Appointments of J. R. Graves Hall both All bomber and Saturday pight before. Lulius

Second Subbath in December Saturday night before, FI Toxha:

Third Sabbath in Decomb Saturday night before, Con Texas.

The following have been ret to us marked "misdirected." Who give us information?...

L. B. Given, Glady's, Tenn.
Rev. W. D. Hancock, Selden, Ala.
J. H. Beizera, Bald Place, Tenn.
J. G. Davis, Huntsville, Tenn.
H. B. Ray, William's Station, Tenn.
J. C. Patierson, Hannor a feen. Patierson, Hanner's Gap, Tenn

M. Steineiphus, Brownsvill

LINE STATE OF THE PROPERTY OF

rilla associates cure for shannetian purifying the blood This medicine, by its purifying action neutralises the acidity of the blood, and also builds up any strongthens the

Old 'Squire Ramey of Blue Gan wrote to a friend ill this die hat week wrote to a friend ill this did has work?

"The continued raims and damp weather has made us all sick with recumstic pains and neuralgia. My wife was not able to mak he time, and the call thing we could find that would step it was The. Genuine De Hart's Relief. It has cured us all. Don't buy any imitation stuff, but my you have rinduced used.

Hart's Relief.

sending a self aduresed stamped envel-Look Hore Priend Ave Ton Sink

Do you suffer from Lys sepsia, ind

Bo you suffer from "ys is pease, ind gestion, sour stomach; it or stomplant ner-squares, leak appetite, billouing exhaustion or tired feeling, pains chest or lungs, dry cought, night-sweat or any form of consumption? If seed to Infoessor Hart, 88 Variable and the last of the dormes taught in the last on the dormes taught in the last of the dormes taught in the

tributions, from time to time, of many of the blest writters in our unnomination, but we have a work that he place of the control of the cont

Is undoubtedly caused by lactic acid in that a 25 cent bottle of Dr. Buthe blood. This held attacks the Cough Syrap flet the bleased work in the blease with and acide in the back shoulders known ankles hips, and strike. Thousands of people have found in Hood's Sarsapa Hood's Sarsaparilla current citarria purifying the blood.

The warse fearing about pathrel la an dangerous tendency to consumption. Hood's Harsaparilla cures cutarri by purifying the blood.

Sembifor.a. Cinculan. and states what paper. SOMETHING NEW

I' A EL HI

pres of beader imbhidebt is Laffidat bung

HAY FEVER CATARRY ... LARYNGITIE " is the only madicated of two, or

WYGEN OXYGEN Dr. Price's Cream Baking Powderds is not contain lium, Ammonia or Lius, nr any admirerant. is, a.

For Throat and Lung Troubles there is no test or medicale than Troubles there is no test or medicale than the case of Mrs. Luc. Better proof of this than the case of Mrs. Luc. Better proof of this than the case of Mrs. Luc. Better proof of this than the case of Mrs. Luc. Better proof of this than the case of Mrs. Luc. Better proof of this than the case of the case of the desired afficted her. That it was Consumption there eatild be inb dedut. During all that awful time she could not sleep ones on henhack. The poor

THE PERUNA MED CO., Columbus, O.

READ two impositions are more of the READ two impositions in the second HEADACHE! OO YOU BUFFER WITH IT? Then use the olly tried and reliable remedy R.A.WILSON'S FILL 5

B.S. FAHNESTOCK, Pittaburgh, Par.

ou have Weak Lungs, Volcoor Back, and get House from Proceining, speaking of House from Proceining, speaking of House from the speaking of House from the State of House from the House fr LUNG SYRUP.



SPECIFIC OXYGEN ...

iff use, and its recemeded by Liv. J. M. Caroir, D. D. P. B. M. R. Church. Rev. 'J. M. Carrier, D. D. P. E. M. H. Church.
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Rev. Louis Powell, McFerria Mem. Church.
and 400 others in Nashxille.
For further information, consultation,
examination and '100 page book PREE.

PRCIFIC ONYGEN COI

AN Eighteen Years' Cough Gured by Peruna.

home that comb obtained. The fact of its havings the branch broulation of any challenger of the probabilities of any challenger of its appeals very week are: Illustration of accurrent events. Perfectly with pleases and but

Money refunded if they fall to do all we claim! ALL ORUGEISTS GELL THEM! to the semanufacture as and all

B. L. FAHNESTOCK'S VERNIEUGE



NASHVILLE, TENN.

Published every Thursday.

VOL. I.

THE BAPTIST | THE BAPTIST REFLECTOR. | Consolidated August 14, 1889.

NASHVILLE

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Paptist Uni-

ould have to

2. For a "Sou

versity" to succeed

be unquestionably si

institutions of like

king Truth in Love

ENNESSEE, DECEMBER 5, 1889.

"A Southern Baptist University."

The institution "contemplated s not to be in "competition with the colleges," but it must be a "university

2. It is not to be "a rival of our one peerless Seminary."

the man or institution that merely 3. It is to be "a complement to our keeps pace with error is, in the eyes of numerous colleges."

Splendid! Who could wish it better? When one thinks simply about such a "contemplated" institution he mentally exclaims, "Hallelujah! I'm a Baptist'" But, let us consider a few things

if there is no rivalry of our colleges.

Men want to go to work when they got

through college or our less protentious

universities. Scholara are made by a

painfully alow process. Methods and

means only alightly faoilitato the work.

Almost the whole world bosides has

learned to move in an electric style. and the man who falls to make a quick

start and run fast is cure to be left.

Few men are luclined to spend one

foe. That antagonist is "every educa-1 Such an institution requires money, tional institution of university grade brains, and pupils. Without this in the world that is not Baptist from trinity it would be a magnificent farce. core to cuticle." For every such insti-Now, it is a well-established fact that Baptists believe in the almightiness of tution that is not Baptist is essentially God, and hence they are not disposed or practically pedobaptist or pseudoto give him millions of money. They baptist. 3. Would it not be better to comthink he don't need it, and the University would not be a Baptist Uniplete in all their departments existing institutions? We have colleges all versity if built with other than Baptist over our land. All of them need money. Southern Baptists have brains to be sure that will weigh as much to money and pupils. With money perhaps some of them might be supplied the ounce as those of any people under with a better quality of brains. Millthe sun. But unfortunately (it ions in them would produce an educamay be) they are not University tional boom. If they had a clear title brains. They have through all their generations most fearlessly anto all the surplus Baptist property of tagonized the University thought of the South, they would have no more the combined world in morals, than they need. Mind, we say Baptist church polity, and practice. The inproperty, for in the very nature of stitutions with which "A Southern things, semi-Baptist property can es-Baptist University" would have to tablish only a semi-Baptist University. contend, if it accomplished its mission, 1. Would it not be the royal thing for have been teaching for centuries prin-Tennessee Baptists to improve and esciples and practices bred, born, and tablish what they have? Their educanurtured in Roman Catholicism, either tional institutions have lived by dint of in its primitive character or in some of dogged persistence of men who knew its modified forms. From these institutions Baptists would have to draw of deferred hope. Millions might bo their faculty, or in these they would have to prepare their men for their spent profitably on our Tennessee work. In either case how much better schools. Put the money required to would the Baptist University be then a fairly start "A Southern Baptist Unipedobaptist or secular university? versity," and put only as much Few Baptists can wade through the of it as Tennessee Baptists would

course of a great university without have to furnish to secure it in detriment to Baptist principles, if that Tennessee, into our Tennessee university and colleges, and more will course is taught under secular or pedobaptist influences. Let the wise think be accomplished by them in fifty of it. Moreover, no European bred, years than by said university in a centborn, and educated man can be the best ury, leaving them without the money. instructor in an American University. We would respectfully suggest to the With his mold of mind he can never Nashville brethren the propriety of isproperly train the men who are to labor suing "a call for a moeting of in the interests of American institutions. representative men, for the purpose of effecting an organisation Pupils for auch institutions are scarce-will over be acarce-especially to lay" before the "wealthy and liberal Baptists " of Tennessee, the present and urgent needs of our Tonnea see Baptist schools, and to see that the children of our youth are not turned off on the grudging charities of an unfriendly world, while we proceed in our more mature years to have born to us a child that shall be greater than all the other portion under foot, they have made my children of men.

ENOCH WINDERS.

-A toacher's prayer: "Lord, take half or two, thirds of a life in school, my lipe, and speak through them; take although it might be well indeed for my mind, and think through it; take some to spend all that way. | my heart, end set it on fire."

The Funny Prescher.

to all other It seems as if there is a new devellions. Confessedly the mission aprist Uniopment taking place among Baptists. versity" is the conservation of the aptly set forth by the name of the Funny Preacher." The chief point truth, and all know that a poor defense of the truth is really its defeat. More, about it is that he must have his fun. even at the sacrifice of every consideration of propriety and of good to the men, outstripped in the race. So, when unthinking multitudes who listen and greet him with loud laughing and untruth accepts the gauge of battle and enters the field fairly before the eyes seemly conduct in the church of God. of men, it must crush error utterly or There is always on all occasions enough that might be well said, and solemnly suffer defeat. Then let "A Southern said, and profitably said. But a Baptist University" measure well its preacher who has a gift for being funny, and who does not love the labor of studying his subject, can, without preparation or tax of brain, be funny for an hour or more, and waste much precious time that the Lord has allowed him to break the bread of life to

the young multitude, and instead of leading them into the way of life he has wasted the time in telling the most ridiculous anecdotes. and perhaps used monkeyish mimicry in the pulpit, and been greeted by loud guffaws by bis young audience, and thus has taught | Come trusting their virtues, well knowthem contempt for the house of God and to consider it a place for frolic and fun. Such intolerable wickedness in the pulpit is to be greatly deplored. If a man is called to preach, is he not called to study the word? Has be

and substitute the tricks of the mountebank and clown for the glorious truths of the gospel? In Ephosians, when the apostle is telling them what shall not be named among them, he adds: Flow onward and onward forever. nor jesting, which are not convenient; not how to fail. They have lived much | Bible Union Version, "not becoming." on hope, and yet they have grown sick (Eph. v. 4.) Now if it is unbecoming a Christian in private conversation to engage in jesting and foolish talking. how does in appear for a minister of God, so-called, to bold high revelry in the pulpit and house of God with the unconverted youths and children who gather to hear him? Such a man, if allowed to continue such work, will utterly demoralize his congregation, if not the church itself, and, in my estimation, is guilty of great wickedness and ought to be severely rebuked. "The pastors also transgressed against me, and the prophets prophesied by Baal and walked after things that do not profit." (Jer. ii. 8.) "I will give you pastons according to mine heart, which shall feed you with knowledge and understanding." (Jer. iii. 15.) For the pastors are become brutiab. and have not sought the Lord, therefore they shall not prosper, and all their flocks shall be acattered." (Jer. z. 21.) "Many pastora have destroyed my vineyard, they have trodden my

pleasant portion a decolate wilderness." (Jer. xii. 10.) "Woe be unto the pas-

ye have scattered my flock and driven them away, and have not visited them: behold, I will visit upon you the evil and your doings, saith the Lord." (Jer. xxiii. 1,2)

NO. 16.

The Evergreen Shora.

BY A. H. LANGSTON.

We'll sing to the beantiful river. To the glory and praise of the giver, Vho sends it to flow on forever, de From the fountains of infinite love. in richness and beauty excelling. The glad'ning plains are now telling, And its wonderful music is awelling

O'er all the bright regions above, CHORUS. O beautiful, beautiful river. Thy current shall flow on forever:

Who drinks of thy waters shall never Know hunger nor thirst any more. On thy borders the ransomed are singing. Loud anthems ere awelling end riuging, To sad, lonely heerts they are bringing Glad news from the evergreen shore,

O come to these waters now flowing.

The time will soon pass for bestowing Their blessings-it may be to-day; For you know not the time that Death's

Your ties to this earth will dissever. a right to be a lazy trifler in the pulpit, And thus the rich draughts from this

For you will have all passed away. CHORUS. O wond'rously beautiful river.

"Neither filthiness, nor foolish talking, Who bathes in thy current shall never Know sorrow, nor pine any more; On thy borders the ransomed ere singing Sweet songs that are awelling and ring-

To grief-stricken hearts they are bring-

Glad news from the evergreen shore.

No begging these waters, nor buying, They're free and sbundant-supplying The wants of a world that is dying-

brink: They're flowing throughout every nation.

And carrying with them salvation; Ere you pass all the years of probation, Come kneel at this fountain and drink, CHORUS.

O beautiful life giving river, Flow onward forever and ever. Who drinks of thy waters shall never

Know hunger, nor thirst eny more; Thy valleys with music are ringing With songs that the ransomed are sing-

To sorrowing hearts they are bringing Glad news from the evergreen shore.

.-If we will reflect upon it a moment. we shall see that all cares come from tors that dearroy and soutter the aheep the lower life, If we can rise into the of my pasture! salth the Lord. There- higher experience and walk with God, fore, thus saith the Lord God of Iarael | we walk ulso in peace. Dr. Lymus against the pastors that feed my people: Abbott.

CONTRIBUTIONS

J. J. Burnett Bends Greetings.

"I am a man, and feel a concern in every thing that relates to mankind."-Roman Poct.

"SALUTAMUS!"

To the brethren and friends in the old home State, greeting !

As the gladiators of Rome, "about to die," saluted Cusar, so would we, in life and death, salute our Master. " Live forever! and hail him " King of kings! But not as the unfeeling yet loyal slaves of Cosar, in the death struggle in the arena, before the eyea of an iron-hearted Roman populace, would we forget our brothers in like struggles and peril with ourselves, having learned from our Master the beautiful and humane doctrine of the brother nood of man. Thrust upon life's arena, wholly unequipped and without atrength for the unequal contest, we bid them seek from above the promised and, "put on the whole armor of God, quit themselves like men, and be strong!" Fellow-Christian gladiators, "a apectacle to men and to angels" on the arena of spiritual conflict, we salote you as Ridley saluted Lutimer on their way to the stake and to victory over death: "Be of good courage, brother; God is with us! And if God be for us, who can be against us?" And you that are called to preach God's word and are set for the defense of the goapel, may your hearts and hands, like Paul's, be strengthened by the hope of immortality and the Master's praise, to endure in life's struggle. and to wield more effectively "the aword of the Spirit" in your contest with evil, whether it be with "beastlike men," or with "the principalities and powers" of Satan" in the heavenly places."

We salute the word of God, "which liveth and abideth forever, and is aharper than a two-edged sword," able to cut its own immediate way, even as the lightning, and produce conviction in the hardest bear!. This word is not "bound," and can not be, but is "the power of God unto salvation." "Paul's handa are bound, but not his tongue," says Chrysostom. The preacher may die or be killed, but the word of God lives. May the word be preached in its purity, and be made mighty through God to the pulling

down of Satan's atrongholds. We selute the church of Christ. which is " the church of the living God, the pillar and ground of the truth." "The gates of hades shall not prevail against it;" it can not fall, because founded on the imperishable "Rook." " The church of Jesus," says Spurgeon, nt not to be like the phantom ship of Coleridge, with a dead man at the helm, dead men on deck, and dead men Colleges in the State under Baptist | that this false system had its origin in in the rigging, but, like the English fleet at Trafalgar, every man doing his dred pupils-two hundred and two of not have originated with Baptists withbest for God and humanity." So shall it | those in William Jewell, whose stu- out causing commotion. Baptists, as be "a glorious church." And may | dents are always nearly half ministerial. | the church of the living God, demands such churches of the Lord Jesus be Secretary Brown reports more than according to Scripture a regenerated multiplied, to "shine as lights in the sixteen thousand dollars raised for memberahip. So it would be difficult world, holding forth the word of life."

TO THE BAPTIST BROTHERHOOD we give, in the Master's name, the familiar salutation: "One Lord, one sionaries.
faith, one baptism"—the triple device Tarkio is motto of our ancient and honorable order-au order existing doubtless from the days of Christ and of Paul, denominated by the world." the sect every- year, besides the organization last week first blessing. where spoken against," hut called of a Baptistehureh in the Opera House, of the Lord and chosen to be his All goes well with me and mine. faithful "witnesse" to all nations.

Mny none of the brotherhood ever be schamed of their name, or calling, or badge of honor-persecution. But let unot forget our obligation to "live" while we "earnestly contend," and to 'adorn the doetrine" which we preach,

To the Baptist Zion of our native State, with her growing State Convention, prosperous colleges, and consolidated paper, we send Christian and fraternal greeting. To Carson and Newman College and to Carsonville this grateful scribe is indebted for the two chief blessings of his life. To the former he is indebted for important discoveries relative to the ego and the nonego especially for the gift of himself o himself in virtue of an education. To the latter he is indebted for "the hetter half," his other self The old Mary Sharp, with its sweet-spirited and brotherly professors and sparkling " senior class," we remember quite vividly and pleasantly too, in connection with our first pastorate.

With pleasure and pride we salute the BAPTIST AND REFLECTOR, the new organ of reconstruction, and every body's paper, and extend most cordial ongratulations to our old-time friends. Folk and Ilailey, editors and proprietors. Many a craft, great and small. has perished on the parilous sea of jour nalism : therefore

Build me straight, O worthy Master Staoch and strong, a goodly vessel, That shall laugh at all disaster.

And with wave and whirlwind wrestle.

Choose the timbers with greatest care; Of all that is unsound beware. Build me with nicest skill and art. Perfect and finished in every part.

Laying this bit of wise caution to heart and listening to all the good advice that every reader is most competent to give-and "no charges,"-you will most likely have a prosperous voyage; in other words, won't "break," or fail in business. But remember Ruskin's observation (reference, 1)r. Eaton), and beware of your "friends."

NEWS GENERAL AND PERSONAL. Our General Association has just closed a most interesting session at Jefferson City, judging from Central Baptist reports.

We had a commission from our District Association, the North West, to go as one of her representatives to the capital of our State; but "the care of all the churches" in these parts-five preaching points and the building of a meeting-house-engros-ing my time and energies, I could not go. Messengers present, four hundred and eleven; visithousand white Baptists in the State. taught that sanctification must be this. And since we failed in our meeting Contributions to missiona: Home, For- sought as a special blessing after regeneign, Stato, and District, a little less cration had taken place in the human T. Thompson to fulfill his promise to aid than eighty-seven thousand dollars. soul. However, we may safely affirm him there. control, ten, with about thirteen hun- the bosom of the pedobaptist. It could State Missions, barring a legacy of to propagate such a doctrine as the Bapthirty-five hundred dollars, and twelve tists generally understand the teaching Blooming Grove, I have no fears about hundred baptisms by the Board's mis- of the Bible on the subject of sanctifica- the work being done. I think he is the

"Modern Holiness."

It is of vital importance for us to know what grounds to occupy hetween legalism and Antinomlanism.

Under existing oirenmetances it re quires heavenly wisdom to steer in the grand current of revealed religion Bible holiness consists of a separation from worldliness, and a setting apart to a divine use. It is not the outer man working toward the inner man, but it is the inward renewed man working toward the Redeemer and fellow men. This brought about by the renewing of the H ly Spiri'. "We are created unto good works in Christ" (Eph. ii. "ller ways are the ways of pleasantness and all her paths are peace." (Prov. iii. 17) Progressive as a shining light that shineth more and more unto the perfect day." (Prov. iv. 18.) "Without which no man shall see the Lord." (Heb. zii. 14.) In the Scriptures the believer is not regarded as absolutely pure and holy, but comparatively so. The fallsey of modern holiness is apparent when it is arraigned before the law and the testimony. In all ages of church history fananieism infected the church with its delusions, but fanaticism is spasmodic, hence its duration but a short period. The Crusaderism, Mun sterism, Miderism were like the morn ing fog that soon disappeared at the rising of the sun. So we may expect this so called "Holiness" movement shall have but a short duration, because its claims are beyond Bible precedent Wesley says. "Among his converts, at first a few, and afterward scores," forsook it. He says he never bad an that, with one exception, we had very experience like theirs and to the last never professed to have attained it, still, he was favorably impressed with their earnestness and not disposed to churches in the great Bethel Associa question their sincerity. But he soon tion. But time that changes both men saw that they began to lose what they and things, scattered in is of its mem called their perfection. "Many bun- bers in one way or another. As a con dreds in London," he says, "were sequence it was some years without a made partakers of it within seventeen pastor-which means that the church or eighteen months, but I doubt was closed during that time. Brother whether twenty of them are as holy Carney took charge some three years and happy as they were." In 1770 ago and the cause has been growing Wesley seems to have professed sinless there ever since perfection.

know that it could not have had its beread in the New Testament of the apostified? Such a procedure is not in plaint. harmony with their teaching. They considered Christ's people sanctified or holy. But it seems this modern movement is seeking the sanctification (?) of the already sanctified. It appears without them. (Nor do I believe a town tors, nine hundred and nine; rep- time of Wesley. He was the first of out them, so far as baptisms are conresenting one hundred and nineteen whom we have any knowledge who corned) Brother Curney appreciates tion. Pedobaptists receive cat nal mem-Tarkio is a town of fitteen hundred, bership, hence are easily drilted about on our family secutcheen, the heraldie but puts on city airs. Has electric with every wind of doctrine. Thoulights. Is also advertising for a steam sands become alarmed about them laundry. Made one hundred thousand selves, and wanta "second blessing,"

in the Opera House.

Some Baptista have been blinded by the consolation of religion. I have often tried it, and have always found it the beet medicine for a heavy heart.—

John Howard.

been begotten unto a lively hope. If so, they certainly have not been taught the way of the Lord more perfectly. Bacause of the great pretentions of this persussion standing pre-eminently above those saved by a "common salvation." many weak ones in the faith (for whom Christ died) are made to sink deeper into spiritual despondency, Instead of supporting the weak, the weak are rebuked as being in a "justified state." consequently lost, unless sanctified Paul, in opposition to this system, says "Whom he justified, them he also glori

fied." Rom. viii. 30 This system makes the Bible a bundl. of contradictions-not taken as one har monious whole, but scrapped, disjoint ed, bent to suit this movement. We read in Isaiah xiii. 3: "I have com manded my sanctified ones." Here this prophecy has been known to be pressed into service to aid the " modern sanctified ones." But on examination it will be seen that it refers to Cyrus with his army, as set apart by the God in heaven, to overturn Babylon. "For give our debts," as found in the model prayer by our Savior, is a constant pleading of every humble redeemed soul. But the so called "sanotified don't commit sin, therefore, it would be fully to make such a prayer.

G T CALVIN (Concluded next week)

WEST FORK -It was my Deasure re cently to spend a few days with Brother F. W. Cirney and his people at West Fork, near Clarksville. Unfortunately. however, the weither was so bad, the roads so rough, and the nights so dark small audiences when we had any at all

In other days West Fork was one of the strongest and most influential

He has received some deserved usus As to the origin of this doctrine, we ance from the State Board, which he says, has not paid him according to ginning in the apostolic age. Who ever | promise. If the churches would only fulfill their duty to the board, thentles going about to sanctify the sanc- well you would not hear of such com-

There is room to build up a good church here, but this can be done only through protracted meetings. A country church will not grow much in numbers "modern holiness" had its origin in the or city church can greatly prosper with

Brother Carney has done a work at Blooming Grove in which few others would have succeeded under the cirsumstances. Ho has virtually builded a house there; and a nice and neat one it is. The house at West Fork needs considerable repairing. If Brother C takes hold of this work as he did that at man to undertake the work

I. P. TROTTER

-If you are sad and despondent, put on your hat, and go and visit the sick and poor in your neighborhood, and minister to their wants, and tell them of

OUR PULPIT.

Four Phases of the Dance.

BY BRV. J. J. TAYLOB, D.D. OF MOBILE.

Mark xiv. 6: "The daughter of Herodlas danced before them."

These words introduce a vexed and

troublesome subject, which no man can afford to discuss at random. Indeed, the man who discusses it at all is liable to be misrepresented. If he is conservative and moderate, some will claim that he favors the dance, and will use his name in support of all the folhes of the fashionable ball-room? If he takes a more radical view he will be considered an austere man, without sympathy for the exuberance of youth, or real capacity for the joys of life. For my part, I believe in happiness. Relizion never was designed to make our pleasures less. One of the last bequests which desus made to his disciples was a legacy of joy. And had he been a man who carried always a tearful eye and a sorrowful aspect, whose face never beamed with a smile, and whose voice never rippled with a laugh, I think he would not have drawn the multitudes about him, or received an invitation to feast in their homes. the administrations of time bring in their harvests, there will be disapcountments enough, and groans, and tears, and heartaches enough, after we have done our best to scatter the gloom and disseminate radiance and joy.

This, however, does not imply an un malified indorsement of the dance The world's great dance hall is very long and its performances are very different. Here a company of ardent worshipers express their joy and praise by merry movements. Next a mother strikes the keys of the piano and gleeful children dance around her. There familiar friends are assembled, and as myful music starts up they glide through the graceful figures of the minuet. Farther down is the public ball and the massuerade, faster and wilder, louder and longer, and yonder at the end is a gilded and conscienceless sight which I blush to behold. The utterance that applies to the dance in one form is far from the truth when applied to it in another form. Let us discriminate.

Innocent dancing. The most stren-

uous opponent to the dance must admit that some dancing is perfectly innocent in itself. Among the few women who have been called to the high place of prophet of the Lord, the very first was a leader of the dance. After the sublime scene at the Red Sea, wherein deep called unto deep, and the might of the tientile, unsmote by the sword, perished from earth in the pitiless flood. Moses and his people celebrated the tri umph in a pean of praise; and Miriam. with flashing eye and jubilant voice, took a timbrel in her hand, and ail the women of Israel went out after her with timbreis and dancea. It was a splendid hallelujah in praise of him who had triumphed gloriously. Later in the hiatory of Israel, when the Philistines had been repulsed and great disaster averted, the women came out of all the cities singing and dancing, to meet King Saul, with tabreta, with joy and with instruments of music; and as they danced they responded, saying, Saul hath slain his thousards and David his tens of thousands. David himself danced before

gross. ... The omotional nature becomes so wrought up that physical movements fied to the harm of the dance. John are impelled, and there is scaping and Calvin was intencely opposed to it. dancing before the Lord. Such par- Adam Clarke says: "Dancing was to formance, are grotesque enough, but se me a perverting influênce, an unmixed an expression of joy in God they can moral evil; it drowned the voice of a not be accounted sinful. The Bible well instructed conscience and imsays there is a time to dance; and when | pelled me to seek happiness in this life the soul is surcharged with joy and can slone." And a young lady explaining not refrain from dancing for very glad- her sad lapse from Christian usefulness surely the scriptural time to dance | ness, once said to her paster: "When has come.

Further, when children who have to fund of knowledge and no interest in current events are assembled and need eutertainment. I see no more harm in the mere act of dancing than in any other kind of romp. Or if we view the dance simply as a physical exercise indulged regularly and without excess, the harm of it is not easily apparent. As far back as the days of Plato the dance was reckoned a part of gymnasmeet on the lawn to test their muscle by running, jumping, swinging, dancing; or if a group of girls desiring to cultiincur no guilt. Indeed, if friends gathsuccession, and our ordinary move-We listen to the solemnest songs of the people to let it alone! sanctuary, and mentally mark time. The dancer moves about and marks time, and as a mere rhythmical response the

And yet what I have described as an of modern society. What devotee of David and the women of Israel? Who ever heard of a young men's gymnastical ever saw a young ladies' dance, except at a boarding-school, where company was interdicted? The charm and the peril of the dance lie in its concomitants. The stirring music, the bewildering excitement, the festive uproar. the dazzling display-these are the elements which give the dance popularity and power and make it an institution of

2. Harmful dancing. The religious dance, the children's dance, the calisthenic dance, and even the moderate dance of personal friends, make a small part of the world's dancing. The publie dance, the hop, the ball, the masquerade sets the gauge and gives meaning to the word. The dance is the performance of dancing people. And the prevailing sentiment that Christian people should not indulge in the dance is the testimony of the popular conscience against the ball-room. If it is right to dance, it is right for the Christian to dance. But universal testimony confirms the fact that there is a harmful dancing.

In the early days of the Roman republic the Senate decreed the expulsion of all dancing masters. They were considered corrupters of the people, and in the brave old days of old they were not welcomed into good so-

sort of denoting today would be found given to danne with but a walk modin the religious contortions of the new control of the new control of the control of present wise and good men have testifirst danced, my conscience upbraided; the next time conscience was hushed and I took pleasure in the

want to see my pastor, and determined any church employing any man in to quit the church." Some of the most liberal men of the times give their solemn protest against the dance. Dr. Talmage, who has never been accused of austerity, says: I can see nothing but ruin, moral and physical, in the dissipations of the ball-room, ties. And if a company of young men | which has despoiled thousands of young men and women of all that gives dignity to character or usefulness to life. Dr. Palmer, of New Orleans, takes the and money. vate grace of motion add the dance to ground that Christian parents who conother calisthenic exercises, they surely | sent to the dancing of their children are amenable to the discipline ol the ered in happy circle conclude to cross | church. Dr. W. E. Hatcher, who was and recross the room a few times to the lately honored with a call to the pastorsound of music, the sin of such an act ate of this church, says: The young would be hard to measure The rhyth- people of the churches have lapsed from mical faculty belongs to all persons who their religious devotion and grown unanimons rising vote: have the slightest appreciation of mn | giddy and openly sinful, yet there are sic. Our hearts throb in harmonious Baptists who are ready to ask, Is there for two years past served this church? ments are made with measured tread. Yes, a thousand harms, and we beg our

Those who know but little about the strong condemnation, but we should be take sincere pleasure in attacting the dance can not be accounted a sin against on the safe side. It is written: Love great worth of our beloved pastor in not the world, neither the things that all his relations to the church." As are in the world; if any man love the innocent performance is not the dance world, the love of the Father is not in him. But the dance is peculiarly the gospel in its purity and with great the ball-room ever thought of worship | property of the world, the queen in the ing God in the dance like Miriam and | realm of frivolity, reigning without a rival. Indulged in unrestrained liberty it becomes a revel; and the apostle says. dancing club, pure and simple? Who They who do such things shall not in their eternal life.

[TO BE CONTNICED]

Too Many Preachers.

Your editorial last week, "Too Many Preachers," was certainly to the point. The command, "Go se into all the world and preach the gospel to every creature," was given to the church, and it alone is responsible for that work. This is just what the church at Antioch did. The Holy Spirit said to them, "Separate me Barnabas and Saul for the work whereunto I have called them." They did not besitate, but fasted and prayed. and laid hands on them and sent them away. I imagine that the brother who led their prayer on that occasion directed it to the important work of ordination. The Spirit seems to have been in the church that day, controlling and leading. Ordinarily congregations have about the same interest in ordinations that mixed crowds do in monkey shows. The Holy Spirit called Barnabas and Saul to a special work, and told the church to separate them to him for that work, and we find they did no

thousands. David himself danced before the Lord, and danced with all his might. It was an act of religious homage, celebrating the bringing up of the ark of the Lord; and both the songs and the move ments were impromptu und irregular.

Lord; and both the songs and the move ments were impromptu und irregular.

Lord; and both the songs and the move ments were impromptu und irregular.

Lord; and both the songs and the move the second and both the songs and the move the second and both the second and both

The account of their work is all on scord, and no doubt indersed by their hurch. It is this to infar that their necessaries of life were supplied by the Antioch church, if not supplied by the people among whom they wer

From this Bible blatory is in evident that God oalls the reacher to a special work, either pastorial or erangelical. and he tells the church to ordain him to that special work and anstainshim while at it.

There is no Scriptura for bushwhack ing (licentiate) preachars, nor for coll. ing any man a preacher who has not been ordained to, and engaged in, one dance; after the third time I did not of the special works indinated, nor for either of the capacitles who is not a member of ita local body, nor for and ploying them for a limited time."

The history of that transaction at Antioch indicates that every local church should proceonte missione, at home and abroad, to the fallest artent of their ability under their special supervision, and they should sustain their missionaries by their prayers, connect W. W. BISBOP.

Powell's Station, Tenn.

Rev. F. C. David.

At a session of Cleveland Baptist church, Cleveland, Tenn , held November 20, 1889, the following preamble and resolutions were passed by a

Whereas, Rev. F. C. David has any harm in dancing? Harm, indeed! with great faithfulness as pastor, and the church, being unable to retain his services any longer, is obliged to submit to a dissolution of the relationship matter may not feel the need of such of pastor and church, we do, tharefore, minister, he has proved himself sound, consistent, and able, preaching the power. As a pastor, in all his varied pastoral duties, he has proved himself equally sound and proficient, sparing neither time, pains, nor labor in ministering to the demands, comforts, and necessities of the individual members, in all their wants, afflictions, and boreavementa, and by his great and uniform kindness and encouragement has endeared himself to this people and bound himself to them by a tie of sincere affection that can not be broken by this separation; therefore, " therefore, " therefore, " therefore, " therefore, " the third t

Resolved, 1. That it is with the deepest regret and sorrow that the church accepts his resignation.

2. That we, as a church and people, cordially and most carnotly commend him and his most excellent, faithful, and devoted wife to the love. and high esteem of the church everywhere, and to the people of any fi which, in the providence of the Almighty, they may be called to labor. 3. That a copy hereof be handed

Brother David and that the clerk of the church forward a copy for publication to the BAPTIST AND REFLECTOR. Done by order of the church November 20, 1889. J. J. KRMNRDY.

Church Clerk. A HINT TO TRACHERS. - Little

Freda had been given some dates in history as a lesson, which her mother other.

They worked under the special supervision of that church, evidently, for Paul made three missionary tours, with different brethren each time, making a

JEM

CORRESPONDENCE.

Delegate, or Messenger?

I have no desiro to enter iuto a wrangle or even to have the last word on this subject. But Brother A. L. not only agroastically ridicules my views (a thing very easily done), but misinterprets and parverts what I did say. will not say, however, that he did it with malloc aforethought, for I rememher that he is a good Baptist brother of forty years' standing, and, therefore, I am unwilling to believe that he would do me an intentional injustice. But to the point: . Our brother makes me to say that the fourth article of the conattitution of the State Convention declares that the representatives of the churches shall be styled messengers and not delegates. Now, Brother A. L., and all who read my article, even those who used the microscope, know that I made no such statement. In my communication I referred to the fourth article of the constitution for two reasons only:

I. To show that the Sate Convention had no ecclesiastical jurisdiction over the churches, and, therefore, the representatives of the several churches which compose the Convention when assembled could have no delegated power so as to make their acts hinding, as the stream can not rise higher than the fountsin. Hence, the word messenger would more appropriately express the relation of the representatives to the Convention than the word delegate.

2. To bring our brother (if possible) into harmony with the views of the great Baptist family of Tennessee.

When the matter came before the Convention we learn that every body saw the propriety of changing the word delegate to messenger, and voted for it save Brother A. L., who raised the only dissenting voice. This prompt action of the Convention suggests the answer to the question raised by our brother as to why the word delegate remained unchallenged so long in the constitution, simply because their attention had not heen directed to it before, just as all fair minded persons will do, as soon as they saw their error they corrected it. Will our brother do likewise? Peradventure he has not yet seen his

lie further states that lawyers and judges attach great weight to procedents, a fact which we readily admit. But Baptists do not unless it points nearer the apostolic age than fifteen or twenty years ago. They claim the right of private judgment in all matters, knowing that precedents may corroborate, but can never establish a truth.

Believing that no good will result from a farther discussion of this subject, I will close by submitting five have a far different tale to tell then tist Publication Society with its branch | There were reported twenty-two con with what has already been said

1. Each Baptist church is an independent sovereign, recognising no higher power on earth.

2. The State Convention is simply an advisory body, receiving and discussing reports, gathering and tabulating statistles, devising and suggesting plans for future oo operation, leaving it with the churches to accept or reject. (Some reject.)

3. That concert of action upon the part of Baptists is essential to our common uenominational interests.

5. That every Baptist Association and church in the State of Tennessee ought at once to fall in line and heartily eo-operate with the State Couvention in the wise plans already formulated and now in practical operation. J. C. A.

SEMINARY NOTES.

-Yesterday Dr. W. P. Harvey occupied the pulpit of McFerrin Memorial church. It is noised abroad that he will probably be called as paster.

-Pastor Joffries is still in Frankfort, assisting Dr. Bagby in a meeting. It is reported that the interest was good.

-The pulpit of East church yester day was filled by S. P. Brite at morning service and I. J. Van Ness at evening service.

-Tuesday night of next week Dr. J A. Broadus will lecture at Fourth and Walnut church on "The Roman Empire at the Birth of Christ " This is one of Dr. Broadus' lectures.

-The question under discussion at the General Ministers' Conference Monday was " Christian Societies in Relation to the Churches." This is a question that all ministers must meet The enthusiastic young people brought into the churches stand ready to work, and many of them will do something, and if the churches don't provide them something to do then let them work in some of these societies. Many of these societies are doing work that the churches

-This year the poor and needy of Louisville will be served to a handsome dinner during Christmas week under the management of Mr. J G. Sweet, of Portland church. Besides an elegant dinner furnished, music, instrumental and vocal, will be provided for the entertainment of all during the day.

-Monday was "Missionary Day" for the Seminary. This day each month is usually very enjoyable. Dr. Broadus made a talk urging the brethren to stay through the session, and not to think of going home or elsewhere to spend Christmas, since no holiday will be given and intermediate examinations will begin immediately after ('hristmas. He was gratified to see the interest taken by the brethren in the gymnasium This department has been highly conducive to good health, an I no men need to look more to their physical health than ministers.

-There are in the Seminary more than thirty pastors, and about twenty others preach nearly every Sunday. -Brother Scofield read a lengthy

paper on the work of the Home Mission Board, in which he touched upon the work among the negroes, foreign popu- doing the finest art work with brush | them for their first time | Many ('hris lation, and our own destitute fields. Dr. and pencil. Whitsitt said that in twenty-five years from now he who writes an essay on the where. Dr. Manly spoke in a feeling speech about his early ministerial labors among the colored people when he was pastor of a church that had seventy five white members and four hundred colored The wise and timely remarks of Dr. Broadus about the independent system of Baptist churches, and the peculiar situation of the work among the o lored people were heartily received. He thought that the colored people had done grandly since the war, and every thing they had done was pen-

-Dr. Whitslit reports an unusually interesting session of the Convention of South Carolina. T. W. Young. Louisville, Ky.

TRIP NOTES.

[Rev. 16, V. D. 132, who has been on flying trip through Alahama and Georgia, has returned, and reports the following items of interest:

1. Stopped over one day and night in Birmingham, with Brother W. L. Pickard, the new pastor of the First church, and talked to his people Thursday night. This brilliant young pastor has before him a great and inspiring field, and every prospect is pleasing. A seventy-five thousand dollar church building within the next two years is one of the hright hopes of pastor and people. 2. Spent Saturday, Sunday, and Monday in Cuthbert. This will be Brother Baldy's field of labor after January 1st. Here I found an extra fine community and an enthusiastic people. This is a good church and every prospect is exceedingly hopeful.

3. Spent Tuesday and part of Wednesday in Macon. The Baptist cause in Macon is on a decided up-grade movement. Pastor Iliden's work at the Second church for the past year has been phenomenal. The Old First church, always in good order, is taking on extra life Four new deacons were recently ordained-all young men. Dr. Nunnally has been engaged to assist Dr. Warren in his arduous labors. Dr. Nunnally is to preach for Dr Warren one service each Sabbath.

Mercer University is on a decided boom. The building and grounds are much improved. There is a larger number of students than ever before, and about fifty more are expected after

4. A day and night in Columbus, Ga. Pastor Robert H. Harris, of the First church, genial, pushing, and pious as ever, is doing fine work here. He is one pastor who holds his own revival meetings and takes no vacations. In his last protracted meeting a few months ago about fifty united with the First church.

5. A day and night in Latirange, Ga., with Professor C. C. Cox, of the Southern Female College. Charlie is pushing and enlarging upon the great work of his lamented father, who died very suddenly during ('ommencement two years ago. The museum, library, gymnasium buildings, and entire promises, which before seemed good enough. have been greatly improved. The course of instruction is high and thorough. About two hundred students, with a corps of sixteen talented teachers, are grappling with the hardest studies, and making the finest of music on piano, organ, violin, or guitar, and

6. A day in Atlanta with Dr. Harvey Hatcher and Dr. Henry McDonald. destitution of the Southern fields will | Say what you will, the American Bapoffice in Atlanta is here to stay. Dr. McDonald and his people of the Second Baptist church contemplate creeting an elegant new house of worship.

Jackson Items.

Since last report the First church | East Tennessee, and others are consid has received two members by letter.

At a meeting of Central Association this church pledged one hundred dollars to the Board of Ministerial Education. On the 10th instant a collection was taken for the purpose, and the feetly natural, and the white Southern | church not only redeemed the plodge | a fine interest last night. 4. That our church independence people have done nobly, too. He of her delegates at the Association, but ahould not eripple nor destroy our thought "we all ought to do the very raised it by forty per cent., giving one hundred and forty dollars. The membera of this ohurch realise the importance of this work. They see the men

willing to make sacrifices for this parpose. It may be they are stin ulated in this cause by the work and influence of their youthful pastor, so recently a student at the Seminary, and are desirous that other churches may be sim llarly blessed.

The various churches and schools ob served the national Thanksgiving on the 28th, had good preaching and good dinners. The young ministers were remembered by their friends, and received pleasant reminders in different forms, especially those who board them selves in the college building. They were invited by the professors and other friends to Thanksgiving dinners.

The most pleasant event of the day was the celebration of the golden wed ding of Rev. G. T. Webb, of the Second church. Many of his friends gathered at his hospitable home about 7 p.m. bringing presents of various kinds. food, clothing, and gold. Brother Webb was married within twenty-five miles of Jackson, has lived within that distance of the city all these years, and is one of the best known men in the county-known for his integrity, his honor, and veracity as a citizen; known for his morality, picty, and faithfulness as a minister of the gospel. He and his most excellent and kind-hearted wife are esteemed by all good people as noble examples, and patterns to be imitated by the young people. It was said by one of the speakers on that evening that the wedded life of these ('hristian people was a positive demai of the assertion of infidel men and women, who declare "marriage is a failure." Brother Webb requested Pastor II. W. Tribble to conduct de votional exercises on the occasion which was done in most becoming order, appropriate songs by the assembly and short congratulatory addresses by Professors Irby, Jarman, and others The pleasures of the occasion will be long remembered by those present.

TULLAHOMA .- I will now give you as best that I can, the results of our meeting. We have had several disagreeable nights, but the meeting con tinned through it all, except on last Thursday night, when the sexton did not ring the bell. I have preached every sermon but one during the meet ing. I have had valuable assistance from members of our church in singing. praying and talking, and ministers were with us and led in prayer when present. and also other Christians gave us their presence, and would talk in the prayer meeting and led in prayer, some of tians have been greatly revived and backsliders reclaimed, and sinners were seen at church that were not in the versions. Twelve were united with our church here. Six I buried yesterday evening in the watery grave of haptism. and five more approved for baptism and one joined by letter, and one will or has joined the Baptist church in Shel byville and another a Baptist church in

oring their duty to join the church. The Lord has given us a glorious meeting, and we give him all the glory and honor for what has been done for us. I hope that many more will soon he converted. The meeting closed with

II. R. SCHDAMM. P. S .- I send you this report of our meeting. This is the second meeting this year with which the Lord has bleesed us at our church. There were who in a few years will he in the front line of 'denominational work, and are twenty conversions at our meeting before, and we began this meeting about where we left off before. H. R. S.

NEWS NUTES.

NASHVILLE.

-First Baptist church-Brother E. V. Baldy preached morning and night to good congregations. Two were received for baptlam. Dr. W. R. L. Smith, the pastor elect, has accepted and takes charge January 1.

-Seventh Baptist ohurch-Brother (). L. Ellis, the new paster, took charge on Sunday and preached morning and night to good congregations.

-Third Baptist church-Very fine service morning and night. Brother E. E Folk preached. Four deacons were The outlook of this congregation is very ordained at the conclusion of the morning service.

-First Baptist church (colored) East Nashville-Brother R. B. Vandavell preached in the afternoon and Brother Harding at night to good congregations.

-Central Baptist Church-Dr. G. A Lolton, the pastor, held his usual servtions. One was received by letter. Prospects very hopeful.

There being no other reports, the l'astors' Conference adjourned.

-Spruce Street Baptist church-Rev M W Gilbert, pastor, preached Grove last week. both morning and evening to good con gregations. Two were received into membership-one by letter and one by restoration. The Lord's supper bserved in the afternoon

- It the Edgefield church there were the usual services, with good con-

Howell Memorial Preaching at night by Dr Wm. Shelton. Good congregation. After the sermon five arose for prayer

CHATTANOOGA

Central church-On last Thursday night the brethren and sisters of the church gave a delightful entertainment to the new pastor, D. M. McReynolds, and wife. Usual services on Sabbath. Preaching by the pastor in the morning and Brother J. M. Chauncey at night.

Second church-The pastor, C. E. Wright, preached as usual on the sabbath to good congregations. Last week the ladies of the church carried a box around to the parsonage consisting of china ware and general table outfit, and made the heart of the pastor's wife

- Citico Mission-Brother Stacy Lord has been elected superintendent, and the mission has taken on new life. Brother Willingham preached last Sun day afternoon, and Brother McReynolds will preach next Sabbath after Sunday-

-St. Elmo church-The new build ing is being put up this week and will soon be ready for occupancy.

-First church-Preaching on Sabbath by Pastor Willingham to congregations morning and night. A thank-offering of \$1,800, which was afterward raised to over two thousand dollars, was taken for the new building. The young men have taken new interost in their prayer-meeting-there are about eighty unmarried young men in the church. Three received during the week by letter.

KNOXVILLE.

-First church--Dr. Edward Judson preached during the past week. A wonderful work of grace has accompanied the effort. There were mor , than one hundred and twenty-five who confessed Christ, and the work is still extending. A precious communion service was enjoyed in the morning. parable loss.

opportunity will be given for memberip. The meeting has proven a blessing to the entire city, and many of the best cit zens have been it terested. The pastor is rejoicing.

-Second church -- Brother Halley had two services during the past week, but his congregation has been interested in the meetings at the First church. Ilis congregation was good in the morning. No services in the evening. Congregation worshiped with the First church. One received hyletter. Collections for foreign missions making \$25.

-Third church-Brother Grace had a full Sunday school and congregation. hopeful. Brother J. B. Bunderen preached at Island Home in the after | the same . noon. The people were glad to meet their former pastor.

-Mt. Zion church (col)-Rev. (' ('. Russell reported a delightful communion service. More than four hundred communicants participated. Sunday-school flourishing. Evening services and had very fine congrega- ice well attended. Sermon on "('hristian Hope."

> Stock Creek and Mt. Lebanon. Three November, 1889. were added to the church at Mt. Lebanon. He baptized Prof. Tate at Thorn

Tennessee.

Rev. F. L. Dupont, of McKenzie, has been called to the church at Trezevant for one half his time.

-Will you please inform me where can obtain a book, entitled "A Search for the ('hurch," written by some gentleman in Tennessee? I believe his name is Jonsson. Yours truly,

Kuttawa, Ky. F. M. Dorron. We presume the brother refers to the book by that name of Dr. J. M. thing. Robertson, former editor of the Baptist Reflector. We believe it is out of print now. ('an any one accommodate him to a copy ?- EDs. !

-If I mistake not, you suggested recently the exchange of minutes by the clerks of the different Associations in East Tennessee. To accomplish this I know of no more feasible plan than for you to publish the name and address of each Associational clerk. Then we can easily form one another's acquaintance and accomplish the result | perennial Sunday school. desired. Very truly,

W. D. L. ROBBINS. Chattanooga, Tenn.

Which thing also we are forward to do. Please send in your names, brethron. - En.]

JONESBORO. - Dr. W. A. Nelson, of Asheville, has been with us here ten days in a meeting. The hest meeting we have had in Jonesboro in many years. Some fifteen conversions. The Christians have been greatly strengthened and edified. Dr. Nelson was at his best He preached with great fervor and captivated the people of Jonesboro of all denominations. Meeting closed last night, and Dr. Nelson left for home.

W. H. OSBORNE. REV. G. L. ELLIS.-At a called

meeting of the Tiptonville Baptist church the following resolutions were unanimously passed: WHEREAS, at our last regular meet-

ing our heloved pastor, Elder G. L. Ellis, offered his resignation, to take day-school in the State to give one coleffect at once ; Resolved, 1. That it was with reluctance and regret that we accepted it, and

that we have sustained an almost irre-

that in giving brother Ellis up we feel

minister of the gospel, and as a faithful, held sacred and dear hy Baptists.

B. That he will always nave a place . J. A. FLIPPO, Moderator. J. P. SHAW, Clerk.

-We, the Missionary Baptist church, worshiping at Gravel Hill, Tonn., in conference assembled have adopted the following preamble and resolutions:

WHEREAS, Frederick Howard stands excluded from the Unity Association, and whereas said Howard's name is dropped from the Ministerial Roll of

Resolved, 1. That we will not allow him to preach in our house, and we approve the action of said Association. That no preacher can preach

our house unless he is in good standing and can show that he is. 3. That a copy of these resolutions be sent to the BAPTIST AND REFLECTOR for publication. Done in conference at Brother Smith reported meetings at a called meeting on the 28th day of

L. H. ROBERTSON, Mod protem. JOSIAH JORDAN, C. C.

CONCORD-SMITH SPRINGS,-It has lately been my pleasure to be with Brother J. S. Rice at these churches. At Concord they have beautifully repaired the house of worship, inside and out, and purchased a now organ, which adds greatly to the music. Brother Guthrie, mission agent for this church, has gone diligently to work and this will doubtless be the best year for missions in the history of the church, as every member is expected to give seme-

Smith Springs a few years ago was State Mission point, but now the church has grown to one hundred and fifty members. They gave a neat little collection for missions, and the missionary secretary, Brother Meriwether, is now busily engaged in seeing how much each member will subscribe to be paid during the year. Brother Rice, the'r pastor, is thoroughly missionary, and, by the way, a noble, consecrated man. This church has splendid singing and a

J. H. ANDERSON.

-A letter received last week from good sister says:

I see in last week's paper two letters which I do not understand. Please explain. The first is from Mrs. S. E. W. Nelson, of Chattanooga, Tonn., who expresses thanks for quilts received. What will she do with these quilts, and does she want more? The second is from J. S. Thomas, of Knoxville, Tenn. For what is he receiving collections rom Sunday-schools, and what does h mean by putting schools "on record?

Perhaps it may be well to answer publicly, as some others who have not been reading the paper long may not understand these letters. Mrs. Nelson, by request of Miss Sallie Hale, who had been doing that work before she went to Moxico, receives quilts for the children in the Indian Territory and forwards them to the proper persons. Rev. J. S. Thomas is our State Sunday. school secretary. He wants every Sunlection a month to help in the work of State Missions, including Sunday. do that " puts itself on record."

twelve at the close of the service. At the people among whom his lot may be meeting at Union church with the pasthe meeting on Monday evening an cast as a Christian gentleman, a faithful tor, Elder B. Demarcus, the first Sun-

day night in November. We labored fearless and able expounder of the faith sixteen days. The church was greatly revived, sinners awakened, and the grace of God magnified, and many were in our affections, and that our prayers born of the Holy Spirit into the kingwill follow him wherever he may go, dom of God. Thirty two tere enabled praying for his prosperity and success. to rejoice in a new love to Gid. It was my happy privilege to lead eight down into the water and bury them in the likeness of my Lord. Many witnesses among them of other denominations bore testimony to the attractive power of baptism when dong according to the Lord's commandment. Three others are approved for baptism, one foined by letter, one by relation, and one was restored to fellowship. There were fourtoen additions in all. Brethren Con and II. E. Byorly did most of the preaching. To God be all the klory.

Bull Run, Tonn. J. N. Biewop. The many friends of Brother Bierly will rejoice that he has so far regained his health as to preach again. He is a good man and a good preacher, and a. brother much beloved .- ED].

-The welcome service of the Central Baptist church to Rev. F. R. Boston Sunday evening, November 24, 1889, with Rev. John W. Dillard, Esq., presiding, was as follows: 1. Quartetto, "The Mellow Eve is

Gliding," (Holden,) Choir. 2. Hymn, "Coronation," Choir and Congregation.

3. Scripture Reading, Rev. H. R. Traver.

4. Prayer, Rev. N. M. Woods. 5. Solo, "In the Secret of His Presence." Miss Miles.

6. Address on Behalf of the Church, Major L. P. Cooper.

7. Address on Behalf of Big Hatchie Association, Rev. J. D. Anderson. 8. Hymn No. 558, Choir and Congre-

gation. 9. Address on Behalf of Other De-

nominations, Rev. N. M. Woods, 10. Quartette, "Prayer," arranged from Koschat, Choir.

II. Address to the Church and the Incoming Pastor, Rev. J. H. Snow. 12. Address by the Pastor, Rov. F. R. Boston

13. Hymn No. 555, Choir and Congregation.

14. Doxology and Benediction.

-Last Tuesday night closed a meeting with the church at Manchester of two weeks and two days. The result was ten additions to the church and the Christians of the town generally ravived Quite a number expressed themselvas as having enjoyed the meeting better than any they had ever attended.

Only one that professed faith during the meeting went to another denomination. He went to the Methodists, and we received one from them in return. were ready to go down into the water to attend to the ordinance of haptism after several days of continual rain, the sun shone out, and the very heavens seemed to smile upon the scene.

Brother J. F. Oakley did all the preaching from Wednesday of the first week of the meeting. Bro. Oakley recoived the compliment from the Manchester Times, which voiced the sontiment of the people generally (except Campbellites), of presching some of the best wasermons over proached in the town, and ospecially the one on "What shall I do schools. Every school which agrees to | to be saved?" The people of Manchestor will not soon forget Brother Oakley. They have been so wonderfully blessad -In company with Brethren T. J. by his stay among them this time, that The hand of fellowship was given to 2. That we heartily commend bim to Coram and W. H.; Cantrell, I began a they will certainly want him to come W. B. RUTLEDGE.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Bev. J. H. ANDERSON, Missionary Secretary.
All communications destined for him about be addressed to him at Nashville. Ten.
W. M. WOODGOCK, Fressirvi. Send all money for State Missions to him at Nashville, Tenn. PORKIGY MISSIONS.

REV. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va. Rev. R. J. WILLINGHAM, Chattanooga, Vice President of the Foreign Board for Teunessee, to when all inquiries for information may be addressed. HOME MISSIONS.

REV. I. T. TICHEROR, D. D., Corresponding Secre-tary. Send all money for Home Missions and Church Building to him, at Atlanta, Ga. Rev. O. L. Haller, Knowville Tenn., Vice Presi-dent of the Home Soard for Tennessee, to whom all information or inquiries about work in the State may be addressed MINISTERIAL EDUCATION.

Funds for young ministers to the st. W. B. Univer-sily should be sent to G. W. Jarmen, Jackson, For young ministers at Cars in College, to Pr. (3 T. Henderson, Mossy Creek, Tenn.

From Miss Hale

I should like to tell your readers that applied to the Foreign Mussian Board we are very much encouraged in our work just now. The priest has excommnnicated every bedy who has any thing to do with us, and is advertising our religious work and our teaching of En glish-most of which is done as an aid to, religious work-by abusing us all over town. We said when it began that " He would make the wrath of min to praise him." His excommunication. had no effect on our pupils, who belonged to the upper class. Those from among the common people-several of them-stopped, but, prohably, noticing that those of the upper class treated the priest's threats with contempt, they be gan to send word that they would like to commence their studies again This after passing their Baptist neighbors on the street with averted and covered faces. They have about all returned now, and Mrs. Rudd has enrolled som new pupils. It will do them good to find that they can safely defy the pricet.

The young man whom I mentioned in a former letter as received for baptism during Dr. Powell's recent visit, has been suffering great persecution from his father's family, or, more properly, from his parents. His father beat him and drove him from home He is a workman in Governor Madero's factory, and appears to be a favorite among the workmen. These, seeing the shameful treatment which he was receiving trom his father, took sides with him and consequently he had the pleasure of ushering in sometimes five or six at a time of his companions to our services. The latest news was that one of these young men wished to become a member of our church.

Dr. Powell baptized three persons during the recent series of meetings. The priests have since been ridiculing the baptism, saying that, "it is old and out of date." I recommend this exceedingly oandid and forcible argument to

Brother Rudd has received sev eral visits from persons belonging to a large pedobaptist church in a large town called San Pedro. They report that many of them are auxious to be informed better with regard to our doctrines, being dissatisfied with their own.

Brother Budd has a station called San Icidro. There is a membership of between fifteen and twenty, and they are constantly rocelving members. We expoet to have a strong church there.

Brother and Sister Rudd went to Saltillo to-day to attend our Association. They expect to remain several days attending the Theological Institute, where the former will take his turn in delivering leetures. With Christian regard, For Christ and Worth Africa.

Having known Rev. O. L. Powell for many years as a humble, godly, conseorated, Christian worker, I felt constrained, while abroad last August, to go to Algiers and see him on his field of missioner labor. My visit confirmed me in the impression that Brother Powell foll wed the leading of God when he went out as he did. He has gathered about him some strong men, who are willing to devote their lives to preaching the gospel to the people of North Africa.

Two young men, Drs. Leach and Manurd, are living like the natives in a Cabyle village, sharing their hardships, that they may learn the language of this interesting people, and teach them the way of life. Professor Camatte and his wife, devoted servants of God, are | boring with Mr. Powell in Algiers

No Board or Society are supporting these missionaries Brother Powell of the Southern Ban ist Convention, but they could not see their way clear to undertake the mission. There is no opposition to other work or workers. It was laid upon Brother Powell to go out trusting God and the churches to supply his needs. His work has been ble-sed, and there is a hopeful prospect of more abundant blessing Indeed few countries offer a more promising field for missionary work than North Africa. These missionaries live on what God sends them through the vol untary offerings of his people. It takes only three hundred dollars a year to support an unmirried man in North Airies, and a man with a small family can live on four hundred and fifty dol lars. Shall not we who remain at home give to these devoted men and women supplies for their bodies, that they may give the bread of life to the perishing millions of Cabyles and others in North Africa ?

If your heart inclines you to share in their work, send a contribution to J F. Pullen, 12 East Fayette street, Bal timore. Md., and it will be sent directly to them. They will acknowledge each month the amounts received "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.

Rov. E. F. Baldwin, of Morocco, has been greatly blessed in his work. Not less than two hundred converted Mohammedans have been won to ('hrist during the past five years. Mr. Eugene Levering, 2 Commerce street, Baltimore, receives and transmits funds to Mr. Baldwin In him we serve.

A. C. DIXON 1819 St. Paul st., Baltimore, Md.

A Word to the Baptists of Big Hatchie Association.

DEAR BRETHREY: Short cropsmoney scarce -hard times-scems to be the talk all along the liue. Retrenchment and economy will necessarily be the order of the day. There is danger, because of this pressure, that our Master's cause will suffer. Many begin economizing by cutting off their contri butions (in part or in whole) to the support of the go pel. Let us be careful that we do not withhold that which belongs to the Lord. Let us as pastors and agenta of our Lord and Master be diligent in collecting that which is due him, that there may be "meat in his house," that his blessings may be show ered upon us, and his cause suffer no loss. As times like these demand of business men increased energy, seal, and prudence, so it is of the servants of God. Let the necessities and demands

few months in the interest of State Mis ye therefore, touch all natious, baptissions. Receive him brethren with open | ing them (the taught) in the name of hearts and bands; help him in his ar- the Father, 810, and Holy Ghost duous labor, and osteem him for his teaching them (that is, those so taught) Brother Thomas will address him at he had commanded. (With the prom-Memphis. Now, brethren, let every isc) Lo, I am with you (the taught) one do their full duty Let the work always, even unto the end (fulfillment) be pressed all along the line, that God of the world or age." And if age, may be henored, our own souls blessed, did he not mean this, the gospel age? and sinners be saved.

J. E. BUEBANAN, Chim Ex Bourd B H Asso

A Tennessean in Mississippi

Allow me to congratulate you on the new arrangement in regard to the BAP-TIST AND REFLECTOR. Tennessee Baptis's should be proud that two young, active and talented men have under taken to furnish them a paper that will be an honor to them and the cause it represents. E E Folk and O L. Hailey mean by their association to give earnest, efficient and intelligent work for the Master's cause May God's blessings attend you and may be ever give you wisdom and discretion in this great undertaking. In the last issue Brother D. D. Maney's letter in regard to the sad death of his lovely daughter carried me back to the time when you were our devoted pastor at Murfrees boro, Tenn. We can never forget how earnestly and faithfully you labored with us there in your first pastorate. and how you helped us to bring our precious jewels to their Savior. Among the number who joined the church then were three of our precious ones. One. Sain P. Jamison, left us at the age of eighteen, leaving the blessed assurance behind that he had been a true and faithful follower of Jesus and said he was glad the time had come for him to go to his Savior. He was truly a consecrated worker for the Master Miss Fannie Maney soon followed leaving as bright a life as mortals can attain to. I have so often thought of her as being one of the purest characters I have ever known. It is so hard for us to part with our loved ones having so much promise for good, but God knows best and we are comforted with the text: "What I do ye know not now, but ye shall know hereafter." God help us to take courage and work more earnestly and more intelligently for the accomplishment of more good than we have ever done. Thank God the old church is again doing efficient work and increasing in numbers and usefulness under the pasteral care of Brother S. E. Jones I am much interested in his letters to your paper, coming as they do from the dear old church where I had my membership for thirty odd years and wher all my family were received into the church, except one. How tender are the ties to that dear old church, and how many precious reminiscences are

connected with it. The church here is still in a prosperous condition under Brother J. P. Williams. He says it is stronger than it has ever been since he bas been pastor. The church has elected me as superintendent of the Sunday school which enlarges the field for labor. My carnest prayer is that I may have strength and wisdom to do good service while I live. Yours fraternally, R. D. JAMISON. Brooksville, Miss.

-There seems to be a general waking up among Baptists of America to give the goapel not only to their own people, Parras, Mexico., Sallie Hale. of our Master's cause be isid before our but to those of other nations. This from now until January, 1891, for \$2.00.

people, and its claims pressed and urged is right. "Freely a have received, Our Bunday solvate ascretary, Bro. freely give." The divise injunction of J. S Thomas, will labor in the bim into whose hands all power in bounds of our Association for the next | beaven and earth is given, says, "Go work's sake. Any one desiring to write to observe (do) all things whatsoever A. I. MARLAR

Jacksonville, Ark.

In preparing the tables of Tennes see for the Year Book for 1800, 1 have received to date the minutes of the following Associations: Beulah, Big Hatchie, Central, Chilhowee, Clinton. Concord. Cumberland, Duck River Eastanallee, Egon, Fairview, Friend ship, Hiawassee, Holston, Indian Creek Ococe, Salem, South western, Stock ton's Valley, Tonnessee, Unity, Walnut Grove, and also some of the blanks sent out to clerks have been received from other Associations, but of these I need the printed minutes as well. I have much help from the clerks of the Ten nessee Associations. It is very important especially that the Year Book list of ministers should be correct as to spelling and the correct postal address. The Year Book list to becoming the official list of the Baptist ministry in the coun try, not because it is assumed to be so by the editor, but b cause it is being con stantly referred to by those who wish to reach our ministers. Consequently every minister is personally interested in getting a copy of his minutes into my hands as soon as possible Could any one send me minutes of Long Creek Association? Will brethren who can do so procure for me a copy of late min utes of the colored Associations in their immediate neighborhood? If I can not get those of this year I would be glad to get those of 1888.

LANSING BURROWS Ed. Am. Bapt. Year Book Augusta, Ga.

A JOYFUL LETTER -- I gave my name to Brother (' G. Anderson, of Warrior Ala., a short time ago, as a subscriber for the BAPTIST AND BEFLECTOR. To day I received my first copy, and I must say that it is a good paper and should be in every Christian home.

My heart is full and throbs with joy and thanks to Almighty God as I read the encouraging reports from all over our land and country. I thank God for what he has done for us all Only a short time ago, I was a wanderer from God in the fields of desolation, ruin. and death, without hope. But God in his all-wise providence saw fit to cast my lot among his zealous workers, whom as instruments in his hands influenced me for good, and at a protracted meeting held at Warrior, by Rev. W. A. Hobson, I was able, by the grace of God. to make a full and final surrender, and I am now fighting for God and rejoicing in the sweet hope of heaven. The regret that we did not enter our Master's service earlier is overbalanced by that unspeakable joy that we have passed from death unto life. Never can I forget the kind words of sympathy, the prayers, and tears of the Christian people of Warrior while I was struggling to surrender myself to God. Yours fraternally, M. L. WILLIAMS. New Decatur, Ala.

Baptist and Reflector

J. R. GRAVES, LL. D., Special Editor.

Nashville, Tean , December 5, 1889

QUESTIONS AND ANSWERS. to this column eny suitable question will be an swered by Dr. J. It Graves. Nevertheless all questions to recelve attention must be signed by the name of a subscriber to the BAPTIST AND REFERS 108 Direct all questions, the answers to which are destred from Dr. Graves, to him, 847 Main street, Memphis, . enn

INSPIRATION

ohrase "Plenary verbal theory of insporation," which I meet with in articles on inspiration? Does it mean that the very words and not the thoughts only were inspired? If the latter is claimed, does it not degrade the writers to mere ma hines, which the diversity of style in the several writers seem to re-

ng communicated through the dis- different portions of the Bible doubt whether or no the writer not he control his language? formulated the sentence to convey by the Holy Ghost." the inspired idea If you say, as those do who deny verbal inspirawithout language or can there be language without words, any more than we can sing without notes? But human reason is not to settle | Scripture " this any more than any other of " For the prophecy came not of old time [or any time-Margin] by the will of man, but holy men the meaning of their own language. even true of unholy men, as put Into bis mouth. Paul's record | blo." is this (2 Tim. iii. 16): "All scripture is given by inspiration of once to our Holy Scriptures. All scripture writings are composed

Have been selected by the inspiring it, "Every Scripture inspired of of the Revision Committee defends it on the ground that this rendering makes more emphatic the testimony of the apostle to the inspiration of every line and word of Scripture.

But Paul further testifies as to the very words of the Scriptures Ghost teacheth." That we rightly interpret the tes-

timony of the apostles, we subjoin the opinions of a few standard scholars. Dr Charles Hodge says The affirmative statement is, that the words used were taught by the Holy Ghost This is verbal inspiration, or the doctrine that the tions in our midst to be abolished, writers of the Scriptures were con or a law passed by the legislature aspiration is meant that the trolled by the Spirit of God in the of each State that each convent, thoughts and the words of our choice of the words which they em school, or asylum should be visited ployed in communicating divine breathed into the writer by the truth. This has been stigmatized Holy Spirit If the very sentences as the mechanical theory of inspiraare not constructed and the very tion, degrading the sacred penman words selected by the unerring into more machines. It is objected Spirit, then we have a fallible un- to this doctrine that it leaves the citain revelation from God, it be diversity of style which marks the oloring and distorting medium of accounted for But if God can con human imperfection and ignorance | trol the thoughts of a man without We would be subject to a continual making him a machine, why can had selected the right word to con | Paul's direct assertion is that the

ver the thought or had correctly words which he used were taught

Dr. A A Hodges and his suc cessor in the chair of theology in tion you do not understand how Princeton, Dr Warfield wrote a the words are inspired, do joint article on inspiration-(we you any better understand would that Drs. Manly and Broadus how the thoughts are inspired would write one for this paper), in without the words? Can we think which they say " The line of in spired or non-inspired, if infallible or fallible, can never be drawn between the thoughts and words of

Prof. Gaussen, possibly a still the vital questions of revelation- higher authority, declares "This as the doctrine of the incarnation. theory of divine revelation in which atonement and resurrection of you would have the inspiration of Christ. The word of God is as cer- the thoughts without the inspiration tainly entitled to speak on this as of the language is so inevitably irraupon the above subjects, and we re- tional that it can not be sincere, and joice to say its testimony is ex- proves false even to those who proplicit, leaving us no shadow of pose it. . . A revelation of is a living, active principle, that enadoubt. Peter's records this (xxi. God's thoughts ever demands a rev- bles the believer to rely

elation of God's words also." Dean Burgon's scholarship will not be questioned. He says: "You spake [not thought] as they were can not dissect inspiration into sub moved by the Holy Spirit." So stance and form. As for thoughts that they did not even understand being inspired apart from words, which give them expression, you (See 1 Peter i. 10, 11.) This was might as well talk of a tune without notes, or a sum without figures. Caiaphas, King Saul, Balaam, or No such dream can abide the dayeven of his dumb ass. No one will light for a moment. No such thesay that the very words were not ory of inspiration is even intelligi-

P. S.-Bro. P. will oxcuse us for commending him to a second and God." This undoubtedly has refer- more careful porusal of our chapter on the plenary-verbal theory of inepiration in The Seven Dispensaof words, and, therefore, if the tions, and other brethren who are writing is Inspired the words must interested in this subject.

MRS. WOCKWITZ, a young wife Spirit. The revised version gives living in St. Louis, Mo., disappeared mysteriously a year and a God," etc., which means aubstan- for her everywhern without avail. half ago, and hor husband searched. A few wooks ago a nun from the Convent of the Good Shepherd told Mr. Wockwita his wife had been in that Convent all the time, kept against her will. It seems her mother did not like her son-in-law, and to "got even" with him, while her daughter was calling at her house had her drugged and carried to the convent. The law written by him and his fellow apos- husband intends to sue the contles (1 Cor. ii. 13). "Which things vent for damages. Mr. Wockwitz What am I to understand by the also we speak, not in words of men's had inquired for his wife at the wisdom teacheth, but which the Holy convent several times, but the mother superior had denied all knowledge of her. - Western Re-

Instances like the above are being made public almost weekly in England and America. There are doubtless hundreds of women kept against their wills in American convents. Ought not these abominavearly, and each inmate personally examined as to their will in entering and remaining?

WE are needing twenty-five dollars to pay the board of three self helping young ministers, at Jackson, up to November I. Who will be one of five, or twenty-five to make up this amount? We shall be delighted to chronicle their

Paith and Works

"Abraham believed God, and it was counted to him for righteousness." Rom iv. 3: Jas. ii. 23.) "Was not Abrabam, our father, justified by works when he had offered Isaac his son upon the altar?" (Jas. ii. 21)

For if Abraham were justified by works, he hath whereof the glory, but not before God." (Rom. iv. 2.)

My purpose in writing this article is to show that the above scriptureharmonize with each other when props erly understood, though they apparently contradict each other. I also wish to show that works always follow genuine faith, and come not before justification, but after.

The Apostle Paul speaks of a justifi cation from sin by faith; but the Apostle James speaks of a justificafirst justification from sin.

Christ for salvation.

James speaks of what certain professors, who were destitute of works, called faith. He permits them to call their "bare belief of the bare truth" faith, but clearly demonstrates the fact that a barren faith is dead. "What doth it profit my brethren

though a man say he hath faith and have not works, can faith save him?" (Jas. ii. 14.) The apostle would have us to understand that such a false pretention to faith sould not save any one because a mere mental exercise, based upon nothing more than external evidence, can not work by love or purify the heart. Abrabam's faith was made the heart. Abrabam's faith was made perfect by his works. His noble deeds prove that his faith was genuine, for it led him to obedlenee. His works were act the procuring cause of his justification, but they were a plain declaration, but they were a plain declaration.

We should present our hedien as a living sacrifice to God, not conform to the vanity of the world, not to become Christians, but because we are Christians, and have been bought with a price—the precious blood of Jenu.

Centralia, Tex. H. F. KILLEN. not the procuring cause of his justifieation, but they were a plain declara-

tion of treetone justificat on from sia. "By the words thou shalt be justified; and by thy wards thou abalt be condemned." (Matt. xil, 37), The Savior does not mean that our words are the real canao of ear justification or coedemuation, but they show forth the true condition of the heart, and thereby make a plain declaration of our justification or secademnations For out of the abundance of the heart the month speaketh." (Mata xii. 34.) When man do good deeds from pure motives, their works justify them before the world, because we know them by their fruits. Abreham was justified from ain and called the friend of God long before he offered up " By faith Abraham, when he was

called to go out into a place which he should after receive for an inberitance, obeyed; and he went, net knowing whither he went." (Heb. xl. 8.) Paul, in speaking of this righteoneness, which was imputed to Abraham by faith, uses this language:

"How was it then reckoned?" When he was in circumcision or uncircumcision?" "Not in circumcision, but in uncircumcision." (Rom.

Abraham was certainly justified when his faith was counted to him for righteousness; but that was before eircumcision was given to him as a seal of the righteousness by faith. So we are forced to the conclusion that Abraham was justified from sin at least twentyfive years before Isaac was born.

His works, which came after justification from sin, could not have proenred that which came before them. His works proved him to be a true sevvant of God.

Obedience shows that Christiana have a living faith, but disobedience points out the superficial professor by showing that his faith is dead.

Campbellitea accuse us of preaching justification by faith only. We plead guilty, for we are not ashamed of the gospel plan of salvation. We are not willing, however, to accept their "bare belief of the bare truth" for faith. since devils exercise that kind of faith.

When Paul says " that a man is justified by faith without the deeds of the law," he does not mean that the justified are lawless characters or destitute of good works, but that faith has purified their hearts by the operation of the Holy Spirit, and they are united to Christ. They thus become branches of the true vine and will bear fruit

Prior to justification no man can work a work of righteensues that God will accept. All our righteouances are tion by works, which comes after the as filthy rags. (Isa. Ixiv. 6.) The sinner has nothing to commend himself to

> Christ represents the wicked as co rupt trees and the righteons as good trees. "Make the tree good and bis fruit good, or make the tree corrupt and his fruit corrupt." (Matt. zii, B3.)

> Those who have works before falthworks before justification - have inverted the gospel order. In valu they endeavor to make a good tree out of a corrupt one by first making the fruit

> Salvation by works is the most damnable, the most God dishonoring doetrine Satan ever pulmed off oa deluded mortals, but still it is not strange that men, who seek to honor themselven, rather than te glorify God's pame. should fall into the sours of Satan,

Baptist and Reflector.

EDGAR R. FOLK, Editors and Proprietor OFFICE-BOOM 4, AMERICAN BUILDING.

Subscription, Per Annum, in Advance.

PLEASE NOTICE.

I. The label on your paper will tell you when you the my lon expires. Netles that and when you

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A NEW TRACHING.

eye is a loud proclamation, in letters O so much the worse for them if they far in advance of them. Nor is it luxury, but in much self-donial. It

January number. Feeling a sense of relief that he is not to be in this number. we look to see what it contains. The leading article in it is by "Rev. Minot J. Savage." "Rav.!" Strange com- Indeed! And who are "competent My judgment is infallible. I can send the Lord's dollar on its mis pany for a Rev. to be in. But let scholars," pray? Why, the scholars trust none other beside myself. So I us see what he has to say. His ar- of the new theology, of course, of bow down and worship at the shrine ticle is titled, "Agencies that are whom I, the Rev. Minot J. Savage, only of my own individuality. working a revolution in theology" of Boston, am chief. Any one who -which agencies he says are: His | does n't agree with me, Prof. W. R. torical and literary criticism; the Harper, of Yale, for instance, is not | gersoll. Your new theology is ennew conception of the universe; a "ocmpetent scholar." The test of tirely too now. What is new in it is the ago of the earth, coupled with competency is agreement with my not true, and what is true is not now. the antiquity, origin, and nature of | views. man; the growth of the moral natthoughts: "The Gospels, with one porated in the Jewish record and old is hotter. possible exception, are the work of then set them up on high as several men, traditions, and growths, a divine revelation." And that was inateed of true histories, or history | the way we got the story of Eden; in the proper sense of that word. that was the way we learned of The one exception is of late origin, Adam, and Noah, and Abraham, and and is a theological treatise rather | Moses; that was how the Ten Comthan a biography "-the Gospel of mandments, the most compact and they think how far that reaches? sometimes of three. We have had summarinosa with which the Rev. came to us; that was the way our what is legitimately involved in wing, here, there, and everywhere, Minot J. Savage disposes of ques- "divino revolution" was received. that idea-worship God with an preaching in this place and that,

dog bark "-except me.

ing eny book ever written to have Such a mind and ench a soul, it ment of minneys? Can be, or does been infallibly inspired." Ah! What shout the language of shove the comprehension of the Paal: "All scripture is inspired of God," and of Potar: "The prophecy -or any other such savage. came not in old time by the will of "Evon if God has the power to man, but holy men of God spake as make one of us for honor and tucy were moved by the Holy another for dishonor, he has not the Ghost." Oh! Paul and Peter arc old right." He has n't? Who deterfogies, and besides they did not know mines right and wrong for God? portunity occurs. Some of them do what they were talking about. Com-Why I, Minot J. Savago. pared with many men of the present day, the Rev. Minot J. Savage, of elation from God." Whose revela-Boston, for instance, they were fools. tion? Ours, Savage, Ingersoll &

we can not think of God as absurd

books traditionally ascribed to him."

"In the fuller light of our new rev-Besides, he says, "the books are full Co's. Me and Ingersoll got a reveof errors and contradictions, while lation direct from God. We know It so happened that a letter came to the moral tone of many parts of them it all, me and Ingersoll do.

is such as to make it impiety in us to Excuse us, kind reader, for incredit them to a just and loving flicting this much of the Rev. Minot God." Being "full of errors and J. Savage upon you. We do it contradictions "-according to the to give you an idea of the Rev. Minot J. Savage-of course the new theology and its teachbooks could not be inspired. And ings. Pardon the vein of ridicule if their moral tone is such as to and contempt with which we have shock the sensibilities of the Rev. treated the rather remarkable effu-Minot J. Savage of course we could sion of Mr. Savage. We confess not "credit them to a just and lov- that it is hard to treat it in any other ing God." "Miracles become un- way; the thing seems so ridiculous believable, not because any one can to us, and we have so much of conprove that such a thing never hap- tempt for it. There is one ingrepened" [O no, it doesn't make any dient in the new theology which al- for them. I have been asking for difference about proof], "but because most swallows up every other; which gives flavor to every other, and which | Here is the way out of the whole The Arena, Vol. I., No. 1, is a or contradictory, as tearing down is strongly illustrated in the article trouble. I shall expend the whole new magazine which comes to us. with one hand what he is eternally under review, and that is egotism, an Its principles are not stated, but it building with the other." As if he intense, immense, overpowering egotakes only a very little reading of who builds can not tear down, if he tism. It is what I think that must evening, and every man and boy its pages to recognize it as the organ wishes, as if he who makes laws can be true, and what I say that must in the cell asked for prayer. They of infidelity, even though that in- not, for his own purposes, suspend | be law. You-who are you? Paul, fidelity he sometimes masked under laws. The question is not, would Moses, and the rest were nowhere to for us." the name of religion, and call itself he do so? but did he do so? Your me. It is unnecessary to quote them theories are fine, very fine, Rev. Mr. to prove any of my assertions. I The first thing that strikes your Savage, but what about the facts know better than they did. I am strokes. It was given not out of large and red, that Col R. G. Inger- do not agree with your theory, you necessary to advance any proof at found its way into "songs that lead say. So much the worse for some all. My single word is enough. men to Christ. It relieved the thing; most people would say for the My inner consciousness is superior distress of a poor, but earnest. theory. "It is well known to all to any revelation, or inspiration, or preacher. Let us hope it may turn competent scholars that he (Moses) logic, or fact. The fact is it about many souls from hell to heaven and had no hand in composing the five resolves itself to this: I am God, abound to the glory of God. It may and beside me there is none other. | prompt some other child of God to

> But, excuse us Mr. Savage. We prefer Paul to you, and Moses to In-We prefer the old theology-the

DOES GOD DIRECT MONEY!

is, to say the least, refreshing. But We suppose we must accept it as | ciplino of the soul that thus formuand when I ope my month let no says so. "We find it difficult," he be advanced?

reason in the wide world, except a sonl, like Jonathan Bdwards or St. prayer for God's blessing on it. Do have enjoyed it. The privilege of

purely traditional one, for suppos- Augustine." We should think so. we believe that can direct the move seems to us, would be immesentably he, determine its direction, and ituse, as well as its power to accommind and soul of a Minot J. Savage plisb good? Have you such a practical faith as that, my brother?

A case in point: As pastor, we often suggest that brethren might do good by putting money in our hand to be used for the Lord as opso. Not a great while ago a good brother put some money in our hand and said, "Use this where you think it will do most good." He had frequently done so before our office from the Seminary at Louisville, Ky. It said nothing about money, but was about matters of work. When the reply was written, it occurred to us to inclose one dollar of the brother's offering With a prayer we inclosed it with out a word to the brother about it. A few days later came this answer Thanks for the dollar. I am preaching to the prisoners in the jail of Sunday evenings, and I have been perplexed all the week as to how I should procure song books guidance in dealing with them of the dollar for Gospel Hymns. seem to hang upon my words. Pray

Who can tell the mission of that sion. God grant it may.

A YEAR OF EDITORIAL LIFE.

Pardon a few words personal

One year ago, the 29th of No vember, we bought the Baptist Reflector, of Chattanooga, and became an editor. We did so against the "These things [Eden, the Fall, theology as old as Paul and John advice of some of our wisest friends, are of man; and—what?—Spirit- etc.] are only pagan traditions which and David and Moses. The old is and, it may be said, against the ualista! Here are some of his the ignorance of later times incor- good enough for us. Indeed, the wishes of our own heart. But duty seemed to lie in that direction. the call of the brethren seemed to us to be the call of the Lord, and we consented. It bas been a year We ask brothren and sisters to of hard work, of the hardest work contribute to the Lord's cause, and | we ever did. We have usually had to do so as an act of worship. Do to do the work of two men, and John, he means. The esse and complete code of laws ever written, Take five minutes, reader, to ask to be almost constantly on the tions which scholars have long dis- It was all a pagan tradition. Well, offoring. What is it there that is attending fifth Sunday meetings, cussed and decided the other way, well. We never knew it before. neceptable to God? Is it the dis- Associations and Conventions, and he knows it all. There need he no truth now because the Rev. Minot lates and directs an energy or emo- continually in the office, fulfilling dispute about it. "I am Sir Oracle, J. Savage, of Unity Church, Boston, | tion? Is it that thus his cause may | the duties of an editor, which we tried not to neglect. Yes, it has says, "to understand the mental at The pastor asks his members to boon a year of hard work, but it But hear him sgain: "There is no titude of a noble, gentie, loving accompany their offerings with a has been a pleasant year. We

meeting and commingling with and knowing our, brethron all over the State which it, line brought to us, has been very sweet. The consciousness that we were laboring for the good of the Baptist cause in Tonnossee, which lies so close to our heart, has boon a constant source of inspiration, and at the same time of enjoyment to us. And it has been a profitable year, we trust-we do not mean financially, that has always been a secondary consideration with us, but a year of profit so far as good accomplished is concorned. As we look back over the year and find what has been effected-not, of course, by ourself alone, but by others, assisted to some small extent, we hope, by uswe can not but feel gratified We saw the Baptist Reflector increase its circulation fifty per cent. in eight months, in the face of the most trying circumstances. We have seen the consolidation of the two papers in the State, their establishment upon a firm and permanent basis. and their rapid advance toward the goal of ten thousand subscribers, and have had the satisfaction of hearing expressions of approval and of encouragement coming up from all parts of the State and of the South All this has been exceedingly gratifying, even for the small share which we have had in bringing about the results, and we would not exchange the work of the last year for that of any other year of our life. And now, we look forward to the next year with new hope, new aspirations, new zeal, and,

WAS IT BAPTISTIC!"

us all Amen.

to the service of our Master and to

the Baptist cause in Tennessee.

We hope to be able to accomplish

even more in that than in the year

just closing, and ask for your sym-

pathy, your prayers, your co opera-

tion to help us in the work, and

The following eard from Dr. Pendleton shows that he sustains the position of the BAPTIST AND RE-FLECTOR in the Morristown matter:

Permit me to say, as I have been referred to in your paper, that while the general rule in Baptist churches is that vete is required in the reception and restoration of members. I have not —And when you call a nown it otherwise during sixty years connection with the Baptist denomination. Yours truly,
J. M. Pendleton.

Bowling Green, Ky.

QUESTION ROX.

In writing the address of a preacher, and using the title "bishop," which should be placed first the name or title? A SUBSCRIDER.

The title, of course, as Bishop G. A. Lofton, not G. A. Lofton, bishop.

ITEMS.

mencing the second Sunday.

-If you would lift me, you must be on higher ground.—Emerson. -Brother Allison is to help Rev. O. L. Halley at Adair's Creek, com-

-Rev. E. Allison is assisting Doctor Baker in a meeting at Newport, Tenn. Twenty professions and ten additions to

-we may by ready in repose and rest. The wise virgins were ready, though they were as leep when the bride groom came at midnight.

-One of the greatest services which a man can render society is to bolieve the truths of God sincerely and maintain them steadfastly .- Standard.

-Do n't be planning just what sort of a meeting we are to have. Don't cut out just the kind of a blessing God shall bestow. I never saw two meetings just alike .- Dr. Edward Judson. -We hear good reports from Jones

boro. Dr. W. A. Nelson, of Asheville. is assisting Brother Osborne in a meeting, and the prospect is very encouraging. Let us hear full reports, brethren.

-We acknowledge several pressing invitations to attend the fifth Sunday meeting, but find it beyond our reach. But such brethren as the Halls, Bishops, Peters, and Waddington will make it interesting.

-Dr. Judson is with Carter Helm Jones at Knoxville, First church, and they have a most encouraging beginning. Dr. Judson makes very liberal use of tracts in all his work. It shall be our pleasure to report as the meeting progresses.

-We acknowledge with pleasure and regrets the following: "Mr. and Mrs. G. W. Green request your prescuce at the marriage of their daughter, Mattie Lou, to Mr. J. Neal Maxwell. Thursday morning, November 28, half past ten o'clock, 1889. Methodist church, Somerville, Tenn." We extend heartiest congratulations.

-Elder James C. Rockwell, of Waynesville, N. C., accepts the call to Morristown, and enters at once upon the work there. We welcome his coming, and thus introduce to the brothas we trust, a renewed consecration ren our neighbor and friend, J. C. Rockwell. He is already a friend and subscriber to the BAPTIST AND RE-FLECTOR

-It affords us profound pleasure to have kind and cheering words from our friends and subscribers at Mount Moriah, our old home. The boys who used to play ball with us and stand in may God's Spirit guide and control the same spelling class are with us, and it makes us glad. Those sturdy men who watched our boyish games are at the head of our list. Our thanks to them all.

-Rev. R. B. Mahoney preached a very acceptable sermon for the Second church, Knoxville, Sunday, 21th instant. While he is regaining his strength he is not idle, but he now is desirous of giving his whole time to the ministry. Some Tennessee church

vidual payments. That is not scriptural. That is to put the bit in the pastor's mouth. Let your treasurer rereceipts, and pay as you go.

our churches will call a pastor. It seems indefinite call? But whatever you do ville. Sunday was his second annicall the man who will be likely to pro you to the greatest Christian activity. two; received by letter, forty-nine, Such a man may not be old Descon Im. making a total of one hundred and portance's cousin, or grandson, nor Sis-

PERSONAL AND PRACTICAL.

-We printed last week six thousan six hundred and fifty copies, and still they were not enough to supply and nomandi se calis came in for extra copies after the issue was exhausted. We can almost see the eight thousand by Christ-

-Rev. G L. Ellis, of Martin, Tenn. has accepted the call to the Seventh church, this city, and preached his first aermon there last Sunday. A recognition service will be held in his church next Thursday night to formally receive

-" For if we died with him, we shall also live with him; if we endure we shall also reign with him; if we shall deny him, he also will deny us; if we are faithless, he abideth faithful, for he can not deny himself." (2 Tim. ii. 11-13) (Italics ours.)

-A brother was in our office the other day and asked us the question, Who commenced the system of fifth Sunday meetings in the State?" We could not tell; who can? Who ever did, certainly did a good work. Let us have his name.

-Rev. I. N. Strother has been unanimously called as pastor at Mill Creek and Howell Memorial churches. We hope he will accept. With the coming of Smith, and Ellis, and Strother the pulpits of Nashville Baptist churches will all be filled again, and well filled.

-Rev. E. V. Baldy has just returned from a visit to Cuthbert, Ga., of which church he has recently accepted the pastorate. He was highly pleased with bis intended, and looks forward with interest to the marriage next January. We congratulate the people at Cuthbert upon securing so genial a man and so able a preacher as pastor. We only lend him to Georgia for a while though. We want him back in Tennessee after a while

-That is a beautiful poem on our first page by A. H. Langston. Poetry is made up of three elements-rhyme, rhythm, and reason, including imagination under the latter term. Rhyme may easily be dispensed with, and reason often is, but no poem can be beautiful without rhythm. This one contains all three of these characteristics. Its rhyme is good, its reason admirable. while its rhythm is as sweet as the music of flowing waters. As we read it, we almost wished we were on "the pleasure we announce that Dr. Smith vergreen shore.'

enough. To such let us say that we had about fifteen columns of matter in type | Their loss is our gain.] left over last week-nearly four pages--And when you call a pastor make a have so much en hand every week that very definite agreement with him in re. it is impossible to get all in, and somegard to his support. Then transact thing has to wait. But there are two will fit in oftentimes where a long arceive and pay out your money, and take | ticle of equal merit would not go. Write -The time approaches when many of | and we will insure their prompt inser-

versary, and the record for the two ter Leader's nephew, but he is most Sunday. And the best part about it is that likely God's servant sent to you. the growth has been steady, there being hest way to avoid the rocks before you.

add tions, almost awary Sunday. The church is in fines pirm al condition, and Bishop Weaver begins the third year of his pastorate with new hope and encouragement. After the ordination of four deacons last Sunday, he requested all the members of the church who would coverable to co-operate with these and the other deacons to come up and give them their hand, and they came with alserity, and in numbers, old and young, male and female. It was an inspiring scone enough to do the heart of any pastor good.

-The difference between a lecture and a sermon with some preachers is simply that the starting point of the lecture is called a subject, and that of the sermon a text. The text is taken just for convenisnce, as a Lind of motto. There is no disoussion, no lanation, no showing its connection and its real meaning. He preaches from that text -so far from it that if you got in too late to hear it you could never tell from the sermon what it was. Or even if you heard it, you are reminded of it so seldom and see so little connecuin between that and the sermon as to forget it. A text, it seems to us, should not be simply a motto, a starting point, a nucleus around which to gather p sophical and scientific theo. ... but should be the soul of the discourse. the woof of the woven sermon. It, with its context, should be explained, illustrated, developed, expanded, applied that is to put honor on God's word to make it plain, to reveal its hidden meanings, and unfold its beauties. .. That is preaching.

-As we go to press, the news (to all appearance authentic) comes that Dr. W. R. L. Smith, the beloved pastor of the First church at Lynchburg, will go to Nashville, Tenn. We can not help hoping that there may be some mistake about it. Brother Smith has grown steadily in the affectionate esteem of Virginia Baptists, and they will greatly deplore his removal to another State. His work in Lynchburg testifies to his wisdom, energy, and consecration. He was never more popular with his people and with the entire Lynchburg community than he is to-day. We do hope there may be some mistake about the report .- Religious Herald.

[No mistake at all, we are glad to say. And further, it is with the greatest has accepted the eall, in what is desorbed -Brethren sometimes complain that as a beautiful letter. All Nashville is their articles are not published soon rejoicing. We sympathise with Virginia, hut congratulate Tennessee,

-Dr. D. C. Kelley is writing some among it some three or four columns of strong articles in the Christian Advoeditorial matter. So you see we treat | cate on "Episoopacy and Itineracy," in a mejority shall govern, a unanimous would do well to secure his services. you no worse than we treat others, in- which he takes the position that the cluding ourselves. The truth is we bishops of the Methodist church have too much power in their hands, and, regarding them simply as human beings, uninspired and infallible, thinks the business like it was worthy of most classes of matter that have precedence their authority should be curtailed. scrupulous care. Whatever you do do over all other-news letters and short For our part we rejoles in the letters. not submit it to the plan of secret indi- articles, the first bocause they must go They are signs of an awakening to the in as early as possible to be news, the gospel idea of bishops, and are brakes second because they can go in, as they upon the whoole of a downward soutien. cy to papacy. It was just this road that Reme trod: Bishop-first overseer of us short and newsy articles, brethren, a local ohursh; then having oversight over a number of churobes then a wider territory and greater anthority; to us that annual calls are both unwise and unscriptural. Why not make an ine work at the Third church, Nash-tion of one as supreme bishop, called the pope; then the regarding him as infallible after several centuries more. It is voke you to the highest piety and stir, years is: Received by baptism, sixty- a down hill business, this episocoacy is. Better come back, Dr. Kelley, brethren making a total of one hundred and of the Methodist persuasion, to the sim-

pastor of a local church. That is the

THE HOME.

"Thy Burden."

To every one on earth God gives a burden to be carried down The road that lies between the cross and grown,

No lot in wholly free; He giveth one to thee.

Some carry it aloft. Open and visible to any eyes: And all may see its form, and weight, and sixo.

> Some hide it in their breast, And doem it thus unguessed.

The burden is God's gift. And it will make the hearer calm and

Yet, lest it press too heavily and long He says, Cast it on me, And it shall easy be.

And those who heed his voice And seek to give it back in trustful Draver.

Have quiet hearts that can never de spair,

And hope lights up the way I pon the darkest day

Take thou thy burden thus Into thy hands, and lay it at his feet. And whether it he sorrow or defeat,

Or pain, or sin, or care, It will grow lighter there

It is the lonely load That crushes out the life and light of heaven.

But, borne with him, the soul restored, forgiven,

Sings out through all the days Her joy and God's high praise - Marianne Farningham, in Christian World.

In the Shadow of the Rock.

Apart in the busy school-room, with head bent low, and slowly moving fingers sat little Elice Gray, all absorbed in study.

Suddenly she paused, and over the expressive countenance flashed a quick, bright ray, as though some hidden chord within were answering gladly some touch without. Quickly the curly head was lifted, and then the soft blue eyes, looking straight before them, neither to the right nor left of them revealed that they were sightless.

It was thus that Elice had come into the world, bringing her tiny cross that was to grow with her growth, and never be lifted till the light of another world should break on the yearning eyes And, as though dwelling ever under the shadow of that cross, the fair, sweet, face bore trace of thought, deep and carnest, such as childhood rarely knows.

A slender slip of a girl, it was not strange that often in the merry game she wearled sooner than others, and at such times, stealing quietly away, or whispering to some one near, " Lead me please, to a safe place," she would sit listening to the unhappy sounds, ever patient and uncomplaining.

And all the little friends well know what Elice meant by a "safe place." With the idea of security, she had ever seemed to associate that of greatness and strength, and when, with outstretched hand she groped her darkened way, instinctively she seemed to sack some lofty tree, or sheltering wall, against which to rest, assured, as she often said, that no harm could befall her while thus upheld.

But it was in the bussing school-room that now she sat, her fingers moving slowly over the raised letters of the book before her, when the quickly lifted within estracted the attention of her

"What is it Elico?" she asked, as though the sightless eyes had spoken. "Oh, Miss Agnes," raid the little one,

eagorly, "please tell me, were those words written by a little blind girl?" and rapidly she read the letters, " Lenard m et ot-h er e-e-k t-h-a-tl-sh-i g-h e-r t-h a-n I."

"they were not written by a little blind girl, but a great and powerful king. day. Why do you ask?"

Because," said Elice, slowly, "1 thought no one but a weak little blind and weak girl could feel that longing It is just what I am always reaching out to find, something taller and stronger than I, against which to test and feel safe "

"Well, perhaps dear," replied the head, perhaps King David, though ing. There are times when even those she cried eagerly blessed with sight and strength are blinded by sin or sorrow, and they, too, reach out for a strong sure shelter child beside her with something of against which to lean and feel safe. This is why God call himself our rock of defense, so much stronger, so much came the words from her quivering lips higher than we, that under its protect ing care safety and rest is found

still moving lingeringly over the letters

"The rock that is higher than I." children who can see their way and are row never afraid can not feel these words as l do Whatever the good teacher may think. I believe tiod wrote them just for his blind children, for who else has need to be led as we?

The bell for dismissal had sounded, and the children had filed out before Elice had roused from her reverte, with unerring neatness she arranged her lit with me. She is still in the schoolhomeward

The road leading into the little town rest of the way was a shaded lane thoroughly familiar to the unguided feet, but, absorbed in thought this afternoon. Elice walked dreamily and less guardedly than was tible power, the poor wanderers rose and

Why don't you look where you are you were dreaming."

The startled child stopped quickly, with that nervous outreaching of the little hand, the first impulse when frightened, and immediately it came in contact with what she knew to be the tears that fell unchecked on the faded form of a woman seated on the road

"Excuse me, please," said the gentle little voice, with it pathetic ring of sad. | stood those strange companions. ness; "I can not look where I am going, because I am blind."

moment to the face beside her, and over | you, for I knew you could help her."

"Blind, child?" she repeated more gently; " I would never have guessed it, or I would have moved out of your way -but," she added, with the accent of passionate pain, "I, too, am blind, blind, blind."

The little one at her side started again, as though frightened by the vehemence of the tone. "Blind," she repeated, with tenderest sympathy; "you blind, too?" and justinctively her hand reached out and grasped the one near her. "Ah, I sec," she continued, unconsciously using the familiar figure of speech, "I see; you have no one to lead you, and perhaps have lost your way."

"Yes, yes," said the other, slowly, as | week's work." countenance brightened by that light though speaking to herself, but with In less than a year the morobant was

that same quadlate pain ringing through her words; " lost; that is it; I have strayed far and lost my way."

Then do let me lead you." said tho child, looking carnestly into the face | broken him down; he was an old man she could not see: " though I am blind, I know every stop of the way here, and I will lead you home."

Into the weary, haggard eyes beside her, with the sound of that word, "No, dear," answered the teacher, sprang hot, rushing tears, such as had not moistened their depths for many a linguist, made a resolution, in the first

'You lead me, little one?" she said, brokenly, "you are too young, too small

Ah, I see, I know." cried the child again, with that same bright light once fluencing them in the right direction more illumining her face. "I understand just how you feel, you want something tall and strong against which to teacher, gently caressing the drooping lean, just like that poor, sad king, who engagement," was the inexorable an said, Lead me to the rock that is swer. not blind in the way you mean, may yet higher than I. You are so afraid of have felt something of that same long stumbling or falling, isn't that it?"

The unhappy waytarer was gazing upon the glowing countenance of the deepening awe, as though listening to pathy an angel speaking, and wonderingly now

"Yes, yes, child, that is it some thing stronger, higher than I to save The teacher passed on but Elice sat me from stumbling and falling. "But," wrapped in thought, her slender fingers she cried, with sudden anguish, "you can not understand- it is not my eyes that are darkened, but my heart, my she repeated softly "Surely little soul, that is blinded with son and sor

Once more that kindling intelligence flashed over the child's pure face

"O is that it ' she said quickly. "and is not that just what my teacher said to day? She knew all about it, it is God, then, that you want. He is the strong, sure rock for all his children, blinded as you are theome, do come tle desk then quite alone she started room. I will lead you to her, and I know. I know she will show you the I have no time for such idleness

The little hand was grasping with eager strength the one within its clasp and as though impelled by some irresist her wont. Suddenly a harsh voice re obeyed the pleading voice. Down the shaded lane they passed, the blind child carefully choosing her steps as though going, child and no wilk into one, as if leading one more blind than she, the little band, in its spotless purity, never for a moment relinquishing its hold.

In silence they went their way, these heavenly joy, that of the other wet with fairness. cheek. In the school room, busied with teacher, when suddenly in the door way, kept pure and untainted?

The sightless eyes were lifted for a sweet voice, "so I have brought her to hour be given?

And turning away, Elice slowly retraced her darkened path, little knowing that though weak and blind, she had that day led a wanderer home to a safe place within "the shadow of a great rock in a weary land."-Observer.

One Hour Each Day.

A few years ago a gentleman met a rich merchant, a Mr. Bowen, who was leaving his office at one o'clock in the morning.

"Why, Bowen, what are you doing here so late?" he exclaimed. "O I have a habit of stealing an hour from sleep every night to give to

my accounts. It is a great gain on the

ordered by his physician to his an havi ness altogether if he would preserve his li e. Che continuous strain of years, and the time stolen from sleep, had at forty-night, He had become wealthy, but, as the event proved, had greatly shortened his life by his devotion to

TO STATE OF THE

1520

money making. A man, well known in this country and Europe as a profound scholar and year of his married life, to give one hour each day absolutely to his chil dron. During that time his whole thoughts and attention were devoted in understanding their characters, and in Business, invitations and visitors, what ever would have interfered with that hour, were all put aside. "I have an

His daughters grew to maidenhood Their mother was dead, and they had no friend so near as their father All their little school troubles, their plans and pleasures, they brought eagerly to him, and were always sure of his sim-

His boys became young men, they too, had their ambitions, their down falls, their successes -most of all, their temptations. They were never afruid to go to him with any of them, as to an elder brother.

A friend mer him wilking down the str et one day with one of his boys Father and son were joking and laugh ing together

"How do you become so intimite with your son?" inquired the friend afterward. I used to see mine as babies about the house, and presto' they are men-but almost strangers to me

I gave them a little time each day got down to their level as children and so grew up with them

"Pah Lam too busy grubbing all day to earn something to leave them

The two men separated. One be queathed to his undisciplined children wealth, which they speedily squan dered, the other gave to his, not so much money, to be sure, but firm, con trolled characters, every point of which had been influenced by his experience. his Christian faith and love

Delane de Polties, a famous beauty of the French court in the sixteenth century, is said to have spent an hour every day in a hot milk bath to preserve two, the face of the one radiant with her complexion, which was of dazzling

How many women are willing to give so much time daily to solitude and her evening tasks, still sat the patient prayer in order that their souls may be

"She said she was blind, and had lost the twenty four to promote our fondest her way, Miss Agnes," said the child's wish or ambition. To what shall the

The answer which each reader wishes involuntarily to make to this question will aflord him a key to his own character and the present condition of his mind and soul .-- Youth's Companion ----

Dying Words.

Don't give up the sblp.- Lawrence.

Peace at last .- Thos. A. Hendricks.

At peace- Wellington. It is well .- Washington I die happy - Gen. Wolf. I must sleep now .- Buron Is this your fidelity?-Nero. Et tu. Brutus .- Julius Grear. The hest of all, God is with us .- John Wesley Head of the army .- Napoleon I have done my duty.-Nelson. Independence forever .- Adams,

YOUNG SOUTH

MRS. O. L. HAILEY, EDITOR. No. 117 Morgan atr et, Knoxville, Tenn., to whom all communications for this department may

POST-OFFICE.

DEAR CHILDREN: What did you think of a "devil" going off with our Young South page for November 21st? Pretty sad fate, was it not? And I guess most of you have never known before that our letters, e.e., have to go through the hands of a "devil" before vou see them, but I have And sometimes I feel that I would know it had I never seen behind the curtains of a printing office, for my soul is constantly vexed by the "mishaps"-and what ever else you may call them -that hap pen at the printing office. However, the "many things " I told

you the week before I had to say to you, have been said, and I will wait to make our old ones wait, in my good bye to you and the cousins, eagerness to give them a welcome, for, ebildren, do you not remember how impatiently you waited to see your first letter in the Young South? Well is not room for all.

One more word and I must stop This will be your Thanksgiving paper, know you are a good woman, for you children May it find you all very write such good letters, and I have happy and very grateful to God for his learned to love you I think I would many mercies. How many of you can love to help seat the Young South's tell me next week what special things chapel, and before long I m going to you have to be thankful to God for to- send my little "mite." I will send a day That is, call them by name. And stamp for Brother Diaz's picture. how many of you feel you want to give Aunt Nora, all my kin are Baptists, God a thank offering? Let me hear and most all of them take the BAPTIST from you. Lovingly,

AUNT NORA.

another little cousin in? I am eleven years old. Mamma has been trying to get me to write a long time and now I I send you ten cents for Cuba and twowill write again if this is given a place in the Young South. I am your little PRARL MITCHNER.

Gallatin, Tonn

DEAR AUNT NORA: I was very glad to hear that you had decided to stay with us; may God be with you. I have not written to you in three or four months, but I hope that I may be able to write often now. I am not going to school now but will start Monday I They enjoy reading the Young South. you and all the cousins. I will be absolutely necessary. anppose, but will still try to write to the Brother Ogle came out here from Ten- twelve years old next month, but have Young South. I will close with much | nessee and held a protracted meeting | never written for a paper. Of course

You wrote out the Bible Queer Story, As this is my first letter I won't write ones next time.

DEAR AUNT NORA: Please admit another little cousin in the band, I hope Aunt Nora and the little cousins will bid me welcome. I am only a little Cuba. I will send more next time. I also send a stamp for Bro. Diaz's pieture. Please send it in papa's name, Rev. others will have to wait a while till I J. D. Wilson. This is my first attempt to write for the public. If I see it in print I will write again and try to do better. Your affectionate niece, LENA WILSON.

Columbia, La

again although you do live so long a inclosed three cents for Cuba and two ways off Wait a while and you shall cents for Bro. Diaz s picture. I will have your picture of Brother Diaz. ----

DEAR AINT NORA I thought I see if the "little fellow will bring would slip in one corner of your parlor them back, before I tay to say them and write you and the cousins a few again But it was a plan of our work more lines, as great an embarrassment for the new year. How that I was go as it 1. Papa has been taking the BAP. ing to devote the reading part of our TIST AND REFLECTOR ever since the page to practical hints to mothers and woodding, and was taking the Buptist children tor making happy homes and Reflector before We like it very much, happy hearts. How I shall collect for especially your page. My sister and them all such pieces as the one I give myself send you sixty two cents for this week, entitled 'The Children and Cuba, hoping it may do much good-Sunday," which will be continued till twenty cents from Mr. and Mrs. Pitner, next week, and if any of you use and ten cents from Mrs. Irwin, ten cents enjoy them, write us about it I also from Mrs. Wrinkle, ten cents from my spoke of our "Bible Queer Stories," teacher, Mr Bowers, five cents from and of our new cousins, and suggested Miss Ellen, one con from Mr Edmond. that you keep count of them and see and five ceals from papa. We have how many we shall get before Christ more promised, and will send it as soon mas. Only see, here are ten this as we receive it. We also send a stamp week So many that I had to for Brother Diaz's picture Lovingly,

INA JOHNSON Trunde's Cross Roads, Tenu

DEAR AINT NORY. We take the then, I know you will willingly step Baptist and Reflector, and my back as we give the hand of welcome to mother thinks she couldn't do without these new cousins. For you see there it Grandma has been visiting us, but has gone home, to Chattanooga, and we miss her so much Aunt Nora, I AND REFLECTOR I have four brothers, and no sister. Dan't you know I get lonesome? With much love to you and DEAR AUNT NORA Will you let the cou ins. I close. Your loving MERTIE CULLAR.

Equis. Texas. P. S.-I must tell you about the write to you and send the queer story | Loyal Temperance Club we have at the BAPTIST AND REFLECTOR of Ennis. The teacher's name is Mrs. M Nov. 14th corrected. I belong to the E Thompson, and she is a mighty good church; was baptized last September. woman. She teaches the little boys not to chew tobacco and not to use profane cent stamp for Bro. Diaz s picture I | language, and the effect of alcohol, and I'll tell you more about it next time.

This is a nice letter, Mertic. Write to us again soon, and tell us more about your Loyal Temperance Club. We want to keep up with our Texas friends.

DEAR AUNT NORA: May I join the corner? Papa takes the BAPTIST AND REFLECTOR He likes it very much.

did you not Willie? Try again and much for fear that you will put it in the may be you will be one of the perfect wasto-hastat Pray for me. I will send a stamp for Brother Diaz't ploture. Good bye, BALLIN BRAYAN.

Free Union, Webster county, Ky. We are glad to know you, Sallie, and to learn that God has so blessed you in the salvation of your dear mother. For the greatest blessing God could give a child. My pictures of Brother Dias gave out this week, and you with several can get more from Dr. Tichenor.

DEAR AUNT NORA: May I foin the corner? My father is a subscriber to the BAPTIST AND REFLECTOR. He likes it very much. I live on a farm: I have We bid you welcome, Lena. Come three brothers and two sisters. Find send more money for Cuba next time and try to answer some of the Bible questions. Your little nephew,

EGGLESTON RABY Mulberry, Tenn

DEAR AUNT NORAL I am so glad you did not leave the Young South. I think you are doing a noble work. I am always glad when we get the BAP-TIST AND REFLECTOR, so I can read the | braking, fur the gratest sorrer of his life cousins letters I would love to have had just fallin upon it. Ah, yes, those seen our cousin Beulth Green baptized. Inclosed you will find 20 cents which I send for Cuba. Fear of the waste-basbet, I will close. Your niece,

JOSTE JANEWAY

Sweet water, Tenn Glad to know that you have not left us too, Josie. Let us hear from you oftener this year.

DEAR AUNT NORA. I see so many little letters in the Young South that I want to write one myself. My mamma takes the BAPTIST AND REFLECTOR, 80 I get to read all of the letters and pieces, and I like it very much. As this is my first attempt I will close. Hope to hear from all of the little cousins Lovingly,

SALLIE OWEN. Walter Hill, Tenn.

DEAR AINT NORA I have never written any for your pleasant column vet. I hope that you will admit another friend in your happy circle. I have been reading the Young South a number of years, and think it is an interest ing page. Papa was a lover of the Baptist. He took it about fifteen years. Aunt Nora, I have had great troubles within the last few years. I lost a dear brother December 14th, 1888. God in his wisdom called him to a better home than this, and I have a blessed hope to meet him and our Savior there. Aunt Nora and cousins, I desire an interest in your prayers, that God may help me to do something for our blessed Savior. He has done so much for me. I must stop. I fear I have already written such a long letter that it will find its way to the waste-basket. But if I see this I will write again and send you some money. I hope you will publish this, as it is my first attempt to write to

Deanburgh, Tenn.

DEAR AUNT NORA: I've been reading the Young South, and have decided Ecletlo, Ala. WILLIE UPSHAW. | the Baptist church and was baptized. | have lots to write. I tried to correct | car before. Payeon.

LAURA BURNS.

Bertha Waiker...
J. D. Bass.
Pine Chape school, Jefferson co., Tenn.
Ira Jonns u and sister.
Mabel Hefliu.
Nora Graves Smith
Pearl Mitchner. girl, but I love to read the nice letters I do believe that a Christian mother is Seating the Young South Chapel. Heulah Green.
Tis is and Leis Cadwell, and friends.
Willie and Irby Grace.
Little Vanu.....

the Queer Bible Story, and hope I have it right. You will find inclosed two cents for Brother Diaz's picture. Your BRULAH CONWELL. Booneville, Tenn.

For Cuba.

Your Bible Queer Story was all correct except untill for until. Boulah. Too bad! but try again and write ue a nice letter, you write a beautiful hand

Bible Queer Stories.

() chillern, listin an I will tell you an auful story. Wonce there was a pore old bald-headed man ploding his way along the ruf mountinous way up to Bethel. His hart was sad nigh unto were weary stops, you may be shure, But as he wus goin up the way their came out off the city little children, and thay mocked him. And they oried out to him; 'Go up, thou ball-head; go up, thou ball-head." We are not told what else they did, but the ole man turned back an looked upon them, an oursed them in the naim of the Lord. And their came forth to she bares out of the woods, and tore to peaces forty two children of them. And he went on his way. Children, who was this man? What great sorrow had befallen him? Was this such a sin that these children should suffer so awfully for it? Have you not heard children do as badly? Does this not teach you you should respeet old age, and especially God's serv-

Answers to Bible Queer Story.

"Menhiboshoth."-Perfect ones .-Beulah Green, Thomas McGregor, Lillie Graves, Lloyd Smith, Jessie Foster. Mary Shelton, and one who wrote with red ink; no name signed. Tishic and Lela Cadwell, Willie Trotter, and Pearl Mitchner, perfect as to misspelt words, but I had one misused verb which tripped not only these three, but Ina Johnson, Jessie Rose, Bortha Walker and others. It was: "Both his father and grand ather was (for were) killed the same day." Look out! my mistakes aro not going to be only misspelt words. The commonest mistakes this time were: untill for until, continualy for continually, in the word palace.

Beulah Green says: "I find fifty fivo or aix mistakes." Thomas McGregor says: "I found fifty-eight mistakes in this story. I like your plan of work splendidly, Aunt you. Good byc. From your loving Nora."

I am glad so many have taken hold of our Bible Queer Story and hope all will like it. Here after I will make only one mistake to a word and they will he casier to count. I want all the cousing to be one of the consins So I will to count mistakes and not to get any I have six brothers and two sisters. write you and become acquainted with more help from older persons than is

love to you and all the cousins, Uncle eight days and he had great success. you will not expect much of me this blessing on my studies I have done My mother professed religion and joined | time. But when I get acquainted I may | more in one week than in the whole

智慧即唐,张。

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ALL AROUND.

-Rov. Manard was elected as State Evangelist of Arkansas. -Rev. J. B. Booue has just closed

good meeting at Moberly, Mo. -Rev. R. Deal has accepted the care of the Ozark church, Alabama.

-West Main church, Richmond, Va., has had several additions recently. -Twenty-seven were added to the

Bear Swamp church, N. C., recently. -There were eighteen conversions in a meeting at Urich church, Missouri.

-Twenty-eight were added to the church at Higginsville, Mo in a recent | The Baptists have taken high ground revival.

-Five were added to the church at Providence. Mo., as the result of a recent meeting.

-In a recent meeting in Chandler membership.

- A recent protracted meeting at Bowman, Ga., resulted in five accessions to the church.

-The South Dallas church is building a pastorium for the pastor, Rev. John Holland.

-There have been thirty professions in a meeting at Salisbury, Mo., and the | \$133.290.26 for miscellaneous purposes. work still continues.

-There were three additions by ex perience and baptism at Sardis church in Hollister, Fla., recently.

Mound Prairie church, Mo. Quite a lina .- Nashville American. number have joined the church. -A precious meeting is in progress

Ellis is assisting Pastor Mullins. -Rev. Wayland Hoyt, D.D., of Phil-

adelphia, has accepted the call to the | Prime First Baptist church, Minneapolis. -Rev. Samuel Saunders, of Suffolk. Va., has been called to the pastorate of

the Baptist church at Onancock, Va. -Brother O. W. Dean was ordained to you. to the full work of the gospel ministry, November 24th, by the First Baptist church at Meridian, Texas.

-Brother W. E. Penn is holding a good meeting at Springfield, Mo. Eighty-six conversions in a short time, sixteen conversions one night.

-Brother W. M. Sarrell is conducting a meeting at Burrough's school house, near Raleigh, N. C. At last accounts thirteen had been happily converted, among them several heads of families.

-Evangelist W. A. Jarrell is condnoting a very interesting meeting at Marshall, Tex. A very large number of ohnreh members and outsiders, at the conclusion of his sermons against danoing and theaters, pledged themselves to never again attend either.

-A very successful revival has just Making direct connection at lin, Ky. Services were conducted by Rev. Borrow, of Hopkinsville. The meeting resulted in many conversions and sixty-thrac additions to the ohurch.

-The Marlin church, Texas, has called a council to consider the propricty of restoring the credentials of M. T. Martin, who was deposed from the ministry by the Waco church for preaching herotical doctrines. Brother Martin is the brother who has insisted on re-baptism in so many instances, as to occasion disturbances both in Texas and in Georgia. - Baltimore Baptist.

-While Brother Pittman and his wife, of the First ohurch at Houston, were absent in attendance on the mishis church met and increased his salary

crease of two hundred over former pastor than the progressive spirit and generosity of the church .- Terus Baptist and Herald.

MACAGINE LATER BOTH MATERIAL

-The sixty-ninth session of the Baptist State Convention of South Carolina is in session at Florence, with many distinguished men prescut. The Baptists are a power in South Carolina. They are the most numerous denomination of the State, and they are thoroughly organized for effective work. Their progress is rapid and lasting. Their increase in all parts of the State is marked. The church has insisted upon an educated ministry, and as a result scores of thoroughly trained young men are sent out into the field every year. and are maintaining it. They cover the entire State, and put strong men in weak places. By that means they have built up when some of the other churches have barely existed. Last church, Mo., fifteen were added to the year there were 350 ordained ministers, and 761 churches. The total membership of the State amounted to 74,289. There were 616 Sunday schools, with 1,103 teachers and 35 209 scholars. The church raised \$9,666 35 for State Missions and colportage, \$8,300 13 for Foreign Missions, 83,542 42 for Home Missions, \$20,263.98 for education, and or a total of \$175,063.14. The church property of the State is valued at \$716. 975. This is a wonderful showing, and is but a fair index to the real strength -A good meeting is in progress at and power of the church in South Caro-

-The highest morality, if not inat Lee Street church, Baltimore, Dr. | spired and vitalized by religion, is but as the marble statue or the silent corpse to the living and perfect man S /

> Look out for the big IF ad vertisement in this paper, and the information may be of great benefit

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have said in favor of Hood's Sarsaparilla Mr. Albert Lowoll Estes, living at 28 East Pine Street, Lowell, for 15 years employed as hoss carpenter ty J. W. Bennett, president of the Eric Tele, beise Company, had a large running sore come on his legwhich troubled him a year where he began to take flood's mars (paralle. The sore soon grew less in size, and in a short time disappeared

Jos Dumby 211 Cental Street Lowell had swellings and Innu-Hood's on his face and neck which Hood's Sarsapa Sarsaparilla

tilla completely cured Mrs. C. W. Marnett wite of the Pirst Assistant Fire Lugineer of Lower ways that for 16 years she was trout ed with stomach disorder and sick besidashe, when nothing relieved. The attacks came on every fort hight, when she was obliged to take but bed and was unable to induce a vite a She took Hood's Sarsap will a set after a time the attacks ceased enturis

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Ministerial Education.

In this column we propose to keep standing a list of contributions for the education of young ministers, either at the South-western Baptist University or at Carson and Newman College. ('ontributors will please indicate to which school they wish their money sent. You can give any amount you choose from a postage stamp up. God does n't love large givers so much as he does cheerful givers. Liberality is proportionate to ability. Send your contributions either directly to us to be torwarded, or, if you prefer, to Prof. (1. W Jarman, Jackson, Tenn., for the South-western Baptist University, or Prof. John T. Henderson, Mossy Creek, Tenn , for Carson and Newman College. SOUTH WESTERN BAPTIST UNIVERSITY. BAPTIST AND REFLECTOR......\$ 5 00

(Quite a number of brethren gave to this cause at the Convention. We do not remember their names.)

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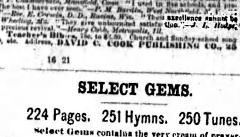
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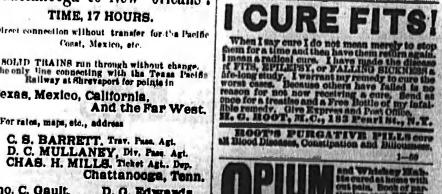
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OBITUARIES.

J. MRS JOSIN RUSSELL

On the morning of August 31, 1889, at Mossy Crock, Tonn., the relentless destroyer claimed his own in the person of Mrs. Josie Russell, wife of W. T. Russell, and daughter of Temple and Addie Harris.

Deceased was born at Dandridge, Tenn., Morch - 1852, and was 37 years old at the time of her death. Having boon surrounded by early religious influorces, she was converted at the age of 14 and united with the Baptist church.

June 5th, 1871, she was married to Prof. W. T. Russell, of Mossy Creek. and shared with him the important responsibilities involved in his connection with the colleges at that place. She possessed a character of force and strength and power which impressed it self in many ways upon the hearts and lives of those around her. She was gifted with a musical talent of rare excellence, a quick insight into human nat ure, a ready and correct judgment in every emergency, and a keen sympathy for the distressed and unfortunate.

Her chief distinction was her devoted Christian character, which to be loved needed only to be known. There was that high moral sense of right, of justice and of duty. There was that sublime faith which brings one right up face to face with God, and which ri valed the faith of Abraham and Elmah. There was that inimitable tenderness and affection which seemed akin to the tears of Olivet.

Truly it may be said of her, she hath done what she could. The poor were Rest on, dear sister, rost on, never turned away from her door un ed and unclothed. The beggar never went away empty handed. As a wife she was loving and faithful, and never los her child-like devotion to her parents. She had little thirst for social eminence but a burning desire to honor her Lord and Master. She was associated for seven years as matron at the head of Newman Female College, when she exercised a reigning influence in elevating and refining the life of those under her charge It was chiefly owing to her consecrated work and the constraining power of her influence, that there was not to be found one unconverted girl among more than fifty boarders in the college. This was true two years.

Although of frail health, many hearts and lives carry the impress of her remarkable power.

With such a character there is no death. A FRIEND.

MRS. JANE RUTLEDGE. Slater Jane Rutledge, widowed mother of our worthy and devoted young brother, Rev. W. B. Rutledge, now of Beech Grove, Tenn., passed to the other shore on the evening of the 7th of October, 1889, in her sixty eighth year, having been a devoted and consistent member of the Baptist church aince her early womanhood. To know her was to love and admire her pure Christian character. Having an afflicted husband and being comparatively poor in this world'e goods, she underwent much self-denial during the lato war, and being left a widow in 1874, she had to fight life's battles alone, But so devoted to the cause she espoused in early life, she trusted in Him who said, "He would be a father to the fatherless and a husband to the widow." Thus guided, she was prepared to undergo much self-denial for the walfare of her offspriog, and sucoeeded in training their minds and hearts so that they are now all followera of Jesus, and with most of them the



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interest of God's cause scems uppermost in their hearts. She deprived herself of many temporal comforts to assist her son in qualifying himself for the Master's work, but her work being done, God said it is enough, come up higher. thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joys of

Thy troubles and toil are our,

Thy victory in heaven is won Thy struggles on earth are no more

Thy example, thy pure, holy life, Will impress your dear loved ones while here.

T will help them t avoid all strife, T will cause them thy name to hold

Thy prayers, that ascended on high. For ass stance, thy children to train, Will help them the flesh to deny. And 'rem sin and temptation refrain

Thy son, the ambassador of fied, Will remember thy counsel so pure, And, while passing under the rod, Will trying afflictions endure.

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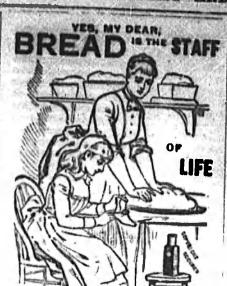
THE National Magazine for December will contain an interesting article by Prof Schole de Vere, of the University of Virginia, entitled "A Chat About Numerals," giving many curious instorical facis. Quite a noteworthy contribution to the poetle literature of America will be "The Nativity; a Christmas Carol," by F. W. Harkins, chancellor of the National University, of Chicago, whose Shakespearean esas are continued in this number The University Extension System of England" will prove a timely article, being supplemented by a description of benevolent Society for similar work ately organized in Chicago, with headmarters at 147 Throop street, called The University Extension and Home ulture Society." This scholarly magazine is the cheapest of our monthlies, being only one dollar per year. Sample ropy ten cents. Published the first of each month by the National University of Chicago, whose novel teaching by mail will be described in this number.

THE contents of the November num ber of the Colloquium are: "Medical Men and Chris lanity." Are physicians peculiarly given to skepticism? An xchange of views by Drs. Keen, or Unitadelphia, Marvin, of Louisville, tru chifield, of Biltimore, II it, of New York. Curtis, of Augusta (lia). Capp of Boston, Trevilian, o. Richmond tiriffith, or Philadelphia; Birm, of Chicago, and Baldwin, of New York "The State and Higher haucation, by Prof. Loslie Waggener, of the University of Texas. Origin of the New Testament Eschatology, by Dr. J. A. Smith, of the Standard. Talk About Books, by J. F. Elder, W C Bitting, W. Rauschenbusch, N. I. x. and P S. Moxom. 'Devotional Conference, by M. B. Wharton, S. J. Knapp, J. C. Hiden, W. H Parmly, " J Johnson, O P Gifford, T. A. K. tressler, D. C. Eddy, R. T. Middleditch, H F Colos, A. E Reynolds, and H M King. "Vestibule Talk and Ed normal Notes." It is published monthly b) Norman Fox, 711 Broadway, New York, one dollar a year, ten centa a single number.

A GIGANTIC FARMERS TRUST -The organization of farmers into Granges, Alliances, Wheels and combinations by other names, has for two years been going on at a much more rapid rate than ever before. The limit of the old Grange movement has long ago been passed. These organizations now contain a membership of a million, and a movement is on foot to consolidate the Granges, the Alliances, and all the other combinations. An explana tion of this movement, as well as of the arms and methods of each organisation (all of which are secret), will be published in the December Forum, by W A. Peffer, of Kansas.

BEGINNING with January let next, the Rev. T. De Witt Talmage, D.D., will become one of the editors of The Ladies' Home Journal, of Philadel phia. The famous preacher will have a regular department each month, written by himself, with the title "Under My Study Lamp." His first contribution will appear in the January number of the Journal. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.





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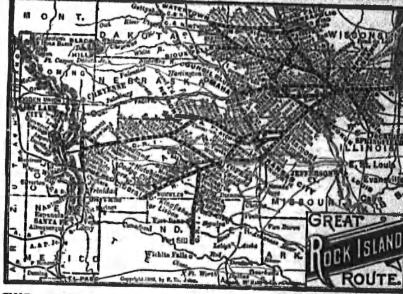
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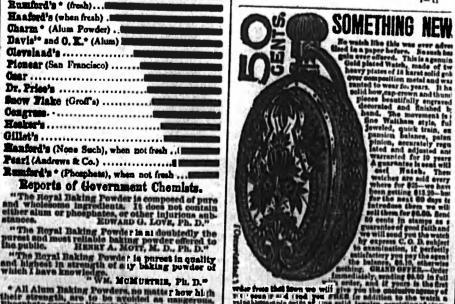
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Speaking Truth in Love

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ill Women Marry?

uen? marry is a question

DOWDEN, D.D.

which few people, men or women, ever

ask or think about. And yet it is a

quostion for the philosopher, and one

God willed that women should marry.

certainly as she cats for that purpose.

Men marry because they have fallen in

love with a woman. Not so with the

woman. God has to arranged matters

which really concerns the race. Why 1848 seems imminont. will a woman marry? The question is not philosophically answered when it is IT is stated that the Roman Catholics said, "God ordained that it should be are about to establish what is called the | so. He made women to marry." For niversal Association Bank and Trust it may be said he made men to sat, but Company, with a capital of one hundred there is not one human being in every million dollars, in New York, with ten million who cats because God made branches in all of the important cities | him to do so; but it is because he imof the Old as well as the New World, planted in them a desire to eat, which in which the revenues of the "church" desire is highly gratified by eating. and the private fortunes of its members | Man wants to eat, and eating is pleasant shall be invested. If this be true it and gratifying, and, therefore, he cats. will prove how the Pope has turned his This is the philosophy of his cating. eyes to America, and how he proposes Who ever eats because he feels like it to weave a chain of gold around it and is it an act of obedience to God? Aye! fraw it to his feet. who? So it is not enough to say that

THE success of the revolution in

Brazil, the overthrowing of an empire,

and establishing of a republic without

bloodshed, seems to have had great in-

fluence upon all Europe. Discontent is

making itself felt among the laboring

lasses. Strikes are frequent and gen-

eral. A great upheaval like that of

On the ninth of December, 1531, so There is not one woman in thousands the story goes, the Virgin Mary ap who ever marries to please God. The of marrying without love. As a rule peared on a barren hill just outside of great trouble is that, as a rule, the City of Mexico, at the village of God is not in all her thoughts Guaduloupe Hidalgo, and delivered a when marriage is the subject undivine message to a poor Indian peon der consideration. She marries to which soon led to the conversion of all gratify a desire in her own pature as the Indians to the Catholic faith. Since then "Our Lady of | Guadaloupe " has been the Mexican patron saint, and from the ninth to the twenty-fifth of December the people of Mexico celebrate this event by-what?-by withome," and a woman is never more unnessing bull-fights and cock-fights, and lovely than when she is gadding around by the wildest kind of gambling. in search of a husband. But, on the Strange way, certainly, to celebrate a contrary, man is never more manly in religious event, but no stranger than | all the qualities that enter into true nothe event, and, we may add, no stranger | bility than when he is honestly and than the religion.

THE event which had the greatest atcommon duties of life, and this brings tention during the past week was the death in New Orleans, at 12.45 a. m .. Frirday, of Jefferson Davis, first and with one whom he really loves. Suplast President of the Confederate States. pose the woman was as hard to please as It seemed the irony of fate that he, the the great, ugly, awkward hear who has conquered, should cutlive Abraham | condescended to love her was, when Lincoln, the conqueror, hy a quarter of | would there be a marriage? And echo | ing in Collierville, Tenn. There were a century, one dying by the hand of an answers, When? With almost in near a dozen conversions on last evening assassin upon the very threshold of vic- finitely finer feelings than men have, and many of the hardest and most skeptory, and the other living on until the two women marry beneath themselves ties men in the community are inquirfeebleness of old age made him a victim | where one man does. Why is this? | ing the way of life. Brother V. C. to death's darts-living on until almost | Don't say, "Their chances to marry are | Hart is singing for Dr. Boyett and is all of the bitter memories of the strug- few and they had to marry Tom Booby quite a helpful factor in the meeting. gle in which he had been so prominent an actor had died away in the progress scorn! I will not believe that women of prosperity. Our columns are not marry for any such reasons. It is not the place to pronounce either eulogy or dishonorable in this age for a woman to maledictions upon the name of Jofferson Davis. We leave that to the politicians. Nor do we believe the time has come to write his history with full justice, for foes and friends alike will be influenced by the tragic events of twentyfive years ago. But in the centuries to ever pulsates in the human heart. I and Dr. Traver, the president of tha come, when the historian can write mean the desire to be loved. Men look | How Baptist Institute of Mamphia, without prejudice or passion the story for the women they can love, but women These brethren will make a very ruof 61-65, Jefferson Davis will receive a look for the men who will love tham. spectable Baptist conference. prominent and, let us hope, a kindly It is not a question with her whether mention. To that historian, and to sha loves the man or not, but " Doss be ning with his new charge. There is that God to whom he has gone, let us love me?" and that question answered aplandid success in sight. leave him.

oceans, to follow the man who loves her. Lord. To be loved above all others, to reign a very queen in one man's heart, to reign there without a rival is more than wealth, parental leve, brotherly affection, or a sister's devotion. It is the readers. The paper certainly deserves goal of a woman's life. If some one wants to ask if I think women, as a rule, | State. We would like to have one of marry men they do not love, I want to the editors-young ones-visit our part say no. She loves the man who first of the State, and get about one thouloves her with the devotion of a Hin- sand subscribers. The aubscribers doo. Where things pertaining to mar- would be greatly helped. As to the riage take their natural, Heaven-de- editors being helped would depend upon signed course, the man loves first. -well, the money. The woman comes after with a love stronger than death; sweeter, pager, more disinterested and self-sacrificing than any love a man ever knows.

Let no one, therefore, acquee me of belittling womankind, by accusing her she loves before she marries, but the loves her. This rule has its exceptions, but exceptions never alter rules.

Memphis Notes. -The meeting conducted by Rev. J H. Boyett, D.D., of Texas, in the First human that women are "keepers at church of this city resulted in the conversion of about sixty persons, in spite of the worst spell of weather we have had for years-rain, sleet, and snow. There have been about forty accessions up to date. Dr. Boyett is certainly a very able evangelist. The writer is of the carnestly seeking a wife. He goes out opinion that Tennessee Baptists could into the great world in pursuance of the | do no better thing than to keep this "able minister of Jesus Christ " laborhim into the company of hundreds of | ing for a whole year in our town and marriageable women before he meets city churches. He is able as a preacher, wise in his methods, and sound in his doctrinal views. The old First has been greatly strengthened by his labors.

-Dr. Boyett la now holding a meetor no one." I repel the charge with He singa the gospel.

-The pastors of Memphia and there. abouta met last Monday and organised the Baptiat Pastors' Conference, You be unmarried. Hence they are not will now have reports from us occadriven hy the fear of reproach to marry | slenally, I suppose. We have in the beneath themselves, Then, onee more, city Revs. J. H. Snow, F. B. Boston. I ask, Why do women marry? and I M. D. Early, J. D. Anderson, W. H. answer, It is in pursuance of one of the Barksdale (suburbs), J. R. Gravas, E. purest and most ennobling desires that N. Parka, B. J. Smith, R. A. Venable,

-Dr. Boston has made a good begin-

would have it answered, and she'll mar- | charge of the East Memphis mission, ry him though her father's anathemas and every one who knows him and his are hurled upon her devoted head, and wife predict success in the naw astarher mother disowns the child she bore. | prise. She, like Sister Snow, is equal She will forsake all, and cross conti- to several ordinary preachers in mission nents, or, if it were possible, wade | work, indeed, in any work for the

> -" Baptist affairs" in 'Memphia are progressing. Our missions are helping us all around, as missions always do.

-You are continuing to please your the sympathy of every Baptist in the

Only Ton Cents!

Well, here they come-twenty tencent subscribers, and the cash, from now to January 1, 1890, the result of a few minute's work yesterday after the rule is that she loves the man who first | close of my discourse at Dry Creek Baptist church.

Dry Creek is on a boom, but look out for a bigger boom, because a reading people will do something for the Master's cause, and we become interested in the welfare and happiness of others just in proportion to the way we are acquainted with their situation and needs. Brothren and sisters of the great Baptist host of Tennessee, let me say to you the time has come when we are no longer excusable for being ignorant of the wants and needs of the world in regard to the gospel of salvation, because we now have a medium, the BAP-TIST AND REFLECTOR, through which we can not only acquaint ourselves with the condition of the world, but a source of much comfort and Bible knowledge. This paper only costs two dollars a year. Just think ! and then ask yourself the question, "What, is all this knowledge and all this comfort received by reading a good paper worth to me?" Well you can put a price on it if you eboose, but as for myself I can not, it is not on the market-not for sald at any J. M. STEWART.

Dowelltown, Tenn.

Our Ohristmas Offering.

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A word to the Woman's Missionary Societies of the State of Tennessee ! All who would like to make a Christman offering to the heathen women of China, and want of cular letters, Christmsa envelopea, and programmes for meetings, will please send to Mrs. G. A. Lofton, 6031 South Summer street Nashville, and she will furnish them with this literature.

-Dr. George Dana Boardman, of Philadelphia, has issued a circular letter advocating an American Christian in the affirmativa, as her woman's heart | -Rev. M. D. Early bas now taken | University at Washington, D. C.