled politicians. This she is heaping up for herself billions of treasures. Then, having corrupted the whole mass by the leaven of her doctrines, she will herself again return the floating vote, and gain the ascendency. Once having grasped the civil power, farewell! happy country! Washington will become "Babylon, the Great, the Mother of Harlots."

Woe! to the inhabitants of the land when the Inquisition shall be established on our shores! Liberty of conscience, freedom of action, gone; millions of now happy creatures, now prostrate upon the earth, their necks beneath the heels of oppressing priests. See the sights of ignorance and vice that must follow. Hear the sounds of lamentation and woe!

O, Rome! Rome! Thou who from thy seven-hilled throne of beauty hast for thousands of years persecuted the nations, art thou not content to leave our happy land in peace?

But the scarlet-clad woman, drunk with the blood of saints, and of patriots, yet cries for dominion.

Great Father of our Country! (addressing his portrait) arrayed in the splendor of thy never-fading glory! speak but a word of warning to thy blinded people. Break! O, break the spell of thy painted canvas and tell of dangers yet to come!

The marble lips move not, the watchful eyes kindle not, yet, in my mind's eye the picture fades from view and another takes its place. A scene of years gone by, dim and shadowy, yet visible. Long lines of troops are drawn up, on whose brows rest wreaths of victory. Their beloved commander stands before them, that same face beams upon them. In his hand he holds the scepter of power. He resigns it to them and cries: "Fellow citizens, behold your country! Her keeping is entrusted to you. If you would shun the oppressor's rod and the house of bondage, guard well her liberties!

Ye men and women of America! can you not see the shadowy hand of the enemy reaching steadily toward our treasure?

I beseech you, by the blood of your fore fathers, spilled for you on every battle field, I entreat you for the sake of the priceless liberty granted to you, I exhort you in the name of your noble sons and daughters, arouse! to a realizing sense of the duties incumbent upon you! Stand up, ye puissant hosts, to the rescue of Liberties ensnared. The ashes of the sleeping dead invoke you, the voice of wounded Democracy commands you to stand up in the power of your might. Come not with battle ax and drum, nor deep-throated cannon, but come clad in the "whole armor of God," for you are to war with "spiritual wickedness in high places."

Ye fathers! teach, by your actions, to the rising generation, what it is to keep a pure ballot box. Ye ministers of the gospel! preach the word of God in its purity, fearlessly condemning error in every form.

Ye mothers, O, you to whose hands rest the destinies of the future nation! instill into the hearts of your children those pure and patriotic sentiments which, experience teaches, can never be eradicated.

Daughters of America! In whose fascinating eyes and gentle tones reside powers invincible, persuade your lovers and future husbands to live for the noble and the right.

Brothers and school-mates! In the bright flush of youth, while our hearts are panting with the first throbbing desire to serve our country, let us imbue our souls with that pure patriotism that would inspire us in a time of need to do, or to die, for the "Land of the free and the home of the brave."

CENTRAL ASSOCIATION EXECUTIVE BOARD MEETING

DEAR BRO. GRAVES.—Please announce that the Executive Board of Central Association will meet with the church at Trenton, Tenn., on Saturday (at 10 o'clock a. m.) before the fifth Sunday in March, 1889. A full meeting of the Board is desired, as plans for spring and summer work, will be discussed. Every member of the Board is expected to be on hand, with heads full of wisdom and hearts full of the grace of God.

We earnestly invite and hope every pastor in the bounds of Central Association will be present at this meeting, because we feel our work for the Master in missions, Sunday schools and ministerial education, will be but limited without their hearty co-operation.

Every brother or sister who has a desire to see our cause prosper, our church revivals, our Sunday schools flourish and themselves rejoiced, are cordially invited to attend this meeting. Let every church and Sunday school send representatives with statistics of church and Sunday school work and a nice contribution.

Brethren, let us come together with hearts burning, with desire to do more for the Master's cause this year than we have ever done.

A suitable programme will be prepared for the meeting. Fraternally,

W. H. HASTE, Chairman.

Oh, ye whose locks are wet with the dews of the night of grief; ye whose hearts are heavy, because those well-known footsteps sound no more at the doorway, yonder is your rest! There is David triumphant; but once he bemoaned Absalom. There is Abraham enthroned; but once he wept for Sarah. There is Paul exultant, but he once sat with his feet in the stocks. There is Payson radiant with immortal health; but on earth he was always sick. No toil, no tears, no partings, no strife, no agonizing cough, no night. No storm to ruffle the crystal sea. No alarm to strike from the cathedral towers. No dirge throbbing from seraphic harps. No tremor in the everlasting song; but rest—perfect rest—unending rest.—New York Observer.

A French Missionary in Tunis says that the most shameless drunkenness reigns among all classes of Mussulman society there, notwithstanding the Koran prohibits the use of wine to the followers of Mohammed.

Give because you love to give, as the flower pours forth its perfume.—Spurgeon.

East Tennessee and Missionary Department.

REV. O. L. HAILEY, V. P. Home Mission Board, Editor.
Knoxville, Tenn.

To whom all common notices for this department, except news items should be addressed.

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.
J. M. Senter, Trenton, Tenn. Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

Rev. I. T. Tichenor, D. D. Corresponding Secretary. Send all money for Home Missions and Church Building to him at Atlanta, Ga.
Rev O. L. Hailey, 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 at the S. W. B. University should be sent to Prof. G. W. Jarman, Jackson, Tenn.
For young ministers at Carson College, to E. Allison, Morristown, Tenn.

The Christian Index states that in December the treasurer of the Home Board, Bro. A. D. Adair, fearing that the money for the first payment on the Havana building might not be ready by the first of February, wrote to Bro. Diaz to try and get an extention of time. Soon a very characteristic reply was received from Bro. Diaz, as follows: "We cannot get the extend, because the University of Havana has offered the owner $90,000 for the theater. . . But you will have the money, Dr. Tbichanor and Dr. Jones will get it, because we have been praying the Lord to put it into the hearts of the people to give it."

Diaz's simple faith triumphed, the money was raised within $2000—which Bro. Adair advanced—and we trust to bear soon that Bro. Diaz is in full possession.

A HOPEFUL OUTLOOK.

CERTAIN grand facts ought to stand boldly before us like the mountains on a landscape.

1. The world has been fully explored. There remains probably no undiscovered territory.

2. The origin and history of every nation have been traced; languages have been reduced to forms, and literature created.

3. The present marvelous facilities for rapid travil and communication gave easy access to all parts of the globe.

4 Commerce of the globe, especially by sea, is in the hands of Protestant nations; postal and telegraph unions extend into all countries.

5. The Bible has been translated into more than three hundred tongues, the press is greatly utilized.

6. Barriers so completely removed, Christian missionaries under protection of law in every land.

7. A native ministry is developing, and the churches gathered out of heathendom will soon be taking care of themselves.—Missionary Review.

SOME OF THE OBSTACLES TO THE GOSPEL IN BRAZIL.

REV. Mr. KENNEDY, while in Santos, writes: "I visited the Convent of St. Antonio, where I saw, made in Portuguese tiles, covering a large place on the wall, a scene representing a triumphant ride of the Virgin Mary. She is mounted in a huge chariot, drawn by four horses, upon which are seen angelic figures. These, in fact, hover all about. To the front of and in the chariot, is St. Francisco, who pays the virgin homage. Martin Luther is found under the heavy wheels, a Bible near his hands. John Calvin and another figure are chained to the rear of the chariot, and away it goes. The whole is supposed to represent the great triumph of 'Queen Mary, mother of God,' and the shameful defeat of the two great reformers and their cause."

When God's Holy Word is freely distributed in Brasil, and read by all people, the Brazilians will soon learn to turn away from such a picture as untrue; and to worship not the mother of Jesus, but the Son of God, who though born of a woman, declared of himself, "I and my father are one; he that hath seen me hath seen my Father also;" and who says in his holy word, "My glory will I not give to another." Help, help, dear friends, for Brasil with its thirteen millions of inhabitants. Give them the Bible, God's truth, as the best antidote for errors of creed and of life.

"The entrance to his word giveth light, it giveth understanding to the simple;" yet how few there are "to proclaim liberty to the captives" so fast bound by errors of early training and home influence, that they need "line upon line, and precept upon precept," and house to house instruction by living missionaries, that their Bible messages and their prayers may, by the light of the Spirit, reveal the things of Christ to those darkened minds.

Our Board has only thirteen missionaries in Brasil—one to each million of people to be instructed, prayed for and won to Jesus.

Who is responsible? Who of us are guiltless of the blood of these souls that are perishing for lack of knowledge? Are you praying for Brasil? Are you doing what you can to send them the gospel? Ask yourself, on your knees before the all-seeing eye of him who died for you; and who bids you help to tell the sweet story of his love to every sinner on earth.

THE RELIGION OF BRAZIL.

Is Roman Catholic; but as everywhere else in South America, the Liberals have been making active war against the Romish church, which has the sufferance, but not affection of the people. As long ago as 1870, a law was passed abolishing monastic institutions throughout the Empire of Brasil; but more liberal than the other countries of South America, it gave the various religious orders ten years in which to dispose of their property and close up their affairs. This period expired in 1880; and very little having been done toward complying with the law, the attempt was made to forcibly close their institutions; but an appeal was made to the courts, and not until recently was the decision rendered. This sustains the act of Congress, and imposes a tax on all real estate owned by the religious orders, and proceedings have been commenced to confiscate and sell their property for the non-payment of taxes.

Until ten or twelve years ago, the political leaders of the country—encouraged superstitious observances of the Romish church, in order to secure the loyalty and influence of the priesthood; but so great has been the growth of the Liberal sentiment that the church has been robbed of the terror it formerly inspired, and great encouragement is now being given to Protestants who have come into the country, and engaged in missionary work among the people.

TREASURER'S EXPORT.

Christmas offering since Jan. 17, 1889.

Jan. 17.	Eutaw Place Ladies' Society	$58	30
"	" Young Girls' Bd.	12	10
Jan. 20.	Fulton Av. Ladies' Society, (add.)		41
"	Barnesville "	2	51
Jan. 22.	First church "	76	66
"	" Sunday-school.	3	20
"	" Infant Class	2	60
	Franklin Sq. S. S. (add)	9	15
"	Eutaw Pl. Ladies' Soc "	11	35
Jan. 24.	High St. Willing Workers	5	00
"	"Ladies' Society,	3	68
"	Faller Mem. La. Soc. for China	3	35
"	" Sunday-school "		
"	" Lit. Work. "	1	
	"Undesignated	1	43

TO TENNESSEE BAPTISTS.

THIS year the Southern Baptist Convention meets in your State. It is fitting that you should give the Convention the best of welcome by pouring funds into its treasuries. You have been asked by the Foreign Mission Board to give for the Convention year, $5,000. To date, only some $2,500 has been received from you. Sixty days yet remain. Will you not make an effort—every church, every Baptist, and see that the $5,000 is sent us? It is necessary for the Board to have $40,000 more than it has received by the first of May. Can you not afford $2,500 the amount? The necessity of the Lord's most comprehensive and glorifying work is its ever greatest appeal.

H. A. TUPPER, Cor Sec.
Richmond, Va.

MISSION NOTES.

Lukunga on the Congo river has a Baptist church of seventy members.

Bishop Hurst is the authority for the statement that there are eight million people in Mexico who have never seen a copy of the Bible.

The Brotherhood on the Sea is the name of a new Lutheran society of 200 Norwegian sea captains who pledge themselves to have regular services on board, and to conduct everything on shore in the fear of God.

Rev. T. H. Hoste resigned his commission in the British army to go to Africa to preach the gospel. He says: "I ask God for no more delightful work, or any greater honor than this."

The fact that the number of converts in China has more than doubled within ten years and now exceeds 30,000, is proof that Christian work is eminently successful there and should not as a stimulus to more abundant labors.

The American Baptist Telugu Mission calls for a reinforcement of eight men this year. Rev. D. H. Drake says that faithful evangelistic work during the next five or seven years will result in a greater blessing than any before experienced.

The March MISSIONARY REVIEW OF THE WORLD has stolen a march on the other monthlies for the month. Every number comes forth fresh, strong and full, as from an inexhaustible fountain. The leading and longest article in the number is by Dr. Sherwood, on "The City as a Factor in the World's Evangelization." It is a noteworthy paper, full of startling facts and statistics and irresistable arguments going to show the necessity of evangelizing our cities in order to the salvation of the country and the world. It ought to be read and pondered alike by the patriot and the Christian. Dr. Pierson's "Exposition of Missions" and "A Wonderful Work in the West Indies" will be read with intense interest. Mr. Bliss's criticisms on the Evening Post's gross and stupid assault on missions are trenchant and deserved. All the departments of THE REVIEW, as usual, are full of matter adapted to their several spheres, and the whole rounding out a number of marvelous interest and power. The seven pages of Editorial Note are specially rich and suggestive.

Published by Funk & Wagnalls, 18 & 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

Kansas has 100,000 more people than Texas, Kansas has one penitentiary with 996 prisoners. This is the result of Prohibition. Texas has 100,000 less people than Kansas, and her liquor traffic. Texas has two large penitentiaries with 3,000 convicts. Don't you think Prohibition a good thing?

THE BAPTIST.

Silence is the most efficient Accomplice of Error

Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.—Ps.

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SUBSCRIPTIONS PER ANNUM IN ADVANCE:

Single copy, $2 00
5 or five to ten, 1 75
Club of ten or more, 1 50
Ministers, 1 00

In sending more than one name the sender or some one will please sign his name at the bottom of sheet. In sending ministers' subscriptions please write the Rev. or Elder to their names. Also place amount opposite each name.

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Address all business letters, and make Money Orders and Drafts payable, to THE BAPTIST.

All letters for the senior editor or pertaining to the Lang Syne, or post-office orders and drafts for same, should be addressed and made payable to J. R. Graves.

What are the principles which Dr. Armitage pronounce "The old landmarks of Baptist life, decided and distinct in all its denominational trends and interests."

Why, They are those which for so many years have stood at the head of our editorial columns.

Distinguishing Principles of Baptists.

As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice.

We must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

1. As Baptists, we are to stand for the ordinances of Christ as delivered to them upon his followers, the same in number, in order, and in symbolic meaning, unchanged and unchangeable till he come.

2. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its [illegible] confessing a personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

1. Baptists believe that a Christian church is a single association, and complete in itself; and the true churches of Christ are the equal cousins of his kingdom.

2. That, under Christ, each church is absolutely sovereign and independent.

3. That to each church Christ committed the sole guardianship and control of the initiatory ordinance—primarily the gospel and administering baptism and the Lord's supper.

4. That all church rights and privileges as voting and the Lord's supper, should be limited to the disciplined and obedience of each church.

5. That no assemblage of ecclesiastical authority can be exercised save by a church.

6. That such church alone is invested with all legislative power—power to elect and ordain and depose its own officers,—power to receive, discipline and excommunicate its own members.

Distinguishing Policy of Missionary Baptists.

The non-recognition of human societies as Scriptural [illegible] ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or impliedly construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

We think the above should be committed to memory by every Baptist, and more especially by every Baptist minister.

We trust the fifth Sunday meetings of this month will prove a great success in collecting funds for our State Missions. Our missionaries have done a good work, and they need their pay to pay their debts. Let one united and generous effort be made all over the State.

APPOINTMENTS FOR THE CHAIR TALKS.

MARCH.

Fourth Sabbath, Batesville, Ark.
Fifth Sabbath, Jonesboro, Ark.

APRIL.

First Sabbath, ——.
Second Sabbath, Pleasant Hill, Miss.
Third Sabbath, ——.
Fourth Sabbath, ——.

MAY.

First Sabbath, Hopewell, Middle Tennessee.
Second Sabbath, Convention.
Third Sabbath, Fairfield, Mo.
Fourth Sabbath, Gadsen, Tenn.

Churches wishing the vacant weeks can correspond with us.

Send in your subscription to THE BAPTIST.

We have often assured the question in these columns as to what the antecedent of "that" is in Eph. ii. 8. The following from a correspondent in The Watchman is very good, and with his authorities, covers the whole ground:—

"FAITH THE GIFT OF GOD AND THE ACT OF THE CREATURE."

"Following the interesting discussion of the question relating to the antecedent of 'that' in Ephesians ii. 8, which I have read in late numbers of The Watchman, I think that the conclusion of the note of the late Rev. Albert Barnes on the passage will be read with interest. He agrees fully with the editor of The Watchman as to what the true antecedent of 'that' is, while admiting that Doddridge, Beza, Chrysostom, and some others, have entertained the opposite view. He closes his note with the following very practical remark: 'As a matter of grammar this opinion (that of Doddridge) is certainly doubtful, if not untenable; but as a matter of theology, it is a question of very little importance. Whether this passage proves it or not, it is certainly true that faith is the gift of God. It exists in the mind only when produced there; and is, in common with every Christian excellence, to be traced to his agency in the heart. This opinion, however, does not militate at all with the doctrine that man himself believes. It is not God that believes for him, for that is impossible. It is his own mind that actually believes or exercises faith. In the same manner repentance is to be traced to God. It is one of the fruits of the operation of the Holy Spirit on the soul. But the Holy Ghost does not repent for us. It is our own mind that repents; our own heart that feels; our own eyes that weep; and without this there can be no true repentance. No one can repent for another; and God neither can or ought to repent for us. He has done no wrong, and if repentance is ever exercised, therefore, it must be exercised by our own minds. So of faith. We must believe or we shall be damned. Still this does not conflict at all with the opinion, that if we exercise faith, the inclination to do it is to be traced to the agency of God on the heart. I would not contend, therefore, about the grammatical construction, and with the design of the passage, to understand the word 'that' as referring not to faith only, but of salvation by grace. So Calvin understands it, and so it is understood by Clarke, and others. It is the gift of God. Salvation by grace is his gift. It is not of merit; it is wholly by favor. "R. P. L."

Boston, 1889.

"It is said that Dr. Thos. Dowling, who recently resigned the pastorate of the Euclid Avenue Baptist church, of Cleveland, Ohio, because he could no longer agree with the church on communion, is to be called to a wealthy Dutch Reformed church in New York."—Ex.

Think of it! This Mr. Dowling who left the Baptists because he could not invite "all who professed to love the Lord" to his communion table can now conscientiously (?) sprinkle infants in the name of i. e., by the authority of the Father and of the Son and of the Holy Spirit! How much of a Baptist was he ever? O, that all such unprincipled men would leave us.

A faithful Old Landmark Baptist minister and D. D. writes: "The truth is, Bro. Graves, faithfulness to truth, to God's own church, has kept me on little pay, unpopular; this, with a large family leaves me without much that I need. I am waiting for him to reward me." And he will reward you, and we will be there to see it done and rejoice with you, although your crown may exceed ours in brightness as the morning star exceeds one of the seventeenth magnitude. Those who live and preach for their reward here will miss one altogether when the Master comes.

A PROPOSITION.

Bro. A. J. Philips, of Blountville, sends me two dollars, one for himself, and one for his wife. He asks that he and his wife may be two of one thousand, or, if not, then, of five hundred men and women to contribute one dollar each to the support of young ministers in Carson College. I propose that this be called the "Reflector Fund," and that the list be kept standing in this paper, headed by Bro. and Sister Philips' names, and each name added as the money is sent to the Reflector or the Faculty of the College. "Will you do this for our young preachers, Bro. Editor? THE BAPTIST has done a wonderful work in this way for the young ministers at Jackson. Is it not not worthy of imitation? Some of the most promising and useful workers now in this field were educated by the aid thus given by the earnest and persevering efforts of Dr. Graves. By all means let us have a similar movement for Carson.

"W. A. MONTGOMERY."

Carson College, Feb. 23, 1889.

"To be sure, we will be glad to accept the suggestion of Dr. Montgomery—not in imitation of THE BAPTIST, but because we think it is right. We begin the publication this week, and shall be glad to add the names from week to week of those who contribute funds to the support of young ministers at Carson College. In what better way can you do good than by giving a dollar to this cause, brethren.—Ed. Reflector.

There can certainly be no harm in imitating THE BAPTIST in its commendable efforts to do good, and if our cotemporary should adopt the suggestion of Dr. M. it will be in imitation of THE BAPTIST, since it is the first and only paper that has raised ministerial funds in this way.

"Mr. John Wanamaker is certainly too good a Christian to consent to the use of money to bribe voters. But Mr. Wanamaker certainly should have known that money given for campaign purposes would some of it, at least, be devoted to that use. Therefore Mr. Wanamaker, remembering the fate of 'Old dog Tray,' should have guarded his Christian profession by avoiding the company of campaign managers."

"The Central Baptist, in giving the above, would seem to imply that Mr. Wanamaker is singular, exceptional, well nigh alone among conspicuous men, professedly Christian men at that, in making a large contribution to election purposes. Was he thus? Why single him out, as has been done with the utmost abandon? leaving other and much more marked examples of political giving wholly out of view."

Mr. Wanamaker has been held forth as the preeminently "goody, goody" man, and leader of the Y. M. C. Association, etc., and yet he gave and raised five hundred thousand dollars to corrupt the polls!

It is sincere regret for our sake that we announce the death of our tried and true friend, Deacon Jacob Jones, of Brownsville, Tenn. He died of heart disease on the 25th ult., with little pain, but great peace of mind. His church has lost in him a strong pillar and faithful worker, the cause of ministerial education an ardent friend and constant giver, and this paper another of its Old Guardsmen. They are fast dropping out of the ranks. Miss Mattie, who communicates to us this sad news, volunteers to take the place of her father, as Miss Mattie Borum has of hers, as a life subscriber to the Old Banner.

We wrote to Dr. W. A. Jarrel, author of "Gospel in Water," etc., if he remembered the giving up of the covenants by Eld. Jacob Ditzler in the great Carrollton Debate, and this is his response: "Yes, certainly, I was in the house when Ditzler gave up the Covenants. I was sitting immediately in front of the pulpit, taking notes for the Journal and Messenger and could not have misunderstood him; would unhesitatingly take oath that he most unqualifiedly gave up the Covenants. You can use this statement as you please."

EDIGRAMS.

C. S. Belsha, Ark: We think the best and cheapest history of the Brptists now published is Orchard's—two volumes two dollars. I. L. Ratcliffe, of Verona, Miss., an Old Guardsmas, now eighty-three, says: "Don't stop my paper, or put a cross mark on it, for I have been taking it over forty years, and it is a great solace to see, and while I live I must take it." Yes, dear old friend, and while we live you shall have it had you not a dime to pay; but thank God you are well provided for in your old age. God only knows how we love our Old Guardsmen.——Rev. J. A. Peddy, of Texas, thinks with several and increasing numbers that we should compile a book for the churches out of the now over one thousand answers to questions. When we have more time and lay aside the heavier writing for this paper we may do this, if God wills it. We sympathise with our Bro. P. in his late severe trials by sickness and accident that have kept him in bed so long. His churches should see to it that he does not suffer for attention in his "basket and seive."——And here is another brother to be added to the several who thank us for the chapters of that "young church at M.," Bro. J. H. Nane, of Charteston, Miss., and he urges their "publication in tract form for the benefit of the thousands who have not and otherwise will not read them." And here is another brother, for whose opinion we have the very highest regard. Indeed, we can think of no one in Tennessee whose opinion we prize more highly—the pastor at the late seat of Union University, Murfreesboro. It seems we have written better than we thought: "I enjoy your articles on the church very much. I notice that recently the United Presbyterians have expressed convictions the same as your own touching the Lord's supper. With kindest regard for family, and the blessings of God upon your faithful labors. S. K. Jones."——T. R. Alexander, Texas: You send us a law suit! A question covering more than a page of legal cap—too much of a bad thing. Ask questions, not state a case in law.——The Baptist Ladies Aid Society, of Dyersburg, Tenn., through Mrs. Jennie L. Doyle, Treasurer, sends ten dollars for the home of Mrs. Gatza, San Antonio, Texas. We wish to realize at least one hundred dollars for the home of the widow before we close our list and forward the money.——James. W. Smith, Ala: We can truly sympathise with you in your crippled condition, but admire your simple trust in the Father above. Work on, if you cannot do much, do what you can as we do. Your paper is mailed regularly from this office——Thank you, Bro. M. H. Heathman, for that circular exposing Ditzler's mendaciousness, which is unparalelled. When needed we shall use it, sure. Fix up for those Talks and have the meeting published in due time.——The new church edifice at Pleasant Hill, Miss., will be dedicated on the second Sabbath in April prox.—Bro. J. H. Amacker, Nashville, Tenn: Letter received; regret the young brother could not have entered the University last January; hope he will without fail next September. As to the other matter, yes, be assured. Thanks that you have reminded us of the past days.——Well we do remember your father, Miss Sue Butler, and those esteemed Kentucky pupils, your half brothers, Sam and John, where are they? also Mary Drysdale. Where are they all? Write us please.——E. M. Batcliff, Orange, Cal: The business part of your letter answered by mail. You should procure for that Presbyterian The Trilemma (60 cents). It never fails to bring them to reject their Romish baptisms. Try it. We were baptized in —35, but at the time the lady alluded to there were one hundred. We were there. When I visit Southern California I will hunt you and that lady up.——Bro. J. J. Harral, Allendale, S. C: If any one in Tennessee can give you information about that medical doctor, D. M. Breaker, it is Rev. J. M. Robertson, of Chattanooga. That heavy "elond" drove him from Tennessee. He gave the churches trouble in Tennessee and Georgia.——Judging from the communications of the committee men who have expressed themselves in THE BAPTIST, you are to experience the greatest pressure of your life from your own Tennessee brethren to influence you to weaken in your defense of the principles and policy you have so long and so manfully upheld. Your brethren in Alabama are interested, as every Baptist in the wide land should be, and we pray for you, and bid you stand firm.—B. V. N. Odenheim, Ala. We realise the situation, but there is a host of Tennessee Baptists who will never consent for the principles that are so dear to them to be shaded. They know that those principles "enter into the very life of Baptists," and are friendly to missions and education, general and ministerial.——John H. Fisher, Texas: We have no time to prove an axiom. No sane man will deny that baptism is an ordinance. If so, of what pray. Of some organisation, of course, as every rite must be. If not of the church, then of what? Not of the kingdom, for it has none. See I Cor. xi. Paul delivered the ordinances to the church at Corinth to observe, not to the ministers.——E. J. Maddox, Russellville, Ky: Tell Bro. Page that sermon has never been published in tract form. Can you not find some one to take Bro. P's place on our list? We appreciate your communication. Bev. S. Williams, Miss: We do not know what you mean by "that trial medison." R. Whitfield: The church was organized when Christ selected the twelve to be constantly with him. It was in this church Christ instituted the supper. It was to this church the converts of Pentecost were added by baptism. There is not a shadow of evidence that a church was organized on the day of Pentecost. This theory was invented to get rid of the force of John's baptism and ministry.

APPOINTMENTS FOR J. B. MOODY.

MARCH.

Bradley's Creek, fifth Sunday and Saturday before.

APRIL.

LaGuardo, first Sunday and Saturday before.
Liberty, Saturday night before second Sunday.
Prosperity, second Sunday at eleven o'clock a. m., and the same night at Auburn if the brethren wish.

Prof. Whitsitt insists that each young man who enters the Theological Seminary shall write a short autobiography, and these sketches are bound in a neat volum for the use of the future historian. Our friend, E. B. Pollard, has given one of these volumes a "short study," and published the result in the last Seminary Magazine. It contains sixty-two sketches. Most of them were poor boys. Fifty three of the sixty-two are from the country. What would we do for preecers if the country churches did not furnish them? Twelve of them are married, and every one of the remaining fifty expects to be. Some went into the ministry, others were driven in it by providence which remind us of Jonah. One good brother says, "I had the misfortune to fall head foremost into a forty-two foot well, and while falling I thought of the need of preparation for eternity." After reaching the surface of the earth he was immersed on a profession of his faith, and began to think of preaching the Gospel.

Sir Homphrey Davy once said: "Of all my discoveries, the greatest was Michael Faraday." No pastor or teacher knows how great a discovery they may make among the bright, eager young hearts they are seeking to inspire with love for Christ. A church in Scotland gained but a single member in a twelvemonth. But the single member was David Livingstone.

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by the editor; nevertheless all questions, to receive attention, must be signed by the name of an subscriber to THE BAPTIST, for our protection.

I lately heard a member say that the American Baptists are doing next to nothing in foreign missions, and the results of our foreign missions are answer to nothing. Has he any grounds for such a hurtful statement; it seemed to me to be permitting an argument for the anti-missionary and anti-baptists to use against us. Can you give me about what American Baptists are giving and the result of what they have done? J. B. A.
Tennessee.

The latest statics of American Baptist Foreign Missions are as follows:

"American Baptist Missionary Union—Stations, 60; out stations, 831; missionaries of all classes, 2,060; churches, 1,396; members, 127,208; baptised last year, 10,602. The Southern Baptist Convention—Churches and stations, 51; missionaries of classes, 114; members, 1,968; baptised last year, 391; making the grand total of missionaries, 2,174; churches, 1,374; church members, 129,170; baptisms last year, 10,993. The appropriations of the Union were, for the past year, $390,586 40; those of the Southern Baptist Convention, $83,000; total appropriations, $473,586.40; an average of about 17 cents to each member of Baptist churches in the United States."

We do not say that American Baptists have done the half or even the tenth they ought to have done, but we have had vast and inviting fields of destitution nearer home and at our doors, and we have had our educational enterprises to found and build up; but no man can truthfully say we have done "next to nothing;" and when we see 114 missionaries in the field; 1,374 churches and 10,993 baptisms last year and 129,170 members in heathen countries, it cannot be truthfully said the results of the money expended ($473,586.40) are nearer to nothing, we may well thank God and take courage.

Will you please inform me where I can find proof that it is right to meet each first day of the week to celebrate the Lord's supper, instead of every three or four months. H. C. BEATTON.

Question 1009.

Suppose we turn thataround and ask for proof that we should attend to the supper on some first days and not on others. May discriminate between the first days? It, perhaps, cannot be proved that the first disciples felt under obligation to break bread every first day of the week, but it is fairly inferred from Acts xx 7, that this was their custom. The inference may not be absolutely certain.—Exchange.

The above question and answer is from one of our valued Baptist exchanges, and the question indicates that the Bro. is beset by Campbellites, who found their practice of weekly communion in Acts xx. 7, and the Baptist editor unfortunately yields the argument from example to them. If we knew Bro. Beatton's postoffice we would send him elder Miller's article on "weekly communion," published last week, which we trust all our readers have carefully read, if not, that they will turn and read it now. It is conclusive in demonstration, we think, that it cannot reasonably be inferred that there either was a church at Troas or that the Lord's supper was observed there by Paul and his traveling companions. The Campbellites have not the shadow of a shade of scriptural authority for their weekly communion. Tell them that to that we will open our columns for anyone of their writers to show such proof.

1. You say in your excellent work, the Seven Dispensations, that the Jews, i. e., the tribes engaged in the crucifixion of Christ, Judas and Benjamin, according to your understanding of God's Word, must return to Jerusalem before the coming of Christ. Is there any movement in this direction or prospect of its near fulfillment?

2. How many Campbellites are there now in the United States? When I was a boy they claimed 600,000, and now a million or more possibly. Give me their authentic statistics if you can.

J. O'NAN.

Question 1011.

1. From the London Baptist we take this:—

"Jerusalem is rapidly becoming again a veritable city of the Jews. In 1880 there were probably not more than 5,000 Jews there; now there are more than 30,000."

This looks very much like a returning.

2. According to their own year's book at 1888, they have 6,437 churches, 620,000 communicants, 4,500 Sunday school. A growth of 20,000 in the last 45 years! There has been a slow growth surely. The "slow race" is between them and the anti-missionary Baptists.

BRANCH OFFICE.

J. B. MOODY, - - - Proprietor.

303 Summer street, near Union, Nashville, Tenn.

A good stock of the best Baptist books and tracts. Agents to solicit for good Sunday-school and Baptist Book Rooms wanted. Address, J. B. Moody, Nashville, Tenn.

"It seems to grieve THE BAPTIST, of Memphis, as well as the AMERICAN Baptist, of St. Louis, that we should have said, 'We congratulate our Disciple brethren on the growth of the missionary spirit among them.' It would seem these papers regard the missionary spirit as a bad thing, even its growth anywhere would not grieve them. For our part, we are glad to see improvement anywhere. THE BAPTIST says of the Disciples in the connection: 'Those who bid these Godspeed are partakers of their evil deeds.' Is THE BAPTIST sorry to see Disciples coming nearer the truth?"—Western Recorder.

No, nothing would give us more joy. But is zeal in propagating error coming nearer the truth? What is the missionary spirit among the Disciples but zeal in propagating their errors? What the Recorder tell? We are sorry to see our leaders rejoicing in the zealous propagation of error. Those who bid them Godspeed are partakers of all the evil they do, or aim to do. Their aim is to destroy all sects, Baptists included. Dr. C. rejoices in their zeal, and, of course, in their success. If not, why not.

"One of the good qualities of Dr. Boyce was his ability to see and his readiness to recognize good in others. He enjoyed commending his brethren. As an example in this, we note his commendation of Dr. J. R. Graves, as published in the Christian Repository, as follows: 'Bro. J. R. Graves is a living monument of will power, energy, zeal and more than all of the grace of our Lord Jesus Christ. He is nearly seventy years old, one-half of his body as good as dead. Even his tongue at times, at least, shares in the paralysis of his system. One-half of his brain, his physicians say, is paralyzed. He has to be helped about as an infant (dressed and undressed), yet this man goes forth preaching with fervor and fluency. Unable, of course, to stand, he gives his 'chair talks' for an hour or more to the delight and edification of his large audiences. He is doing more good than ever in his life. What a man."—Western Recorder.

We think it sobia in Dr. Boyce to say it, and in the Recorder to publish it; but this puzzles us out of measure. Why was Dr. Boyce's ability to see good in Dr. Graves made the occasion of this notice? Does it require extra fires and charity to see good in Dr. Graves? How many columns of commendation of Pedobaptists have been seen in the Recorder from most any of our great men? But any body could see good in them, but to see good in Dr. Graves!!! and write it!!! and republish it!!! But—thanks.

"Obedience Essential" is the title of the sermon preached at the meeting of the Big Hatchie (Tenn) Baptist Association, at Memphis, in July last, by the Rev. J. P. Kinsaid. The Rev. J. R. Moody, of Nashville, heard it, and was so much delighted with it that he sought a copy for publication at his own expense. It has now been issued, and we do not wonder that Bro. Moody admired the sermon. It treats of the duty of obedience to the divine commands, and, without speaking of the ordinances, either baptism or the Lord's supper. It shows that 'to obey is better than sacrifice, and to hearken than the fat of rams.' We have read the sermon with much interest, and our admiration for the author has been excited. We should be glad to know that the sermon has a wide circulation and wider reading. It can be had by addressing the Rev. J. B. Moody, at Nashville. The price of a single copy is 5 cents, of 6 copies 25 cents, of 14 copies 50 cents, of 30 copies $1, of 100 copies $2."—Journal and Messenger.

We received several orders from Ohio in a few days after the above appeared, and expect many more. That was kind in Bro. Lasher to give the tract such a good notice. Thanks, brother.

THE BLOWER BLOWED.

HERE is the first blast, which would have appeared first, but it took us a long time to hear from it:—

"Last December J. R. Moody and I conducted a six days discussion at White Mills, Ky. Within six or eight months afterwards about fifty-five (55) persons were added to the church of Christ in that vicinity. More than twenty of these were received in the house in which the debate was held; the others at a meeting three or four miles away, but all of them in the midst of the people that attended the debate. The meeting at White Mills was pronounced by the brethren as being in every way the best one they have had in many years."—J. A. Harding.

Our correspondent says he can't count but twenty-three in all; twenty at White Mills, two at Parr's School-house, and one at East View. He says four of these were not of Campbellite families, the rest their children or members of their families. One lady said she thought she had joined the Campbellites, but was told she had joined the Christians. Another said he didn't know what church he had joined. In order to do something to retrieve their defeat, they went into the congregation, Methodist-like, and cried and besought their children and friends to go and make "the good confession" and "be baptized to wash away their sins." Such were their mourning lamentations over friends, that success could be followed by shouts.

Thus the children were conscripted as at Mayfield and Watertown. This we expected. But how many did you get as the fruit of the debate? We can put it out of your power to conscript an intelligent person who bears the debate, but we can't reach the little children, for they always look to the parents for interpretation. When the Baptists baptized as intelligent Campbellite at the close of the debate, the Gospel Advocate denied it; and when we published the certificate from the church, and also from the man himself, it never corrected it.

Now we will hear from Pikaville:—

2. "In July the same Mr. Moody and I held a debate at Pikaville, Tenn. Shortly afterwards the Baptists endeavored to hold protracted meetings, which our brethren say were failures. In a few weeks afterwards Bro. Robertson began a series of meetings in the valley, which, in spite of the heavy rains and mud, were very successful. Twenty-three were added to the body. One Baptist was united with us. On the last day of the meeting, notwithstanding a pouring rain, the house was filled to overflowing, and three came forward to obey the Lord. These meetings were not held in Pikaville, but in the community in which the debate was gotten up and in the midst of the people that attended the debate."—J. A. Harding.

Our correspondent, after mentioning a Baptist meeting that resulted in six or eight conversions, says:—

"Two Campbellites professed conversion, and one of them, a man about thirty years of age, joined the Baptists. As to Robertson's meeting, which took place next week after ours, I hear they counted some twenty or thereabout, but every one of them was from among their own families, either directly or indirectly, several small children, and none that added strength or influence that would amount to much. As to the Baptist man who joined, his parents and family were Campbellites from away back, and he got to drinking and swearing, and would have been excluded had the church held a business meeting; but at her first business meeting he was excluded for drunkenness and swearing, without regard to his having gone to the Campbellites. He knew he would be excluded if he remained. Further, you never hear them mention the name of their famous Robertson. He got into a very bad scandal and I learn they shipped him to Kentucky, or somewhere up there. He has not been here for a time. The facts are that, with everybody, except the bitterest Campbellites, and those under their immediate influence, the debate won a great victory for Baptists and pure heartfelt religion. They cannot tell you of a man joining them last fall who has comparatively any influence. If so, let Mr. Harding have the brethren call his name (excepting some one or two rather clever boys of their own families). They are having no preaching this winter by other than their own home men. The Union brethren held a meeting in August, wherein seven Campbellite children professed, and the more intelligent of these not yet joined the Campbellites, but they are pursued, and petted, and coaxed, and coaxed, etc., etc., and have been ever since their conversion. These are the facts. A young lawyer of their persuasion, and very strongly so, admitted to me the other day, that the first day of the debate he thought H. had M., but as it grew on he felt that you came up on Harding and was a little too much for him. That, you know is a big confession for them to make. Again. I must tell you what one of their most prominent preachers said to me just the other day about the man who left us and joined them. The preacher had rented him land to cultivate last year. He loaned his new brother corn to make a crop, and the preacher said he had been renting his land and hiring hands all his life, and that this fellow was the HEANEST man he ever had anything to do with; said it without being called on; and he is a clever old gentleman, a good citizen, and has a right to know."

And thus the blower is blowed up, if not out. And these are the fruits of debates that are gloried in. Let's have some more of them. The more the better. We know of at least four men that can be had every time Mr. H. wants more fruits, and both sides wants a debate. We have a nibble now. We hope to get a bite.

SOUTHERN BAPTIST CONVENTION.

THE time draweth nigh. What churches are going to send their preachers? None but first class elmrahas. But a first class preacher will go, church and board to the contrary, notwithstanding. A church that don't send its pastor, or a first class contribution to missions, will be marked low, unless the contribution has been previously sent. The Lord has liberally given to us; let us liberally give to him, lest he turn away from doing us good. Let every professor ask God to impress him with a full sense of duty, and let him cheerfully perform it, and never judge it, and if he in after time don't consider it a good investment, let him draw on us for damages. We have pledged our help in securing twenty thousand dollars by October next; and in addition to Bro. and Sister Hailey's pages, which sparkle with missions; and in addition to the constant call through THE BAPTIST for Ministerial education, we are putting more missions in our preaching than we ever did. We are trying to do our duty in our own quiet way. Let every man and woman and child among us do his duty before the Convention and hallelujahs will fill heaven and earth. The day of reckoning will tell who did and what, and who did not. Keep your eye on that mark, and proper respect for the reward, will lead you to present sacrifices.

HOW SHALL WE GO?

Let Nashville be the central meeting point of this section. Let these come from Springfield, Franklin, Ky., Columbus, Tenn., and all other points, and catch the grand through special train from Chattanooga, which we will try to engage to run by Nashville. Let them roll in from Northeast Alabama, North Georgia, the Carolinas and Virginia, and strike the N. C. & St. L. R. R., and let struggling Tennessee be honored with the journeying of the Lord's hosts through the midst of her borders. How many are for this route? Let them drop us cards, so I can have everything in readiness and all due notices given. Remember, "Procrastination is the thief of time". Address J. R. Moody, Nashville, Tenn.

Send in your subscription to THE BAPTIST.

AN HONEST PREACHER.

BY GEORGE A. LOFTON, D. D.

AN "HONEST MAN" has been declared the "noblest work of God." Among all sons the preacher should be the most honest, if the word honest is susceptible of any degree of comparison. He should be truthful; and his word should be his bond among men. He should pay, above all men, his honest debts, and never owe any man anything but to love him. Not only so, but he should be fair and upright in all his relations and dealing with his fellow man, just in all his criticisms, exact in all his judgments, merciful and kind in all his censures of human conduct. His charity, however, should always rejoice in the truth, and not in iniquity, or unrighteousness. Such a character for honor and honesty is absolutely essential to a minister's usefulness; and yet there are many of our profession who are regarded as untruthful in word, unjust in their criticisms, dishonest in their money transactions, treacherous in their friendships, prejudiced in their opinions and unfair in their decisions. Much of the reproach, so often brought upon Christianity, comes at the hands of the preacher who is not considered honest in the community in which he lives.

Again, the preacher should, of all men, be honest in fact. Every statement of fact, whether stated barely or by way of illustration, should be the truth; and if we are going to employ fables, or parables, we should never assert them as facts, or founded upon fact, unless they are so. We should never color and exaggerate facts and anecdotes and events in order, by drawing a lesson or pointing a moral, to get out of them what never was in them. I have heard preachers crack old chestnuts—chestnuts which had been cracked a thousand times before—as real occurrences which came under the observation of the speaker, who saw those chestnuts fall from the tree and knocked them out of the burr. It is often that the preacher's auditors doubt his veracity in the statement of improbable, or colored, facts and stories; and when they do so doubt him, his preaching is all in vain. How is it possible, too, for God to bless him? However true an illustration to the point under consideration, if it is a manufactured lie stated as a fact, how is it possible for the Holy Spirit to father and render it effective? It would seem impossible.

Again, I have heard our newspaper editors charging preachers with dishonesty in the publication of themselves and their work to the world. They say the man who puffs his own ministry, or blows his own horn, not unfrequently "toots" with an uncertain sound. The eloquent sermons they preach, the growth and flourish of their congregations, the splendid results of the revivals they hold, or often exaggerated, or made rosy, under their tongue or pen, or under the tongue or pen of somebody manipulated for the purpose. Newspaper men often tell some terrible stories upon this point; and it is to be presumed that they know a great deal more than others here, as they alone are in the secret of this species of dishonesty.

But all this is not the worst species of dishonesty. The man who stands in the pulpit should especially be honest with God, with his truth, with immortal souls. The presentation of the gospel to a perishing world is the most sacred and fearful responsibility which rests upon the shoulders of the preacher. To be faithful to God in declaring all his counsel to the Christian and sinner alike is one of the severest tests of ministerial integrity. Temptation to sugar-coated plausibility, to the declaration of "smooth things," to the cutting off of the corners and jagged edges of some of God's truth, is often sore and trying to the most faithful heart. We sometimes hate to make plain the rocky old doctrines of grace—to tell men plainly there is a hell for impenitence, unbelief, unrighteousness and self-righteousness—to witness against the follies and vices of a popular age, "to cry aloud and spare not," whether to the lofty church delinquent, or to the royal sinner who sits in his grandeur before us. Many pretexts upon Paul's sagacity, and turn his strategy into a "pious gallo," of their own, forgetting that while Paul was "all things to all men," in things absolutely indifferent he was the most plain and uncompromising expounder of a whole and unshredded gospel.

One of the commonest sins of the ministry, in this age of doctrinal indifference and thirst for numbers, wealth and position, is jesuitism. The preacher is unconsciously driven into that "reasonably virtue called policy," if he does not watch closely, and resolve not to play at the general game of popular and plausible priestcraft among the people. This crime also leads to a doubtful relationship between ministers themselves, not only of different denominations, but in the same denomination in the same city. They can not hurt each other when they are imbued with an intriguing, self-seeking, nose-counting policy; and, not frequently while the fairest and most honorable relationships appear upon the face, suspicion and jealousy and doubt are behind the surface. One preacher wins by preaching a popular and false gospel, by insinuation and dissimulation of love, by laying down the fence so low that any sinner can get into his church by holding on to all he gets without regard to discipline, by private disparagement of other ministers and churches than himself and his own; and then the next man must play at the same game, or else not win. All this is dishonesty to God, the truth, to souls, to the church and to one another; and it results in a species of vile, plausible jesuitism—the meanest curse which ever yet afflicted Christianity. Rome is the mother of it, under another form; but she is overmastered by a subtler Protestant jesuitism. There are many of the ministry in all our denominations whom you cannot trust in church, nor pastoral relations.

Brethren in the ministry, we who preach God's word and watch for souls, let us be honest with the truth, with men, and with one another. God can take care of the gospel, the whole gospel, if we preach it, and live it, and press it upon others. Our reputation gained by broad and popular position, by building up big churches and drawing vast crowds, by coveting numbers and counting noses, will be "wood, hay, stubble," in the fiery day, if "gold, silver, precious stones," built upon the true and only "foundation," Christ. How many of us shall see the works of our dishonesty, and false motives, and vain ambitions, burned up, God only knows. The great mass of our ministry is honest, honest in all the senses in which I have written, but there are many who, in some one or more of these respects, cannot be trusted. One of the grandest beings upon earth is an old-fashioned, straight-up-and-down preacher, who declares all God's counsel, whose word is his bond, and who is faithful to every relation he sustains to his brethren and the world. God never made a grander man, so far as my observation goes, than a true Baptist preacher; and I have had relations with some of the noblest of earth among the ministry of other denominations, specially among Presbyterians. My observation is that old, rocky Calvinism—the nearer you approach a democratic form of church government, the farther you recede from ritualism—comes the nearest creating humility, honesty, candor, simple-mindedness and an antijesuitical religion.—Western Recorder.

SMITH-KIDWELL DEBATE.

DEAR BRO. MOODY:—The Smith-Kidwell debate has finally settled down for the first Monday in July next. All agreed.

First proposition: The church with which I, W. H. Smith, stand identified, is apostolic in origin, doctrine and practice. Smith affirms.

Second proposition: The church with which I, J. M. Kidwell, stand, is apostolic in origin, doctrine and practice. Kidwell affirms.

Three days to each proposition. Bellewood, Wilson county, Tenn., is the place. Everybody invited. T. J. EASTES.

Grant, Tenn.

THE CHURCH FESTIVAL.

1. It robs the giver of the blessing that comes to the "cheerful giver." Being a commercial transaction, he receives value equal to his investment, and so gets no reward. This tends seriously to degrade the sense of obligation to give.

2. It hinders church finances by fostering a spirit of selfishness instead of encouraging true liberality. True liberality gives for the good of others. The spirit appealed to by the festival is that of good to yourself. There is a wide difference between giving to others and investing for a little present entertainment.

3. It takes the support of benevolent enterprises out of the region of conscience, and makes it depend upon the caprice of the mind in the impulse of the moment.

4. The church festival is a screen behind which parsimonious souls seek to shield themselves from their obligations to God. It is a blind with which the idea of sacrificing effort for the cause of Christ is sought to be maintained, with the sacrifice really left out.

5. It is a ludicrous subterfuge, by which many persons try to make themselves believe it is easier to give.

6. The church is a family. Suppose the members of an earthly household should propose to raise means to support the family by a festival. It would provoke laughter.

7. It will get those to give who otherwise would not. But does it get them to give? It does not cultivate benevolence.—Pittsburg Advocate.

MINISTERIAL EDUCATION.

HELP FOR THE SELF-HELPERS.

$50 Needed.

Our Self Helpers have been paid up to date, and fifty dollars more, with the few dollars we have in hand, will carry them through this collegiate year—until the tenth of June next. If the reader wishes to help a little in this year, send it right along. Wish to help them to five dollars each to return to their homes or fields of vacation work.

RECEIPTS FOR MARCH.

THE GATES MEMORIAL.

The Baptists of San Antonio, Tex., are arousing themselves to secure a "house and home" for Sister Gates and her orphan. Bro. C. C. McClure has the matter in hand in that city, and has raised four hundred dollars. It is decided that the house and lot there will cost two thousand dollars, and the brethren in San Antonio agree to raise the half of this sum if the Baptists of Mississippi and Tennessee, and other States will raise one thousand dollars. Brethren, let us take this question home. If it was the mother of our children who was left a widow and penniless with her orphans, what would we have our brethren do for her and these?

We will take pleasure in forwarding any amounts to the Committee.

CONTRIBUTORS.

J. R. Graves, Memphis, Tenn., $5 00; Joseph Townsend, Cincinnati, O., [late of Tennessee,] 5 00; H. W. Briscoe, San Antonio, Tex., $1 00; S. J. Bolton, $2 00; Two Friends, Memphis, 2 00; Ladies Aid Society and other friends at Dyersburg, Tenn., 10 00; A Friend, Erie, Pa., 1 00; Rowan Memorial Sunday-school, $6 00; Cash by Mrs. F. H. White, $1 00.

A child seven years old was killed in New York by drinking two wineglasses of whisky which her father gave her while half drunk himself.

The Young South.

MRS. NORA GRAVES HAILEY, Editor.

To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., MARCH 23, 1899

POST-OFFICE.

A MOTHER'S COUNSEL.

NEW YORK COMMERCIAL ADVERTISER.

Let truth be your motto, my children,
As through the wide world you go.
Be fearless of any encounter
With this as your shield and bow.
Engrave it on every ambition,
Surround it with thought and with prayer,
Be content with no other condition,
Never mind the results,—do and dare.
You can fight life's battle the braver,
You can conquer many a foe,
With this bulwark of strength within you
You can move on calmly and know
That to labor and win is a comfort
When we feel that our motive is pure,
When we choose for our standard the highest
We can learn then to wait and endure.

DEAR CHILDREN.—I wish to introduce to you four Mary Sharpers this week, all of whom are not entire strangers to many of our readers and cousins. These letters gave me a great deal of pleasure, and carried me back to my college days, and recalled so vividly many familiar scenes that they mention, and I publish these letters feeling sure they will be read with the same pleasure by many Mary Sharpers of other days. How well I remember my uncle's home, the walk lined with cedars, lying alongside of the railroad, the railroad bridge, the creek just back of the house, the baptismal scenes, etc., etc. And on such baptismal scenes! No pen can do them justice. I would it were given the Mary Sharpers of each session to see such as I saw while there. Sabbath after Sabbath one spring we visited those banks to witness numbers of our schoolmates buried with Christ in baptism, and one afternoon I well remember I saw twenty-five schoolmates, robed in white flannel dresses, descend into that beautiful mountain stream and put on Christ in baptism. Can you imagine such a scene? Then rest assured that no one who saw it has forgotten it.

Margie Sasser says, "We are very lonesome on Saturday and Sunday evenings, having no studying to do, but a school girl's mind, you know, is inventive of mischief, so we generally find some amusement."

Yes, I know. I know all about those Saturday and Sunday evenings, and I am glad that the inventive mind of some school girls thought of amusing themselves by writing to Aunt Nora, and hope they will do so again soon, do not you, dear children and friends? I am sure we will always give them a hearty welcome. Lovingly
AUNT NORA.

AUNT NORA.—I know you are wondering who this is who is writing you from here. The last time I wrote you I was preparing to come up here, and now I am senior. I used to long to be one at Mary Sharp, never thinking it possible. I have not seen a paper in a long time, so do not know what the cousins are doing. I do know that many of the boys are going to preach, and I pray they may be successful. I was sorry that Lillie was so sick; but Dr. Graves said she was able to walk around the room, for which I am truly glad. When I graduate I expect to write now and then to you. It seems like I have come into a band of strangers whenever I pick up one of THE BAPTISTS now, for many of the old familiar names are not there. I room with a girl who used to write when Uncle James was editor of the Young South. She is a very sweet girl indeed. Love to all the cousins. Lovingly
Winchester, Tenn. ELORA CANFIELD.

Why do you not tell us her name, Elora?

AUNT NORA:—I expect you have forgotten me, as I have been in school, and have not written in quite a long while. Maud, or as you know her, Elora Canfield and I are members of the senior class. We have sixteen in our class. My studies are psychology, ethics, physical geography, literature, logic, vocal and instrumental music. I have been studying Latin, but we finished it a few weeks ago. I finished the course in Greek last year. I am boarding with Dr. and Mrs. Graves. They have only nine girls now, since one went home yesterday. In the creek which is near the house the Negroes had a baptizing this morning. After supper nearly every Sunday night we all assemble in the sitting room and Mrs. Graves talks to us about the distinguished women of the Bible. We all enjoy it very much. I see you are working for Cuba this year. I will try to send you some money soon. We have a very good school at present. Mrs. Graves hurt her ankle very badly before Christmas, and was not able to leave her room for about six weeks. We missed her so much. However she is very much better now. We enjoyed Miss Sallie Hale's letter very much. Promising not to wait so long again I remain yours lovingly,
Winchester, Tenn. ANNIE SASSER.

AUNT NORA:—After an absence so long that I expect I am forgotten by you and the cousins I again venture to enter the Young South, bringing with me one of my room mates, a blue-eyed Georgia lass. Annie and I are attending school at Mary Sharp College. Our boarding house is some distance from the college, and we enjoy a refreshing walk every morning to school. The walk is lined with cedar trees, and as it lies by the railroad we sometimes get a glimpse of the train as it goes thundering by. We do not always as at home enjoy the pleasure of reading THE BAPTIST, but mother sometimes sends it to us. We are very lonesome Saturday and Sunday evenings, having no studying to do, but a school girl's mind, you know, is inventive of mischief, so we generally find some amusement. A few Saturday evenings ago Dr. and Mrs. Graves's ears were greeted with an inharmonious sound of combs, a harp, an unmistakable giggle, and girls' voices making a poor attempt at singing, just outside the window. After the serenade, if you could call it such, Mrs. Graves called us in, and we were treated to apples and nuts, a very agreeable surprise. But my letter is growing lengthy and my eye-lids heavy, so I will stop. Lovingly yours,
Winchester, Tenn. MARGIE SASSER.

AUNT NORA:—I wish to join your band of workers. I am a member of the Baptist church at this place. I wish to do all I can for Christ. This is my second year at college. I am a member of the junior class. My studies are trigonometry (review), astronomy, conic sections, physiology, Latin and Greek. I like Latin and Greek best. I am preparing myself for a Latin and Greek teacher. I am Soph. Latin, but I intend reading Cicero and Horace at home this summer, and join my class in Latin next year. We are reading the Iliad and Virgil: have just finished the Anabasis, Ovid and Cesar. My mamma has promised to send me to school a year after I graduate especially for Latin and Greek. I am afraid I can't make a success of teaching, and I would rather not undertake it than fail. However I shall try it, as I wish to be a self-sustaining woman. I will change as I know you are tired of cooks. We are boarding with Dr. and Mrs. Graves, and are well pleased with our surroundings. We had the pleasure of seeing (if you call it a pleasure) a very large bear yesterday. He danced and did many funny things for us. He was very tame, and allowed us to touch him. He came from California I think. I am a Georgia girl, and live about forty miles below Atlanta at a small place named Jackson. My father is a Baptist minister. Aunt Nora, in sending small sums of money for Cuba will you accept stamps? Let me know how you wish it sent and I will send some in my next. Hoping I am not intruding and with much love,
Winchester, Tenn. LOU ATKINSON.

Stamps are very acceptable, Lou, but the cousins generally send their nickels and dimes loose in their letters.

AUNT NORA:—I write to let you know we received your picture. We think a great deal of it, and thank you for it. We are very late with the answers to the questions this time, but have been so busy we think you will forgive us if we will promise to do better. As school is out we will have more time, and will try to be more prompt. Sisters Pearl and Flora have given their places to Carey and Middleton, who will now help me answer the questions. Your nephew, ROBBIE LONGMIRE.
Pelahatchie, Miss.

Yes, Robbie, I will forgive, and although I am very sorry to give up Pearl and Flora I am glad to welcome Carey and Middleton; but you should give us a better introduction to them. Tell us how old they are, etc., etc. How old are you now? You see I have selected your answers this week, and have given you some easier questions.

FROM TWO FRIENDS.

DEAR MRS. HAILEY:—Inclosed please find two dollars for Cuba from Mrs. Thompson and myself. Yours with love for your work's sake,
Paducah, Ky. MRS. NORMAN.

AUNT NORA:—Here are the answers contained in the last three papers. I am glad to hear that Miss Lillie is recovering. Papa is going to start a school to-morrow. My oldest brother came home since I wrote to you last, and we were so glad to see him. Aunt Nora, I will only write a short letter this time. Please find enclosed thirty cents, ten cents from each of us. We made it in a little store. Little brother says for me to please send his on before he spends it. CALLIE CAINE.
Central Mills, Ala.

You did not give names, Callie, so you see I have credited you with all the thirty cents, which makes seventy cents you have sent me for Cuba in all. Is it correct?

OUR BIBLE STUDIES.

Hell is first mentioned in the Bible in Deut. xxxii. 22, when Moses tells Israel of God's anger toward them for their wickedness. The first city taken in Canaan was Jericho. The first man stoned to death was Achan. The first act of surveying mentioned is found in Joshua xviii. 9, 10, when they were preparing to divide up Canaan. The first account of female government is in Judges iv. 4 when Deborah was judge of Israel. An angel first appeared to the wife of Manoah, when he foretold the birth of Samson. Samson killed the first lion mentioned, at Timnath. The tribe of Dan was first to set up idolatry. (Judges xviii. 30.) The occasion for the first voluntary fast was in Judges xx. 18, 26, when the Benjamites went up against the other Israelites and defeated them, and the Israelites fasted and humbled themselves before the Lord all that evening, and burnt offerings.

ROBBIE, CAREY AND MIDDLETON LONGMIRE.

Questions answered also by Essie and Irma Ayres, Beulah Green, Tishie and Lela Cadwell, Flora Taylor, Willie Upshaw, Mary, Ethel and Howard Wood, Sallie Rowlett, Lucy Hennessee, Albert Atkins, Thomas and Annie Lulu McGregor, Callie Caine.

I am glad to find that so many of Bible class were able to answer this first question, and I expect Beulah Green and Tishie and Lela Cadwell will be surprised to learn that they are the only ones who gave it up; but it was rather a hard question, and no one would be apt to find it who did not have a concordance: but when they see the answer they doubtless will not forget it soon. Lucy Hennessee is the only one whose answer to it is incorrect. She says, "Hell is first mentioned when Jeshurun turned from serving the Lord." But all her other answers were correct except about the first act of surveying. She gives us the thirteenth chapter of Joshua, where God describes to Joshua the boundaries of the promised land. That was not an act of surveying, and yet Lucy is not alone in this answer. Willie Upshaw, Mary, Ethel and Howard Wood and Essie and Irma Ayres give the same answer. The McGregors, Lillie Burdette and Flora Taylor say in the fifteenth chapter of Joshua. Now, children, look in the eighteenth chapter of Joshua about the eighth and tenth verses and see if that will not give the correct answer It may be you do not fully understand what an act of surveying is. If so ask your father or some one about it. All agree that Achan was the first man stoned to death except Albert Atkins, and he says, "It was an Egyptian, for blasphemy." Tell us more about it, Albert. Where can we find it? etc.

I had just finished writing the above sentence, Albert, when Uncle Orren came in and sat down by me. I began talking to him about my Bible class, of how I was managing it, and what hard work we were doing just now, and told him of your answer and what I had just written, and to my surprise he exclaimed "Albert is right. Hurrah for Albert! Get our Bibles and I can prove that he has turned the whole class down, teacher and all." And so we did get our Bibles and go to work, and sure enough we found two men who were stoned to death forty years before Achan, one an Egyptian, for blasphemy (four man), and one for picking up sticks on the Sabbath day. Now, children, read Lev. xxiv. 12 and Num. xiii. 32 and see if you do not agree with Albert These both were stoned in the same year, 1490 before Christ.

But our time and space is about out, and I will have to leave Robbie Longmire to correct you in your remaining answers.

Beulah Green acknowledges her injustice to Aaron in saying several weeks ago that he was the first one to break all the commandments. Surely it was a grave charge to bring against the faithful (?) old high priest, but Beulah was not the only one who did so.

BIBLE QUESTIONS.

Now for a few questions on first things in the New Testament, children. I know you can easily answer every one correctly. Let us see if you cannot.

What was the text of our Savior's first sermon?
What place first rejected Christ?
What was the first miracle he performed?
Where did Jesus perform his first miracle?
To whom did Jesus first appear after his resurrection?
Who delivered the first gospel sermon and wherein did it resemble modern discourses?
Who was the first person struck dead for lying?
Who was the first martyr?
Where was the first organized church?
Who was its pastor?
Who was the first Negro converted to Christianity?

An ill temper is a very disagreeable thing, and is very difficult to manage.

FOR CUBA.

Missionary Society of Baptist church, Searcy, Ark., 5 00.
John B. Farter, 5 00
Mrs. B H Norman 3 00; D. W. Patterson, 2 00.
Miss Hyatt 1,25, Charles Remley 1 25.
A friend 1 00; Mrs. Ellen Kraft, 1 00; Mrs. Thompson 1 00;
Lela and Tishie Cadwell, 1 00,
Mrs Fannie Baldwin, 50c; John A Baldwin, 5c
Callie Caine, 30c.
Frank Keel 20 cents, Jimmie Odenal 20 cents, Daisy Tally 20 cents.
Maggie Blaine 25 cents, Frank Walker 25 cents; Mrs Jane Baldwin, 25c; Zana Hawkins, Pearl Coleman, 25c.
Neal Sinclair 20 cents; Katie and Myra Jarnagin 20c.
Mamie Gardner 45 cents.
Maude Young 15 cents; John Hennessee, 15c; Mary, Ethel and Howard Wood, 15c; Lucy Hennessee, 1 c
Charley Kelly 12 cents.
Mabel Hitlin 20 cents, Minnie Gardner 10 cents, Grace Young 10 cents, Essie and Irma Ayers 20 cents, Adeline Rhodes 10 cents, Ernest Harp 10 cents, [illegible] 20 cents, Minnie A [illegible], 10 cents, [illegible] Irma Ayres 30 [illegible] Willie [illegible] 10 [illegible] Nella Brooks 11c [illegible] 50c; Veronica Anderson, 10c, [illegible] Taylor [illegible]
Lanie Chapman [illegible] Myrtle [illegible] 10 cents.
Lilly [illegible] 5c, [illegible] 5c Willie [illegible]

FAMILY READING.

"HIS NAME SHALL BE CALLED 'WONDERFUL.'"

The wild, world is wonderful
Where'er we turn our eyes;
Wonders above, beneath, around,
In earth, in air, in skies:
The glittering sand
On ocean's strand;
The shining stars above us;
Successive days
Proclaim God's praise,
And nights his wisdom prove us.

But there's a wonder I have seen,
Surpassing all in glory;
Wider than land, deeper than sea,
Higher than mountain hoary;
'Tis this I see—
God's love to me!
I ne'r can tell the vision,
The sweet delight
The breadth, the hight,
Of glory-fields Elysian.

Wonder of wonders! shout, thou host;
Thou vocal Earth replying,
Jesus hath died to save the lost,
And loved me in his dying!
Earth's beauty flies,
Dark grow its skies,
As though 'twere sackcloth wearing.
Stars flee apace,
And veil their face,
Before my Lord's appearing.

Wonder of wonders! God loves me
He lives, he dies, to show it;
And wonder yet that my poor heart
Should see and feel and know it!
Floods, clap your hands!
Sing, angel bands!
Shake heaven's bright skies above Him,
And this I'll do
His praise to show:
I'll love and love and LOVE HIM!

RUBY ANN'S FORTUNE.

"IT seems just the same tug, tug, tug, all the time," said Ruby Ann, "and no end to it, as I can see."

She was taking up a heavy basket of clean clothes to carry to the farmhouse. Her mother was to leaning wearily over a wash tub, and two little boys were tearing about, looking as if very much in need of decent clothes and a little training. Her father was dead, and it would be a long time before the boys could be earning anything; so it was no wonder that poor Ruby Ann could see "no end to it."

Worst of all a cold fear lay at her heart that she might not be able to go to school this coming autumn. She was twelve years old and had not had a chance for much study, and was already beginning to feel ashamed of being behind the other girls. All summer long she had worked her best in helping her mother, who washed for boarders at the surrounding farms. But there was a mortgage on their little bit of a cottage, and by the time the interest on it was paid nothing was left for school books and clothes nice enough to wear to school. For Ruby Ann had a dainty feeling of self-respect, which would not permit her to go among others unless she could "go respectable," as her mother expressed it. Yes, the burden of life seemed heavy to Ruby Ann as she trudged with her basket to old Squire Larkin's white farm house, where a little girl was spending the summer with her grand parents. For two or three weeks past Stella had cast longing eyes upon a branch well laden with apples which hung over the bee hives.

"Too early to pick them yet," grandfather had always said when she teased for them.

"But I'm sure they're ripe, grandpa."

"No, they are hard and sour. Don't be in a hurry, and don't ever go near the hives," said grandfather, looking back as he walked away, remembering that Stella had a way of thinking that she knew best about things.

"I can climb trees," thought Stella. "I like to climb trees. I could do it just as well as Pat. I won't go near the bee hives, I'll only go above them; grandpa didn't say I mustn't do that. I know they are ripe. Grandpa's gone to the men in the hay field, I guess."

The little lassie cautiously drew herself up into the tree and crept out upon the branch. Looking down it seemed frightfully near the hives, and she gave a nervous little grip at the branch in order to get better hold. One or two apples were shaken off and they fell on the hives with a hollow sound, which brought a number of bees out.

"Oh, dear," cried Stella, "I wish I hadn't got up. I'll get down."

She made a hasty backward scramble, which sent down more apples and brought out more bees. As they came angrily buzzing about her she completely lost her presence of mind, and with it her balance. With a wild scream she went down, and catching by her skirts on the sharp point of a picket, hung there, with head down close between the behives and the fence which stood behind them.

At the dreadful sound grandma came bobbling out with her crutch. "Keep still, Stella," she called in great terror; "whatever you do, keep still. Huldah! Huldah! do come."

Huldah came and wrung her hands. "For the blessed land sake! And I always the scarcest creeter o' bees! They can't abide me and I can't abide them. I'll run for the men."

"I'll help her," cried a welcome voice at this moment, and Rubby Ann, who had been coming up the long walk to the house, dropped her basket of clothes and flew toward Stella.

"Keep still, miss; please keep still, as she tugged and lifted with all her might. But Stella was getting a taste of the sharp sting, and under the most favorable circumstances was not much in the habit of obeying. She kicked and struggled and fought against the bees, making matters much worse than they already were.

At length Ruby Ann managed to free her and she had rushed away from the hives still screaming and beating at the bees, when her grandfather came into sight.

"Keep still!" he shouted in tones which almost silenced Stella. But he was running toward the hives and paid no attention to her.

Ruby Ann was trying to squeeze out from behind them, anxious not to further disturb the bees. But as soon as she understood that squire Larkin was speaking to her she stood still.

"Keep still—still," he repeated, hurrying toward her. "Don't move a finger or a hair." He stopped a moment to catch his breath and went on. "Don't be frightened, my little girl. The bees are swarming, I see, and they seem inclined to settle on you, but if you can control yourself and keep quiet, I don't believe you will get a single sting."

Even as he approached Ruby Ann had turned pale at seeing her hand covered with bees, but she had no impulse except to obey the commanding voice, and a great tremble at her heart, she stood like a statue, while her arm became black with bees.

Grandfather's heart went out toward her in a warm admiration, as with kindliest words and tones he strove to encourage her.

"You are a brave, obedient little girl. Don't be frightened; hold your arm still. Bees seldom sting people who show no fear of them. Now, my child, I am going for a hive to take them in. Stay just as you are, and I will soon let you out of this."

Grandma came near to add her words of cheer.

The bees had gathered upon Ruby Ann's arm in a thick mass, covering its entire length and making it heavy for her to hold. She let it hang motionless and waited patiently, the confused buzzing sounding very loud so near her ears, while the honey smell made her feel almost faint.

But the hive at length was placed below her hand, and with a few vigorous shakes the bees were all off and she thankfully, and still carefully made her way out of their neighborhood.

"You dear child," exclaimed grandma, leading her towards the house. "Huldah, come and make her a cup of tea."

Ruby Ann wanted to cry, but she set her lips tightly together, and would not give way to it. Huldah came from doctoring Stella's stings to wait upon her, and with their kind petting and the good things which they coaxed her to eat, she was soon quite over the excitement.

Stella presented a woefully swollen face, and whimpered dolefully over her catastrophe, but nobody felt much inclined to pet her.

"You shall have that swarm for your own, Ruby Ann," said Squire Larkin. "I am sure you've earned it. You'll make a capital little bee-keeper, for you're one of the sort that bees like, you see."

When Stella's mother came, a short time afterward, Huldah said to her:—

"Yes'm, that child o' your'n'd 'a been stung to death if that blessed little creetur hadn't a happened here in the very nick of time—and that's a living fact—and stood there like a marble stan, a lettin' them bees go crawlin' and crawlin' over and over her!"

"Is that really so, father?" asked the lady.

"Like as not, like as not," said the old man soberly. "Nothing could have kept Stella quiet, and if Ruby Ann hadn't let her loose before the bees swarmed, there's no telling."

Stella's mother went to see Ruby Ann's mother. And Ruby Ann had books, and clothes to "go respectable," to school, and many other good things came to the little cottage in so delicate a way that no one could feel under obligation. And then the mortgage was taken care of in the quietest possible manner, and when Ruby Ann asked questions about it she was answered, "Now, Ruby Ann, when father said, 'keep still,' to you, you obeyed as he never saw anyone obey before. And when I say, 'keep still,' you're to mind me just the same. Then throwing her arms around her, the lady went on, "You little darling, do you think I'm not to have the comfort of doing something for you when you've saved Stella's life?"

But it was the bees which made Ruby Ann's fortune. Stella's mother sent her the best books on bee culture, and Ruby Ann gave her bees the intelligent, faithful care which always insures success. In two years after the little honey gatherers had selected her arm for a resting place, she had a dozen hives, and a ready market at the best price for the hundreds of pounds of clear, golden honey, which they brought her.—The Congregationalist.

Dr. Patrick Scougal, a Scottish bishop, in the 17th century, being earnestly besought by an old woman to visit her cow, the prelate, after many remonstrances, reluctantly consented, and walking round the beast, said gravely, "If she live, she live, and if she die, she die; and I can do nae mair for her." Not long afterward he was dangerously afflicted with a quinsy in the throat. Hereupon, the old woman, having got access to his chamber, walked round his bed, repeating the same words which the bishop had pronounced when walking round the cow, and which she believed had cured the animal. At this extraordinary sight the bishop was seized with a fit of laughter, which broke the quinsy and saved his life.—Anecdotes of the Clergy.

EXPERIENCE.

We aim, we hope, we strive, and then we fail,
When, lo! the way to win we clearly see;
Why should we, then, our overthrow bewail?
Defeat gives us the key of victory!
When comes another chance, to-day, next year,
Shall we, successful, count experience dear?
—Youth's Companion.

A working man was urged by his employer to do some work on the Sabbath. The man courteously declined to do it. "Why," said the employer, "did not our Lord himself say that 'the Sabbath was made for man?'" "Yes, sir," replied the working man, "you are right; the Sabbath was made for man, and is therefore not to be taken from man."

A bright little girl in Sunday school, upon being asked what sort of a spirit that of the Pharisee was, replied: "It was doing a good thing and then feeling good over it.

Give because you love to give, as the flower pours forth its perfume.—Spurgeon.

—Deacon White—"Sister Jones, what seems to be de mattah with Brudder Jones?" Mrs. Jones—"De doesor say, he's got de remittent fever, sah." Deacon White—"If dat's de case please ax him, while de fever am on him, to remit fur dat hog he bought fum me las' Fall."—N. Y. World.

—"You remind me of a hen sitting on an old egg," said an editor of a plagiarist who was working over an old-time poem. "Why so?" asked the reconstructor. "Because you are warming up an ancient lay."—N. Y. Evening Journal.

IT DON'T PAY

to use uncertain means when suffering from diseases of the liver, blood or lungs, such as biliousness or "liver complaint," skin diseases, scrofulous sores or swellings, or from lung scrofula (commonly known as consumption of the lungs) when Dr. Pierce's Golden Medical Discovery is guaranteed to cure all these affections, if taken in time, or money paid for it will be promptly refunded.

$500 offered for an incurable case of Catarrh in the Head, by the proprietors of Dr. Sage's Remedy.

—"There's a letter in the candle," is the title of a well-worn song. It's a pretty production, but yet we can't help thinking that if the letter stays there long it's going to get scorched so that no one can read it.

—Miss Culture—"I had no idea you were English, Mr. Standish; I thought you were an American." Mr. Standish—"I am an Englishman born and bred." Miss Culture—"Indeed! You speak remarkably good English for an Englishman."—Puck.

FROM MOST REV. BISHOP RYAN, OF PHILADELPHIA.

I can testify to the efficacy of J. & C. Maguire's Condurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Billious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.

P. J. RYAN.

—Man's free will is free will up to a certain point only. he may choose what he will think, say or do, but he can not choose what the consequence of these things shall be; these are fixed by a law at once immutable and gracious.

—There is a burden of care in getting riches—fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given to concerning them.—M. Henry.

FOR MALARIA

USE HORSFORD'S ACID PHOSPHATE

DR. E. G. DAVIS, De Smet, Ark., says: "I have used in slow convalescence and prevention from malarial diseases, where the drinking water was bad; I believe it to be beneficial in preventing summer complaints; also one of the best agents we have to rectify the bad effects of the drinking water upon the kidney's and bowels."

THE PEOPLE SAY
[illegible] RHEUMATIC SPECIFIC [illegible] cure nine out of ten cases. Sold by druggists [illegible] per bottle. Compounded by
Temple Medicine Co., Hamilton, O.

—"I haven't seen Miss Gushy since I returned from music," remarked young Shallow. "I wonder what she will think of the mustache I have raised?" "If she is as affectionate as she used to be to me," returned Merritt. "I should say she would be tickled to death."—N. Y. Sun.

—Mistress—"Why, Bridget, what in the world are you doing with my new dress on?" Bridget—"Sure, mum, it's yerself what gave it to me." Mistress—"I gave it to you!" Bridget—"Yis; yes said Oi cud have it as soon as yez had worn it out, an' begorra yez wore it out yestherday afthernoon."—Bazar.

I suffered from a very severe cold in my head for month and used every thing recommended but could get no relief. Was advised to use Ely's Cream Balm. It has worked like magic in its cure. I am free from my cold after using the Balm one week, and I believe it is the best remedy known. Feeling grateful for what it has done for me, I send this testimonial.—Samuel J. Harris, Wholesale Grocer, 119 Front St., New York.

Ely's Cream Balm is worth its weight in gold as a cure for catarrh. One bottle cured me.—S. A. Lovell, Franklin, Pa.

—The camel is said to have seven stomachs. He must feel like a walking bee-hive full of mad bees if he ever has the colic.—Burlington Free Press.

—Teacher—"When does suicide become a crime?" Smart Boy—"When it becomes a confirmed habit." "Nonsense, sir. Why is suicide a crime?" "Because it injuries the health."

—"But the worst of all 'isms," said a lecturer on sectarianism, "is pugilism." "I know a worse one than that," said a lame man in the back of the hall. "What is it?" "Rheumatism."—Boston Courier.

DR. JOHN A. BROADUS contributes to the March issue of The Baptist Teacher a very interesting article on Cæsarea Philippi, which we find is already being copied into other Sunday school journals, with approval. The price of the Teacher is only fifty cents a year, in clubs of five or more. Address the American Baptist Publication Society.

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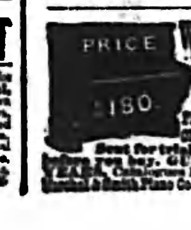
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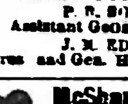
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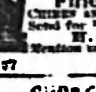
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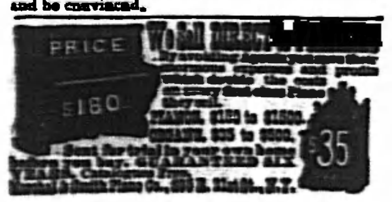

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