BAPTIST AND REFLECTOR, OCTOBER 23, 1890.

G. M. SAVAGE, A.M., LL.D., President, The Southwestern Baptist University has made more material progress in the

last year than any similar institution in the South. It has made improvements in

ouildings and campns. It has nearly doubled its Faculty. It has doubled its enroll

ment. Its pupils now come from nearly one fourth of the United States, and from

Mexico. It is destined to be the Leading Baptist Institution in the South.

For Catalogue and particulars apply to

9-18

YOU

-Huld tast to God with one hand, and open wide the other to your neighbor. That is religion, that is the law and the prophets, and the true way to all better things that are yet to come.-George Mac Donald.

-Begin your web, and God will sup ply you with thread.-Italian Froverb. -I have been benefited by praying for others; for, making an errand to God for them, I have got something for myself.-Ruerdor.

-The great Dr. Boerhaave left three directions for preserving the health-keep the feet warm, the head cool, and the bowels open. Had he practiced in in our day, he might have added; and purify the blood with Aver's Sarsapa-rilla, for he certainly would consider it the best.

FITS.-All fits stopped free by Dr. Kline's Nerve Restorer. No fits af er first day's use. Marvelous cures. Treat ise and \$2 trial bottle free to fits cases. Send to Dr Kline, 931 Arch street, Philadelphia Pa. 21

-For over fifty years Mrs Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle. Sold by all druggists throughout the



You begin to got a foretaste of what you get in Clothing this fall. Goods are coming in and going out. It,'s quite exhilarating.

Our fall goods are ready. The best goods we over had. Not every and anybody's make, but our own substantial make. Wo are going to add to our business this fall. We it and you in by bnrrah and rush." We shall do it by selling you the best clothing. "Not the best puffed," but the bost made, a quality that has its name on it. Good enough to put that on. Not every quality will stand that. We'll have none in our store. Wo can't, We are not doing the largest business. but we are giving every buyer a clear reason for spending his money with us. Wo can do no more. We have the goods, and you know our rule about prices.

CLOTHIER.

St.

can have mailer for. Solid comfort. Pamphlet free. Semule package 10 cts. PRDINE CU., New York. [99

aptist Theological Seminary

Louisville, Ky. le range of theological studies, all elective, nta r main one, two, three, or more years, consive distance, two, three, or more years, on or other fees. If peculiary aid needed, ad-Bay, War, H. Warmirr, Louisville, Ky.

NASHVILLE.

Church



AMERICAN BUILDING. NASHVILLE. TENN.

SUBSCRIPTION, TWO DOLLARS FER ANNUM.

Devoted to the cause of Pure Religion, and to all the Interests of the Baptist Denomination

Every Baptist Family in the State Should Read R.

AN AGENT IS MANTED in every Church to introduce the paper, and to take subscriptions. WHITE FOR TERMS AND SPECIMEN COPIES. OVERTICERS will find the Reptist and Reflector and excellent medium for reaching the 100,000 Baptists in the State of Tenness

報報 ・

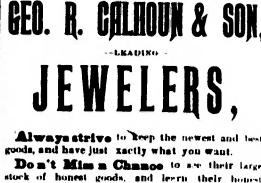


00

JACKSON, TENN

II. C. JAMISON, Sec'y of the Faculty.

DAMASKS, FRONTING and BODY LINENS CAMBRIC TOWELS, CRASHES, Etc., Etc., and shall endeavor to sell at the LOWEST PRICES PHILIP OLWILL

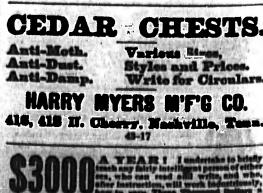




3 11 HARRY MYERS MFG, CO., ELECTRICIANS, WOOD # METAL WORKERS Engineering Instruments, Models, Patterns lirns: Work, Nickel Plating, Japanning, etc. Correspondence solicited. NASHVILLE, TENN.



Jesse French Piano & Organ Co. NASHVILLE, TENN. In writing mention this paper.



Tto ente Three sefa. It's IN BUT and BOLLER, Fall particulars The LEP. Address Stat. C. ALL. M.W. Barr Andre American St.

RE-OPENING

Tenn.

BAVANNAH, CA

3 CAS



THE BAPTIST, Established 1846. | THE BAPTIST REFLECTOR, Established 1871. | Consolidated August 14, 1889. and the second state of th

Published every Thursday.

VOL. 2.

Speaking Truth in Love.

NASHVILLE, TENNESSEE, OCTOBER 30, 1890.

Or. Powall's Letter.

England — Sbakeapeare — Spurgeon Joseph Parker.

I trust that these articles, though hurriedly prepared, giving in a free and easy way, what I see and learn in my travels will not prove without interest to the kind reader. I have no time for embellishing even if I had the power to do so. But the greatest care is taken to attain accuracy, and every temptation to exaggerate is studiously avoided.

At every turn I find something which interests me intensely and which contrasts in a striking manner with things at home. By the way my first comparisons are invariably with corresponding things in Mexico rather than those of the United States. I do not mean to be disloyal to my native land, but my feelings for my adopted home in the land of the cactus and the palm are like those of the man in the home of his bride. Perfect loyalty to both does not antagonise perfect love for both. But he is not the same in the one as in the other. He has gone out from the one forever to fulfill the mission and duty ordained for him by his maker. So comparing Mexico with the United States. I feel rather as the son gone out | from home than the son at home, and must therefore bo excused should such a spirit manifest itself in my letters.

It has been a great comfort and joy to make such an extended visit in England, the cradle of our civilization, and the shafts of God's holy truth. It was age has contributed. Here and in Parnow my heart yearns for Palestine, the no ordinary privilege to be permitted is you may see and learn more of the birthplace of our blessed Christianity. to make a pilgrimage to the theater of life, religion, and customs of ancient Both countries are geographically small, this great man's deeds. He is at rest Assyria and Egypt than you can in were peopled with strangers from be- and his works do follow him. To the those very countries. yond their borders, and each in sphere has revolutionized the world. Every vestige of England's history, and they thrust themselves upon you on every hand, hold me spell-bound. They show the wonderful transformations whigh took place under the guidance of our Father's hand, until the country has reached its present degree of prosperity and clyllisation.

My visit has removed many prejudices, corrected many mistakes, and given me more charitable feelings toward many who lived in the past, and whose characters wore stained with wrong-doing.

church of the Covonanters, to stand by | outside the Bible could possibly have the places of their execution and to weep before their graves. They were wrong in many things, but we must consider in some measure the coloring of their anrroundings. Patient in snffering, carnest and devoted, herolo and unwielding, they died for princip'e They were tortured, anot ascopting, deliverance." Womm but and mire and honor them for their unfinching fidolity to Ohrist, despite those traits which make some snoer at them and brand them as "overscelous of thusiness," while others cell shem "blind fanatics." Would to God that the present generation of the Sectoh would show themselves as worthy sons of such noble sires.

children assembled for worship in a say: hollow of a bleak and desolate mountleaning on God's arm and communing | made." with him through his word. Mothers | His early life was marked with gayeties | It was matchless. There were hundreds who had seen their sons slain; wives and frivolities, but later in life he of rockets which, when they exploded, who had seen their husbands' blood poured out on their door-stones; chil- dent, reputable, religions character. ined. There was also the celebrated dren with no father but God, and old The epitaph on his tomb, written in whisting rockets. men bowed with grief from whom every | Latin, describes most beautifully the child had been rent-all gathering for man: "In judgment a Nestor, in genius consolation around the cross of our | a Socrates, in art a Virgil." dear Lord. In him they found courage I saw many evidences of real Chrisor with Margaret Wilson to her cruel stained oft with marks of folly and sin. tormentors in the hour of her martyr- | But brutal, heartless Henry VIII.! I dom, "I am Christ's child, let me go." I could but despise more and more the Then many of the men who wrought | heartless wretch so intimately connectgreat reformations, while there was ed with the great Reformation in Enalmost a coarseness in their comely looks | gland. It only proves how God ean betrayed grace and poetry in their bring good out of evil. The pietures an ugly old creature, and lived in a the inward wickedness and meanness of house of three rooms which neither in his unregenerate heart. dicated genius or greatness, and yet we | I found much to interest me in the for men of such sterling worth who have spent months in this wonderful noble Scotch who contended so earnestly for the faith it was granted to taste the pleasure of forsaking lands and homes, all for Christ.

I was glad to know more about Shakespeare. We admire that genius | chitecture charmed me while the hunwho personated every conceivable char. actor, and yet he has left us so little by which to judge his own. So I was rejoiced to find his last will and testament and some letters written by him that] might see if a man who wrote in such a thoughts of God and eternity. I have often asked myself the question if that man who has given us the clearest in-It was an inspiration to sit in the | sight into human nature to be found through saving faith.

We bave so many relies of every distingulshed man save Shakespeare. A veil of mystery hangs over the man's porsonality. We can no more diacorn the distinguishing oharactariatics of the man's nature from his writings than we can discriminate among the variety of melodies what are the native notes of the mocking-bird. So I read with "deepest interest, in his own haudwriting, the following introduction to his will :

"In the name of God, amen. William Shakespeare, at Stratfordupou-Avon in the county of Warwick,

I shall never forget a picture which I | gentleman, in perfect health and memo- | and conceited. He has done a great saw in one of the galleries. It was a isy (God be praised), do make and or- work during the twenty-one years he band of old men, decrepid women, | dain this my last will and testament in | has been in London. His works have young men, and a few young women and | manner and form following; that is to | circulated over many countries and

"First, I commend my soul into the I saw a grand display of fireworks at ain. Bibles in hand they are 'in a hands of God, my Creator, hoping, and hushed moment of prayer. Like the assuredly believing, through the only thing I had ever read of. There was a sick child nestling on its mother's merits of Jesus Christ, my Savior, to be representation of the polar region six bosom in peaceful repose those hunted made partaker of life everlasting; and hundred feet in length. Niagara Falls fugitives have met to seek comfort in my body to the earth, whereof it is was very cleverly represented, the great

seems to have sobered down into a pru-

and joy, and were enabled to say with tian character in kings and queens cheap and the people universally kind Samuel Rutherford, "None but Christ," whose life was a checkered path, actions and natures. John Knox was | and busts of the man seemed to portray

lift our heart to God in thankfulness | British Museum, where I could gladly | overthrew the bulwarks of error with collection to which every nation and

The Kensington Gardens Museum delighted me more than any thing which I saw in London.

I found a poetic pathos in hours spent in Westminster Abbey. The ardreds of tombs and monaments of the great brought the history of England in panoramic view before my mind.

I heard Spurgeon. He preached one of the grandest sermons I ever listened to. He was very kind to me, treated hilarious manner really had any serious me most fatherly, and invited me to address his people on our work in Moxico, and when I wanted to close he and they made me continue and when twenty minutes later, I would take my seat, notwithstanding the many cries to "go failed to have laid hold on Christ i on." Mr. Spurgeon was kind enough to say that he could have listened to the story until twelve o'clock, and asanred me publicly that his pulpit would always be open to me. It was very kind of him, and, of conrec, inorceased my love and veneration for one of the greatest and best men of this agn. His ohurch la a bee-hive, just what overy Baptist ohurch ought to bo. I heard Dr. Joseph Parker. preached a fine sermon and hold bis poople spell-bound."After bis asrmon] was introduced to hirs and he treated me most kinaly.

> In his preaching he impressed me as being intellectual, fearless, bombastic,

meet with a large sale.

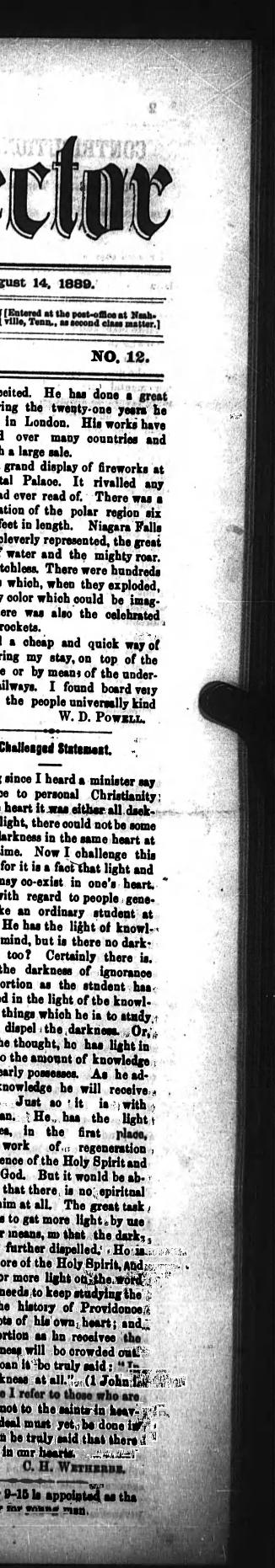
the Crystal Palace. It rivalled any volume of water and the mighty roar. gave every color which could be imag-

I found a cheap and quick way of travel, during my stay, on top of the omnibussee or by means of the underground railways. I found board very and polite. W. D. POWELL.

A Challenged Statemest.

Not long since I heard a minister say in reference to personal Christianity that in the heart it was either all dackness or all light, there could not be some light and darkness in the same heart at the same time. Now I challenge this statement, for it is a fact that light and darkness may co-exist in one's heart. How is it with regard to people generally? Take an ordinary student at at school. He has the light of knowledge in his mind, but is there no darkness there, too? Certainly there is. There is the darkness of ignorance just in proportion as the student has not advanced in the light of the knowledge of the things which he is to study. in order to dispel the darkness. Or, to reverse the thought, he has light in proportion to the amount of knowledge which he clearly possesses. As he advances in knowledge he will receive more light. Just so it is with the Christian. He, has the light which comes, in the first place, from the work of st regeneration and the presence of the Holy Spirit and the word of God. But it would be absurd to say that there, is no epiritual darkness in him at all. The great task before him is to get more light by use of the proper means, m that the darky ness may be further dispelled. Hous to prey for more of the Holy Spirit, And: hence, also, for more light on the word of God. , He needs to keep studying the Bible and the history of Providence and the secrets of his own heart; and just in proportion as hn receives the light his darkness will be crowded out Of God only oan is be truly said : " In him is no darkness at all." (1 John Lat 5) Of course I refer to those who are on earth, and not to the saints in heav- set on. A good deal must yet, be done infr us before is own he truly said that shere # ie no darkness in mr hearts. C. H. WETHERBE.

-November 9-15 le appointed as that Wollk of measure for some man.





Der Christlan Woman.

How Can their Power and influence Be Utilized in Ohristian Work?

1 regard this as one of the greatest practical problems of the Christian age. How can the latent powers of woman be most thoroughly developed? We assume it as true that woman has powers equal to man, and that this is apparently otherwise in the opinion of some is because her abilities lie dormant and only need the proper appliances to drive away her mental torpor and put her under more favorable auspices.

To this end, first, she should be of fered time and opportunity for prosecuting her mission. Ordinarily she is addicted to the ceaseless round of domestic duties, and we all know that there is nothing so insipid and so monotonous as the toilsome turns of housewi ery. Body and brain are both in a continual tense, which precludes the possibility of giving hersel' to habitual research. How these hindrances are to be removed or obviated is not to be discussed in this articlewe only state them as existing and deplorable facts. For it matters not what our native or acquired abilities may be if we have neither time nor opportunity to perform we may expect feeble results. We would, in a word, attribute much of this to man's indifference and osrelessness. Not intentionally, but carelessly. man muchly suppresses woman's usefulness in the higher spheres of life. As a race of lords we have passed high above ancient barbarian mannerism, yet "there is room for improvement." Let us descend to practicalities and remove for a moment the line of demarcation between woman's work and man's work, and observe bow easy, how becoming, and bow appropriate it would be for husband to share some of the wife's turns when he is at leisure. Some men would deem it sacriligious to sacrifice their rest, their reading, their pleasure, e.c., to go to the relief of a toil-worn wife by nursing the children. carrying stove-wood, churning, milking, etc., and thus not only rest and relieve her, but give her some time and chance to elicit her mental powers by reading and study, and also to recuperate her frail physical self. I am alluding to the common people-the salt of the world-and not to the rich and aristooratie, who often spoil their wives and daughters by processes that lead to indolence. Very few husbands are strictly thoughtful and prudent. The sacred aspirations of women have been much dwindled for want of proper encouragement. She has never been sufficiently inspired with the hope of success in the greater enterprises of life, for the prevalent idea that she is "the weaker vessel" has | to perform all of its exercises. We paralysed her native powers. But how is she to be encouraged?

First, by making her believe that she can do something. Now " faith overcomes the world," and other things be- the capacity of leader herself. Withing aqual woman's power and infiaence is commensurate with that of man if she but commands the same faith. We

- do n't alluds, howover, so much to evangelical faith as to what may be termed soif-ooofidence. It has become almost prover isl that woman's mind is linkealls, and her hody so dolloats that she is not capable of either mental or manual
- m labor to equal with man. Woman gives more or less credence to this erroneous the Bible bistory of prayer furnishes

correct observation. Then inspire woman with sufficient self confidence. and the world will feel her power and influence as never before. For "as thy faith, so bo it unto thee."

Socond, female power and influence is practically exemplified by giving her something to do. Thus we extend her he greatest encouragement, for the ordinary petty turns to which she is subjected in life (notwithstanding essential) are not calculated to stimulate her to great heights of ambition. Then give her something of grander importance to do. This now brings us to the core of this subject.

The question at once unavoidably arises. What particular works shall be assigned our Christian women?

1. It will be universally agreed that her most appropriate place is in the family. A Christian woman in the family, the leading spirit of all that is good and God honoring, is certainly a proper person in the proper plate. Upon the proper performance of all her functions in the capacity of wife and mother hangs more destinies than upon any other being save the Christian minister. 'As the mother, so is the daughter,' and truly upon both sexes of the family she has the power and privilege of making the first and most lasting impres sions. What an inviting field to elicit her amazing power and influence ! I will not elaborate this thought.

2. We would refer to her efficiency in the Sunday-school work. While it is becoming to have Christian teachers in Sanday-school, it is more becoming to have Christian women in this capacity. Woman's native sagacity, profound patience, and deep piety render her emineptly fit for instructing the young. Her usefulness in this department of Christian work is so manifest even to the casual observer that we need not expand this thought further. It would e safe to commit this work entirely to Christian mothers and daughters in Israel. Let us draw more upon this class for our teachers.

3 Who does not appreciate woman's abors beyond expression in visiting and ursing the sick? Her gentle caressing, her kind expressions, and her thoughtful appliances make her the sovereign panacea among the sick. The sick home would be but a military hospital without the presence and yers of our Christian women. Vigilant angels appointed of God are they who bring a halo of happiness into the sick and dying ohamber.

'T is sweet to think that when I die There's one to hold my languid head, And let me on her bosom lie,

Till the breath of life is fled."

4. But what shall we say of her in the prayer-meeting? To what extent should she be utilised in this Christian duty? At once I reply, to her utmost capacity, which embraces a capability would not limit her simply to singing and a secret " amen " to what is uttered by the leader in prayer; hut why not she call upon God orally and audibly in out defining prayer, pray tell me what is there in or about it that renders it unbecoming for woman, or what is there pertaining to woman that renders her unadapted to prayer? I mean andible public prayer. O that we could rise shove this false modesty, and ohinge some of the stereotyped osstoms of our regenerate age?

hlbition in prayer to satisfy them of her efficiency in this as well as in singing and praise?

Furthermore, let her talk as the Spirit gives her utterance, for she has both the intelligence and grace to do it successfully, and God will approve and bless. Perhaps it would be more appropriate generally for women to have their prayer-meetings exclusively with themselves. But let no simple minded man or silly woman say that it is ridioulous or even, to any degree, unbecoming. I do not contend that all women. no more than all men, should lead in prayer. But every church should seek out such talent among both sexes, and encourage it more vigorously.

We will next consider woman's use fulness under the aspect of the temperance enterprise. She has given frequent impetus to this cause, though it can not be said of her. "She hath done what she could." The success of this work lies to-day more in the power and possibility of woman than in any source to which we can look. Then let her urge its claims in every possible way. Let every unmarried Christian woman utterly and absolutely reject and discountenance every inebriate who would presume or propose to win her heart and hand. Let all Christian mothers and daughters come up in one solid phalanx, and with one unanimous veto say. Down with this dark devil and intemperance will fall, "and great will be the fall." Let her lead the van, and let her lecture long and loud against her greatest foe. I would that she could legislate upon this question, and that she could be enfranchised long enough for one destroying vote.

But there is yet another, yea, the most exalted work for Christian women. mean the preaching of the gospel. Now I am aware that just here I enter field of fierce conflict, for many can not bear the idea of woman's preaching. and hardly endure those who advocate the propriety of it. But, nevertheless. must write my candid sentiment. Whence came this opposition? Why is it kept up, and how long will it continue? To give these questions a brief notice, first, I conceived that it originated from the erroneous construction of Paul's language to the Corinthians-* Let your women keep silence in the church." (I Cor. xiv.)

Now, if we consider the occasion this language, and construe it according to the context, there is no trouble. When Paul here commanded "silence" he had no allusion to preaching whatever, for these ignorant converts from heathen ranks could neither preach nor even ask pertinent questions in their circumstances. Circumstances siter pases, and were Paul here to day methinks he would say. " Lay on Nancy." He had no allusion to preaching, and not even to the ordinary religious meetings, for they were in a wrangle-quarreling about meats offered to idolsand these women were very clamorous. The custom also under which they lived restrained them, and Paul was only enforcing it.

On the other hand, as I have said, he enconregod women in public excreises. As prima faoie evidence of his approval we find him giving directions as to dress, etc., while engaged in public service. (1 Cor. zi. 5.) It would then certainly be very illogical in him to forbid such., But a few references : We learn that Agalia and Prisoilla inisot capable of cither mental or manual ishor to equal with man. Woman gives reors or loss of edence to his or mouth reors or loss of edence to his or mouth the Bible bistory of prayer fermishee us with frequents and illustrious exam-ples of female prayers. And who'in this Christian country has not heard and witnessed enough of woman's ex-

Phillip's four daughters also publicly expounded the Scriptures. (Acts xxi. 8. 9.) Besides these (in Romans zvi.) several women are mentioned as having done public work, among whom was Phuebe, who is called "a servant of the church." In Philliplans iv. 3. Paul speaks of women who worked with him in the gospel. And in Gal. iii. 28, he says plainly that in Christ there is neither bond nor free, male nor female-thus in a word putting the sexes on an equality. Now it is declared in these statements that these women prophesied, testified, and taught. all of which terms are synonymous with the word preach and are used interchangeably. No one I think will contend that the word prophesy as here used should be construed in the sense of foretelling future events, for who can conceive of any necessity for such ? Why not take a natural and common sense view of it, and conclude that if Paul's oo laborers, then women, did proclaim to public assemblics upon religious subjects-which is preachingand if in Paul's time, why not now? Let us recognize it as a fulfillment of the scripture written by Joel ii. 28.

But I answer the second question propounded (Why this opposition?) with a single word-prejudice-PREJU DICE-PREJUDICE.

I conclude with a brief answer to the last question-How long will such be the case? I reply until woman is promoted to her proper and legitimate sphere. Until she is encouraged and permitted to develop her God-given talent in his full service; and these events are rapidly approaching, for the day of woman's power and glory is already dawning. W. T. USSBRY.

Columbia, Tenn.

Missionary Boards and Missionary Debts.

People sometimes say that the State Board should not create such heavy debts until they can see from tho collections that there will be a sufficient amount to pay debts and not have to resort to collections at the meetings of the Convention. Let us see what would have been the effect of going on this principle in our State last year.

In the following table the fraction of October after the Convention of 1889 is added to the following three months to ake the first quarter, while the best quarter is composed of August, September and the first seventeen days of October :

First quarter, \$919 82-11 4-10 per cent.

Second quarter. \$1.872 54-23 5 16 per cent.

Third quarter, \$1,714 45-21 3.10 per cent.

Fourth quarter, \$3,541 06-44 per per cent.

The per cent is on the whole year's eolloctions.

If the State Board had planned its work according to the funds actually received they could not even have em. ployed the missionary secretary on full selary in the first three months, and could not have employed a single missionary nntil March, and very few until June, and in the last seventy-five days could have employed seventy five or one hundred missionaries, but there

would have been no system about it. The only way to prevent the aconmu-lation of debts in the first part of the

year is by systematic collections. Why can not those churshes which gave their whole year's collections in the last

OUR PULPIT

THOUGHTS LOW AND NICH.

A Sermon, by Rev. C. H. Spargeon.

'The centurion answered and said Lord. I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed."-Matt. viii. 8

This centurion was a worthy man from the human point of view; but he called himself unworthy when he turned toward our Lord. He was so excellent a man that the elders of the Jews, who were by no means partial to Roman soldiers, pleaded with Jesus that be was worthy. Had he been personally there, he would have repudiated their plea : and he did so by the second party of friends whom he sent to our Lord. As one set of friends had said, "He is worthy," another set of friends were bidden to say, in his name, " Lord, I am not worthy." The worthiest men in the world do not think themselves worthy; while the most unworthy people are generally those who boast of their own worthiness, and, possibly, of their own perfection. We should not have wondered had this man been proud; for he was one of the conquering race and the representative of : tyrannical power. If he was not a very great officer, but only the captain of a hundred men, yet it is not unusual for petty officers to be more haughty than their superiors. If a man is placed in a very high and responsible position, he is frequently sobered by his responsibilities : but a mere jack-inoffice is usually greater than the em peror himself. However, this centurion was a man of gentle mold, and said o himself, " I am not worthy."

Beloved friends, my point this morning is this-I would call your attention to the happy blending of this beautiful humbleness with an extraordinary degree of faith. In his confession of sin he is unsparing-" Lord, I am not worthy that thou shouldst come under my roof : " but in his confession of faith he is equally clear. "Speak the word only and my servant shall be healed."

I. First, then, a sense of uuworthi ness is very desirable and commendable. Some of you are destitute of it. I dare say that you think it a mean and miserable thing. You suppose it would injure your manliness, lower your selfrespect, and damp your courago. Dear friends, the manliness which feeds on sin is a poisonous fungus, which grows out of the rottenness of a corrupt heart. May it be taken away from us!

I commend a sense of our unworthimess because it is a sense of what is true. When a man thinks himself unworthy before the Lord his thoughts are right. When he feels that he could not be saved by the merit of his own works, for his works are faulty and defiled, then ho judges according to fact. Whatever result a thought may have upon ns, whether it make us happy or makes ns sad, this is a secondary matter : the nmin point with an honest mind mnat always be-Is it true? If it be a truthfui thought, I ought at oneo to entertain it, oost me what it may.

I commend this sense of nnworthiness, because it has a tendency to make n man kind to others.... He who thinks himseif every body thinks anothor man nobody. If a man be proud, ho will say, "I am a man under authority. having soldiers under met and I am not to be worried by having sick boys to look after." Symmethy, tendernass,

take up their abode with those who think themselves unworthy. Beloved, | life. it is well to think little of yourselves, for then you will have more thought to spare for the sorrows of others. The great man, the very great man, the highly deserving man, the person who is a right honorable and worshipful personage, rides rough-shod over his fellows and crushes them without compunction if they lie in his way and may hinder his design; but the consciously unworthy man, the man who feels that he owes every thing to the mercy of Gud, and must still depend up in that mercy and that mercy only, will be tender and gentle toward his fellow sinners, and speak comfortably unto them.

We commend again this sense of unworthiness, because it makes a man lowly toward his Savior. Of all things that are contemptible, a proud bearing toward the Lord Jesus is the most hateful; yet it is by no means unusual. Some seem to fancy that Jesus is their servant, at their book and call; and they talk about his salvation as though he ought to give it, and they could claim it for themselves and all mankind. Our right state of heart, when dealing with our Lord Jesus, is that of the penitent, washing his feet with tears, or of the leper who fell at his feet and worshiped him. If we would come to the Savior of sinners, we must come as sinners. We must come as humble petitioners, and not as those who proudly fancy that they have a claim upon the grace of God.

A sense of unworthiness is exceed ngly useful, because it puts a man where God can bless him "O," say you, "where is that?" The Lord wil only act in conformity with his own attributes. God will always be God; and as he will be God alone in creation. so he will certainly be God alone in the new creation. Our only right position before God is to know that we are undeserving and unworthy, while he is holy and glorious. We must hear him say, "I am God, and beside me there is none else," or we shall never look unto him to be saved.

II. But now, secondly, I have to show you that this sense of unworthiness can be wrongly used, and is often perverted to ruinous ends. I have often seen this evil come up in the form of doubt as to the mercy of God. a man's sin appears very great, he is apt to say, "God can not have mercy upon mo." Now, sir, you shall be allowed to be be chief of sinners, if you feel yourself to be so; but yon can not be al lowed to deny the omnipotence of God. You are sadly unworthy; but it is in the unworthy that grace finds its sphere of operation, and you must not limit the power of that grace which comes to men through Christ Jesus, Your unworthiness must not be allowed to be used as an argument for the denial of God's glorious attribute of mercy. Doth he not say: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon ?"

Poor creatures have even gone the length of doubting the power of the blood of Jesus to cleanse them. If you talk so, I must put my hand on your mouth ; you must not say another word of that sort. Is it not enough that you have bespattered yourself with sin? Must you now asperse your Savior Will you trample on the blood of Christ Will you deny its olsansing power ? sirs, if you perish it will not be incoment. What is the odes fort ; we have not to The total amount received from each the blood has too little efficiency, it will roly on n pass faith, but still to go on Association will appear in next week's believed pit believed pit believing. Looking unto Jusus ever ; issue of the BAPTIST AND REFLECTOR. and the valuation of others are strangers be bacanse yon have not believed or W. W. W. Woodcook, Treasurer. · 3.

* dillar

76. T

not come unto him that you might have

We have known persons under deep distress doubt the promise of God. A great and sure promise which obviously belonged to them they have set aside, saying, "It is too good to be true. I can not believe it, because I am so unworthy." Dear heart, do take the promise of God to mean what it says and believe it. Take the promise as coming from God, and, therefore, as- | of the lame, which are not equal; but suredly true; simply believe it and be | they will be much alike in their happy happy.

III. But now, thirdly, and I am glad to proceed to this much more pleasing subject-a sense of unworthiness finds a fit companion in strong faith in Christ. For, look you, first, when you have no faith in yourself there is the more room in the soul for faith in Jesus. If you have confidence in yourself that bit of self is filled ; but if you have no confidence in yourself your soul is one great vacuum, and you can hold the more of Christ. The greater the emptiness the more room for that which is to be the fullness. If thou hast no reason whatever why thou shouldst be saved, except the free grace of God in Christ. then take that free grace here and now. God help thee so to do, and may nothing hinder thee! Believe the more in Christ, because thou canst not in any degree believe in thyself.

This man, again through his being so lowly, had not the conceit to question and doubt. Doubt is, in most cases, the daughter of pride. Think of a man criticising God! Job might possibly have done that while he heard of God by the hearing of the ear, but when his eyes saw him he abhored himself in dust and ashes. How dare we cavil at God's way of saving the guilty? It is impertinence! It is insanity! Let us have none of it.

This lowly estimate of himself brought the centurion away from dietating to Jesus how the blessing should come. A great many persons we meet with are always mapping out courses for the Holy Spirit. They are willing to be saved, if they can be saved, by a certain mode. They will believe if they see signs and wonders, but not else. Their peace must come in the way they have selected, and in no other; their mind is made up as to how it ought to be. Lots of you are here waiting you feel some singular feeling, or see some strange vision, or undergo special experience; you can not believe Christ's bare word ; you are too proud to be saved by that only. O my hearers, if the Lord shows you your utter unworthiness, you will be willing to be saved in the simplest manner. Yon will then ask nothing but this one thing: "Lord, save, or I perish."

If Christ had come to the man's house there would have been great joy in it: but he did not ask for that joy. Some will not believe in the Lord Jesus unless they feel great transports; but dear friend, is it right to resolve that if you feel no joy, you will not believe in him? Nsy, rather, if yon walk in darkness. and see no light, trust in the Lord. If all within seoms to be contrary to the fact of your salvation, believe yon in Christ, and yon are saved; and if every power and passion of your nature should vote you lost, you are not lost if yon are simply hanging to the bare word of the Lord Jeans.

And, after all, such faith is the greatest of faith, for the Lord Jeans said : "I have not found sneh faith, no, not in Israel."

That is the comfort ; we have not to

position for peace. If I rest in Christ every day, the fruit of that belleving will be seen every day. I must not only believe in Jesus, but keep right on believing. God help you so'to do! Set side by side with a deep sense of unworthiness a high appreciation of the power of Christ to oleanse you from sin. and to make you holy, even as God is holy. Make progress in these two things. They will not be like the legs effect upon your life. Down with self. and up with Christ. 'Thus while I sink, my joys shall rise

Immeasurably high,'

State Missions.

Received for State Missions, Tennessee Baptist Convention, from October 8 o October 17, 1890.

Concord Association : Mill Creek Sunday-school.... \$ 23 65 Murfreesboro church..... Mount Olivet church..... Nashville Central church.... Nolachucky Association : Mossy Creek Sunday school ...

Morristown ohurch..... Rocky Point church..... Central church..... Whitesburg Sunday-school... Paris Sunday-school, Western District Association.....

East Tennessee Association. Woman's Missionary Society. Madisonville ohurch. Sweetwater Association

Union Association: McMinnville Ladies' Aid Soolety McMinnville church A. D. Phillips..... Gibson Sunday-school Salem Sunday-school..... Trenton Sunday-school.....

Cumberland Association : Nashville N. Edgefield church

Little Hope ohurch..... Nashville Edgefield Sundayschool.....

Nashville N. Edgefield ohurch Gallatin church..... Nashville First church, Li-

dies' Aid Society Nashville First Church..... 197 12 a hville Third church. Chilhoweo Association Knozville Third church..... Mount Lebanon church Maryville church Prospect church..... Enon Association collection ... Enon Association loan..... Rome church, New Salem As-

sociation Ococe Association..... Chattanooga Second ohurch Sunday-school.....

Dattanooga, First church.... Chattanooga First church Sunday-sohool. Chattanooga Central ohurch.

Rev. A. S. Hall, Beulah Asso-

Southwestern District Associ-Big Hatohie Association.....

femphis First ohnreh...... fermantown Sunday-school. Sequatohie Valley Association Hiswasse Association Dayton First church. Providence Association...... Holston Association.....

		1	1		Ż
			4	ų,	
	14	0	3		
34	-	d	- Aller	k	à
11	3	23	3	8	
				1	
11	196	-		-	1

5 00

1 10

25 21 03

30 00 # 10.15 15 00 vd

5:00

84 75

12 00

1 19

Real of

The Report on Temperance.

Yonr committee to whom was refarred the subject of temperacce beg leave to anbmit the following report:

As Baptista who take the word of God to be onr guide in the solution of all questions affectiog the present and eternal destiny of man, and among these all great moral issues-how every evil may be extirpated from every heart and home, and instead every virtue and grace enthroned-would regard it as an insult to be asked to pass upon one of the monster iniquities which has be oome well nigh universal in its spread and curse, but for the fact that our silence would be construed into a criminal indorsement of the liquor traffic and liquor drinking.

We perpetuate, therefore, from year to year in all our deliberative bodies. both small and great, and in the public prints, the public bumiliation of passing resolutions on one absorbing feature of the temperance question in deference to the common weakness of our times. This at least is presumably the apology, otherwise the gospel of temperance has not been committed to us, or we have been, to recent times, criminally derelict to a great trust.

It may be well enough for some representative bodies to put themselves on record annually as condemning the buying and the selling and the drinking of intoxicating liquors; it may help to form and strengthen public sentiment in favor of absolute and universal prohibition of the traffic and the drinking: it may be wise to petition the State legislatures and Congress to make laws to that end, but it is not by your committee believed to be the wisest thing for a Christian convention or church to do.

Oar business as a Convention of the various churches represented here, and as we believe under the all authoritative and last commission of Jesus Christ to his churches, singly or collectively considered, is not to seek to make any body or any people temperate by the enactments and enforcements of law, but by the persuasive power and regenerating instrumentality of the gospel of Jesus Christ

We most emphatically, therefore, do not favor the passing of any resolution biutions which can by any reaa delegated church act. and. therefore. as by this Convention to in any way convert the Baptist denomination into, or identify it with, any party or political measure looking to low or high license, to local, State, or national prohibition. From an eoclesiastical or Christian stand-point we believe the whole thing impracticable and absurd.

What every Baptist may do as a citisen and a patriot by ballot or otherwise on the question hersin involved, should be left to his own individual responsibility, and conscientions convictions in the premises as formed and directed by the light within and around him.

Wo, therefore, recommend that as a religions body seeking to impress the importance of Now Testament teaching and practice upon this genomation and to write these deeply if the hearts of postarity to come, cease to hy the premedant of appealing to Usesar to rectify great and shameful wrenge, which can be done only by a mose radionl, that is to my, New Tastament way ; and 1. That all intemperance, and es-

be made in every otas. n matter coupel disci sine whenever and wherever and in this way rid the viable itingdom

of God of its topers and drunkards, of from the Now Testament a Christian the hypocrite who in the church both buy and sell for the gratification of devilish and wanton appetites.

2. That our ministers, instead of identifying themselves with outside organizations to their injury, that they within the churches of God and in their lives devote a reasonable portion of their time in preaching the morality of the gospel.

It was all right for Paul as ho stood before that impersonation of lust and lechery to preach of temperance and righteousness and judgment to come, but in onr view, it would not have fallen far short of the ridiculous for him, had t then been in his power to have convoked a convention of the various churches to petition Cesar to make a law forbidding lechery or any other intemperance in the hope of a successful issue.

It was the power of Godhead in the great apostle's words as if they were charged with thunderbolts that made enthroned wickedness to tremble in high places.

It is, therefore, our honest conviction that the church of God and her ministers are not called upon to save men and nations apart from the foolishness of preaching; that the solution of this particular feature of intemperance, as well as all intemperance, is in the constant, persistent, and never ceasing business of preaching repentance toward God and faith toward our Lord Jesus Christ.

We believe this to be the legitimate work of God's church in its relations to the world that lieth in wickedness and that the church or minister who seeks to go without the New Testsment lines, does much to hinder and hurt the kingdom of God, as sleo to embitter, harden, and practically organize the whisky powers into political combinations and monopolies, not only man but God defying, and that, too, with a hate, a malignity, and inveteracy that know no redemption. Respectfully submitted.

> S. E. Jones, Chairman, GEO. W. BRRWER.

A. M. AUSTIN. *

I now offer the following resolution looking to the meeting of the State Convention in Clarksville, 1891 :

Resolved, That in addition to the term "temperance" in the annual resosonable interpretation be construed as | lution, there be added also the words "righteousness" and "judgment to come," and that a judicious committee be appointed at once by the Executive Board, that they may fully show what the State has to do in legislating on these subjects for the churches upon their petition. Respectfully submitted.

S. E. JONES.

* Brother Austin did not sign hir name, but was one of the committee. I do not know what his views are. Did not see him after diligent inquiry until at the reading of the report. B. E. J.

Remarks on the Report.

1. It was not a question with the committee as to whether the liquor traffic is evil. This the report conclueively shows, hut was a question of method-that is, how intemperance is to bo remedied.

2. The undersigned is a poor man, but any brother is hereby anthorised to draw on him in the First National Bank of Murireesboro for fifty dollars

church or convention of such has a right to go further on that subject.

3. It is a great point with Baptists to insist that wo go no further in our teaching or practice than wo have New Testament precept or practice for. Upon this fundamental creed of ours we challenge the pedobaptist world to meet us. They allege inference or analogy and the like. We say: Show us a " thus saith the Lord."

4. It is a mistake of the BAPTIST AND REFLECTOR that the report was unanimously substituted for with exception, and, therefore, consigned to the waste basket. Unly man voted out No ODe while there were as we believe more than a score who voted not at all. Why? We believed we wore treated unfairly in limiting the time of debate; felt that there was a manifest prejudgment of the majority, and we were powcriess, and so voted not at all. The excitement all seemed to be on one side. Some of the brethren began to shake their heads and almost hiss before the report was one third read. And this became contagious. Was that the way to treat a brother? Did " the many ' hear the report unbiased?

5. Let it be remembered that one of the grandest men the South has ever produced, and in one of the last public acts of bis life, io the city of Richmond in 1888, declared that the Southern Baptist Convention bad not the constitutional right to entertain a report on temperance or prohibition, which is now the same thing. Hence, in the minutes of that august body of 1888, you find no such report.

Who believes that James P. Boyce sinned against God or violated the New Testament in his ruling? If ho was not a wise man, one of the finest parliamentarians, and most thoroughly Baptistic, we confess to have listened to and read his praises in vain.

6 Finally, my brethren, you have a warm place in my heart. I can not tions. There are more Southern Bapthink you meant any disrespect to the | tists than Methodists, hence if all our committee and the minority, but we churches will use our own series we can think you are to be blamed for letting | not still more upon them. This money your seal get the better of your judgment. We are only sorry for the cause | tion in enabling the Sunday-school of temperance that the gospel was laid Committee to lower the price of the seon the shelf while the resolution of a man was substituted for the report by THE SUNDAY SCHOOL COMMITTEE FOR the Convention. Most fraternally,

S. E. JONES.

To the Baptists of the South,

It was made our duty by the resolutions passed by the Southern Baptist | ers A. Demarcus, S. H. Johnson, and Convention, in its meeting in Fort | Wm. Duncan, by a few brethren to Worth, to use every endeavor to in- meet at Wood's Graveyard, six miles crease the circulation of the Kind north of Knoxville, in council for the Words series in the territory of the purpose of considering the propriety of Convention.

It is not only a duty but. a great pleasure to us to urge our churches to H. Johnson clerk. The committee supply their Sonday schools with this admirable series of helps. We are glad to know that the number of Sunday-schools using this series is steadily | for the purpose of being constituted a increasing, and we hope the day will soon come when all the churches of our | and it was called Glenwood. Yesterday Southern Baptist Convention shall use they received eight members by letter

Oar series in literary shility is equal to any, such men as the distinguished Dr. MaoLaren, of England, being Judges.

In doctrines it is in accord with the views of Southern Baptists. In some if in the judgment of compotent Ohriss points which seem to us important the elearly and unmistakably set forth, or hrethran slowhere. And more and i [Congratulations and the best of the same amount may be chasked out if more we are coming to see the impor- wishes. F.]

E)., 1

tance, in these perilous times, of teach. ing our children the doctrines which we believe to be scriptural.

Our series is published by the Southern Baptist Convention, and is strictly under its control. That body has no life members, but is composed exclusively of messengers from the ohurches and Associations chosen annually. Hence the Sunday school series is directly under the control of the churches ; and should any thing be published contrary to the faith of our churches, the Sunday school Committee and its editors could be entirely changed the following May. This is the only series thus absolutely under the control of the messengers of the Southern Bap. tist churches.

The Kind Words series publishes regularly interesting information in regard to the missionary work of the convention, and it is the only series which does this. Our brethren wish their children to be Missionary Baptists and intelligent. interested, liberal Missionary Baptists. Nothing will conduce to this vitally important end so much as keeping them constantly informed in regard to our missions. If there were no other reason for using the Kind Words series, this alone should decide all the churches connected with the Convention.

This series is owned by the Convention, which gives out the printing by contract. The present contract expires next year, and the Committee must call for bids for a new contract. The larger the circulation of the series of course the better the contract which can be made. Hence we hope every church in the bounds of our Convention which is using our series will increase the number taken, and every one which is using any other will begin the year with Kind Words.

It is currently reported that the Southern Methodists clear forty thousand to sixty thousand dollars on their Sunday school series, because all of their churches use their own publicawould be of great benefit to the Convenries and aid poor Sunday-schools.

THE SOUTHERN BAPTIST CONVEN-TION.

Louisville, Ky.

-Some four woeks ago we were called upon in connection with Brothorganising a Baptist church. We elected J. N. Bishop moderator, and S. presented articles of faith, which were pronounced sound. Ten letters were handed in, showing that they were there church, which was done in due form, and celebrated the Lord's supper. Had a good meeting. Pray for them.

Bull Run, Tenn. J. N. BISHOP.

MANBIRD .- In Johnson City. Tenn., at the home of the brids's mother, Tuesday evening, October 21st, 1800 teaching on the subject reported is not differing from those expressed by onr ery, of Mossy Creek, Tenn., officiating.

BAPTIST AND REFLECTOR, OCTOBER 30, 1890.

NEWS NOTES.

NASHVILLE.

Third-Dr. Weaver; good services, New afternoon Bible class started First East Nashville-Brother Vandavell; Sunday-school good. Preaching in the afternoon and at night by pastor.Mill Creek-Brother Strother holding meeting; some interest..... Edgefield-Good congregations; one received for baptism, one bar tized Immanuel-Usual services with Moore Memorial, Brother Van Ness preaching in morning; two received by letter... Seventh-Brother Ellis reports good congregations. Some renewed interest developed First-Usual services ; Sunday-school fell off..... Bro. Folk preached at Franklin. Brother J. D. Anderson of Edgefield church was present....Central Baptist-Pastor Lofton reported good congregations for the day Sunday school 270. Two received by letter and one for baptism. Blackboard lecture crowded in the afternoon

('HATTANOOGA.

First church-Preaching by pastor morning and night. Two accessions by letter Second church-Usual services by the pastor morning and night Work for new building under fair promise Central church-Usual service by the pastor. Pastor also preached in the evening at East End Hill City-Pastor Brooks preached morning and night. Special interest manifested in the Sunday-school.... Oak Grove-H. H. Horn, pastor, preached morning and night to good congregations.

MEMPHIS.

First church - Pastor Venable preached in the morning to the children. Large attendance. Baptized a young lady at the evening service.... Central -Large Sunday-school. Good congregations morning and night. Pastor Boston preached the first of a scries of sermons to the young people Trinity-Pastor Early was greated by the largest congregations of his pastorate. Two good services. Brother Amacker preached the Sunday-school Convention sermon at Central Avenue to a crowded house. By order of the Big Hatchie Association this convention was organized Saturday and held sessions of thrilling interest Saturday and Sunday..... Pastor Anderson had the usual good | tion. I do not say the mind and soul Pastor Brinkley had a good day | would like him to explain how it is the at Washington street Baptist church. | idiot has no mind at all and still has a Brother Finley was present and made a good report of his colportage work brother, referring to Genesis, which The executive board failed to meet ac- | had an existence first, the soul or the cording to adjournment on Monday in | body? Which was created first? Then First Baptist church. A meeting is | again, is all mind knowledge soul called for next Monday, November 3, knowledge, or is there a difference in in office of R. G. Craig & Co., 39 Union | moral and intellectual training? street, at 3 o'clock, p.m.

-Had four accessions yesterday, three by letter, and baptized one in Stones' river. Our outlook is hopeful. The old house nearly done, and the work is going to be pushed, as we are informed, rapidly. I join you and others in saying that the Convention was the most onjoyable I ever attended. even if the majority did snow myself and others under. 8. E. J.

Murfreesboro, Tenn.

-The next fifth Sunday meeting of the Concord Association will be held with Powell's Chapel, beginning Friday night, November 28, 1800. This peing | in a better condition than it has been the first meeting after the Convention, a full attendance is desired and expected. All masters, superintendents, Bihis school teachers, and members of the-Executive Committee, are sarnestly roquested to attand. J. E. BAILEY. Nashville, Tana, and a

ANDERSON, TENN .- The writer left the Tennessee Association for Loy's Cross Roads with C. L. Bowling who did most of the preaching. The mosting continued fifteen days, resulting in thirty professions, one by letter, six by experience, five by baptism. Then went to the church house at Loy's Cross Roads. Brother Bowling preached a sermon on Christian equipage that did credit to his head and heart, honor to his Master, and satisfaction to the crowd. May the littic church prosper. W. L. SMITH.

SMITH SPBING, TENN.-I commenced a meeting at this church on the first Sunday in this month, which continued ten days. There were five conversions, eight joined the church, two baptized, four stand approved for baptism, two by letter. The church was greatly revived and strengthe ned, and resolved to try to do more for the cause than they have done. I have been pastor for seven years. The relation has been pleasant indeed. They know how to treat a pastor. Brother Ogle was with us five days and did the preaching to the satisfaction and comfort of the church. A. Sperry was with us a par of the time and did good work. Thank God for the work he has done at Smith Spring. JOHN S. RICE.

....

-The fifth Sunday meeting in November of the third circle, including Red River, Battle Creek, Rock Spring, Harmony, Mount Hermon, Little Hope, Clarksville, Now Providence, and Kirk wood churches, of Cumberland Association, will be held with the Kirdwood church, one mile from Hampton Station, beginning at ten a.m., on Saturday before. As we desire to systematize our Mission work, it is hoped that evcry church will send delegates and contributions for either one or all of the objects we are laboring for, State, Home or Foreign. Brethren, we fell short last year in our work, let us enlarge and do more for the Master. "Give according as the Lord hath prospered you. Fraternally, HERVEY WHITFIELD.

GILLENWATER, TENN.-There is discussion going on in your paper between Brother J. N. Huff and another on soul and mind. For information I would like to ask Brother Huff a quesance and interest at Big Creok. | are the same, or parts of the same, but soul as large as his physical body. Then, the brother will fully explain these things be will confer a favor on a brother wanting light.

M. M. WELLS.

The Southwestern Baptist University is in a very prosperous condition. The sonool opened the first of September with nearly as many pupils as the average number last session, and has greatly increased since. If the school increases as it has for the past two months by the middle of next month there will be that will be the best report ever presomewhere near two hundred enrolled.

The new faculty have acquitted themsolves well, and the school seems to be for a number of years back.

We have quite a number of boys from Mexico, and also representatives from onr adjoining States.

Services conducted by the students of the university.

Preaching also at the First church every Sunday and Sunday night by the pastor, Brother Tribble. The pastor preached to a large con-

gregation to-day on the subject, " The Prodigal Son," and will deliver a series of discourses on the same subject, and will open another series the next Sunday night on the subject of " The Baptist Doctrines."

Received to-day two by letter and one by experience. H Jackson, Tenn.

Jackson items.

Since my last seven have joined th First church by letter and one received by experience awaiting baptism.

During the absence of Pastor H. W Tribble at the Baptist Convention, Brethren A. J. Barton and W. C. Mc Pherson preached for the First church Both are students of the university, and their sermons were well received. Brother Barton has accepted the call t the pastorate of the Gadsden church for one Sunday in the month. That church made a wise choice. While Brother Barton will do them good and faithful work, he will lose no time from his studies.

The Second church has received si by letter since last report, and negotiated with Brother W. W. Mosely, student, to supply their pulpit until a pastor is called. Brother Skinner, of Cor inth, Miss, visited them last week and made a very favorable impression for himself.

Brother R. P. Mahon, of the university. has been called for all his time by the Denmark church. The church has grown so much under his leadership in one year they are now able to have preaching every Sunday.

Brother H. F. Burns will preach two Sundays in each month to Spring Hill church. in Gibson county. and twice a month to Union church, in Henderson county. Both these churches have grown greatly under his pastorate during this year.

Accessions are made to the roll o students almost daily. MADISON.

Soms Work for the Convention Year.

1. Let us seek to lead as many souls Christ as possible

2. Let us strive to have at tho next meeting of our Baptist State Convention the Convention composed of Associations whose churches will not contain member that sells or drinks liquor. This will give us a power in the State as a denomination that will be a blessing to the State. We may have to withdraw from some who pay liberally. hut any body that do n't love the Lord Jesus Christ better than drinking or selling liquor should not be kept in a Baptist church, for the church can not have the power that she should have with such members, and the man should not desire to stay where he, by his influence, is dragging souls down to hell. Lot each church go to work by prayer. love. and pursnasion to get them to quit so they oan send letters to the Association stating that they have not a member who sells or drinks liquor, and sented to the Association or Convention on temperance.

3. Let each ohnreh increase her contributions to missions. May many double their gifts to the Lord this year.

4. Don't forget to send up a contribation for ministerial education and ministarial relief. Pastors, do n's te The Second church, having no house afraid to preanh to your ohnrohas on of worship, hold their meetings in the missions and ministerial education, college every Sunday and Sanday night, thinking that it will ent off from your tor, the Rev. Yusef Bedr.

C.F.

salaries as your chnrohes contribute to these causes. It will increase your salaries. H. R. SOHBAMM. Bellbuckle, Tenn.

Deacon Narrowsida's Notes.

Wonderful Book-The Convention -The Rip Van Winkle-The Old Men Going Out-The Young Men's Era-Takes it All in.

I have a book in my possession for which I would not take a dukedom. "It is a monstrosity. Its author is the biggest egotist of the modern world. I will not give the title of the book, because I am hoping it is the only copy in existence. I shall give it to my boy before I die with instructions that it be placed in the London Museum fifty years hence as the most wonderful phenomenon of the present century. The author now resides in the town of Andrew Johnson fame, this State. I should like to see him. He is a show, they say. He deserves a place beside the greatest discoverers and explorers of all history. He has discovered three instances of immersion in the Biblethe flood, the swine, and Pharoh's host. Selah!

Well, the Convention ! Every body is talking about the Convention. How things have changed ! If I had fallen asleep fifteen years ago and waked up in that meeting at Chattanooga I had not recognized the dream of our fathers as it takes the shape of a glorious reality. I told my friend Deacon Swellman about it when I came home, and he said I exaggerated mildly. Well it is much harder for one to believe his ears than his eyes, and it strained my credulity to believe the latter. Change! Wonderful change ! I did not believe sixteen years could do so much. The 'New South!" The public press glitters with it, magazines teem with , and the addresses and essays of the time hear ample testimony to its popularity, but never before had it impressed me with its distinctive personality as in. this new Convention in this new city, I felt like a ghost of departed years.] could not feel at home, yet I knew I was welcome. I felt like the Rip Van Winkle of the occasion, with not even a Snider to know me. The old men have nearly all passed away, and the few who rein linger on the shore eagerly watching for the ship that shall bear them out to sea. The reins of the convention, as they fall from the cold. dead fingers of the aged, charged with heavier responsibilities, are falling into the hands of strong, consecrated young men. It is a picture both of sadness and of rejoicing. While one ear is stung with the md tremulous "good-bye" of the falling ones, the other is greeted with the shout of hope and victory from the oncoming host. This is the young men's era. I was struck with the absence of the old. Now and then a gray head could be seen, and it was all the more reverend because of its rarity and the atriking contrast between it and its neighbor. The motto of that Convention was : "Forgetting those , things which are behind, and reaching forth nnto those things which are before." I took it all in, Including Lookout Mountain, oyclorama, incline railroad. and Venable's speech. I have some ex-

ceptions to file, but will desist.

Mrs. Narrowaide says this is a good letter, and she is a judge. H. S. NARBOWSIDE. Narrow Vale, Tenn. -The First Presbyterian church in

Beirut, Syria, which has been organized for more than forty years, is now self-sustaining, and has called a native pas-

17

MISSIONS

MISSION DIRECTORY.

STATE MISSIONS.

Rev. J. H. ANDERSON, Missionary Secretary All commenzions designed for him should be addressed to him at Neshville, Tenn. W. M. WOODCOOK, Treasurer. Send all money for State Missions to him at Meshville, Tenn.

FOREIGN MISSIONS.

EV. H. A. TUPPER, D.D., Corresponding Secre-tary. Send all money for Foreign Missions to him at Richmond, Va. EEV. E. J. Willimeman, Chattenooga, Vice Presi dent of the Foreign Board for Tennesses, to whom all inquiries for information may be ad-

HOME MISSIONS.

BEW. I. T. TICHEBOR, D. D., Corresponding Secretary. Send all money for Home Missions and Church Building to him, at Atlenta, Ge.
BEW. O. L. HAILEY, Knoxville, Tenn., Vice President of the Homo Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. Univer-sity should be sont to G. W. Jarmon, Jackson, Tenn. For young ministers at Carson College, to Prof. J T. Handarson, Mossy Creek, Tenn.

The Bibie is Rome.

JOHN H. EAGER.

The sad spiritual condition of Rome to-day is largely due to the fact that for oentnries she has virtually been without the Bible. "The entrance of thy word giveth light." and where the word of God is not, or where it is mutilated or wrested, there darkness must prevail. Rome oace had the Bible. and many walked in its light rejoicing in its heavenly truths, comforted by its boundless promises and drinking deep at its inexhaustible fountain. But when Chareh and State were merged into one and discipline was neglected and worldliness prevailed, and the truly pious were a small minority and unregenerate men gained the ascendancy, the Bible at first began to be neglected, then it became distasteful. and finally it was actually prohibited. More than three hundred years ago the Pope, in harmony with the Cardinals and Bishops of the Church of Rome, decreed that the Vulgate, the Latin translation of Jerome, "shall be held as anthentie in all public lectures, disputations, aermons, and expositions, and that no one shall dare or presume to reject it, under any pretense whatever." This Latin translation continues to this day in use in Italy, though most of the | were about to swear allegiance to the | people know nothing at all of Latin. The Bible in an unknown tongue is no Bible at all.

The same council prohibited the right of private judgment in reading, the Bible, for it declared that " no one annfiding in his own judgment shall dare to wrest the saored Scriptures to his own sense of them, contrary to that which has been held and still is held by the Holy Mother Church, whose sole right it is to judge of the true meaning and interpretation of sacred writ. If any disobey let him be punished according to law."

In order to prevent the people from reeding the Bible the following was deoreed : " Ioasmuch as it is manifest from experience, that if the Holy Bible. translated into the vulgar tongne, be indiscriminately allowed to every one, the temerity of mon will cause mors evil thun good to arise from it : it is on this point referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or the conference." permit the reading of the Bible in the vulger tongee by Oatholio authors to those persons whose filth and stiety not hindered by it; and this permission for as much as ye know that your labor they must have in writing. But if any is not in wiln in the Lord." all have the present pilon to read Rome, Inde

or possess it without such written permission, he shall not receive absolution until be have first delivered up such Bible to the ordinary. Booksellers, moreover, who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission. shall forfeit the value of the books, to bo applied by the bishop to some pious uso. and bo subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of tho offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

Later the opposition to the Bible became even greater, and Pius IX., though iving in this enlightened age, did not hesitate to call Bible societies a post, an abomination, a great evil in the land. and some of his most terrible thunder bolts were hurled against such societies.

It has been proved that Romanism can not flourish in the light of the Bible, hence Romanism, as long as it rcmains what it is, must seek to keep the Bible from the people. The fundamen. tal doctrines of Romanism are olearly condemned by the Bible-for example. mass, the confessional, worship of the Virgin and the saints, purgatory, celibacy of the priests, withholding the wine in the communion from all except the priests, penance, and other doctrines.

My old Roman teacher told me tha before 1870, when the Pope lost his temporal power, the trunks of foreigners wore always searched diligently at the gates of Rome to see if they contained Bibles, and the possessor of a Bible remained a suspected person during his stay in the city. Romanism puts tradition, or the word of the church. above the Bible, for one of the popes declared plainly, "If the Bible and the church disagree, obey the church rather than the Bible."

But even Rome could not always keep her gates shut against the word of God. On September 20, 1870, the victorious Italian army entered Rome, the Pope lost his temporal power, the city was freed from priestly bondage, and by a popular vote, in which only fifty stood for the Pope, Victor Emmanuel was made King of United Italy. His first public act was a significant one. The officers of the Pope were sworn into Dr. W. D. Powell and his family also power by kissing the cross, but new government called for a Bible and on this the oath of allegiance was taken.

Along with the Italian army came a faithful colporteur with his little dogcart full of Bibles, which he at once offered for sale in the streets and squares of the Eternal City. It was a novel scene-a Protestant selling Bibles in Rome! Crowds gathered about the colporteur curious to see the strange people had been so persistently and in his palatial prison, fumed and raged. | add Mrs. Rudd, for she does the typebut dared not touch a hair of the col- | writing, have oharge of the correspondportear's head or lift a finger to put a stop to what he was pleased to call the hundred thousand "Bibles, in whole or | lack. in part, have been distributed in Rome. Many have been destroyed and many more have remained unroad, but some heve doabtlass bronght light and life to darkened and famishing sonia, filling them with heevonly joy and the posco of God, which passeth understonding. "Be ye stoldfast, nnmovabloz aiwaya shond will be augmented and somnding in the work of the' Lord

Baptist Work is Mexico.

A letter from Miss Sallie Hale, read before the recent ladies' meeting at Chattanooga.]

To the Baptist ladies of Tonnossoe : My dear friends—At the request of your contral committee, I attempt to write you of Baptist work in Mexico. It is a pleasure to me to do so. I only wish that I could be with you in your annual meeting to tell you of it.

In the northern part of Mexico you have at Saltillo, Rev. H. R. Mosely, principal of the Madero Institute and of the Zaragoza Institute, and Mrs. Mosely. music teacher in the former chool. The other teachers of the Madoro Institute are Mrs. Duggan, a niece of Rev. George B. Taylor, our mission. ary in Italy, and Miss Cabaniss, of Virginia. All of them are faithful and carnest and enthusiastic in their work. Their school is in splendid condition and is doing splendid work. They are looking forward joyfully to the time when they can have a second story put on their building for their bouse is full of boarding pupils. Governor Madoro has made a promise to Dr. Powell, perhaps a conditional one, that he will give five thousand dollars for this purpose. It was suggested in the Foreign Mission Journal a year or two ago, that South ern Baptists should pray for the conversion of Governor Madoro. Whore i there a place more suitable than a gath ering of women for prayer to be offered for the conversion of this philanthro pist who has done so much for the Christian education of the women of his country?

The Zaragosa Institute should be subject of your prayers. It is not ac complishing the good that it should. The reason is that it is almost altogether in the care of Mexicans their easy - going habits are and conducivo to the success not an institution of learning. Mr. Moseley's numerous other duties prevent his giving much time to it. We hope that it may some time be given entirely into the care of Americans, and that it may correspond in all respects to the Madero Institute. But that will not be till the board has more money than it has now. live in the Madero Institute. He is, as Victor Emmanuel, when his officers you know, an evangelist, or general missionary in Mexico.

Rev. and Mrs. Watkins are in the same State. They have been here about two years. Instead of paying the high rent which was asked for a dwelling-house, they borrowed money and built a house to their liking, and now it is almost or quite paid for.

Rev. and Mrs. Rudd are in Parras, of the same Stato. Their objective point. as far as temporal affairs are concerned. book so condemned and maligned by | is a church bailding. The excursionists pope and priest, and against which the from the convention last May subscribed a considerable amount for the earnestly warned. The Pope, shut up | building of it. Mr. Rudd, and I might ence school for young ministors. It is necessary to translate most, perhaps all. foul trafio. Since then the foul trafic. of the becks which are needed. Some has continued till now more than one of us are doing our best to supply this

Bev. Chastain and wife aro in Matehuala, State of San Luis Potosi, Two years ago they went to this city as teachors of English, that being the only way they could live there on account of the fanatioism. This has absted some what, and their work is attonded with success!" They have recould lost an infant son. This has been a great trial for them, but they have borne it with Obristisa resignation that is touching to

Far in the south, in the large city of Guadalajara are Brother and Sister Wilson. He has begged for two or three years for a helper. Two years ago Dr. Powell and Dr. Harria, president of the Foreign Mission Board. were wandering by moonlight through a lonely part of this city, and they knelt and prayed for another laborer in this white harvest. They also have to pay high rent, and Mr. Wilson says it would be cheaper for the board to borrow money, paying the intorest on it, and build than to rent. You see the great need is money. Suitable persons for missionaries are waiting and longing to be sent.

I mention last the appeal of the Reverend H. P. McCormick, that you may bear it longest on your minds and hearts. When I recoived your letter | wroto him a postal, asking: "What is that you wish people to be particularly interested in in connection with your work just now? Have you money to build yoar church?" He wroto : Here am with no helper of any sort, the only man in Mexico in such a shape, with the poorest preaching room of any used in the Republic possibly, with the Presbyterian force of five to oppose me in the city, and with their megnificent church, free doctors' services, etc. Still something is doing. I am sometimes discouraged, indeed, but not altogether cast down. Twenty-nine have been baptized in this conventional year, many of them heads of families. My people are faithful and intolligent Christians. Our greatest material need is a church house. I do beg you to stir up the Tonnessee sisters to their immediate duty to this object. Zacateeas is is not like Saltillo. It is cosmopolitan, rich, and houses are many of them magnificent. We would not have a poorer house certainly than the one in Saltillo. but I will be content to have much less money for mine than that cost. We have a beautiful location in the very point I had wished. I wish the board would borrow money and build; it would pay them far better than to rent. as we are now doing. The Tennessee brethren have done less, I think, than any others. They possibly do not know the case. The board commanded me to raise four thousand dollars. I raised over four thousand five hundred, and am done, as far as I am concerned, with trying to raise money for my own church, whilst living one thousand miles from the people I am trying to influence."

This is what Brother McCormick says about his need of a church building. He is a talented man of deep consecration and self-denial. Think of the handsome and expensive ohurohes in the United States, and think of the heathen coming up to this poor little hall to hear the gospel, and having to go away in ignorance, because there is no room for them, even about the doors and windows! I know that some of yon are doing all that yon can do. But. perhaps, others can do more. You could not pray for nor give to a worthier object than this church of Brother Mc-Cormick's. Praying that the Lord may direct yon in all your work. I am, your sister. SALLIE HALS.

City of Mexico.

-These are the wounds which the Savior of the world receives in the honse of his friends. These are the obstaoles, which, not loss truly than open vloe, hinder his work in the world.-Youth's Companion.

"-Three thousand Japanese are said to he in this "country, two thousand of whom have been baptised in their own an immed, or since they canse to the United Bh tet.

BAPTIST AND REFLECTOR, OCTOBER 30, 1890.

Baptist and Reflector.

J. R. GRAVES, LLD., Special Editor. MEMPHIS, TENN.

The following telegram of kindly sympathy was to-day received from the eonvention

Rev. J. R. GRAVSS, D.D., 347 Main street .- After special prayer for God's blessings upon vou, the convention sends message of love and sympathy. J. W. ROBERTSON, Sec y.

This is the tenth week of our suffering, and we have not yet been able to take a step, but have been able to sit up on a pillowed chair a short time each day, but not without more or less pain.

From our beloved Brother Pendleton we have received the following expression of fratenal sympathy, which, like angel's visit, has strengthoned and solaced us, and believing that many other afflicted ones, languishing on beds of pain will be comforted by it, we publish it. We think of Sister Smith, of Abilene, Texas, who has suffered for | and I guess I will have to pay my own eighteen years past, with no prospect of ever taking a step, and of our Sister Pendleton, now for years deprived of through on by boarding myself. I want sight. May this letter comfort them and others as it has us.

"Judge not the Lord by feeble sense, But trust him for bis grace. Behind a frowning providence

He hides a smiling face."

DEAE BROTHEE GRAVES: I did not know till I received the BAPTIST AND REFLECTOR of last week how great a calamity your recent fall has proved to be. My feelings prompt me to write to you and to express the sympathy I feel for you in your intense sufferings. But how powerless is human sympathy! How incompetent even to lighten the burden it would gladly remove ! You have had sad experiences in the school of affliction. I do not know why this has been the case, but I trust you can say with the suffering Savior, "The cup which my Father hath given me, shall I not drink it?" There is comfort in the thought that the most bitter cup we are called to drink is given us | says this " refers almost certainly to the | thought. Let any one begin at the by a Father who knows what is best. act of his washing their feet that even- | third verso and read successively to the Cheerful acquiescence in his will be- ing," thus placing the feet washing and closo of the fourteenth, as in the Recomes us, but how difficult is the per- | the Lord's-supper on the same evening. formance of this duty! Nothing but a In the Baptist Teacher for October. large measure of grace can enable us to | pages 463 and 464, the writer, in speaksay. "The will of the Lord be done." May this measure of grace be yours. You no doubt often think of the precious words. "All things work together for good to them that love God." We head of the table, girded himself with can not always see how this is, but we | a towel, and washed the disciple's feet." should believe when wo can not see. All will be made plain after a while. and then we shall understand the philosophy of Christian suffering. We shall | were connected or not, but on page 457 see how the heaviest afflictions were made to promote onr spiritual welfare | 18 and 19 came an interval probably of | disorganisation, discord, an appalling, by fitting us for manaions in the skies. I have often thought of the process to which the rough diamond is subjected | plea' feet." to fit It to ahino in boanty and brilliancy. If ondowed with sensibility it would ory out, " Why, O why is all this, necessary?" But when the sovero process is complete the same diamond sparkles in a monarch's orown. I commend you to God and the word of bis graco. Bemembar that, however low you may sink, "the overlastiog arms | this world ante the Bather, having will he anderneath " you. There is rich | loved hie own which were in the world, and power, and wiedom, as manifestad consolution underscath, UNDERBRATH. he loved them unto the end. And eap-UNDERNEATH. Divins apport is per being ended." (John zili. 1,92.) in which sin had no place, is deranged bledged. May you feel and know that This, as avery one knows, is connected by the antimos of ain in heaven and in whis support is all auflident. Mrs. Pan- with the weeking of the dissiple's not,

Mrs. Graves, for whom we feel great adm iration. Very truly yours in Christ. J. M. PENDLETON.

Chester, Pa.

-Some month or more ago we recoived the following letter from a young minister whose name we withhold which we have been unable to answer. So far from the sextonship of a college being unhealthful to exercise, we refer our young brother to the experience of Dr. Ellis, of Baltimore, Maryland, and to Pastor R. A. Venable, of the First church, of this city, to President Webb, of the Clinton College, Mississippi, and President Finnebarger, Decatur, exas, and all hearty and robust men ever-increasing shadows. But enough on this head as the preachers say. Some future D.D. or president of oollege is doubtless sweeping the halls and ringing the morning bell of the university at Jackson, grateful indeed for this opportunity to help himself. Such are the men the brethren delight to help:

"Rev. J. R. Graves-Dear Brother: I want to go to school again this fall. expenses and want you to tell me what to do to make money enough to go something I can do evenings to make the money. I want to make at least five dollars per month, but I do n't care about sweeping the college because that is so unhealthy. If I can get through this term I can make it all right then. I can teach school through the summer season."

Feet-washing in the Wrong Place.

BY REV. G. L. ELLIS.

The people who believelin and practice feet washing, or more properly footwashing, as a religious rite, invariably have it in connection with the Lord'ssupper. This is manifestly putting it in the wrong place for two reasons. Christ never intended it to be made religious rite of; the second reason will appear further on.

In Kind Words Teacher for October, page 411, the writer quotes: "I am among you as be that serveth," and

ing of humility, says: "This doctrine was perfectly illustrated by our Lord's example through life, and especially at that meal whon he left bis place at the John xiii. 12-17. What follows the above would leave one in doubt as to whether the writer believed tho two all doubt is removed. Between verses several hours, during which he rose | calamity resulting from the introducfrom the table and washed the disci-

Let us now look at the faots as they occur in the Bible. That the passovor supper was oaten before the Lord'asupper is evident, and has not been disputed by any, to my knowledge.

"Now before the feast of the peasover, when Jenny knew that his hour | tion groaneth and travalleth in pals towas come that he should depart out of gether. diston joine ner-in-sympathetie We and our kind remne kranges to

Simon, and after the sop Satan entered into him. Then said Jesus unto him, man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the against the feast." (John iii. 26-29.) They would have been very shortsighted to think that Jesus had started Judas out to buy things for the passover when they bad just eaten it.

"Now the feast of unleavened bread drew nigh, which is called the parsover." Drew nigh, not had come. "And the chief priests and scribes sought how they might kill him, for they feared the people. Then entered Satan into Judas, surnamed Iseariot, being one of the twelve, and he went." etc. (Luke xxii. 1-3.) And after this at the seventh verse, "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, go and prepare us the passover, that we may eat." Matthew twenty-six and Mark fourteen-we | and polluted by ain. find Jesus in the house of "Simon, the leper," in the town of Bethany, and Mark says, " two days after Jesus sends two of his disciples to prepare the passover that they may eat." Why will lasting life. men persist in placing together what Christ has separated by two days? Further comment is unnecessary.

Gathering Together nll Thisgs is Ghrist.

BY REV. W. H. SMITH.

"That in the dispensation of the fullness of times he might gather together in one all things in Christ." (Eph. i. 10.)

The system of versification (dividing into verses) in our authorised version of the Holy Scriptures in this, as in many other places, breaks off the conneotion and destroys to a very great extent the complete harmony of vised New Testament, and observe the difference. This epistle as a whole presents to the minds of men, and for their prayerful consideration a panorama before which all others sink into utter insignificance, and of which this verse is the key-stone in the arch, the climax, the finishing touch.

Without taking time to view the beginning-a universe created, constituted, and governed by the only allwise and infinite God, presenting the

under the suree of God, and all orea.

The whole cohemo of God's goodness. in a heavenly and an earthly orostion. the carth.

The happy, someordant relations of every part of the universe to all the

could not have been after the passovsr | other parts are wholy deranged, and and connected with the Lord's supper. | the relations of the whole and of every "And when he had dipped the sop | part to God are fearfully ohangod. he gave it to Judas Iscariot, the son of | Where there was peace, there is engnish. Where there was parity, there is pollation. Where there was life, there is that thou doest do quickly. Now no | death and hell. Where there was order, there is dire confusion. Note also the marvelous difference in tho dealings of God with the two classes of bag, that Jesus had said unto him, buy fallen, depraved creatures. Of the those things that we have need of angels only a part fell. Them he cast out forever into everlasting ohsina into a dark prison-house of keen despair. where no ray of hope or mercy ever comes, though he oursed not the bright abode which they had so rebellionsly forfeited. Our race fell absolutely and unreservedly. All were oast out without exception, but not all of them forever. The earth which they had so foully polluted was cursed for their sakes but not eternally.

> The dark prison prepared for the devil and bis angola shall relieve this earth of the presence and demoralization of all impenitent human beiogs. This chapter reveals how that in the councils of eternity the determined purpose of God was to reconstruct the universe, thus contaminated, deranged

From motives drawn from within himself, without any accountability for Judas going from there and entering his conduct, without even the shadow into covenant with the chief priests to of a claim on our part, and therefore betray Jesus unto them, and after this, of free grace. He contrives not a covenant of works, do and live, but a covenant of grace, believe and have ever-

Since this method is thorough and complete it must be efficacious. Since man must be restored to the image of his Creator, or miserably perish forever, the absolute necessity of being born again" is apparent. And we learn that in him we are made partakers of the divine nature.

In him our nature is taken into eternal union with his own nature, while by faith in him he is formed in us the by faith in him he is formed in ds the hope of glory. By him the Eternal Spirit, we having been purchased with his own precious blood, are made living temples in which he dwells, truly a habitation for God, so that a aervice and enjoyment of God, infinitely be-yond what had been possible under a covenant of works, the redeemed under the covenant of grace, and under that reconstruction of the universe thus accomplished, are fully able to perform and have. All thoughts of eaving our own souls by our own works vanish things-that is, impossible with usmust be done. First, that which has been lost by the fall, must he retrieved, which with ns is impossible, because present and future dutice will require all of present and future time. and seeond, perfect and perpetual obedience, which no same human being conid pre-tond to avow of himself.

Christ is the central figure in all the revelation of God. It is he who created all things, governs all things, who asves sinners, will judge all things, and in him all things are to be gathered under one

wise and infinite God, presenting the highest conceivable picture of felicity and glory—let us for a moment view disorganisation, discord, an appalling, calamity resulting from the introduc-tion of sin. By sin the angels who fell lost, their first estate. By sin the human race has lost the image of God, and stands exposed to all the displeasure of God. and that justly. By sin the vory earth we inhabit lifes under the ource of God, and all ores.

are finished, until Satan is loosed, and the great final battle is to be surgat. After the resurrection of the wisked dead and their sentence to overlasting pusishment as a just reward for their rebellion and impenitence, the resova-tion of heaven and carth to a state of perfect purity, holiness, and love-when, indeed, corruption has put on in-corruption, and mortals shall have put on immortality—then will all there which are in heaven and in-which are in heaven and in-

Baptist and Reflector.

8

NASNVILLE, TENN., OCT. 30, 1980.

EDOAR E. FOLE, } Editors and Proprietors. OFFICE-BOOM 4, AMERICAN BUILDING.

Sabscription, Per Ananın, ia Advance. Single Copy.

In clubs of ten or more	
Ministers	\$1.50.

PLEASE NOTIOE.

1. The label on your maper will tell you when your subscription expires. Notice that, and when your time is aut send on your renewal witbout waiting to

hear from us. 2. If you wish a change of Post-Office address, al-ways give the Post-Office from which, as well as the Post-Office to which, you wish the change unde. Al-ways give in full, and plainly written, every name and Post-Office you write about. 8. Make all Checks, Money Orders, etc., payable to the BAPTIST AND EXFLECTOR. 4. Address all letters on business and all correspond-ence intended for the paper to the BAPTIST AND BEST.STOR, Nashville, Tenn. Address only per-sonal communications to the editors individually. 5. Wa can send receipts if desired. The label on your paper will serve as a receipt, however. If that

 o. wa can send receipts il desired. The label on vour paper will serve as a receipt, however. If that la not changed in three weeks after your subscrip-tion has been sent, drop us a card about it.
 G. When you receive notice, stamped on your pa-per, saying, "Your subscription expires with this isone, please renew,"-then please do so at once.
 The address of Dr. J. R. Graves is 347 Main street, Memobia Tamp. That of her O. I. Main street, Memphis, Tenn. That of Rev. O. L. Hailey is 144 Central Avenue, Knoxville, Tenn. 8. Advertialog rates liberal, and will be furnished

Any subscriber sending, with his own subscription, the name of a new subscriber, and \$3.50, shal have the two copies sent post free for one year.

A CLUBBING PROPOSITION

On another page will be found the advertisement of the American Agriculturist, one of the oldest journals of its class in America, circulating over 100,000 copies monthly

..... 2 00 Regular price of the two . \$3 50

To any one sending us the name of a new aubscriber, we will send both publications one year, pest free, for \$2.73. Both papers and the book for \$2.90, payment in advance.

We are reaching for that 10,000 subscription list. Onr friends can easily help us just a little, and at the same time benefit themselves

SNBULD WOMEN PREACH IN PUBLIC?

It is not our custom to answer our correspondents when we disagree with them, preferring to leave each one free to express his own opinions, and trusting to onr read era to decide what is truth and what error. But wo dissent so strongly from the views of Bro. W. T. Ussery in the latter part of excellent article upon "Our Christian Women" that. much as wo commend the other parts of it, and much as we respect the scholarly author, wo can not hold our peace without attempting a reply.

We were talking to a good brothor a abort time ago, and discussing the question of women preaching in public. He seemed to believe in it. Wo asked bim: What do you do with that passage of scripture, " Let the woman keep silence in the churches?" Quickly be replied : "I do n't do any thing with it. I have n't studied that passage much.'

Every advocate of woman's preaching has got to do one of two things with it: Either he has got to ignore it, ns many aro disposed to do, or he has got, to oxplain it away. Brother Ussery obcoses tho

whatever. And repeate

He had allusion to preaching, and not even to the ordinary religious meetroling about meats offered to idols-and hese women were very clamorons.

Ho forgets that this injunction of Paul is in the latter part of the fourteenth chapter of Corinthians while he had said nothing about eating meat offored to idols since the tenth chapter, and for the last several chapters he had been talking about spiritual gifts, prophecy being included among thom. Ho adds:

The custom also under which they lived restrained them, and Paul was only enforcing it.

Does he mean to say then that this injunction of Paul was intended only for those women of Corinth and was only local and temporary? That seems to be his meaning. That is the position taken by many But if this injunction be local and tomporary what about the other inunctions in the same epistle? Must they not be only local and temporary, too? What about the thirteenth chapter-the beautiful chapter on love, in the same epistle ? What about the fifteenth chapterthe splendid argument for the resurrection, in the same epistle? Must not these be only local and temporary? How can you pick out one part of an episcle and say that that was local and temporary. while the other parts are and permanent? And general if you have the right to do have not I and has 80 not every one? Who then is to decide what is permanent in the Bible? This local and tomporary argument is a very convenient, but at the same time a very dangerous one. It would have never boon invented except as a grindstone to grind the ax of some one's theory. Brother Ussery adds

Oo the other hand, as I have said, he encouraged women in public exercises. As prima facie evidence of his approval we find him giving directions as to dress, etc., while engaged in public service. (1 Cor. xi. 5) It would then certainly be very illogical in him to forbid such.

But romember our text, " Let the women keep silence in the church It would "certainly be very illogical in him" to say that, and then in another place in the same epistle allow such. Paul would not be inconsistent with himself. How do you explain the apparent discrepancy then? The simple explanation is that Paul was not talking about "public services" when bo gave directions as to dross," but about small and informal gatherings. This is the opinion of scholars generally. But Brother Ussery goes on to give examples in tho Scripture, of women preaching in public as be thinks. Let us notice then briefly. Ho savs:

We learn that Aquila and Priscilla instructed Apollos while expounding the gospel. (Acts xviii. 26.)

But ovidently they did it private-

Inster course. He says: Whatever, dot in the present of the says in the temple to all present connerhing the redemption of the Lord. (Luke ii.

women that, she did so." She wis stay in his own homisphore. the men.

Likewiso the woman of Samaaia wont much - as wife, mother, sister. about the streets tolling of Jesus. (John iv. 28.)

Yes. but she did it in a womanly way, as she met the people in the streets. She did not take the stump or mount a pulpit to do so.

Philip's four daughters also publicly expounded the Scriptures. (Accs xxi

Wo beg pardon, but is that what is said? It simply says that Philip " had four daughters, virgins, which did prophesy,"-how they prophesied is not said. It may have been just in private, or may have been that they accompanied their father in his evangelistic tours and preached to the women, as our lady missionaries often do now

Besides these (in Romans xvi.) sovral women are mentioned as having done public work, among whom was Phabe, who is called "a servant of the church

We beg pardon again, but is it said that those women did " public work?" Can not a woman be a servant of the church " without speaking in public? What did Phabe do? Paul tells us in verse "For she hath been a succorer of many, and of myself also." She had simply helped them with her sympathy and her prayers and her means, relieving their necessities and giving comfort to their hearts. Did she do this by her public sermons?

In Phillipians iv. 3 Paul speaks of women who worked with him in the gospel

True, but it does n't say they did so by preaching in public, and it takes quite a long stretch of the magination to make it moan that.

And in Gal. iii. 28, be says plainly that in Christ there is neither bond nor free, male nor female-thus in a word putting the sexes on an equality.

Cortainly, in Christ all are equal. All are saved by him alike. Brothor Ussery forgets that it is much easier to get social equality out of that text that it is to got the privilege of women preaching in public out of it. The fact is it has not the remotest reference to the atter. We have noticed those arguments of Brother Ussery in detail bocause they are the stock arguments of those who believe in woman's preaching. He has prosonted the case about as woll as it can bo presented, and to answer him is to answer all. Wo wanted to show bow flimsy, how far-fetched are tho arguments with which these good brethren deceive themselves in their effort to find some oxonso for the theory thoy want to adopt and some answer to Paul's plain and unequivocal, "Lot the women keep silence in tho churchos." The truth of the business is, brethren, that a man is a man, and a woman is woman. God made thom so. Lot thom stay so. Man is fitted by nature for the world of business, for public life. Woman is fitted by nature for the world of home, for

private life. Joan and Darby can not swap work. Nolther can fulfill But it was in the court of the the duty of the other." Let each would be impossible to immerse in

friend, as Sunday-school teacher. angol of mercy, or any thing, let her do it in a quiet, womanly way. and God bless her. But when she steps into the sacred desk or performs any other public act she un. sexes herself, she loses in the eves of the world the crowning jewel of her character, modesty, she transcends the laws of nature and she violates the solemn injunction of Paul and of the Holy Spirit, "Let the women keep silence in the church 08."

TALMAGE AND THE JORDAN.

Mr. Talmage is preaching in Brooklyn a series of sermons upon his tour in the Holy Land, repeating them also in New York at night. In his last Sunday's sormon he was speaking of the river Jor. dan and said

But this river is a river of baptisms Christ was here baptized and John baptized many thousands. Whether on these occasions the candidate for baptism and the officer of religion went into this river. and then, while both were standing the water was dipped in the hand of one and sprinkled upon the torehead of the other, or whether the entire form of the one baptised disappeared for a moment beneath the surace of the flood, I do not declare While I can not think without deep emotion of the fact that my parents held me in infancy, to the baptismal font in the old meeting-house at Somerville, and assumed vows on my behalf. I must tell you now of another mode of baptism observed in the river Jordan, on that afternoon in last December, the particulars of which I now for the first time relate.

It was a scene of unimaginable soomnity. A comrade in our Holy Land journey rode up by my side that day and told mo that a young man, who is now studying for the gospel ministry, would like to be baptized by me in the rivor Jordan. I got ail the facts I could concorning his earnestness and faith. and through personal examination. made myself confident he was a worthy candidato. There were among our Arab attendants two robes not unlike those used for American baptisteries, and these wo obtained. As we were to have a large group of different nationalities present, I dictated to my daughter a few verses, and had copies enough made to allow all to sing. Our dragoman familiar with the rive wade through and across to show the depth and swiftness of the stream, and the most appropriate place for the cer-emony. Then I read from the Bible the accounts of baptiams in that sacred stream, and implored the presence of Christ, on whose head the dove descended at the Jordan. Then, as the candidate and myself stepped into the waters, the people on the banks sang in full and resounding voice:

On Jordan's stormy banks I stand, And cast a wishful eye

To Canaan's fair and happy land, Where my possessions lie.

O the transporting rapturous scene That rises to my sight; Sweet fields arrayed in living green, And rivers of delight.

By this time we had reached the mid-

die of the river. As the candidate sank under the floods and rose again under a haptism in the name of the Fither and the Son and the Holy Ghest, there rushed through onr souls a tide of noly emotion, such as we shall not probably feel, again until we step into the Jordan that divides earth from heaven.

Wo aro surprised! Why, have wo not been told ail along that the Jordan is so small that it could be not allowed to enter the court of Whatever woman oan do in pri- ago to have the candidate " sink vate for Christ-and she can do under the floods and rise again

head. They still believed that. For him to have doclarod that they had boon all their lives mistaken would have been to awaken their preju dices, and might have cost him his pastoral bead. Conscience would not allow him to declare otherwise So ho preferred not to declare at all But truth, candor, love of the right, common honesty, would have compolled him to declare that "the entire form of the one baptized disappeared for a moment beneath the surface of the flood." Yet he preferred to remain silent rather than to arouse old prejudices. Was not the trickster, the demagogue, rathafter the truth? We have just this to add : Granting, as Mr. Talmage does, that "on those occasions the candidate for

baptism and the officer of religion went into the river," and we will trust to the common sense of both the candidate and of the officer of religion as to whether the water should be "dipped in the hand of one and sprinkled upon the forehead of the other." or whether " the entire form of the one baptized should disappear for a moment benoath the surface of the flood." Nobody but idiots would wado into a river so that one man could sprinkle a little water upon the forehead of the other, when he could just as easily do it without going in. Our Prosbyterian friends. Mr. Talmago has got you into the water, where wo Baptists have been trying to get yon for lol these many conturies. Now what are you going to do after you have got there? For we heard a word from it. This weather it out the be was a new born conly unrepart if why will only follow

water wo will trust you for the rest, bolieving you to bo men common senso.

under a baptism in the name of tho

Father, and of the Son, and of the

Holy Ghost?" But in the same

sermon, in describing the Jordan,

stream and rushes on as though it

woro hastening to toll its story to

tho agos." "At the season when

the snows on Lebanon molt, the

rage of this stream is like the Con-

emaugh when Johnstown peris hed."

Another question we want to ask.

How could Mr. Talmage in the face

of those facts, and in the face of the

accounts of baptisms which bo read

from the Bible on this occasion.

say, "Whether on those occasions

the candidate for baptism and the

officer of religion wont into this

river and then while both were

standing the water was dipped in

the hand of one and sprinkled upon

the forehead of the other, or

whether the entire form of the one

baptized disappeared for a moment

beneath the surface of the flood

do not declare?" Why did bo not

declare? Ho knew. His descrip-

tion of the river attests that he

ing this candidate attests that he

knew. Why did he not " declare ?

There is only one explanation.

His Presbyterian brethren at home

had long been taught that the way

to baptize a person was simply by

pouring or sprinkling upon the fore-

knew.

The manner of his baptiz-

ho said.

"It is an impotuous

From West Tennassee

The kindly interest se many friends have shown in locking into homes through our eyes, is our excuse for venturing to tell you all of a visit to the West. True to our purpose wo never loft the Convention till the last benediction. Then we joined a merry, goodhumored party, and took in " Lookout Mountain." If we are betrayed at any time into extravagances this point shall plead our justification.

On Tuesday morning we reached Memphis, and proceeded by the first dummy out to Arcadia to see him whom you delight to call "the Old Veteran." Unannounced we walked into his room, and this is what we saw. In a large arm chair sat quietly, very quietly, the old man whose three-score years and ten have bristled from one end to the other with intensest activity. A little pale, and a sort of caged-eagle expression over which a serone expression, the price of a desperate mental and spiritual conflict threw its radiance. as when the evening sun flings its partng kiss to children of carnest toil bid ding them go pillow their tired heads on some dreamless couch and wait the coming of a brighter morning.

There was no petulant impatience not note of complaining as he quietly said "Woll, here I am." Nor as we talked of the inscrutable providence that cut short a campaign of active labors did he murmur more than to say, " I can't understand it." We ventured that there something better than sight. To child of God only ultimate good can come. Faith is better than sight.

Dr. Graves is crippled for life. Hi dislocated leg now is in its norms place. He can move it, and feel a touc upon it; but whether he shall over l able to bear his weight upon it is yet f be ascertained. He still suffers greatly but can sit and read much of the time. His pains prevent sound sleep, but he gets much rest. He is gradually recov ering from the necessity of using sedatives. And there is no telling what re covery he may yet attain. Meanwhile he is greatly cheered by the sympathy • this the method of the politician, of and attention of his friends. During the last month his son, W. C. Graves or than of the earnest minister of who is running the Southern Baptist the gospel and the honest inquirer | Book House, has been critically ill with rheumatic fever. We are glad to report him now out of danger, and soon to be able to resume his business. And it will be pardoned if we tell that we saw Mrs. W. P. Marks walking nimbly without her crutch, though she broke her thigh at seventy-two.

While down here we took a run out into the country, of which we may speak another time. H.

PERSONAL AND PRACTICAL.

-Ton thousand! We did not reach the goal last year. Various things prevented. But we want to get there this year. We can if you will help ns. Will you not do so?

-We believe in Baptist independence, but whou a Baptist gets so independent as to be independent of his dnty to God and the welfare of his fellow men, we think he is going a little

-In response to the many inquiries from friends as to whether we have not onr overcoat hack or not, we mey say that we are sorry we have not. Nor have flower, To look at him one might have

them reduced rates on the paper. We regret that we can not do so. We must put it at the same price to one as to another. We can not afford to make exceptions. Our regular rates will be found on page 8.

-We offered premiums last year to old subscribers who would renew. We | all over to sec it so prosperous. Onght consider the paper worth two dollars. But can we do so until we toil, and We need all the money now due us, hough, brothron, and hope you will send on your renewal shortly.

-Rev. A. C. Dixon, of Baltimore, has ccepted a call to the Hanson Place church, Brocklyn, at a salary of five thousand dollars. We have no more consecrated, no more genuinely elequent minister in our Southern Baptist pulpit. he has blessed him in his old.

-A. W. Chambliss, Esq., was a sient member of the Convention at | mous with one exception. Chattanooga. Except in a brief speech on the last night he did have a word to say in it. Perhaps he thought that it is not always the best way to serve the | the case they could do nothing else but Lord by talking for him. He is ever | convict under the laws of the Methodist ready to do his part, though, in any good work.

-We acknowledge the receipt of the following : " Mr. and Mrs. A. J. Driver | Bishop's determination in the matter, request your presence at the marriage | and knowing from the constitution of W. R. Briscoe, Wednesday morning, October 29, at half past nine o'clock, Baptist church, West Point, Ga. At home after November 14, Winnsboro, and now turned on his side to get back S. C." And so they go. May God bless yon, Briscoe.

-The church at Franklin is small. and is over-shadowed by pedobaptist influences, still, under the pastorate of Rev. W. J. Couch. it has grown a little this year. It has some most excellent members in the little band, among them Mrs. Atha Thomas, wife of the former State treasurer, and a whole host in herself. It is a pleasure to run out and spend a Sunday with those good people. By the way the Franklin church may be set down as a first-class church. They sent their pastor to the Convention at Chattanooga.

-We intended to make mention several weeks ago of the fact that Rev. R. D. Haymore has been compelled by ill health, to resign his pastorate at Bristol. prated men. He has done a splendid work in Bristol, which will tell for roturn to the pastorate soon, and we same text that I preached my first sershould be glad to get him back in Tenessee again.

-We appreciated the following letter so much that we may be pardoned for giving publicity to it, which we do with the less reluctance because of its strong indorsement of our position :

Have just finished reading your "Dr. Kelley Case." No timelier or stronger Kelley Case." No timelier or stronger thing has come from any man's pen North or South in any paper read by me. I want to reach my hand thirty miles to you over the battle-field that once was gory, in thanks for your most in-cisive and logical editorial. More. It will do good. Down with the Pope who aita in "Cosar's place to legislate for the obmoth for the ohnroh.

S. E. JONES. Murfreesboro, Tenn.

-The happiest man we have seen in some time was W. M. Woodsook jnst after the fitteen hundred dollars had been given for State Missions at Chattancoga. Ho looked radiantly happy, gloriously happy, as happy as a hig sun-Taimage (and: Christ); into the Brethren sometimes ask the area about the been so happy ? True, occasion.

he is State treasurer. hut he has no personal interest in the collection. None of it came to him. He was not responsible for one dollar of the debt. Why should he have been so happy? Just because of his interest in the State Mission cause. It did his big soul good can not afford to do so this year. We | not we to rejoice as much as he did? pray, and give for it as he has been | doing?

-We meant to mention last week that Dr. Kelley was suspended by the committee at Pulaski from performing his ministerial duties for six months, And the strange part about it, to ns is. that while the committee was made up of eight of the twenty-six who had May God bless him in this new field, as | voted against Dr. Kelley and of five of the one hundred and sixteen who had voted for him, their report was unani-

We have only two explanations for this. One is that when the committee were compelled to look at the facts in church, which goes to prove the tyranny of those laws, of which we spoke last week. The other is that seeing the their daughter. Susie Howard, to | the committee that conviction was a foregone conclusion anyhow, the four who had previously voted for Dr. Kelley were afraid of the Bishop's hah into bis favor. We trust the latter is not the true explanation, but it looks

> -We have received the following letter from Dr. R. C. Burleson, president of Baylor University, Tex., which, though private, we venture to publish. because we know that many will feel a deep interest in the matter. We are glad to say that it has been arranged for him to come and preach on the day mentioned. In the name of the Baptists of Tennessee, we extend to him a hearty welcome back home, and pray that he may live for many years yet to point sinners to "the Lamb of God. which taketh away the sint of the world."

"On the second Sabbath, or the 12th day of November, 1849, nearly fifty We regret this very much as Haymore is ono of our most godly and conse-crated mon. He has done a splondid teen years old, and a student of Nashville University. I feel a desire to remany years to come. He is now, we believe, at his farm in Henry county, years, and preach my fiftleth anniversa-Va., resting a while. But we hope that that commissioned me as an emhastador that sufficiently recover bis health to of Heaven. I want to preach from the ry sermon before that dear old ohnrch which taketh away the sin of the world." which taketh away the sin of the world." I wish to bear my testimony, after test-ing the power of that same gospel from San Antonio. Texas, to Beston, Mass., that the good old story of Jesns and his love is the only power to convert and elevate the world. For though the venerable preacher, Dr. Howell. and the noble olerk, Jos. H. Shenard, and the princely deacon, Joe. Marshall, that made the motion for my moense, and the sweet-spirited Themas, that second-ed the mation, and perchance all that ed the motion, end perchance all that voted for my license now sleep in the voted for my license now sleep in the cold grave. Pet the same gospel still lives, and, the grandest message any preacher can bring, whether in youth or in old age, is: "Behoid the Lamh of God, behold the Lamb of God." The grand army of two hundred thousand Texas Baptists is moving forward grandly. Baylor University matricu-lated six hundred and minuty sound the dents last section, when beats Vander-hilt with here minuons, inventy-sound students. We have opened this, my fortieth annul section as president, with still grander provess. Hurus U. BURLESON.

Waco, Texas.

The old friends of Dr. Burleson aro cordially invited to he present upon the

THE HOME.

The Children at Rest.

When the household cares are over, And the quiet sephyrs pass Through the orimson heads of olover

And the dataies in the grass; Then the mother's busy fingers Do their silent labor best. Toiling fast while daylight lingers

Anu the ohildren are at rest. In the snnny hours of morning

She had other work to do, Softly chiding, gently warning,

Watching all the noontide through Love and strife, and pain and pleasure Crowd within one little nest.

Mother hearts can find no leisure Till the children are at rest.

While we sleep the Father waketh. Working, watching for us all. In his mighty hands he taketh

All the tasks that we let fall: We have wrangled, toiled and striven

Through a long and weary day. Lo, we rest, and help is given, And the pain is soothed away.

He who loves us will not slumber While our feeble hands are still. Blessings that we can not number All the hours of darkness fill.

Till the broken links are mended. And the worst becomes the best. And the toilsome task is ended

While the children are at rest. -Sunday Magazine.

Sympathy the Tench-stens of the Human Hoart,

BY MISS CLABA BORUM.

"Man is dear to man; the poorest poor

Long for some moment in a weary life When they can know and feel that they have been

Themselves the fathers and the dealers out

Of some small blessing: have been kind to such

As needed kindness, for the single CAUSE.

That we have all of us a heart."

Does not this sentiment evince the existence of universal sympathy? And is this sympathy merely an emotion that exists in the human heart, lasting hut a moment? Stand before a cliff, and in responsive echo every comes back in softest melody.

There are human hearts that are full of rasponsive eches to every note of joy or sorrow that may strike their chords, But what are these more than echoes? They exist only on the surface. No depths are stirred : they know noth iog whatever of sympathy. The holiast, tenderest human life cau not administer to the wants and alleviate the sorrows of others, unices it has been cariohed by experiences of Its own. We must go through the fires of suffering, or walk in the deep valleys ourselvee, before we can be fitted for this sacred work.

Every thing enlists sympathy; a little token of love, telling of other hearts that care for us, what a messenger of gladness! Every word of cheer is like a ray of sunshine falling around a darkened pathway.

Walter Scott has truthfully said : "It is the secred sympathy,

The link, the silken tie.

Which heart to heart and mind to mi In body and in soul can bind."

av know how to manifest a tend ympathy is one of the graat secrets of life. It is impossible unless one has a mond love for humanity.

disarms resistance, melts the hardest hearts, and develops the noblest eletaught by Christ himself: "This is my commandment, that ye love one another oven as I havo loved yon." Obedience to this would renovate the world, but | the depression and contempt, to remem-O how far we fall short?

If we could tenderly share the feel- | neglected. ings of others, how much sweeter life | We are all creatures of dependence would be! Try this and prove it. and from a realization of the fact we Wherever a pulse beats a heart reposes I learn that God intends nations, as well in the background, and if there were i as individuals, to conduct themselves no love, no tender feeling existing be- i toward each other upon the great printween mankind, what would be the con- | ciples of reciprocity. dition of this prosperous and happy [land.

and briars of selfishness and engraft the | bringing suffering upon all. Hence it alone consist in valuing ourselves, but | of all nations. in ignoring the equal claims and rights of others.

The poet has truthfully said : " Power itself has not one half the might of gentleness." There are few whom it power of sympathy," was the ready does not influence; even the most answer. He went straight to the front, rugged natures are sensitive to its sympathetic touch. It is the touch of nature which makes the whole world kin. then surely is it not the touch stone of the hugen beart ?

It is scarcely necessary to speak of the lowed spot from which emanate so many blessings. "The first society " says Cicero. "is in marriage, then in family then in State."

The father is monarch in the family, yet he should be in sympathy with those he rules, lest he pervert his sacred office and become a tyrant.

The relation of individuals to society is the foundation of some of the most interesting affections of our nature. Patriotism is one of the most ennobling virtues that adorns character, and we joyfully suffer the loss of all things, even life itself for the welfare of our native land.

How dependent we are for harmony, peace and mutual assistance. Humanity is grouped into families, families into communities, and nations all the world around interlock their interests. If it were not for this sympathy existing between societies, to what a state of desolation we should be subjected.

But alas ! this feeling is not prevalent among all men-the want of sympathy pervaues society. We do not know each other, wo do not care for each other as wo ought, selfishness strikes its roots deep.

Each person is eager to run his own race without regard to the feelings of others. The idle, selfish man cares little for the rest of the world. "He that respects not is not respected," says Herbert.

It should not be for ourselves alone that we strive ; there are higher duties before us. Beware then how we allow our plans to center in ourselves. "No one," says Epectitur, " who is a lover of pleasures, a lover of riches, or a lover of glory, can, at the same time be a lover of men." A " To be a lover of men." saya St. Anthony, " la in fact to live."

Sympathy when allowed to take wider range assumes the form of mblle philanthropy. It influences man in the and ovor to elevate his followorestures, to improve the condition of the masses of people, to diffuse the rebults of civilization among mankind and to unite in peace and brotherhood the parted families of the human rece. It is avery man's duty whose lot has When there is sorrow or ignorance who enjoys the advantages of weith or

or cruelty, true sympathy stretches | social influence of which others are deforth her hand to console and alleviate. | prived, to devote at least a portion of It overcomes evil and strengthens good, | his time to the well-being of his fellowcreatures. What a noble example of this we have in John Howard, who visments of human nature. It is a truth | ited all Europe, dived into the depths of dungeons, plunged into the infections of hospitals: to survey the haunts of sorrow and pain, to share the misery, ber the forgotten and attend to the

When all are mutually dependent, no C that we could eradicate the moss prosperity of all, nor suffer without buds of affection ! Selfishness docs not | is truly our duty to foster the interests

The heart of Bishop Wilberforce was ever overflowing with sympathy. A friend was asked. "What is the secret of Wilberforce's success ?" " His threw himself heart and soul into every project which had good for its object.

History tells us of numberless martyrs, more or less pure, more or less glorious, who bore into their undertakings the spirit of Christ, and who possympathy of home. Every one knows | sessed unbounded power in taking in the the charm it throws about that hal- | miseries and alleviating the sorrows of those whose cause they advocated.

Need it be mentioned there is room for the sympathetic help of all, at home and abroad; but our highest aspirai tions should be to be in sympathy with Him who rules heaven and earth. Even the singing birds, the sighing winds, the curve of beauty which is manifest in the rivers that wind through our lovely vales, the trees that " clap their hands with every breeze," the rarest flowers that bud and blossom where no eye save his may see them, delight in the anthem of praise and seem to harmonize and to be truly in sympathy with all nature, then surely if there are so many manifestations of divine love should it not draw us nearer that throne of grace, and should our hearts not be touched with a sense of God's goodness that will induce us to carry out his plans and perform a glorious mission ? The currents of time are carrying us wiftly to the eternal shore

In the calms and storms of life we should keep our bearing and hold our course for the port of peace, until we pess beyond the shadows and tempeste and enter the haven of endless life.

'T is well we know the love we lavish apon the creatures of this earth will not be lost.

The look of sympathy, the gentle word

Spoken so low that only angels heard The secret art of pure self-sacrifice. Unseen by men, but marked by angel'e end, while he elung to it by his mouth

They are not lost."

Not lost. O Lord. for in thy city bright

Our eyes shall see the past by clearer light.

And things long' hidden from our view below

Thou wilt reveal and we shall surely know

They were not loot." Brownsville, Tenu.

-The Russians consume more intoxtosting liquors than any other paople on the globe. There are 2,331 whisky distilleries la" Hussis, and the annual nsumption of spirits la thirty two litres par liesd of the population

Lata Hours,

How true it is that "the night key lays more men than the musket; " and yet how few parents think of what they are doing when they allow their sons to Doasess a latch-key. so as to save trouble.

Late hours are kept by many young boys with an easy conscience, because mother and father won't know when they get home, and there will be no reproof waiting them; whereas, if they were without the key, they would hasten home, and many less dens of iniquity would see their youthful faces.

Parents are a great deal to blame for their own trouble; they allow their boys to out loose from their guiding one can prosper without increasing the hand long before they are safe to sail alone, and then wonder why their sons don't grow up to meet their ideas of what they intended they should be.

Parents, see that your young sons are not led on to ruin by your easy way of managing them. Don't allow them to ruin themselves morally and physically by too late hours. Do n't be hard with the boys, but be cautious; show your parental authority in a gentle way, but in a felt way, and let them understand that their evenings are to be accounted for to you, so long as your roof shelters them and to their God forever.

"Batter Ba Sare Than Sorry."

" I do not think there is any need of covering the figwer beds to-night. I do not think there will be frost enough to harm." "Better be sure than sorry," the gardner replied ; " if the frost should nip them it would then be too late, you know."

To the cavils of the skeptic and the sneer of the scorner, who did not believe because they do not understand. r think there is no danger because they would have it so, this same answer would be wise : " Better be sure than sorry." If there should be an eternity. then the question:

Where shall I spend eternity?' puts all other questions in the shade. The frost may nip all the springing hopes of the soul. Better be sure than sorry ! Thousands of souls are hesitating about giving heed to their im mortal interests. "We do not think there will be frost to-night," they can Better be sure than sorry ! If the frost of death should blight the soul, it will then be too late forever. - W. J. L. in the Mid-Continent.

The Frog and the two Gaase.

"Two geese, when about to start southward on their annual autumn migration, were entreated by a frog to take him with them. On the geese expressing their willingnees to do so if a means of conveyance could be devised, the frog produced a stalk of strong grass, got the two goese to take it one by eaob in the middle.

" In this manner the three were making their journey successfully when they were noticed from below by come men, who loudly expressed their admiration of the devloo, and wondered who had been elever enough to discover

it. The vain-glorious frog, opening his mouth to my, 'It was me,' lost his hold, fell to the earth, and was dashed to pieces.

" Moral .-- Do n't let prida induos you to speak when safety requires you to bo ailant."-Eschange.

-The Swiss conduct an industrial mission in India. Christian artisans teach the natives various employments and the truths of the gaspel at the same time:

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR. No. 144 Central Avenue. Knoxville, Tenn., to whom all communications for this department may be addressed. -----

POST-OFFICE.

BIBLE QUEER 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 NOBA.]

The chilun of Isrel had dun wicked in the site off the Lord an he sint firy surpents amung thim and all the people they bit dide which was a grate numher. So the peeple were sorry fur there sin and wont to Moses and Moses preyed for the peple. And God had Moses make a surpent of bras an set it on a poll and evry one who was biten and luked at it were heeled. But simpel as was the remidy many of the Isrelites died.

What became of this brazen serpent children?

What sin had they committed that God should send these serpents?

What does John iii. 14, 15, say?

Answer to Bible Queer Story -Peter's Deliveranco.

Perfect Ones.-Clyde Russell, Lillie Burdette, Beulah Green, Henry Russell, Josie Janeway, Lizzie Lee, Esther Wingo. Robbie Longmire, Florrie Rushing, Clemmie Avery, Conyers Norvell, Nettie and Herbert Young. Several not perfect.-Olga Moore and Ernest Ellis, "angle" for "angel." Olga Moore, "damsil." Tishie and Lela Cadwell. "er" or "urnestly." Capitolia Wilson and Lillie Shipe, "come to gather." Annie Cox, " nock." Hugh Stokely, "deliverence."

Hugh Stokely-Look in our Septe mber fund and you will find Pearl Smith oredited with the two dollars you sent in her name.

Conyers Norvell.-Did you ever got your brick card?

Young South a long time ago but it has | Brother Diaz's pictures as a reward. been so long that I can not claim to be | Sold one for ton cents and kept one, so a cousin, but I thought I would write | I've \$210 to send. If you will send me you again. We had a good mooting another brick card I'll do the best I here last summer. Brother J. F. Elder | can with it. If I fail, will get some of done most of the preaching; we all my little Baptist friends to help me think ho is a good preacher. There was again. By examining the card you will one profession : two joined the church | see six Methodists bought bricks ; all by experience and two by letter. The church has more than doubled its number since last spring. I am staying in town now going to school. We live four miles from town on a farm. The country is not very thickly settled so I thought that I could not fill out a brick card and never sent for one, but now I think I can here in town so I send you two cents for a brick card and Brother Dias's picture. With much love to you and all the cousins. I remain as ever,

CORNELIA S. COLTHARP.

Spanish Fort, Texas.

DEAR AUNT NORA: This is my first ohance to reply, and I will send a dime for Cubs. I read the papers every week to see about Brother Dias. My married sister. Emma Scott, at Corinth, has already sent a nickel to me for my brick card. I will try to got it filled soon. Love to Uncle Orren, yourself, and sweet little James. Sister named her oanary bird "Orren, she thought it such a pretty name. Good-byo.

LULA HABBOLL. Holly Springs, Miss.

DRAN AUNT NOBA :" Lewill write

again as I saw my other letters in print. I have been visiting my consin at semplished that week in bringing loss | it was the best meeting she over stond.

Neely Station one week. Lillie Hart came home with me. Addie Powell stayed all night with me Sunday night. I must close with much love much to you, the cousins, and Uncle Orrin.

CALLIE HINTON. Andrew Chapel, Tenn.

MRS. O. L. HAILEY: I received the card and two pictures of Brother Dias, and as I have got the card filled out, sold the two pictures for twenty cents, l inclose you two dollars and twenty cents for them. I must tell you about our little workers for missions and what they have accomplished with their nickels. We had a meeting last Sunday and eighteen reported and gave in what they bad made, and it amounted to eighteen dollars and forty cents. quite a nice sum from so little. They decided to send it to Brazil, as we think t is needed there very much. You may be sure it made our hearts glad to see how faithful they had worked. When we organized our little band and gave each a nickle to turn over during the year we bad no idea they would accomplish so much. May God bless each and every one of them, and make them noble men and women is my prayer, and may they become more zealous workers for Jesus each and every one of them in this life, and be rewarded at last and receive the welcome plaudit, "Well done thou good and faithful servant. enter thou into the joys of thy Lord.' With much love to you and all the cousins I close, as I fear I have written too much already.

MISS SUSIE EDWARDS. Baton Rouge, La.

Glad to hear of your band of workers. They surely did well, and I hope will continue in their good work.

BRICK CABD.

DEAB MRS. HAILEY: At last the brick card is filled, but I must not take more credit than is due me. Owing to bad weather, and not being well, I 've done but little. Miss Mary Bowman, a member of the Ridleton Baptist church (the same church I belong to), sold fourteen bricks for me. She is a good little worker: it seemed no trouble for DEAB AUNT NOBA: I wrote to the ber to sell them. I gave her one of the rest were Baptists.

A. D. BRANSFORD.

Dixon Springs, Tenn.

Good for Mary. I send another card, and wish you and your young friend good luck.

DEAB AUNT NOBA: I have got tho rick card filled that you sent me. Inoloso find two dollars. Aunt Nora. havo you any good speeches that you can have published for little boys eleven years old. I got one out of your column when I was five years old, the best speech I ever had, headed, "Don't drink your first glass, boys."

Vienna, La. GUSSIE DAVIS.

Yes. Gussie. I have quite a number of good speeches, but rarely have room to publish any thing but letters and business, but I think a boy who has earned two dollars for Cuba, deserves a speech, so here is one, the only one] havo convenient. · 27-16-201 节环境保持。提供以上

DEAR AUNT NORA : Many thanks for publishing my first letter, and therefore I will write again. I have been attendlog a grand revival meeting at Auonra we live, in September, which resulted for the last week. Much good was ac- in over thirty conversions. Memora said

souls to Christ. I ever enjoy such | ed. Brother West baptised twenty-one work. I love to work for the Master's | in eleven minutes. Aunt Nora, mamma oause, and to help others. Several of ssys she hopes I will make as good a my friends were converted to the relig. | woman as you are. We all have the ion of the Lord Jesus Christ. And I whooping ough now. It is not pleasant ever thank God that I was the humble | to.hnve. I hope to get well soon, so I instrument in his hands to help bring | can pick ootton and make some money some of them to the Sarior. We have | for missions. Much love to you, Uncle such a good pastor at our ohurch, Bev. | Orren, and little Jamee. John T. Oakley, I do love him. Bro. Raikes assisted him in his meeting. May they ever have success in preaching and winning souls to Christ. There were twelve conversions. The Christlans were greatly revived and all expressed a desire to do more for Jesus in the future than they had in the past. Dear Aunt Nora, when the meeting closed there were seven anxious, asking for the prayers of Christians. As there is no hope only through the Lord Jesus Christ, will you not ask God to bless and save them, and pray for me that I may ever be a useful Christian. Dear Aunt Nora, I would send some money for Missions to you, but I gave my littie mite at our ohurch to help send the gospel to the foreignland, so I beg to exoused in your noble band of workers. God bless you now and forever. Auburn, Tenn. LENA ODOM.

ONLY A BOY.

am only a boy with a heart light an

- free am brimming with mischief and frolid
- and glee; dance with delight, and I whistle and sing,
- And you think such boys never cares for a thing.
- But boys have their troubles, though jolly they seem :
- Their thoughts can go farther than most people deem.
- Their hearts are as open to sorrow
- And each has his feelings, though only a boy.
- Now oft when I' ve worked hard at piling the wood.
- Have done all my errands, and tried (be good, think I might then have a rest or
- play; But how shall I manage? ('an any one
- If I start for a stroll, it is "Keep off tho street ! "
- If I start to the house, it is " Meroy, what feet !
- I take a seat, 't is "Here, give me that ohair !'
- If I lounge by a window, 't is " Do n' loiter there !'
- If I ask a few questions, 't is "Do n' bother me!"
- Or else, "Such a torment I never did see 1"
- am scolded and cuffed if I make the least noise,
- Till I think in this wide place there's no place for boys.
- Of course a boy cau't know as much as a man
- But we try to do right just as hard as We can.
- Have patience, dear people, though oft We ADDOY,
- For the best man on earth once was "Only a boy,"

DEAR AUNT NOBA: I wrote to you some time ago for a brick card, which yon sent. I thought I would let you know how I was succeeding getting it filled. I have one dollar already, and forty cents more promised ma. I hope to send it soon. We had a protracted meeting at Canaan church, neer where 13

MINNIE A. AENETT. Canaan, Miss.

DEAR AUNT NORA : I will write you few lines to let you and the cousing know that I have returned home from my visit in Texas. On my return I stopped at Gibson county, Tenn., to see my father, brothers, and sister, which you know gave me great pleasure." In looking over your report for September. I do n't see my oard mentioned, why ie this? Here is my contribution for this month. ten cents for Cuba. I read with sorrow, the few lines penned from your father, in my last paper. My prayer la that he may yet be enabled to do much good though he is so severely afflicted. I heard your father preach at old Union ohurch, Wilson county, in 1879, and have ever remembered him. I also heard Brother Hailey speak at Book Valley church, in a Sunday-school institute : I have never met him since he has been our editor. If this letter is too long send it to the wasta-basket. With love to Brother Hailey, little James, and yourself. I will elose.

Vesta, Tenn. MRs. J. R. HORN.

I was astonished to learn I had not credited you in our fund, Mrs. Horn. but it seems to be so, although I have you credited in both phase in my book. so I put you in this October fund and hope it will be all right. Am glad yon called my attention to it. I hope my friends will always do likewise.

Fer Caba,

October. Willie Watts, 25 cents; Emma E. Derryberry's brick card, \$2; Alice But-torff's brick card, \$2; Eunice Jonee' brick card, \$2: Lillian Thomas, \$2; Lucy Chamberlain's brick card, \$2; Cicero Cockroft's brick card, \$2; Mamie Gardner's brick card, \$2; "A Sister," of Arkansan, #1.50; Henry Bussell, 5 oents: Mrs. Mollie Tinsley's brick eard, \$2; Mrs. Nannie Brynnm's brick eard, \$2; Daisy Emmerson's briek eard, \$2; Janie Osborn's briek eard, 60 centa: Lisaie Check's briek eard, \$1.80; Nonie Ammon's briek card, 90 centa: Lillie Shipe's brick card. \$2; Olga Moore, 10 cents; Erneet Ellia' briek cerd, \$2; Gussie Davis, briek cerd, \$2; Olemmie Avery, 5 cente; Miss Sne Edward's briek card. \$2.20; Ethel Fray's brick briek card. #2.20; Ethel Fray's briok oard, #2.30; Pearl Frey's briok eard, #2.30; Emma Frey's briek eard, #2.30; Vernon Stott's briek eard, #2; Mrs. J. R. Horn, 10 cents: A. D. Bransford's briok card, #2; Mattie House's briek card #2; Thomas McGregor's brick eard, 50 cents; Mrs. J. B. Horn's briek card, \$3 30.



.... 戲

ALL AROUND.

19

-Rev. A. J. Holt has assumed editorial oharge of the Arkansas Baptist along with Brother Clark, and in his salntatory gives promise of a successful journalistic career. We hardly know whether to extend to him congratulations or sympathy. At any rate, he has our best wishes.

-Rev. W. H. Cooper goes from Cartersville. Ga., to Dalton. For five years he has held the fort at Sam Jones' home and he has done it well. Cooper is, we think, one of the best preachers and finest pastors in all this Southern land of ours. May God bless him in his new field.

-The Arkansas Baptist says that Rev. B. G. Manard, State evangelist of Arkansas, received a telegram last week. announcing the death of his father. Mesheeh Manard, in East Tennessee. He had been, it is stated, a consistent Baptist for nearly half a century, and was led to be such by reading the old Tennessee Baptist. We tender to Bro. Manard our sympathy in the loss of one so dear to him. " Precious in the sight of the Lord is the death of his saints."

-I have just arrived home from Wil. son sounty. Tenn., where I had been assisting J. P. Gilliam in a series of meetings held with the Little Cedar Lick church. Despite the rainy week. quite an interest was manifested. A good many anxious were at the altar. Several conversions and several joined the church. P left the second Sunday of the meeting. Pastor Gilliam expected to continue the meeting another week. Brother Gilliam has been at this point for the last eight years. held the vote to continue his labor for the next year, their being four or five hundred present. It was unanimous a call. Brother Gilliam is a whole-souled man and Cedar Lick is a whole-souled people. A. H. RATHER.

Orlinda, Tenn.

-At its hast meeting the Big Hatchie Association decided to organize a Baptist Sunday-school Association in every dist doing their own inviting. Therecounty within its bounds. In accordance with that decision the first session of the Shelby county Baptist Sunday-school Convention was called to meet with the Central Avenue church, Memphis, on Saturday, October 25. Edward Bourne was elected chairman, Robert H. Prescott, secretary, and R. G. Craig, treasurer. There was a good delegation pre ent from the churches. Dinner was served on the ground. R. G. Craig | curred in connection with the Turcoread a paper on "How to conduct a American Mission at Aintab, in Arme-Sunday-school," Mrs. M. D. Early, one | nia, has resulted in the addition of five on "The Infant Class." At night Rev. | hundred and thirty-four new members M. D. Early poke on "The Bible in | to the church.

the Sunday-school;" Mr. H. C. Barker on "Teachers' Duties out of Sundayschool," and Mr. P. H. Strickland on "All the Sunday-school in the church and all the church in the Sundayschool." On Sunday morning Rev. J. H. Amacker preached on " I love them that love me." In the afternoon a model Sunday-school was conducted under the superintendence of R. G. Craig, after which the Convention adjourned to meet again at a time and place to be selected by the executive committee. We trust that much good may come out of such an organization. Its distinctively Baptist feature should commend itself to every Baptist heart.

Asother Correction

Brother C. G. Anderson undertakes in last week's issue to correct me, and puts himself in an attitude for correction.

1. He misconstrues my question, which states the Baptist preacher invited members, then he gave the Methodist preacher an opportunity to invite members, all in the Baptist church.

2. Brother Anderson comes out in defense of Warrior church, and her pastor when I never mentioned either but asked a general question. Surely the shoe pinched!

It has only been about nine months since I wrote an article for you, and spoke in the highest terms of Brother Hobson and his work here, when Bro. Anderson and the Hagler Brothers came out in article defending their pastor, as though I had done him an injustice, when I had never thought of such a thing. Why Brother Anderson does so is strange to me. I love Brother Hobson and all other Christians, and desire o say or do nothing but for the good of the cause of Christ, and I want your readers to know I have never tried to injure Brother Hobson, and that Bro. Anderson is laboring under mistakes.

I have known churches often to in vite Baptists and Methodists at the same meeting, each Baptist and Methofore, I asked a general question, and your answer was positively against the custom, and I think correct. If Warrior church is guilty let it be known. I have never seen her do so. I was in bed sick during their revival meeting. Warrior, Ala.

D. L. JAMES.

-The great revival which has oc-

AMERICAN ACRICULTURIST,

PUBLISHED SO YEARS CONSECUTIVELY.

Recognized as the Best Burnl and Family Periodical in the World, giving Invaluable Help, he Best Information, Thousands of Plans, Practical and Useful Hints and Suggettions, and Thousands of Original Engravings Annually. Try it this year, it will pay you well. No one can read a number without getting thoroughly Re-helping Contrivances to aid In-door and Out-door work ; Fine Engravings of Animals, Plants, Flowers, Out-buildings, with many Pleasing, Instructive Pictures for Young and Old. Subscription price, \$1.50 a year. We are desirous to make this the Banner Year in Circulation, which nov is over 100,000 Copies



Price \$1.00. Bound in Oloth and Gitte

A Complete Ready Reference Library for Farmers, Gardeners, Fruit Growers, Stockmen, and Housekeepers, containing a Large Fund of Useful Information, Facts, Hints, and Suggestions, in the Various Departments of Agriculture, Horticulture, Live Stock Raising, Poultry Keeping, Bee Keeping, Dairy Farming, Fortillisers, Bural Architecture, Farm Implements, Household Management, Domestic Affairs, Cookery, Ladies' Fanoy Work, Floriculture, Medical Matters, Etc.

CONTAINING 644 PAGES, WITH 249 ILLUSTRATIONS.

This Valuable Book furnished with the AMERICAN AGRICULTURIST One Year for \$1.60, or for Cents additional to the subscription price, paying postage on book. aur Ran I the Baptist and Reflector's clubbing proposition in our Business Department-page &

and the state of the

BUSINESS DIRECTORY.

Our Intention is to present in this column one or more condensed business cards of representativo men or firms in every renutable profession or business carried on in the city of Nashville. The atvertisers are either persoually or by reputation known to us as wholly reliable. Special care has been and will be taken to exclude every thing of doubtful nature. Our friends outside of the city may dear with any of these parties with confidence. Set when writing, please mention the lisptist and Reflector. Reflector.

Agricultural Implementa. GEO. W. STOCKELL & CO. -Seeds. Implements of all kinds. Every thing on wheels. Corres-pondence solicited.

Architects. a C. THOMPSON, ARCHITECT Rooms of Court. Church street, Nast MILLIAM C. SMITH. -ARCHITECT, Berry

Blect, corner of Church and Cherry streets Attorneys. W. REALE, Attorney at Law. Room 15 Van-G. derblit Building, Cherry street, Nasbville, Tenn. Telephone, No. 987. GIHN L. KENNEDY. Attorney at Law, and So-licitor in Chancery. Room 4 Vanderblit Build-ing, Cherry street. General practice. 45-45

AGHITMAN & GAMBLE, Attorneys at Law. W Rooms 26 and 27 Vanderbilt Buildlug, Cherry St. Practice in State and Federal Courts. 45-45 DERCY D. MADDIN, Attorney, McGavock Block, Cherry street.-Practices in all the courts. Re-ers to First National Bank, Nashville Trust Co.

Art Instruction.

CALVERT BROTHERS-Studio: Cole Building Room 70. Give instructions in oil painting water colors, pastel, and crayon work. Portraiture a specialty.

Books, Periodicais, Etc. GILLESPIE & HARD, Church St.-Leading book and stationery Dealers. Catalogues free. Post-age prepaid on books, etc., mailed. -12

Books, Etc. WHEELER PUBLISHING CO.-Booksellers in print mailed on receipt of the publishers price.

Carriages, Wagons, Etc. LLEN BROTHERS, 119 and 121 8. Cherry. manufacture and carry a full stock of agons, Carriages, Ruggles, and Phaetons.

Drugs, Medicines, Etc.

DEMOVILLE & CO. - Dispensing druggists, Cherry St., opp. Maxwell House. Drugs, tollet articles, mineral waters, wines, and liquors for medicinal use. Orders by mail solicited. Electrical Work.

W. BRAID & CO.-Electricians. Manufactur-eurplies for hotels, factories, and residences. 207 Union St. (Established, 1879.) Grocere

E. BURTON & CO., 111 Public Square. -- Keen ing holeis, boarding schools, and families. Hats, and Mon's Furnishings.

OUINTARD JONES.—The leading hatter furnisher. 221 North Cherry Street.

T. GATES, Cor. College and Union Sta .- Dla-W er and plated ware, general repairing.

Marble Work-Monuments.

Painters-House and Sign. OBERT L. BELL.-House and sign painter, 130 South College Street, Nashville. Tenn. -48

Photographers.

THUSS 2301/ N. Cherry st., McGavock Block, —Photographer. Fortraits in oil, pas-tel, crayon, or water colors; copying and enlarging.

Pictures and Picture Frames. ASHVILLE FRAME CO., Wathing Block, Church street. Wall Paper, Picture Frames, Window Shades. New Goods, Special Prices, Old Experience. Telephone 988. [45-45]

Gilding of all kinds done in the latest style. Real Estate.

WILLIAMS, PEASE & BAXTER, real estate deal-ers, Cherry st., Maxwell House.-If you have a bargain we want it. If you want a bargain we have it.

A BRINGTON FARRAR & CO., Real Estate and, A Loan agents, 226 N. College street. Buy and sell real estate, collect rents, negotiate loans, pay taxes and give special attention to auction sales. WARBBOUGH, MADDUX & DAVIS, 217 Union

Bubber Stamps.

S ion street.-Stamps, stencils, seals, badges, bank

Stenells, Seals, Etc. OHN F. SKEGGS & CO.—Engravers, stencils and seals. Union street, S. W. corner of Cherry, up--42

Wais amper, Pictures, Mirrors, etc. HE L. R. FREEMAN WALL PAPER CO. In-terior Decorators. Manufacturers of unirrors. amos, etc. Desire in will paper, window singles. ad plotures. 210 North College street. Wall aper samples on application.

A New Country.

Whenever a new country is discovered a new market is opened, and commerce goes for it with a rush.

The State of Tennessee is to many practically a new world. New, because it has shaken off the lethargy which followed the close of the war, and is now wide awake and

Alive from end to end.

New also to those who produce something which they want to sell and which buyers need, because hitherto they have not known just how to get at these people, but now

The Baptist and Reflector

has opened one of the gates, and

Built an Electric Railroad the homes of about 100,000 of them.

That sounds extravagant, but making liberal discount on the rhetoric, the anadorned facts are :

(1) That there are more than 100,000 white Baptists in Tennessee enrolled up on the denominational records; and (2) that

The Baptist and Reflector,

founded forty years ago, and now located at the capital of the State, is the only Baptist newspaper published in Tennes-**800**.

Compensation.

Unfortunately there are a good many of the aforesaid 100,000, who never read our paper-, nor any other. Per contra. there are a good many Baptists in neighboring States-Kentucky, Georgia, Alabama, Mississippi, and Louisiana-who do read it. In Arkansas, Texas, and the regions beyond.

The woods are full

of Baptists who have emigrated from Tennessee, and who, for the old mother's sake, subscribe for the BAPTIST AND RE-FLECTOR, and read every word of it, and lend it to their neighbors.

This is "considerable" of a preamble considering that there is n't a whereas in it, but the "resolution" we are coming to is one that involves the question of

ADVERTISING.

To ad. or not to ad., that is the question. You know there is advertising and advertising. There are several sorts -we need not specify them-which we do n't want, and won't have at any price. There are other kinds to which the only objection is, that while they might put money in our purse they would not benefit you any, and

We do n't want a dollar

of your money for which we can not give a fair equivalent. We aim to make our service so valuable to you that you 'll come again and come often.

The Conclusion.

So, if you are manufacturing any thing or dealing in any thing which our people want, we will be glad to tell them about it. If you have any thing to say to them that will benefit them in any 8t. Real estate and general agents. Loans ne-potiated. Special attention given to collections, way, we can put you in communication with them, and will be glad to do so.

As a rule.

you will find it more advantageous, and in every way more satisfactory to 'do business with us direct. For information as to rates, etc., write

A. LARCOMBE.

Sanager Advertising Department Baptist and Reflector,

NASHVILLE, TRUN.

Mr. Spurgeon on Preaching.

Stop that

CHRONIC COUGH NOW

For if you do not it may become con-sumptive. For Communition, Scrofnia, General Debility and Wasting Discusce, there is nothing like

SCOTT'S

Of Pure Cod Liver Oil and

HYPOPHO8PHITES

Of Lims and Boda

It is almost as paintable as milk. Far

better thau other so-called Emulaiona a wonderful fleah producer.

Scott's Emulsion

There are poor imitationa. Get the genuine

1

(inter

To cure Billousness, Bick Headache, Constipation

Maiaria, Liver Complaints, take the safe aud certain remedy. SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bot-

J. F. SMITH & CO., Makers of "Bile Beans," St. Louis, Mo.

26 28 0.718

National Burean of Education.

achool officers and taachers so king employment. Miss Croathwalt, Prop., 54 Cole Building, Nash-ville, Tenn. 17-18

PENSIONS OLD CLAIMS Settled under New Law.

Noldiers, Widows, Parents, send for blank anpli-cations and information. PATRICK O'FARRELL, Peusion Agent, Washington, D. C. 4-4

STEWART'S

HEALING WATER.

"Hol every one that is" suffering with disease of the skie, old chronic sores, sore eyes, ervalpelas, cancer, etc.; also kidnay and liver troubles, ca-tarrh, female troub es, dyspepsis, indigostion, rolic, sour stomach, chills, etc. "Come yo to the Water" and be healed. I am a Baptist preacher, and live in the great Smith Fork Valley, DeKalb county, surrounded by beautiful fields and pictu-resque mountains. I own a well of the most power-ful medical water known. It has performed many wonderful cures. Hundreds testily to its healing 'n a uset boarding house. Terms reasonable. Will

treat diseases by the insurance if desired. This water is a good appetizer and a spiendid blood puri-fier. It possesses signt different medical properties, has 680 grains to the gallon. Address RIV. J. M. STEWART, 41-20t Dowelltown, Tenn.

LADIES can have smaller feet. Solid comfort. Pamphlat free. Sample machage 10 cts. THE PEDINE OU., New York. [99

S wanted. Liberal salary paid. At home or io travel. Team furnished free. P. O. VICKORY, Augusta, Maine. 3 10

. Terms r

A reliabla medium for correspondence batweam

They are the most convenient: suit of either size, 25 cents per bottle.

KISSING at 7, 17, 70; Photo-gravure

IULSION

BAPTIST AND REFLECTOR, OCTOBER 80, 1890.

Mr. Spurgeon presided October 1 at the annual meeting of the Evangelists' Association at the Metropolitan Tabernacle. He said they were engaged upon a work that was the most important that any mortals could undertake, or immortals cither. To rule a kingdom, to propound a great theory of philosophy, to mark the track of planets, to do any wise and great thing, was inconsiderable compared with the attempt to save a soul. He felt sure that every young man belonging to that institution went out with the idea of trying to win souls. "We can not do it." said one. Just so; and that made it the nobler object, because they had to call in the help of Heaven. If they thought of that it would help them in their study, for they were preparing themselves with that view. He sometimes measured his sermons that way. If he had heard that sermon, would it in all probability have led him to the Savior? and if he felt he could not say that, then he said to himself, " Well, I must not have any more of that sort." There were different ways of winning souls. There was the grand hifalutin style of preaching, of which there were specimens extant, in which the man was very great and his Master was somewhere or other, but | ever. nobody knew where. (Laughter.) They said when they had heard it. "What a wonderful sermon !" That sermon was worth nothing. (Hear, hear!) They knew the tendency was with some young men to use long words and fine sentences, especially if they did not understand them. (Laughter.) He told the other night the story of their dear black brother, who told a congre gation that he was "Down at Cincinnati, and had to leave 'under peculiar circumstances."" (Laughter.) All niggers like to use big words, but after his first experience. Brother Johnson. as he was called, was always afraid to use a big word again. (Laughter.) Don't let them use big words. There was a member of that church who, in offering paayer, said, "Thou, so encinctured with the auriferous sodiac." Loud laughter.) If he had to say those words, continued Mr. Spurgeon, he should get down to the bottom of that sees so much of wrong and sufferhis garden where nobody could hear | iog in one day inflicted on men, women, him. (Laughter.) No doubt the poor and children entitled to its protection, man thought such language as that was | figures up with satisfaction the receipts very superior. (Laughter.) But they | into its treasury from its license authorwanted to win souls, not to crack jaws. | izing, legalising, and guaranteeing the (Laughter and cheers) Those who wanted to win souls would preach in a winning way. They would have a tender, gentle, lovable way. Some brethren when they began were rather rough. They preached like that (Mr. Spurgeon

thrust out his fist vigorously) and said, "Come unto Me, and I will give you ----- " (another thrust with his fist, and roars of laughter) They laughed, but he had seen it done.' That sort of a preacher wanted smoothing down and would have to borrow a plane from somebody. (Laughter.) One did not care for him. He did not care either for people who "dearcd" every body. " Dear this " and " dear that" (in a mincing and affecting tone). like the lady who said she had been reading in 'dear Hebrews." (Loud laughter.)-London Daily News.

A Day's Nows,

Turpin and Duskin dead or dying in the streets of Newberne. Hearn dead in Tuscaloosa. Kenney dead in Atlanta. Three at the pistol's mouth. One by poison. One day's news. All men of good families. All men of high social position. All men educated for useful lives. All gone now.

Gray-haired fathers with necks bowed beneath a burden of grief. Brokenhearted mothers that will not be comforted because their beloved.are not. A fond wife widowed and children orphaned. Blighted homes from which smiles and happiness are banished for-

One day's news.

What of it? It was only whisky.

" Reputable " barkeepers with irreproachable characters established by proof of Christian neighbors had made

so much money on each drop of the stuff that had wrought it all. The State was a partner in the traffic that robbed it of its young manhood,

who else would have served it well in all the duties of good citizenship. What does the "respectable" dealer

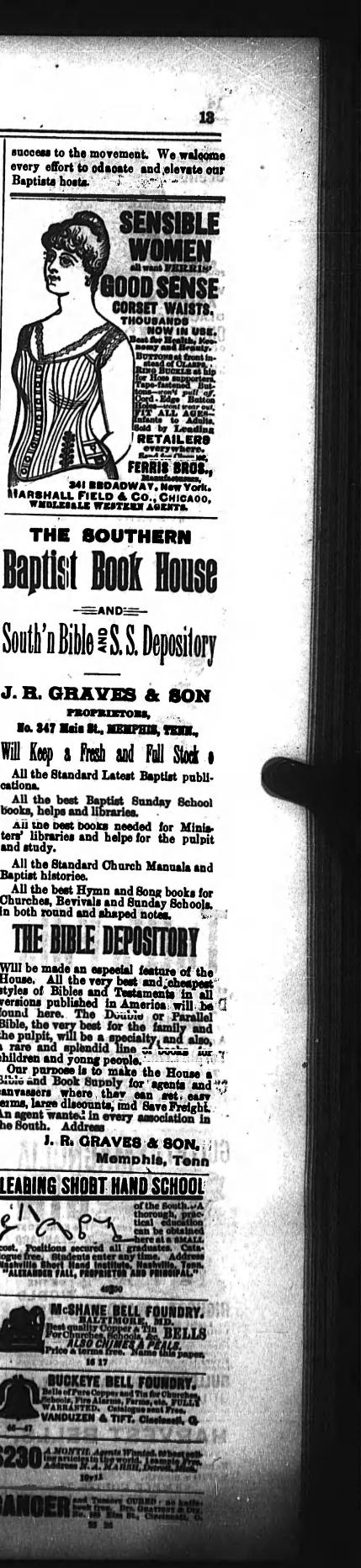
care as he squanders his blood money in coarse indulgence among dissolute associates? There is no crape on his door. There is no gloom in his heart, or pity, or repentance, or remorse. He has only a sneer for the weakness of the victims he tempted into the paths that lead down to hell.

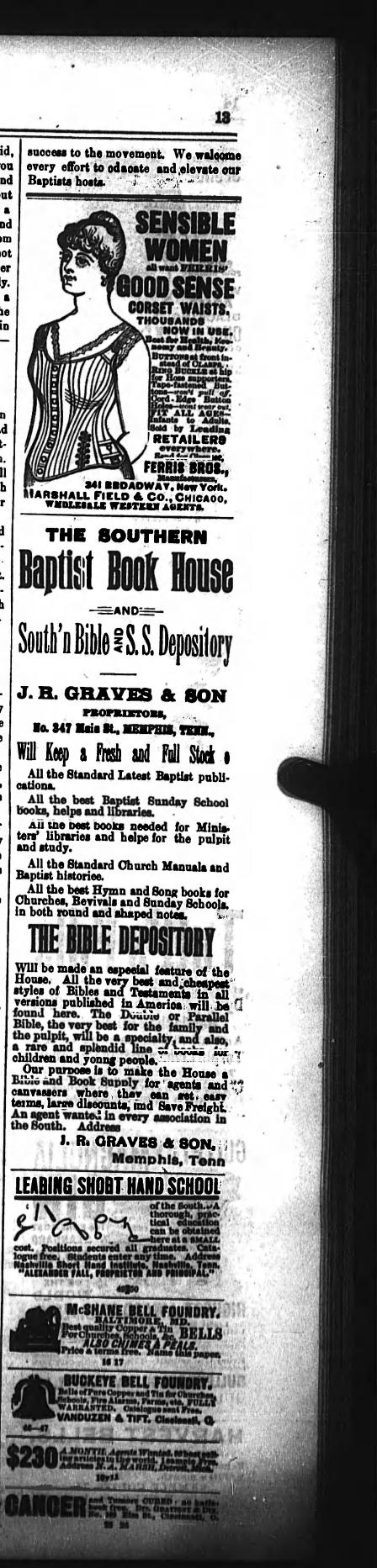
And the State that has lost so much in one day that wealth can not buy. cause of this loss and wretchedness and of such loss and wretchedness repeated every day.

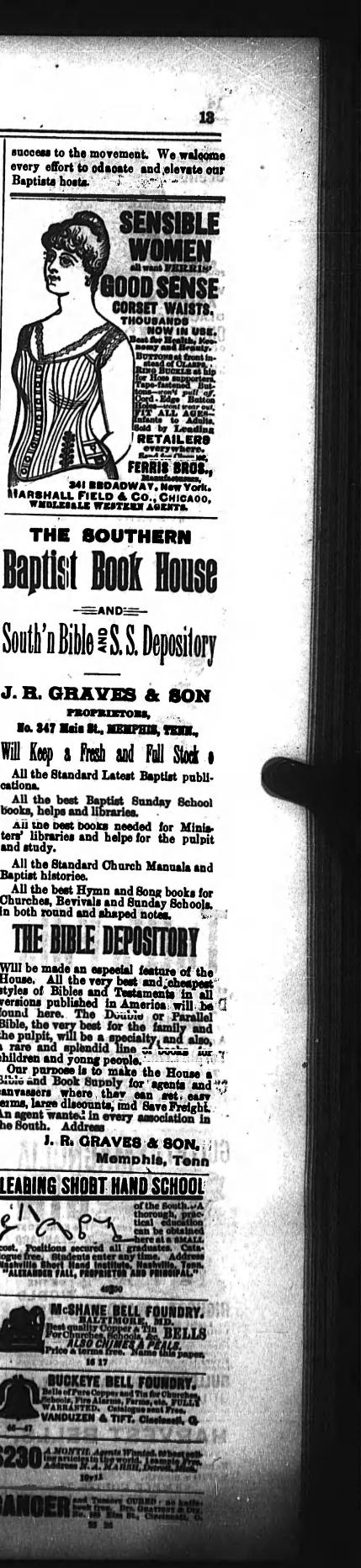
Every day's news is the same. It is one man or two men: but every day somebody staggers into the pit digged for the weak and unwary, and every day the voice of weeping, and wailing, and lamentation is heard in the land, and stricken souls pray without ceasing for a deliverance against which Christian people protest and which Christian statesmen deny .- Piedmont (Ala.) Inquirer.

-Dr. L. D. Bass, of Hnntsville, Ala. lookod in on the Convention at Chattamooga for a few hours. He preached on Sunday for Dr. Lofton at the Central church of this city. His sermon was "highly spoken . of by "the "daily papers. Under his able leadership the Baptists of Huntsville are proposing to start a Female school at that pheo, and expect to erect shortly a building to cost fifty shousend dollars, of which they will raise stwenty five thousand dollars in Huntaville." The school will open September, 1801. It will be that only Female College of high grade in speth Alahanes. May God grant grant









NASHVILLE, TENN.

50.000 a Year Is the number of stoves actually made and sold by the Phillips & Buttorff Man-ularity of the stoves made by this Company. This will give the reader some idea of the merit and pop-

Cortright Tin Shingles, heat rooting in the world. For sale by the Philips a Buttorn Mantels and Gratas. We have the finest line of marblelaed mantels ever offered in this colors. Full line of mantel cabinets, brass fenders, brass fire irons, tile hearths, tile facings, etc. Philips & Buttorff Manufacturing Co., Nashville, Tenn.

Laming, We have plane lamin, library lamps, parlor lamps, kitchen lamps, street lamps, carriers immed, pulpit lamps, candellers, brackets, chimneys, and shades in endless variety. We Nashville, Tenn.

The Patent Bottom Tinware, manufactured by this Company, is acknowledged by all contain the United States. Phillips & Buttorff Manufacturing Co.

In Short, We have every thing necessary and convenient for kitchen, dising-room, laundry, OHF FFICES Will compare favorable with any in the country.

Buisiness Officis and Ware Booms : \$17, \$15, St. Cellege Bi



Have you an old picture you want enlarged to any size? If so send for my price list-special prices to ministers. Any one that will send me a Cabinet Phote with 50 cents in one cent stamps, will get one dozen very nice Photo's made and re-turned from same. Will send sample first, if de-aired for 5 one cent stamps. Add _______ J. A. CAEGILLE. Johason City, Tenn.



The only Reptist Church and Sunday-black, at will, by using B black, at will, by using B Dye for the Whiskers. W. I. PENN, St. Louis Mo.

OBITUARY.

Noticz.—Oblivary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and must ne paid to strange. Count the words and you will know axaally what the charge will be. The money thust accomutant the notice or it will be cut down to two hundred words.

RUTHA WHITE.

We the committee appointed by the Big Spring church, Bedford county, Tenneasce, to draft suitable resolutions relative to the death of our much lamented sister, Rutha White, submit the following:

Whereas an all-wise Creator, who doeth all things well, did on the 7th day of June, 1890, remove from our midst by death our beloved sister, who was a devout Christian, ever ready to con-tribute to the extent of her ability to the cause she loved so well. She was a kind and affectionate mother, a good neighbor, hence beloved by all who knew her.

Resolved, 1. That we bow in submission to the will of him that is too wise to err, and too good to do wrong, and while we lament our loss we are con-soled by the thought. "Blessed are the dead that die in the Lord." We would say to the sorrowing family and ouurch sorrow not as they that have no hope, for our irreparable loss is her eternal

2. That we tender our sincere sym-2. That we tender our sincere sym-pathy to her family, beseeching them to comfort their hearts with the happy thought of meeting her on the bright celestial shores where parting will be no more. J. H. Dyrge, ELIZA C. DYRE.

EMMA WOODWARD.

The Electropoles.

DuBois & Webb, Birmingham, Ala. GENTLEMEN: The three Electro poises I leased from you last July were used by my two daughters and myself. am seventy-seven years old. For more than half a century I have suffered with chronic bronchitis, accompanied with violent cough; of late years I have had asthma, severe pain in back, shoulders, and kneer, and indeed. have been very much prostrated. After six months' use of the Electropoise I can report a decided mitigation of all symptoms and a gain of ten pounds in weight. My daughter, Mrs. C. H. Chandler, of Montgomery, has had sciatic rheumatism for fifteen years ; late-A. F. Hamil, of Evergreen, Ala., has New Great Iron Wheel had asthma in severe form for twenty years. She was so weak that she was confined to her bed a great portion of her time. On the fifth night after using the Electropoise she rested well, and rom that date has been able to attenu to her domestic duties without assist-ance. Of late, owing to exposure, she is not so well, but even now is a great is not so well, but even now is a great then before using the poise. from that date has been able to attend view of the benefit my daughters and I have derived, I have purchased the three instruments. I think this is the best evidence my appreciation of a thing, when I back up my judement with my money. Wx. M FLOWSRS,

Of the firm of Milner, Caldwell & Flowers, Bolling, Ala.

-Mr. J. H. Hill, Natohitoches, La., writes, "Send me an Electropoise, U. O. D., as I'see that my grandfather, Mr. Wm. H Flowers recommends it highly, and that is sufficient for me."

-A faded or gray bead may be coloreu a beautiful and nataral brown or black, at will, by using Bucklaghem's

weak stomach.

entry Parts Best Self. " det date



BAPTIST AND TREFLECTOR, OCTOBER 80, 1890.

The Liver

When out of order, involves every organ of the body. Remedies for some other derange-ment are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no licalth, strengtb, or comfort in any part of the system. Mercury, in some form, is a common specific for using-gish liver; but a far safer and more effective medicine is

Ayer's Pills.

For loss of appetite, billous troubles, consti-pation, indigestion, and sick headache, these Pills are unsurpassed. "For a long time 1 was a sufferer from stomach, liver, and kidney troubles, expestomach, hver, and kindy troubles, expe-riencing much difficulty in digestion, with severe pains in the lumbar region and other parts of the body. Having tried a variety of remedies, including warm baths, with only temporary relief, about three months ago I began the use of Ayer's Pills, and my health is so much improved that I gladly testify to the superior merits of this medicine."-Manoel Jorge Pereira, Porto, Portugal.

"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."-R. K. James, Dorchester, Mass "When I feel the need of a cathartic, I take Aver's Pills, and find them to be more effective than any other pill I ever took."- Mrs. B. C. Gruhb, Burwellville, Va. "I have found in Ayer's Pills, an hivalua-

ble remedy for constipation, billousness, and kindred disorders, peculiar to miasmatic localities. Taken in small and frequent doses, these Pills

Act Well

on the liver, restoring its natural powers, and siding it in throwing off maherial poisons."

- C. F. Alston, Quitmau, Texas. "Whenever I am troubled with constipa-tion, or suffer from loss of appetite, Ayer's Pills set me right again."- A. J. Kiser, Jr., Rock House, Va.

" In 1858, by the advice of a friend, I began the use of Ayer's Pills as a remedy for bil-lonsness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of timt sort ever since." - 11. W. Hersh, Judsonia, Ark.

Aver's Pills. PREPARED DY DR. J. C. AYER & CD., Lowell, Mass. Sold by all Druggiata and Dealers in Medicine



Singing. You are affected will Chronic Constipu-tions, Plant of the base of manie a njoying at. You are trouver with the probabout of any Internal organ fiducing the bilines and onth Iness. You are a Public speaker, nating a good voice and what to proceive its power and tesse, or You have a prover treat a size s and wish to increase prior treat a size s and wish to increase prover and have a weak back

can secure is Brace wi

Carson and Newman College .--- Ladies' Colems. In this column are inserted all cash contributions made by ladies to the building fund of Carson and Newman College, provided these contributions are made without private solicitation. Let many names be added each week. Mrs. T. O. Ritchie, Honp, Tenn. \$ 5 00 Miss Carrie Cate, Dumplin,

Tenn. 100 Mrs S L. Grisbain, Arkansas. 5 00 Mrs. J. C. Moss, Newport, Tenn. 25 00 Mattie Davis (col.), Mossy Crook. Mrs. R. C. Baohman, Clover Battom. 100 00 Mrs R. K. Collins, Johnson City. Miss Catharine Murron, Mossy 10 00 Creek. Mrs. H. Brown, Mossy Creek... Mrs. E. C. Dunn

1 00 Miss Dora Dunn..... 1 00

-The address of the following partics is wanted by us. Most of them bave sent in their subscrip ion lately. but failed to state their post-office, end we are unable to give them the proper credit on their label :

J. J. Baird. D. H. Allen. W. M. Foster. B. R. Sharpe, John G. Chris-tian. W. H. Mc Rorev, Wm. Massey, W. M. Nunley, James Piner, James Mer-rvman. J. T. Elliff, Mrs. Mary Lowe, John R. Shipe. D. F. Jennisey, Wesley Young, N. L. Stepp. Mrs. C. V. Jarman, H. Davis, J. K. Griffin.

-The saloon men in the town o Langham, Neb., which lies half in Kansas, and half in Nebraska, insist that prohibition does n't prohibit, but they never attempt to explain why they do not move across the street into Kansas and save their \$750 a year license. Why don't they thus economize?

-" Pay and pray and peg away" is the motto of some Christian workers in the Tennessee mountains. It is a good, comprehensive exhortation to men and women everywhere who have at heart the advancement of the kingdom of God.- Congregationalist.

-A missionary describes Tunis as being a city "spiritually dead," and, although it is a Mohammedan city, its drunkennness is appalling. "Satan," says the missionary, " seems to have it Il his own way, undisturbed.

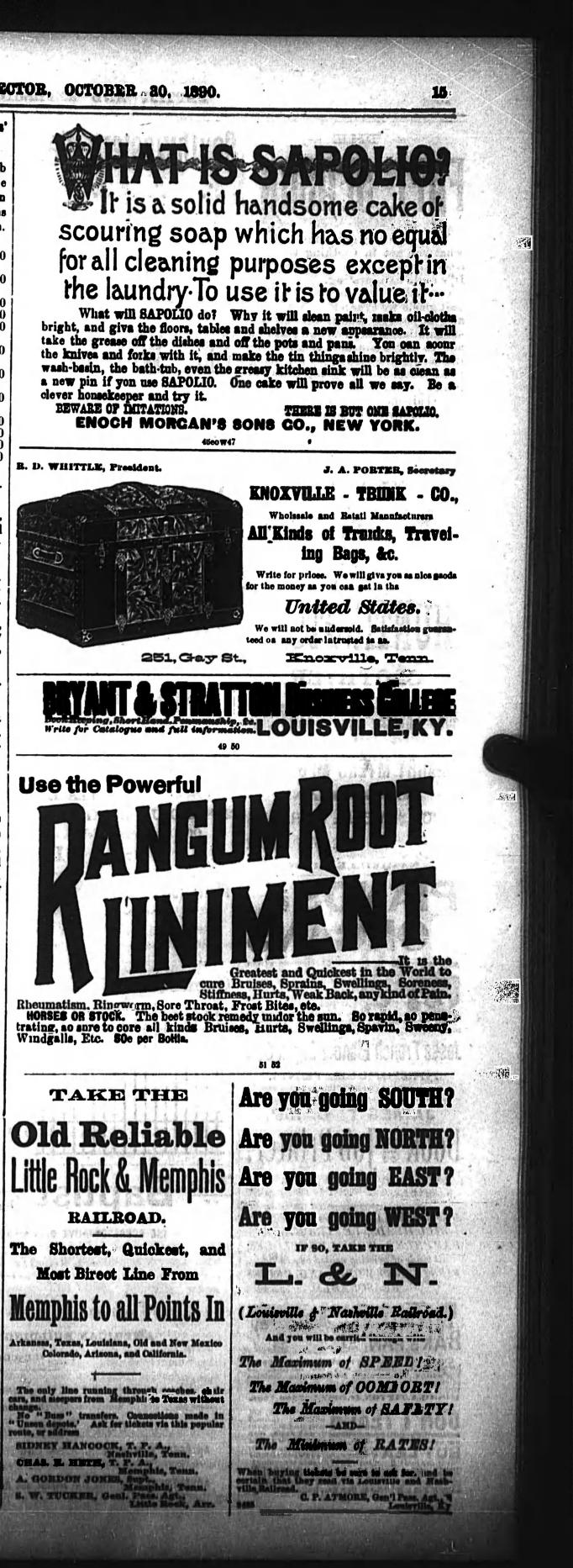
-Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble hut it may bo done to a great purpose and ennobled thereby .- George Macdonald.

-Beauty is said to be only skin deep; but to possess and preserve a beautiful skin, pure, vigorous blood is essential. This is best secured by taking Ayer's Sarsa parilla in small but frequent doses. It is the most reliable of blood-purifiers.

-The great Dr. Boerhaave left three directions for preserving the health-keep the feet warm, the head cool, and tho powels open. Had he practiced in in our day, he might have added; and purify the blood with Aver's Sarsapa-rilla, for ho certainly would consider it the best.

FITS.—All fits atopped free by Dr. Klice's Nerve Bestorer. No fits after first day's use. Marvelons cures. Treat-ise and #2 trial bottle free to fits cases. Send to Dr. Kline, 981 Aroh street, Philadelphia, Pa. 2 tf 24

-For over fi by years Mrs. Wine Boothing Syrup has been used shildren teething. It soothes the o wind colic, and is the best r









	Mrs EE Folk com						as second class ma
VOL. 2.	516 Besechoi se BHVILLE,	TENNESSEE.	NOVEMBER	A	1000	1. N. 1. 32. 18	
	and a set of the set of		ACT ENLISER.	0,	1990.	1.10 v.f	NO. 1

ILY GEORGE A. LOPTON, D.D.

That Report on Tamperance.

The position of Brother S. E. Jones. if I understand him is this : A convention of Baptists violated the spirit of the New Testament, by expressing, in the form of resolution or otherwise, its moral sense of an existing evil, or institution, which universally affects society -especially, if it recommends a method or remedy, by law. for its extirpation. In other words, if its resolution appeals to the political or law making authority for redress, then such a convention goes oatside of its legitimate sphere, and enters the arena and assumes the prerogatives of Cesar's kingdom. Others, like Brother Jones, take the position that sneh action upon the part of a religious body involves the union of church and State.

There are just two points which I wish to urge against the misconceived assumption of Brother Jones and those who bold to his position.

1. He confounds the organic with the moral relation which Christianity sustains to politics. or State legislation. Under the constitution of the United States, the church is disestablished : and, organically, Christianity has no union or relation to the State whatever. In law a church is like any other institution, however, and as a body, may get a charter, aue and be sued, and transact business just-as any other corporation does. So of a convention, conference college, or other institution fostered by a religious denomination. In no case, however, can the State legislate for the support of a church, or other religiou institution, without violating the spirit of the Federal constitution : and in no case has a church or other religions body the right to ask it. This does not forbid, however, the moral support of the ehurch to the State, nor of the State to the church. The State would have the right to punish licentiousness. in the name of a church; and the church has the right to protest against had legislation, or against State persecution, or oppression, in any form whatever. Baptists have always recognized this right in all ages and in all countries; and, in some instances, as a people, they have risen np and defended themselves by force, when they had the power to do so. In this country they publicly and in organized capacity, protested sgainst church establishment : and they won for ns the rights and may vote as we please) by resolution or save them; and then, too, there also in the prover meetings on Wedner privileges of the religious liberty which other church sotion. Ordinarily, and are many Christians whose bearts often day nights and Friday nights. O brath-

hurch, or any other ovil or maisance

which interrupts worship or contami-, Chattanooga, our temperance resolution nates by its touch or presence. Especially is it true when society and humanity rise up in an emergency and ap- religion of all creeds to rise np and peal for the moral support of all men and institutions, that we are morally bound to extend onr influence, and not be silent. It would be a crime against Christianity and the nineteenth century for a Baptist Convention under the present circumstances to be silent upon the great issue of the ago-prohibition. Onr temperance resolution at Chattanooga is in perfect accord with Baptist practice and history.

2. Such a course is not in conflict with the spirit of the New Testament. To be sure, the gospel is silent upon in sympathy with all people for the details. It says, "Render to Cæsar Cassar's, and unto God God's." This organically separates between the kingdoms of Caesar and God; but it does not imply that they are to be morally separated or discordant. It implies that we are to be faithful to both when conscience, according to God's word, is not violated, and as in both we are to obey the powers that he " and as " ordained of God." we discover that both are of God for distinct and yet oo-ordinate purposes, in a moral point of view at least.

The New Testament does not provide for every detail in the development of Christianity. We are to be governed n many things by general principles; but God has left his people in matters of policy to their judgment under these general principles. The Now Testament does not provide for meetinghouses, church clerks and records, Associations, Conventions, denominational chools and colleges, religious newsp work nnder the head of corporations and boards. Simply because it is in ac- | did I say that moved, you so." "O," extirpation by law, and use such moral influonces as we see fit to foster by all means the enterprises established for the promotion of good.

Jones in olerically and ecclesiantically | the frequent priviloge as well as the op- | walking several miles to an appointkeeping out of politics, as such. As portnnity of oncouraging the cast-down ment. He was arrise ne might inconministers and ohurohes we can not afford to foster or promote partisan oroeds and power ; load thom to Him whose but he was aiways back to work in the compaigns (though as individuals we great kindness of heart yearns to prayer-meeting Sunday night. He was in the very nature of things, this would pine for a kind word, from their breth. ren, send us some money so these dear

committed no one to any party. It appeals to all parties, to humanity, and shake off the monster curse of the liquor traffic from its universal clutch upon society, church and State. In our organic and official capacity Baptists do not dabble in politics as such ; but we preach, and pray, and resolve against public evils which require legislative control or prohibition for the general and universal good; and there should bo no creed, or confession, so restricted in the light of the gospel as to repress the great throbbing heart of any denomination of Christians from beating public and general welfare of humanity and religion.

The Power of Kind Words.

We often forget the faot that there is power in kind words, which, spoken at the right time, may change the whole course of an unfortunate man's life. We forget, too, that it is we ourselves who are capable of so using kind words that they shall be a mighty power to put light into dark faces and good oheer into disconsolate hearts. We think that others may well do such a thing. but we are very careless about this privilege ourselves. Thus it is that we often deprive sad hearts of the boon which we might confer on them, and also deprive ourselves of the rich blessgreat existent evils, recommend their me ! " It hardly seems possible that no avail. one had ever spoken kindly to that Brother Moseley left Regieville last man ; but he that as it may, his case Jnne, almost worked down, and has shows how powerfully a few kind words | not been well sines, having , mught and in his condition affooted him. And it studied all weak and preached once or I am in perfect accord with Brother also anggests that Christian people have twice almost every Bunday, sometimer ones around them, and hy such a venience some one to ask for a horse

perhaps a bundred-fold more than we imagine. None of ns is so independent that we care to get on in this world, without kind words, even from those whom we do not regard as being our equals. C. H. WEIHEBBE.

Rav. W. W. Moseley.

Last Tuesday, as the I. C. train came to a full stop at the Union depot, one of the most impressive scenes was presented to the eyes of the bystanders. Notone of the many hack-drivers called w out the name of his hotel. Six young men affeotionately placed a easket on the train as an old man, the typical father of a preacher boy, walked 'to the pacsenger coach and entered it. As the train moved off the, four long lines of young men that stood parallel with it, bared their heads, and thus remained until nothing was before them hat the vacant road. Ah I even now the tears blind me as I mention that that casket contained all that was mortal of a'dear boy for whose education I had striven the past four years. From a boy of slow speech I had seen him develop into the front rank of yonng men both in the religious and literary societies.

A few weeks ago he was elected pastor of the Second Baptist ohnrch, of this city. At the same time he was carrying on to the satisfaction and dolight of his professors a full course of college studies. I shall never consent again for one of our hoys to load himing which the effort and its result | self so heavily. His energy and ambiwould bring to us. An instance of the | tion went beyond the line of his physipower of kind words is thus related : "A oal endurance. "He would not give up minister, visiting a hospital, spoke to a | and let it he known that he was more very rough looking man pleasantly. The than slightly indisposed until he was pers, missionary boards and the like, as | man had been wounded, and was in full forced to take his hed from exhaustion. we have them. What right have we to possession of his mental faculties. In- The physician was called in and found organize for educational and missionary stantly he broke out into uncontrolable that the disease which was a wellweeping. Said the minister : "What marked case of typhoid fever, bad made alarming programs. He visited him s.v. cord with the spirit and purposes of said the man, "it was not what yon | eral times every day, and it does seem Christ's kingdom under general pricoi- said, but I have lived in the world to me did every thing that skill and afples, and for the same reason we may in forty eight years, and yos are the first feotion could derive aurses Convention express onr moral sense of person who ever spoke a kind word to watched every want, but all without

eral and great ovil which ourges a not see the wells of it, at the time of its Archdescon Farrar has accepted the

13.