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John's employer said: "Well, my boy, did you get what I sent you for?"

"Yes, air," said John, "and here is the change is but I do n't understand it. The lemons coet twenty eight cents, and there ought to be twenty-two change, and there is only seventeen, according, to my sount."

" Perhans I made a miatake in giving you the money."

No. sir, I counted it over in the hall to be sure that it was all right." "Then, perhaus, the clock made a

mistake in giving you the change." But John shook his head. "No, cir; I counted that, too. Father said we must always count our change before leaving the store."

"Then bow in the world do you account for the missing five cents? 11ow do you expect me to believe such a queer story as that?"

John's cheeks grew red, but his

world to be sure of that. How do you account for the five-cent piece that is hiding inside your coat sleeve?"

John looked down quickly and caught the gleaming bit with a cry of pleasure. "Here you are. Now it's all right. Now I could n't imagine what bad become of that five-cent piece. I was

"There are two or three things that I know now," Mr. Brown said with a satisfied air. "I know you have been taught to count your money in coming and going and to tell the exact truth, whether it sounds well or not-two important things in an errand boy. i think L'll try you, young man, without looking the Bor."

At this John's cheeks grew redder than eyer. He looked down and up, and finally he said in a low voice. "I think I ought to tell you that I wanted the place so badly that I almost made up my mind to say nothing about the change if you did n't ask me."

"Exactly," said Mr. Brown; " and if you had done it you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as five cents, whether he is asked questions or not."-Pansy.

-The papers sent to the following addresses have been returned to us. Who can tall us the proper address: Mrs. J. M. Welgie, Cleveland, Ore-

B. E. Harl, Fairview, Mo. Elder B.F. Alley, Dent, Texas. J. H. Garrett, Weiner, Texas. Elder T. W. Matthews, Sullivan, Texas,

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tism, loss of power, etc. Address Electric Agency, P. O. Box 178, Brooklyn, N. Y. Write to them to-day. 4-3

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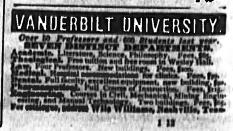
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ist an Renector Published every Thursday. THE BAPTI THE BAPTIST REFLECTOR. | Consolidated August 14, 1889.

Speaking Truth in Love

VOL. I.

in a public address in the Woman's

whether they should be given the bal-

lot, except simply to say that nine

tenths of our Southern ladies are not

prepared for it. Pardon us for remark-

ing also: Is not the public speaking in

mixed assemblies by women simply a

DR. G. A. LOPTON preached a most

timely and interesting sermon at the

Central Saptist church, last Sunday

night, on Gambling. Monday's papers

contained very favorable mention of it.

He showed how the vice is growing

until it has affected all classes of society,

the church. Gambling is our great

national vice, arising from the eager de-

sire to get rich rapidly. Something

Two strangers meet in a city. They

look at each other a moment. A few

words are passed. A pistol shot rings

out on the night air. One falls dead

with a bullet through his brain, the

other turns and floes. When arrested

he can give no reason for the killing.

lie does n't understand why it should

have occurred. The above took place

in this city last week. Where? Is it

necessary to ask? In a church? In a

home? You smile. There is but one

place possible—a saloon. There could

be but one explanation—they were both

drinking-whisky did it. The murderer

may be hanged. But what shall be done

with whisky, the real cause. () noth-

ing! License it. Let it continue nn-

checked in its career of crime and blood

shed, and iniquity. A day of retribu-

tion will come. God will not hold guilt-

less a people who permit such evil.

WE write this on Tuesday, the day of

them, and we would not if we could.

But one thing we can not help speaking

of, and that is the corruption which

each party charges upon the other. If

one side points to the corruption of the

other side, the snawer is, not to deny its

own corruption and repudiate such in

politics, but simply to try to raise a

louder howl about the corruption of the

other side. "You are a liar, sir."

"You are another"-and that settles it.

It is the pot calling the kettle black.

isnt that does not make the pot white.

The truth is politics has got to be only

tion of the political atmosphers, and the election of only true and clean man

to office. Politics will never be purified while left to impure men.

Mark it.

all cities.

precursor to woman suffrage?

NASH

LE, TENNESSEE, NOVEMBER 7. 1889.

L . ly the Way. Missionary Conference of the Methodist BY .AAY J. TURNBULL. church at Tullahoma last week the president of that body, Mrs. Lide Meri-In heaven there is no night nor day: wether, boldly took a position in favor God shines, its sun alwayof woman suffrage. We shall not stop But here to argue the question now as to

We walk in night and fear. We walk on earth in doubt and fear Not that no sun is near,

Nor cheer To mark our pathway drear. But that the clouds between o'ereast Our day, e'en it is past,

And we Forget the sun shines free.

Although 'neath clouds we walk it night. Faith is the spirit's sight, We know.

If we will only think 't is so. even invading the sacred precincts of God turns about the universe Like wondrous wheels its course-Silent.

needs to be done to check it, and such ermons as Dr. Lofton's ought to be We, like this ever-turning earth, From sudden woe to mirth, preached in every pulpit, especially in Move round:

And yet omnipotent.

No grief but hath its bound. So give us, Father, day by day, Thy heaven light by the way We trust

Thee, powerful yet all-just.

Born of God : Born of the Spirit." One or other of these expressions oc curs often in cur common English version. But neither of them is correct, either as a translation or as a representation of fact. "Born of God" ocours in John i. 13; 1 John ii. 29, iii. iv. 7, v. 1, 4, 18. "Born of the Spirit occurs in John iii. 6, 8. In 1 Peter i. 23, God's children are said to be "born of incorruptible seed."

God is always spoken of as the father, not the mother, of his children. He is " God our Father." But men are born. not of their father, but of their mother. great. The two events are separated by be begotten from above. The wind a long interval of time, and are so dif-blows where it wills, and thou hearest like import, need no interpretation; but several exciting elections in other States. ferent that it would be utterly false to the sound of it, but knowest not whence the same. On this subject great cor- every one who is begotten by the Spirit." as true. rootness of description ought to exist in our translation, for it really exists in mistranslated in both, the Common and what God has said. This correctness is Revised Versions regeneration—that is, the salvation of Infants to which I ohof much importance in its relation to begetting. "Cod according to his mercy ject. It is this: "Elect infants are baptism and to the deadly doctrine of has saved us by means of the bath of saved," etc. This way of putting it imhaptismal regeneration, whether as new birth and the renewing of the Holy

taught by Campbellites or others. The Revised Version has not duly corrected these errors, and in James i, rendered, because the false translation becomes of the non-elect? To my mind 18 it has newly stamped the ascred page which makes it call baptism "the bath with a gross self-contradiction and aba synonym for corruption. What shall be done Tip Let's good men everywhere rise up and demand a reform, n purification. What shall deadly doctrine that new life is begot. least, ambiguous on this subject. Who is no and demand a reform, n purification. Who is not the sought forth by their teaching of God's Book makes this doc. Nashville, Tann. father, instead of by their mother; and trine as false as it would be to my that as if God were both the father and the every child is begotten at the time of ite mother of his children. In all the birth. WILLIAM NORTON. passages in which "born of God" or North Deven.

born of the Spirit" occurs, the only | Spurgeon On "Infant Salvation." correct translation is "begotten by God ; begotten by the Spirit." The necessity of this translation is proved by the single fact that God is called "our Father." It is true that the Greek word translated "born" in these passages does mean " born" when it refers to a mother; but it is equally true that of believing in the doctrine of infant when it refers to a father it means "be- damnation, end announces emphatically gotten." The word had this double use, his belief in the salvation of all infants. and it is, therefore, necessary to use two dying in infancy. Now, In all this I different English words in passages most heartily concur. But do we stop where the Greeks could use the same to consider the magnitude of the subword in two different meanings.

How NEW LIPE IS BEGOTTEN. the will of man, but by (the will) of have been drowned in the flood-how God." (John i. 13.) No man, there- many who died from natural causes before, can by any act of his own, whether fore the age of accountability-how it be by baptizing, or by doing any thing many were swept away hy the fires of else, beget life at will in the soul. Sodom and Gomorrah-thlnk of the "Faith comes by hearing, and hearing | Chinese Empire, whose children have by the word of God." (Rom. x. 17.) It is the word of God which "works growth of the population, and then add effectually in those who trust." Thes. ii. 13) They are "begotten again, the earth-heathen, Jewish, and Chrisnot by means of corruptible seed, but of tian, down to the precent time-not to word of God, which lives and abides

"Of his own will he begat us by the word of truth." (James i. 18.) BAPTISM IS THE BIRTH OF LIPE PRE-VIOUSLY BEGOTTEN BY MEANS

forever." (1 Peter i. 23.) James says.

OF GOD'S WORD. John iii. 3-8 has reference both to the begetting of new life and to its being born. The meaning of the passage is doubtless as follows: Jesus said, Unless a person be begotten from above he can not see the kingdom of to God was obviated and a besis was God." Nicodemus said to him, "How can a man be begotten when he is old? Can he enter a second time into his mother's womb and be begotten? them off from the bleesing of salvation Jesus answered, Verily, verily, I say is inconsistent with the universal invito thee unless a person be born of tation of the gospel and in derogation water and begotten by the Spirit, he of the character of God .. "Go ye, therecan not enter into the kingdom of God. fore, into all the world and preach the That which is begotten by means of the gospel to every creature." Again, "God The difference between the begetting of flesh is flesh, and that which is begot. sent not bis Son into the world to comlife by a natural father and the birth of ten by mesns of the Spirit is spirit. demn the world, but that the world that life from a natural mother is very Marvel not that I said to thee, Ye must through him might be saved."

> Titus iii. 5, calls baptism a birth-Spirit." It is of the utmost importance that this passage should be correctly and the question naturally arises, What

On reading Mr. Spnrgeon's sermon on

NO. 12.

this subject a train of reflection was etarted which led back to the beginning and forward to the end of time. Mr. Spurgeon most vehemently defends his Calvinistic brothron against the oherge ject? Go back in mind to the antedilnvian age, especially to the deluge. God's children are "not begotten by Think how many infants" there must been murdered to eheck the executive to the catalogue all the other nations of incorruptible seed; by means of the mention the countless number of infants which may die in the future, mid then estimate, if you can, the mighty hosts of infants saved in heaven through

the atonement of Christ. This belief in the universal salvation of all infants who die in infancy strengthens my faith in the general character of the atonement of Christ. I mean that Christ died for the race, which is contrary to the Calvinistic idea. If Christ died for the sins of the world, then every difficulty in the way of sinners coming found for the exercise of merey to all. To say that God withholds his gracefrom the non-elect and thereby outs

these scripturec must be ignored if Mr. speak of them as if they were one and it comes nor whither it goes. So is Calvin's views of election be necepted

But there is one section of the Philadelphia Confession of Faith touching plies that there are non-elect infante. They account for the elect infants only.

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CONTRIBUTIONS

A Statement Historical and Cate gorical of the Great Hypothesis of Probation After Death.

VI.

HY A. J. PROST.

(1) They have a good degree of moral light in the open volume of nature-God's external revelation of bimself. There is not only natural law in the spiritual world, but spiritual law in the natural world: "Because that which may be known of God is manifest in them," "for the invisible things of him from the creation of the world are clearly acen, even his eternal power and God-head." Here the being of Ged in revealed to the heathen; his power, wiedom, and goodness plainly, though partially, made known.

A revelation of God's power naturally begets a sense of dependence, reverence, and worship. But they become independent, irreverent, unworshipful. They worshiped and served the creature more than the creator. A revelation of God's wisdom naturally inspires the feeling of human ignorance and a submission of the human will to the divine. But the pagan denied the claims of God and exalted the human to the place of the divine. "They became

vain in their imaginations;" "professing themselves wise, they became fools." THE HEATHEN. The goodness of God as revealed in nature and providence naturally begets gratitude. But every sentiment of gratitude is instantly smothered in the heart of paganism. The apostle says, "Neither were they thankful." Thus God'a power, wisdom, and goodness are all revealed, and all rejected by the heathen. Not only these physical, intellectual, and moral attributes of God are revealed to them, but bis God-head is made know to them by the external or internal revelation, and this leads us to notice the internal evidence of moral light. The law of God written in their consciences, either accusing or excusing, renders it certain that the heathen sin sgainst great light, and, therefore, incur corresponding guilt. Conscience is the voice of God in the soul, it reveals the existence of a moral constitution in man, of the innate idea of justice and holiness, the claims of a righteous law-giver and a moral law. A knowledge of infinite holiness naturally begeta a sense of sinfulness, but instead they have "a reprobate mind." A knowledge of God'a justice naturally begeta a fearful looking for of fiery indignities, but they knowing the "judgment of God," not only do wickedly but take delight in those who do the same.

(2) Having shown the appalling wickedness of paganism in rejecting both the external and internal revelations of God, we come now to speak of the condemustion of the heathen by the great apostle to the Gentiles. In Roman ii. 12 16: "For as many as have sinned. without mural law, shall also perish

When they knew God they did not

worship him as God. When they knew

the claims of moral law they ignored

both the law and the law-giver. Has

not God, therefore, given the heathen

light enough, if followed, to save them

by the merits of Christ. If rejected to

condemn them? In the words of the

Palmist bath not God "Openly showed

his salvation in the sight of the

heathen?" Have they not sufficient

light to render them without excuse?

sinned ln tho law shall be judged by the law." (For not the hearers of the law are just before God, but the doers of the law shall be justified. For what the Bible the Gontles, which have not the law. do by nature the things contained is the law, those having not the law are a law auto themselves, which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.) Such is the indictment, such the condmenation and judgment. We never read of the heathen being justified by the law, or saved without law, but "they shall perish without law," "shall be judged y the law." The question is not can the heathen be saved without the gospel in this life, but will the heathen be saved if they die in their sins? Let Thoughts Touching the Lute Conthe Apostle Paul answer that question For whosoever shall call upon the

name of the Lord shall be saved." How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Paul is not speaking of a future probation in which preachers may be sent to preach the gospel, but shall they hear and be saved without the gospel in the present probation.

The great apostles creed for the heathen and for his own brethren and kinsmen according to the flesh-a scal so great that he could wish himself accursed from Christ for their sakescan be explained on no other ground than that he regarded all men as hopelessly lost without the gospel in the present state of existence.

We close the exegetical argument concerning the future state of the heathen with the remarks that three views are held to-day on the subject :

1. Some maintain a probation after death, while admitting that "there is no explicit revelation as to the destiny of those who on earth have had no knowledge of Christ." We have seen that the passages quoted in favor of the theory do not even inferentially teach the dootrine, while the whole Bible in general, and many passages in particular, bear directly against the hypothesis of probation after death.

2 The second theory, maintains that those in heathen lands who have lived up to the light of nature, providence, and conscience, will be saved, not by the deeds of the law, but by the merits of Christ, who gave his life for the sins of the whole world; that to those who have improved one talant they shall have other talents. In short, "in every nation he that feareth God and worketh righteousness is accepted with him."

This is a much more rational and plausable theory. But there is one insuperable objection; no heathen has ver yet been found by any missionary in any part of the world who lived up to the light of nature, providence, and the ethical sense; not one that has ever improved his one talent, not one that ever feared God and wrought righteousness. No heathen has ever yet been found who gave evidence of regeneration before he heard the gospel. This theory, therefore, is based upon a fatal hypothesis, "if they live up to the light."

While, therefore, Andover is theorising as to a probation after death, let us pray the Holy Ghoat to energize ua to attended the Southarn Baptist Theoimprovo the present probation in presching, now is the accoptable time, now is the day of salvation.

While Andover is endeavoring to ra-

distant of Christian consciousness, let we se rational boings acknowledge permanent and paramount authority of

While Andover is Romanising the word of God by extra-blistical doctrines and thus adding to the Lecred Scripturea, let us ory alend and spere not, and ahow the people their transgressions' and the house of Jacob their ains.

While Andover is universelling the olan of salvation by the gespel of hades, let us cry, "To-day, if ye will hear His voice, harden not your hearts."

While Andover is departing from the faith in preaching a gospel that is not a gospel, let us earnestly contend for the faith that was once for all delivered to

vention.

While this scribe does not clap his hands at the conclusion of a fulsome speech abounding in "Baptist brag," yet there were some things said at the late Convention too depreciatory of what the Baptists in Tounessee have done, and are now doing, to pass over in

It was said by one of our own brethren, who ought to have known better, and repeated by a brother from Philadelphia, that there are at least fourteen counties in the great State of Tennessee in which there is not a single Baptist church. The missionary secretary, who is presumed to know the facts in the case, said to this writer that there are only one or two of this class. It is quite true that the people all over the State should hear sound Baptist preaching, and it is to be regretted that there are not more Baptist churches in every county in the State; but the way to bring about these desirable ends is surely not to undervalue what we are now doing. Let us encourage our State Mission Board and our grand, consecrated secretary by stating the facts just as they exist.

Again, it was said, with a "grand lourish of trumpets," that our Methodist brethren are to be credited with about all that is being done in the way of denominational education in Tennessee, and that the Baptists had made a great mistake in attempting to locate their school at Jackson, whereas it should have been located at Nashville. It was intimated by the brother that the South-western Baptist University to send quilts to the Indian Missions has not been a success for various reasons, chiefly owing to its location.

While the question of a location has Baptists in Tennessee have done less for denominational education than the Methodists? Who gave the one million dollars and more to establish the Vanwhether the Methodists have done one | been sent. Very truly yours, half as much toward educating men for the Christian ministry as the Baptista. Since the establishment of the Southwestern Baptist University at Jackson. Tennessee, there have been in actual attendance an average of one hundred and flity students in the literary department, there being no law or theo. logical department. It is said the Vanderbilt, In its literary department, has not much exceeded this. There has been an average of twenty-five atudents at the Southwestern Baptist University for the past fifteen years, having the the lives of all mankind are tangled toministry in view. Many of these have gether, it seems as if every word or logical Sominary and, as u class, compere favorably in scholarship with the la wholly boyond our control. For this graduates of the heat Baptist Colleges reason, if for no other, let us be cereful in the South. If this institution had to perform promptly and well the du-

nation at least one hundred educate Bantist preachers, to say not hundreds of educated lawyers, doctors-merchants, and farmers, it surely de-serves something more than the reflections passed upon it by a brother at the

But, it has not massive piles of brick and mortur, nor has it its hundreds of thousands of dollars as an ondowment fund!

Certainly no reflection is deserving on this account, when it is known that the silver tongued orator, Dr. G. A. Lofton, was its agent in the great centennial year of 1876, when the whole country was all aglow with enthusiasm. the Baptists in each State striving with noble emulation to endew their respect ivo colleges.

Should not a word of encouragement be given to those brethren who have been toiling for so many years to give the Baptists the best school in their power? If their work has not been satisfactory ask them to step down and out and let others take their places who

But why was not something said at the Convention in reply to the brother who made such a eulogistic speech upon the Vanderbilt University and strict ures upon the Southwestern Baptist 'niversity? Yes, why not? Well. that brings to mind a third thought upon the late Convention.

In answer to the above interrogatory it may be said that the woman question having been sprung at the very outset of the Convention, the brethren, es pecially the younger ones, reversed the postolic injunction, " Be slow to speak. swift to hear," and from start to finish of the meeting there was a struggle who should next get the floor. Some persons are a little modest about speak ng in public on the stage, and, when there is a contest for recognition of the president, these modest people allow an error to go uncorrected rather than enter the lists iu a scramble for the floor

Per contra. While some things ought not to have been said, being spoken without due premeditation, many excellent speeches were made. and steps taken to bring about an advance all along the line of our Baptist WEST TENNESSEE.

DEAR BROTHER FOLK: I wish you would kindly state to those who desire that I will delay sending the packages nntil November 1st. I have up to this time received only three-one from unbeen settled, is it not a fact that the known parties, one from W. C. A., of the First ehnrch, Chattanooga, and one from the W. A. S., of the Baptist eburch at Wartrace. Will you please urge them to send at once, as it would derbilt University? Was he even a be bad to receive even one of the so Methodist? It is indeed questionable | much needed articles after the box had

> MRS. S. E. W. NE 22 Vine st., Chattanooga, Tenn.

-Life is much reduced in simplicity when we resolve to live one day at a time, and to make that day blessed to others The cares, and the vexations, and the troubles of life are allayed or banished under the spell of this central purpose. - Christian Register.

-When we think how inextricably action moved a lever which cet ln motion a gigantic machinery whose effect without law; and as many as have tionaliso the gospel according to the done nothing clas than give the denomi- tice of life, even the most trivial.

OUR PULPIT

The Filling of Empty Vessele.

A SERMON BY O. H. SPURGEON.

"Even empty vossels, borrow not few." (2 Kings iv. 3.)

It is needful that we read the whole story: "New there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go; borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in. thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set avide that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay the debt, and live thou and thy children of the rest."

The best of men may die in poverty: here is the widow of a prophet left in destitution. We must not hastily consure those who leave their families unprovided for : circumstances may have rendered it impossible for the breadwinner to do more than supply the pressing wants of the hour. Yet assuredly it is sad to see the widow of so worthy a man in such straits! A widow, and the widow of a prophet of the Lord. our concern for her is tender. Her husband had been among the

persecuted, and having been, by oppression, deprived of all that he had, it came to pass that when he died he left his wife and children in distress, from which I gather that holy men may be in the worst of circumstances, and yet it will be no proof that the Lord has person's character by his position in poor than among the rich, and in perseinvolve poverty. Let this encourage act like a Christian in your present conwas poorer, and that whatever else you have not, you still have a share in his love. Seek to be rich in faith, if you | we learn from the history. ne poor in all besides.

This sorrowing wldow, when she

cous, and every Christian in tryulle should take his burden to his God in Christ Jeeus. We readlly enough tell our friends and neighbors, and it is natural that we should, for the human. mind wante aympathy; but faith would teach us that there is no sympathy equal to that of the man Christ Jeaus, and there is no power to help equal to that of the heavenly Father. Let us, therefore, never forget to unload our burden

ut the foot of the cross. God was pleased to ordain by his servant a way of escape for the poor woman. The little oil that she had in the house was to be multiplied till there should be enough, when sold, to pay her debts shall be filled, and that to the very with; from which I gather that if in | brim. our distress we take our trouble to God, he will deliver us. This woman is not a solitary instance: she is one of a great multitude for whom the Lord has wrought graciously. It is the rule of God's providence that his children should cry to him in the day of trouble, and that he should be gracious to them and deliver them. Rost assured that the Lord, who daily provides for the millions of fish in the sea, and the myriads of birds in the air, will not suffer his own children to perish for lack of the things of this life.

Yet the Lord allowed his handmaid to be very sorely pressed. She could not secure delay nor make any fair | we are without strength that salvation terms with the hard creditor. He was already in the house, and he would be satisfied with nothing less than both her | Again I remind you that you must be sons. She was so reduced that she had | emtied of self in all forms ore grace can nothing in the house but a single pot of | fill you. oil: what could she do? She had hoped for deliverance, but now the night of gether to my good resolutions, but I am utter misery was coming on, and she going to pledge myself to this and make saw no light. Beloved, it has been the a bond to the other, and that will help same with many of the Lord's tired me." My Lord Jesus does not want ones, and it may be the same with you. | your help. Abstain, resolve, repent, Wherefore, I say to you whose turn advance, do what you will; but do not seems to come last, be strong to wait, | join these poor things to his great saland do not dishonor the Lord by unbe- | vation. Give up once for all dependlief. Waiting in faith is a high form of | ing upon what you have done, even worship, which, in some respects, excels when you have done all. As an un-

She had to go and borrow empty vessels of oil. It is long since it had any thing forsaken them. We may not judge a proceeding, empty oil jars would seem | since there was any oil there. See! to be useless lumber in her house. Her As soon as the woman begins to hold life. ('ertainly, poverty is no sign of neighbors, also, might make remarks the pot over it, the oil runs into the grace, for there are many who bring upon her singular conduct. She had to empty jar, and it fills to the brim, themselves to it by their own wicked. shut the door that no curious eyes large as it is. O poor soul, if thou feelness, but, on the other hand, wealth is might watch her, and she had then, no sign of divine favor, for many there | with full confidence in God, to take her be who will have their portion in this one pot of oil and go on pouring out | what Jesus wants! There is a full life only, and have no inheritance in the from it into the empty vessels till they | Christ for empty sinners, but none for life everlasting. As a general rule were all filled. Unbelief might have those who are full of themselves. If piety is more often found among the said to her, "That is a wild proceeding! you are so empty as to have no trace of How can you fill these vessels out of that | good about you, Jesus will not therecuting times, it is almost of absolute ne- one little jar? There is but very little fore leave you unblest. cessity that a clean conscience should oil to begin with, and certainly that can not be enough to fill all these borany here who are just now very low in rowed jars. The prophet has mocked circumstances. You are where proph. you; he is exposing you to the lests and ets and saints have been. God can lift | jeers of all your neighbors." But her you up, and would do so if it were really faith, when exercised, was equal to the jar, and another a large one, but they for your good. Be more concerned to emergency. She did what she was were all filled. So, when a sinner recommanded to do; she did it in faith; dition than to escape from it. Remem- and the result answered the end. God ber, however poor you are, your Master takes care to deliver his servants in ways that exercise their faith.

There are the general lessons which

Now I intend to take the parrative. and especially the two or three words I and the commend was, "borrow not a found herself in great poverty, and have culled out of it, and use it for inlikely to lose bar two sons, went to God structivo purposes as the Holy Spirit in her trouble. 'Sho hastened to God's shall help me; first, in reference to tho prophet, for that was the way in which grace that 's in Christ Josus; secondly, placed beneath the flow of his divine broken hearts would then speak to God in reference to the meroy-seat; and grace. That he filioth the hungry with in special trials; and It was a way with thirdly, in reference to the Holy Spirit. good things is always the rule; and the pour on others without getting a few which, as a prophet's widow, sho was I. There is teaching in his narrative, sther rule is equally sure—the rich he drops yourself.

well ecquainted. But now we have and first of all in reference to the grace that this. The woman was to get togo...... uers. It is as long as any ne were filled. As long as there were any no room for the Bavior on earth. empty vessels loft, the oil kept flowing in till they were filled to the brim. When they were all filled she asked for one more, but there was not another empty one; and then the oil stayed, but not till then.

As long as there is one of God's poopie unsaved, as long as there is a seeking, repenting sinner yet unpardened, there will be found to be merit in the Savior still to flow out, till every vessel that needs to be filled with mercy

Now in this case notice first of all what was required. In this miracle all and his divine fullness as empty vessels. | that is empty, for his desire is to ble The grace is with him, not with us; just as the oil was in the woman's one pot, and not in the empty vessels.

Some will say, "Truly I have no good works in the past; but then, I have these resolutions formed in your own strength? These also wil! impede the inflow of the heavenly oil. It is when comes to us. Ah, friend! if you can save yourself Christ will not save you. "No," saith ouc, "I don't trust alto-

the adoration of the shining ones above. | profitable servant, quit all claims of But the way in which this woman was | wage and appeal to mercy only. But there delivered was one which proved and is another oil jar that is empty, quite exercised and strengthened her faith. empty. Smell it; there is not a trace of her neighbors. That was a strange in it. It is dry, very dry, it is long est to-night that thou art a lost, ruined, empty, and undone sinner, that is just

Now, observe, what followed. this miracle, as soon as the empty vessels were brought, the oil flowed till they were full. of whatever . size they might be. One neighbor lent a little coives of Jesus, he shall receive all the grace ho wants till he is full,

What was the space in which the miracle endured? How long did this oil continue to flow? That is a point worth noticing. It flowed as long as any empty vessel could be brought; B. A. (London Baptist Association) to fow." I know to night how many sonis Christ will bless. He will bless her many souls as are empty end are

condeth emisty away. We know how other Mediator, Jesus Christ, the right lis in Christ Jesus. List me show you long Christ will continue and empty vessels; these were to be set in ner comes to him to be mived. If there her room. All these empty vessels were so sinners on earth there would

I have used n simple method of

presching the gospel in this talking; hut, simple as it is, there are a great many people who do not understand it. Let me just religarse it sgain. You

have broken God's law, and you are lost. The only way in which you can get forgiveness is through the merit of Jesus, and that he will freely give you if you simply some and confess your ain, and take him to be your all in all Adore his mercy, magnify his love, accept his grace, yield to the workings of his Holy Spirit, and you are saved. Be you an empty yearel hencath the out-flowing of a full Christ. Do not in the that was required was empty vessels. be a full one or a half full one; but be.
This is precisely all that Jesus Christ you an empty vessel, and Christ will requires of us. that we be to himself | fill you. He will not miss one of you you. He delights in it ! he lough for it. Do you be dead, and let him be your life. Be you the beggar, and led him he the riches. Be you siek, and let him be your health. Be you lost, and let good resolves for the future. I am go. him be your Savior; be you nothing. ing to be what I should be." Are and let bim be your all in all." This, indeed, is faith, to sink the oreature in the Creator : to sink self in a Savier ; to be lost in ourselves, and to be saved in his righteousness. O that I could lead your hearts into the truth, that we are saved through faith, and that not of ourselves; it is the gift of God. Come, empty pitcher, stand beneath the flowing fountain, and it will surely fill you. Do you understand me? The Lord make you to prove that you do to by your practical compliance with my exhortstion. (To be continued.)

English Baptists.

Many American Baptists have been grieved to hear that the Particular Baptists of England were all on the downgrade, as stated by Mr. Williams, " The Particular Baptists are those who receive the London Confession of Faith and also those who sevent Andrew Fnl. ler's modifications of that venerable creed. The General Baptists began by being Arminian and denying God's sovereignty, and now many of them have slid along on the down-grade to Unitarianism and deay Christ's deity. There has been talk in England of an effort to unito these two bodies.

There are four different sots of Baptists in England. The hyper-Calvinlate like our Primitive brethren, the "Begular." who are close communion, accept the London Confession, and who are entirely free from ail "down-grade" tendeacy. 3 These correspond with four Missionary Baptist). Then the ral Baptists are open communion Arminians, like onr " Freewill "Baptists. only the new theology has made great hacoe in their ranks, and many of them deny the deity of Jesus, the vicerious atonement and the plennry inspiration of Soriptures. The Partionian Baptists to which this brother belongs, and Spnrgoon's ohurch, are lika !! Regulare !! in England and the Missionary Baptists in this country in dootrine, but are open communion. The General Baptists have been making an effort through the L. porenade the Particular Baptists to unite with them, and on the plea that the latter now no longer believed "nny thing in particular." The t

-Happiness is a perfume you can not

Baptist Congress.

Eighth annual meeting November 12, 13, and 14, 1889, Toronto, Ont. : PROGRAMME.

Tuesday Morning-Organizations for Christian work other than the ohnroh.

Writars-Rev. L. A. Crandall, D D., Cleveland, O.; Rev. Alexander Black. mes burn, Lowell. Mass.

Speaker-Rev. Joshua Donovan, Toronto. Out. Tuesday Evening-

Natural and artificial monopolies. Writer-Professor E. B. Andrews, L.L.D., Providence, R. I. Speaker-Hon. David Mills, M.P.

Wednesday Morning-Authority of Christian consciousness Writer-Chancellor Malcolm Mc

Vicar, LL.D., Toronto, Ont. Speaker-I'rofessor E. II. Johnson. D.D., Upland, Pa.

Wednesday Evening-Relation of Church and State.

Writers-David J. Hill, L.L.D., Rochester, N. Y.; Rev. A. II. Munro, St. Thomas, Ont.

Speaker-Professor J. G. Schurman, Ithaca, N. Y.

Thursday Morning-Disarmament of nations.

Ottawa, Ont.

Writers-Rev. Georgo Dana Boardman, D.D. Philadelphia, Pa.; Mr. J E. Wells, M.A., Toronto, Ont.

Speaker-Rev. Green Clay Smith. Mt. Sterling, Ky. Thursday Afternoon-

Ottawe, Ont.

The Sabbath question. Writer-Rev. J. W. A. Stewart, Rochester, N. Y. Speaker-Rev. A. P. McDiarmid.

A reduction of one third fare on the certificate plan can be secured provided not less then fifty attend. Each person availing himself of the concession will pay full tariff first class fare going to the meeting, and get a certificate filled in on one side by the agent of

whom he buys his ticket. Entertainment will be provided by the Local Committe during the meeting. Those expecting to attend are requested to write, without delay, to Mr. N. R. Henderson, 46 Adelaide street, West Toronto, Ont.

Delegate. Or Messenger ?

There are in this world of ours two kinds of reformers. The one, men of extraordinary power, whom God calls to do extraordinary work. The other, men of mioroscopio visiona, who can see imaginary wrongs and invisible blemishes. and essume that they were born to correct them.

I do not know who it was that led the Convention to order the word dele gate stricken from their records and the word messenger substituted, and I am used by the singing classes taught in have just turned into the treasury ancape the charge of attacking a person, "turn out" some good singers as well there is much encouragement at the

I have known a flock, of sheep to be pessing quietly along the road. Sud-Saturday to the Biblical Introduction denly one makes a break over the Class on "Bible Lands." The lecture boundary wall, and all the rest incon- was very instructive and entertaining. tinently follow the leader without a why | Ho lectured also last night at Twentyor wherefore. This is what happened second and Walnut, on "Jerusalem the to the Convention.

I have known a horse, driven quietly along, to take fright at a shadow, swerve from the plain road and plunge into the ditch. This is what happened to the reformer. When the

make not thyself overwise." as If this overwise and oversealons leeder of the MacFerran Memorial church. had taken the trouble to consult any The house was packed and the amount of the standard diotioneries he would of indobtedness was raised. heve learned that delegate is the right -Dr. Eaton prosohed at the new

To delegate is "to send away with power to transact business as a representative." A delegate is "one appointed to transact business as a representative." Both words some from the latin delego-to send away.

A mesnensor is one who carries a mes sage. The word was originally written messager. When a young man wan s to send a note to his sweetheart he looks for a messenger, who is very apt to be a "nigger." An errand boy is very often a messenger. The boy who brings your telegram from the office is always a messenger.

Suppose we "move a reconsideration." It is n't a matter of grave importance, but as it stands it is rather a reflection on the wisdom of the Convention. In the eyes of those who know better it looks very much as the sometimes amusing blunders of our colored brethren appear to us. For them there is ample excuse. For us there is none.

SRMINARY NOTES.

told us about his work at East church.

E. P. Jones, Gilbert Dobbs, J. A. El-

der, and W. D. King all made impress-

ive talks about our foreign mission

fields. It is no wonder that the Semi-

nary students can not keep from going

to foreign fields. These meetings will

-Dr. Broadus announced that the

American Baptist Publication Society

had given the Seminary fifty " Baptist

Hymnals," also that Major Penn had

sent one hundred "Harvest Bells," and

of Heaven." These hooks are to be

-Brother W. A. Whittle lectured

Golden." The house would not near

hold the people, several hundred turned

-M. L. Thomas has resigned as as-

is wholly given to Christ.

as good preachers.

AWAY.

-Last Friday was said to be the best missionary meeting for more than a vear. It was the first of this session. OUL Dr. Manly opened the meeting by reading and commenting upon the fortyninth chapter of Isaiah. After the preliminary exercises, the reports of the mission schools in the city were called for. There are four schools directly controlled by the Missionary Society. These have all kept up remarkably well during the summer, and have been great feeders for the churches. The students teach in these schools on Sunday afternoon, and such experience, by the way, is a very valuable part of the Seminary course, though the work is wholly voluntary. Dr. Eaton, by request, addressed the Society on the progress Bapgreatly deserves. tists have made in Louisville during The Second church house will the last eight years. Then there were only three churches, with about two thousand members and two mission schools, now there are cleven churches, with over five thousand members and six mission schools. Dr. Jeffries also

ready in a few days for the roof. It will be a magnificent building, and the State Convention must come and meet in it. Pastor Hailey is busy getting ready for the move. His people are not restless in the little chapel, but they are cager for better facilities for the work.

Brother J. C. Young made a talk on the mission work in China. Brethren pastor has a Sunday-school training class, including the present teachers, and many who are preparing themselves to become teachers. A class of about fifty greeted him on Friday night after his return from Nashville, and they are earnest workers too. The make missionaries out of any body who State Board may point to this mission without fear of having their wisdom

In addition to the regular prayermeeting which is well attended, the young men have their regular weekly meeting for prayer. Then the children Dr. Wharton one hundred "Windows have their meeting twice a month, and the ladies once a week. These ladies Second.

At the Third they are crowded into a their new house. But he has some relief in that they can go up to Island

dedicatory sermon yestardsy at 3 p.m., Hill's Chapel is the fourth in number, but not in age. It is in the rapidly ism. Fraternally, J. B. Jones. growing part of Rast Knoxville, and is Morrietown, Tenn. improving in many ways. In addition to these four there are five or six other word to use, and messenger the wrong oburob et the evening sorvice. This is Beptist churches within five miles of from now until Fabruary 1, 1880, for one or the handsomest churches in the Knozville.

Banth, or rether will be when fully completed. It is a perfect model of con-

-Dr. Themes, of Chicago, filled Dr. Eston's pulpit lest night. -Dr. Kerfoot was absent from Sat-

urday tili Monday night, in Alabama,

looking after the interest of the Seminary. -Dr. Whitaitt is back at his post from the Arkansas convention. He was over there looking after students and the students' fund. His great heart won't allow him to say "naye," to any

student who needs help. -The Pau-American delegates spent Friday night and Saturday in Louisville. Genuine Kentucky hospitality was shown them, and that means a good T. W. YOUNG.

The Outlook For Knoxville.

There are at this time two or three

series of meetings in progress, conducted by brethren of other faiths (Eph. iv. 5), and some of them are union meetings. We trust many sin | rolled up to date two hundred and ners may be led to Christ. So far as Baptist churches are concerned there are several features of general Professor Russell, our agent, will soon interest. The old First is gathering up herself for better service than ever before. The pastor, Brother Jones, is just now helping the young men in their do need larger quarters so badly. We work, and they expect Dr. Edward | are full to overflowing, and " the cry is Judson, of New York, soon to preach a 'still they come.'" If our brethren week for them. Then there is their mission in Mechanicsville, which is delayed on account of the fearful accident on August 22. in which Brother S. T. Powers lost his life, and several others sustained severe injuries. But the need of that mission is urgent, and no doubt will receive the attention it so

In preparing for this work the impeached.

Wainut, Dr. Broadus presched the Third.

Carsonville Dots. OUR CHURCH.

The first year of my pestorate closes to-day. Both peator and ohnreh wlone the year in good spirits, and with thankfulness to God for his blessings during the year. We are now in the beginning of a series of meetings, held by the pastor, assisted by his own people. The prospects seem fair for a good meeting. The pastor's salary and the church expenses are paid up in full to date. Wo do not believe that any church in Ten nessee, if any in the world, has a more efficient treasurer than Professor J. T. Henderson. He works at the Lord's business with even more zeal than at his own. Indeed, there is no direction requiring sterling manhood, energy, zeal. and consecration where "Professor John," as he is familiarly called. is not all he could be wished. He is a tower of strength to us in church and college.

OUR COLLEGE

s running along smoothly, and still having students come in. We have entwenty-seven, one hundred and fiftythree of them in the college proper. be in the field, and we are hopeful of being able to go into our new building by the beginning of the next term. We will give us what we need in the way of buildings and apparatus, we will have five hundred students next year. Brethren, will you do it?

OUR PAPER I hardly need say how much the new arrangement for the BAPTIST AND RE-FLECTOR delights me. It is just the arrangement I have been wanting, and to which I was looking when I brought in the report asking a committee of nine last year at Columbia. Now, for a general rally all along the line. Brethren. remember that to push this is to forward every enterprise in Tennessee. Pray for our editors. Work for extending the circulation of the paper. The consolidation and the new arrangement is the most hopeful feature in our affairs for the last quarter of a century. Let us, by energy and activity, make the most of our opportunity. W. A. M.

The Convention.

While our Association-the Nolachucky-was not represented in the late State Convention, our brethren must not conclude that we were not interested in its deliberations. We watched the proceedings - published in the dailies-with much interest, and now that the work of the body is on record, a verdict will be in order. now glad that I do not. So shall I es- the Seminary. The Seminary means to other hundred dollars. So, altogether, servants," will, I think, express the unanimous sentiment of abouta, as applicable in bulk to the whole proceedings, but I want to emsmall house, while their new one is phasize the particular action of the body building. Brother Grace do n't dare ask on the "woman question." Brother any one else to Suuday-school or clurch, Stacy Lord's resolution was just the because he has no more room, except | thing, and the unanimity of the body in out of doors. The field is growing and | indorsing it is truly refreshing. It is the work is delayed some for want of exceedingly gratifying to know that Tennessee Baptista ere Baptists yetthat they can not be "blown about by home to hear him. The heard should every wind of dectrine." All henor sistant pastor at Twenty-second and see Brother Grace well started at the to the noble men who stood so bravely for the right. We can not afford to secrifico principie to modern setimental-

K. twenty-five cente-half price!

NEWS NOTES.

NASHVILLE. .- Brether W. J. Couch, visiting, has heen for weeks essisting Brother Weaver in a masting.

-North Edgeseld-Brother Ameoker preached. Congregations very fine. -First Church-Brother Baldy preached morning and night.

-Immanuel - Brother Thompson

preached. Two received by letter. -Third Church-Brother Weaver. Brother W. J. Couch preached every night during the week. Two baptized. -There was a fine attendance at

Brother Gilbert's church. One re-

seived by letter. -Edgefield-Bro. Gardner preached every night during the week. Four received, two by letter, two for baptism. Meetings will continue during

the week. -Howell Memorial-Dr. Wm. Shelton preached. Four asked prayer.

-Brother Couch reports for Frank. lin a hopeful outlook. Very great increase in membership, contributions, and spirituality

-Brother Vann, Missionary Scoretary of the Convention of colored Baptists, reports an increase in the work. Better conventional meeting than ever

CHATTANOOGA

-Second-Preaching by the pastor on Sunday to good congregations morning and night. Five additions by letter. The church has given out the contract to have a stone wall built in front of their house, and also for a brick pavement. Last Friday night a delightful social reunion was held with singing, a few short talks, and general conversation. One feature of the occasion was the presentation to Pastor Wright of an elegant forty dollar suit of elothes, and also a fine hat. He is taking well with the people and doing a good work.

-Central-No services on Sabbath on account of the repairs being made on their house of worship. Brother Mo-Reynolds is expected to move down this week

-Hill City-The meeting is still going on this week. Several additions during last week.

-First-Services as usual. One lady received by experience.

-St Elmo-The brethren are busy putting up their building, which will soon be ready for occupancy.

-Rev. J. E. Watson, a young minis terial student, who has been in Chattanooga at school for several years, has gone to Howard College. He is a worthy young brother and deserves great credit for the manner in which he has worked himself up in the midst of difficulties.

-The people of Chattanooga are much pleased at the idea of having the ('onvention here next year, and we hope to see it the largest and grandest religious assembly the State has ever sent to convene together.

KNOXVILLE. -At the Pastors' Conference Monday morning Brother Hailey led in prayer and then called for reports of services at the various churches.

-The congregations were good both morning and evening at the First church. Pastor Carter Helm Jones preached in the morning on the "Barrenness of life," from the text, " Nothing but losves." At night his subject was, "On to Rome," founding his remarks on Paul's declaration that he was willing to prosoh the gospel in months. Rome elso.

-The ledles of the ohursh gave a very pleasant eoclable in the ohurch parlors Friday evening.

Coves additions to the shurch by tter since last report. The Sunday. school frequently humbers nearly four

-Brother Grece presched in the moroing at the Third ohurch, and in the afternoon at Island Home to good oongregations. a Sunday-school darge and interesting. Nothing unmual in the services.

-Brother Hailey made all our hearts glad a week ago by announcing that his connection with the BAPTIST AND RE-PLECTOR as one of its editors would not require him to leave his church and this city. His people met him with a full house Sunday. The training class for Sunday-school work held an interesting meeting on Friday night. The subject "How to obtain a class" was discussed with interest.

-Brethren Brewer and Smith are both in protracted meetings with churches in the country, from which as yet we have no report.

-Dr. McCown is enjoying a rest, but the churches which appreciate so highly the ministrations of this dear brother will not long permit him to be idle.

SHELDYVILLE - Twelve additions yesterday, baptized two. Twenty five Master. This is a band of faithful stand approved for baptism. This makes thirty-three additions during the faith by their works. I know whereof last three weeks. Others will join yet. I speak, having been associated with The converts are some of the fruits of the revival meeting conducted in our town by Rev. "Dixie" (Williams. There were about 250 professions, many of them from the country. Mr. W. is a very earnest, consecrated and successful gospel preacher.

WILLETTE, TENN.-Elder W. Smith having resigned the care of Bellwood Baptist church the fourth Saturday in September, the church immediately began prayer to Ged for guidance, and without any electioneering with or for any one, the church met on Wednesday night, October 23, and re-elected Brother Smith, or called him for one fourth of his time for the next pastoral year. Brother Smith has accepted, and both pastor and church has entered we trust, more fully and strongly into the work. Look out for Bellwood to be the banner church of Enon. Both pastor and flock seem to be more firmly united. Yours, J. W. BAILEY.

-Just closed out at Zion Hill church a meeting of sixteen days, resulting in great good. Twenty-seven conversions, twenty-six baptized, and forty additions to the church, a great many backgood done. There were very strong we have no church there. We have efforts made by the church and strong appeals from the stand. The writer and Rev. Wm. Brown did all the preaching, except three sermons. The pastor, Wm. Brown, is doing good work. The church under his care is building up. He is quite a young man, but with great zeal. The church is repairing their house and it will be very good when finished. B. LANGSTON.

Dr. Graves has just visited my Prosperity church and delivered his "Chair Talks." The weather was delightful. The crowds overwhelming. The "Talks" from our dear brother were powerful. The church was greatly built up and encouraged. Two young men united with the church while Brother Graves was with us. Others have signified their purpose to join next meeting. Over fifty have been baptised here within the last two J. T. OAKLEY.

The church at Rocky Valley began her annual meeting on the 12th of Octo- ing letter shows how seay it is:

Martin, and contated by mother J. P. Gilliam, who came on the first standay night of the meeting doing all the and community The church on the first Sundey of the meeting re-sleeted their present pastor for the soming year by a unanimous vote. There ware mx conversions during the meeting and two additions, one by haptism and one by letter. There will be eight or ten additions at our next meeting as the result of the revival. The church was greatly revived and much good secomplished for the Master. W. D. MARTIN.

On last Sunday night I closed a sixteen days' meeting at Grassy Valley church, which resulted in about twentyeight professions and the church greatly revived. There were eight added to the church and others stand approved for baptism, while others still will join at the next meeting. Truly, the Lord hath done great things for uswhereof we are glad. The two Brother Corams and Brethren Cantrell and Cox were in the meeting with me, and they are all zealous and carnest workers, and did excellent work for the brothers and sisters, who show their them for ten years as their humble pastor. The church now numbers one hundred and twelve. God be praised. Yours in the good hope,

M. D. L. BURNETT.

Tuilshome, Tenn

We are getting along very well here. We have received four by letter during the month of ()ctober. We had a fine congregation last Sunday morning and night. At night several arose for prayer many unconverted present.

to-morrow. November 3, 1889.

Pray for us that the Lord may greatly bless us, and thus get for himself honor and glory in this place.

H. R SCHRAMM.

Hickory Cove. Tennessee.

Perhaps a few dots from this quarter would interest your many readers. Brother P. M. Pardue is with us. He has been preaching to our people for some days, and with wonderful success. There were thirteen additions up | the various objects of our denominato this writing and several other conversions. Our church is six miles northeast of Rogorsville. O that the State sliders reclaimed, and a great amount of Board would take hold of that place, as bership to all the objects to which it moved our meeting to a school-house nesr the church. I will write to you the final result. Fraternally,

W. L. WINFBEY.

The Sunday-School Work.

The children of Tennessee now have nearly five hundred dollars' worth of books and Bibles to be used in the Sunday school Mission work. To do all the work necessary to get the most good out of these our board must have a little money, and the schools can furnish this without a noticeable effort. All of our schools can at least take up a little " bit " of a collection ones each month, end that, however small, will bo all we will need. The smellest collection taken by any school yot la large enough to make the work a great suocess if taken regularly hy ail the working sohools.

Pasters oen easily get their schools to work. They only went the metter presented and all are ready. The follow-

Deer Brother After I met you at the Nolsohucky Association, and learn on explain the Sunday school work I was preaching, with the exception of two much pleased with the outlook, and sermons, to the delight of the church whom I mentioned the matter to our school (Concord) they were ready to go into the work, and agreed to take a collection on the first Sanday in each month. Inclosed find caventy-five cents from Concord school.

> Yours fraternally. J. T. McMillan.

Thula, Tennessee Antioch Sunday school has sent a ollection every month since the work began, and I shall be gind to see a postni from Brother O. W. Smith in the Bar-TIST AND REPLECTOR, giving the effect on the school. I know already the

effect it has bad on the work! J. S. THOMAS, S.-S. Miss,

Dr. Inman Speaks

I suppose that a word from the scene the late Tennessea Beptier Convention will be accoptable to your numerous readers, and especially to those who There has been but one expression of our citizens, and that is that the Convention was one of (if not) the finest bodies of men over sessiuling in West Tennessee. So many men of marked ability are seldom osllad together ni convention. The discussions of the various subjects were dignified. ... telligent, and of thrilling interest to all who heard them.

The excellent Christian influence left in the homes of our people will southure to bear good fruit in time to come. The brotherly spirit manifested in all the speeches was a splendid feature of the gathering. The inspiration imparted to our own church has been very help ful indeed. I have been presching to this church eight years, most of that We will begin a protracted meeting On last Sunday, the first after the Contime only two Sundays in the month, vention, the church held a business meeting, at which there was a large attendance of the members, and e call was extended to me for my whole time," and the salary was raised at the mane most-

> With regular services every Sunday, and the inspiration of the sessions of the Convention. I am very hopeful of good results in the way of presions fruits. In the last year this church heamore than tripled its contributions to tional enterprises. During the pest Associational year it contributed more contributes annually. In addition to current expenses, two hundred and thirty-five dollars has been paid for church repairs. A great deal of these good results ere due to the generous efforts of our nobla women. Their Aid and Missionary Sociatios are grand iliaries to church work.

> The outlook of the Baptists of Tanneasee was navar brighter. With a Convention uniting the three divisions of the State, and the consolidated papers meeting the wents of avery section, and last, but by no means least, our successful misslonery secretary, we shall a expect a grand move all along the lines, and a general rally of our Beptist hoets from Johnson to Shelby.

The BAPTIST AND REFLECTOR grows better with every leaue. . Brother O. L. Helley's salutotory was edmirable, and the paper gives promise of magnificent success. I am delighted with the new regime and shall do my best to put the peper in every family in my church, W. G. INMAN,

her annual meeting on the 12th of Octo-ber, conducted by the pastor, J. W. Bay. J. S. Thomas, Knozvilla, Tana. : —twu months free!

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

Riov, J. H. ANDERSCIN, Missional All communities of sixtured desired in a should be addressed to him at Nashville, Team, W. M. Woodcour, "spacer," Seed all myter for State Missions to him at Mashville, Team, FORKIGH MISSIONS.

he. R.J. Williaminan, Chattanooga, Vice Frend dent of the Foreign Board for Tennesse, to whom all inquiries for information may be HOME MISSIONS.

REV. I. T. TERRINGE, D.D., Corresponding Secre-tary. Send all — nev for Home Mission: and Bailding to him, al Atlanta, tin. BRV. O. L. Halley, Knoxville, Tenn., Vice Presi-dont of the Home Board for Tennessee, to whom all information or inquiries about work in the

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. R. University should be sent to G. W. Jarmon, Jackson, Tenn. Fer young ministers at Carson College, to Rev. E. Allison, Murristown, Tenn.

The Cuben House of Worship.

At the annual meeting of the Woman's Missionary Societies, anxilcordially indorsed, was the following: 3. By anggestion from the Home year to come.

Board, it is recommended: State Baptist Convention).

Under the recommendation, the Exbrick card, which has been successted, he urged with vigor by the Ladies' through State Central Committees. this calculation forms the third column The payment of twenty thousand dollars on the church in Havana must again be met during the current year. Again must an effort be made to meet it.

The plan of collection by the brick card was kindly received and adopted last year by the Central Committees of the different States, and also by individua's. An itemized account of the extent to which they were used by each of the fourteen States sppears on the last page of the annual printed report, under the head of "Literature Distributed by the Executive Committee." The total number circulated through the Woman's Mission Societies was 11,372. What these netted to the home board can not be definitely known. because the treasurer of the board was not always notified of the source of the moneys sent. The secretaries expraced themselves as much pleased with the results.

While 11,372 brick cards seem a large number, over 7,000 of these were distrib nted is three States. And when we come to consider the immense area whence Woman's Mission Societies draw their contributions, with seven hundred thousand women and children as Baptist church members to make these contributions, we can see at s glance that this method of collection has been presented but to a very small fraction of our people. Therefore, while the olon is not new to some, it will have the benefit of novelty to a large majority. In order to attract and interest the e who had already made use of them, the design on the face of known faatures of Rev. Mr. Disa, to e twenty millions of widows in India, for Response to the appeal of Miss Moon the money is sollelted.

pale, there her not been so large a de. Congo river; and that, through a repre- on this subject and any other subject jest and influencing gifts to the cenec. One noted once can be mentioned. A were: card was mailed to a lady in Massachneard, and later forwarded fifty dollars direct to the Home Board. A few Presterested in missions, learned of the Philadelphia. work for the first time. The brick cards were shown and six dollars was quickly contributed. Some may object to their of the Woman's Mission Societies through the South would obligate herself for the amount of two dollars for the Cuban church, giving it outright, making it, denying herself for it, or securing it from others, we think the forty thousand dollars still due upon the enrrent year, which were most direction, finish it completely, and be of ('hristian Women." prepared for a further advance in the

To show how lightly the burden That the work in Cuba have the would fall if shared by the hosts of hearty co-operation of the Woman's Southern Baptist women, we have made Missionary Societies (anxilisry to the out a table which may prove interest-

The first line of figures represents the centive Committee anggests that the Baptist church membership of each State, copied from the last Convention fully, though not universally, distribu- minutes. Allowing two thirds for women, the second column indicates and Young People's Societies; also, that the female membership. At the rate of a circular letter from Corresponding six and one half cents a piece from each Secretary Dr. Tichenor, in regard to woman, it would reach the sum of & 10), the same, be printed and distributed 271.40. The quota from each State at

		General	Female Church Vembersh	State Cont	aplece.
	Arkaness	49.7	94 73 196	0 2 16:	1.1
	Florida	16.1			
	Georgia -	136,3			
	Kentucky.	143 83			
	Louisiana.	21 8			
١	Maryland	7,60			20
۱	Mississippi.	76.10			71
1	Missouri	104,70	71.126	163	84
	South Carolina.	. 77 36	0 5: 532	3 349	58
	Tennessee	97,6	11: 65.114		41
	T. xas	110.34	73,5cm	4 179	
	Ving n a	86,17	14 57,422	3,732	43
		-	619 500	840 271	•0

The calculation is made for the twelve States which are at present members of the organization.

ALICE ARMSTRONG

Baltimore, Md. The brick cards may be had without charge from the Central Committee of each State or from the Executive Committee, 10 East Fayotte street, Baltimore, Md.

A World's Missionary Committee.

At the last ladies' meeting of World's Missionary Conference, hold in London, last summer, it was proposed to organize a Committee of Christian women representing all the great Foreign and Home Missionary Societies of Christendom, to prepare for women's m etings in connection with the next similar convention, and to co-operate as far as may be helpful for the great objects served. It is felt that such a committee can soenre united prayer for great objects in which all are interested. the card was changed from the well as, for example, for the relief of the ail of our missionaries in Pingtu, China. picture of the Cuben church, for which | the Conference to be held at Berlin at | last Christmas was so hearty and liberal

solitative on the committee from each grown people in introducing the oub- spiring and helpful, be thus secured. The committee elected in Tondon

Chairman, Miss Abbie B. Childs. setts, who had written requesting in secretary of the Women's Board of Mis-

Mrs. A. S. Quinton, president of the byterian friends at a watering-place, in- Women's National Indian Association,

> Miss Bennett, London Missionary Society, London, England.

Miss Mulvany, secretary of the use. It is not the method that is Church of England, Zanana Missionary urged, but the result. If each member | Association, Salisbury Square, Fleet street, London, England.

> Miss Reid, secretary of Scotland ladies' Association for Foreign Missions, 22 Oucen street, Edinburgh, Scotland. thoughts. (Isaiah Iv. 9.) Mrs. John Lowe, 56 George Square. Edinburgh, Scotland.

To this committee have now been the building could be met this year. As added representatives from nearly all a debt grows older it becomes less in- Women's Missionary Societies, and to teresting and more difficult to meet. these a circular has been addressed, to iary to the State Baptiat Convention, in Would it not be easier as well as better | be followed by others, by the chairman Memphia, among the plans of work for to make a hearty, united effort in this of this "World's Missionary Committee

Woman's Work.

A paper read at the meeting of the Woman's Central Committee at Humboldt and published by request

Dear Sisters of the Woman's Meeting: As it is not in my power to be with you let me send you loving greeting in the name of our Lord Jesus Christ, for whose honor and in whose service you have journeyed from your several homes and are here assembled to day, with the Baptist sisters of Humboldt. May that lowly humility, that unwavering obedience to the Lord's will, that consuming desire for the Father's honor and glory, which always characterized the Savior, reign in every heart present, through the mighty power of the indwelling Spirit '

Mrs. Dr. G A. Lofton, who is the vice-president of the Central Committee, State who intend at some time during will preside; and let me request that and fervent prayer.

The Baptist women in Tennessee are doing much work that has not been reported to the corresponding secretary of the Central Committee, and while we know not particulars and details we are satisfied that in many churches the women are faithfully doing what they

Because of sickness in their families the president and corresponding secretary of the Central Committee have not been able to accomplish much. The Corresponding Secretary, Mrs. Dr. Frank Hollowell, has resigned, being so situated that she can not at present atfor which she is peculiarly fitted by high intelligence, quickness, love for the work, and by possessing the pen of a ready writer. The vacancy has been well filled by the election of Miss Ells Hill, who has already proved herself to be worthy of praise for espablity and faithfulness by her excellent work as recording secretary of the Central Committee during the past year and three quarters.

She will include in her work the care of distributing the Christmas literature and envelopes for the contribution in the call of the King of Belgium, with that a similar collection will be under- hand and polson in the other. - Bul-Since the annual meeting in Mam- raference to the liquor traffic on tha taken this Christmas. Any inquiries grey.

pertaining to our work, will be anhoped for Some think they are in- of the groat organizations, some general swored by Miss Ells Hill, No. 208 Bustended only for children, ous we have etatement of the work of each may be sell street. East Nashville, Tennosco. seen them used very effectively by given to all, and a brief interchange, in. She does not expect to attend this meeting, but will send in her report.

Miss Nannie Settle has been sleeted recording secretary in place of Miss Ella Hill.

We wish to have some paragraphs of formation about Cuba. She filled the sions, Congregational House, Boston, mission items, etc., every week in our State paper, the BAPTIST AND RE-FUECTOR, and this pleasant task has been confided to the care of Mrs. J. B. Moody, and of Miss Evie Brown, who was elected last May vice-president for Tennessee of the Executive Committee of the Woman's Mission Societies.

In conclusion, may your counsels be ever impelled and guided by the will of God, for, as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our

May his blessed presence and sustaining grace be ever with you, one and Very truly.

MRS. ANSON NELSON.

Debt.

When the State Convention closed the Executive Board was about three hundred dollars in debt; but the amount is constantly increasing - why?

Many of our strongest churches give only one contribution in a year, and while the amount given is liberal they wait till toward the close of the conventional year to give it. Most of the pastors and churches give no attention to Missionary collections for several months a'ter the Convention. Only about one third of the collections of last year were received in the first six

The average monthly collection for the year was about \$591, and vet two and one half months after the Conven tion only \$452 had been received, and at the end of four and one half months only \$1,010.17 had been received, an average of a little over \$231 per month. much less than one half the monthly average for the whole year. There are a number of brethren and sisters in the the year to give a certain sum for State you assist her with earnest attention Missions, and who can give all or part of it now as conveniently as later on.

> Hundreds of pastors intend to take a collection for State Missions some time during the year, but are awaiting a good opportunity, a large crowd, etc. Why not take that collection at the next meeting, even if the crowd be small, and take another later in the year when the crowd is larger?

There are a few churches who have a regular system of collections that causes us to hear from them at regular intervals during the year.

Will not the pastor whose salary is regularly paid by his church give a prayerful thought to his brother in the ministry who is serving the board at some mission station, but who must do without his salary the first six months of the year because so many seem to be taking a rest on missions?

If all the real missionary Baptists of the State could see the condition of things as the members of the board are forced to see them, we would not be allowed to incur such s debt the first part of the year. Please give this mattor ascrious thought.

W. M. WOODCOCK.

-Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR. No. 217 Morgan sirred, Knouville, Tens., to

POST-OFFICE.

DEAR CHILDEEN: We are home again in Knoxville after a most delightful visit at Arcadia, the home of my girlhood, and I guess I would not be treating you exactly right not to tell you of some of its pleasures. "We should do to others as we would that they should do to us," says the Golden Rule, and I am always begging you to tell mo of your visits, and all your joys as well as get her paper every week. That is very Allen 10 cents, Miss Cora Allen 15 sorrows. In fact I always want the Cousins to tell me of whatever interests them and given them joy. I do wish they would do it more.

Well, in the first place, the joy of meeting our loved ones was hardly over before they celebrated the fourth anniversary of our marriage. We were all together as a family, besides Uncle Orren's mother and ayoung lady cousin, and it was a very happy and a long to be remembered day. At the close of the dinner our father said, " I want to see all my family alone at the table a little and join us, can you not? while," and after looking into our faces with tearful eyes a few minutes he ner next tenth day of April."

uncles, cousins, and aunts began to reading extracts from it. When the we spare you from the Young South? ding at Arcadia.

become the joy of his heart, and the Sallie Ilale, my old teacher. light of his hearth-stone. After which we were served to a beautiful as well as many loving hearts.

Then farewells followed fast upon farewells. Uncle Orren and I left the next night, and ere the Sabbath dawned not even our father gladdened the dear all it may be best so.

you farewell, I would not now know the joy I feel in writing you again. So let us to work again. I want to hear from old cousins and new cousins. By by. Lovingly, AUNT NORA.

AUNT NORA: My little sisters (Sallie and Lelia Belle) and mysolf have a missionary box. We have put all we could get from others and our own nickles in it for last month, and now we send it to you for Cuba. There is only one dollar and ten cents, but hope that | and it is with a great deal of sorrow that small amount will do some good. We also send three stamps for Brother Dias's picture. My pape takes the BAP-TIST AND REPLECTOR, and we enjoy tho Young South very much. Lovingly, LIZZIO R. WALLACO.

Waterford, Miss.

The missionary box was a fine idea of themselves so that I can atay with you, yours, dear children, and we thank you for its contents. You send me three stamps for Brother Diaz's pictures, and if this one stamp does not take many pictures as you want of him, let nie know. Try and make each one of them do a work for Cuba of its own. to you again I thought I would write

taken place with me since I wrote to I received them I have collected two you last. I sm now teaching music in | dollars for Cuba: From my grandmoth-Osceola and have a large class. The er 10 cents, Ella Whitley 10 cents, T. family that I am boarding with does not | R. Whitley 15 cents, C. C. Lestherwood take the BAITIST AND REFLECTOR. 25 cents, Alex Hamilton 15 cents, Roya-Sometimes mamma sends it to me, but | ton Hamilton, 25 cents, Willie Leatherit is too late then to get the answers there in time. Mrs. Butler said I could kind indeed. The paper was always so | cents, Nathaniel Leatherwood 5 cents, much company to me at home, and of | papa 10 cents, mamma 10 cents, my two course I miss it here while with strang- sisters 10 cents each, and 10 cents for ers. Inclosed find five cents. I will try to send more next time.

Your niece. MAMIE GARDNER. Osceola, Ark.

Glad to hear from you in your new home, Mamie. Write again and tell us more of your surroundings. Your

DEAR AUNT NORA: May I tell the said, "My children, mother and 1 in- little cousins something about our mis- Myself, Sister Minnie, and Brother Wednesday, October 23, at last urer. The pennics we give on Sunday the cousins. Your niece, dawned, and although the sky was afternoon, and all the money we may leaden all was a stir at Arcadia bright | make will be devoted to mission purand early. At eight o'clock all began poses. When the roll is called each minutes after our father, with tearful we have readings, recitations, and eyes and voice trembling with emotion, songs. If you do not object, at some | Come oftener. bound in holy wedlock his daughter, other time we will give you news from Lois, and Mr. Herbert P. Crutcher, and our band. I am fourteen years old, and in a most beautiful and impressive man- | I like so much to read the letters from ner charged him upon his honor to love the little girls and boys. I was espeand cherish her, and entreated her to cially glad to see the letter from Miss

Athens, Tenn. KATIE ORR We are so glad you told us of your delicious wedding breakfast and driven | mission band, Katie. It must be very to the depot to see our sister and newly nice and helpful. Write again and made brother depart to their future keep us posted with all the news from home in Nashville with best wishes of your band. I wish all the cousins belonged to one like it.

DEAR AUNT NORA: I have been busy picking cotton, so I have not had time to write until this morning. I am old home with his presence. Such is not going to school now. Minnie is cat its accompanying sorrows, and after | November. Are you going to leave us forever? I am very sorry if you are. I But I am at my table again, dear | do not know how we can get along withchildren and friends, and had I not so out you. Inclosed find two dollars for lately tasted of the sorrow of telling Brother Diaz. With much love to you many mistakes they find in the followand the cousins, I will close.

LUCY CHAMBERLAIN. But I find a nickel in with your two dollars, Lucy. What is it for?

DEAR AUNT NORA: Can it be possible that this will be the last time that ever I can write to you? I can not believo it. Although of late years I have not written many times to the Young South. I have always had a warm spot in my heart for Aunt Nora and the cousins. I find you are going to leave us. I most carnestly hope that circumstances will so adapt themselves that you can stay with us. Be assured of my nnohanging Manor, Texas. Mere variety of the

to-day, I received Brother Dian's picts Apar Nona : Many changes have urea and was glad to get them; Since wood 5 cents, Liza Leatherwood 5 cents, Roy Leatherwood 10 cents, John myself. I would like to write and answer the Bible questions but can not now. I will close for this time.

EDDIE ORCHARD. Liberty Hill, Texas.

Good for you, Eddie. This looks as though Brother Diaz's pictures are doing scholars, church pastor, etc., and can good, and that you are a little missionyou not get some subscribers in Osceo- | ary yourself. Try our "Queer Bible

> DEAR AUNT NOBA: We are again prepared to come in with our mite.

MAY BELSHER.

Whitesboro, Texas. I am glad we do not have to say to gather in the large parlor, and twenty | says a verse and gives a penny. Then | good-bye, May, and such letters as this one of yours make me twice glad it is so.

For Cube.

" Big Boy "	5 00
Eddie Orchard	2 00
Mrs. Norman	2 00
Mrs. Thompson	2 00
Lucy Chamberlain	2 00
Wallace	1 10
Minnie Belsher	1 00
Clyde Beleher	1 00
May Belsher	1 00
Minnio Chamberlain	2 00
	"Big Boy"

For Seating Young South Chapel.

Mamie Gardner.....

A Queer Bible Btory.

[I wish the cousins to tell me how ing little story and to write it out correctly in every respect, and send it to me and I will publish the names of the perlect ones .- AUNT NORA.]

Long tim agoe thare lived in Palistin a little boy whus granfather was a grate king, named Sall, and his father was named Johnsthan. But when he was five years old both his farther an granfarther was kiled the same day ln a grate battle, an his nurse hearing of it. her arms and the pore little feller was these points. made lame for life in both his feat. And as another man was maid king in Micher, the sun of Ammini, in Lo-dahr, | before occupied by enother. You see circumstances have adapted untill he became a man. Rut the king Bunlap, Tana. BT. OAKLEY.

farther an granfarther and begun to in quire if any of there children still lived living sow he cent and found him, and had him brought to his palles and gave AUNT NORA: As I promised to write him his grentathers lands and showed an him grate kindnesses for farther Jone-than mik, whom the wonce laved. Sow he lived the rest of his life in rusilim and ate continualy at the kings tabol, but wes stil lame on both his feet. Now, who can tell me his name and the name of this gude king?

Sequatchie Valley.

On leaving the Convention at Hum boldt I came into this famous valley to assist the Brother Hales in a few meet-

I arrived at Little Hopewell church Tuesday after the Convention, where I found Elders T. F. Hale, S. S. Hale, W. D. Rutledge and Thomes King, and a good congregation present self-aur rendered myself to then. They preached me day and night until sunday. There were ten conversions, all of whom we hope will unite with the la? Get some of your scholars to write Story" and let us hear from you sgain, the meeting. The rains greetly julerfered with the interest of the meeting.

Brother T. F. Hale is the honored pastor of this church—has held the position nine years. The enuren is a pervite you to my seventieth birthday din- sion band? We meet at Mrs. Moody's. Clyde send one dollar each for Cuba. I feet gem. What made it so? Why. She is our "lady manager," and she has also inclose two cents for Brother | Sister Eliza S. Roberson is a member, From this day on till the twenty third been telling us about your paper and Diaz's picture. Aunt Nora, how can that 's why. Sister Boherson's house was our home while at Hopewell. She gather in until the house was full to basement of our new church is ready we I know there will be so many sad hearts, made us feel at home, and treated me overflowing, for there was to be a wed- will meet there. We have a president, You are so dear to us because so de- just as my mothers would. This deer secretary, and treasurer. I am treas- voted to the cause of Christ. Love to sister is a stanch Baptist and a lifetime subscriber to your peper. Sha pays half the pastor's salary and has made arrangements after her death to continue this noble work. She is edueating a young man in Richmond College for the ministry. I will never forget her kindness to me while nader her roof. Besides her kindness while there she gave me ten dollarn when I left. God bless her noble spirit and hrighten 27. her pathway to the skies. Brother and Sister Potter and thair daughters Ida and Maggie, who live with Sister Roberson, were just as good to me as they could be. O such good people as I found up there. The singing was as fine as I ever heard saywhere.

> Brothers Frank and Sam Hale nre brothers and live near, Pikavilla, in the head of this great velley. They are by far the strongest Baptist ministers in the this whole section. They are good and see true men. They need self-sustaining work. But for them I do n't know what the Baptists would do up here.

Brother King is n good prescher and a good man. Ho has in other days held A the fort. I mat also an older Brother Halo, who has done much good as a preacher in this valley instrument

I am now at Dunlap, the county of Sequetchie county, and hegan a meeting last night. Will report further on.

This is a great valley. Some day is will almost be a city from ons end to the other. These everlasting bills are full of iron, coal, and timber. The Baptists of the State should take held of this valley at once and he ready for the futare possibilities that awalt this section. South Pittaburg, Jasper, Daship, and

Pikaville arai towns which some day wus afred and tuk him up and fled. | will be cities. Baptist churches should And as she maid hasto he fell out of at once he nartured and feetered at With a few exceptions hat little in

terest is manifosted among the Baptista his granfathers place this pore lame boy of this valley. It is to he hoped that love always. Mannin Chamberlain. | was furgotten, and he lived with they will wake up and possess the field

ALL AROUND.

-Thirteen were added to the Athons church, Ky., in a recent meeting.

Passor Taylor baptised eight into the Morrillton church, Ark., rocently.

-A Baptist church was of anised at Tarkio, Mo., on the 20th of October. -Four were haptised into the Vernon church, Ciay county, Mo., recently,

-Rov. J. P. Ayres has been called to the pastorate of the church at Sheffield, Ala.

-Rov. T. S. Potts has been called to the South Side church, Fort Worth, Texas.

-Rev. Thomas Hume, of Chapel Hill, N. C., has been called to Burlington, N. C.

-Six were recently baptized into the Red Hill Baptist church, Va., by Pastor G. N. Pittard.

-There were twenty thousand added to the Baptist oburches of North Caro. line lest year.

-Thirty-two have been added to the Brodhead church, Ky., in a meeting which still continues.

-Rev. L. N. Pankey has been called to the pastoral care of Johnson's Grove church, near Fulton, Ky.

-A recent meeting with the Ashland church, Va., closed with twenty-three professions of faith in Christ.

-Rev. J. H. Milburn baptized twelve believers at Farmingtou, Ky., recently, as the result of a meeting there.

-Rev. V. A. Ham has given up his school at Sharpaburg, Ga., and will devote his whole time to the ministry.

-Rev. E. M. C. Botterill, of Harrisburg, Pa., has been called to the pastorate of the church at Lexington, Mo.

-As the result of a series of meetings at Bonne Terre church, Mo., six have been haptized and two await baptism.

-A Baptist church has been organised at Leighton, Als. Brother James Shackelford has been called as paster. -Rev. J. E. King, of Kershaw, South Carolina, has accepted a call to the pastorate of the church at Waxhaw, North Carolina.

-A precious revival of religion has just closed at Mill Creek church, North Carolina, with from fifteen to eighteen

-A good meeting has just closed at Loutre church, Montgomery, Mo. The results were six accessions, two of whom were from other denominations.

-During meetings with the Millstone church, Ga., fifty persons joined the church. Eighty persons asked for prayer at one time during the meetings. -A.two weeks' meeting at Cerulean

Springs, Trigg county, Kentucky, has just closed with fourteen additions to the church, twelve by haptism, and two by letter.

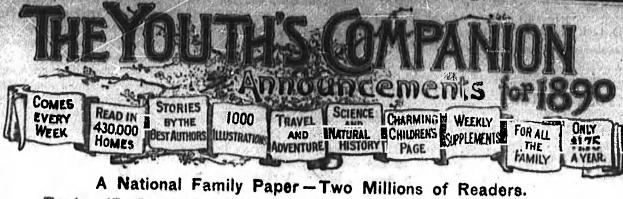
-A meeting just closed with the Dry Fork church, Calloway county, Mo., resulted in thirty-three additions, twenty-nine hy haptism, two restored, and two by letter.

-The Crawfordville church, Ga.; re cently ordsined Brother G. R. Gunn to the full work of the gospel ministry. Brother Gunn is a member of the Junior Class at Mercer University.

-The Wakenda obureb. Carroll county, Mo., held a meeting of fourteen days, which resulted in thirty-aix additions to the church. Thirty-three by haptism, two by letter, one by relation.

The Calvary ohurch, Weshington, D. C., is appreciation of their pastor, Rov. S. H. Green, bas just added five hundred dollars to his salary. This speaks well for both pastor and people.

nee Bun shuroh, Mereer county-Ky., closed with sixteen additions. Paster B. F. Taylor was sesisted by Brother S. C. Humphreys, of Lancastor, Ky.



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-A recent meeting with the Spring | -Illinois is a grand State. It is full | Creek ohuroh, Meade county, Ky., of a prosperous people. The Baptists ville, Tenn., December 5th, 1889. resulted in thirteen secessions to the are not as numerous as they should be, ehurch, and as many more professed but they have a very fair footing, numfaith in Christ that are more accessible to other Baptist churches.

-It is said that Duncan T. Parker, of Anniston, Ala., has recently given the magnificent anm of one hundred thousand dollars to the Twelfth Street Baptist church of that city, of which Dr. George B. Eager is the pastor.

-There are twenty-four Baptist ohurehes in Richmond, Va., with an question of Southern unity and of oraggregato membership of thousand, about one fourth of the en- ern white Baptiste who believe in free -A sixteen days' meeting with Shamtire population of the city. The will, free salvation, and free commun ohurohee are about equally divided he- ion, on the hasis of uniting on points on tween white and colored. Four of the which they are agreed and leaving white churches number over one thou-sand members each. Doints of differences to local hodles. The convention will meet with the

bering now in the State something near eighty-five thousand. In some of the southern counties they are very strong, outnumbering all other denominations put together .- Occident, in Religious

Herald. -A oail has been made to Southern Free will Baptists to meet in a conventwenty | ganising a General Association of South-

First Free-will Baptist church, Nash-

-We (and I am permitted to use this plural by the laws of the State of Mississippi, a plural that includes a sweet little woman) are occupying the now pastorium," though not quite completed. When completed it will ho, perhaps, the prettiest building in town. No prescher over served a péoplo who more cheerfully fulfilled the injunction Free will Baptists to meet in a conven-tion, for the purpose of considering the word communicate unto him that teacheth in all good things." Come down and stop with us.—B., Columbia, in Ala.

Baptiss. We congratulate Bro. Burr, and wish for him and the "aweet little woman" a long life of liappiness and

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OBITUARIES.

LITTLEFON GUNTER. On the 20th day of October, 1889 the angel of death visited the home of J. B. and S. E. Gunter, Charity, Moore county, Tenn., and bore ewey their idel, a little son of two years old.

In the course of a long life, the writer has naver known a sweeter bud of promiae, and deeth bas rarely plucked a lovelier llower from the garden of childhood. But the little chair is vacant, and the mellow laughter and innocent prattle of the guileless tongue will be beard no more.

The little bome circle is broken, One bright, precious bird has flown: Earth borrowed the jewel from heaven And heaven bas claimed but its own.

An angel came down with a message, To sever earth's tenderest ties, Transplanting this sweet bud of promise To open and bloom in the skies,

No longer, O parents! be weeping For Littleton, happy and blest; His body so sweetly is sleeping, So sweetly his soul is at rest.

O mother! weep not for your darling, Think not that your haby is dead . 'T is clad in the robes of an angel, By angels 't is guarded and led.

O mother! grieve not for your darling, Submissive " pass under the rod," Contented to know it is resting At home, in the bosom of God

Remember the promises given, As sweet as the dew and the rain Erelong, at the portals of heaven. You'll elsep your sweet baby again.

Resolutions of the J. R. G. Sociaty.

A. H. LANGSTON.

REV. W. T. SKIPPER.

Whereas, It bas sgain pleased our heavenly Father, the God of wisdom, love, and mercy, to visit our Society with heavy affliction, in the removal from us, on the 18th of last August, of our fellow-atudent and beloved brother in Christ, Rev. W. T. Skipper, of Lone Elm, Tenn., a young man of great promise, and well known for the correctness of his deportment, and the purity and amiableness of his character, who, for several years past, bas been a loved and faithful student of this University and an honored member of this Society; be it. therefore.

Resolved, 1. That, while we bow in homble submission to the will of God. we, as a society of young ministers and atudents of the South-western Baptist University, who have had the happy privilege, of associating with Brother Skipper feel that we have lost a noble companion, a tried friend, and faithful brother in the Lord, whose place can TRY THE CURE. sot be filled. A perticle is applied into each nostril and is agreedile. Price 50 cents at druggists; by mail, restatored, 60 cents.

2. That we will tenderly cherish the ry or our departed brother, and strive to imitate his noble example of patience and consecration to the Master's cause.

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J. B. SWANNER. A. L. DAVIS. Committee.

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Spiritual Adultery.

in reading a few days ago in "Seven Dispensations," page 351, Dr. Graves' view of "spiritual adultery," or "fornication "-the union of church and State -then in reading 1 Cor. vi. 18, "Flee fornication. Every sin that a man docth, is without the body; but he that committeeh fornication sinneth against his own body." this thought came into my mind, may not the worshiping of members of the Baptist church with pedobaptist churches (?) be spiritual sdultery; for are they not all harlots? We claim that the Baptist church only is " Christ's bride." How then can she join herself to a harlot? 1 Cor. vi. 15. 16: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh."

Fornication only can dissolve the body formed by the marriage of man and woman. All other sins are without the body, or affects not this union; but if I commit fornication it separates me from my wife; I sin against my own body and become the member of a harlot.

Does not "the body" mean tho church, and "his body" the church of which he is a member?

Please give this a place in your paper, of which I am a anbeeriber. Will Dr. Graves reply to this, for the benefit of one of his admiring readors? Fraternally, J. P. D. Pottaboro, Texas.

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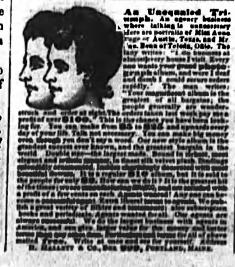




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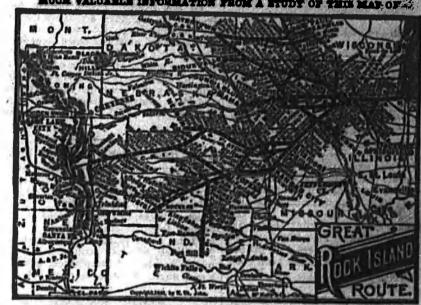


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blessings of God upon them in their
aore infilotion.

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character and circumstances of the old contribute any thing to him and his PLECTOB since the Convention at Humwife they could do so as they left the | boldt; and I have been able to observe of him being at her grandfather's when church. It seemed to me that almost myself, with others, between the lines a mistake in not contralining just such thing. Indeed, during his tour tho

Brother Clopton said to the congrega-

tion that the older citizens all knew the

Weatherford before the Revolutionary days I thought it very strange that any butions. I think his home at the time one had ever been imprisoned in this was in Pittsylvania county.

THE BAPTIST | THE BAPT

country for preaching. I desired very This tour of Elder Weatherford's much to see a man who had been im- brought up the subject of his imprisonprisoned for preaching. ment and his release. I heard it talked The people frequently while he was imprisoned gathered around the jail and he would preach to them from the windows of the jail. About 1830 or 31 Elder Weatherford visited many of the feeted I do not know. Mr. Henry was | charged by Brother Windes. churches to which he had preached in regarded in the section of Virginia in his earlier years. While on this round which my father lived as the great piohe came to Mossingford and was present on Saturday and Sunday, the regu- In his speeches and public utterances nor because I feel to be wiser than at Nashville, would be best for us, and lar days for preaching. He preached upon this subject, tradition said he was others. I speak because I think, at that it would have been heet for us in on Sunday. He was then very old. I bold and outspoken.

at the time, and hence has been better

preserved. The part borne by Mr.

public uttorances. It was in this way

away and he forgotten. S. M. JONES.

Trenton, Tenn.

that he gave an impetus to the cause of

pearance indicated great age. His with many persons who antedated the was tall and inclined to be rawboned. temporary with Mr. Henry and Elder the Convention that I have a con-

Published avery Thursday.

Elder John Weatherford

My father and mother both knew

Elder Weatherford before they were

married, and had frequently heard him

preach. I had heard my mother speak

VOL. I.

In my later years, though I thought nothing of it at the time, I could look ford's imprisonment would especially marked character, that he was a man time. It was a matter in which they among men, cut out for a leader.

There was a seat prepared for him in feel that they were persecuted in the front of the pulpit. My father took me person of their leader. It would necesand my oldest brother and presented us sarily be a matter of frequent conversa-All or most all of the older people shook | there can be no doubt. His release, church. Some of them seemed very a matter of equal interest, and hence I To many of them he had something to or the tradition of the times errone-

His text on Sunday was Luke ii. 10-11: " Behold I bring you good tidings, etc."

could not see well enough to read; but looked to the entire separation of he could talk. At times be became quite animated and was highly interested in his subject. Judging from what I remember of his manner on this occasion he must when in the vigor of manhood have preached with no ordinary power and effect.

As he closed his sermon he remarked that the gospel he had that day attempted to preach was the same he had preached to listening crowds from the windows of Chesterfield jail. It was Henry was mainly in his speeches and the only allusion ho made to his imprisonment.

Refore he concluded his sermon my lather went up into the pulpit, stood by his side and held him up. His wife, who was sitting near my father, requested him, as I afterward learned, to go end stand by him for fear of hie fall-

. Reply to "West Tenuessee."

REFLECTOR. | Consolidated August 14, 1889.

Speakie Truth in Love.

NASHVILLE, TENNESSEE, NOVEMBER 14, 1889.

I lave noticed several hypercritical brother, and if any of them wished to articles in the BAPTIST AND REevery one wished to give them some- and in the lines, in not a few points an institution in Nashville, the senter rather caustically made. I want to con- of education, in 1875-6, and I meant no War had been imprisoned in Chester- people everywhere, as I learned, showed fess all my sins. I want to beg for- reflection upon either one of our coltheir regard for him by liberal contri- giveness, and, moreover, I want to leges at Jackeon or Mossy Creek I promise to try to do better. I will not did not say that they had not done well altogether specify in whatsoever I have and grandly for thirly location and seemed to sin in the eyes of the critics, chances, nor would le advise to-day I may speak too often and I may per- | their change or removal. This I insist too vigorously against even the tended to say when the savel of the of by my father and others. It was the chairman's gavel under the "gag law," received opinion at that day that he was but I do not mean to be disrespectful released through the instrumentality of to the body, nor do I believe I am wil-Patrick Henry. Just how this was af- fully wanting in "self-respect," as work already done and doing at every

myself: I never rise to speak simply however, of my humble opinion that a neer in the cause of religious liberty. to vent "thunder," nor for self-display, great central Baptist university, located believe it was said he was something My father and the men of his day ing for the good of the occasion, and I Tennessee and established in West least, I have something worth suggest- 1875-6, when we tore up in Middle over ninety years at the time. His ap- were in their earlier years acquainted try, both at home and at the Conven. Tennessee. Mind you, I was only tion, to do my duty toward the cause of speaking to the report on education, in feeble condition was very apparent. He Revolutionary War, and who were con- Christ in the State. I feel when I go to which Brother Savage brought in a He wore a knit woolen cap on his head Weatherford, and I do not well see how scientious right to speak in behalf of a somewhere of a great Central Southern they could be mistaken as to these im- cause for which I labor with all my Baptist University. portant facts. The fact of Weather- heart and with all my life.

back and see that he was a man of arrest the attention of Baptists at the the Baptist and Replector of No. South-western Baptist University at vember 7th, charges me from two standwere deeply interested. They would points as follows : 1st. "It was said by one of our

brethren who ought to have known to him, and he took our hands in his. tion whenever they would meet; of this counties in the State of Tennessee in suggested of a Central Southern Baptist hands with him as they came into the and by whose instrumentality, would be church." I said there were "fifteen which there is not a single Baptist much affected at meeting with him. can not see how they could be mistaken, river in which there was not a single I am in Tennessee. counties lying along the Tennessee county seat which had a Baptist church, and scarcely any churches in the Others may speak disparagingly of county." "West Tennessee" says the part Mr. Henry bore in the cause of that I should have consulted the mis-Tennessee together, county by county. advocato of religious liberty, is more me more than once. We have thirtythan I can say. How this is, I do not five counties in the state, the courtknow. But it is easy to see that the house towns of which have no Baptist first great step taken, the others would ohurch, and there are far more than necessarily follow. The part taken by fifteen counties in territory which has Mr. Jefferson, Mr. Madison, and others, no Baptist church. I make this anin this cause at a later day was more a matter of record and of written history West Tennessee " means " mo."

2nd. "Again it was said with a grand flourish of trumpets that our Methodist brethren are to be credited with about all that is being done in the way of denominational education in religious liberty, which not being reduced Tennessee, and that the Baptists had to writing at the time, soon came to rest | made a great mistake in attempting to mainly in tradition, and is liable to pass | locate their school at Jackson, whoreas it should have been located at Nashville, etc." This means "me," too. Well. I said that Vanderhilt University

and I tried to impressive brother with the overslindowing importance of

a great central nniversed in and located in our State, -high percent tated a similar enterprice and upon our part. I did say that we made

NO. 19

"gag law" ohoked me off at the Convention; and I want to may now, as I have ever said. "All konor to the good w educational point occupied by Baptists This much I can say in behalf of in the State." This does not deprive me;

I protest that I neither meant nor Jackson, nor upon any other educational institution in our State. I did reflect upon our former policy; I did refer to the overshadowing power of Vanderbetter, that there are at least fourteen | bilt; and I did urge the idea already University, located in Nashville, Nor

am I alone in these views by a large number of wiser and better men than

In conclusion, let me say that it is too easy to misnnderstand, sometimes, to criticise—ospecially, when a man is not allowed to finish his sentencereligious liberty, and the protection he sionary secretary, who could have in- much less to finish a speech. I want to Elder Clopton read the text at Elder gave Baptists, but surely Baptists formed me better. Let me say that I am the unfaltering and un-Weatherford's request. I think he should never do this. That Mr. Henry secretary and I went over the map of swerving friend of all our missionary church and State when he became the and this was the information he gave all our methods and organisations; and, and educational work in the State, with as I have ever done in the past, so am I now doing my very bast, by all means me, to let any brother excel me in my devotion and seal to my Master's kingswer to this charge because I suppose | dom; and none shall have the advantage of me in Paul'e," What do ye

> P.S.—Theee criticiams coming ac thick and fast and heavy indicate n grand session of the late Tennessee Baptist Convention. It shows a wake ing up progress, and we may expect grander things at Chattanooga next year. I enjoy it if I do equirm a little and I only make this reply to show now and where I stand, and to correct

whataoever, to foster and advance them. I do not intend. God helping

'more than others?" in proportion to my humble chances and ability, if God GRO. A. LOPTON.

At the conclusion of his sermon,

The Lord is my light and my salvahad more atndenta than all the denominational colleges (male) in Tennessee, of what I said or did.

The Lord is my light and my salvahad more atndenta than all the denominational colleges (male) in Tennessee, of what I said or did.

G. A. L.