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CHALK TALKS.

NO. VIII.

The Specter of Lost Opportunities.

BY GEO. A. LOFTON, D.D.

SAUL was about to fight his last battle. His army was encamped at the foot of Gilboa, and the hosts of Philistia, like grasshoppers, were gathered at Shunem. He was dismayed at the awful contest before him, and he knew not what to do. Samuel, with whom he had broken, and who had hitherto been his friend and counsellor, was dead. God was his enemy and had forsaken him. Saul consulted dream and prophet, Urim and Thummim, in vain. No voice came up out of the dead silence of God about him, no ray of light broke from the awful darkness above him. His persistent disobedience to God, his malignant jealousy towards David, had ruined him. All his hopes and prospects were blighted, and the crown and scepter of his kingdom were lost to his house. The son of Jesse was to sit upon his throne; and now in the desperate conclusion of his career he was left to himself and his fate without the guidance or help of God.

In disguise he turned to the Witch of Endor. She knew him not; but at his request she called up, by God's permission and purpose, the ghost of Samuel, even to her own dismay and terror. The old prophet told the ghastly Saul of his doom on the morrow, and chided him for his sins and his rebellion towards God; and when he had concluded his fateful sentence he left the terrified king lying stretched upon the earth. It turned out as Samuel predicted, and upon Gilboa's gory heights Saul and his sons died upon their own swords. The armies of Israel were defeated and the land was left in subjection to the gods of the Philistines, to be restored by David to whom the crown and scepter of Saul descended. The house of Saul became as a dead dog, and Samuel, at the cave of Endor, was the specter of Saul's lost opportunities and blighted hopes. He might have kept Samuel and Samuel's God upon his side. They would have wrought for him a different destiny, but he broke with them and they with him forever. Like Napoleon at Waterloo, Saul at Gilboa beheld his star fade into viewless and endless night.

The chances of Saul were magnificent when he was chosen king of Israel. Physically and intellectually he was head and shoulders above his people—chosen of God to his position and received with loud acclaim by his country. He was a giant in battle, and as a general and leader of Israel he was sometimes brilliant and successful. He never, however, became practically sovereign of more than the central part of his country. He might have been the monarch of the united kingdom of Israel instead of the pastoral chief of a few amalgamated tribes, if he had been faithful and obedient to God. On the contrary he was "proud, selfish, reserved, obstinately stiff necked and profane;" and in place of being God's servant in the rulership of his people, he sought absolute sovereignty in himself. After the slaughter of the Amalekites he was rejected on account of Agag and the spoils spared from destruction; and from this point, like a coach cut loose from its engine, he moved on and slowed up, without God's favor or help, to the end of his career. His jealousy of David, in the face of God's rejection, embittered his life and ate up his spirit until the giant became a pigmy; and the battle of Gilboa terminated a life of failure which might otherwise have been crowned with imperishable results and glory.

The great opportunity lost in Saul's life was the failure to keep God on his side. If God be for us none can be against us. The sword of the Lord and of Gideon was invincible. Saul was put into God's business as God's vice-gerent in the leadership of his people, and in such a situation his dependence upon God was imperative and absolute. Had he been Pharaoh, disconnection with or opposition to God would have come within the pale of being overruled for good as a wicked instrument in the accomplishment of divine purposes; but he was God's "anointed," and as such he must believe and obey. Hence, in his rebellious attitude to God he was rejected and ruined. God blesses and crowns with glory the work of a Cyrus, his "anointed" also; but Solomon must obey or else the glory of God will depart from him and his house. God may allow the wicked, for a purpose, to flourish and fatten, but he chastens, and if need be destroys, his own from the earth when they follow not his counsels or violate his laws. It was thus that Saul lost his great opportunity, and having lost this, all other opportunities for success were but mockeries at his efforts. It was for this that Samuel's ghost at Endor stood before him as the specter of his lost opportunities.

What specters must such lost opportunities present to the lost in hell! The supreme chance of salvation to the soul is the greatest opportunity of a man's life. To lose that is to swallow up every other chance a mortal has for good here or hereafter. Faith in Christ alone stamps the soul, and what it does for Christ's sake, with the only seal of immortality, and to lose the soul is not only to sink the ship of life into the bottom of the ocean, but to bury with it the precious cargo it would carry to eternity. No ghost will be so ghastly as the specter of eternal despair which shall forever cry to the lost soul, "You might have been!" The specters of a guilty conscience, impersonated and mirrored by guilty deeds, will be aggravation enough; but the specter of that lost opportunity, glaring in the light of a thousand invitations and warnings unheeded in the past, will be the most hideous and tormenting of all the creations of a lost soul. It will be the ghost of eternal failure, illuminated with the superscription of a rejected Savior; and it is no wonder that Revelation represents the lost as gnashing their teeth and cursing God and the Lamb. Chagrin and profanity follow disappointment here; and this same characteristic will follow man's greatest failure to the land of specters which are to mock human misery forever.

Next to this is the failure of a Christian to lay up treasures in heaven, to win the crown of good works, to carry golden sheaves, instead of withered leaves, into the garners of glory. We tread upon pearls and diamonds every day, and yet we are picking up shells and catching butterflies and plucking autumn leaves along the shores of the eternal ocean upon which we are soon to launch. We are laying up treasures upon earth, grasping for pleasure and crowning life with the fading wreath of human honor. We let slip a thousand opportunities for winning souls, doing good, making sacrifices, which would put a thousand stars into our eternal crown. The world is perishing at our feet, and yet we hoard money, indulge passion and live at "ease in Zion." Millions of sinners in the midst of millions of Christians may well exclaim, "No man cares for my soul!" The fields are white unto the harvest, and yet how few the laborers! God calls to duty, and holds out the crown of reward in vain to the great mass of Christians. What opportunities are being lost! How their specters do even now flit before us! Alas! will they be about our bedside when we come to die? May they not shadow us to the very gate of heaven? What if they should cast a shadow behind us upon the sea of glass when we come to stand before the great white throne!

Think of "wood, hay, stubble," instead of "gold, silver, precious stones," at the judgment—the "loss" of the foolish builder, "saved so as by fire!" But alas! think of the millions, if saved, who have professed the name of Christ and gone to God and eternity empty handed, with a thousand lost opportunities—the spectral regret of a useless life.

"Who, when the pilot warns, would lose the tide
By casting pebbles on the glassy sea?
Who, to weave garlands in the flowing lea
Would far from home the waning hours abide?
What racer from his course would turn aside
To pick up apples from Hesperian tree?
What soldier, striving for the mastery,
Waste in Campanian sloth his manhood's pride?"

"CHRISTIAN, be wise! The tide is at its height,
Which may waft thee to the wished-for shore;
Thy home's away, and swift the moments' flight.
The goal, the crown's right on, thine eyes before;
The trumpet calls to gird thee for the fight;
Hark! now it sounds, but soon shall sound no more!"

There are many opportunities for evil as well as good, and the wicked and the devil are using their opportunities well. From this standpoint the great poet said:

"O opportunity! thy guilt is great."

Treason, temptation, scandal, intemperance, lust, falsehood, dishonesty—every form of sin and death and ruin

are the subjects of deadly opportunities which await the destruction of man. It were good that opportunity could here be lost, and such opportunities lost would be angels instead of ghastly and ghostly specters. In view of such opportunities for evil, how important to seize upon every opportunity for doing good. The devil's opportunities, at the hands of the wicked, can only be met by God's opportunities at the hands of his people. God has given us the ability and the occasions which, joined together, make the thousand opportunities we have for the achievement of our glorious destinies; and what a multitude of specters, every day, grin upon us, as we remember that we have wasted God's opportunities and allowed the devil's opportunities to end in the successful ruin of our fellows. God help us to use his opportunities, and to escape their specters, lost.

Truly did Carlyle say: "A word spoken in season, at the right moment, is the mother of ages," and truly did Shakespeare say:

"A little fire is quickly t[illegible]
Which being suffered rivers ca[illegible] quench."

I do not know whether a great writer was true or not when he said: "There is never but one opportunity of a kind;" but I do know that Schiller was right when he wrote: "The May of life only blooms once." The sure way to miss success, in anything, is to miss the opportunity; and one of the worst forms of misery is the reflection that our failures are the offspring of our lost opportunities. The good Lord deliver us from their specters. Help us to strike the iron while it is hot; and, if it be cold, help us to keep on striking it until it gets hot.

The Great Awakening in Modern Missions.

BY REV. T. W. YOUNG.

The darkest hour is just before dawn. The prolonged strife of religious parties for two centuries gave rise in the latter part of the 17th century to religious beliefs that for nearly a century destroyed all evangelical power. In this rising cloud of Deism and Rationalism we must look for the cause of the spiritual and moral deadness of the "godless 18th century," as Carlyle calls it. English Deism had its father and founder in Lord Herbert (1581 1648), but it found able advocates in Charles Blount (1654 1693), Anthony Collins (1676 1729), and the accomplished but profligate Lord Bolingbroke (1678 1751), together with the influential Shaftesbury (1671 1713). This deistic cloud soon covered all England and cast its shadow even in Germany and France. Its defendants were the leaders in thought and social rank, and this gave it a wide acceptance.

The natural outcome of English Deism was the rise and spread of the rationalistic philosophy introduced by John Locke (1632-1704), Richard Bentley (1662-1742), George Berkley (1684-1753), and other no less accomplished thinkers. This became the popular philosophy, which was deterministic and militated against the evangelizing activities of Christianity.

This rationalistic philosophy produced another enemy to Christianity more antagonistic still. The transition is easy and natural. When once reason is exalted above measure in the interpretation of divine things, God is soon left out of consideration. English Deism culminated in English Atheism, which had for its champions David Hume (1711 1776), Edward Gibbon (1737 1794), who sought to "sap a creed with solemn sneer," Thomas Paine (1737 1809), Rousseau (1712 1778), and Voltaire (1694 1778), "the incarnate expression of the spirit of rationalism of Continental Europe," and the eye of the 18th century illumination. These accomplished scholars and writers were the leaders in thought, and their influence was against spiritual or evangelical power. These threatening clouds did not, of course, overcast England at different times, but the rising of one drew with it the others like the "great red dragon" carrying the stars in his tail. In these movements of rationalistic Christianity and atheistic philosophy do we find the real cause for the "godless 18th century."

The beginning of the 18th century was a time of religious torpitude and depression. The churches were handicapped and entangled in the meshes of a false philosophy, and consequently were powerless to move onward to conquest and to glory.

The political, social, and intellectual channels opening up made the people indifferent to religious speculations and the time was altogether unfavorable for any interest in the heathen. In most of the churches "Socinianism had done its deadly work. Religious indifferentism abounded. The Established Church, so far as it was not Socinian, was dominated by a spirit of philosophical high-churchism. The masses of the people were almost utterly neglected. Religious enthusiasm was as distasteful to high church men as to Socinians. The General Baptists had for the most part lapsed into Unitarianism, and had lost all evangelical power. The English Presbyterians had gone over almost in a body to Unitarianism. The Particular Baptists, by way of reaction against Socinianism and Arminianism, had become so extreme in their Calvinism as to think human effort for the salvation of souls an impertinent interference with the divine plan. To send missionaries to the heathen would have been regarded, as it was regarded by some even in Carey's time, the height of folly."

But a lifeless conservatism, or an extreme radicalism, must have its reaction. This is true in political, intellectual and religious life, as has so often been exemplified in history. So "against the theological antinomianism, rationalism, and spiritual deadness of the times the 'great revival' under Whitefield, Wesley and Edwards was a violent reaction. . . . . A more common-sense Christianity and rational theology were 'subordinating the worn out traditions of the past,' and making way for the missionary enterprise. . . . . This revival broke the lethargy of the Establishment, and brought to the front such men as Cecil and Newton. The General Baptists emerged from Socinianism and became an evangelizing body. The Particular Baptists abandoned their hyper-Calvinism, and through the labors of Hall, Sutcliff and Fuller and the younger Ryland, were fitted to nurture and to send forth a Carey, a Marshman, and a Ward." (See my "Life of Carey," p. 11).

A similar reaction had likewise taken place in Germany under Franke and Spener, called the Pietistic movement; likewise in Bohemia under Count Zinzendorf and the Moravians. Under these men of God who ushered in "the great awakening" Christendom was being led out of the Egyptian darkness into the glorious light of privilege and duty in which we now stand.

Louisville, Ky.

Light.

In Gen. i: 1. "God said, let there be light." In commanding light to shine forth, was a great manifestation of the power and wisdom of God. This light, called forth before the sun was placed in the heavens, was God's general physical light force. Though the sun occupies his place as the great natural light force, yet besides, God has given us a reservoir of light force in the earth, in coal, electricity, wood, etc., to aid us in connection with the light of the sun in accomplishing the thousand offices and objects of life. We are excellently adapted in our physical conformation for this light. Our eyes take it in, and objects being illuminated, the darkness disappears, and life is made more cheerful. Light is necessary to life. How could we live in perpetual darkness? There are two main kinds of light; physical or natural and spiritual. Each is necessary in its own environment. The one shines for time and earth, the other for eternity and heaven. This latter is of the most value, because on it the glory and happiness of the soul depend. The spiritual light shines abundantly in creation. "The heavens declare the glory of God, and the firmament showeth his handy-work." This spiritual light is freely offered us. Who, though, especially possess this spiritual light? Those *born of God* or *regenerated*, and by this we mean those who have become new creatures in Christ Jesus, when old things pass away and all things become new; that is, when persons who before hated Christ and his Word now love him, who before would not obey him, but now do it cheerfully and love his people and his worship. We obtain this spiritual light through the Holy Spirit by repentance toward God and faith toward our Lord Jesus Christ. This spiritual light is a real entity, a light-life force, as much as the light of the sun is an entity. It is not simply a principle, but a real, genuine force, which arouses to action and self-denial. None but the *regenerated* truly possess this spiritual light, which opens an environment of its own to the truly saved, as the Lord said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." This spiritual light leads the Christian through this world to the heaven of God. The sinner does not possess this spiritual light, because he has not truly repented, nor has he accepted Christ or been *born of God*. Can the sinner obtain this light? He can, if he will believe on Jesus Christ. Many church members have not this spiritual light. They are dead branches; they have a name to live on the church records, but they are dead. They bring forth no fruit, as the good seed was never planted in their hearts. Jesus Christ is the source of this spiritual light. If he had never come into the world and died on the cross for man's redemption we never could have been saved. "He is the true light that lighteth every man that cometh into the world." This light comes to us through the Holy Spirit, the word of God, and Christians who are born of God. Christians should ever walk in the narrow way over which and in which the Sun of Righteousness ever shines. Happy effects result when Christians walk in this light. Their own hearts rejoice and then go out to others, and to accomplish the work of Jesus. The end of Christians will be to die in Christ and at last to enter into the light and rest and happiness of heaven. The end of the sinner who rejects Christ, the light, will be eternal banishment from the presence of God and the glory of his power. In this beginning of the year 1893, may we enter on new vows, the Christians to be more faithful and the sinner to seek Jesus. May the Lord help us to keep our vows.

W. L. SLACK.

Memphis, Tenn.

OUR PULPIT.

Christ the Propitiation for Our Sins.

A SERMON BY JAS. WATERS, D.D.

He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.—1 John [illegible]

I come before you to night with the mightiest theme that ever engaged the attention of men, the reconciliation of men to God by the substitution of Christ's sufferings for the punishment of our sins. I have a strong conviction that even in our Christian land there are many who do not understand this doctrine. It is hard for me to believe they do and are yet so indifferent to its generous provisions. I find them highly appreciative of and quickly responsive to such a doctrine when exemplified in the conduct of their friends toward them in times of their distress, and yet they seem not to appreciate nor to respond to it when exemplied in God's provisions for their eternal good. Surely it must be that many of you do not understand that God's love and sympathy for you is infinitely greater than that of your best earthly friend's. If you really did understand that clearly you would be as ready to thank him and love him as you are to thank and love an earthly friend. My aim to night shall be to give you clear views of this glorious truth, without which the Bible is no more than an idle tale.

The course of nature, the human heart and the Word of God all teach us that if we violate the moral law, something ought to be done to establish satisfactory relations between us and that law, between us and the author of that law.

What ought to be done? That is the question upon which philosophers and theologians and other great minds have thought intensely for thousands of years and written many, many volumes. Some maintain that all we can do and all that can be done, is to reform, to begin anew and let the past transgressions be drowned and forgotten forever in the deep sea of the past. But with this theory all human experience is at war. Nothing is so hard to drown in the past as sins. They are the best of life preservers and are sure to come to land and mock us again and again. And every time they present themselves our conscience condemns us and God and man condemn us. And just in proportion as, since the commission of these sins, we have deeply repented and reformed our lives and become pure in heart, their stain appears deeper and blacker. There is, then, no real peace to be found in repentance alone. The past is irreversible, the record is against us and must stand against us forever. By no possibility can it ever become a fact that a transgression ceases to be a transgression, that the sin even of a Moses, a David, a Peter, a Paul, of yourself, shall cease to be a record against the sinner. Repentance never changes the fact of the rebellious spirit of Moses, the murder of Uriah by David, the craven falsehood of Peter, and the prosecution of Christianity by Paul of Tarsus. But a pure and spotless record ever after cannot bring peace of mind at the memory of sin. The same principle applies without variableness or shadow of turning to your sins and mine. There they stand as facts against us forever.

What ought to be done? That's the question. Conscience and the moral law say something must be done to maintain the dignity of the law. Sin must be punished or the law is dishonored and degraded. But if adequately punished in us every sinner must die. But we want to escape that penalty. Is there no means of satisfying the law without our death as a penalty? Absolutely there is no way of escape for us, unless the author of the law has provided one. Now has he done so? Our text is the answer. Jesus is the propitiation—the satisfying sacrifice for our sins and for the sins of the world. God has set Him forth to be the propitiation through faith in the blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare his righteousness that he might be just and the justifier of him that believeth in Jesus. And this sacrifice was not an afterthought to relieve God and man from a dilemma into which the sin of man had led them. "The Lamb was slain from the foundation of the world." Before man existed the full plan was matured in the counsels of God. And the law of a way of escape from penalty is as old as the law with the penalty.

It is therefore a righteous law and not at all at variance with the nature of things, as objectors to Christianity say. It is as much a part of the original nature of things that the innocent should suffer for the guilty as is the law that every transgression has its penalty.

Joseph Cook in his scientific lectures before the business men of Boston gives us a felicitous illustration of the justice and the efficacy of this law of atonement in the affairs of life.

Bronson Alcott, a celebrated author and teacher, established a school for boys on Beacon Hill, Boston, and made a rule that if any of the boys should break the regulations of the school the master should substitute his own voluntary chastisement for that pupil's punishment. Mr. Alcott testifies that this rule almost Christianized the school. The pupils were quite young and therefore sensitive to moral impressions. He would not have adopted the rule except with the sensitive. The effect of such a measure upon those young hearts indicates what man is. "One day," says Mr. Alcott, "I called before me a pupil eight or ten years of age who had violated an important regulation of the school. All the pupils were looking on, and they knew what the rule of the school was. I put the ruler into the hand of the offending pupil. I extended my hand. I told him to strike. That moment I saw a struggle begin in his face. A new light sprang up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended and the school was in tears. The boy struck once and he himself burst into tears. I constantly watched his face and he seemed in a bath of fire which was giving him a new nature. He had a different mood toward the school and toward the violated law. He seemed transformed by the idea that I should take chastisement in the place of his punishment. He went back to his seat, and ever after was one of the most docile of all the pupils in that school, although he had been one of the rudest."

In a very limited way Mr. Alcott exemplified the propitiation Christ has made for the sins of mankind.

Jesus voluntarily accepted chastisement for man's punishment. Observe the difference between chastisement and punishment. In the example given Bronson Alcott was not punished. He was chastised. Alcott was not guilty. The personal demerit of the pupil was not transferred to Mr. Alcott. That would be impossible in the nature of things. He was the innocent suffering for the guilty. Punishment is pain inflicted for personal blameworthiness. Chastisement is pain suffered for the benefit of the sufferer and for those who witness it.

Chastisement does not imply guilt in the sufferer. Not at all. Suppose a mother has a vicious son to whom she has done her duty and yet he goes to the bad. She has no remorse, for she is conscious of no fault, but she suffers terribly for him. Is that pain punishment? No, it is chastisement. So the chastisement of our peace was laid on Christ.

Not our guilt. In him was no sin. He suffered the innocent for the guilty. And we get the benefits of that sacrifice, through faith in his blood. His righteousness is accepted for ours, and our sins are remitted from punishment, through the forbearance of God. And so God is just in justifying him that believes in Jesus.

To see how this is, let us go back to that school.

Suppose the boy had been called up and been punished a second time after the master had been chastised, would that have been right? Would the school have said that was right? No. The master has paid the debt and the boy must go free. Indeed, the boy himself was heart-broken to see him suffer for him, and suffered more keenly at heart than he would have done under corporal punishment.

Now that's the exact state of the case with the followers of Jesus. They suffer more remedial pain in sympathy for a loving Master who has been chastised for their sins than they would had they borne the penalty themselves, and in addition they recognize the love of the Master, who to shield them takes the stripes due them and that enkindles love and loyalty to the Master. In chapter iv. 10 this same writer says: "Herein is love. Not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins."

Directly from this thought proceeds the next verse. "Beloved, if God so loved us, we ought also to love one another," and again, "Hereby we know that we dwell in him and he in us, because he hath given us of his spirit," *i. e.*, of love for one another.

Now return to that school once more.

The master paid the debt that boy owed to the violated law of the school, a debt which if not paid would have ruined the moral status of the school. But he did not take the boy's blameworthiness on himself, but at the same time something was done to satisfy the law.

Now look at the effect of the thing done both upon the master and the pupil.

Was the teacher degraded in the least that his love for the boy prompted him to shield the boy? Not at all. But he really enjoyed the opportunity to save the boy from it.

Was the boy degraded or any way made worse by the example of sympathy and suffering in his stead? Not at all. But on the other hand nothing could so transform his soul and stir up the moral sense in him as such an example of condescension, sympathy and love. If my Master so loves me, then I ought to love him and forever hereafter be loyal to him.

Now let us rise in our thought from that school master on Beacon Hill, to another who took our chastisement on the Hill of Calvary. The same principle exactly is there set forth on a more exalted scale. What is to be done for you and me, older scholars who have been rebellious against our Master? The very same thing. He is to take, He has taken upon him the chastisement of our sins. By his stripes are we to be healed. "He is the propitiation for our, sins and not for ours only, but for the sins of the whole world." That propitiation becomes ours by exactly the same process as in the case of the Boston boy, by our sorrow, and our faith in and loyalty to our teacher. If that boy had not become loyal to his master, if instead of penitence and reform he had continued to rebel, he would eventually have been excluded from the school, and justly so. There is a limit to forbearance and love, though it is the most long suffering of all the affections.

But that such a sacrifice of love has been made is the most momentous and delightful truth ever announced to this world. Such an atonement is what we infinitely need. We need it to pay our debt to the school of the universe by removing our liability to suffer, to preserve the honor of the violated law, and also to give us immeasurable motives to loyalty.

Nothing surely can change the heart so quickly as the sight of this chastisement of another for our punishment. This is the meaning of the Cross. Do you wish to be born anew? Look on the Cross. Do you wish to love God? Look at his love displayed on the Cross. Do you wish to hate sin and delight in holiness? Look on the Cross. Do you want to be made positively sure God loves you despite your long service of sin? Look on the Cross.

I know I speak consistently and in perfect accord with the testimony of the ages when I say that for transforming power over the hearts of men, and for inspiriting power in the hearts of men there never has been and I believe there can never be such another efficacious impulse as that which comes from the Cross of Christ, where God the Master takes the chastisement of our peace upon him.

If that sacrifice of love cannot melt the heart and lead it to loyal submission to God, then there is absolutely no remedy for us.

When at college our president said to the astronomy class: "If you would obtain a grand conception of the extent and magnificence of the universe read a little book entitled 'The Stars and the Earth.'" My class-mate beside me said, "I have it and will give it to you." That afternoon I took the book and read it through. It was an eye-opener. I learned that the twinkling stars were suns, many of them many times larger than our sun and incalculably remote, so far indeed that although light travels 95 millions of miles in eight seconds of time, the ray which we see to-night left that star a thousand years ago. So the star may have been blotted out of existence 999 years ago, though we see the light of it still shining there. This grand conception of science helps us too, and often on a summer night have I lain on my back and gazed upon the heavens with this conception in mind, and in fancy transformed myself into that mortal caught up into infinite space by Richter's angel and borne from galaxy to galaxy until his heart fainted and he cried out: "End is there none of the universe of God?" And the constellations answered: "End is there none that ever yet we heard of," and again the angel swept on over immensity after immensity, past rushing worlds, when again the human heart fainting, cried: "End is there none of the universe of God?" And the angel answered: "End is there none of the universe of God; lo, also there is no beginning." Oh, the overwhelming grandeur of the conception! But when I open the pages of God's other Book and look into the unfathomable depths of that love which conceived the atonement as displayed in the fifty-third of Isaiah, and executed that atonement as recorded in the twenty-seventh of Matthew, all the glory of the material universe is but a halo around the sun. Herein is love, not that we love God, but that He loved us and gave his Son to be the propitiation for our sins.

Denver, Col.

—God can overlook ten thousand mistakes on the part of any man who is trying his best to do right, but he has sworn that he will never forget the sins of those who are dishonest with their fellowmen.—*Ram's Horn*

CORRESPONDENCE

OUR FIELD GLASS.

BY REV. A. P. CABANISS

After leaving Hopkinsville, Ky., I interviewed my old friends among the members of Locust Grove and Salem churches, in Christian County, and obtained a good list of subscribers for the BAPTIST AND REFLECTOR. Though they are loyal to their State paper, yet some wanted to get Dr Lofton's Chalk Talks during the year, while others said they took it to get Bro Cabaniss' Field Notes once more, as they had missed them in the *Recorder* for the last few years, since he had been on the staff of the Nashville paper.

At Salem I preached for Pastor Joiner, an ex missionary from China, whose wife is the sister of our missionary, Dr. Eager, who has been writing such instructive and interesting letters for our paper from Italy for the past twelve months. Of course I had a very pleasant time at Bro. Joiner's parsonage talking over Chinese missions and other matters pertaining to our common Zion. Salem is one of the few country churches which has a parsonage and employs a pastor for all his time. My old friend, Rev S. P. Forgy, the former pastor of Salem, I found very sick at the house of his son-in-law, Bro. Allen, but he is now improving.

CIRCLE MEETING AT PEMBROKE.

The fifth Saturday and Sunday in January was their circle meeting at Pembroke, Ky. Here, to my surprise, I met Rev Enoch Windes of Paris, Tenn. Among those present I noticed President McCall of Bethel Female College, and Pastor Nash of Hopkinsville; Prof. Williams of Bethel College, Russellville; Pastor Couch of Trenton and Rev. B. F. Hide of Hopkinsville. Dr J. M. Phillips, the pastor of this church, is a Tennessean, and so is his wife, the daughter of the deceased Dr. Dayton. Like her father, she is a good writer, as our readers know from the articles she has written for our paper. Prof Williams made a capital missionary speech, in fact the best speech I ever heard him make. President McCall made the address on Woman's Work in Missions, and did it well. He is the right man to be at the head of a female college. All the subjects were well ventilated with an inspiring effect. On Sunday a collection for missions was raised amounting to $121 for the Centennial fund. Pastor Couch remained to assist Pastor Phillips in a meeting, which, we learn, is in successful progress.

East Tennessee Notes.

MENDOTA.

Rev. W. H. Bellamy, bishop of Mendota, is back from the West. He has done an enduring work. The academy and church, with all their advantages and values, are due to his energy. He is the inspiration of that community and country. The great West charms him. His talent will command fields of greater responsibility.

NEWPORT.

Pastor Rockwell has aroused the saints of this place. An elegant parsonage, paid for, and drowsiness gone—this speaks. His people love him. He feeds and leads. It is a fine field for his talent. He and his noble wife are the delight of the Newport saints.

OTHER THINGS.

Rev. Jas A Davis has located near this place. He has been for more than a quarter of a century an active pastor and missionary in Virginia. He is capable of good service yet, and will be put to work. He is a noble man, sensible and spiritual. The Bluff City saints could not do better than to engage his talents.

Pastor Haywood stays with the Morristown folks for the present. His people are in ecstacies. Good. He goes to the Seminary later and in time. Until such purpose can be realized he promises to be active in the Master's work. There is none more energetic and successful.

Rev. J. H. Burroughs is proprietor of the Nickels Hotel. He has become somewhat noted as being the "one certain person," always on hand to comfort run away lovers across the line in his parlor, midnight or any other hour, and the irate kin people are at their wits' end. And they come here by the score, some to bliss, others to sorrow.

Our Bro. Patton, who has made such a name as an evangelist among the churches about here, has headquarters in this city. He is a young man of decided talent.

Rev. Dr. Kincanon, in addition to his work at Elizabethton, preaches at Kingston and Blountville. It does not seem the thing for such talents as his to be spread out over so much territory. He is a power anywhere once a month, but concentrated on a given place he would be the more effective. Dr. Kincanon is a man of great power, especially in the discussion of our church doctrines. In such discussions he is instructive and not dogmatic or offensive. Would that his fine talents could be more effectively realized. B. G. M.

Bristol, Tenn.

What Does It Mean?

I shall wait no longer. I think the meeting is open. I think Dr A. E. Dickinson, editor of the *Religious Herald*, did it at the North Carolina Convention when he said, "If one tenth of the labor spent in preparing matter for the *Foreign Mission Journal* and the *Home Field* were given to supplying such matter to the Baptist weekly papers, it would be far better for the Boards and all concerned." Now there are a few things that it seems to me should be said with regard to the above statement, and to the thought of discontinuing the two papers mentioned; for *discontinuance* seems to be the only answer to the question.

1. Now, in the first place, is it true that one-tenth of the work done on one religious paper would equal the entire work if it should be done on some other paper? Would one-tenth of the work done by the agents of our *three Boards*, on their respective papers, if put on other papers, equal the present work? Who can believe this is a fair statement of the case? I for one cannot. No doubt some papers would be better if the *agents of our Boards* had them in hand, and in time they might be *ten* times better papers. Now I could believe this easier than the former. So much for the *one-tenth*.

2. Would it be better for the Boards to discontinue the *organs* of the Boards, and use the weekly papers instead? Yes, if it is best to borrow a horse to make a crop rather than to own one. If it is better for a carpenter to borrow tools rather than own his tools, then I should say yes. Just how any one could expect the Boards to find a free and easy space in our weeklies for their work, I can not see. I am well acquainted with the fact that there are no more loyal, liberal, self sacrificing brethren any where than the editors of our weekly papers. I have been a pastor long enough to know that the editors are the pastor's best friends. Would our weeklies or *could* they give space for the matter of the *Journal* and *Home Field*? Could they do it? Did these two papers ever keep one person from taking a weekly paper?

3. Would it be better for "*all concerned*?" This not only means the papers and the Board, but the whole people at large. Do not our weeklies give all the space they can to missions and mission work, both home and foreign? What more could they do than they are doing? Who is dissatisfied with their work? They are doing a noble work, for which we should be devoutly thankful; but they cannot do everything and should not be expected to do everything. They cannot do the work of the mission papers and it should not be expected. This being true, the work of missions should not suffer the loss and the people should not be compelled to lose the organs of the Boards and the cheer and helpfulness which they bring. Let us not grumble at that which exists unless we can furnish something better.

W. C. GOLDEN

Nashville, Tenn.

Jackson Items.

The First Church was organized on Jan 29, 1837. On Jan 29, 1887, the church celebrated its semi-centennial by roll call meeting and other exercises. This meeting proved a very beneficial one. Hence, occasionally since the church has had a roll call; and on the 27th of January this year the members enjoyed one of these meetings with unusual interest. The 29th coming on Sunday the 27th was substituted. The roll of the present membership was called and then the names of those who were in the organization were called. Of the present members only three are descendants of the twelve who organized the church one son, one grandson and one granddaughter. Eld. W. H. Bruton read the covenant signed by the organic members. Prof. Irby spoke on the subject, "Woman in Christianity;" Dr. Tribble, "Social Features of Christianity." Dr. Crook was master of ceremonies. After these exercises the audience adjourned to the Sunday-school rooms, where a handsome collation was served, and for two hours or more those present enjoyed themselves in conversation, and rarely has one seen so much enjoyment. The occasion was so beneficial that it was agreed that on the 29th of each succeeding January the church would have just such another meeting. The church expects to begin a series of meetings on the third Sunday in February; received one by letter.

Dr. Deupree and Prof. Irby and Bro. J. H. Chandler of the Second Church attended the fifth Sunday meeting of the Central Association and reported a very successful meeting.

Prof. Savage and Brethren C. W. Daniel and W. F. Dorris attended the meeting of Unity Association and reported a profitable meeting.

The Second Church is in grief over the resignation of their pastor, Bro. T. R. Waggener. He has done a noble work with this people and they are greatly attached to him, and the entire community regrets his leaving. It is intimated that they will call a pastor who resides in the limits of the city. Whoever succeeds Bro. Waggener will find a good working church.

The University matriculates pupils almost daily. The names of those recently enrolled exhibit a fair proportion of ministers.

As usual the literary societies will celebrate Washington's birthday. C. W. Daniel, of Monticello, Ark., will represent the Calliopean and Milton Winhann, of Texarkana, will represent the Apollonian Society. The appearance of these gifted young orators is a guarantee that the entertainment will be of a high order. Many from adjacent communities will attend this meeting, and they will be well paid for their coming.

MADISON

Carson and Newman College.

On last Tuesday we had an extemporaneous debate by four of our ministers on the subject, "Resolved, that it is wrong for a man to go to law with his brother of the same faith before the ordinary courts of our country." The speakers were W. M. Anderson, of Kentucky, Dr. W. L. Cate, of Knoxville; C. R. Freeman, of Massachusetts; John M. Anderson, of Morristown. The debate was spirited and able. I think the strongest I ever heard by students. This morning four young men discuss in the chapel the pardoning power of our Governor.

We expect our enrollment to reach 250 this week.

We hope Dr. John A. Broadus will consent to deliver our baccalaureate on June 4th. He is considering it. If he agrees to come, we will make a special effort to have our auditorium ready for commencement, and have him preach the first sermon in it. It is intended to seat 1,500 people. I hope all the friends of the college will begin to save up some funds so that we may succeed in this effort. The room now used for a chapel is too small to accommodate all the students. Brethren, be thinking about this. I would like to open my campaign about March 1st, and it will take near $2,000; a mere pittance if we all will help.

If brethren who owe pledges realized how sorely pressed I am to meet obligations already incurred, they certainly would manage to pay their subscriptions. J. T. HENDERSON.

Mossy Creek, Tenn.

—The paper is read by every member of our family, and to say that we are delighted with it is putting it mildly. We cannot express our appreciation of it in words. Suffice it to say that we can't do without it, and how any Tennessee Baptist can, is more than we can understand.

W. N. ROSE.

Glen Alice, Tenn.

NEWS NOTES.

NASHVILLE.

The Conference was glad to welcome Bro. J. H. Wright as the pastor of the Seventh Church. He had a warm reception from his people. Received two by letter.

Edgefield—Pastor C. S. Gardner preached his seventh anniversary sermon. Had a fine day throughout. He enters the new pastoral year with bright hopes.

Central—Pastor Lofton baptised two and received two by letter.

North Edgefield—Pastor W. Y. Quisenberry received two by letter and $95 for the Centennial Fund. The new building progresses finely.

Howell Memorial—Pastor Strother received one by letter.

Mill Creek—Pastor Price received one by letter.

Brethren Frost, Van Ness and Golden reported good congregations, but no additions.

President J. G. Paty reports four new boarding pupils at Boscobel during the week. He says the young ladies are doing unusually fine work at this time.

Bro. Vandavell had the best day for six months. His school is doing well.

MEMPHIS.

First Church—Usual services. Fine attendance and good interest. Rev. O. L. Hailey preached Sunday morning, Pastor Willingham at night. One addition by letter.

Central—Bro. O. L. Hailey attended the Sunday school. Pastor Nunnally preached to good congregations at both services. A large number of communicants at the Lord's Supper. Bro. Nunnally's family is expected this week.

Trinity—Good day. Many strangers in the congregation. Pastor preached at both services Sunday.

Central Avenue—Pastor Owen is much pleased with the outlook. Attendance and interest fine. One received by letter.

Millington—Good interest. Sunday-school increasing. A collection of $50 taken for missions.

The Conference Monday morning were much pleased to have with us Bro. O. L. Hailey, the Secretary of the State Sunday-school Board, and Bro. W. T. Lowrey, President of Blue Mountain College, in Mississippi.

The Pastors' Conference was made sad by hearing of the death of Rev. W. B. McKinstry of Blue Mountain, Mississippi, formerly of Brighton, Tenn. He died Jan. 31st of pneumonia. He was one of our best men and most successful pastors.

CHATTANOOGA.

First Church—Pastor C. G. Jones preached at both services. Four received by letter.

Second Church—Preaching at both services by Pastor C. E. Wright.

Central—Pastor R. D. Haymore in his pulpit morning and night. One addition by letter.

Hill City—Pastor B. F. Bartles preached twice. Four requests for prayer and one addition by letter.

St. Elmo—Pastor J. B. T. Higgins preached. Two additions by letter.

—It is the best paper that I ever read. J. H. NORRELL.

Buyck, Ala.

—Mission collections for the week ending Feb. 4, 1893: Home, $37.15; Foreign, $111.18; State, $263.70; Orphanage, 90c.

I have been called to and accepted the pastorate of Fellowship Church on the first Sunday. Sycamore, Linwood, Auburn and Ramah are all without a pastor. Preachers are not as thick as blackberries in June *now*. The country churches will have to pay more if they hold our active men. Bro. Oakley has received a call to Texas. We hope he will not go. Two deacons will be ordained the fourth Sunday at Antioch. G. A. OGLE.

Milton, Tenn.

The young Baptist Church at Dickson held their first church conference on the fifth Sunday, and after organizing an evening prayer meeting, they received seven new members by letter and for baptism. They will (D. V.) organize a Sunday school on the first Sunday in February. They now have nearly twenty members, with some five or six yet to join. We feel that this church will be a success. They started right from the beginning.

S. L. LOUDERMILK.

—You are giving us a splendid paper. Dr. Lofton's "Chalk Talks" are grand; indeed, they are worth the price of the paper. And "Aunt Nora's" page, what shall I say of that? I cannot find words to express my appreciation of it. What a noble work she is doing. She is leading so many of the young to Christ. May the Lord bless her in her grand work. And we want to thank our dear editor for his good and timely editorials. We all enjoy them so much. May heaven's richest blessings rest on him and his is the prayer of your sister in Christ. MRS J. R. MANKIN.

Winchester, Tenn.

Good congregations at my Fall Creek Church on Saturday and Sunday. In addition to the $102 raised last Sunday for the Orphanage, the sisters have sent two boxes; and in regard to the $67 contributed on the fifth Sunday for the Centennial Fund, the church, I think, will make it $100. The treasurer handed me $10 for missions to-day. The Fall Creek people are a good people. I am on my way to Auburn to preach the funeral of Sister Virgin Odom. A good woman has gone. The church at Auburn is losing many of its members recently by death. The Lord guide us. J. T. OAKLEY.

The Executive Board of Wiseman Association have made the following apportionment to the various churches of said Association, to be collected and used *alone* as *District* or Associational missions:

Cedar Bluff, 1c. per mo. per member	$ 4 80
Corum Hill, 1c per mo. per member	7 80
Dixon Creek, 1c. per mo. per member	24 00
Friendship, 2c. per mo. per member	28 56
Goodwill, ½c. per mo. per member	9 08
Harleville, 2c. per mo. per member	18 48
Hilladale, 2c. per mo. per member	33 84
Hopewell, 2c. per mo. per member	13 20
Independence, ½c. per mo. per member	2 40
Lafayette, ½c. per mo. per member	1 60
Meadowville, ½c. per mo. per member	2 68
Mt. Olivet, ½c. per mo. per member	1 44
New Harmony, 1c. per mo. per member	8 16
Pleasant Grove, 1c. per mo. per member	3 60
Rock Bridge, 1c. per mo. per member	3 84
Shady Grove, ½c. per mo. per member	2 88
Siloam, 1c. per mo. per member	8 52
Zion, 1c. per mo. per member	4 56

The Board hopes that the pastor, or some one will see to this at once, and take a collection to start the work of the Board. This is not to interfere with other missions. Send all collections to J. S. Pardue, Clerk and Treasurer, Bathpage, Tenn.

On last night Bro. T. W. Young preached a very able and eloquent sermon to his people at Portland Avenue on the "Saloon." His style and manner of handling his subject were admirable. As he forcibly and pathetically appealed to his congregation in arguments that were simply overwhelming, to use their influence to stay the curse of our land, I wished with all my soul that every Christian in America, yea, in the world, could hear his sermon. He said that there were 1031 saloons in Louisville, and 300 women and girls engaged in selling whiskey. Is it any wonder that the brother grows eloquent in his discourse? I am sorry that Bro. T. R. Waggener leaves the Second Church, Jackson, but glad that he is going to Athens. I have been very pleasantly associated with Bro. W. for some time and take pleasure in welcoming him to my end of the State. I heartily commend him to the brotherhood of East Tennessee. May God's blessing attend his work.

H. F. BURNS.

Louisville, Ky.

The fifth division of the fifth Sunday meeting of the Tennessee Association met with the Second Baptist Church, Knoxville, Tenn., Saturday, Jan. 28, 1893. The church es reported a prosperous condition. At 11:30 a. m. there was preaching by Rev. J. Pike Powers, text, Zac. xiii. 1. In the afternoon "How to get contributions for missions," was taken up and discussed. Bro. Langston of the Centennial Church, and Superintendent of their Sunday school, delivered the opening address. It was decided that people would give more if they knew more. On Sunday at 10:30 a. m., to a full house, Rev. O. L. Hailey preached a noble sermon from 2 Peter i. 8 and 9. At 2:30 p. m. a Sunday school mass meeting was held, to take into consideration the advisability of organizing a Sunday-school Association to meet monthly in one of the Baptist churches of Knoxville and vicinity. Prof. Loudon led the delightful song service. Then the subject was discussed by a number of big hearted, whole souled brethren and the following was adopted:

Resolved, That W. A. J. Moore, J. M. Langston, John McCoy, P. R. Stephens, W. B. Ford, Rev. O. L. Hailey and Rev. J. K. Pace be and are hereby appointed a committee to draft a basis for a Baptist Sunday-school Union of Knoxville and vicinity, and that they are hereby authorized to call a mass meeting as soon as they may be able at such place as they may find best suited. After a collection for the Sunday-school and Colportage work, of which Rev. O. L. Hailey is Corresponding Secretary, the meeting adjourned.

J. B. WILLIAMS, Sec.

Knoxville, Tenn.

Central Committee.

My Dear Sister:—This is the beginning of a new year and the closing of our Centennial year. We are exerting every effort to scatter literature over the State, as that is the only way to enlighten our Baptist brethren and sisters as to the needs of our missionary Boards. We ask you to appoint a collector in your church to collect a nickel from every sister in your church and send to our State Secretary, Mrs. R. C. Stockton, Nashville, Tenn., for the purpose of distributing our Baptist literature. Urge the necessity of being prompt in this, as our State Secretary has no funds in the treasury for this purpose. We only ask a nickel a year, so please be prompt. Subscribe for the BAPTIST AND REFLECTOR, that you may be informed of our work and the necessity of sending out this literature. By order of the Central Committee,

MRS G. R. CALHOUN,
Vice President of Cumberland Association, Nashville, Tenn.

The Orphans' Home.

Much has been done in the interest of the building fund, and much remains yet to be done. Many have paid what is due on their pledges, and many have not. We are hopeful that our people will make sacrifices to meet their promises, so that we may meet our obligations. Besides this, we hope to have voluntary contributions from churches and individuals as God has blessed and prospered them. Three of our Associations at their fifth Sunday meetings sent up nice little sums for this heart-moving cause.

Brother, how can you neglect a cause that calls upon you from such an exalted point of view? How can you say no when these little fatherless, motherless, homeless treasures lift up their little hands for help while their bright eyes express their confidence in you as a people or an individual?

I have yet quite a number of brick cards that I will be glad to send to any one who will use them and send results. As we love Jesus let us all respond. T. T. THOMPSON.

Seminary Notes.

Bro. McGlothlin has given up his work at Junction City. He may take a church nearer the city. He has been appointed librarian for the next year, beginning in June.

Your correspondent had the pleasure of assisting Bro. Copass in the ordination of four deacons at Stephensport, Saturday, and preaching for his people Sunday. Bro. Copass will leave the Seminary this week, being compelled to stop his studies for a time. We hope his health will be fully restored by fall, when he will enter the Seminary again. We would suggest to him the propriety of forestalling any future difficulty in the way of sickness by bringing a *gentle nurse* with him on his return. He will be located at Smith Grove for the next few months.

Dr. Broadus leaves for an extended trip to Florida this week.

Dr. Sampey, is sick, but is fighting hard to keep at his post, though he was compelled to remain at home today.

Bro. Hale is in St. Louis holding a meeting. His pulpit was supplied by Brethren Kincannon and Barrett.

Dr. J. L. M. Curry was in the city yesterday and favored the Seminary by an address on education this morning.

Bro. Lucado was injured in jumping from a moving train one day last week and is now in an infirmary.

Bro. W. W. Hamilton has gone home to see his mother and —— for a few days.

Examinations are over.

CARVER.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

REV. J. H. ANDERSON, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn.

W. M. WOODCOCK, Treasurer. Send all money for State, Home and Foreign Missions to him at Nashville, Tenn.

FOREIGN MISSIONS.

REV. H. A. TUPPER, D.D., Corresponding Secretary, Richmond, Va.

REV. R. J. WILLINGHAM, D.D., Memphis, Tenn., Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

REV. I. T. TICHENOR, D.D., Corresponding Secretary, Atlanta, Ga.

REV. O. L. HAILEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. University should be sent to G. M. Savage, D.D., Jackson, Tenn.

For young ministers at Carson and Newman College to [illegible], Mossy Creek, Tenn.

Woman's Missionary Union.

CENTRAL COMMITTEE FOR TENNESSEE.

Mrs. G. A. Lofton, President, [illegible] Sommer Street.

Mrs. R. C. Stockton, Corresponding Secretary and Treasurer, 190 [illegible], Nashville, Tenn.

Missionary Society of the Southwestern Baptist University.

This Society is a living witness that the Centennial Missionary Meeting held here in February, 1892, was not in vain. This meeting demonstrated to us the great need of a broader knowledge of missionaries, missionary work, and mission fields. So at chapel exercise, April 1st, Dr. Savage announced that a meeting of teachers and students would be held that evening to discuss the propriety of organizing a Missionary Society. We met, and as Bro. O. L. Hailey was with us he was made chairman of the session. After the need of such a society and the good it would be calculated to do were presented with no small degree of interest, a committee was appointed to present a constitution and by laws two weeks from then.

Before the term closed our Society was well organized and officers elected for this scholastic year. We meet on the third Sunday of each month. The exercises pertain strictly to Foreign Missionary work. Our meetings so far have been very interesting and instructive. Our continual prayers are that this little band will be blessed by having some of its number tell the story of the cross in foreign lands. One of our number, Bro. R. P. Mahon, has decided to spend his life in Japan. Bro. Mahon is in the senior class. May God bless this brother. There are others in our Society who are thinking of going to foreign fields.

The meeting Friday, January 20th, was unusually interesting. The subject was "Carey and the Centennial Movement." Bro. Forrest Smith delivered a good address on this subject. Others followed with brief remarks, telling of the different incidents which struck them most forcibly in the study of this great and good man—Carey. One brother spoke at length of how his faith is strengthened when he sees the greatest intellects of the world deeply moved by the Christian religion.

Our next meeting will be given to the study of Adoniram Judson. The Society has decided to send the proceedings of each meeting to the BAPTIST AND REFLECTOR for publication.

May it be said of us that we are doing all we can in the Master's service to fulfill the great commission.

SECRETARY.

Work for the Master.

I have been thinking lately of the little hymn we find in our Gospel Hymn Book.

Must I go and empty handed
Must I meet my Savior so

Doubtless all our readers know the true story of the young man, who, after a youth of idleness and careless pleasure, gave himself to Christ in early manhood and soon after was stricken with a fatal disease and called to meet the Master he had only just learned to love and trust. On his dying bed he declares his confidence in and reliance upon his Redeemer. He has no doubt of his acceptance through Jesus, but he bitterly laments that he has not worked in his service: He must appear in the holy presence with not one sheaf. Empty handed. No stars to glisten in the crown he is to wear. He has done nothing for the Lord who has done so much for him. How gladly would he have recalled years gone by, when in pursuit of worldly joys alone, he lost sight of opportunities for doing good.

May we not profit by the lesson taught in this hymn? We who have put on the armor of Christ, are we doing battle for Him? Clothed in the livery of our Master, are we engaged in His service? Called sons and daughters, do we render unto our Father filial reverence and obedience?

Oh! my friends, how will it be with us when summoned to meet Him? Have we sheaves to lay at his feet, or shall we, too, appear empty handed before our waiting Lord? Will it not be well to consider these questions now upon the threshold of a new year, that when our harvest time shall come we may win our Savior's plaudit, "Well done."

A. S. W.

Johnson City, Tenn.

The Orphans' Home.

TREASURER'S REPORT.

To the Officers and Directors of the Tennessee Baptist Orphans' Home.

I herewith submit my report of the receipts and disbursements of moneys that have come into my hands as your Treasurer:

Jan 11, 1892. Amount of Building Fund on hand	$ 308 [illegible]	
Jan 10, 1893. Received from all sources for Building Fund	2,858 31	$3,167 11
Jan 11, 1892. Amount of Support Fund on hand	19 91	
Jan 10, 1893. Received from all sources for the Support Fund	1,379 [illegible]	1,399 17
Total cash receipts		$4,566 28
Cash paid on building	$3,000 00	
Paid for support of the Home	1,367 58	4,367 58
Balance in 1st Nat. Bank		$ 198 70
Jan 10, 1893. Balance to credit Building Fund	$ 167 11	
Balance to credit Support Fund	31 59	198 70

We have not been able to meet all the demands from the Support Fund and are now owing for past due rent, coal and other approved debts about $300, which should provided for. Your Financial Agent reports $9,180.84 pledged for the payment of the Home we now occupy. As this is not sufficient to complete the payment you should form plans for its fulfillment by providing for at least $5,000. Every Baptist church in our State should come up to the protection of our charges, as the salvation and support should weigh joyfully on the hearts of every Christian in the commonwealth. The many substantial boxes, barrels, bales and trunks of bedding, clothing, vegetables, confections, etc., we have received do not appear in my report, but will probably be enumerated by the Matron, who has credited the respective churches with their generosity. Also the treasures that have been laid up in heaven are not here accounted, but the Great Treasurer has not only recorded "the cup of cold water" given to those little ones, but has engraved the names of several of our little flock in the Lamb's Book of Life. Respectfully submitted.

A. J. WHEELER, Treas.

Jan. 10, 1892.

Central Baptist Church, Nashville	[illegible]
First Baptist Church, Nashville	[illegible]
Hopewell Church, [illegible]	[illegible]
Immanuel Church, Nashville	[illegible]
Clarksville Church, Clarksville	[illegible]
[illegible] Church, Nashville	[illegible]
[illegible] Church, Nashville	[illegible]
New Hope Church, Hermitage	[illegible]
[illegible] Church, [illegible]	[illegible]
Trenton Church, Trenton	[illegible]
North Edgefield Church, Nashville	[illegible]
Baker's Grove Church, Davidson Co.	[illegible]
Smith's Springs Church, Davidson Co.	[illegible]
Howell Memorial Church, Nashville	[illegible]
[illegible] Church, Robertson Co.	[illegible]
King's Daughters, Shelbyville	[illegible]
Gallatin Church, Gallatin	[illegible]
Sweetwater Church, Sweetwater	[illegible]
[illegible] Association	[illegible]
[illegible] Church, [illegible]	[illegible]
Orlinda Church, Orlinda	[illegible]
Seventh Church, Nashville	[illegible]
New Bethel Church, [illegible]	[illegible]
Lebanon Church, Lebanon	[illegible]
Hartsville Church, Hartsville	[illegible]
Mill Creek Church, Davidson Co.	[illegible]
Powell's Chapel, Rutherford Co.	[illegible]
New Hope Church, Dover	[illegible]
Lascassas Church, Lascassas	[illegible]
Mt. Juliet Church, Mt. Juliet	[illegible]
Brush Creek Church, Smith Co.	[illegible]
Davidson County [illegible]	[illegible]
Dr. P. S. [illegible]	[illegible]
Rent of room	[illegible]
BAPTIST AND REFLECTOR commission	[illegible]
Hon. J. F. Washington, Robertson Co.	[illegible]
Twice paid bill refunded	[illegible]
Total	[illegible]

Matron's Report.

Bro. Folk.—Will you kindly give me space in your valuable paper? I wish to speak of the daily training of the children in the Orphans' Home. When I accepted this situation it was not merely for dollars and cents. I had been bereft of my own children, and I wanted my last days spent in caring for those who had no one to care for them. At night I gather the little ones in my own room, read and explain to them a chapter in the Bible, and have them kneel and repeat in concert the Lord's Prayer; then I pray God's blessing upon us and dismiss them with a caress. At breakfast I offer a short prayer of thanks and have the older ones repeat a verse from the Bible. When we are well and the weather permits, I take them to church and Sunday-school. If deprived of that pleasure we have Sunday-school in the Home. So far as I am capable I give them religious training.

MRS. E. C. SAUNDERS,
Matron Baptist Orphans' Home.

—The fifth Sunday meeting for the Western Division of Big Emory Association convened with the White's Creek Baptist Church at this place Saturday, Jan. 28, at 10 a. m. Devotional exercises were conducted by Rev. G. W. Millican, and at 11 o'clock Rev. J. D. Winchester, of the First Church at Rockwood, preached the introductory sermon. Met at 2:30 p. m., and organized by electing J. H. Millican Chairman and W. N. Rose Secretary. Topic: Centennial of Missions. Bro. S. F. Brading read an able paper on this subject, and was followed by several brethren who made able speeches on the subject. Met at 7 p. m. 1st. The mission of the Sabbath-school. Opened by W. N. Rose and discussed at length by Brethren West, Monday, Winchester and Millican. 2nd. Question Box. Sunday school work and workers. This was quite interesting and instructive, several taking part. The Sunday school and Colportage Board was spoken of and commended to our support. Sunday at 11 a. m., the house was packed with people to hear Rev. J. D. Winchester. His theme was "Resurrection of the dead." Brother Winchester don't like to be "blowed up" but I must say that I have never heard an abler sermon on the subject in my life, nor did I ever see a more delighted audience. It seemed to me that every body wanted to say amen to everything he said. If any one doubts his ability as a preacher or his soundness as a Baptist just let them come and hear him for themselves. Brother Winchester received ten or twelve subscriptions to his paper, the "Baptist Faith." He made a speech also for the BAPTIST AND REFLECTOR and said it was not intended to conflict, but he hoped to stimulate those that are not taking the BAPTIST AND REFLECTOR to do so, and I really believe it will work this way. The object is to put a paper in reach of our common people and to cultivate a taste for religious literature. At 2:30 p. m. we had a Sunday school mass meeting, 133 being present. At night Rev. G. W. Millican preached and the meeting closed with an old fashioned handshaking. Collected $3.37 on State Missions.

W. N. ROSE.

Glen Alice, Tenn.

The fifth Sunday meeting of the Indian Creek Association met with Beech Grove Church, near Venus, Lawrence County, Tenn., Jan. 27, 1893. Eld. L. K. Brown being absent, the sermon for criticism was preached by Eld. J. M. Johnson, from Rom. viii:9, "Now if any man have not the spirit of Christ he is none of His." The sermon was full of deep and good thought and left little room for criticism. The representation was rather small, and showed negligence upon the part of ministers and members. Most all of the topics previously prepared were ably discussed by the brethren present. The speech by Eld. J. M. Moore on education was splendid and brought tears from the audience when he appealed to parents to lose no time and means in educating their children. The subject of missions was discussed at length by Elds. Moore and Johnson and $2.25 was contributed to State Missions. Sunday morning the people gathered early and were entertained by Sunday-school talks from Bros. Clayton, Moore, and Johnson, after which Eld. J. M. Moore gave us a sound and logical sermon upon "What we Believe as Baptists," and we think it had a good effect. We wish to make special mention of Bro. Moore's speech on "Christians and the Saloon." After he closed, the entire audience voted to indorse the speech except three persons who kept their seats. All in all we had a good meeting. Bro. Johnson made us a splendid moderator and this scribe tried to keep up the work as secretary. I could say a great deal more about the meeting, but will let this suffice for the present and wait to see the report in the BAPTIST AND REFLECTOR, as I gave my name to Bro. Moore to be placed on your books for one year's subscription to that splendid paper.

W. C. VANDIVER.

Venus, Tenn.

BAPTIST AND REFLECTOR

J. R. GRAVES, LL.D., - Special Editor
MEMPHIS, TENN.

SUNDAY-SCHOOL AND COLPORTAGE.

O. L. HAILEY, Cor. Sec., Knoxville, Tenn.

AS SECRETARY.

We had a successful meeting of the Board on January 26th. And the plan of work was outlined, discussed and adopted. It is the plan to put colporteurs in the field as rapidly as the contributions from the churches will justify it. We shall work towards the end of placing an active colporteur in each Association. Our idea is to pay these a fixed salary and let whatever proceeds arise from the sale of books go to the expense of the work. Our colporteurs will be expected to make a house to house canvass of their territory, and do the purest kind of missionary work. They will put themselves into direct sympathy and active co-operation with the pastors in their field and help them in any way they can.

The Board advised me to proceed cautiously in employing men, and then appealed to the churches as well as the Sunday-schools to give me money to pay their salaries. I shall exercise all my prudence in the selection of men. And we shall offer small salaries. And no man will be employed who does not give a bond and security to insure us against loss. This works no hardship on any man to whom the Board ought to entrust its books and money, and we desire no others.

—I take this opportunity to announce that we have employed two colporteurs, R. N. Cate, of Piedmont, for the Nolachucky Association, and Rev. Robt. Donaldson, of Knoxville, for Clinton. I hope the churches will receive and help them on their way. And those who entertain them will be twice blessed. Both these brethren are authorized to represent the BAPTIST AND REFLECTOR. Now, brethren, so soon as you show your approval by sending in your contributions, I shall get other men to work. Several capital men have signified their readiness to enter the work. And two other Associations have indicated their earnest desire for work in their bounds.

—I go now to West Tennessee to look after the interests of the work there, and you may expect to see me at any time. I will give you notice of my field work. I shall also represent the BAPTIST AND REFLECTOR wherever I go. Address me at Knoxville and letters will receive prompt attention. I shall be at home to attend to any business of the office.

H.

ITEMS.

—It was my sweetly sad pleasure to join my brothers, James R. Graves, Jr., and Willis C. Graves, in laying our dear aunt, Mrs. C. M. Marks, away in Mt. Olivet Cemetery at Nashville, Jan. 21, 1893. The morning was intensely cold, the deep, unsullied snow lay like an immaculate winding sheet over the face of nature. The unclouded sun, early risen, flung his glittering rays in mild profusion over that scene of entrancing beauty. Glorious morning! fit type of the beauty on which those eyes, closed here forever, were looking in the radiant home of the blessed. So quietly, like an angel of peace, she had lived in mellow sadness, yet brave cheerfulness all the long weary years since God took "her Warren" from her! And if the redeemed in Paradise know what we on earth are doing, I could but think how husband and wife looked from their bright abode to see us place the body of the wife beside the dust of the husband; and I think she must have said to him at the amen, "Now I am satisfied." So patiently and so long she waited, ready always to go. But how the brothers miss her! How the children! May He who gave her such abundant grace through all these years do also to the others.

H.

Several Things From Georgia.

It has been a long, long time since such weather as we have been having for live weeks has been experienced in the region of Atlanta. Just before Christmas the long, lovely autumn suddenly departed, sending snow, sleet and freezes to take its place, and since that time winter in its most condensed form has been upon us; the ground which froze hard on December 23rd has never been thawed yet. A part of this and last week nine inches of snow on level ground has covered the earth. In some parts of the country the depth has been reported at 13 to 15 inches. Such a down-pour this scribe has never seen, although he has passed his jubilee year. Of course much loss, suffering and discomfort has been entailed by this long, cold spell—more wood and coal, heavier clothing, more food, medicine, etc., while a large per cent of our population have had to endure enforced idleness.

The newspapers finding out that much want and distress were prevailing raised the cry for relief. The citizens of Atlanta met and in response to the demands raised $5,000 as a relief fund and appointed a committee for wise and just distribution. Now the poor and suffering are tided through, good weather has come and work, wages and better times have returned. It was a refreshing sight to see many of Atlanta's most worthy citizens mounted on drays, driving over the city distributing coal, wood, blankets, food and other things during the blinding snow-storm and the days following, when the mercury registered 8 and 10 degrees above zero.

Our church work and missions have suffered too, especially in small towns and the country; for bad roads, snow, cold winds and cold, cheerless meeting-houses have been enough to deter all but the most resolute from "going to meeting." One church I know, that usually greets its pastor with a congregation of 250 or 300, and a contribution or salary of $20 or more, reported last Sunday 29 persons in attendance and one lone, solitary dollar on salary. Nor is this an extreme case. Dr. Powell was with Dr. Hawthorne in Atlanta on a recent Sunday, but the people were not present in usual numbers. Result, the Centennial effort was only partially successful and laid over to be completed in better weather. No doubt it will be grandly finished up, too.

Last Sunday the annual reports of the various committees of the

SECOND BAPTIST CHURCH

were made, as is the custom of this church, in open congregation at 11 o'clock a. m. The reports were highly interesting and greatly encouraging. Dr. G. W. Lasher, of Cincinnati, who was present, expressed himself as highly gratified, speaking words of commendation. This church and its worthy, untiring pastor, Dr. H. McDonald, are not wont to appear before the public in officious advertising ways, but, on the contrary, are moving on quietly, but grandly all the time. Their reports speak for themselves. "Deeds are fruits," etc., we learned to write in our copy books when boys. Likely no pastor in Georgia is so popular in certain lines as Dr. McDonald, viz., to give counsel in difficult, delicate cases, to afford consolation in time of great affliction, to preach funeral discourses—for this last he is summoned from all parts of the State. It is a popularity that any man of God may covet.

But for those reports. Clerk S. P. Richards' report showed the present membership to be 1,008, G. B. Adair, treasurer, showed $4,512.09 spent on the support and maintenance of the church itself; also $70,000 paid in toward the elegant new house of worship soon to be completed. This building will cost, when completed, about $90,000 and will be occupied early in April. But for unavoidable delays, incident to the bad weather, it would have been completed ere this. Superintendent A. C. Briscoe reported the average attendance at Sunday-school at 200; $440 have been raised in the school, which, he stated, not boastingly, was almost as much as all the other schools of the city had raised. Besides this, the school had given hundreds of packages to the children of the Baptist Orphans' Home, and on a Sunday since Christmas the school had given $60 to State mission work. Chairman Walker Dunson, of the Young Men's Missionary Society, reports as received and paid out, $2,136.76. A part of this was given to sustain the Ira Street Mission, a church of 275 members, and Capital Avenue Mission, with a membership of 80.

The Young Ladies' Missionary Society have raised $112.75. The report of the Boy's Society was not made. The total reported as paid by the church was $11,501.76. The unreported amounts are estimated at enough to make a grand total of $15,000. Altogether, the showing was regarded as very fine.

The resignation and removal of

REV. G. A. NUNNALLY, D.D.,

from the Presidency of Mercer University to the pastorate of the Central Church, Memphis, has taken from us one of the most conspicuous figures and one of the most valuable men in Georgia, and has left a vacancy that will be hard to fill. In less than four years Dr. Nunnally has more than doubled the number of matriculates in the University, raised an endowment of $50,000, brought the Institution to the front, brought it into close acquaintance and sympathy with the Baptist hosts of the State by his actually going among them and speaking, preaching, and fireside conversations, and popularizing general education all over Georgia as no one else at any time before had ever done. He is very popular in Georgia. The students of the University are enthusiastically attached to him, and it is not exaggeration to say that ninty nine one hundredths of Dr. Nunnally's acquaintances deeply regret his going. He goes to a grand church with great possibilities, who know how to appreciate him, as they have ushered him and his family into a new and elegant parsonage and given him a $4,000 salary. Some anonymous scribbler was allowed to make some flings, inspired by personal hate and spite, in a secular paper against Dr. Nunnally after he had resigned. The doctor then called the Prudential Committee together, submitted all his acts, doings, accounts, receipts and disbursements to them, which, after careful examination and scrutiny, they found entirely correct and eminently satisfactory. Their report over their own signatures, Dr. J. H. Kilpatrick, President of the Georgia Baptist Convention among them, said "Well done, good and faithful servant, Bro. Nunnally. Thou hast been faithful." This report will give him in his new pastorate a greatly increased momentum.

But enough now, only, how I do enjoy your excellent paper.

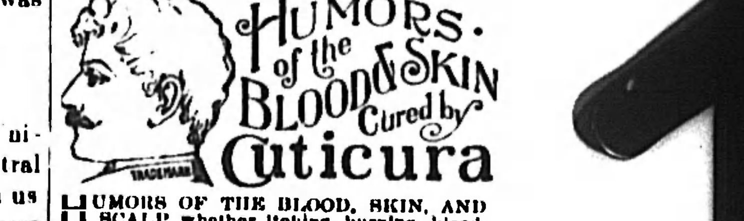
WM. HENRY STRICKLAND.

Decatur, Ga.

—The fifth division of the fifth Sunday meeting of the Tennessee Association held a meeting at Beaver Dam 28th and 29th inst. The questions: The reciprocal relations between the churches and the Association in (1) Missionary Work, W. W. O'Conner; (2) Educational Work, by J. B. Mynatt, and (3) Sunday-school Work, by S. H. Johnson, were discussed in a lively, common sense way that was much enjoyed by those present. There were only three of the eleven churches in the division present, owing, as we suppose, to the very disagreeable weather and the desire of some of the border churches to go into a new Association to be formed of parts of the Tennessee, Clinton and Northern Associations. The meeting was a genuine revival, and in the opinion of the members of the Beaver Dam Church who attended will do great good. Sharon and Glenwood Churches reported fourteen and ten accessions in the last quarter. The contributions for missions amounted to $4.

W. W. BISHOP.

Powell's Station.



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BAPTIST AND REFLECTOR

Nashville, Tenn., Feb. 9, 1893

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A TRIUNE BOARD.

Dr. F. M. Ellis, pastor of the Eutaw Place Church, Baltimore, and a man of much weight and influence in our denomination, has a very thoughtful article in the *Baptist* of Baltimore of January 25th, in which he suggests that the three Boards of the Southern Baptist Convention should all be merged into one Board, with a Home Mission and a Foreign Mission and a Sunday-school department. He thinks this plan would have several advantages. (1) A unification of our mission work; (2) economy; (3) a simplification of the work; (4) an enlargement of the Board by having brethren from different cities upon it, and a consequent strengthening of the plan of administration; (5) saving our churches from the embarrassment of having to contribute to several Boards, with the rivalries which sometimes follow upon this fact.

We have given these suggestions of Dr. Ellis some little thought and we confess that the more we consider them the less inclined we are to approve them. Here are some of our objections to the proposed plan: (1). While the arrangement would lead to unification, might it not lead also to *centralization*? At least would it not look so, and would it not be so considered by many Baptists? If there is any one thing of which the average Baptist has a distrust it is centralization. (2). *Would* the proposed plan be so much more economical after all than our present one? Dr. Ellis proposes that the one Board should have a general Secretary, with three Assistant Secretaries to look after the Home and Foreign Mission and Sunday-school work, respectively. That would be four Secretaries. We have five now altogether. Would the saving of the salary of one Secretary be sufficient to justify the change? But would there not be a saving of clerk hire? Could not the same force of clerks required for one Board do the work of all three Boards if united? We do not know how it is with the Home and Foreign Boards. We know, however, that the clerks in the office of the Sunday-school Board are kept about as busy as they can be now, and they could not possibly do the work of another Board in addition to their present duties. And we presume that it is the same way with the clerks of the Home and Foreign Boards. We are inclined to think, therefore, that it will require about as many clerks to attend to the work of the triune Board as is now required for the three separately. As to the members of the Boards themselves they charge nothing for their services anyhow, and so there could be no saving in that direction. (3). We confess we do not see any particular simplification of our mission work to be derived from the one Board plan. The Sunday-school work would have to be kept separate anyhow, while the Home and Foreign work would still be necessarily more or less distinct, with an Assistant Secretary, whose special business it would be to look after each interest. (4). Dr. Ellis must not have had much experience with Boards, or he would know that it is almost impossible to get brethren to come from other cities to attend their meetings. Indeed, it is hard enough to get the brethren in the city where the Board is located to attend its sessions and take an interest in its affairs. The work of Boards, as of committees and churches and everything else, is usually done by a faithful few. And that will be true, no matter how large a Board you have or how widely scattered. (5). Nor do we understand how the proposed plan is going to save any great amount of embarrassment to our churches by doing away with appeals to them for money to help sustain different Boards. The Sunday-school Board has never asked for $1 of contributions to sustain it and never will. It pays its own way. There ought not, it seems to us, to be any special confusion in the churches between the Home and Foreign Boards, as there are only two of them, nor any great rivalry between them. Besides, with an Assistant Secretary to look after each of these departments of the one Board the same confusion and the same rivalry will be liable to exist. (6). This question would come: Can one Board attend to all the work of the three Boards without taking too much of the time of the members? Being a member of a Board of the Southern Baptist Convention of either of them is no child's play. It means much time and thought and work. It is hard enough to get men to give the time and thought and work required for one Board without any compensation. Will it be fair to put upon them the duties of all three Boards which duties are more or less separate and distinct, and will each require more or less of time and thought and work without offering them any remuneration except the satisfaction of doing their duty? The time of business men is money.

Then, besides, as these Boards occupy different spheres of work, and their duties are more or less distinct, should there not be a different set of men, whose special business it is to look after the affairs of each department of the work? Do you say that this could be done under the one Board plan by appointing separate committees to look after these different departments of the work? Then we reply, what is the use of centralizing the Boards in one city if nothing special is to be saved by it, either in expense or labor? Why cannot three sets of brethren in three different cities do the work as well as three sets in one city?

We confess, therefore, that for these reasons we do not look with favor upon Dr. Ellis' plan, and as we see it now should vote against it in the Southern Baptist Convention if proposed there.

"THE FIFTH GOSPEL"

The Fifth Gospel, by J. M. P. Otts, LL.D., of Greensboro, Ala., published by the Fleming H. Revell Co., New York. The Fifth Gospel is of course the Holy Land. The book, however, is not simply a book of travels in Palestine. It is that and more. The author stops at places to discuss incidents in the life of Christ, his parables, etc. And this is done in the freshest and most striking manner that cannot fail to enlist interest and afford instruction, while at the same time the tone is thoroughly pious. Old incidents are given new interest by the fresh manner in which they are discussed. Biblical students will, we think, find the book quite helpful. There are two or three criticisms we should like to make upon the book, however, which we do with all the more freedom because we have enjoyed a pleasant acquaintance with the author, and esteem him very highly, and also because he has specially invited such criticism.

1. The profuse and superabundant use of the comma. Since being an editor we have become convinced that not one man in 1,000, even of those who write for the public, whether in papers or in books, knows how to use the comma. They put it where it does not belong and leave it off where it does. Dr. Otts has erred in the former of these ways, and has thereby often obscured his meaning.

2. In the effort to be fresh there appears sometimes rather a straining after novel and striking suggestions and explanations, though it is in this very novelty that the charm of the book largely consists.

3. And a still more serious fault to us: Dr. Otts is an orthodox Presbyterian and has allowed himself to express in the book some of his Presbyterian notions which we think are not true. For instance on page 117 he says in speaking of the baptism of Christ: "We will not stop to raise the question of the mode of John's baptism, for that discussion is altogether foreign to our purpose. It is sufficient for us to know that John was baptising *at*, *in* or *near* the Jordan, and that Jesus came to him and was baptised of him by *sprinkling*, *pouring* or *immersion*." However, he had just said on page 115 "Thereupon John baptised him, and as he came up out of the water the heavens were opened," etc. This latter was the expression of a candid scholar, the other was the timid utterance of one afraid of offending theological prejudice. Again, in discussing the marriage at Cana of Galilee, the author says on page 151: "The family is the elemental unit in the church, which is composed, *not of individuals*, nor of nations, but of families." The same thought is repeated on page 152: "Our world is the world of marriage, and God deals with our race, especially in the dispensation of grace unto salvation, as with families rather than as with individuals or nations." These expressions, begging the author's pardon, are just simply not true. The church is *not* composed of families, but of individuals. God "deals with our race, *especially* in the dispensation of grace unto salvation," as with *individuals* and *not* "as with families." "*The* soul that sinneth *it* shall die." "*He* that believeth on the Son hath everlasting life." Despite these defects in the book, which are of comparatively little importance, the book is one of the most charming and instructive we have met with in some time and we thank the author for it.

ONE CENT A WEEK.

It seems a small amount, but suppose the Baptists of Tennessee should each give that much for missions and other benevolent purposes, how much would it amount to? The last Southern Baptist Convention minutes gave Tennessee 107,849 white Baptists. Make it even 100,000. One cent a week from each one would make $1,000 a week from all, or $52,000 a year. Fifty-two thousand dollars a year! That would give, say, $17,500 to State Missions, $7,500 each to Home and Foreign Missions, $5,000 each to Sunday-schools and Colportage, the Orphans' Home and Ministerial Education, $2,000 to Ministerial Relief and still leave $5,000 to be given for any incidental purposes. Are the sums named for these different objects too small? *They are a great deal more than are given to them now*, and the friends of each object would feel that its fortune was made if they could only count on that much. And how our Baptist cause in this old State would bloom and blossom and fructify and spread if it could receive such fertilizing! How many points now appealing in vain to the State Mission Board for assistance could be helped, how many Baptist churches could be planted where now none exists, how many Sunday-schools could be organized; how many colporteurs could be placed in the field to scatter Baptist literature; how many orphans could be cared for in the Home; how many young ministers could be educated; how many old ministers could be relieved of want all this if only the Baptists of Tennessee would give *one cent a week* for all these causes! Of course some will give much more. But can not each one give that much?

Brother, sister, old or young, rich or poor, consider. Can you not lay aside *one cent a week* for the spread of your Master's kingdom?

PERSONAL AND PRACTICAL.

—And what about your New Year's resolutions *now*? How is their backbone?

—The World's Fair Sunday opening question seems to be *in statu quo* in Congress. We hope it will remain so.

—Rev. J. H. Grime stopped over in the city a day or two last week on his return from the meeting which he has been holding at Shelbyville. He was looking well.

—Dr. C. H. Strickland of Sioux City, Iowa, writes us that he has received sixty-five members within the last thirty days. We are glad to hear of his great success in Sioux City.

—Bro. Sanborn requests that all of those who expect to attend the Centennial meeting at Shelbyville will send their name either to him or to Dr. J. P. McDonald, Shelbyville, Tenn.

—Dr. J. L. M. Curry, agent of the Peabody Fund, spent last Tuesday in the city and delivered an eloquent address on education before the legislature. He expects to be at our Convention in May, he says.

—We trust that the pastors and members of Duck River Association will not forget the Centennial meeting at Shelbyville next week. We hope that we shall have a large attendance and an interesting and profitable meeting.

—We do not understand why people should say of a man who writes his name like this, J. Thomas Smith, that he parts his name in the middle. He parts it on the side. It is when he writes it this way, John T. Smith, that he parts it in the middle.

—At a memorial service recently held at the Central Baptist Church, Atlanta, in honor of a former pastor, Dr. F. M. Daniel, Bro. W. L. Stanton, a noble Baptist layman of that city, paid a beautiful tribute to his friend, which was published in full in the *Index*.

Rev. S. K. Tigrett of Hall's Station, Lauderdale County, the popular Moderator of the Friendship Association, spent several days in the city last week on business. The fact that Mrs. Tigrett had been here for several weeks on a visit to relatives may have had something to do with the urgency of his business.

—Rev. S. L. Loudermilk, editor of the *Journal* at Waverly, was in the city on business last week. He is editor of his paper, business manager, managing editor, office editor, reporter, advertising agent, printer and all but the devil—he says he disclaims being that. In addition he is pastor of a country church, and is a man of large influence in the Judson Association.

—We are glad to announce that a letter has been received from Rev. F. T. Gates, Secretary of the American Baptist Education Society, saying that the Society has decided to hold its next meeting in connection with the Southern Baptist Convention here next May. The time of its meeting will be on Thursday before the meeting of the Convention on Friday. Southern Baptists will give the Society a cordial welcome.

—"But ye shall receive power *after that the Holy Ghost is come upon you*," said Jesus to his disciples just before leaving them. And so it is with us now. There may be physical or mental power, but there can not be spiritual power until the Holy Ghost has come upon us. And that spiritual power will be in exact accordance with the extent to which we are filled with the Holy Ghost. *He* is the Christian's source of power.

The Second Baptist Church at Knoxville has called Rev. M. D. Jeffries, pastor of the East Baptist Church, Louisville, as pastor, and he will accept, to take charge March 1st. We are delighted to have Bro. Jeffries in Tennessee. He is one of the most lovable men and finest pastors in our Southland. He has a splendid field before him at Knoxville, and we believe that under God he will be able to accomplish a great work there.

—Dr. F. H. Kerfoot of Louisville spent a recent Sunday in Clarksville, and secured a contribution of $1,750 for the Alumni chair in the Seminary. That Clarksville church is one of the most liberal in all the South. They give generously to all objects. It comes as near being a model church as any we know. We congratulate Pastor Boone upon having his lot cast with so noble a people—and we congratulate them upon having so noble a pastor to lead them in all good works.

—The Panama scandal will not down. Not satisfied with spattering with its slime the character of nearly every prominent man in France, it is now casting its shadows upon some of the prominent men of America, who are accused of taking bribes to favor the scheme in Congress, or at least to keep Congress from objecting to it. A committee has been appointed to investigate the matter. We hope for the honor of the United States that no moral delinquency will be discovered in these men.

—Dr. T. P. Bell, editor of the *Foreign Mission Journal*, has a well-tempered but at the same time vigorous editorial in the *Journal* for February, defending its right to existence. The editor of the BAPTIST AND REFLECTOR takes this occasion to correct a misapprehension which seems to exist in the minds of some, and to say that he believes that the organs of our Boards should not only be continued, but should be given increased patronage. They do not hinder, but rather help, our weekly denominational papers.

—It is suggested that Dr. Lofton's Chalk Talk last week upon "The Little Jug" be printed in tract form, and that the ushers in all of our churches be given a number of copies to hand to the young fellows who are in the habit of getting up and stalking out of church during services. Pastors in the country, where it is not customary to have ushers, might station some member of the church near each door armed with the tracts. We will publish the tracts very cheaply, if we get a sufficient number of orders. Do you need any copies? How many?

Our Catholic friends do not seem to have got in a good humor with each other yet. The partisans of Archbishop Corrigan are bringing charges of conspiracy and falsity and everything of the kind against Archbishop Ireland and his party, and even include Cardinal Gibbons in the charges, while the friends of Ireland and Gibbons and the newly appointed papal legate, Satolli, accuse the friends of Corrigan of insubordination, etc. For our part we feel like saying, Go it, brethren. You are both right. Each side can with truth say these things and much more of the other.

—Rev. L. B. Jarmon's Church at St Bethlehem, Tenn., in addition to prompt payment of what they promised him as his salary, have made him a present of a handsome black suit that fits him to a T. They think they have the best pastor and preacher in two States, and he knows he has the best people in seven States. When Bro. Jarmon took charge there about a year ago there were only two members of the church taking the BAPTIST AND REFLECTOR; now there are twenty-five. If any pastor wishes to have the spirit of liberality prevail amongst his church members, the most effectual way to bring that about is to induce them to subscribe for and read the BAPTIST AND REFLECTOR.

—It is stated that Baron Rothschild has recently purchased thousands of acres east of the Jordan, in Palestine, near the Damascus Railroad, and in the spring will send out a thousand Jewish families to occupy it. Baron Hirsch has bought largely on the plain of Esdraelon, and has bound himself to sell to none but Jews. The Jews who are being banished from Russia, and who have the gates of most other countries, including, probably, America, closed against them, will, many of them, take advantage of these opportunities and go to Palestine. Thus it seems that the hand of the Lord is moving toward a literal return of the Jews to Palestine before the Messiah comes again.

—The *Christian Advocate* of this city, whose editor always appreciates a good joke, quotes from the Memphis *Appeal* this story on Dr. Allen S. Andrews of Alabama, who, the *Advocate* says, "never speaks foolishly or thoughtlessly:"

"At the recent session of the Alabama Conference, which met in Selma, he was appointed to preach at the Baptist Church, and promptly at the hour went into the pulpit. He announced hymn No ... the first two lines of which read as follows

Come Holy Spirit, Dove Divine,
On these baptismal waters shine

"He read on, seemingly realizing that his foundation might not be very solid, until he reached this verse

We sink beneath the mystic flood,
O bathe us in thy cleansing blood
We die to sin and seek a grave,
With them beneath the yielding wave

"At this point the doctor stopped, cleared his throat, and asked them to please sing without further reading."

What *would* the good doctor have done if he had happened to come across such a passage as: "And Jesus, when he was baptised, went up straightway out of the water;" or, "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptised him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing;" or, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life?" We should have felt very sorry for him.

—The Hawaiian Islands (pronounced Hah-wah-yan), about which so much is being said now, and which are at present seeking annexation to the United States, are a group of islands, of which Hawaii is the principal one, lying in the Pacific Ocean, 2,100 miles from San Francisco, about half way between America and Asia. The Islands are volcanic in origin. The population of the group in 1890 was 89,990, though it is stated that the Islands are capable of sustaining a population of about 300,000 or 400,000. Less than half the present population are natives. Honolulu, the capital city of the government, has a population of 23,000. The products of the Islands are sugar, rice, bananas, cocoanuts, yams, sweet potatoes, kalo and bread fruit, and these form the staple food of the natives as well as potatoes. A kalo patch of 40 square feet will support a man for a year. An acre of favorably situated land will grow 1,000 stems of bananas, which will grow annually ten tons of fruit. The average yield of sugar is two and a half tons to the acre. Pineapples grow like weeds, and watermelons are almost a drug. The native language has only twelve letters, as follows: a, e, i, o, u, b, k, l, m, n, p and w. Every word and every syllable must end in a vowel, and no two consonants occur in the language without a vowel sound between them. The natives are of a gingerbread color, and are a simple people, who formerly went naked until the missionaries taught them to wear clothes. They are great fishermen, and are expert swimmers and divers. The Island of Molokai is a leper settlement, upon which some 900 lepers are confined, to whom several missionaries have gone in recent years.

THE HOME.

IF I SHOULD DIE TO-NIGHT

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting-place,
And deem that death had left it almost fair
And laying snow white flowers against my hair
Would smooth it down, with tearful tenderness,
And fold my hands with lingering caress—
Poor hands so empty and so cold to-night!

If I should die to-night,
My friends would call to mind in loving thought
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said
Errands on which the willing feet had sped
The memory of my selfishness and pride,
My hasty words, would all be laid aside,
And so I should be loved, and mourned to-night.

If I should die to-night
Even hearts estranged would turn once more to me,
Recalling other days remorsefully,
The eyes which chill'd me with averted glance
Would look upon me as of yore perchance
And soften in the old familiar way
For who could war with dumb, unconscious clay?
So I might rest forgiven of all, to-night.

Oh friends, I pray to-night
Keep not your kisses for my pale, cold brow
The way is lonely, let me feel them now
Think gently of me, I am travel worn,
My faltering feet is pierced with many a thorn
Forgive, O hearts estranged, forgive! I plead
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night

—Miss Belle E. Smith

What Is It?

RUTH RAY.

A sunny breakfast room. A cheerful wood fire snapping and crackling in the open fire place. Seated at either end of the tastefully laid table, brightened by a vase of late autumn flowers, are Mr. and Mrs. Alden

"Good-morning, papa," said a cheery voice at the door.

"Good-morning, daughter," said Mr. Alden, as Alice entered, and after laying a wrap on the couch, took her seat. "Are you going over to the city with me this morning? That looks like preparation for it."

"I think so. I must find some prizes for my thread and needle contest to-morrow evening. I have invited my Sunday-school class and a few of their friends to spend the evening with me, and I must have something to amuse them."

"Well I shall be glad to have your company, and perhaps you will explain to me on the way what this new sewing society is."

"Oh, I can do that now, in a very few words. We provide needles for all, and thread that can just be made to go through them. Then we try to see who can thread the most needles in a given time. It is great fun, and sometimes the boys are more skillful than the girls. The one who threads the most needles, and the one who threads the fewest, receive the prizes."

"Then the fun itself is not sufficient?"

"Well, you know one must have prizes for all sorts of entertainments, now-a-days. Every one expects it."

As Alice finished speaking, Walter, the seventeen-year-old son, entered. His cheeks were rosy with exercise in the morning air. "Good-morning. I beg your pardon for being late, mother. I was taking a spin on my wheel and did not notice the time. We are going to race again to-morrow and I want to be in trim. The first prize is a beauty of a lantern. Just the thing I want. I came off second last time, and this time I'm going to win."

As Walter seated himself opposite Alice he uttered a low whistle, quickly suppressed.

"Beg pardon, mother, where did that come from, Alice?" pointing to a dainty pepper and salt set, standing near her plate.

"I was at the C. E. social last night. We had a guessing contest—how many seeds in a lemon. Don't you think they are pretty?"

"Well, well, what are we coming to! Mother, what ventures have you been making lately?" said Mr. Alden looking quizzically across at his wife.

"None, dear, at least none that has been successful. At the Ladies' Aid supper they had a contest as to the number of stitches in the hem of a beautifully made cambric apron, but I did not guess correctly."

"It seems to me if this continues, I shall soon be able to retire from business, and my family can support themselves and me by gambling. I had no idea it was being done so extensively."

"Now, papa, that is too bad! The idea of calling it gambling. It is only for fun, and everybody does it."

"A good reason. Suppose now that Walter wins his lantern; that mother had won the apron. You have your china. Have any of you given in exchange either money or honest labor? But come, daughter, we shall miss the train, if we do not hurry."

The family separated for the day. Mr. Alden went to his office, Alice to her shopping, Walter to school, and Mrs. Alden to her domestic duties. But in spite of Mr. Alden's jesting manner, his words stayed in the minds of each.

When they met at dinner in the evening the subject was renewed.

"Well, Alice, how about your prizes? Did you find something to suit?"

"No, papa, I didn't get anything. There were plenty of pretty things to be had, but when I came to think about it, I decided not to give my girls any encouragement to gamble. I never thought of it in that way before. Everyone does this kind of thing, but I suppose the principle is wrong. I found a new game, and we will try to have a good time with that, and some good music for this time."

"And I've given up the race, father," spoke up Walter. "I went up to school with Ed Dean this morning and he was telling me about Jim Leslie. You remember what a bright fellow he was. He has just been arrested for forgery, and is in jail now, awaiting his trial. When his mother, who is heart-broken, asked him how he came to do what he did, he said: 'Tell the fellows to stop racing for prizes. That's what brought me here. I had a taste of it, won a medal or two, and then I thought I didn't need to work. I began to lounge about town, and I made the acquaintance of a set of fellows who gamble in earnest. I got in too deep. The opportunity came to get money to pay up, and I couldn't resist it. I forged my employer's name to a note. I meant to pay it back. If only I hadn't began racing!'

"It set me to thinking and I've concluded to wait until I can earn money enough to buy me a lantern honestly."

"I had my lesson too," said Mrs. Alden. "Mrs. Brown called this afternoon. She won the prize apron, and Mrs. Eaton came second. She was greatly disappointed, and claims that Mrs. Inslip, who did the counting, showed partiality. The society has divided into two parties. Mrs. Eaton and Mrs. Inslip have both resigned. It seems clear to me that the Master's cause might be promoted by less questionable means. I for one am opposed to any more prize contests."

"So say we all of us" said Walter. "Let's see what our family can do in behalf of the honest amusements and the supression of fashionable gambling."

And it came to pass in a few months, in that little community, that gambling in what is called a "religious way" became unfashionable, and soon ceased to exist.—*Ex.*

Modern National Flags.

The *Journal of Education* gives the following description of the national flags, which we reprint for the benefit of our bright boys and girls:

United States: Field with seven red and six white stripes and a blue canton with stars - Stars and Stripes.

England: A red flag with a blue canton, barred with a red St. Andrew's cross and a red St. George's cross.

Austria: Red, white and red (horizontally). A shield and a crown in the white stripe.

Belgium: Black (next the staff), yellow and red (vertically disposed). A device in the yellow stripe.

Denmark: A red field, with a white cross cutting it into quarters.

France: Blue (next the staff), white and red (vertically disposed).

Greece: A blue field with a white cross in the canton, and four white stripes.

Holland: Red, white and blue (horizontally disposed).

Mexico: A white flag with a black spread eagle, holding in its beak a green serpent.

Norway: A red flag, quartered by blue and yellow stripes, and the first quarter crossed.

Portugal: Blue and white (vertically disposed, blue next the staff). Shield and crown in the centre.

Prussia: A white flag, with a black eagle and a small Maltese cross in the top corner next to the staff.

Russia: A white flag with two blue stripes running from corner to corner like a St. Andrew's cross.

Spain: Red, yellow, and red (horizontally disposed).

Sweden: A blue flag quartered with yellow stripes. The first quarter crossed with red and yellow.

Switzerland: A red flag with a white cross in the centre.

Turkey: A red flag with a silver crescent and star with eight points.

Venezuela: Yellow, blue, and red (horizontally). A device in the yellow stripe.

Heaven Begun.

It is said of an old Puritan that heaven was in him before he was in heaven. That is necessary for all of us. We must have heaven in us before we get into heaven. If we do not get to heaven before we die we shall never get there afterward. An old Scotchman was asked whether he ever expected to go to heaven. "Why man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down to-morrow morning, knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much.

When you go out to your business or to your work you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that there your portion is in the everlasting dwellings. "Lay hold on eternal life." "Get a hold on it now." It is a thing of the future, and it is a thing of the present; and even your part of it that is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—*C. H. Spurgeon.*

One day when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little and then recollected that he had a beautiful gold medal of Joachim, Elector Bradenburg, which he very much prized. He went to a drawer, opened it, and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object solicted for.

Have not some of our readers idle treasures which they could send out to work in missions at home and abroad?—*Ex.*

—The man who doesn't love his brother on the other side of the earth, doesn't love his brother on the other side of the street.

—If there had never been any slaves except those sold on the auction block, every land under the sun would now be free.

—Nobody would ever be lost if the devil could not make convicted sinners believe that it would be safe to wait a little while longer.

—Had Job been a man who run his shoes down at the heel, and never had any opinions of his own, the devil wouldn't have bothered him.

—It will be time enough to begin to lose heart on dark days when somebody can be found who will declare that God has not always been faithful to his Word.

DR. PRICE'S
Cream Baking Powder.
The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

No 218 N Fourth Avenue, Knoxville Tenn to whom all communications for this department may be addressed

POST-OFFICE.

Ring out ye bells
The news to tell
This is the glad Centennial Year

Dear Children and Friends: I am glad to be able to tell you that my father, so dear to the hearts of many of you, is much better. The doctor says there is no cause for immediate anxiety and that with good nursing he may entirely recover from this spell. We received yesterday a letter written in his own hand writing which gave us great joy, in which he said that he had been too sick to do much toward writing out his Chair Talks, a task he had assigned himself for this winter, but that his heart and head were full of them. Pray, dear friends, that he may be spared to write them out for the press. However, "mamma and the boys" are packing and preparing to go and have one more visit with "Grandpa," and if all goes well with us, I will write you next week from Memphis. So now for a word of business. Children, listen. Our Roll of Honor is getting so long and takes up so much of our already limited space, that I feel called on to shorten it. So I will drop off last year's roll and begin with those of the new year. But I hope you all will clip this one that I drop and place it in your scrap book or some where else for safe keeping and reference, as I will do. You see it steadily increases each week. Three additional names this week and nine bells sent out. So they go and may success attend them and you all. Lovingly,

AUNT NORA.

Dear Aunt Nora: As it has been some time since I have written to the cousins, I will write a few lines this morning. I go to Sunday-school every Sunday when the weather is pretty. We are having some real cold weather and plenty of snow. We have preaching once a month. Bro. Pen Peters is our pastor and we all think so much of him. You said you would send any one a square for a quilt if they would piece one for the Orphans' Home. If you will send me a square I will piece one and send it to the Home. With love to all I will close. EMMA COOPER.

Kries, Tenn.

Since I have gotten such a nice letter from Etta Smart concerning her square, I guess I shall have to take heart and make one for you and Lina Hopkins just so soon as I have time, but I do not see how I can just now.

Dear Aunt Nora:—As I have $2 in my bell, and don't know whether I can get any more or not, I will write and send it to you. I wanted to send it before Christmas, but didn't have quite $2, and wanted that amount before sending any. I would be very glad if I could get $5, and as the Centennial year is not out till May, I will collect all I can by then. I had a very pleasant time Christmas and I hope you and all the cousins enjoyed it. I went to see two of the cousins married Christmas. One was cousin Mattie House and the other was her sister. I reckon you and the cousins remember cousin Mattie. Inclosed you will find the $2. I will close with love to you and all the cousins. ANNIE HOUSE.

Eurekaton, Tenn.

Dear Aunt Nora:—I feel ashamed of myself, after reading your letter this evening. I want to write to-night and ask you to forgive me for my thoughtlessness. I received the square you sent me four weeks ago to day, but not thinking, I just went to work to get my quilt done, and I will soon have it ready to send to the orphans. I thank you for the square, it just suited exactly I think. I did not think about sending a pattern because I wanted yours first and did not think about it troubling you to find a suitable one. When my quilt is ready, if I can't send it directly to the Orphans' Home, would it be all right to have it left at the BAPTIST AND REFLECTOR office in care of Bro. Folk? I had a nice Christmas; I spent a few days at grandpa's, and you know children always have a good time at their grandpa's. I will close with love to you and the cousins.

ETTA SMART.

Dodoburgh, Tenn.

Dear Aunt Nora:—I have been a reader of the "Young South" for a long time and cannot but say that it has been a very beneficial paper to me. I belong to the Baptist Church here. Papa is our pastor. I cannot take a bell now, wish I could. The people here say they are getting tired of giving so much. Sister Hassie and I together made $25 last year begging, $20 of which papa sent to Cuba, the $5 I collected on my Centennial card. I received a certificate and am real proud of it. Pray for me that I may become a little worker in this great cause. I will close as this is my first letter. Love to you and the cousins. LURA GARDNER.

Osceola, Ark.

Dear Aunt Nora:—Please find inclosed a 2 cent stamp, for which send me a Chapel bell. I will try to fill it as soon as I can. I am a constant reader of the "Young South." I think the cousins letters are nice, so I thought I would like to join their band. I am a member of the Baptist Church at Haley's Grove and I want to work for Jesus. I wish you all success in your grand and noble work. LIZZIE HATFIELD.

Crab Orchard, Tenn.

Dear Aunt Nora:—Inclosed please find $1.40, collected on my chapel bell. I have been a long time getting it, but "better late than never." There are a great many calls for mission money, and I live in the country, so my chances for working are not very good. Love to the little boys. Your nephew, ELLIOTT WRIGHT.

Thula, Tenn.

Dear Aunt Nora:—Please find inclosed $1 that I had collected in my bell. I have not collected any ou my card, but will fill it this year. Please send mo a copy of your paper.

EMMA LINK.

Blossom, Texas.

Dear Aunt Nora:—I am a member of a Baptist Sabbath-school. I want to join the happy band of cousins. Please send me a chapel bell and I will try to fill it by the end of the Centennial year. I will close with love to you and the cousins.

MARGARET SULLIVAN.

Mrs. Hailey: You will find inclosed 4 cents, for which please send me two chapel bells; one for my infant class, which I am sure we can fill very easily. The other one for a class of girls, which I think will be filled at once. May the Lord bless you in this noble work.

MRS. C. A. DOUGLAS.

Union City, Tenn.

Dear Aunt Nora:—We know the need of missions, and wish we had much more for the Centennial Fund, but there are many calls and we must do what we can for all. I have two brothers out West who seldom hear Baptist preaching. Some of our relatives there have joined other churches. Earl is at school in Jackson. He spoke of you when he was at home Christmas, and wished he had something to send. He will not forget the mission work when he can make something. We send money order for $13. Mamma sends $5; Emma Hicks, $2.05, Lottie Prewitt, $1.10; Lillian Smith, $1; Charley Smith, 85c. We are all members of mamma's class and wish a certificate for our class. Mamma gave our bells to some of the little ones and hope they will earn a certificate before the Centennial year is out. They send $3 now Emma Arnett, $1.70; Mattie Pulliam, 70c; Forest Smith, 60c. With love for you and the cousins I am your niece, LILLIAN SMITH.

Grand Junction, Tenn.

Write immediately and tell me how to fill out your certificates. I want to send your mamma one and her Sunday-school class one, and I don't remember her initials or full name.

Dear Aunt Nora:—It has been quite a while since I wrote to you, but now I come again desiring to join in the work for the Centennial fund. Find inclosed a 2 cent stamp, for which please send me a bell bank. When I worked for you before you were collecting money for the Cuban House. Your little niece.

DELIA VAUGHAN.

Chipman, Tenn.

Dear Aunt Nora:—I succeeded in filling my bell before Christmas, but have been careless about sending you the $1. Would like to fill it again, but money is scarce. We have other mission calls, and you know I must help at home. I am real anxious to get a certificate, and will earn one if I can. Thank you for the "bell." I I will keep it for a mission bank. With best wishes for the "Young South," I remain as ever your niece.

MISS BEULAH HUME.

Canaan, Miss.

Dear Aunt Nora:—I received my certificate in due time and was pleased with it very much. It is just as I expected it would be. I have not framed it yet, but will as soon as I can. I did not send the chapel card I have, as I did not know whether it was necessary. Thank you many times for the certificate. With love for you and the cousins I am your niece, LIZZIE HUCKABA.

Waynesboro, Tenn.

This is real nice in you, Lizzie. It makes me feel better and you too and it may make some other children feel that they want a certificate also.

Dear Aunt Nora:—I'm sorry I have been so long filling my bell. Please find inclosed $1. I have had my bell nearly a year. Some of the money I got for selling eggs and the rest my relations gave me. It is not often we see a letter from Kentucky. I'm 11 years old. My papa has been taking the BAPTIST AND REFLECTOR a long time. Your nephew,

TOMMIE B. CONN.

Schochoh, Ky.

Dear Aunt Nora:—In father's paper I saw the page Young South, and I wish to join your little band. I am eight years old and can read the Young South. Our pastor was once a missionary to China. I send you a 2-cent stamp, for which please send me a chapel bell and I will fill it. From your new niece,

ETHEL WILLIAMS.

Pembroke, Ky.

Dear Aunt Nora:—It has been some time since I wrote you and the cousins last. I have been going to school. I have joined the church since I wrote to you last. I send a 2-cent stamp for a bell. I will try to fill it. ASHLEY SULLIVAN.

Leeville, Tenn.

Centennial Building Fund.

ROLL OF HONOR FOR 1893.

We give below the names of all who have earned a certificate this year by sending in $5 for this fund, and we will call it our Roll of Honor:

Pinkie Whitaker, Bellville, Tenn; Emma and Mary Shackelford, Trenten, Tenn; Fortie Lovelace, Clarksville, Tenn; Ansel Caine, Central Mills, Ala; Ernest Robinson, Adolphus, Tenn; Rice Halliburton, Wartrace, Tenn; Lizzie Huckaba, Waynesboro, Tenn; Ida Cox, Jonesboro, Tenn; John B. Cox, Jonesboro, Tenn; Minnie Melton, Covington, Tenn; Willie Bettis, Chestnut Bluff, Tenn; Infant class of the Wartrace Baptist Sunday-school, $10.25; Mr. and Mrs. Rushing and family, Lebanon, Tenn; Bennie Jacobs, Beech Grove, Tenn; Oswald Saunders, Murray, Ky; Mabel Askew, Medina, Tenn; Mrs. Smith, Grand Junction, Tenn; Mrs. Smith's Sunday-school class, Grand Junction, Tenn.

JANUARY.

Miss K. Calloway, $2; Pearl and Hattie Southern, $2; "Uncle George," $1; Edna Doyle, 24 cents; Maud Doyle, 18 cents; Lotta Conner, $1.25; Mollie White, $1.60; Ida and John Cox, $2; Minnie Lovett, $1; Decator Stinecipher, $1; Delta Mitchell, $2; Ann Eliza Harwood, $2.50; Powers Pace, 55c; Elliott Wright, $1.40; Chas. Hall, $1; Lozetta Short, $2; Annie Howse, $2; Emma Link, $1; Tommie Conn, $1; Beulah Hume, $1; Emma Arnett, $1.70; Mattie Pulliard, 70cts; Forest Smith, 60cts.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.
Royal Baking Powder
ABSOLUTELY PURE

RECENT EVENTS.

It is said the mother of the late Genl. B. F. Butlor was a Baptist.

—Rev. Dr. Gritton has left the Church of England and joined the Baptists.

—Hon. James S Hogg, Governor of Texas, and Hon M M Crane, the Lieutenant Governor, are Baptists.

—Rev. C. C. Newton, missionary to Africa, is now with his family, stopping in Sampson County, North Carolina.

—Rev. Martin Bibb, an eminent Baptist minister, died at Gatewood, West Virginia, aged 69 years, on Jan 22, 1893.

—It is reported that the Roman Catholic University at Washington has almost as many professors as students.

—Rev S. M Hughes, of South Carolina, has accepted a call to the pastorate of the Orlando, Florida, Baptist Church.

—Rev B. C Lampley, of South Carolina, has accepted the call of the First Baptist Church in Greenville, Miss. He is said to be a fine preacher and pastor, with a character above reproach, and withal a most lovable brother.

The *Baptist Courier* of Greenville, S. C., speaks approvingly of the proposition of Dr F. M Ellis of Baltimore, for a unification of all the Boards of the Southern Baptist Convention, but expresses the thought of its impracticability for a long time to come.

Rev F M Jordan of North Carolina writes that he has been traveling in that State as a gospel preacher for forty years, and baptised converts in nearly every creek and river in the State, and that he is compelled to say he has no faith in the methods of many later day revivalists. He says they crowd into the churches unconverted persons.

—Some one has suggested that meetings for young men should be "brief, bright and brotherly;" those for young women, "short, sweet and sisterly;" for matrons, "meek, mild and motherly;" for ministers, not "monotonous, mediocre, nor melancholy;" and we may add, for fathers, they should be "frank, free and friendly;" and for boys, "brisk, brusque and breezy."

—It is said the late Horace Smith of Massachusetts bequeathed his entire estate, valued at $3,000,000, to benevolent objects, except $10,000. And he gave liberally to objects of charity and benevolence during his life. There was a millionaire who recognized the obligations he was under to the people of his country, by whose aid he was able to accumulate and hold his millions.

—There is a manifest decrease in the population of France. Last year the deaths outnumbered the births by 10,000. Ten years ago there were 937,000 babies born in France in one year. In 1892 there were 876,000 deaths, as against 866,000 births. There were more marriages in 1892 than in 1884, but not more children born. Is this decay because of immorality, vice and irreligion?

—The suit of Robert G. Ingersoll vs. A. C. Dixon for $5,000 damages for alleged defamation of character, was recently called in the New York Court, and the defendant asked and obtained leave to amend his replication to plaintiff's declaration. Dixon proposes in his amended answer to show that Col Ingersoll's character and reputation are bad as to "vulgarity, indecency, profanity, immorality, obscenity and general pollution."

—The marriage is reported of a Roman Catholic priest, Father John T. Culleton, well known in Kentucky, to a charming young lady who was his cousin. Of course he had to quit the priesthood, because the Roman Catholics forbid their clergy to marry. The Greek Church allows its clergy to marry once; but if the wife of a Greek Catholic priest dies, he is not allowed to marry again. And it is said the wives of the Greek Catholic priests are the best cherished women in the world.

—In La Fayette, Indiana, on Jan. 26, 1892, Prof. Geo. P Rudolph, an ex priest of the Roman Catholic Church, was delivering a lecture in the opera house to an audience of 3,000 people, antagonistic to the Catholic Church and her practice, when a mob broke down the stage doors and commenced shooting at the speaker. He was shot in the hand, and otherwise injured. His lecture was broken up. The Romanists know that the atrocities of their system cannot bear ventilation.

—Rev. Dr. A. Strong is reported in the *Examiner* as stating that in 1872 there were only 2,486,000 Baptists in the United States, while in 1892 there were 3,269,000. Then they numbered one in twenty six of the whole population; now they number one in twenty. While the entire population has come short of doubling in that period, Baptist Church membership has more than doubled. Then the total amount of property and endowments belonging to our colleges and theological seminaries was $3,467,000; now it is $26,000,000. That is good progress.

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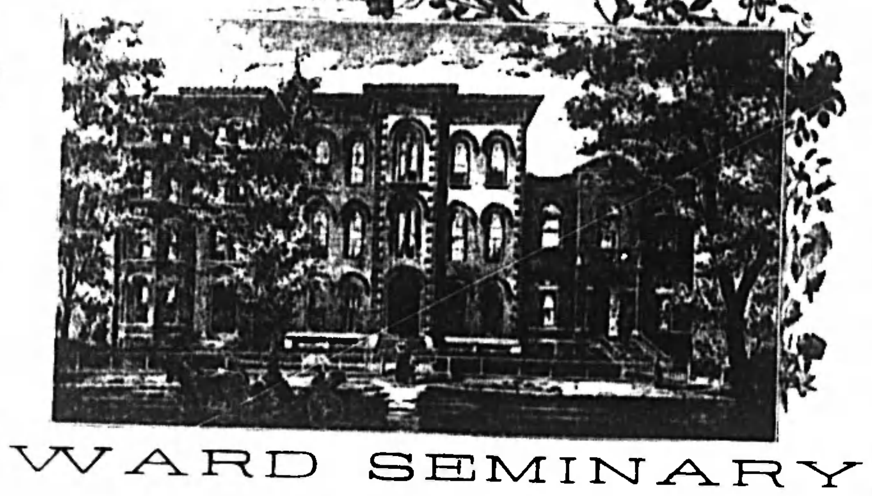

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Nashville, Tenn.

—I like the paper very much, and think it shows superior editorial skill in its make up. I think every Baptist family in the State should take and read it; and if they would, we would see strong advances made in both mission and Centennial work.

L. C. JAMES.

Gibson, Tenn.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

—The meeting at the First Baptist Church, Jerseyville, Ill., has closed with 75 additions, 63 by baptism. Pastor J. J. Porter has been in the work there about a year and over 250 have been added to the church, most all by baptism. The church contains a membership of over 600. Bro. J. N. Hall, of Kentucky, preached twelve sermons in the meeting. Bro. Porter writes that they are still the sensation of the city. They were John Hall the Baptist sermons, mighty in Scripture and logic and will never die. Four hundred of the members gave Bro. Hall a royal reception in the lecture room the night he left for home. It was an occasion composed of good things. The church has increased the pastor's salary, making it $2,000, and gives him a $5,000 parsonage to live in.

—Inasmuch as we are continually receiving communications from Baptists inquiring into the character and work of the evangelist, W. W. Smith, the Ministers' Conference of Richmond, Va., unanimously requested the Secretary to send to you and other leading Baptist papers for publication the resolutions passed by our body Nov. 7, 1892:

Resolved, That we, the Baptist ministers of Richmond, Va., having seen and heard much of the evangelist W. W. Smith, desire to say to the public that he is not a Baptist minister, and advise our churches to guard against him, as he has brought trouble into every church in which he has preached in our city.

Resolved, That we request the Religious Herald and the secular papers of Richmond to publish this paper.

Signed by order of the Conference.

WM. E. HATCHER, Pres.

J. T. TUCKER, Sec.

At the request of Chairman Barnes, I write to give you a brief account of the "Circle Meeting" at Little West Fork Church for the fourth circle of Cumberland Association. The pastor, Rev. E. C. Faulkner of New Providence; the Chairman, Rev. C. A Barnes, and the writer were the only attendants from a distance, but a fair sized congregation of the church members and their friends assembled to hear the discussions of Saturday. The following subjects were considered: The Elements of Church Prosperity, The Baptist Orphanage, Our State Mission Work and Ministerial Education. A very fine dinner was spread by the ladies and heartily enjoyed by all. Next day (Sunday) was very pleasantly and profitably spent. The first subject taken up was Sabbath schools, the practical outcome of which was the revival of the school, which like many country schools had gone into winter quarters. But this one has decided to begin an active campaign in the middle of the winter. We succeeded in getting the back log warmed up, and the little sticks are already blazing brightly; so they are sure to have a warm, cheerful school there next Sunday. The children say that they will come, "roads or no roads"—they propose to cut through the fields and forest on foot, which means that Little West Fork hereafter will be an evergreen school. After the discussion of the annual calls to the pastorate, Bro Barnes preached a good missionary sermon, and a collection was taken for State Missions amounting to $30, and a few cents over. Bravo for Little West Fork! This mission station of the State Board is yielding a grand harvest for the small planting last year. Thirty dollars for State Missions will make glad Bro. Woodcock's heart, I know. Our Board ought to congratulate Pastor Faulkner on the work he is doing at this point. This little church has lately had a glorious "season of refreshing from the presence of the Lord," and thirty joined them.

W. D. TURNLEY.

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The very best Seeds that can be procured. This is a prime necessity in order to raise the best and most profitable crops.

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Unlike the Dutch Process

No Alkalies
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Other Chemicals
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W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

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Sent by mail on receipt of One Dollar. Satisfaction guaranteed. Send 2c stamp for free booklet on "The Throat and Its Ailments." Address THE PHYSICIANS' REMEDY CO. Box 23, Cincinnati, O.

It Breaks the Record.

The new "Washington Limited" train inaugurated by the N. C. & St. L. Ry between Nashville and Washington City, makes the run in unparalled time of twenty five hours, leaving Nashville 7.30 a. m daily, arrives at Chattanooga 12.25 p. m., Knoxville 3.45 p. m., Washington, Eastern time, 9.30 a. m and New York, Eastern time 3.00 p. m. It is one of the finest trains in the country, having Pullman Vestibuled Sleeping Car through from Nashville to Washington, with magnificent new Dining Car and Day Coaches from Chattanooga, making the run five and a half hours quicker than by any other route. It is truly a record breaker, and will be a blessing to the people going East.

Best of Its Kind

The 1893 Calendar, published by Messrs. N. W. Ayer & Sons, Philadelphia, comes fully up to the issues of previous years. This Calendar is a sine qua non in the business office of the BAPTIST AND REFLECTOR. It is not an acre of advertising with an inch of almanac thrown in, but a baker's dozen of handsomely printed sheets, tastefully bound, with figures big enough to be read from any part of the room as it hangs upon the wall.

It is not given away, but it is sent to any postoffice in the United States securely packed and post paid for 25 cents remitted to the publishers, N. W. Ayer & Sons, advertising agents, Philadelphia, Pa.

—Buckingham's Dye for the whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

Pearl Glass and Pearl Top

PITTSBURGH, January 23, 1893.

As announced by the newspapers, our Elwood plant (except the warehouses) was destroyed by fire on last Sunday night. We fortunately had a good furnace in Pittsburgh in reserve, which is now lighted and will be melting glass in a few days—so we do not anticipate any great delay in filling orders. Besides the three furnaces in Pittsburgh, we will rebuild the Elwood plant, and in sixty or seventy days will have the furnaces going, which will insure a stock for fall delivery.

We only ask the patience of our dealers, especially those who get car lots "quick" and the "rush" orders, and those who get special goods which must be made.

If we know the actual wants, we can anticipate very much and keep the shelves from getting empty to a considerable extent. It takes about 7,000 to 8,000 boxes each week to clear us from being called slow, and from the way the Pearl Glass and Pearl Top are now being called for, we expect to "turn out" about 8,000 boxes each week the coming fall.

Very truly,
GEO. A. MACBETH CO.

The Markets.

The following are the market prices of the articles mentioned, with the latest corrections:

COUNTRY PRODUCE.

Beeswax, 21c per lb.

Broomcorn, straight Red Tipped, 4@4½c per lb; long, good quality, 4½@5¼.

Butter, choice 12@15 per lb.

Country bacon (from wagon), clear sides, 11 per lb; shoulders, 10@10½; hams, 12@13; jowls, 6c, lard, 9@9½; choice, 12@13½.

Feathers, prime, 45c per lb mixed, 25@30.

Tallow, 4c½.

Ginsing, clear strings, dry, $2.25 2.40 per lb.

Peanuts, 2@2⅝ per lb.

Chickens, 6@8 per lb; hens 7per lb.

Turkeys per lb 7½@9½.

Eggs, 20c per doz.

Irish potatoes (from store) Early Rose, $3.25 per bbl; Burbanks, $2.75@$3.00.

Sweet potatoes $1.50 per bbl. $2.00 per bbl.

Dried peaches, halves, 4½ cents per lb; dried apples, 5@6 per lb; dried blackberries, 4c per lb.

Apples, northen, 2.50@3.50.

SEEDS.

Prime Timothy, $2.10@2.30 per bu. Red Top, 53@55; Blue Grass, $1.00@140; Orchard Grass, $1.25@1.35; Clover, $7.50@8.00; Millet, 60; Hungarian, $1.00.

HIDES.

Green salted, 5½c per lb; dry flint, 6@7c per lb; dry salted, 5@7c per lb.

WOOL.

Choice unwashed, 21@22c per lb; coarse, 18@20c per lb; burry, 15@16c per lb; choice, tub washed, 30@32c per lb; dingy, 25@28c per lb.

COTTON.

Ordinary, 7⅝ per lb; good ordinary 8¼; strict ordinary, 8⅝; low middling, 8⅞; strict low middling, 9¼; middling, 9⅜; strict middling, 9½; good middling, 9⅝. Market quiet and steady.

LIVE STOCK.

Cattle, extra shippers, $3.50@3.75; good shippers, 3.00@3.25; best butchers, 3.25@3.50; common butchers, 1.75@2.00; steers, 2.00@2.25.

Hogs, 250 lbs average, $7.00@7.10; 200 lbs. average, 6.90@7.00, 100 lbs. average, 5.25@5.50.

Sheep, good fat, $3.00@3.25; best lambs, 3.25@4.00; good lambs, 3.00@3.50.

LEAF TOBACCO.

Common lugs, $2.75@3.25; medium lugs, 3.50@4.00; good lugs, 4.50@4.75; common leaf, 4.50@6.00; medium leaf 6.25@7.00; good leaf, 7.25@8.00.

WHEAT.

No. 2, car lots, 70, No. 3, carlots 65c.
Corn, 48@50 bu., from wagon.
Oats, 38@40, from wogon.

During the past half century—since the discovery of Ayer's Sarsaparilla the average limit of human life in civilized countries, has been considerably lengthened. Ayers Sarsaparilla is everywhere considered the standard blood purifier, the Superior Medicine.

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THE HOME MAGAZINE is devoted to household topics; full of interesting stories by the best writers of fiction, illustrated by the cleverest artists. Especial attention will be given to such organizations as

The Christian Endeavor Society — The King's Daughters — The Epworth League, Etc.

Home games and amusements will be given space in the winter time, while during the summer months we shall devote much care to outdoor sports of all kinds. The departments cover every topic of interest to women:

MUSICAL DEPARTMENT—Gossip from the world of melody and original composition.

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CHILDREN'S PAGE—Contains short stories, puzzles, etc.

THE DINING ROOM—With latest and best recipes.

FASHIONS—With the latest fashions, fashions, home dressmaking and Emily Rayner's "Foreshadowings."

FLORAL PAGE—With information from professionals about the growing of flowers.

LITERATURE—Giving the latest news and gossip from the world of books.

No department of home interest will be neglected, and all will be in the hands of specialists. This magnificent periodical will be sent to any address for only 50 cts. (fifty cents). Silver or stamps taken.

Offer Extraordinary

FOR FIFTY CENTS we will send The Home Magazine one year, and in addition, FREE, Five Magnificent Booklets, entitled "Lead, Kindly Light," "Rock of Ages," "Just As I Am," "Jerusalem the Golden," and "Jesus, Lover of My Soul." These beautiful booklets comprise the words and music complete of the grand hymns mentioned. They are printed upon heavy white paper, each booklet containing from 16 to 20 pages, and an average of 15 beautiful illustrations each. They are executed in the very highest style of art, and, in addition to their great value as devotional books, they are highly ornamental.

To every person sending two yearly subscriptions, with fifty cents each, or ONE DOLLAR, through seeing this advertisement, we will, in addition to sending each subscriber the Magazine for one year and the Booklets, send absolutely free, for sending the club, one copy of our book, entitled:

"The Young People's Baptist Union of America,"

Written by Rev. J. M. Coon, D. D., of Chicago, the original founder of the *Loyalist*. The book tells the story of the great work the young people are doing in this church under the wonderful organization of the "Union." Contains fine portraits of Dr. Coon, and of Rev. P. L. Jones, Editor of *Young People at Work*. The only authentic work of the kind ever written.

We have no hesitation in pronouncing this offer the greatest we have ever made, or ever can make, for a single subscription.

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Suppose you make an investment of this kind. The lot will more than double in value before you pay for it. It figures something like this: Price of lot, $250. Probable value when paid for, $600. This is not overestimated. Nashville high-class residence property from first hands will do that every time. Why not put a little of your savings in that kind of an investment?

We can't tell you much about it in an advertisement. But send for our little booklet about *Grandview Heights*. It is worth reading.

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in croup, sore throat, and the sudden pulmonary diseases to which young children are so liable.

"Ayer's Cherry Pectoral has had a wonderful effect in curing my brother's children of a severe and dangerous cold. It was truly astonishing how speedily they found relief, and were cured, after taking this preparation."—Miss Annette N. Moen, Fountain, Minn.

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Prompt to act, sure to cure

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Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and torpid liver.

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have a specific effect on these organs, stimulating the bowels, giving natural discharges without straining or griping, and

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to the kidneys, bladder and liver. They are adapted to old or young.

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Dr. Hodge's Honduras, Sarsaparilla, the Best Blood Medicine of the Age.

Purifies the blood, eliminates all poisonous and dangerous matter, restores the health, builds up and strengthens the system, aids digestion, corrects an unhealthy and deranged stomach. A certain cure for all blood and skin diseases, rheumatism, scrofula, old sores, pimples, blotches, eruptions, itching humors, boils, swollen joints, aching bones, sore eyes, tetter, scald head, dyspepsia, general debility, tired and sore feeling in the body and limbs.

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that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from $5 per day to $3000 per year without having had previous experience, and furnish the employment at which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to-day and address

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Box 1001. Augusta, Me.

OBITUARY.

Notice—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Count the words and you will know exactly what the charge will be.

Buse—Again the relentless hand of death has claimed for its victim another one of God's brightest jewels. A home has been made desolate, a daughter left fatherless, and a broken hearted wife who can best realize the situation, left to mourn the loss. Bro. John Buse departed this life Aug. 15, 1892. He was born in the year of our Lord Aug. 2, 1821, and was 71 years and 13 days old. After some weeks of intense suffering, he was called to his reward. Bro. Buse professed religion while a youth and joined the Methodist church, and lived a consistent member of that church about fifteen years. After these years of reading God's Word, he discovered he was in error and resolved that he would change his church relation. So he joined the Missionary Baptist Church and lived a consistent member of the church until the day of his death. He was a man among men, always ready to give a reason for the hope that was in him. He would not compromise with error in any form. He was one of the honored deacons of his church, and did not fail to co-operate with his pastor in all his work. His funeral sermon was preached by his pastor. He was a kind neighbor. His suffering was borne with great fortitude and patience. Though severe he did not complain. He was perfectly conscious of the approach of death. He died in the full triumph of the Christian's hope. In his death his companion loses a devoted husband, his daughter and son-in law an affectionate father. Also three grand children and many other relatives and friends mourn his loss. He lived to see all his grand children baptised. May the Holy Spirit comfort all who mourn his loss. Sincerely. W. P. Winter.

—Promptly at 10 a. m. Friday, Bro. C. G. Samuel called the Eastanalle fifth Sunday meeting to order. Bro. J. P. Parker of Ocoee Association, being present, was elected secretary. Though the audience was not as large as had been hoped on account of the inclemency of the weather, still the discussion of the various questions by Revs. C. Denton, J. A. Womack, W. F. Long and Bro. J. P. Parker was very interesting. Those present were edified and delighted. Thanks to the kind hearted sisters, who spread each day most excellent dinners for all present. Collected $1,50 for State Missions, which is forwarded by this mail to State Treasurer. The committee appointed at the last annual meeting of the Association on selecting a suitable location for a High School, met on Saturday at 9 a. m. After consultation the following resolution was passed:

Resolved, That each locality in the bounds of the Association that desires the location of this High School in their midst send to the chairman, C. G. Samuel, Calhoun, Tennessee, before the fifth Sunday in April, bids in writing, stating the amount of donations in land and money offered to secure said High School. It was decided that the next fifth Sunday meeting will be with the church at Cog Hill.

J. P. Parker, Secy.
C. G. Samuel, Ch'm.

—God can overlook ten thousand mistakes on the part of any man who it trying his best to do right, but he has sworn that he will never forget the sins of those who are dishonest with their fellowmen.

1893.

1893.

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Giving to customers cash discounts on orders. We alone catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments we send our catalogue FREE to all. The three warrants still hold good, and our customers may rely upon it, that the well-earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.

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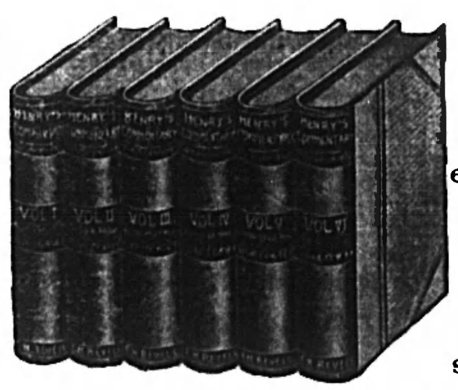

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CHALK TALKS.

(NO. VIII.)

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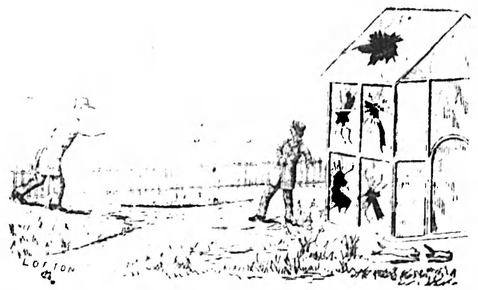
Living in Glass Houses and Throwing Stones.

BY GEO. A. LOFTON, D.D.



THIS sketch illustrates the fact that whoever lives in a glass house and throws stones at other people, will be sure to get his own crystal palace smashed. Glass makes a very thin, brittle and transparent wall to live behind; and it is the symbol of the character of the faulty and the fault finding fool who throws stones at other people, and at whom everybody else will return the compliment. It may be well enough to cast bowlders at sinners from behind a fortress. It is likely even then that the stone-slinger may get picked off by some sharp shooter in ambuscade; but the greatest ass and the meanest knave among the human family is he who stands behind a glass pane structure and slings cobbles at his neighbors.

The man who attempts to correct or charactize his neighbor's faults should be faultless; at least, he should be better in all respects than the man he stigmatizes. "Physician, heal thyself" is always the stone which is thrown back at the man who throws stones from a glass house; and along with this stone comes every other stone of stumbling and offense which the stone flinger's conduct and character have created. Every stone thus thrown is a boomerang to the man who is guilty of the sins he condemns in others. The kicking mule is the one of all others which gets kicked back. The biting dog has more scars upon his body than any other dog. The fighting cock is the rooster from which the most feathers are plucked, and he seldom or never lives out half his days. If there is one instinct sharper than another it is to pay a man back in his own coin, however justly or unjustly he assails our life, or family, or friends. No matter how guilty we are of the charges preferred, we cannot brook rebuke or scandal at the hands of one no better than ourselves. We squirm and writhe under reproach from an angel—we are disposed to rebel against God when his Word holds the looking glass before our sins—but the vilest wretch beneath the sun scorns the reproof of the devil.

One of the mysteries of iniquity is that any man in a glass house should ever throw stones at other people. The pure and the spotless man most seldom deals in censure or criticism. He lets his life and example speak oftener and loudar against us than his words; and when he does deal with our faults and infirmities he does it in the spirit of charity and forbearance and for our good, without any effort at exposure and scandal. There is something in virtue and integrity, especially in the absence of self conceit and self righteousness, which lifts us above the necessity of self vindication; and this self respect and independence of purity rather pities than scorns the failures and infirmities of our fellow man. Somehow it is oftenest the villain who wants to hurt the erring and the sinning as well as to drag down angels. It would seem, often, that a fellow feeling would make the vicious and the criminal wondrous kind to each other; and so it does when vice and crime are confederates for a common purpose. Ordinarily, however, where evil does not link together its forces for an object, it is worst at war with itself. It seems to hate its own. It is of the devil, who not only wars against all that is good, but who must abhor himself and all that is like him; and who can only pretend a friendship when it pays by combination for evil ends.

I have seen many illustrations of this fact. I remember one day hearing two licentious women calling each other by the name of their vocation and character, in the most profane and denunciatory terms. One drunkard will talk about another drunkard as a disgrace to society; and one swindler or thief, in business, will most strenuously and persistently seek to expose and injure his own like in the most damaging terms. "Stone the thief" is oftenest the cry of the thief himself. It is impossible to surpass the vile gad about and gossipper in the slanderous castigation of those around her; and under all forms of society, high or low, we see people hurling at each other the sins of which both alike are guilty. The hypocrite especially deals in this glass-house business of throwing stones; and the more unexposed he keeps himself—the longer he can hide his character—the more vicious and venomous his foul and wicked tongue.

I said that this spirit is of the devil, who abhors himself and abhors his own, and so it is; but there is another reason for this vile and inconsistent freak in human nature. Every scoundrel in the world wants to appear better than he is, and his chief idea in the elevation of himself in the estimation of men, is to pull down everything else around and above him. No pure nor lofty spirit ever sought to rise upon the ruin of other people, whether above or below it in character or virtue, but it is the invariable rule of the villain, if he cannot rise by dragging down his betters, to enter into the pusillanimous stratagem of denouncing and calumniating his equals and his like. He will do this before strangers who may be decieved by him; but he will do it in the presence of those who know him to be the villain he is. Strange to say, too, there is something in human nature which, though undecieved, is persuaded into favor toward such a villain by his boldness and assumption of goodness; and every villain who is not a fool will know this weakness in the credulity of human nature and so plays and presses upon it for all it is worth. I know some of the worst men in the community who can pass well with many people by clever manners and loud protestations of virtue and vile denunciation of their fellows, even when these people know their villainy. We are often loth to believe our own eyes in the presence of pretending rascality; and sometimes in spite of conviction we are persuaded to believe some people better than we know they are.

There is no class of people the man in the glass house takes more delight in throwing stones at than the inconsistant Christian. The stone slinger is always trying to smash church windows; and when Christians stumble or fall, how he makes the mud fly! It is most remarkable with what delight the vilest gainsayer of religion rolls the sweet morsel of slander and scandal under his tongue when a minister happens to stray. It is truly astounding that the wicked so hate Christianity; the best evidence of which is the pleasure they feel at the failures and misfortunes of God's people. It is seen in the venomed sensations of the newspapers, the editors and managers of which are often the most corrupt of all who fling mud and sling stones. The most puerile and asinine performance, often, is a moral discourse in the form of a secular editorial in a daily newspaper, the most of whose space is given to the world, the flesh and the devil, and much of which is devoted to the wreck and the ruin of human character.

I remember a scoundrel once who got hold of a sensation which involved the character of a good but unfortunate man; and when the wife of that man tearfully plead that he would spare her husband's character, he coolly and devilishly replied: "It is our business to break down character." This same editor subsequently eloped with another man's wife; and the last I heard of him he was behind the bars of a county jail awaiting trial for one of the highest crimes known to the law. He was a fair and famous specimen of the villain who lives in a glass house and throws stones at better people's reputation.

Unfortunately, too, sometimes, the stone-slinger is so low and little that he can't be hit back so as to be hurt. He can throw stones as well as any other slinger, but his glass house isn't worth throwing at. He can to some extent hurt you, but you can't hurt him. He has neither money nor reputation, much less honor or manhood; and all you have to do is to pay no attention to his slings, however bad he hurts or annoys you. You have to treat him as David did Shimei, who threw stones and cast dust at him; and when you can't help yourself, and would do yourself no good if you could, the best thing to do is to let the worthless and the small slinger go. David was, worse than all, at one time the "song of drunkards" on the streets of Jerusalem; and about the most pitiable object in the world is a great and good man, fallen and disgraced, the object of ridicule and sarcasm at the hands of the base multitude, whose delight is to throw stones at nobility in the mud. Bad boys never throw stones at a living lion; but there never was one of these young imps of Satan that would not stone a dead one. Oh, what a blessed and beautiful thing it is never to give the grovelling mob a handle to hit you over the head with.