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Speaking Truth in Love.

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NO. 31.

THE LAYMEN'S CONFERENCE.

An Unspoken Speech.

By A LAYMAN.

Brethren of the Baptist Laymen's Conference: Three years ago a small number of earnest laymen conceived the noble purpose of calling together and organizing the lay members of the denomination, in order to their more effective co-operation with the ministry in the spread of the gospel.

And while but little has been accomplished, compared with the magnitude of the work before us, attention has been aroused and some progress made, which in time will bring forth fruits worthy of our best endeavor. In the Christian economy there is work for all to do (there should be no drones). While the minister may lead and point the way in every good work, there is an ample field for the layman's talent. His life, his work, may be a continuous sermon. He may find scope for his zeal in the Sabbath-school, Bible reading, exhortation, prayer, and song.

All are not alike gifted, but each may have his peculiar gift, and let him not refuse to exercise it. The women should have their missionary and other aid societies, as helps to the pastor's work. And even the children in our Sabbath-schools, by contributing their mites, may do much for the furtherance of the Master's cause.

Whenever Christians shall stand solidly together, and move as with one mind against the strongholds of sin, the beneficent truths of Christianity will spread over the world, and overthrow all irreligion. Our system of independent churches, while wanting in that unity of purpose and action that make hierarchies so powerful and imposing, is, nevertheless, preservative of the broadest religious freedom, and is the surest guarantee against intolerance and persecution.

Hierarchy, in its very nature, will be aggressive and inclined to intolerance and despotism in matters of religious faith, while the absence of a central power of final jurisdiction in our denomination often leads to unseemly contentions, destroying unity and retarding the spread of our principles and doctrines.

Whenever Baptists give their chief and almost exclusive attention to emphasizing the points of difference between them and others, they place their denomination at a frightful disadvantage.

Multitudes who might be won over to our faith, but for this distorted view, because of it are driven into organized and unrelenting opposition to us, and they, in turn, make thousands more our enemies who might as well have been our friends.

While this unwise advocacy of our views—this caricature of them, I might better say—has often damaged us immensely in the eyes of other good peo-

ple and the world at large, such so-called Baptist champions have often not stopped there, but have turned their guns upon their own citadel. Yet, with all the disadvantages attendant upon the congregational form of government, and the absence of ecclesiastical power except that which resides in the individual church, we have in our associated church capacity done a most wonderful work toward Christianizing the world.

We have ever contended for the doctrines taught by Christ and his apostles, and observed the ordinances as delivered by them, denying the rightful authority in the head of an hierarchy to make any changes in them.

We, as Baptists, have, from the beginning, opposed the union of church and State, and were the first to separate the church from the world; "the first to maintain the supremacy of the local church, and the first to maintain the inviolability of conscience in the right both of private judgment and public speech and writing." "The formerly universal practice of uniting church and State in so-called Christian nations was borrowed from the practice of pagan peoples, whose religions were so incorporated with the civil government that not unfrequently civil and religious officers were united in the same person. The Roman emperor was the supreme pontiff, the gods were rational, and the priests were servants of the State." Scarcely half a century had elapsed after the death of the last of the apostles before error had sprung up among the professed followers of Christ.

Teachings and practices had crept into the churches not warranted by the Scriptures. Montanus, of Asia Minor, was one of the first to protest against them, and among his followers were Tertullian and Irenaeus.

These protests have been constantly repeated and continued down to our own times by the independent churches scattered over Asia Minor and throughout Europe and America.

The Baptist churches of this day teach the doctrines and observe the ordinances as did those primitive Christians and their successors.

They have everywhere and at all times resisted the authority on the part of the civil magistrates over the consciences of men. No matter by what name they may have been called their teachings and church ordinances were the same as are those of the Baptist churches of to-day. These religionists were persecuted in every country where they made their appearance, and hence they were in the habit of seeking retired and private places in which to hold their services. And they did not become very bold in asserting their principles prior to the sixteenth century. Their numbers and influence increased very rapidly during the period of the Reformation, and especially during the protectorate of

Cromwell. The hierarchy in Great Britain having grown weaker they enjoyed larger religious liberty and flocked to the standard of Cromwell in large numbers, becoming prominent in both the army and civil arm of the government.

The Baptists grew in influence as State churches declined in power, and became more self-assertive as toleration was enlarged.

They were not content with bare toleration, but insisted upon entire religious freedom. Since that time the Baptists of England and our own country have been the pioneers in securing the establishment by law of religious liberty and "soul freedom."

"No person shall at any time hereafter be in any ways called in question for any difference of opinion in matters of religion."

Thus read the charter obtained by Roger Williams from Charles II. During those times England was the home of many learned and devoted Baptists. Not the least of their number were Tyndal and Wickliffe, among the earliest translators of the Bible, and Bunyan, and Milton, and Foster, who rendered famous the literature of their times; while the orator, Robert Hall, the theologian, Robert Fuller, the jurist, Chief Justice Lush, and the praying General Havelock, who saved India, have illustrated the pages of English history.

The first Baptist church established in our country was in Newport, Rhode Island, in 1639. This was the work of Rev. John Clark, who had acted in conjunction with Roger Williams in securing the charter that granted religious freedom to all persons in the colony of Rhode Island. There had been an effort made the year before by Hansard Knollys, a graduate of Cambridge, England, to establish one at Salem, Mass., but the authors were banished from the colony. Beginning in 1639 with one church, we have increased to more than thirty five thousand, with a membership of nearly three million.

The Baptists have consistently denied the power of the State over the conscience, and have consequently opposed all church establishments. We are, in the main, indebted to the Baptists of our country for the freedom of religious thought and practice.

In not one of the colonies save Rhode Island was full religious freedom tolerated. Under most of the charters papists were proscribed and persecuted, and even under Lord Baltimore's charter Jews and infidels were persecuted. "It became the glory," says Bancroft, "of Roger Williams to found a State on the principle of full liberty of conscience, and to stamp himself upon its rising institutions in characters so deep that the impress has remained to the present day and can never be erased."

Such have been the people from whom we claim to have descended in matters of faith and practice, and who, if they

and we had been thoroughly united, might ere this time have Christianized the world.

The Smith-Kidwill Debate.

The Smith-Kidwill debate closed Saturday, March 1, after five days' heavy cannonading. The people showed a deep and profound interest throughout. The battle was sharp from the beginning. Notwithstanding the torrents of rain and high waters, the house was generally crowded with eager and earnest listeners. The speakers elicited the profound attention of all. The work done will tell. Brother Smith, though a young man, showed himself a workman who handled the word of God as a shield and sword, and dealt death to error wherever he met it. He had the Scriptures, history, logic, in fact every thing needed, ready and at his command. His clear, logical, concise arguments were presented in such an earnest way as only a man who is in deep earnest can. They were withering to his wily foe, as was clear to be seen by all intelligent observers. The Campbellites show by their words and actions their sad disappointment. Some of them said that "Brother Kidwill has given us away." Well, he could not help it, for, as one of their bright young preachers remarked since then, "Smith was a regular cyclone" after him. Brother Smith is a swordsman before whom few foes can stand, while Elder Kidwill is by no means a mean antagonist. He has his matter well arranged, and handles it well. Baon Association has no need to send abroad for a bold and uncompromising defender of the faith once for all delivered to the saints. Brother Smith will not allow himself to be excelled in gentlemanly courtesy to an opponent, but in arguments he neither asks nor gives any quarters, and so announced at the beginning of this debate. Mr. Kidwill acknowledged that his was not a church, "but a movement in the great universal church," and I now would respectfully suggest that he write an appendix to his "New Name." But why write further? The debate is over. The "movement" is moved; the "project" is exposed; the baby is about dead, and it will take W. H. Carter another six months to get his people to support another debate in this country. J. W. BAILEY.

How Kings Have Died.

William the Conqueror died from drink; Henry I., from gluttony; John, of poison administered by himself; Richard II., of starvation; Henry IV., of fits; Henry VIII., from dissipation; James I., from drink; George I., from drink; George III., insane; and George IV., from drink.

Conquer thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.

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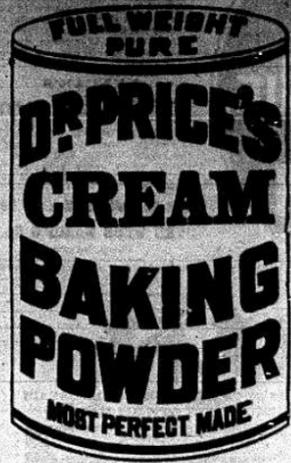
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In connection with the BAPTIST AND REFLECTOR, I have opened a book department in Knoxville to supply a want long felt. Any Baptist or religious book will be supplied at publishers' prices. Orders for books, tracts or Sunday-school literature earnestly solicited. Below is a partial list of books and prices:

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The University.

Argumentation is a form of discourse involving a personal contest between two or more combatants, wherein the aim is truth, and not mere triumph over one's antagonist, and in order to refutation, we should investigate the premises of the argument, and in case we should prove them untenable, as a matter of course the conclusion is worthless. Since the reformer has the burden of proof to bear it is very evident that he should be cautious in his assertions, and since he is attacking prevailing and existing things, he must demonstrate beyond the shadow of a doubt wherein they are imperfect. Truth may be established by setting it directly before the mind and by adducing arguments adequate to its substantiation, or by storming the fortress of the opponent at some weak point that has been rendered vulnerable by an erroneous position or fallacious view. Should he succeed in demolishing that position, he has then a way open to farther destruction. Again, if one's antagonist seeks safety in subterfuge by evading the point immediately under consideration, he should be brought back and held to the question. I preface my remarks with these principles of disputation that all who contemplate entering the arena may thoroughly comprehend the mode of scientific procedure that should guide men in their search for truth, for we assume that no man will be so sordid as to contend against the true, the beautiful, and the good, the ethical principles that underlie all life. In harmony with these reflections, I attempted in a recent number of the BAPTIST AND REFLECTOR to set forth the disadvantages and hindrances to progress that beset the Baptists of our country by reason of our inadequate educational facilities. I did not in that communication, however, attempt to answer the question, "Shall we have a University?" by the thoughts alone herein suggested, but my real purpose was to place before the people the true condition of things, and I confidently believe I did it. I invited discussion, since I believe it to be the surest means of arriving at the truth. I took the affirmative of the question, and with much anxiety have awaited the appearance of the first speaker on the negative. He has appeared, and has carried things by storm. I have met the author of that startling epistle. I have also had a formal introduction to Dr. Jarman and Professor Irby, for both of whom I have sincere respect and reverence, and they will please to believe me when I say that no man, not immediately concerned in Jackson interests, can have more feeling for the school there than I. No man would be more ready to join in the loud acclaims of praise for what has been done, for what may yet be done, than the unfortunate writer of the article that has received such severe strictures at the hands of Professor Bourland.

words: "This I speak regretfully, because it goes without saying that I should much prefer having at the feet of our own doctors," and "I feel the absolute necessity of the projected university all the more," etc., in consequence of that. I do not boast, but I tell the Baptist world the whole truth. I think Professor Bourland will not deny that he got his English at Vanderbilt University, and what he would now have supplied for others he himself went elsewhere for. You leave the impression on the readers of your article, sir, that you have never been out of a Baptist school. Why did he do that, and why did he go to Vanderbilt? Because his aspirations overshoot the standard set before him, because his thirst could not be satiated in the currents proceeding therefrom.

have honored us with extended visits, and have been generous in expressions of approval." So they praise Culleoka and Bell buckle, Price's and Mary Sharpe, but are we, therefore, to think they equal Harvard and Yale, Vassar and Wellesley? I repeat that I am proud of the work done in Jackson, but I feel sure that even it would be improved if converted into an instrument of preparation for the university. The brother seizes with marked avidity every straw as he sinks. He takes occasion to vent his sarcastic sparks on the word "inflection" of which I made use. Were his modesty equal to his self assertion, he might best have used a similar term, thus saving the reader that trouble. The very casual observer will perceive he has an ax to grind; that he is wrapped up in his present position to the neglect of all advancement. I wrote before in all Christian charity for what I believe the best interests of our church, actuated by no other motives than are found compatible with pure zeal. Has my antagonist done that? Is it not very patent that he actually opposes this move? Because of my misleading statements he rises in his offended majesty and hurls back the insinuations into my very teeth, and—*mirabile dictu*—with the presumption of a parvenu, I rise in justification. There is not one clause in my article that is misleading. "Where there is a will, there is a way," is his motto here it seems. For a correct interpretation of my language, I refer him to Rev. E. E. Folk, who has already, on page 9, been kind enough to give a very good synopsis, understanding me exactly. Hear him: "We did not understand his (Burke's) article as intending or conveying any reflection on our present schools, in the success of which we, and we think he, rejoice, yea, and will rejoice; but only as pleading for a still higher school, a Baptist university on a plane with Yale and Harvard," etc.

affirmative, then must I pronounce you any other than progressive men. If you have pride it must needs engender activity, and the latter will accomplish our ends. Let us all discuss this as brothers in Christ Jesus, and if one err, charitably point out wherein. Do not antagonize; do not indulge in personal abuse, for "We know that we have passed from death unto life, because we love the brethren." Only cool heads can argue to the best advantage.

Under the head of "Items," in the same issue, there are one or two things worthy of notice. I agree with the author of it that it is not necessary to take extreme positions or to ignore known facts. Surely I have not done this, and I wish to echo strongly the sentiment that "it will not help any good cause to deny well known facts." Will all debaters read this several times before writing? But when he says the Baptists have as good schools as any body, I can not think him serious, for that were an extremely extreme stand. The Methodists are now agitating, under Bishop Hurst, the establishment of a national university at Washington. Can they do it? Shall we stand by and wait until it is done? Why can not WE do something like that? If we will put our shoulder to the wheel, and refuse to take it off until something moves, we shall see the result.

OUR PULPIT. Lecture to Young Men [The following lecture to young men was delivered at the Baptist church, McMinnville, Sabbath evening, January 20th, by A. D. Phillips. Reported by Brother Munro.] Proverbs, xiii. 20: "He that walketh with wise men shall be wise." I assume, as an admitted fact, that men and women aspire to the best positions in life, usefulness, and also to be wise, not in the sense of cunning or shrewd, but in that better sense, generous, noble, affable, and wise to shun the hurtful. A wise man makes the most of himself, and as the chief end of man is "to do the most good to the largest number of people," he only is wise who answers or meets the object of his being.

There are tendencies to which if one yield this end is not reached. Young men should look well to their lives. It is worth much to have standing among men. To be held in esteem often opens the door for advancement and success in life. An estimable character is capital to any young man. Many have entered upon life with nothing more to commend them, and after years have found them honored men, busy and active. It is neither birth nor wealth that is necessary to give one consideration in a community, but character will. There is a trite saying that "a man is known by the company he keeps," and to make it more expressive, "Birds of a feather flock together." We often use these and other wise adages, but think little of their force or meaning. Doves and jay-birds do not go in the same flock, pigeons and night-hawks do not roost in the same pigeon-cot. A lamb and a wolf will not feed in the same pasture, and ducks and foxes will not live together in the same barnyard. This is true of men and women, they will consort with those of their own kind, but where there are aspirations a person can rise above the low and vulgar.

It has been aptly said, "An author is known by his writings; a mother by her daughter; a fool by his words, and all men by the company they keep." Habitual intercourse will consciously or unconsciously influence one. I would then, by all means, have a young man seek association with cultivated people. Pattern excellencies without condescending to mimicry. Be yourself; be natural. The outcome will be salutary just as surely as the boy will pattern after his teacher. This leads me to remark that parents should be careful in the selection of teachers for their children. Mr. Spurgeon once preached in a pulpit where a student from his college was pastor. A lady in the congregation remarked that she would "like Mr. Spurgeon better if he did not imitate their pastor so much." By habitual intercourse with the refined, we come to be influenced by them, and so, too, by association with the vulgar we will almost unconsciously take pattern after them. How important, then, that caution and prudence be cultivated. Prudence and judgment to select or reject that which is commendable and praiseworthy. If one is in the habit of dining with persons who put the knife into their mouths, instead of eating with the fork, will find himself doing the same thing unless rigidly guarded. We can not expect to elevate our standard except by the closest watching and painstaking. The danger consists in our coming down instead of rising. How important then that character be established by close watch-

ing and rigid schooling. A cultivated life makes a difference in one's appearance. Character is recognized in one's carriage, actions, expression, and countenance. The chimney-sweep is made none the cleaner by rubbing against the well dressed, but they are inevitably soiled. It has often been illustrated by ladies marrying men below them, a man of intemperate habits, possibly there may be one in a thousand raised, but nine hundred and ninety-nine women will be degraded. And, "As the husband is, So the wife is. Thou art mated to a clown, And the grossness of his nature Shall have weight to drag thee down." A man is known by the company he keeps, whether seen in that company or not. It is true one can tell what a man is by hearing his language and noting his manner. If one comes into your house with hands full of wild-flowers you at once say that they have been in the fields. If with fruit they have been in the orchard. If their garments smell of mingled odors they have been walking in the garden. It is just so with individuals. You can tell what a man has been doing by the company he keeps. It is a grave mistake to think I can keep this company and that, and keep it in the dark. It is a grand thing to have a sweet incense in our lives. This can be attained only by careful cultivation of that which is lovely and attractive, setting our ideal high, and even shaping our course to that end. Remember, the actions, words, and very appearance of one shows what company they have been in. Men accustomed to the companionship of their wives will be like them. "Those that walk with the just and upright have the sweet incense that has ever anointed man." And so if men accustom themselves to the companionship of the wise and the good they will be like them. Reading has much the same influence as keeping the company of living persons, and by one's conversation you will at once know what he has been reading, or whether any thing or not. Reading strengthens the mind as labor strengthens the muscles. The hot house plant set in the sun will wither, so of the novel reader. Get him to read something that is solid and good, noble and elevating, and he will go to sleep. In reading books it is wonderful how much one may know, and how much one can grow. All have time to read, and in a short time can be master of what was known a thousand years ago. In this way we converse with the good and great of the past. We come to know something of peoples, customs, and empires long since passed away; we come to compare the past with the present, and the present with the past, and so it is, there is actually a luxury in reading. By devoting one hour daily to reading—three hundred and sixty-five hours—how would not the mind be enlarged and strengthened? An unexercised mind is like an unexercised body—weak. Would you grow in knowledge? Read history and biography, and so learn how men of distinction have succeeded. I would advise young men by all means to shun infidel books, as they only harden the mind and feelings and result in no good. The jests and gibes of Robert Ingersoll may look smart to some young coxcomb, but "An atheist's laugh's a poor exchange For Deity offended."—Burns. Books of travel, memoirs, heroic deeds of good men and women, these create in the young aspirations of a high order and give us some conception of the ideal man. Unless you aim high, you will not hit medium. The advice

to the young man: "If you shoot an arrow at the moon, it will go farther than if you shoot in a mud puddle." Do not aim at impossibilities. Exercise discretion in your ideal character and in your estimate of excellence. Horace Greeley learned by a pine-knot fire to be one of the best readers and best informed men of his time; so there is no reason why a young man should not improve. Some of the most useful men have been self-made. If Horace Greeley could lie prone on his back and study by the light of a pine-knot other young men can do likewise. It is sad to think how many young people nowadays care for any thing beyond the present. To many it is ease and present indulgence, and but little is known concerning the past or future possibilities. To me it is a sad thought that I should die and be forgotten. I want to do something that the world will be better for my having lived in it. I want to do something better than eat and drink. I have seen some who would write their names on the trees and rocks, but I want to do something better than that. A great man once said as he looked at a piece of rough marble that there was an angel in it, and by use of mallet and chisel an angel came out of it. So any young man, however rough and crude, can by diligence in self culture—chipping off a habit here and one there, this weakness and that folly—can, under God, stand forth a grand character. Therefore, young men, make a name that shall be revered, cherished, and honored. Better every way than to have our names chiseled on our tomb-stones, yet forgotten before our own generation shall have passed away. If one would be remembered, let him do something for others. If you propose to rise regardless of others, don't east away your humanity, don't be selfish. Disregard the opinions of those whose characters are pernicious and vulgar if you will, but do not trample character and humanity under foot. Always be considerate and humane. The Teacher of all teachers and the Book of all books should be your pattern and chart and compass. Plant your feet upon the Rock that you may raise others. Yes, take your stand by the Bible and you will excel, and with all your intelligence and all your power, above all things, try to bring some one out of ignorance and misery, for Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returneth, Was not spoken of the soul. Lives of great men all remind us We can make our lives sublime, And departing leave behind us Foot-prints in the sands of time. Foot-prints that perhaps another Sailing o'er life's solemn main A forlorn and shipwrecked brother Seeing may take heart again. God's Sovereignty and Man's Free Agency in the Plan of Redemption. BY D. DOWDEN, D.D. By the sovereignty of God I mean his absolute right to exercise supreme power and his actual exercise of such power in man's redemption. Does the Bible teach the sovereignty of God in this grand scheme? "I, even I, am the Lord, and beside me there is no Savior." (Isaiah xliii. 11.) "There is no God else beside me; a just God and a Savior; there is none beside me." (Isaiah xlv. 25) "And thou shalt know no God but me; for there is no Savior beside me." (Hosea xii. 4) If these passages prove any thing they prove that Christ has no partner in saving men. Men are saved.

7. "Such men as Drs. Boyce and Whitt, F. T. Gates and Chancellor Payne

are sufficient. Now does the Bible teach that man is a free moral agent? This doctrine is so universally believed that it seems a work of supererogation to prove it. In the very beginning of man's career God gave him a law and informed him that in the keeping of that law there was life, and in its violation there was certain death and then left him free to choose obedience and life or disobedience and death. He is as free since the fall as he was before it. Hence Jehovah still bids him choose between the right and the wrong. "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live." (Deut. xxx. 19) "While God turns beggar to man and entreats him to choose life, he sets at naught the counsels of heaven, and chooses the ways of death." "I have called and ye refused." (Prov. i. 24.) I think the scriptures given in this paper, and many others, teach the sovereignty of God, and the free agency of man. Are these doctrines consistent with each other? This question is answered when it is shown that each is taught in the word of God. No two truths in the universe conflict one with the other. Nothing is taught in the Bible but truth. If, therefore, God's sovereignty, and man's free agency are taught in the Bible they are consistent one with the other. Two straight poles may stand side by side and reach so high that human ken may never descry their tops, to the casual observer these may appear to form upright parallel lines, and he may never know that the two poles unite their tops in the bright blue arch above. It is his fault. A little measuring and calculating would demonstrate their union, if they are sufficiently prolonged. So the sovereignty of God and the free agency of man often appear as a parallelism to beginners, but to the patient student of God's word these and every other doctrine taught therein, harmonize in one grand system of truth.

—The dividing line between wisdom and folly is so extremely fine that the prudent man will be very careful how he accuses any one but himself of being a fool.—Rothe.

—How often do we hear it said, as though there were peculiar virtue in it, "We will hope for the best!" And there is virtue, heroism even, in it, if by the best we really mean the best. No one ought to hope for any thing but the best. It is not easy to see why any one should want to hope for any thing less than the best. But the truth is that most persons do not hope for the best so often as they suppose. They hope for the consummation of their plans; the realization of their desires are really for the worst. A thing is not best because we choose to name it so. Hope always for the best; a Christian can not rightfully do otherwise. But do not forget that only the best is the best.—Sunday-school Times.

—The dividing line between wisdom and folly is so extremely fine that the prudent man will be very careful how he accuses any one but himself of being a fool.—Rothe.

CORRESPONDENCE.

The Lebanon Church Debt.

No doubt it will be gratifying to many to know that this debt has been provided for and the church property is now unencumbered. This heavy debt—near one thousand dollars—has been hanging over the church for several years and largely paralyzing the efforts of its members. Owing to the misfortune of one of the creditors a large part of the debt, when an assignment was made, passed into the hands of trustees who are lawyers. Only one alternative was left to the church—to pay out or sell out. At the suggestion of the Board of State Missions the writer went to Lebanon to arrange, if possible, for the debt. It was thought best after getting there to see the members in person and let them go to the extent of their ability before calling on outsiders. One member made himself responsible for \$135 of the debt, another for \$100, another for \$85, another for \$50, two others for \$25 each, and others for smaller amounts, according to ability. The Ladies' Aid Society assumed \$100 of the debt, over half of which is now ready. Three of our citizens with Baptist wives, or Baptist antecedents, gave about \$60. After leaving Lebanon a number of the members of Shop Springs church were visited at their homes. Those called upon gave \$69.50. How I wish I could have called on all, but I did not desire to get so much from one neighborhood. Brother William Bass gave \$20. Brethren D. Young, W. T. Bryan, N. J. Bryan, Mrs. C. Barbee, Elias Barbee, J. B. Phillips and wife, J. E. Michaels, and W. B. Estes all nobly responded with \$5 each. Others, perhaps, just as nobly responded with smaller amounts. Generous and public-spirited all!

I next visited a part of the Round Lick families. They had been called upon and responded grandly just one week before to an appeal for help from the church at Alexandria. But they were not in the least scared at my coming. The following brethren gave \$5 each: J. D. Jones, H. Bass, T. F. Smith, E. B. Phillips, Joe Smith, R. H. Patton, Dr. T. C. Wheeler. Mrs. Sarah Smith gave \$3. J. A. Bass and H. Neal gave \$2.50 each. Miss L. M. Smith, A. J. Luck, and W. R. Seat gave \$2 each. Others, warm-hearted and true, gave smaller amounts until the sum of \$77.30 was reached, and noble Brother J. D. Jones promised to see some others, owing to my hurry, I was not permitted to see. What grand Baptists this valley grows!

My next visit was to the Linwood brethren. Brother W. A. Rushing, after responding with ten dollars, accompanied me through the rain to see Esq. H. D. Beadles, W. T. McHolland, and Wm. M. Bryan, each of whom gave five dollars. How fortunate for New Salem that she has captured Rushing. Stopping at the Hermitage I was ferried over the back water, and spent the night with Brother Joe Dodson, who gave five dollars, and his family beside two dollars. Brother R. C. Fields and wife gave five dollars, and Mrs. Fannie Gieves two dollars. I had time to call on no others. These are members of New Hope church which stand among the first for systematic beneficence.

I had time to call on only two of the Leeville members. Brother R. T. Davis, whom you may count on every time when it comes to giving to the Lord's cause, gave five dollars, and Brother W. P. Sullivan one dollar. Rocky Valley church nobly responded

with \$17.80. It was my privilege to be with this church on Sunday and hear Brother A. Sperry preach more gospel into one sermon than some preachers would have put into twenty.

Thinking it a pity that Brother R. E. Jarman, chairman of the Concord Executive Board, should be left out in such a work as this, I ran over to Lascassas neighborhood, and sure enough he was ready with his five dollars. Brother Wm. A. Jones with three, and H. C. David with one. I could get to see no more of the members for want of time.

Returning from Lascassas I called on a few of the Fall Creek saints who gave me \$11.95 cents. These with some promiscuous gifts constitute what was done outside of Lebanon. It is understood that these gifts will in no way interfere with the regular work of any church.

Now let us all hope and pray that the Lebanon church will in a few years occupy a leading position in the Baptist denomination. Let the brethren all over Wilson county remember the Ladies' Aid Society on the first Monday in April. J. H. ANDERSON.

TOO MUCH MONEY FROM ABROAD.

We Southern People Object—Object for One.

The Sunday school and colportage work is in a condition to do one thousand dollars' worth of work in the next three months. But I am ashamed to say that most of the means have been secured abroad. There is a painful suggestion in this at the present time considering all things. Your school votes to stop the work by giving nothing when such a small amount is required (one nickle a month if that is all a natural effort will raise), and but for others it must stop. It will not do to scatter our efforts. All the schools must operate to the same end by small contributions every month if we expect to succeed.

The old apothegm, two bad paymasters—one who pays before and one who never pays—is applicable to schools. Pay just a little each month and you will never lose interest.

The schools are ready and willing to fall into the work when I visit them. This proves that their failure to do so before was due to neglect "in high places."

The State might be organized into a mighty working circle at one stroke, and let me go on to the actual performance of mission labor unhampered.

Sisters, carry this to your school and have it read next Sunday, if no one else mentions it. Let every school have a chance to get on the list at all hazards. J. S. THOMAS.

Knoxville or Memphis.

Letter Addressed to the Sisters of the Baptist Churches of the State of Tennessee.

Our Southern Baptist Conventional year will close by the 15th of April, 1890, and what have we done during the past year for missions? Can there be among our number one lady who will say I have not done or given any thing to missions? If so, my dear sister, you have not fulfilled our Lord's last command, "Go ye into all the world and preach the gospel to every creature." You have not even helped to "send a substitute." Won't you yet do something for this great cause, which is calling for help to support our missionaries? If so, send your money direct to our corresponding secretary. If for

Home Missions send it to Rev. I. T. Tichenor, D.D., Atlanta, Ga.; Foreign Missions, Rev. H. A. Tupper, D.D., Richmond, Va., and State Missions, Mr. W. M. Woodcock, Nashville, Tenn.

WANTED:

Reports of the Woman's Missionary Societies, and Children's Bands, or Sunbeams, wanted by the 1st of April, 1890. Please make out your church report of your Woman's and Children's work and let me have it by the 1st of April, so I will be able to give our Baltimore Board by the 15th of April a correct report of our Woman's and Children's works for our State (Tennessee). We will then be able to make a full report of our work done by our church societies in our Woman's meeting, which meets in May at Fort Worth, Texas, under the auspices of our Southern Baptist Convention. I will furnish blanks, which will give you an idea how to make your report to any one who will write to me for them. Reports are wanted under the following heads: Foreign Missions, Home Missions, State Missions, Sunday-school Work, Ministerial Education, Support of Indigent Ministers, Missionary Literature. Mrs. G. A. LOFTON, President C. C.

Jackson Items.

Since last report five have joined the First church. Pastor Tribble is kept quite busy, serving a membership of more than two hundred and seventy, and working as chairman of the Executive Board of Trustees of the University. He has little time for rest or diversion. Just now he is giving much time to Brother J. W. Rosamon, assisting him in his agency for the University. Brother Rosamon is still working in Jackson, and is very much encouraged. Jackson will prove to the denomination that she intends to do her part in donating the endowment. The business men, irrespective of denominational lines, are responding very well in raising money for the endowment. They appreciate the school, realize its financial help in building up the town, and know its worth in training young men for the active duties and responsibilities of life. Brother G. T. Webb is still too feeble to attend his churches. His pulpits are supplied by the young ministers of the University. Though not the pastor of the Second church, his continuous illness has retarded the work of the Building Committee.

Several new students joined the University this week, among them Rev. J. F. Davis, of Corinth, Miss. Students have joined the school every week during the year.

The following brethren have agreed to open the discussion of subjects assigned them before the fifth Sunday meeting of Central Association in March, viz.: W. H. Ryals, J. M. Senter, W. G. Inman, J. W. Rosamon, J. C. Tharp, B. F. Bartles, W. H. Bruton, A. J. Hall, E. B. McNeil. This indicates that the meeting will be a success.

Several of First church attended the Laymen's Conference in Memphis. MADISON.

The Southern Baptist Convention.

The State Convention at its last meeting referred the matter of the appointment of delegates to the coming meeting of the Southern Baptist Convention to the Board of Missions and Sunday-schools at Nashville. It is not yet known just how many delegates Tennessee will be entitled to, but it is possible that the number of brethren who desire to go will be greater than can be

appointed. The appointments will probably be made within the next thirty days, and all brethren who desire to go as delegates are requested to send in their names to any member of the local board as promptly as may be convenient. The board will then proceed to nominate by ballot, distributing the representation as equitably as may be throughout the State, and giving preference to such brethren as are likely to further most efficiently the interests of the Master's kingdom. Churches, pastors, and brethren will please give prompt attention to this matter.

AEG'S LARCOMBE, Secretary B. of M. and S. S. Seminary Notes.

The new library building is rapidly nearing completion. The roof is now being put on. It is to be a very handsome building. Last week the Seminary received a handsome gift of seven thousand and five hundred dollars from Mr. Wiggins, of North Orange, N. J., with an intimation that there is more to follow. Brother G. W. Baines, of Texas, has been elected assistant pastor at Walnut Street church. He will still prosecute his studies in the Seminary. Yesterday morning the McFerran Memorial church unanimously called as pastor Rev. J. J. Taylor, of Mobile, Ala. It is generally thought that he will accept and assume the charge of the church at once. The lecture last Friday night of Henry Waterston, on "Money and Morals," was listened to by a large audience. It was not only entertaining, but a lecture of wisdom. Some of his utterances were truly congruous, and his reception was an ovation. Last night the people of Walnut street listened to a sermon by Brother Morjickian, a native Armenian. He is also to lecture next Thursday night on "Life in Armenia." The Germantown chapel will be ready for occupancy by the first of April. This is the daughter of the Seminary, but now adopted by Broadway church. Twenty-second and Walnut church has about consummated plans to open up two new missions in the city. These mission schools soon become great feeders to the churches, and many of them develop into churches. The Baptists of Louisville are becoming very aggressive. T. W. YOUNG, Louisville, Ky.

TRENTON, TENN.—Well, the Laymen's Conference met in the Central church, Memphis, did its work, and we are at our homes again. The meeting was not largely attended, but all parts of the State were represented. A most cordial welcome was extended by the Memphis brethren. The work of Sunday-school and denominational education received careful attention. The elaborate discussions upon subjects before the meeting resulted in much good. Brother J. S. Thomas, our Assistant Secretary in the Sunday-school work, gave a most encouraging report of Sunday-schools and colportage. Brother Thomas imparted to the meeting most valuable information pertaining to his work. We were very much pleased with our Brother Boston, pastor of the Central church. Brother Boston has received a most hearty indorsement by his membership. Brethren Early and Snow are moving right along in their mission work in South Memphis. I feel benefited one hundred per cent. by the meeting. Laymen, let us rally our forces in behalf of our work in the State. See that every member of our churches has a chance to give for State, foreign, home, and all other missions. Yours in the work, J. M. SENTER.

NEWS NOTES.

NASHVILLE.

First church—Brother D. W. Phillips preached in the morning, and Dr. I. T. Tichenor, Secretary of Home Mission Board of the Southern Baptist Convention, preached at night. Central—Pastor preached to large congregations morning and evening. Sunday-school, 307. Cold snap. Received two by letter. Lecture for the organ netted \$90, and the fund so far raised about \$1,700. Brother Gardner, of Edgefield being absent, Dr. A. Owen preached at 11 a.m. No service at night. Third church—Brother Weaver preached morning and night. Good congregation. Dr. Tichenor being present, addressed the conference on the subject of home missions. Immanuel—Pastor preached. Congregation fair. Mission school good. Seventh church—Brother Ellis preached. Fine congregation. One received by letter. Brother Strother reports fair attendance at both Mill Creek and Howell Memorial. Sunday-school good. Brother Folk preached at Columbia. Good congregation. Good outlook. Brother Gupton reports good congregations at Antioch. Good interest. Brother O'Neal of Rockland church, reports good Sunday-school. Preached morning and night. Two received for baptism. Brother S. Fowler preached in country to fine congregation. Brother Gilbert reports his revival still continues. Twenty-two received for baptism since last report. Brother Stokes still preaching. The interest fine.

KNOXVILLE.

First church.—Usual prayer meeting on Wednesday evening, conducted by Dr. J. W. McCown, in the absence of the pastor, Brother Jones being yet in Atlanta. On Sunday morning Dr. McCown preached to a fair congregation. At the evening service Dr. A. B. Cabanis delivered a lecture on China. Second church.—Good attendance at prayer-meeting. Excellent congregation at morning service. The text was significant and appropriate, as the move into the new tabernacle to the north is to take place on the Sunday after next. Deut. ii. 3: "Ye have compassed this mountain long enough, turn ye northward." At night the sin of unbelief—John xvi. 9. Fair attendance. Third church.—An excellent attendance and quite a liberal spirit was manifested in raising additional funds for the new building. Text: Heb. ii. 2. Island Home pastor preached to a good congregation from Rom. vi. 23. Brother Brewer reported a very pleasant service at Mt. Olives. The day was quite cold. Text: Luke v. 16. Sunday-school enrollment still increasing. Brother Smith was prevented from remaining with the conference on account of a sick daughter. He reported the usual service at Maryville both morning and evening. Brother Cabanis came in during the session of the conference and received a cordial greeting from the members.

CHATTANOOGA.

Hill City church—Brother Brooks present, and reports a pleasant and profitable Sunday-school. Brother Chauncy preached in the morning to an attentive congregation, and Brother Brooks preached at night to an unusually large congregation. The church has decided to have preaching every Sabbath. Central church—Usual services by the pastor morning and night. The church will have services every evening, preparatory to the coming of Brother Penn, the evangelist, who will be here the last Sunday in this month. First church—Preaching by the pastor morning and night. Two by experience and three by letter were added to the church. The church is making arrangements to complete the main auditorium at once. The object is to have the building completed by the time of the coming State Convention this fall. Second church—Regular services by the pastor. Subject, morning: "Heaven and the sinner's opportunity to obtain it." Night: "Christ the only way."

TENNESSEE.

Those who expect to attend the fifth Sunday meeting at Eagleville, 28th inst., and who expect to come by rail to Murfreesboro, should send a statement of this fact to J. S. Edmunds, Eagleville, Tenn. Come, brethren, let us have a large attendance at the next fifth Sunday meeting at New Hope, four miles from Blountville. See programme and prepare for it. Commencing March 28th. N. J. PHILLIPS. Our school is suffering considerably from sickness—perhaps a score have gone home. We have no serious sickness now. Have had three cases of erysipelas. J. T. HENDERSON, Mossy Creek. Those who desire to attend the fifth Sunday meeting at Pleasant View church, four miles from Clarksville, will get off the train at Clarksville, Friday or Saturday morning, and will find conveyances to the church. We hope to have several Nashville members. HERVEY WHITFIELD. Brother W. H. Smith's appointments for this year are: First Sunday and Saturday, Rome, Smith county. Second Sunday and Saturday, New Salem, (on Snow Creek) Smith county. Third Sunday and Saturday, Macedonia, (New Middleton) Smith county. Fourth Sunday and Saturday, Bellewood, (Willette) Macon county.

Important.

As we assemble in our 5th-Sunday meetings at the close of this month let us give ministerial education the attention it deserves. Our collegiate year is nearing its close, and by a little united effort the ministerial board can close the year free of debt. Keep an eye on the Reflector column. J. T. HENDERSON, Secretary and Treasurer.

GOOD LIGHT WANTED.—In the BAPTIST AND REFLECTOR, of February 27th, from the pen of Rev. William Huff, the question of infant salvation is discussed, in which he says those little ones are sinners by nature and might develop into awful iniquity, but says they have been transplanted in a genial climate to bloom in the paradise of God. Please tell us, Brother Huff, the how of it. Yours, J. S. RUSSELL, Athens, Tenn.

DYERSBURG.—We are in the midst of a good meeting.

Elder J. J. Porter is doing the preaching, and it is grandly done. Some twenty or more are anxious about salvation. The church is getting to work in earnest. The outlook is encouraging. A forward move will be made at once for the building of a splendid church edifice on a very choice lot. The church is working harmoniously in this undertaking. J. N. HALL. CENTERVILLE.—Brother Loudermilk preached for us the fourth Sunday in last month. Brother W. J. Couch will commence a meeting here the fifth Sunday night in this month. Pray brethren, that he may open the eyes of the people here, and that much good may be accomplished by his coming. Brother Couch has promised to be with the brethren at Cross Roads church, six miles south of here, in the ministers' and deacons' meeting, on the last Saturday and Sunday in this month. We are going to make an appointment for him there on Friday night before. S. L. NEELY.

BULL RUN.—My Dear Brethren of East Tennessee:

When you come to Knoxville do not fail to call on the East Tennessee editor of the BAPTIST AND REFLECTOR. You will find a hearty reception and receive refreshment and go home stronger in the Lord. Brother Hailey is an untrusting, faithful servant. You will find that he has on hand our standard-books, from which you can make a good selection for your library. You know something of the benefits derived from the BAPTIST AND REFLECTOR. Brethren, induce your brethren and friends to subscribe for it. It is so much better than a secular paper. We need its teaching. Your brother in Christ, I. N. BISHOP. HEBBERSTURGH.—I wish to announce through your columns that the fifth Sunday meeting of the Big Emory Association will meet at Rockwood, Roane county, Tenn., on Friday, March 25 and continue until the 30th. We will have a suitable programme, and brethren appointed to write a paper on the subject. Would be glad if you and Brother Hailey could be with us on that occasion. Our mission work is doing very well, so far, in this mountain country. I am proud of the BAPTIST AND REFLECTOR. I don't see how any Baptist can do without it. WILLIAM WHITLOCK, Chairman.

FRANKLIN.—I want to return thanks

through your columns to the brethren of the Big Spring church for aid for my sonwhois going to Jackson to school preparing for the ministry. Brother Clay Dyer sent me ten dollars for him some time ago, and Brother W. W. Gill yesterday by Brother Alkin. Thanks, brethren. May God bless them. Say through your columns I am ready to go anywhere to hold meetings whenever desired. I will go to Centerville the fifth Sunday in this month, and would like to have work to commence on Monday after the fourth Sunday in

April. We are getting along as well as

could be expected at Franklin. Have had three or four conversions the last month in my work here, and two additions to the church. Pray for me. W. J. COUCH. BOON'S CREEK.—I am a Virginia Baptist preacher, but I take your very worthy paper, and am tied on to you Tennessee Baptists very much, having preached a great deal in the eastern part of the State during the last four years. Better than three months ago the Boon's Creek church gave me a unanimous call to her pastorate. I accepted, and, at the second monthly meeting, the church proposed a protracted effort, and we continued twelve days and nights. The meeting resulted in fourteen happy conversions. They all stand approved for baptism, which will be administered by the pastor at the next meeting, which is the third Sunday in March. This church has an evergreen Sabbath-school, and I impute the success of the meeting to the earnest work done in the school. There is no greater help to a pastor than a good Sabbath-school. Some of the members of this church take the BAPTIST AND REFLECTOR, and I will try to get it into every home in the membership. They are a worthy people, and they must read a worthy paper. Now, my brethren, this is my first, and if it gets through I will ask Father Graves a few questions. D. H. JESSE, Hawkin's Mill, Va. I have thought for some time that I would write an article for the BAPTIST AND REFLECTOR, and as I now have some time, I will write a few lines for the benefit of my kindred and friends of my old native State. I was ordained to preach the gospel by the Station Camp church, Sumner county, Tennessee, in the year '77, but did not do much good until '83, because I did not give myself fully to the Lord and to his work. But since '83 I have forsaken every thing for my Savior, and have given my entire time to his work, and God has blessed my labors. I do believe if every preacher whom God calls to preach would do like they did in the apostolic time, give their whole time to preaching, God would bless them more fully. I have been in Kentucky mostly since '83. I never have served as pastor, but as an evangelist. Held a great many protracted meetings, frequently with twenty-five and fifty professions. I remember holding one at Glasgow Junction, Ky., with eighty. I have just held three meetings in succession, in which occurred two very peculiar things. The meetings were held in two different States and three different counties, and I baptized fourteen in each meeting, save one, and he would have been baptized had he not gotten sick. And it may be that I will baptize him yet, for he says if he should recover before I leave the neighborhood he wants me to do so. No doubt the churches have been greatly strengthened, for I will preach the truth and expose error, for it makes me happy to do so. May God bless you all. G. H. DOAN, Lafayette, Tenn. —I expect to leave for Europe, Egypt, and Palestine on March 26th, invoking the benediction of friends and brethren. I bid you good-by. Fraternaly, D. W. GWIN, Norfolk, Va. [God bless and prosper you and give you a safe return.—Eua.]

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary. All communications desired for him should be addressed to him at Nashville, Tenn.

FOREIGN MISSIONS. Rev. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.

HOME MISSIONS. Rev. I. T. TUCKER, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him at Atlanta, Ga.

MINISTERIAL EDUCATION. Funds for young ministers to the S. W. B. University should be sent to G. W. Jarmon, Jackson, Tenn.

Ministerial Support.

"Red Pencil" has been lamenting that some ministers are not paid for their labors, or so poorly paid that they are compelled to resort to secular employments for a living, and instances a Brother R. B. Cross who sells goods as a business, and rarely preaches at all, and when he does, he gets nothing in the way of wages.

For the good of the cause he represents, I beg to ask a few questions and make a few suggestions to Brother Cross and the secularized ministers of the class to which he belongs. Has God really called you to preach? If so, did he make a mistake? Of are you the one who made the mistake? It must be one or the other, or else you are living in neglect of duty; which is it?

Paul, in 1 Cor. 9th chapter, 16th verse, said: Necessity is laid upon me; yea, woe is unto me if I preach not the gospel. Webster says woe means grief, sorrow, misery, heavy calamity, malediction. See also Heb. ii. 15; Isa. v. 11; Prov. xxiii. 29-35; Sam. v. 16; Matt. xxiii. 14; Luke vi. 25, for the meaning of God's woe.

Now, brother, it looks very much as if the man who is called to preach would be under necessity; that he would have no choice in the matter. Turn, my dear brother, to the first and second epistles of Paul to Timothy, his own son in the faith, and read them carefully; and then prayerfully re-read the first and second verses of the 4th chapter of the second epistle, and tell me how you are going to get around the duty of preaching; not occasionally; not when you can spare the time out of secular occupations; but the command is to preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

If you are rejected at your own home and among your own people, as Jesus was (Luke iv. 16-30; Matt. xiii. 54-58; Mark vi. 1-6; John i. 11), then go to Capernaum (Luke iv. 31-44), and work with the industry that he did there, and pray in secret as he did after a hard Sabbath's labor (Mark i. 21-35), and then into the next towns and preach there also. "For," said he, "therefore came I forth" (Mark i. 38). While he healed diseases, and performed miracles, preaching was his chief object. If you are called by him to preach, then preaching, and other church work, connected with the ministry, is your life work. Get away from that store, shop, mill, farm, school-room, office. The Lord hath need of thee.

Go work to-day in my vineyard, he commands.

When Jesus was born angels were sent from heaven to announce the glad tidings. But the angels at once returned to heaven, and thenceforth the gospel—the glad tidings of salvation—was to be carried and proclaimed by man to all nations and to every creature. This is God's plan for saving the world. And yet we look abroad and see churches without pastors, and pastors, or preachers, without churches. We see church houses going to decay, and the members scattered like sheep gone astray. Still more, we find large fields without the gospel, yet ready for it as the harvest is for the reaper. As the ripe wheat, if neglected, will fall and be lost, so thousands of sinners, though ready for the gospel, will be lost without it.

O my brethren, my brethren, why stand ye all the day idle? Your responsibility is fearful. How are you to meet it? Do not say you will not be supported. It is a mistake. As sure as God fed Elijah by ravens, he will feed you by men. Preach his gospel—all of it, including that taught in Rom. x. 13-17; 1 Cor. ix. 1-14; Gal. vi. 6; Phil. iv. 10-19; 1 Cor. xvi. 1-4, and God will take care of his word, and he will take care of you.

Yours in the faith, JOHN LAYMAN. Foolish Virgins.

In a recent issue of the BAPTIST AND REFLECTOR, Brother Haywood inquired whether the five foolish virgins represented Christians. Your answer was negative. Are you sure you are correct?

1. In the first place words mean something when inspiration pens them. And the very import of the name (virgin) indicates chasteness and purity. I can not conceive of its application to the enemies of Christ. I maintain, therefore, that they represent Christians—virgin companions of those who shall constitute "the bride of the Lamb." They were the virgin attendants and invited to the marriage feast. (See Rev. xix. 6-9) Christians will constitute the Lamb's bride, but not all Christians. We have a graphic description of those composing the bride in Rev. xiv. 1-5. Please read also Rev. vii. 9-17, and we learn of a countless number who were saved, but constituted no part of the bride.

2. Now let us briefly compare, or contrast the wise and foolish virgins and observe the similarity. (a) All of them are called virgins, though five of them were foolish. (b) Both the wise and the foolish voluntarily went forth with their torches to welcome the bridegroom, and awaited his coming with similar patience. Enemies of Christ can not desire and welcome his coming. Such is unnatural. (c) The foolish as well as the wise had oil in their lamps, which was still burning at midnight, but so low that they said to the wise, "Give us of your oil, for our lamps are going out."

(d) The foolish were apparently as watchful and desirous of His approach as the wise. (e) And while they all slumbered and slept, the foolish awakened as promptly as the wise, and found their lamps still burning, but had not enough oil to proceed to the house, the only difference then being that the wise had a supply of oil in addition to what was in their lamps. The non-providence of the foolish seems to represent a lack of faith and consequent unexpectedness which will characterize a certain class of Christians at the Lord's coming.

Now, there is no abstruseness in this parable thus interpreted. No difficulty in letting both the wise and the foolish virgins represent Christians—each a certain class of Christians at the coming of Christ. He does not say let them (the foolish) be destroyed, but simply excluded from the present privilege and enjoyment of the "marriage supper." He does not say, "I never knew you," but, "I know you not." He seemed to recognize them in the circumstances only as improvident friends, and not worthy of admittance into the marriage chamber.

In the same query Brother H. included also "the slothful servant," which was not in your paper designed to represent the Christian. I will not trouble you with that, however, at present. God bless your paper, and may he make it a triune power in propagating his truth. W. G. USSERY, Columbia, Tenn.

[We have said our say and do not care to say it again. Brother USSERY will pardon us for saying, though, that we think he has not made out his case. But we do not wish to quarrel over the matter.—Ed.]

Miss Sallie Hale to the Children.

DEAR CHILDREN: It has been a long time since I wrote to you, but I have not forgotten you. I have thought of you very often. I have been very busy; that is why I have not written.

Since I wrote to you last the BAPTIST and the BAPTIST REFLECTOR have been united, and now I hope that the dear children of the REFLECTOR will all join the Young South band and work for Cuba. Isn't Brother Diaz splendid? I read every thing I see about him and his work in Cuba just as you do, I suppose.

Since I wrote you last both of your Mexican girls have married. Maria Recio married our Mexican preacher, Brother Samuel Dominguez, so she lives here in Parras. Every day I go away down the street to her house, to get her to correct my translations into Spanish. She is correcting now my translation of Dr. Ford's Ecclesiastical History. She corrects my Spanish for half an hour, and then she reads and translates English for half an hour. So, you see, she is my teacher and I am her teacher. I am very grateful to you for educating me a teacher.

She is reading in English Hopkins' Evidences of Christianity. Only a very intelligent and pious young lady would read that book with interest.

Your other girl, Cueva Dominguez, a sister of Maria's husband, married another Mexican preacher, Brother Ben Muler. They are living in Saltillo. You remember that last winter Dr. Powell built a house for a boys' school, to be conducted as the Madera Institute is? It is a handsome house, but not near so large as the Madera Institute. Rev. H. L. Mosely, the principal of the Institute, is also principal of the boys' school; but Brother Muler is one of the teachers, and he and Cueva live in the building, and Cueva has charge of the boarding department. So you see both of your girls are doing Christian work.

Will you please send me some more advertisement cards. It would make this letter too long to tell you how much good we hope they are doing. Please send in packages of not more than a hundred, then I will not have to pay duty on them. I have never had to pay duty on but one package, and that was only a few cents.

I was glad to hear that so many quilts were sent to the Levering School. I know that the children made some of them. I thank you. R. J. W.

And now may the Lord bless you, dear boys and girls, in your work for him, and may you not only work for him, but give him your hearts, for you know that "without faith it is impossible to please God" even by good works.

With much love, your friend, Parras, Mexico. SALLIE HALE.

Theological Schools and Students—Baptists Ahead.

In America there are six thousand and five hundred theological students, that is, there are that number in strictly theological schools, besides thousands that are studying for the ministry, and many of them in schools where theology is taught. There are two thousand more young men studying for the ministry to-day than were ten years ago. The following statistics I glean from the latest report of the United States Commissioner of Education, and may be of interest to some. I give the number of strictly theological institutions and the number of students, and mention only the most prominent denominations:

- Baptists—15 schools, 1,135 students. Free Baptists—2 schools, 78 students. Roman Catholic—18 schools, 992 students. Methodist Episcopal—14 schools, 738 students. Methodist Episcopal South—2 schools, 66 students. Presbyterian—14 schools, 728 students. Cumberland Presbyterian—1 school, 38 students. Episcopal—12 schools, 313 students. Campbellite—6 schools, 276 students. It is very gratifying to know that Baptists have a larger number studying theology than any other denomination. It is also claimed that we have more money invested in educational institutions than any other people. Who can be ashamed that he is a Baptist? We are so far from shame that our hearts swell with a sort of joyful pride that we belong to the "sect everywhere spoken against."

Your Opportunity.

The call from the Foreign Mission Board is urgent, and if we close the year out of debt we must help right away and all along the lines. Many will gladly give of their means if the matter is but presented to them. I urge pastors and leading brethren in the churches not to neglect the Master's work in this respect. See to it that a collection is taken within the next month from your church. And brethren and sisters, for whom Christ gave his life, give something to send the story of his love to others in darkness. Give until you feel it. Make a sacrifice for the Master. Do not blame and abuse the worthy brother or sister who urges you to do your duty in giving. They are not working for themselves, but the Master.

The Convention soon meets, and the State of Tennessee we want to do her full part in paying the expenses of the missionaries sent out. It has been a year of signal progress. Brethren, with the blessing of God on our efforts, let us show him the deep appreciation of our hearts and make him a liberal offering. The Convention meets in May and all contributions should be sent forward by the last of April. R. J. W.

Baptist and Reflector.

J. R. GRAVES, LL.D., Special Editor. Nashville, Tenn., March 20, 1890.

EDIGRAMS.

Bro. T. J. Heflin, of Austin, sends his advanced order for a set of the new books. This is what we expected of one who has stood hard by this paper and every Baptist interest and principle it has advanced for forty years. There are several "old guardsmen" in Texas, who will speak loudly when they do speak. Orders are daily increasing. Tennessee has not spoken yet. Will not one hundred pastors who read this send us a club of five pre-paid orders for a set—that is, both books—and we will send him one set gratis. Mail the order on or before the 31st of this month.—Brother J. G. B. Miss: We would be delighted to help you on your house, but the First church of this city—our own—is now straining every nerve to finish its building, and duty begins at home. All we can spare for church building we must give to finish our own. We will come down this summer, July or August, and deliver a paid lecture for your benefit, if desired.—"Heaven, our final home," is it a state or place. If the latter, where?—We were delighted and encouraged by a visit from our Brother Haral, of Mississippi. He promised to write occasionally for this paper. Learning that a large installment of the manuscript of "The First Baptist Church in America not founded or 'pastored' by Roger Williams, nor his invalid baptism never transmitted to any Baptist church on earth," had been sent to the printers, he remarked, "I rejoice that you have taken the subject in hand. We have needed the unanswerable refutation of the groundless claims of the Providence church for the past forty years to stop the mouths of our enemies."

NEW BOOKS.

Advanced orders are coming in lively. Brother W. D. G. Anderson, of Battle Institute, Texas, is the first to send for more than one set. He orders four. There is another brother who lives not far from Florence, Texas, who sent the largest advanced order for "The Seven Dispensations," one for each child, we are expecting to hear from. One book is already in the hands of the printers and it will be mailed on or before April 10. We will need on the thirty-first day of this month for it three hundred dollars. There are only twenty days remaining for advanced orders and reduced price. We shall truly appreciate the assistance of our brethren and friends in getting out this work.

Will not our pastors use this fact when they are dissuading their people, old as well as young, from participating in worldly amusements. Our influence is all we have to serve our Lord and Savior with, and to destroy that is to commit suicide. It is a fact that the unregenerated have no respect for a dancing, theater-going, dram-drinking professor. How doubly cruel it is to pierce our Savior in the house of his friends: To theater-loving church members we commend the following: Dr. A. J. Gordon, of Boston, tells us that he was once engaged in a revival meeting. He noticed in the audience, day after day, a gentleman who seemed to take a deep interest. Finally the preacher spoke to him on the subject of personal religion. He replied, "I am an actor, and I can not be an actor and a Christian," and that he was trying to decide whether he could give up his profession. He was also asked whether he ever saw any church members who were in the audience in the theater. He replied, "O yes; but I have no respect for any one who comes to see me act."—Exchange.

OBJECTION TO JOHN'S BAPTISM BEING GOSPEL OR CHRISTIAN BAPTISM.

It is urged by Campbellites and endorsed by many pedobaptists that John's baptism was not gospel or Christian because it was instituted before the resurrection of Christ, when the gospel dispensation commenced. Their argument logically stated is this:

(a) That which was instituted or practiced before the resurrection of Christ was not gospel or Christian in its character.

(b) John's baptism was instituted and practiced before the resurrection of Christ.

(c) Therefore it is not gospel or Christian baptism. For this reason the Campbellites deny that the preaching of John, of Christ and of the apostles, was the gospel. It is an axiom in logic that an argument or position that proves too much is suicidal and kills itself. If this argument is granted, then

it follows that the Lord's supper is not a Christian ordinance, and belongs not to the gospel dispensation, and more, that the church of Christ itself, as an institution, is not a Christian institution, and belongs not to the gospel dispensation, because both the church of Christ and the Lord's supper were instituted before the resurrection of Christ. (From Dr. Graves' forthcoming book, "John's Baptism." See prospectus of it in this paper.)

All willing to encourage and assist him in bringing out this much needed book can send him now a pre-paid order for one or both books, and get reduced prices.

WHAT IS GOING ON?

Read the objects, and if you do not approve of them, write and tell why. If you do approve of them, send your name at once. It will be kept private.

The following is the platform of principles adopted by a national conference of leading men held December 11th, 1889, and which the voters of the whole country, of all parties, are asked to support: PLATFORM OF AMERICAN PATRIOTIC LEAGUE. 1. Restriction of immigration. 2. Extension of time required for naturalization. 3. Educational qualification for every voter. 4. One general unsectarian American free school system. 5. No public funds or public property for sectarian uses. 6. American lands for American settlers. 7. Our aim—to save the American nation. One free people, one flag, and one language! All American voters are cordially invited to put themselves in communication with the American Patriotic League, with a view to united political action along the above lines, in order that the free institutions of our country may be preserved. If the above platform meets your approval, cut this out, sign and return to the AMERICAN PATRIOTIC LEAGUE, P. O. Drawer 192, Boston, Mass., and other documents will be sent you. PLEDGES. I am in hearty accord with the principles of the American Patriotic League, and pledge myself to act with it in furtherance of its objects. I hereby express a desire to become a member of the organization.

Name..... Street No..... Town or city..... State..... Appointments for March. The first series of "Chair Talks" for 1890 will commence at Iuka, Miss., on Saturday before the fourth Sunday, at 7.30 p.m., God willing. We shall attend the fifth Sunday meeting of Unity Association, at Salsbury, Tenn. J. R. GRAVES. P. S.—April is reserved for Orinda, Watertown, and R. Grove, Tenn., if desired.

Ninety Dollars Still Wanted!

This amount is needed to pay the expenses of two "Self-helpers" until the 20th of June next. Brethren and sisters help us to help them: J. R. Graves, Memphis, Tenn. \$ 5 00 Mrs. J. R. Graves, Memphis. 1 00 Wm. C. Graves, Memphis. 1 00 James R. Graves, Jr., Memphis. 1 00 Miss Lou E. Graves. 50 Miss Lillie Myrtle Graves. 25 Calvin Z. Graves. 25 Mrs. S. C. Kelly, Ala. 1 00

A few days ago our senior Baltimore bishop, J. W. M. Williams, flashed before our admiring eyes a beautiful diamond ring. It is the first he has ever worn, and was purchased with money given by some of his members, who desired to mark his thirty ninth anniversary as pastor of the First Baptist church. If the Doctor seems a trifle proud, other preachers must excuse him. Their turn may come later. —Baltimore Baptist. The old shepherd certainly, if not in his dotage, would not flash a diamond ring "around town" and from the pulpit in the eyes of his admiring congregation?

THE number of convicts in the Kansas State prison is thirty less than one year ago. There is a steady decline in the aggregate number of prisoners in the penitentiary from year to year, in spite of a steady growth in the population of the State, and millions of gallons less of whiskey drunk, a state of facts which it is believed, exists in no other State in the Union. Is not prohibition a blessing to the State?

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Dr. J. R. Graves. Nevertheless all questions to receive attention must be signed by the name of a subscriber to the BAPTIST AND REFLECTOR. Direct all questions, the answers to which are desired, to Dr. Graves, to him, 317 Main Street, Memphis, Tenn.

The 43d verse of the 12th chapter of Matthew is used by the advocates of apostasy to prove that a Christian or converted person can lose his religion, and be finally lost, claiming as they do that it is the man who, not finding the religious state as pleasant as he expected, goes back to his former sinful courses, and multiplies associates in wickedness to himself, and the last state of the man is worse than the first—he has largely increased his guilt and punishment. I should like to see your answer to this exposition of the illustrative passage. S. MAN, Shelby Co., Tenn.

Answer 1084.—We will literally and grammatically translate the passage, which, we think, with but few words from us, will give you the desired light upon the text: "But when the unclean spirit is gone out from a man it (the unclean spirit, not the man) goes through dry places seeking rest and finds it not. (An unclean spirit is never better satisfied save when in a man influencing him to his destruction.) Then it (the unclean spirit, not the man), says, I will return into my house from whence I came out; and coming (it, the spirit, not the man), finds it empty, swept, and set in order. (If the man's heart had been all the time in the possession and dwelling place of the evil spirit—"my house"—he was only a natural man—and was ever and always prepared for the occupancy of the evil one.) Then it (not the man, but the unclean spirit), goes and takes with it seven other spirits more wicked than itself (teaching us that there are some unclean spirits more wicked than others, as there are some wicked men deeper dyed in guilt than others), and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this wicked generation or race. And so it was Christ illustrates the last end of that nation, though oft apparently reformed, to the final state of all natural men, although oft reforming, still going from bad to worse. (See first Psalm.) The passage has no reference to a child of God. That man's heart was the house and home of that unclean spirit all the time. It said truly "my house." It was its before it left for a season. It was its while it was out, and it was its when it returned, and was its at the last. The Christian's heart is Christ's from the day of his regeneration forever, for no one is able to pluck it out of his possession.

Baptist and Reflector.

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4. The address of Dr. J. R. Graves is 347 Main Street, Memphis, Tenn. That of Rev. O. L. Hailey is 117 Morgan Street, Knoxville, Tenn.
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NOTICES—We publish obituary notices free if they don't exceed twenty lines. After that number we must charge for them at the rate of five cents for every line over the twenty lines.

PUBLIC PRAYER.

Spiritual forces can not be measured by physical standards. And for this reason one may not venture to say whether this or that person, or this or that form of words will be most effective in public prayer. For this reason no one should decline to lead, even though experience may be wanting. And when there comes over one an impulse to lead, do not wait for some one else to call on you. Men attain proficiency in this gift, by exercise, just as in others.

But there are some things entirely within our control, which will administer to the advantage of this part of public worship. It is scarcely necessary to say that all decent people, who lay any claim to respectability: good manners, will avoid in any way disturbing the quiet or composure of the worshippers, even though they themselves may be too thoughtless to participate. They will, at least, conform to the custom of the worshippers, so far as silence, attitude, and decorum are concerned. For one to disturb public worship is about as ill-bred as any thing known to civilization. And this is pre eminently true in the matter of public prayer.

But to those who wish to reap the benefits of such an exercise, a few words may be profitable. In the first place, resolve to participate actively in the service. Do not content to be a merely passive listener. For natural reasons some reverent attitude of body ought to be assumed. And generally it will be found profitable to let that be somewhat different from a sitting posture. That is the position natural to communion with equals. There should be some attitude that naturally suggests devotion and supplication. Whether a congregation shall stand or kneel, or simply incline their heads while sitting, must be left to the people themselves to decide. But the last named seems to have least to commend it to public favor.

Now either pray earnestly in secret or follow your leader. God has ordained and sanctioned this manner of praying to him. And when

the leader offers that which you can join, add the strength of your desire, approbation or faith to it. He is your spokesman to God for the moment. You are in the presence of God. Give heed.

The leader will have a more difficult task to perform. Public prayer differs from private or family prayer in that there is supposed to be a community of feeling, interest, and desire that does not exist in other circumstances. Then properly there should be careful thought and preparation beforehand. The present condition, feelings, and needs of the people should be estimated. Such an order of thought should be pursued as would best enable the people to accompany the leader. Such petitions offered as is thought to be proper for the occasion. We do not undertake to suggest the contents or order of such prayer, but it seems to us that a few moments of silence in the attitude of prayer before the leader begins ought to secure the quiet desired, and be a valuable preparation for the exercise.

CREEDS AGAIN.

In the *Gospel Advocate* of February 13th, Rev. B. B. Tyler, of New York, one of the most distinguished Campbellite preachers in the world, says, in an article on creeds:

"In any correct statement of this subject, the word *authoritative* must find a place. The followers of A. Campbell do not object, nor have they ever objected, to a simple confession or declaration of what they understand the Bible to teach."

That is exactly Baptist ground, brother. That is all we ever claimed. Glad to have you come over to us. Now, will you please make "a simple confession or declaration of what you understand the Bible to teach?" We should be glad to see it. That, of course, will be your creed, and we hope others of your faith will agree to it also.

Again, he says: "The creed of the people with whom I am immediately associated reads thus:—I believe in my heart that Jesus of Nazareth is the Christ the Son of the living God, and the Savior of men." Jesus's test of orthodoxy was: "What think ye of Christ?" "Whose Son is he?" This also is our test of orthodoxy."

The devils in hell believe that Christ is the Son of God. Millions of men in this country believe in their heart "that Jesus of Nazareth is the Christ the Son of the living God, and the Savior of men"—but they are not saved. What lack they yet? A full surrender to Christ, an acceptance of him as their personal Savior. That and that alone is saving faith. The other is but an historical faith which all but infidels possess in this Christian land of ours. Once more:

"As a teacher of theology A. Campbell is worthy of a following; but if the intimation is intended that Alexander Campbell is believed in, and followed by any body as Jesus is believed in, and followed, the statement is altogether misleading, and can not be too emphatically con-

demned. Alexander Campbell was not crucified for us—we were not baptized in obedience to his requirements, nor into his name. Every person connected with the people known as Disciples of Christ, reserves to himself the right to differ from, and to condemn the teaching of Alexander Campbell at any point. The Disciples are as absolutely free to think for themselves, and to express their thoughts in their own way, as if there had never lived on the earth such a man as Alexander Campbell. I do not hesitate to say, when there is a necessity for it, or when it is appropriate, that Mr. Campbell was in error."

But do you ever say it? We never heard of it. On what point was he in error? Your statement above is more ingenious than ingenious. Was it meant as a dodge? Nobody intends to intimate that Alexander Campbell is believed in and followed by any one as Jesus is believed in and followed, or that he was crucified for you, but that he is believed in and followed as Luther by Lutherans, Calvin by Calvinists, Arminius by Arminians, etc., that is as your theological teacher and prophet. Is not that so? That is the real point. Can you deny that?

LESSONS FROM THE YEAR BOOK.

"The Baptist Year Book," edited by Lansing Burrows, D.D., and published by the A. B. P. Society, is a mine of information. It is marvelous in its detail and completeness. Every Baptist ought to have it, and study it. It costs only twenty-five cents, and may be ordered of us at Knoxville. A study of it will be attended with many beneficial results. One will have a better idea of the importance of Baptists as a religious factor in the world. He will be able to see how much they are doing, and be led to consider how much they could do. He can see what we are doing in the way of preaching the gospel, caring for the sick and poor, educating the young, and disseminating religious literature. He will realize the importance of statistics as never before. The book contains accounts of all our organizations, missions, missionaries, present condition of the fields, all State and district organizations, name and post-office address of all the Baptist ministers in the United States, and tables of statistics that are thrilling. We call statistics dry. One would not say that about Baptist statistics, surely. But let us see. The Baptists received 24 ministers from other denominations last year. They organized 664 new churches last year, nearly thirteen for every week. They dedicated 354 new church houses, or nearly one a day for the whole year. They issued 8 quarterlies, 27 monthlies, and 60 weekly papers. They have 7 theological institutions, worth \$3,015,935, with 658 pupils; 31 universities and colleges, worth \$10,427,871, with 6,440 pupils; 32 female seminaries, worth \$2,739,615, with 4,470 pupils; 46 co-

educational institutions, worth \$2,619,518, with 5,235 pupils. These foot up the handsome totals of 116 institutions of high grade, worth \$18,802,902, and educating 16,803 pupils. Let no one say hereafter that Baptists are either ignorant or unfriendly to education.

Georgia is the banner Baptist State. It has 2,154 ordained ministers; 3,256 churches; 308,428 members. They have 1,708 Sunday-schools, with 74,553 pupils, and gave last year, for all purposes, \$191,929.08. Virginia, North Carolina, and Kentucky follow in the order named. Tennessee has 1,063 ministers; 1,545 churches; 98,834 white, and 26,847 colored members, who gave last year, for all purposes, \$163,965.57, or \$1.30 apiece. They gave, on an average, a little less than twelve and one half cents apiece to all missions. And yet that is the best record of their history, at least since the war. There are in the United States 3,070,047 Baptists, who gave last year to missions \$1,092,571.56, or 35 1/2 cents apiece. They gave to all purposes \$10,199,259.61, or about \$3.32 1/2 apiece. These figures ought effectually to quiet any undue exultation. There were 144,575 baptisms, but there were 44,116 exclusions. A few comparative statistics will do to close with. In the United States Baptists have 32,588 churches, 21,175 ministers, and 3,070,047 members. Campbellites, 6,800 churches, 7,000 ministers, 850,000 members; Protestant Episcopal, 3,794 churches, 3,632 ministers, 488,168 members; Methodist Episcopal (one church), 15,510 ministers, 2,185,532 members; Methodist Episcopal, South (one church), 4,687 ministers, 1,129,102 members; Presbyterian (North), 7,657 churches, 5,815 ministers; 748,739 members; Presbyterian (South), 2,240 churches, 1,145 ministers, 161,742 members; Cumberland Presbyterian, 2,540 churches, 1,563 ministers, 160,185 members; Roman Catholic, 7,353 churches, 8,118 ministers, 8,157,676 members. In this comparison it must not be forgotten that the Roman Catholics count their whole population as members.

PERSONAL AND PRACTICAL.

—Rev. C. S. Gardner is in Versailles, Ky., helping Rev. P. H. Goldsmith in a meeting at that place. We hope to hear good reports of the meeting.

—Will the *Central Baptist* please tell us "the last time when the Convention met in Fort Worth?" It seems strange that such intelligent editors as those of the *Central Baptist* and *Christian Index* do not know Fort Worth from Waco. Or was it a *lapsus penne*?

—Brother Robert N. Barrett, of La Fayette, Ky., dropped in on us last week on his way to see his father, near Lebanon. He is a young man, but has a book now in press. He ought to be in his native State. We would be glad to get him back.

—The Baptists of Tennessee gave for foreign missions from January 20th to February 19th \$368.08, making a total since the Southern Baptist Convention of \$3,244.62. This is the best showing we have ever made. Now let us raise in

the two months remaining before the Convention at Waco the \$1,500 necessary to make up the \$5,000 asked of us.

—While in Memphis we ran out to see Dr. Graves and had quite a pleasant interview with him. He is looking remarkably well. At present he is busy writing his two new books, together with his weekly contributions to the *BAPTIST AND REFLECTOR*. As soon as the weather opens he proposes going out to deliver his "Chair Talks" for subscribers to this paper. We enjoyed our visit to the old veteran.

—There is never a time when we are more anxious to be a number of persons at one time than during our fifth Sunday meetings, when so many are going on at once, and we receive invitations to each one. As it is a physical impossibility however for the editors to divide himself out among so many, will not some one at each meeting see that the interests of the paper do not suffer by their absence?

—The Southern Baptist Convention meets at Fort Worth, Texas, May 9th. It will be an important meeting. We hope to see a large delegation from Tennessee in attendance. But we should be ashamed to have them go as the representatives of a State making the smallest showing financially of any State in the South according to numbers. Would n't you? Shall it be so? We hope not. The next six weeks will tell. You can help them tell.

—The *BAPTIST AND REFLECTOR* (E. R. Folk and O. L. Hailey, editors and proprietors), Nashville, Tenn., grows steadily. Better and better it is meeting the pressing needs of its great Baptist State. If we could reach the ear of every Baptist in Tennessee, we would whisper into it—TAKE THE *BAPTIST AND REFLECTOR* BEFORE YOU TAKE ANY OTHER PAPER!—*Religious Herald*.

Thanks. We wish you could reach the ear of every Baptist in Tennessee. —The Louisville and Nashville Railroad is one of the best in the whole South, if not the best. It has recently been making great improvements along its lines, especially in West Tennessee, at great expense. Its bridges and trestles are substantial, its road-bed firm, the rails are all steel, the cross-ties new, the track gravelled, and there is a double track in many sections. Much of the efficiency of this road is due to its able third vice-president, Mr. E. B. Stahlman, of Nashville.

—With reference to the article by Prof. Burke on page 2 we wish to state: 1. It seemed to us that enough had been said on the subject at this time, and we wrote the author asking him to withdraw it, but he thought that in justice to himself it should be published. This fact, added to its length, explains its delay.

2. We should deplore any personalities between brethren. Let us here in Tennessee have more love for Christ, and more love for each other. And may God bless us all.

—The Baptist cause in Memphis seems prospering as never before. The four pastors—Yenable, Boston, Snow, and Early—work together in a harmony beautiful to see, while each one is doing a splendid work in his own field. In addition to Brother Early's church just organized in East Memphis, it is proposed to organize several others all around in the suburbs of the rapidly growing city. To that end the City Mission Board will soon be reorganized. Steps are being taken in that direction now. The outlook for the Baptist cause in Memphis is bright and growing brighter every week. Thank God for it.

—It is always a pleasure to us to stop over at our old home in Brownsville, even for a day. The town has memories for us which shall fade only with death, and friendships which grow stronger as the years roll by. The Baptist cause seems to be prospering under the efficient leadership of Bishop Trotter. Dr. J. H. Boyett had just arrived to begin a meeting with him. We regretted that we could not stay to enjoy it. We wanted to peep in on the Brownsville Female College but lack of time forbade the pleasure. We heard only good reports of its marked success under President Thos. Smith.

A certain church (not Baptist) wanted a revival—that is, wanted to see the fruits of a "revival" in a large gathering, and it went to work in the usual modern way. It appointed a committee to secure the revival, and the committee organized with a president, secretary, treasurer and corresponding secretary. The committee held several meetings and appointed sub-committees, but no results have thus far been reported. The sub-committees make reports occasionally, and ask to be continued. The outcome will be reported when it appears. There is nothing like organization.—*Journal and Messenger*.

Has it come? Keep us posted, please. That is a new way to get up a revival. Other churches would like to try it, if this one succeeds. —Columbia, with its fine blue-grass country surrounding it, its eight thousand population, its lovely homes, and its cultivated people is considered, perhaps, the most beautiful town in the State. For some reason our Baptist cause has not been as prosperous there as the importance of the place demanded. But under the earnest and self-sacrificing labors of Brother W. C. Grace a neat new house was built, a number were added to the church, and the foundation for future prosperity was laid. Brother R. B. Mahoney has only recently gone there, but has gained the hearts of the people. His congregations are good, and he is doing a fine work in the church and community. With such people as the Jameses, Sheppards, Blackburns, Witherspoons, Vesey, and others, to work with who could not do a good work? God bless them all.

—As we contemplate the remarkable growth of the Baptist cause all over this grand old State of ours, from Bristol to Memphis, our heart swells with gratitude and we feel like giving expression to that gratitude in song. But what shall we sing? At first the beautiful doxology, "Praise God from whom all blessings flow," comes to our mind, and we feel that we should like for all throats to join in the grand refrain. Then "The morning light is breaking" almost involuntarily rushes to our lips. And then again we feel like singing, "Blest be the tie that binds," and shaking hands all around. But, perhaps, the one song that best expresses our feelings is that grand coronation hymn, "All hail the power of Jesus' name." Yes, it is the name of Jesus which is working out these grand results. Let us give to him all the honor and the glory. "Bring forth the royal diadem and crown him Lord of all." Amen.

—We should be glad if all those who expect to attend the Southern Baptist Convention at Fort Worth, May 9th, and who will probably go by Nashville or Memphis, would send us their names. By doing so, we can make arrangements for all to go together, which, we think, would be pleasant. The round-trip ticket by the Memphis and Little Rock and Cotton Belt Route will be \$21.75 from Nashville, and about \$14.75 from Memphis—half fare. Tickets are good for thirty days. Others than delegates can make use of these rates if they wish. The train will be run solid

without change from Memphis, and will include free reclining-chair cars. There will also be sleepers attached for any who desire them. An extra charge will be made for these. The proposed route saves two or three miles omnibus transportation in Memphis, and also puts us in at Fort Worth about three hours in advance of any other. Leaving Nashville on Wednesday, May 7th, at 6 a.m., we reach Fort Worth on Thursday at 3 p.m. The Convention opens on Friday, at 10 a.m. We trust a large number will go from Tennessee.

ITEMS.

—The Knoxville office was greeted and gladdened by the following brethren from the country, the other day: Elders W. H. Wattington, S. M. Redden, L. B. Stanfill, Stephen H. Johnson, T. J. Murphy, J. N. Bishop, and brethren H. R. Clapp, John H. Schroeder and A. P. Bishop. Always glad to see you, brethren. It makes us feel more like our labors are appreciated to have your cheerful greeting and warm hand clasp.

—Brother T. J. Murphy is off to Indiana for a few days to look in upon the sheep of his former fold. He is ready for service and only asks, "Lord, what wilt thou?" If Tennessee brethren do not want to lose him, they had better confer with him at once.

—Brother Stephen H. Johnson, in company with Brother Frank Coram, has held a successful meeting at Grassy Valley, where many sinners were converted and the cause of Christ advanced. Listen for more from the same quarter. Brother Johnson is to us a son in the gospel, and we should be glad to see him kept busy in just that kind of work.

—Rev. Carter Helm Jones, of the First church, has gone to Atlanta to assist Dr. Hawthorne in a meeting. Brother Jones is doing a great work here, and feels the loss of time, but his church said so, and he believes in having brother pastors to help in revival meetings. He has peculiar gifts for evangelistic work, and we pray believing that they will be richly blessed in Atlanta. But let not churches lay too heavy demands on our neighbor. He is doing a great work at home.

—Dr. J. W. McCown is to leave Tennessee and accept the care of a church in North Carolina. We can congratulate North Carolina and commiserate Tennessee. There are few more useful men or better preachers than Dr. McCown. He is wise in counsel, strong in preaching, and learned in Scripture. We had hoped to see him located near us. He has promised us an article on "A call to the ministry," which, we promise, shall be worth the reading twice. The best wishes of the *BAPTIST AND REFLECTOR* and a host of brethren follow him.

—A new church of thirteen members was organized at Loudon, East Tennessee, on March 9th. Brethren W. L. Cottrell, C. C. Burnett, L. B. A. Johnson and M. H. Taliaferro composed the council. They afterward received two others, making fifteen. You will hear from them again.

—Two years ago we printed in the *Baptist* a somewhat extended report of a conversation we had with one of our members about joining the Methodists. Those who read it may remember it under the head of "Why They did not Join the Methodists?" Its publication in tract form was then called for, but we could not persuade ourselves that it deserved it. But we have had so many calls for it since, that we are disposed to yield. It was the means of saving many to the Baptists at the

time, it opened the eyes of many others, and completely demolished one Methodist "claim." Should this fall under the eye of any one who would like copies at five cents a piece, or fifty cents a dozen, if he will write us a postal card to 117 Morgan street, Knoxville, it will help us decide about publishing the tract.

—We have just had a very pleasant visit from Bro. E. Allison, of Morristown. He is our successor at Adair's Creek. He was glowing with the pleasure of a most delightful visit to the church and community. His words of praise made us glad, for we know the excellency and faithfulness of that church. And we congratulate our brother, while it afforded us profound pleasure to leave those sheep in the hands of such an under shepherd. And here comes Deacon and Treasurer B. F. Sanders, who is a Baptist to the core and from head to foot. And he is enthusiastic over the visit of the pastor, and the splendid Sunday-school and meeting they had. Now, reader, do not conclude that these two are of the gushing kind. That faithful Hiale church knows what it is to struggle, and to see the forces depleted by death and removal. And together we have toiled while the load was heavy. Shall any one forbid our rejoicing now that the sun is rising?

—Brethren, do not forget to attend your fifth Sunday meetings. Deny yourself rather than fail. Let us arouse this grand State from Bristol to Memphis, from the mountain top to the river's brink, and from side to side. The spring is upon us, the winter of our idleness is over. Let us raise the cry of missions like the marching song of the pilgrims. The Convention is near. Home and Foreign Missions appeal to us more than ever. And do not forget Brother Anderson and his missionaries. They must be sustained.

—Brother B. F. Shipe has been called to the care of the new church at Powell's Station, and our information is that he has accepted. He is a man approved of God in his work, and we can congratulate the church, and hope to meet them in our next Association.

—Two or three, yes, four preachers have volunteered to thank us for what we said about the grumbling stay-at-home Baptists. They say we are right in saying that they are not worth the time it takes to keep them in a good humor. Glad to know we were not mistaken, but sorry the facts justify our statement.

—Apropos. We are glad to have brethren tell us what they think of our work. It helps us. Of course they do not expect us to publish what they say, and of course we do not expect them to give only commendation.

—To delegates and others visiting Fort Worth, Texas, on the occasion of the Southern Baptist Convention: The St. Louis, Iron Mountain and Southern and the Texas and Pacific Railways will not only make special low rates from all points in the South-east, but will run a "special" train for the delegates and their friends, provided sufficient numbers go in a body to justify, and to this end would suggest that all who contemplate making the trip, would communicate with the undersigned, or Rev. O. L. Hailey, Knoxville, Tenn., so that the proper arrangements can be effected. Parties can join the special train at Atlanta or Chattanooga, and all go together. Every thing will be done to make the trip a pleasant one. Respectfully yours,

A. A. GALLAGHER, & P. A.,
103 Road House, Chattanooga, Tenn.

THE HOME.

My Sunday Newspaper.

I am a business man and a church member. I take a Sunday morning paper—at least I did until to-day—but I have just written to stop it. What brought me to the point was that boy of mine. He's a bright boy, if he be mine, and his father is his authority in all things.

As soon as prayers were over Sunday morning, which would be about nine o'clock, I used to say, "Jack, go out on the piazza, and see if the paper's come!" Then I glanced it over, not taking much time for it, say fifteen or twenty minutes. It does not take long for a man who reads many papers to get the gist of things, and I seemed to feel more comfortable if I knew how politics and business affairs were going. What harm could that morsel of time do to any body? The instant I threw down the paper my boy would catch it up, settle himself in his own chair, taking my attitude precisely, even to the way I cross my legs. I often smiled at my miniature presentment.

He could not read so fast as I did, and pretty soon his mother would call out, "Jack, have you learned your Sunday-school lesson?"

"Not quite mamma; just a minute, till I've seen the paper. I miss the paper so if I do not read it."

My very words! So it went until church time was perilously near, and it came to be a rule that Jack never had his lesson perfectly. That was the first result I noticed.

Of course, I take our church paper and read it through from beginning to end. But that does not occupy more than an hour and a half at the utmost. I have an afternoon nap. Still there are a number of hours left, even if I go to evening service, which I do not always do. We take several of the best periodicals, those suited to my wife and me, and two or three for our boy and girl. I've not been in the habit of reading them on Sunday—that is, I was not brought up to do so; but of late it has seemed to me that my father and mother were a bit puritanical about keeping Sunday. It grew easy, as time went on, to relax a little and turn over the magazines, confining myself to the travels and scientific articles—nothing you could call light.

I own I was shocked when I caught my wife reading a downright novel one Sunday night; moral and high class, to be sure, but undeniably a novel. I remonstrated with her. I said, "Consider our children, my dear; what an example for them!"

"My love," she said sweetly, "the children have gone to bed; so my example won't hurt them, and I think this book is infinitely preferable to the Sunday paper which you read every week in their presence."

We had had some words before—good-natured words always—and I incline now to believe that my wife meant to give me an object-lesson that night; in fact, I was half convinced of it then, when she continued: "Did you notice that Jack had out all his papers this afternoon, and was looking over the premium lists, and calculating how he could get his tool chest or that steam engine? I think it was while you were asleep, though. Though I tried to dissuade him gently; but he quoted 'papa,' and what could I say?"

Well, this put thought number two in my head, and made me a trifle uncomfortable, but it soon passed away.

My wife is interested in missions, as I think a woman ought to be, and I al-

ways gladly subscribe for the missionary magazines. I have not been in the habit of reading them myself; they're not always as ably edited as they might be—at least that's the way I explain my lack of interest. Sometimes when she has urged me to read them, I have said, "I know enough about missions to give when the collection comes around; and that's all a business man needs to know." I must say, however, I was a little chagrined a few weeks ago, when, in New York, I was invited to meet some old college friends at dinner; there were not all ministers by any means; there was a lawyer and a doctor, beside other callings. You may imagine my surprise when a chance remark turned the conversation on missions, to hear that lawyer say he knew of no subject which broadened and deepened the mind more than that.

It was about the first time I ever had to take a back seat, for I am rather proud of my general information. Still such a thing might occur only once in a lifetime.

But one day I heard our little girl asking her brother about some far-off heathen land, which she was trying to find on the map. He answered in a most lordly fashion, "You must not expect me to know about the heathen. Your magazine is decidedly slow." (Where did the boy pick up slang?) Of course, as you're a girl, you like such things; but men have something else to do."

Myself with a vengeance, and I laughed; it was so amusing to listen to my double. Then there drifted to my ears one more sentence: "When did you ever see papa even look at one of them?"

Now that was certainly putting it rather strong, and I did not laugh any more. Thought number three came, and could not be shaken off. "If my boy exaggerate my foibles in this fashion now, what will he do when he grows up?" I confess I didn't like the prospect; and, besides, it emphasized a change in myself of which I was half-conscious.

When I really set out to trace causes I could not shut my eyes to the fact that the Sunday paper was the principal one. It had kept me in touch with week-day life; it had deadened the interest I ought to feel in aggressive Christian work; its constant tendency had been to make the whole day secular, except the few hours spent in church, and even those hours it had tainted. So much for me. Suppose I, pretty well balanced as I think myself, could stand it, there was Jack. What would the accumulative force of such an education do for him?

There may be higher reasons which others can show, but the one which has influenced me to stop my Sunday paper, is My Roy.—H. A. H., in *The Congregationalist*.

What a sense of delight comes over one who chances to be a guest in a home where every thing moves forward in a temper of delicate courtesy! How beautiful it is to see husband and wife, and parents and children, and brothers and sisters, carrying on all the intercourse of the home circle on the terms of an unvarying courtesy! Young men and maidens who are known to be interested in each other attract us partly because of a fine consideration which characterizes their treatment of each other. Shakespeare makes the garrulous old nurse tell Juliet that Romeo is "as gentle as a lamb," but that "he is not the flower of courtesy." But it is possible to be as gentle as a lamb, and yet be courteous; as it is possible to be as

strong and bold as a lion, and yet be courteous.

Leaders in School.

Mr. S—, the head of a famous school for girls in one of our large cities, said to a friend lately,

"My experience has taught me that the trait of character which most influences the life of a woman is neither one of virtue nor of vice, neither talents nor dullness, but the ability to stand on her own feet. I mean confidence in her own principle—quite a different thing from self-confidence.

"For example: Two new scholars came to me on the same day. One, I will call Jane, was the daughter of a poor farmer. Her manners, accent, and clothes were those of a country girl. I saw by her changing color that she was aware of the difference between herself and the fashionably clad girls around her; but she quietly settled herself to work.

"Presently one of the girls came up, and asked her to join a literary club. The subscription was five dollars. Jane read the paper and handed it back to her.

"I am sorry," she said, smiling, "but I can not afford it. My means are very small."

"There was something in the firm, gentle voice that showed how much above any such outward circumstances as means she was. Even the careless school girls understood it, respected and liked her.

"Ada, the other new scholar, was the daughter of a man of great influence and wealth; but she was uncertain of her footing on every point. She wore her hair in curls, but finding that braids were commonly worn by the girls, she looked wretched until she went to her room and brushed her hair straight. She could not decide whether to join the club until she inquired anxiously whether the leading girls belonged to it. She never smiled at a joke unless the class laughed, or noticed a new-comer until she found that she was approved by the fashionable set.

"I said to their teacher on the day on which they entered school: 'One girl, with wealth, beauty, and position, has a miserable future before her, and the other, plain and poor and friendless, will make her own place and happiness in the world.'

"I was right. They are now middle-aged women. Ada is still anxiously striving to please the majority, and wretched in her perpetual failures. Jane, wherever she may be, is the center of a circle of friends, quiet and self-respecting."

In every school are these two types of character. The boy and girl who stand firm on their own principles of action invariably become leaders in school, as they will hereafter in the world. The principles may even be bad, but quiet reliance upon them is a force to which weaker minds yield.

Perhaps some young reader wonders why he has no influence in school or on the playground.

It is due to a trait in his character which can with patience be overcome. Let him cease to be an imitator; let him think out his own course of conduct, and quietly, steadily pursue it, and he will have his followers.

"Men believe only in the man who believes in himself."

Be sure you are right, then stand upon the right.—*Exchange*.

"A room, be it ever so rich, is a tomb, without an open fire and sunshine.—*Ex*.

The Spare Bed.

A friend recently gave us the following eulogy, clipped from we know not where, with the request that we help to extend its circulation. We comply, not without a strong feeling of the usefulness of such effort. It requires more than ridicule to convert the average housekeeper from her blind devotion to the traditions of her foremothers concerning the "spare room."

Who first called them "spare beds?" Why didn't he name them "man-killers" instead? I never see a spare bed without wanting to tack the following card on the head-board:

NOTICE!

THIS BED WARRANTED to produce NEURALGIA, RHEUMATISM, Stiff Joints, Backache, DOCTOR'S BILLS, AND DEATH!

When I go out into the country to visit my relatives the spare bed rises up before my imagination days before I start, and I shiver as I remember how cold and grave-like the sheets are. I put off the visit as long as possible, solely on account of the spare bed. I don't like to tell them that I would rather sleep on a picket fence than to enter that spare room and creep into that spare bed, and so they know nothing of my sufferings.

The spare bed is always as near a mile and a half from the rest of the beds as it can be located. It's either upstairs at the head of the hall, or off the parlor. The parlor curtains have not been raised for weeks; every thing is as prim as an old maid's bonnet, and the bed is as square and true as if it had been made up to a carpenter's rule. No matter whether it is summer or winter, the bed is like ice, and it sinks down in a way to make one shiver. The sheets are slippery clean, the pillow-slips rustle like shrouds, and one dares not stretch his leg down for fear of kicking against a tombstone.

Ugh! shake me down on the kitchen floor, let me sleep on the haymow, on a lounge, stand up in a corner, any where but in a spare bed! One sinks down until he is lost in the hollow, and foot by foot the prim bed-posts vanish from sight. He is wornout and sleepy, but he knows that the rest of the family are so far away that no one could hear him if he should shout for an hour, and this makes him nervous. He wonders if any one ever died in that room, and straightway he sees faces of dead persons, hears strange noises, and presently feels a chill galloping up and down his back.—*Sanitary Volunteer*.

"Take a Wife."

"Doctor, I feel miserable in mind and body—what shall I take?" asked an old bachelor patient of a physician. "Take a wife," answered the doctor gruffly. Many are the men who have profited by this prescription.

In after life, when the husband gets torn by care and trouble comes to steal away his peace of mind, the woman whom he promised to protect becomes his protector. She sees sunshine through the clouds. She smooths out the wrinkled brow of care. She props up his flagging spirits; she puts new life into his bosom, new hope into his soul, and he goes forth in the morning with new strength and new zeal to wrestle with life and its responsibilities.

Woman may be the weaker vessel, but she is not broken up and does not go to pieces as soon as a man.—*Colman's Rural World*.

—Whatever you dislike in another, take care to correct in yourself.—*Sprat*.

YOUNG SOUTH.

MRS. O. L. HAILLY, Editor.

No. 117 Morgan street, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Answers to Bible Querer Story—"Elijah Raising the Widow's Son." Thirty-five answers to this story, of which twenty-two are perfect and six have only one oversight.

Perfect Ones—Elyza Brown, Mary Emma Cate, Lillie Graves, Archie Binning, Nettie and Herbert Young, Loyd Smith, Tishie and Lela Cadwell, Roy Bland, Robbie Longmire, Hattie Moses, Annie Cox, Beth Susong, Emma Baucum, Thomas McGregor, Florrie Rushing, Beulah Green, Lizetta Short, Jennie Pattus, Annie Wilhoite, Esther Wingo, Sallie Mary Rowlett, Lillie Shippe, Olga Moore, Ernest Rushing.

Perfect except ones—Lilla Vann, Addie and Mollie Johns, Hallie Garrett, Carrie Eskew, Elijah Hall, Isaac Tiggrett.

Bertha Samples and Vallie Blankenship only two.

Yet, I have a few words for these "perfect ones," several of whom failed to put in an omitted word in the sentence, "But *(Elijah, or he)* said, 'Give me thy son.' I want my stories corrected in every way—punctuation, capitalizations, omissions, etc. And, with the type-setters' help, I make a good many—for your benefit. Then, too, my questions were not well answered this week, and some of the "perfect ones" failed in them, but I thought I would not count it against them this time. Always try your best to answer my questions, children. I do not mean to make them hard. Beulah Green was one among the few who finished out my last sentence, or question, as I would have done. She says: "Yes, Aunt Nora, this does, indeed, teach us that we should pray to God before entering upon a great undertaking. Even Christ prayed first before raising Lazarus to life. Forty-two mistakes."

BIBLE QUERER STORY.

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

In the royal palace of the king of Babylon long long time ago, their was fore captive youths. They were Jews of noble blood and high lineage—princes in their own country, but Nebuchadnezzar the king of Babylon had conquered their country & brout them hear to raise them for himself, for they were fine lakin young men in every respect. So he ordered them fed with such meat and wines as he had on his own tabels and ordered that every cair should be taken off them. But these youths determined that they would not defile themselves with such food and wines so they persuaded the men that waited on them to give them pulse to eat and water to drink without the king's knowin it. They determined to oner God in all things and God blessed them and gave them nolege and skill in all larning and wisdom. What were the names of these youths, children, We will call them our first temperence society unles you no an older one. Du you? What is pulse? Do you think you could have refused the mete & wines from the kings tabel even tho you knew you were dishonoring God in taking it?

I will tell you nex time what becam off these God-fercing young men,

DEAR AUNT NORA: One of the cousins asked how did Solomon fill the vessel sent by the Queen of Sheba with water that did not come from the sky above nor the earth below. Solomon bade one of his men to take a horse and ride it rapidly around a track and bring it to him. He then caught the sweat as it fell from the horse in the vessel. The Queen of Sheba also sent five hundred men and five hundred maidens, the men disguised as the maidens, and the maidens as the men. Can any of the cousins tell how he distinguished one from the other? She sent a bouquet of natural flowers with a bouquet of artificial, one so near like the other that no difference could be seen. How did Solomon tell the natural from the artificial?

TISHIE AND LELA CADWELL.

DEAR AUNT NORA: I have been wanting to join the Young South, but have been too timid to make my acquaintance among the happy cousins, but here I am at last. I have tried to correct the Bible Querer Story, and hope it is correct. I am thirteen years old, and belong to the Baptist church. I will send two cents for Brother Diaz's picture.

LULA COOPER. Goldthwaite, Tex.

DEAR AUNT NORA: I am glad I can be with your army of nieces. Papa takes the BAPTIST AND REFLECTOR, and I enjoy reading the letters from my cousins. I will send ten cents for Cuba and a two-cent stamp for Brother Diaz's picture. HELEN WOODWARD. Chattanooga, Tenn.

DEAR AUNT NORA: I have tried to answer the Bible Querer Story. I think the cousins must give you a great deal of work to read all their letters. I hope next time to send you something for Cuba. There has been a grand fire on the Chilhowee Mountains this week. A number of men fought the fire all night around the Mont Vale Hotel and farms near the mountains.

ARCHIE BINNING.

Mont Vale, Tenn.

Yes, Archie, I get a great many letters—three, six, ten to twelve a day this season of the year—and one reading our page can form little idea how much time and patient labor is required to prepare it each week. If I did not love it I could never do it, that is all. When you send your money for Cuba think of the lad with his five loaves and two fishes and be sure that it goes through the hands of Jesus Christ to the multitudes in Cuba.

DEAR AUNT NORA: Sister Maggie writes to the cousins. I wish to write too. I am a little girl eight years old. I go to Sunday-school every Sunday. I did not get to go last Sunday, I was sick. I will send a two-cent stamp for Brother Diaz's picture. I corrected the Bible Story. I will not write any more this time as this is my first letter to the cousins. CONNER HILL. Shelbyville, Tenn.

DEAR AUNT NORA: I am glad you published Cousin Eva's piece instead of mine. I forgot to send you the ten cents, but I will send it now. I am sorry I did not have the Bible Querer Story corrected right, but I will try again. I would like so well to see all of the cousins. God bless you in your good work. With love to you, Uncle Orren; little James, and all of the cousins, I will close. JOSIE JANEWAY. Sweetwater, Tenn.

DEAR AUNT NORA: I am a little girl eight years old. My papa takes the BAPTIST AND REFLECTOR. I enjoy reading it very much. We have a fine Sabbath-school. I am there almost every Sunday. Brother F. C. David

was our pastor last year, and is an awful good man, but we had to give him up. Brother Gilbert is our pastor this year. I send a two-cent stamp for Brother Diaz's picture. As this is my first attempt, I close with love to you and all the cousins. LENA TAYLOR. Cleveland, Tenn.

DEAR AUNT NORA: I have written two letters to the Young South and they were both published. I send ten cents for Cuba. I have corrected the Bible Querer Story. I hope I will be one of the perfect ones. If I am not I won't be discouraged. I am a member of Mt. Parnassus church. I joined last summer and was baptized by my papa. I do not go to Sunday-school. There is not any here. I will close. As you have no waste-basket, I will have no fear of this getting into it.

COLUMBIA, LA. LENA WILSON.

Your Story was perfect, Lena, but you came near getting no credit for it, as there was no name to it. So I had to go all through the pile of letters and compare handwriting in order to tell whose it was. Do not make me do this again.

DEAR AUNT NORA: It has been raining all day, and as it is still raining this evening I thought I would write a short letter as I was welcomed in the happy band of cousins. I go to Sunday-school every Sunday, except when it is bad weather. I corrected the Bible Story. I found it in the third chapter of Judges. As sister sends a two-cent stamp for Brother Diaz's picture, I will send ten cents for Cuba.

MAGGIE HILL.

DEAR AUNT NORA: I have been reading the Young South, and want to be one of the cousins. I am twelve years old. My mamma is a subscriber to the BAPTIST AND REFLECTOR. I belong to Hebron Baptist church. I send ten cents to do with as you like and two cents for Brother Diaz's picture. Well, I will close for fear of the waste basket.

LAURA TROWER.

Winchester, Kan.

DEAR AUNT NORA: I wrote to you some time ago and corrected one of your Bible Stories. I was glad to see my name among the perfect ones. I send this time the last three stories corrected. I do so much hope they are right. I will try now to correct them every week. I marked around woman in one story. I think it a superfluous word, but did not know whether to leave it out or not. I do not think it was natural for the woman to divide her last cake with a stranger. Yet I think some people now would have done the same. I believe my mamma would do it. I send twenty-five cents to use as you think best. Sister sends two cents for Brother Diaz's picture.

LOYD SMITH.

Fayette Corner, Tenn.

One of the "Stories" was too late, Loyd, but you see you are among the perfect ones again, though I see you came very near not being. However, if you did your own correcting it is all right. You are correct about the superfluous word. I am glad God has given you such a mother.

DEAR AUNT NORA: This is the Bible Querer Story for February 13. We did not get to answer this story last Sunday, but it is so rainy and bad today we have answered both. Is it raining at your home to-day? It is raining so here that we do not know whether we will get to go to school to-morrow or not. We have found fifty-six mistakes in this story. We will send ten cents for Cuba.

NETTIE AND HERBERT YOUNG. Shop Spring, Tenn.

Yes, it rained hard with us all day, and I could not think what a fine day for my "Bible cousins" to write out the "Stories." And O how the letters have been pouring in this week! It has been a fine time to write to "Aunt Nora." Watch and see how many will say they are writing because it is raining.

DEAR AUNT NORA: I will try to write to you again as it has been a long time since I wrote my first letter. I have just tried to correct the Bible Querer Story. I hope it is correct! I am going to try to get the prize you offered. I went to church last Saturday and sold Brother Diaz's picture. I got thirty cents for the three and I send it this time hoping it will do much good. I also send a stamp for more pictures. ERNEST RUSHING. Lebanon, Tenn.

Good, Ernest, you shall have more pictures when I get them. But I did not find but twenty-seven cents in your letter. Did you send thirty?

DEAR AUNT NORA: Will you let a little friend of Uncle Orren join the band of cousins? We take the BAPTIST AND REFLECTOR, and I enjoy reading the cousins' letters so much. I am a little girl nine years old. My father, who was a preacher and a school-mate of Uncle Orren, died six years ago. Since his death I have been staying with grandpa Harwood. I go to Sunday-school every Sunday at Hickory Grove, where Uncle Orren used to preach. I go to school to my aunt who teaches at the same place. I take music, and like to take so much. When school is out I am going to see my little sister, who lives near Kenton. I send a two-cent stamp for Brother Diaz's picture. I will close for this time. Love to Uncle Orren and dear little James. MYRTIE LOIS HILL. Trenton, Tenn.

Yes, Dear Little Cousin Myrtie Lois, we welcome a hundred times, for your dear father's sake, and your mother's whom we remember just as well, and for all the family whose names we could write down. Grandpa Harwood's used to be our home too, and we shall always love them for their unflinching kindness to a young pastor—poor enough pastor he made them too. And the very trees around Hickory Grove seem standing around me. I know all about your school house, used to teach in the old house myself. Have never seen the new church, but I have never ceased to love that little church. It was my first pastorate. There I baptised my first candidate. I can hardly keep from writing you a long letter. Yes, we are so glad to have you. Wish we had some more from the same place. You seem like a real, sweet, little own niece, Myrtie. Convey our love to all your kinfolks and school-mates, and say that if ever I come that way I shall ask to be allowed to preach to "my people" once more. Affectionately, UNCLE ORREN.

For Cuba.

March—1890.
Mr. Longmire, 40 cents; Callie Oaine, 20 cents; Cassie Oaine, 10 cents; Fannie McDowell, 10 cents; Eddie Orchard, 10 cents; Bertha Sample, 10 cents; Lillie Jackson, 5 cents; Cora Norvell, 10 cents; Orrel Pennel, 5 cents; Hannah Belle Pennel, 10 cents; Lillie Barksdale, 10 cents; Hallie Gardner, 4 cents; Myrtle Williamson, 5 cents; Beth Susong, 10 cents; K. G. and Hattie Susong, 10 cents; Lela Shippe, 10 cents; Hannah Flinn, 10 cents; Lennie Rutledge, 5 cents; Robert Sullivan, 10 cents.

BUSINESS NOTICES

Berry Growers. Berry growers and farmers have experienced great success in the past few years in handling their tender vegetables and delicate fruits in the new system of fruit packages.

Beecham's Pills act like magic on a weak stomach.

Consumption Surely Cured. To the Editor: Please inform your readers that I have a positive remedy for consumption.

Electric Belt Free. To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts.

Catarrh Cured. A clergyman, after years of suffering from that loathsome disease catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death.

Fits—All fits stopped free by Dr. Kline's Nerve Restorer. No fits after first day's use.

Every home should be supplied with a bottle of Dr. Bull's Cough Syrup—the great family remedy.

Capitalists and small investors read "War," Robertson's advertisement in this paper.

The mosquito as a public singer draws well, but never gives satisfaction. Salvation Oil, however, always gives satisfaction in curing at once insect bites or any other sores or wounds.

ADVICE TO MOTHERS. Mrs. Winslow's SOOTHING SYRUP should always be used for children teething.

A Needed Warning. The country is being flooded with so-called Relief. Everybody seems to think they can make one, and, knowing the great popularity of Dr. Hart's Great Relief, they attempt to deceive the public by palming off on the people a mixture having none of the virtues whatever of Dr. Hart's great remedy.

The best medical writers claim that the successful remedy for nasal catarrh must be non-irritating, easy of application, and one that will reach all the remote sores and ulcerated surfaces.

DR. PRICE'S FULL WEIGHT PURE CREAM BAKING POWDER. MOST PERFECT MADE.

Its most superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government.

Teachers of Vocal Music. Wishing to use my song books, "Harvest Bells," would do well to send me their address.

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NORTHERN GROWN SEEDS & PLANTS. Most productive and yield largest crops.

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Baptist Book Depository. 117 Morgan Street, KNOXVILLE, TENN.

In connection with the BAPTIST AND REFLECTOR, I have opened a book department in Knoxville, to supply a want long felt.

Table listing books and prices: Bible to suit any one from 25c. to \$1.00; Broad's Preparation and Delivery of Sermons; Christian Doctrines—Pendleton; Story of the Baptists; Grace's Tracts; Smith's Bible Dictionary; Pillar of Fire; Troves of David; The House of David; The above three volumes to one address; The Church—Harvey; The Pastor—Harvey; Notes of Sermons—Pendleton; Catechism—Friedrich; New Great Iron Wheel—Graves; Pilgrim's Progress; Theologia Ernest—vol. 1 and 2, each; Mould of Doctrine—J. B. Thomas; Life of Wm. Carey; Life of Adoniram Judson, by his son Edward; Church Communion—Gardner; Master of Truth—Gardner; Baptist Layman's Book—Everts; Pastor's Hand Book—Everts; Baptist Church Directory—Hiccox; Church Manual—Pendleton; Baptist Short Method; Three Reasons Why I am a Baptist—Pendleton; How to be a Deacon; Baptist Pamphlets—M. C. D., each; Middle Life—Graves; The Home—Graves; Old Landmark—Graves; Intercommunion—Graves; Commentary, by Jameson, Fausset & Brown; Commentary on Matthew—Broad; Mark and Luke, (one vol.); Acts—Baker; William the Baptist—Austin; Baptist Catechism—Pendleton; Baptist Manual—Pendleton; Baptist Short Method; Class Communion and the Baptists—Trimes; List for catalogue of books and tracts, Sunday-school supplies promptly furnished.

Baptist and Reflector

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Enoch's Walking Match. BY G. A. LOFTON, D.D.

Not much is said about Enoch in the Bible, but there is more meaning to the square inch in his record than to the cubic foot of many a long memoir.

About all we know of Enoch is that he was the seventh man from Adam, that he walked with God three hundred years after he beget Methuselah, that he was a preacher and a prophet who told of the coming and the judgment of Christ, and who, after walking with God all his life, was translated so that he should not see death.

What a life, and what an experience! In that which constitutes the essence of long life he outlived his son Methuselah, and his great-grandson Noah.

The beautiful part of Enoch's record, personally, is that "he walked with God." No wonder he had such pleasing testimony from God, especially since he kept up his walking-match so long and so well.

of us get out with every twenty-four hours. In the nineteenth century, when we have gotten so fast, and have such facilities for locomotion, to find that the seventh man from Adam outstrips us in the longest walk on record, keeping pace with God all the way through.

of us get out with every twenty-four hours. In the nineteenth century, when we have gotten so fast, and have such facilities for locomotion, to find that the seventh man from Adam outstrips us in the longest walk on record, keeping pace with God all the way through.

We must remember, too, that Enoch lived in the beginning, if not in the midst of the darkest and wickedest age the world has ever yet seen. Noah stands his peer in many respects, but he dimmed the close of his sublime and lofty career by a "sproe" which has sadly reflected upon his reputation.

Do you love Jesus? I do not mean do you like to go to church; are you glad to help the poor; do you read the Bible and pray, and do some good as you have opportunity. I do not mean that.

In a little while, my brother, you, like myself, will meet this Jesus in the other world, and will have to give to him an account of the use you have made of the means, much or little, that he has put into your hands.

geling the nations has been decreed to be done by the money of the disciples of Christ, as a test of their love? I ask you to think of this. I pray you to remember that sending the gospel to the heathen can have no other motive than love to Christ.

Some brethren seconded the proposition for abolishing the night service, and said the people are not gospel hungry, but gospel surfeited. I think church workers are not in any such condition, and I do not think sinners are.

Some Dots on the Laymen's Conference. I was sorry that I was prevented from attending the Laymen's Conference.

Mr. Spurgeon's Free Communion Service at Mentone—Mr. Spurgeon has just returned (February 24) from his annual visit to Mentone. He says that while there he wrote comments day by day on the Gospel of Matthew.

He would have one less every week. That would give him considerably more rest than he now gets. Again, it would be an excellent move for our fashionable and lax churches, where they think it is not stylish to attend more than one service a day, or they are too indolent spiritually to serve the Lord more than one hour in a hundred and sixty-eight.

Never resort a sharp or angry word. It is the second word that makes the quarrel.

ROYAL BAKING POWDER. Absolutely Pure.