





## CONTRIBUTIONS.

J. J. Burnett Sends Greetings.

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

"SALUTAMUS!"

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

As the gladiators of Rome, "about to die," saluted Caesar, 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 Caesar, in the death struggle in the arena, before the eyes 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 brotherhood of man. Thrust upon life's arena, wholly unequipped and without strength for the unequal contest, we bid them seek from above the promised aid, "put on the whole armor of God, quit yourselves like men, and be strong!" Fellow-Christian gladiators, "a spectacle to men and to angels" on the arena of spiritual conflict, we salute you as Ridley saluted Latimer 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 gospel, 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 sword of the Spirit" in your contest with evil, whether it be with "beast-like 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 sharper than a two-edged sword," able to cut its own immediate way, even as the lightning, and produce conviction in the hardest heart. This word is not "bound," and can not be, but is "the power of God unto salvation." "Paul's hands 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 strongholds.

We salute 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 "Rock." "The church of Jesus," says Spurgeon, "ought not to be like the phantom ship of Coleridge, with a dead man at the helm, dead men on deck, and dead men in the rigging, but, like the English fleet at Trafalgar, every man doing his best for God and humanity." So shall it be "a glorious church." And may such churches of the Lord Jesus be multiplied, to "shine as lights in the world, holding forth the word of life."

TO THE BAPTIST BROTHERHOOD we give, in the Master's name, the familiar salutation: "One Lord, one faith, one baptism"—the triple device on our family escutcheon, the heraldic motto of our ancient and honorable order—an order existing doubtless from the days of Christ and of Paul, denominated by the world "the sect everywhere spoken against," but called of the Lord and of man to be his faithful "witnesses" to all nations.

May none of the brotherhood ever be ashamed of their name, by selling, or badge of honor—persecution. But let us not forget our obligation to "love" while we "earnestly contend," and to "adorn the doctrine" 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 Carosville this grateful scribe is indebted for the chief blessings of his life. To the former he is indebted for important discoveries relative to the ego and the non-ego, especially for the gift of himself to himself in virtue of an education. To the latter he is indebted for "the better 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 congratulations to our old-time friends, Folk and Hailey, editors and proprietors. Many a craft, great and small, has perished on the perilous sea of journalism, therefore

"Build me straight, O worthy Master! Staunch 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, Dr. 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—engrossing my time and energies, I could not go. Messengers present, four hundred and eleven; visitors, nine hundred and nine; representing one hundred and nineteen thousand white Baptists in the State. Contributions to missions: Home, Foreign, State, and District, a little less than eighty-seven thousand dollars. Colleges in the State under Baptist control, ten, with about thirteen hundred pupils—two hundred and two of those in William Jewell, whose students are always nearly half ministerial. Secretary Brown reports more than sixteen thousand dollars raised for State Missions, barring a legacy of thirty-five hundred dollars, and twelve hundred baptisms by the Board's missionaries.

Tarkio is a town of fifteen hundred, but puts on city airs. Has electric lights. Is also advertising for a steam laundry. Made one hundred thousand dollars' worth of improvements the last year, besides the organization last week of a Baptist church in the Opera House. All goes well with me and mine.

J. J. BURNETT.

## "Modern Holiness."

It is of vital importance for us to know what grounds to occupy between legalism and Antinomianism.

Under existing circumstances it requires 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 Holy Spirit. "We are created unto good works in Christ" (Eph. ii. 10). "Her 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." (Hob. xii. 14.) In the Scriptures the believer is not regarded as absolutely pure and holy, but comparatively so. The fallacy of modern holiness is apparent when it is arraigned before the law and the testimony. In all ages of church history fanaticism infected the church with its delusions, but fanaticism is spasmodic, hence its duration but a short period. The Crusaderism, Munsterism, Millerism were like the morning 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 had an 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 question their sincerity. But he soon saw that they began to lose what they called their perfection. "Many hundreds in London," he says, "were made partakers of it within seventeen or eighteen months, but I doubt whether twenty of them are as holy and happy as they were." In 1770 Wesley seems to have professed sinless perfection.

As to the origin of this doctrine, we know that it could not have had its beginning in the apostolic age. Who ever read in the New Testament of the apostles going about to sanctify the sanctified? Such a procedure is not in 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 "modern holiness" had its origin in the time of Wesley. He was the first of whom we have any knowledge who taught that sanctification must be sought as a special blessing after regeneration had taken place in the human soul. However, we may safely affirm that this false system had its origin in the bosom of the pedobaptist. It could not have originated with Baptists without causing commotion. Baptists, as the church of the living God, demands according to Scripture a regenerated membership. So it would be difficult to propagate such a doctrine as the Baptists generally understand the teaching of the Bible on the subject of sanctification. Pedobaptists receive carnal membership, hence are easily drifted about with every wind of doctrine. Thousands become alarmed about them selves, and want a "second blessing," because they have never received the first blessing.

Some Baptists have been blinded by the bewitching influence of false system. But it can't be those that have been begotten unto a lively hope. If so, they certainly have not been taught the way of the Lord more perfectly. Because of the great pretensions of this persuasion 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 glorified." Rom. viii. 30.

This system makes the Bible a bundle of contradictions—not taken as one harmonious whole, but strapp'd, disjointed, bent to suit this movement. We read in Isaiah xlii. 3. "I have commanded 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 "sanctified" don't commit sin, therefore, it would be fully to make such a prayer.

G. T. CALVIN

(Concluded next week)

WEST FORD.—It was my pleasure recently to spend a few days with Brother F. W. Carney and his people at West Ford, near Clarksville. Unfortunately, however, the weather was so bad, the roads so rough, and the nights so dark that, with one exception, we had very small audiences when we had any at all.

In other days West Ford was one of the strongest and most influential churches in the great Bethel Association. But time that changes both men and things, scattered in us of its members in one way or another. As a consequence it was some years without a pastor—which means that the church was closed during that time. Brother Carney took charge some three years ago and the cause has been growing there ever since.

He has received some deserved assistance from the State Board, which, he says, has not paid him according to promise. If the churches would only fulfill their duty to the board, then—well you would not hear of such complaint.

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 without them. (Nor do I believe a town or city church can greatly prosper without them, so far as baptism is concerned.) Brother Carney appreciates this. And since we failed in our meeting he expects soon to call on Brother T. T. Thompson to fulfill his promise to aid him there.

Brother Carney has done a work at Blooming Grove in which few others would have succeeded under the circumstances. He has virtually builded a house there; and a nice and neat one it is. The house at West Ford needs considerable repairing. If Brother C. takes hold of this work as he did that at Blooming Grove, I have no fears about the work being done. I tell him he is the 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 the consolation of religion. I have often tried it, and have always found it the best medicine for a heavy heart.—John Howard.

## OUR PULPIT.

Four Phases of the Dance.

BY REV. J. J. TAYLOR, D.D., OF MOBILE.

Mark xiv. 6: "The daughter of Herodias 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 follies 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. Religion never was designed to make our pleasures less. One of the last bequests which Jesus 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. As the administrations of time bring in their harvests, there will be disappointments 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 unqualified indorsement of the dance. The world's great dance hall is very long and its performances are very different. Here a company of ardent worshippers 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 joyful music starts up they glide through the graceful figures of the minuet. Farther down is the public ball and the masquerade, 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.

1. Innocent dancing. The most strenuous 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 Gentile, unsuited by the sword, perished from earth in the pitiless flood, Moses and his people celebrated the triumph in a pean of praise; and Miriam, with flashing eye and jubilant voice, took a timbrel in her hand, and all the women of Israel went out after her with timbrels and dances. It was a splendid hallday in praise of him who had triumphed gloriously. Later in the history 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 tabrets, with joy and with instruments of music; and as they danced they responded, saying, Saul hath slain his thousands and David his tens of 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 movements were impromptu and irregular. I suppose the nearest approach to this

sort of dancing may be found in the religious contortions of the negro. The emotional nature becomes so wrought up that physical movements are impelled, and there is leaping and dancing before the Lord. Such performance are grotesque enough, but as an expression of joy in God they can not be accounted sinful. The Bible says there is a time to dance; and when the soul is surcharged with joy and can not refrain from dancing for very gladness surely the scriptural time to dance has come.

Further, when children who have no fund of knowledge and no interest in current events are assembled and need entertainment, 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 gymnastics. And if a company of young men meet on the lawn to test their muscle by running, jumping, swinging, dancing; or if a group of girls desiring to cultivate grace of motion add the dance to other calisthenic exercises, they surely incur no guilt. Indeed, if friends gathered in happy circle conclude to cross and recross the room a few times to the sound of music, the sin of such an act would be hard to measure. The rhythmic faculty belongs to all persons who have the slightest appreciation of music. Our hearts throb in harmonious succession, and our ordinary movements are made with measured tread. We listen to the solemnest songs of the sanctuary, and mentally mark time. The dancer moves about and marks time, and as a mere rhythmical response the dance can not be accounted a sin against God.

And yet what I have described as an innocent performance is not the dance of modern society. What devotee of the ball-room ever thought of worshipping God in the dance like Miriam and David and the women of Israel? Who ever heard of a young men's gymnastical dancing club, pure and simple? Who 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 bowdlering excitement, the festive uproar, the dazzling display—these are the elements which give the dance popularity and power and make it an institution of evil.

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 public 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 society.

Very early in the Christian era dancing evoked the earnest protest of good people. The eloquent Chrysostom, who was at one time pastor of the church at Antioch, said: "The feet were not

given to dance with, but to walk modestly. From that day down to the present wise and good men have testified to the harm of the dance. John Calvin was intensely opposed to it. Adam Clarke says: "Dancing was to me a perverting influence, an unwholesome moral evil; it drowned the voice of a well instructed conscience and impelled me to seek happiness in this life alone." And a young lady explaining her sad lapse from Christian usefulness, once said to her pastor: "When I first danced, my conscience upbraided; the next time conscience was hushed and I took pleasure in the dance; after the third time I did not want to see my pastor, and determined 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 dissipation of the ball-room, which has depopulated thousands of young men and women of all that gives dignity to character or usefulness to life. Dr. Palmer, of New Orleans, takes the ground that Christian parents who consent to the dancing of their children are amenable to the discipline of the church. Dr. W. E. Hatcher, who was lately honored with a call to the pastorate of this church, says: 'The young people of the churches have lapsed from their religious devotion and grown giddy and openly sinful, yet there are Baptists who are ready to ask, Is there any harm in dancing? Harm, indeed! Yes, a thousand harms, and we beg our people to let it alone!'

Those who know but little about the matter may not feel the need of such strong condemnation, but we should be on the safe side. It is written: Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. But the dance is peculiarly the property of the world, the queen in the realm of frivolity, reigning without a rival. Indulged in unrestrained liberty it becomes a revel, and the apostle says, They who do such things shall not in their eternal life.

[TO BE CONTINUED]

## Too Many Preachers.

Your editorial last week, "Too Many Preachers," was certainly to the point. The command, "Go ye 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 hesitate, 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 other.

They worked under the special supervision of that church, evidently, for Paul made three missionary tours, with different brethren each time, making a full report of the work done on the return from the first, and a similar one of the second, and also of the third had he not been prevented by a mob at Jerusalem.

The account of their work is all on record, and no doubt inspired by their church. It is fair to infer that their necessities of life were supplied by the Antioch church, if not supplied by the people among whom they were.

From this Bible history it is evident that God calls the preacher to a special work, either pastoral or evangelical, and he tells the church to ordain him to that special work and sustain him while at it.

There is no Scripture for bushwhacking (licentiate) preachers, nor for selling any man a preacher who has not been ordained to, and engaged in, one of the special works indicated, nor for any church employing any man, in either of the capacities who is not a member of its local body, nor for employing them for a limited time.

The history of that transaction at Antioch indicates that every local church should prosecute missions, at home and abroad, to the fullest extent of their ability under their special supervision, and they should sustain their missionaries by their prayers, counsel, and money.

W. W. BISSON.

Powell's Station, Tenn.

Rev. F. C. David.

At a session of Cleveland Baptist church, Cleveland, Tenn., held November 20, 1899, the following preamble and resolutions were passed by a unanimous rising vote:

Whereas, Rev. F. C. David has for two years past served this church 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 of pastor and church, we do, therefore, take sincere pleasure in attesting the great worth of our beloved pastor in all his relations to the church. As minister, he has proved himself sound, consistent, and able, preaching the gospel in its purity and with great 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 bereavements, 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,

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 earnestly 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 field to 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, 1899.

J. J. KENNEDY,

Church Clerk.

A HINT TO TEACHERS.—Little Freda had been given some dates in history as a lesson, which her mother feared she did not understand, so, as she heard her reading it over, "William I., 1066, William II., 1087," etc. It occurred to her to say: "Do you know, Freda, what those numbers after the kings' names stand for?" "Why, no, mamma," said Freda, sweetly; "but I have just been wondering whether they might not perhaps stand for the kings' ages, or else the numbers on their houses!"



## CORRESPONDENCE.

## Delegate, or Messenger?

I have no desire to enter into a wrangle, or even to have the last word on this subject. But Brother A. L. not only sarcastically ridicules my views (a thing very easily done), but misinterprets and perverts what I did say. I will not say, however, that he did it with malice aforethought, for I remember 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 constitution 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:

1. To show that the State 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 binding, as the stream can not rise higher than the fountain. 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 unchanged so long in the constitution, simply because their attention had not been 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 error.

He further states that lawyers and judges attach great weight to precedents, 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 propositions, intimately connected 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 statistics, devising and suggesting plans for future co-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 denominational interests.

4. That our church independence should not cripple nor destroy our Christian usefulness.

5. That every Baptist Association and church in the State of Tennessee ought at once to fall in line and heartily co-operate with the State Con-

vention 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 pastor.

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

—The pulpit of East church yesterday was filled by S. P. Brite at morning service and L. 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 won't do.

—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 Christmas. He was gratified to see the interest taken by the brethren in the gymnasium. This department has been highly conducive to good health, and 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 Seefeld read a lengthy paper on the work of the Home Mission Board, in which he touched upon the work among the negroes, foreign population, and our own destitute fields. Dr. Whitsett said that in twenty-five years from now he who writes an essay on the destitution of the Southern fields will have a far different tale to tell than now. He saw hopeful signs everywhere. 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 colored people were heartily received. He thought that the colored people had done grandly since the war, and every thing they had done was perfectly natural, and the white Southern people have done nobly, too. He thought "we all ought to do the very best we can."

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

## TRIP NOTES.

[Rev. E. V. D., who has been on a flying trip through Alabama 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 bright 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 Hilden'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.

Merced 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 Christmas.

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 Commencement two years ago. The museum, library, gymnasium buildings, and entire premises, 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 doing the finest art work with brush and pencil.

6. A day in Atlanta with Dr. Harvey Hatcher and Dr. Henry McDonald. Say what you will, the American Baptist Publication Society with its branch office in Atlanta is here to stay. Dr. McDonald and his people of the Second Baptist church contemplate erecting an elegant new house of worship.

## Jackson Items.

Since last report the First church 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 church not only redeemed the pledge of her delegates at the Association, but raised it by forty per cent., giving one hundred and forty dollars. The members of this church realise the importance of this work. They see the men who in a few years will be in the front line of denominational work, and are

willing to make sacrifices for this purpose. It may be they are still 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 similarly blessed.

The various churches and schools observed 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 themselves 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 wedding 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, piety, 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 Christian people was a positive denial of the assertion of infidel men and women, who declare "marriage is a failure." Brother Webb requested Pastor H. W. Tribble to conduct devotional 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.

## MADISON.

TELLAHOMA.—I will now give you, as best that I can, the results of our meeting. We have had several disagreeable nights, but the meeting continued 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 meeting. 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 them for their first time. Many Christians have been greatly revived and backsliders reclaimed, and sinners were seen at church that were not in the habit of attending church anywhere. There were reported twenty-two conversions. Twelve were united with our church here. Six I buried yesterday evening in the watery grave of baptism, and five more approved for baptism and one joined by letter, and one will or has joined the Baptist church in Shelbyville and another a Baptist church in East Tennessee, and others are considering 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 be converted. The meeting closed with a fine interest last night.

## H. R. SONNMAN.

P. S.—I send you this report of our meeting. This is the second meeting this year with which the Lord has blessed us at our church. There were twenty conversions at our meeting before, and we began this meeting about where we left off before. H. R. S.

## NEWS NOTES.

## NASHVILLE.

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

—Seventh Baptist church—Brother G. L. Ellis, the new pastor, 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 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. Lofton, the pastor, held his usual services and had very fine congregations. One was received by letter. Prospects very hopeful.

—There being no other reports, the Pastors' Conference adjourned.

—Spruce Street Baptist church—Rev. M. W. Gilbert, pastor, preached both morning and evening to good congregations. Two were received into membership—one by letter and one by restoration. The Lord's supper was observed in the afternoon.

—At the Edgefield church there were the usual services, with good congregations.

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 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 glad.

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

—St. Elmo church—The new building is being put up this week and will soon be ready for occupancy.

—First church—Preaching on Sabbath by Pastor Willingham to good 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 interest 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 more than one hundred and twenty-five who confessed Christ, and the work is still extending. A precious communion service was enjoyed in the morning. The hand of fellowship was given to twelve at the close of the service. At the meeting on Monday evening an

opportunity will be given for membership. The meeting has proven a blessing to the entire city, and many of the best citizens have been interested. 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. His congregation was good in the morning. No services in the evening. Congregation worshipped with the First church. One received by letter. Collections for foreign missions making \$23.

—Third church—Brother Grace had a full Sunday-school and congregation. The outlook of this congregation is very hopeful. Brother J. B. Bunderon preached at Island Home in the afternoon. The people were glad to meet their former pastor.

—Mt. Zion church (col.)—Rev. C. C. Russell reported a delightful communion service. More than four hundred communicants participated. Sunday-school flourishing. Evening service well attended. Sermon on "Christian Hope."

Brother Smith reported meetings at Stock Creek and Mt. Lebanon. Three were added to the church at Mt. Lebanon. He baptized Prof. Tate at Thorn Grove last week.

## 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 I can obtain a book, entitled "A Search for the Church," written by some gentleman in Tennessee? I believe his name is Johnson. Yours truly,

Kuttawa, Ky. F. M. DORRAN. [We presume the brother refers to the book by that name of Dr. J. M. Robertson, former editor of the Baptist Reflector. We believe it is out of print now. Can 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 desired. Very truly,

W. D. L. ROBBINS.

Chattanooga, Tenn. [Which thing also we are forward to do. Please send in your names, brethren.—Eds.]

JONESBORO.—Dr. W. A. Nelson, of Asheville, has been with us here ten days in a meeting. The best 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 meeting our beloved pastor, Elder G. L. Ellis, offered his resignation, to take effect at once;

Resolved, 1. That it was with reluctance and regret that we accepted it, and that in giving brother Ellis up we feel that we have sustained an almost irreparable loss.

2. That we heartily commend him to the people among whom his lot may be cast as a Christian gentleman, a faithful

minister of the gospel, and as a faithful, fearless and able expounder of the faith held sacred and dear by Baptists.

3. That he will always have a place in our affections, and that our prayers will follow him wherever he may go, praying for his prosperity and success. J. A. FLIPPO, Moderator. J. P. SHAW, Clerk.

—We, the Missionary Baptist church, worshipping at Gravel Hill, Tenn., in conference assembled have adopted the following preamble and resolutions:

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

Resolved, 1. That we will not allow him to preach in our house, and we approve the action of said Association.

2. That no preacher can preach in 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 a called meeting on the 28th day of November, 1889.

L. H. ROBERTSON, Mod. pro tem. 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 new 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 something.

Smith Springs a few years ago was a 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 pastor, is thoroughly missionary, and, by the way, a noble, consecrated man. This church has splendid singing and a perennial Sunday-school.

J. H. ANDERSON.

—A letter received last week from a 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, Tenn., 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 from Sunday-schools, and what does he 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 Mexico, 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 Sunday-school in the State to give one collection a month to help in the work of State Missions, including Sunday-schools. Every school which agrees to do that "puts itself on record."

—In company with Brethren T. J. Coram and W. H. Cantrell, I began a meeting at Union church with the pastor, Elder B. Demarcus, the first Sun-

day night in November. We labored sixteen days. The church was greatly revived, sinners awakened, and the grace of God manifested, and many were born of the Holy Spirit into the kingdom of God. Thirty-two were enabled to rejoice in a new love to God. 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 done according to the Lord's commandment. Three others are approved for baptism, one joined by letter, one by relation, and one was restored to fellowship. There were fourteen additions in all. Brethren, C. and H. E. Byrly did most of the preaching. To God be all the glory.

Bull Run, Tenn. J. N. BROWN. [The many friends of Brother Brown 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. 553, Choir and Congregation.

9. Address on Behalf of Other Denominations, Rev. N. M. Woods.

10. Quartetto, "Prayer," arranged from Kosehat, Choir.

11. Address to the Church and the Incoming Pastor, Rev. J. H. Snow.

12. Address by the Pastor, Rev. F. R. Boston.

13. Hymn No. 553, 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 revived. Quite a number expressed themselves 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. On Wednesday afternoon, just as we were ready to go down into the water to attend to the ordination of baptism 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 received the compliment from the Manchester Times, which voiced the sentiment of the people generally (except Campbellites), of preaching some of the best sermons ever preached in the town, and especially the one on "What shall I do to be saved?" The people of Manchester will not soon forget Brother Oakley. They have been so wonderfully blessed by his stay among them this time, that they will certainly want him to come again. W. B. RITLAND.

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## MISSIONS.

## MISSION DIRECTORY.

**STATE MISSIONS.**  
**Rev. J. H. ANDERSON**, Missionary Secretary. All communications sent for him should be addressed to him at Nashville, Tenn.  
**W. M. WOODCOCK**, Treasurer. Send all money for State Missions to him at Nashville, Tenn.  
**FOREIGN MISSIONS.**  
**Rev. H. A. TUPPER**, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.  
**Rev. H. J. WILLINGHAM**, Chattanooga, Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.  
**HOME MISSIONS.**  
**Rev. I. T. TUCKER**, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him, at Atlanta, Ga.  
**Rev. O. L. HATLEY**, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.  
**MINISTERIAL EDUCATION.**  
 Funds for young ministers to the S. W. R. University should be sent to G. W. Jarman, Jackson, Tenn.  
 For young ministers at Central College, to Dr. J. T. Henderson, Macon, Ga., Tenn.

## From Miss Hale

I should like to tell your readers that we are very much encouraged in our work just now. The priest has excommunicated every body who has any thing to do with us, and is advertising our religious work and our teaching of English—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 man 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, probably, noticing that those of the upper class treated the priest's threats with contempt, they began to send word that they would like to commence their study 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 some new pupils. It will do them good to find that they can safely defy the priest.

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 from 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 candid and forcible argument to the opponents of immersion.

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

Brother Budd has a station called San Isidro. There is a membership of between fifteen and twenty, and they are constantly receiving members. We expect 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 lectures. With Christian regard, Parras, Mexico. SALLIE HALE.

## For Christ and North Africa.

Having known Rev. O. L. Powell for many years as a humble, godly, consecrated, Christian worker, I felt constrained, while abroad last August, to go to Algiers and see him on his field of missionary labor. My visit confirmed me in the impression that Brother Powell followed 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 Manard, are living like the natives in a Kabyle 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 laboring with Mr. Powell in Algiers.

No Board or Society are supporting these missionaries. Brother Powell applied to the Foreign Mission Board of the Southern Baptist 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 blessed 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 voluntary offerings of his people. It takes only three hundred dollars a year to support an unmarried man in North Africa, and a man with a small family can live on four hundred and fifty dollars. Shall not we who remain at home give to those devoted men and women supplies for their bodies, that they may give the bread of life to the perishing millions of Kabyles 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, Baltimore, 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."

Rev. E. F. Baldwin, of Morocco, has been greatly blessed in his work. Not less than two hundred converted Mohammedans have been won to Christ 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 BRETHREN: Short crop—money scarce—hard times—seems to be the talk all along the line. 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 contributions (in part or in whole) to the support of the gospel. Let us be careful that we do not withhold that which belongs to the Lord. Let us as pastors and agents 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 showered upon us, and his cause suffer no loss. As times like these demand of business men increased energy, zeal, and prudence, so it is of the servants of God. Let the necessities and demands of our Master's cause be laid before our

people, and its claims pressed and urged. Our "Sandy-sandy" secretary, Bro. J. S. Thomas, will labor in the bounds of our Association for the next few months in the interest of State Missions. Receive him brethren with open hearts and hands; help him in his arduous labor, and esteem him for his work's sake. Any one desiring to write Brother Thomas will address him at Memphis. Now, brethren, let every one do their full duty. Let the work be pressed all along the line, that God may be honored, our own souls blessed, and sinners be saved.

J. E. BUCHANAN,  
Chair Ex. Board B. H. Assn.

## A Tennessean in Mississippi

Allow me to congratulate you on the new arrangement in regard to the BAPTIST AND REFLECTOR. Tennessee Baptists should be proud that two young, active and talented men have undertaken 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 he 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 Murfreesboro, 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, Sam 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 pastoral 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 where 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 has been pastor. The church has elected me as superintendent of the Sunday school which enlarges the field for labor. My earnest 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 gospel not only to their own people, but to those of other nations. This

is right. "Freely ye have received, freely give." The divine injunction of him into whose hands all power in heaven and earth is given, says, "Go ye therefore, teach all nations, baptizing them (the taught) in the name of the Father, Son, and Holy Ghost, teaching them (that is, those so taught) to observe (do) all things whatsoever he had commanded. (With the promise) I.e., I am with you (the taught) always, even unto the end (fulfillment) of the world or age." And if age, did he not mean this, the gospel age?

A. I. MARLAR.

Jacksonville, Ark.

In preparing the tables of Tennessee for the Year Book for 1890, I have received to date the minutes of the following Associations: Beulah, Big Hatchie, Central, Chilhowee, Clinton, Concord, Cumberland, Duck River, Eastanallee, Eon, Fairview, Friendship, Hiawasee, Holston, Indian Creek, Ocoee, Salem, Southwestern, Stockton's Valley, Tennessee, 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 Tennessee 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 is becoming the official list of the Baptist ministry in the country, not because it is assumed to be so by the editor, but because it is being constantly 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 minutes of the colored Associations in their immediate neighborhood? If I cannot 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 C. G. Anderson, of Warrior, Ala., a short time ago, as a subscriber for the BAPTIST AND REFLECTOR. 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.

—The BAPTIST AND REFLECTOR from now until January, 1891, for \$2.00.

## Baptist and Reflector.

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

Nashville, Tenn., December 5, 1889

## QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Dr. J. R. Graves. Nevertheless all questions to receive attention must be signed by the name of a subscriber to the BAPTIST AND REFLECTOR. Direct all questions, the answers to which are desired from Dr. Graves, to him, 247 Main street, Memphis, Tenn.

## INSPIRATION

What am I to understand by the phrase "Plenary verbal theory of inspiration," 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 machines which the diversity of style in the several writers seem to refute?

By the phrase "Plenary verbal inspiration" is meant that the thoughts and the words of our Holy Scriptures are inspired. Breathed into the writer by the Holy Spirit. If the very sentences are not constructed and the very words selected by the unerring Spirit, then we have a fallible uncertain revelation from God, it being communicated through the disorganizing and distorting medium of human imperfection and ignorance. We would be subject to a continual doubt whether or no the writer had selected the right word to convey the thought or had correctly formulated the sentence to convey the inspired idea. If you say, as those who deny verbal inspiration you do not understand how the words are inspired, do you any better understand how the thoughts are inspired without the words? Can we think without language or can there be language without words, any more than we can sing without notes? But human reason is not to settle this any more than any other of the vital questions of revelation—as the doctrine of the incarnation, atonement and resurrection of Christ. The word of God is as certainly entitled to speak on this as upon the above subjects, and we rejoice to say its testimony is explicit, leaving us no shadow of doubt. Peter's records this (xxi. 20). "For the prophecy came not of old time [or any time—Margin] by the will of man, but holy men spake [not thought] as they were moved by the Holy Spirit." So that they did not even understand the meaning of their own language. (See 1 Peter i. 10, 11.) This was even true of unholy men, as Caiaphas, King Saul, Balaam, or even of his dumb ass. No one will say that the very words were not put into his mouth. Paul's record is this (2 Tim. iii. 16): "All scripture is given by inspiration of God." This undoubtedly has reference to our Holy Scriptures. All scripture writings are composed of words, and, therefore, if the writing is inspired the words must

have been selected by the inspiring Spirit. The revised version gives it, "Every Scripture inspired of God," etc., which means substantially the same, since the chairman 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 written by him and his fellow apostles (1 Cor. ii. 13). "Which things also we speak not in words of men's wisdom teacheth, but which the Holy Ghost teacheth."

That we rightly interpret the testimony 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 writers of the Scriptures were controlled by the Spirit of God in the choice of the words which they employed in communicating divine truth. This has been stigmatized as the mechanical theory of inspiration, degrading the sacred penman into mere machines. It is objected to this doctrine that it leaves the diversity of style which marks the different portions of the Bible unaccounted for. But if God can control the thoughts of a man without making him a machine, why can he not control his language? Paul's direct assertion is that the words which he used were taught by the Holy Ghost."

Dr. A. A. Hodges and his successor in the chair of theology in Princeton, Dr. Warfield wrote a joint article on inspiration—we would write one for this paper, in which they say: "The line of inspired or non-inspired, if infallible or fallible, can never be drawn between the thoughts and words of Scripture."

Prof. Gausson, possibly a still higher authority, declares "This theory of divine revelation in which you would have the inspiration of the thoughts without the inspiration of the language is so inevitably irrational that it can not be sincere, and proves false even to those who propose it. A revelation of God's thoughts ever demands a revelation of God's words also."

Dean Burgen's scholarship will not be questioned. He says: "You can not dissect inspiration into substance and form. As for thoughts being inspired apart from words, which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such dream can abide the daylight for a moment. No such theory of inspiration is even intelligible."

P. S.—Bro. P. will excuse us for commending him to a second and more careful perusal of our chapter on the plenary-verbal theory of inspiration in The Seven Dispensations, and other brethren who are interested in this subject.

Mrs. Wockwitz, a young wife living in St. Louis, Mo., disappeared mysteriously a year and a half ago, and her husband searched for her everywhere without avail. A few weeks ago a nun from the Convent of the Good Shepherd told Mr. Wockwitz 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 "get even" with him, while her daughter was calling at her house had her drugged and carried to the convent. The law soon released the lady, and her husband intends to sue the convent for damages. Mr. Wockwitz had inquired for his wife at the convent several times, but the mother superior had denied all knowledge of her.—Western Recorder.

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 abominations in our midst to be abolished, or a law passed by the legislature of each State that each convent, school, or asylum should be visited yearly, 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 1. Who will be one of five, or twenty-five to make up this amount? We shall be delighted to chronicle their names.

## Faith and Works

"Abraham believed God, and it was counted to him for righteousness." (Rom. iv. 3; Jas. ii. 23.) "Was not Abraham, 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 scripture harmonize with each other when properly 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 justification from sin by faith; but the Apostle James speaks of a justification by works, which comes after the first justification from sin.

Paul speaks of genuine faith, which is a living, active principle, that enables the believer to rely wholly upon 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 pretension to faith could 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. Abraham's faith was made perfect by his works. His noble deeds prove that his faith was genuine, for it led him to obedience. His works were not the procuring cause of his justification, but they were a plain declaration

of previous justification from sin. "By thy words thou shalt be justified, and by thy works thou shalt be condemned." (Matt. xii. 37.) The Savior does not mean that our words are the real cause of our justification or condemnation, but they show forth the true condition of the heart, and thereby make a plain declaration of our justification or condemnation. "For out of the abundance of the heart the mouth speaketh." (Matt. xii. 34.) When man do good deeds from pure motives, their works justify them before the world, because we know them by their fruits. Abraham was justified from sin and called the friend of God long before he offered up Isaac.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went, not knowing whither he went." (Heb. xi. 8.) Paul, in speaking of this righteousness, 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. iv. 10.)

Abraham was certainly justified, when his faith was counted to him for righteousness; but that was before circumcision 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 twenty-five years before Isaac was born.

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

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

Campbellites 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 doctored 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 righteousness that God will accept. All our righteousnesses are as filthy rags. (Isa. lxiv. 6.) The sinner has nothing to commend himself to God.

Christ represents the wicked as corrupt trees and the righteous as good trees. "Make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt." (Matt. xii. 33.)

Those who have works before faith—works before justification—have inverted the gospel order. In vain they endeavor to make a good tree out of a corrupt one by first making the fruit good.

Salvation by works is the most damnable, the most God dishonouring doctrine Satan ever palmed off on deluded mortals, but still it is not strange that men, who seek to honor themselves, rather than to glorify God's name, should fall into the snare of Satan.

We should present our bodies 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 Jesus. Centralia, Tex. H. F. KILLER.



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O. L. HALL, }

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A NEW TEACHING.

The *Arena*, Vol. I., No. 1, is a new magazine which comes to us. Its principles are not stated, but it takes only a very little reading of its pages to recognize it as the organ of infidelity, even though that infidelity be sometimes masked under the name of religion, and call itself the new theology.  
The first thing that strikes your eye is a loud proclamation, in letters large and red, that Col. R. G. Ingersoll, with others, will appear in the 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." "Rev.!" Strange company for a Rev. to be in. But let us see what he has to say. His article is titled, "Agencies that are working a revolution in theology"—which agencies he says are: His torical and literary criticism; the new conception of the universe; the age of the earth, coupled with the antiquity, origin, and nature of man; the growth of the moral nature of man; and—what?—Spiritualism! Here are some of his thoughts: "The Gospels, with one possible exception, are the work of several men, traditions, and growths, instead of true histories, or history in the proper sense of that word. The one exception is of late origin, and is a theological treatise rather than a biography"—the Gospel of John, he means. The esse and summariness with which the Rev. Minot J. Savage disposes of questions which scholars have long discussed and decided the other way, is, to say the least, refreshing. But he knows it all. There need be no dispute about it. "I am Sir Oracle, and when I open my mouth let no dog bark"—except me.  
But hear him again: "There is no reason in the wide world, except a

purely traditional one, for supposing any book ever written to have been infallibly inspired." Ah! What about the language of Paul: "All scripture is inspired of God," and of Peter: "The prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." Oh! Paul and Peter are old fogies, and besides they did not know what they were talking about. Compared with many men of the present day, the Rev. Minot J. Savage, of Boston, for instance, they were fools. Besides, he says, "the books are full of errors and contradictions, while the moral tone of many parts of them is such as to make it impious in us to credit them to a just and loving God." Being "full of errors and contradictions"—according to the Rev. Minot J. Savage—of course the books could not be inspired. And if their moral tone is such as to shock the sensibilities of the Rev. Minot J. Savage of course we could not "credit them to a just and loving God." "Miracles become unbelievable, not because any one can prove that such a thing never happened" [O no, it does not make any difference about proof], "but because we can not think of God as absurd or contradictory, as tearing down with one hand what he is eternally building with the other." As if he who builds can not tear down, if he wishes, as if he who makes laws can not, for his own purposes, suspend laws. The question is not, would he do so? but did he do so? Your theories are fine, very fine, Rev. Mr. Savage, but what about the facts? O so much the worse for them if they do not agree with your theory, you say. So much the worse for something: most people would say for the theory. "It is well known to all competent scholars that he (Moses) had no hand in composing the five books traditionally ascribed to him." Indeed! And who are "competent scholars," pray? Why, the scholars of the new theology, of course, of whom I, the Rev. Minot J. Savage, of Boston, am chief. Any one who does not agree with me, Prof. W. R. Harper, of Yale, for instance, is not a "competent scholar." The test of competency is agreement with my views.  
"These things [Eden, the Fall, etc.] are only pagan traditions which the ignorance of later times incorporated in the Jewish record and then set them up on high as a divine revelation." And that was the way we got the story of Eden; that was the way we learned of Adam, and Noah, and Abraham, and Moses; that was how the Ten Commandments, the most compact and complete code of laws ever written, came to us; that was the way our "divine revelation" was received. It was all a pagan tradition. Well, well. We never knew it before. But we suppose we must accept it as truth now because the Rev. Minot J. Savage, of Unity Church, Boston, says so. "We find it difficult," he says, "to understand the mental attitude of a noble, gentle, loving soul, like Jonathan Edwards or St.

Augustine." We should think so. Such a mind and such a soul, it seems to us, would be immensurably above the comprehension of the mind and soul of a Minot J. Savage—or any other such savage. "Even if God has the power to make one of us for honor and another for dishonor, he has not the right." He has n't? Who determines right and wrong for God? Why I, Minot J. Savage.  
"In the full light of our new revelation from God." Whose revelation? Ours, Savage, Ingersoll & Co's. Me and Ingersoll got a revelation direct from God. We know it all, me and Ingersoll do.  
Excuse us, kind reader, for inflicting this much of the Rev. Minot J. Savage upon you. We do it to give you an idea of the new theology and its teachings. Pardon the vein of ridicule and contempt with which we have treated the rather remarkable effusion of Mr. Savage. We confess that it is hard to treat it in any other way; the thing seems so ridiculous to us, and we have so much of contempt for it. There is one ingredient in the new theology which almost swallows up every other; which gives flavor to every other, and which is strongly illustrated in the article under review, and that is egotism, an intense, immense, overpowering egotism. It is what I think that must be true, and what I say that must be true. You—who are you? Paul, Moses, and the rest were nowhere to me. It is unnecessary to quote them to prove any of my assertions. I know better than they did. I am far in advance of them. Nor is it necessary to advance any proof at all. My single word is enough. My inner consciousness is superior to any revelation, or inspiration, or logic, or fact. The fact is it about resolves itself to this: I am God, and beside me there is none other. My judgment is infallible. I can trust none other beside myself. So I bow down and worship at the shrine only of my own individuality.  
But, excuse us Mr. Savage. We prefer Paul to you, and Moses to Ingersoll. Your new theology is entirely too new. What is new in it is not true, and what is true is not new. We prefer the old theology—the theology as old as Paul and John and David and Moses. The old is good enough for us. Indeed, the old is hotter.

DOES GOD DIRECT MONEY?

We ask brethren and sisters to contribute to the Lord's cause, and to do so as an act of worship. Do they think how far that reaches? Take five minutes, reader, to ask what is legitimately involved in that idea—worship God with an offering. What is it there that is acceptable to God? Is it the discipline of the soul that thus formulates and directs an energy or emotion? Is it that thus his cause may be advanced?  
The pastor asks his members to accompany their offerings with a prayer for God's blessing on it. Do

we believe that can direct the movement of money? Can he, or does he, determine its direction, and its use, as well as its power, to accomplish 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 opportunity occurs. Some of them do so. Not a grant 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 it so happened that a letter came to 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 our 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 for them. I have been asking for guidance in dealing with them. Here is the way out of the whole trouble. I shall expend the whole of the dollar for Gospel Hymns. Two made professions last Sunday evening, and every man and boy in the cell asked for prayer. They seem to hang upon my words. Pray for us."  
Who can tell the mission of that dollar? It was made by hard strokes. It was given not out of luxury, but in much self-denial. It found its way into "songs that lead men to Christ." It relieved the distress of a poor, but earnest, preacher. Let us hope it may turn many souls from hell to heaven and about to the glory of God. It may prompt some other child of God to send the Lord's dollar on its mission. God grant it may.

A YEAR OF EDITORIAL LIFE

Pardon a few words personal. One year ago, the 29th of November, we bought the *Baptist Reflector*, of Chattanooga, and became an editor. We did so against the advice of some of our wisest friends, and, it may be said, against 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 has been a year of hard work, of the hardest work we ever did. We have usually had to do the work of two men, and sometimes of three. We have had to be almost constantly on the wing, here, there, and everywhere, preaching in this place and that, attending fifth Sunday meetings, Associations and Conventions, and at the same time we have had to be continually in the office, fulfilling the duties of an editor, which we tried not to neglect. Yes, it has been a year of hard work, but it has been a pleasant year. We have enjoyed it. The privilege of

meeting and commingling with and knowing our brethren all over the State, which it has brought to us, has been very sweet. The consciousness that we were laboring for the good of the Baptist cause in Tennessee, which lies so close to our heart, has been 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 concerned. 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 us—we 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, as we trust, a renewed consecration 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 sympathy, your prayers, your co-operation to help us in the work, and may God's Spirit guide and control us all. Amen.

WAS IT BAPTISTIC?

The following card from Dr. Penelton shows that he sustains the position of the BAPTIST AND REFLECTOR 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 a majority shall govern, a unanimous vote is required in the reception and restoration of members. I have not known it otherwise during sixty years' connection with the Baptist denomination. Yours truly,  
J. M. PENELTON.  
Bowling Green, Ky.

QUESTION BOX.

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

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

ITEMS.

—If you would lift me, you must be on higher ground.—Emerson.  
—Brother Allison is to help Rev. O. L. Hall at Adair's Creek, commencing the second Sunday.

—Rev. E. Allison is assisting Doctor Baker in a meeting at Newport, Tenn. Twenty professions and ten additions to date.  
—We may be ready in repose and rest. The wise virgins were ready, though they were asleep when the bridegroom came at midnight.  
—One of the greatest services which a man can render society is to believe 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 Judon.  
—We hear good reports from Jonesboro. 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. Judon is with Carter Holm Jones at Knoxville, First church, and they have a most encouraging beginning. Dr. Judon 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 presence at the marriage of their daughter, Mattie Lou, to Mr. J. Neal Maxwell, Thursday morning, November 28, half past ten o'clock, 1880. 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 brethren our neighbor and friend, J. C. Rockwell. He is already a friend and subscriber to the BAPTIST AND REFLECTOR.  
—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 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, 24th 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 would do well to secure his services. He is a successful pastor.  
—And when you call a pastor make a very definite agreement with him in regard to his support. Then transact business like it was worthy of most scrupulous care. Whatever you do do not submit to the plan of secret individual payments. That is not scriptural. That is to put the bit in the pastor's mouth. Let your treasurer receive and pay out your money, and take receipts, and pay as you go.  
—The time approaches when many of our churches will call a pastor. It seems to us that annual calls are both unwise and unscriptural. Why not make an indefinite call? But whatever you do call the man who will be likely to prove you to the highest piety and stir you to the greatest Christian activity. Such a man may not be old Deacon Ingham's cousin, or grandson, nor Sister Leader's nephew, but he is most likely God's servant sent to you.

PERSONAL AND PRACTICAL.

—We printed last week six thousand six hundred and fifty copies, and still they were not enough to supply our demand as calls came in for extra copies after the issue was exhausted. We can almost see the eight thousand by Christ-mas.  
—Rev. G. L. Ellis, of Martin, Tenn., has accepted the call to the Seventh church, this city, and preached his first sermon there last Sunday. A recognition service will be held in his church next Thursday night to formally receive him.  
—"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 cannot 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 his 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 evergreen shore."  
—Brethren sometimes complain that their articles are not published soon enough. To such let us say that we had about fifteen columns of matter in type left over last week—nearly four pages—among it some three or four columns of editorial matter. So you see we treat you no worse than we treat others, including ourselves. The truth is we have so much on hand every week that it is impossible to get all in, and something has to wait. But there are two classes of matter that have precedence over all other—news letters and short articles, the first because they must go in as early as possible to be news, the second because they can go in, as they will fit in oftentimes where a long article of equal merit would not go. Write us short and newsy articles, brethren, and we will insure their prompt insertion.  
—Bishop J. P. Weaver has done a fine work at the Third church, Nashville. Sunday was his second anniversary, and the record for the two years is: Received by baptism, sixty-two; received by letter, forty-nine, making a total of one hundred and eleven, or six more than one for each Sunday. And the best part about it is that the growth has been steady, there being

additions almost every Sunday. The church is in exceptional 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 covenant to co-operate with these and the other deacons to come up and give them their hand, and they came with alacrity, and in numbers, old and young, male and female. It was an inspiring scene 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 convenience, as a kind of motto. There is no disunion, no explanation, no showing its connection and its real meaning. He preaches from that text—so far from it that if you get 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 connection 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 philosophical and scientific theories, 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 pleasure we announce that Dr. Smith has accepted the call, in what is described as a beautiful letter. All Nashville is rejoicing. We sympathize with Virginia, but congratulate Tennessee. Their loss is our gain.]  
—Dr. D. C. Kelley is writing some strong articles in the *Christian Advocate* on "Episcopacy and Itinerary," in which he takes the position that the bishops of the Methodist church have too much power in their hands, and, regarding them simply as human beings, uninspired and infallible, thinks that their authority should be curtailed. For our part we rejoice in the letters. They are signs of an awakening to the gospel idea of bishops, and are brakes upon the wheels of a downward tendency to papacy. It was just this road that Rome trod: Bishop—first overseer of a local church; then having oversight over a number of churches; then a wider territory and greater authority; then, after several centuries, the election of one as supreme bishop, called the pope; then the regarding him as infallible after several centuries more. It is a down hill business, this episcopacy. Better come back, Dr. Kelley, brethren of the Methodist persuasion, to the simple New Testament idea of bishop—the pastor of a local church. That is the best way to avoid the rocks before you.



## 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 crown.

No lot is 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 size.

Some hide it in their breast,  
And deem it thus unguessed.

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

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 prayer,  
Have quiet hearts that can never de-  
spair.

And hope lights up the way  
Upon the darkest day.

Take thou thy burden thus  
Into thy hands, and lay it at his feet,  
And whether it be 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 Farnham, in Christian  
World.*

## In the Shadow of the Rock

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

Suddenly she paused, and over the ex-  
pressive 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 Ellice 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  
earnest, such as childhood rarely knows.

A slender slip of a girl, it was not  
strange that often in the merry game  
she wearied 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 knew  
what Ellice meant by a "safe place." With  
the idea of security, she had ever  
seemed to associate that of greatness  
and strength, and when, with out-  
stretched hand she groped her darkened  
way, instinctively she seemed to seek  
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 bustling school-room  
that now she sat, her fingers moving  
slowly over the raised letters of the  
book before her, when the quickly lifted  
countenance brightened by that light

within attracted the attention of her  
teacher.

"What is it Ellice?" she asked, as  
though the sightless eyes had spoken.  
"Oh, Miss Agnes," said the little one,  
eagerly, "please tell me, were those  
words written by a little blind girl?"  
and rapidly she read the letters, "Lead-  
me to a safe place."

"No, dear," answered the teacher,  
"they were not written by a little blind  
girl, but a great and powerful king.  
Why do you ask?"

"Because," said Ellice, slowly, "I  
thought no one but a weak little blind  
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 rest and feel safe."

"Well, perhaps, dear," replied the  
teacher, gently caressing the drooping  
head, "perhaps King David, though  
not blind in the way you mean, may yet  
have felt something of that same long-  
ing. There are times when even those  
blessed with sight and strength are  
blinded by sin or sorrow, and they, too,  
reach out for a strong sure shelter  
against which to lean and feel safe.  
This is why God call himself our rock  
of defense, so much stronger, so much  
higher than we, that under its protect-  
ing care safety and rest is found."

The teacher passed on, but Ellice sat  
wrapped in thought, her slender fingers  
still moving lingeringly over the letters.  
"The rock that is higher than I,"  
she repeated softly. "Surely little  
children who can see their way and are  
never afraid can not feel these words as  
I do. Whatever the good teacher may  
think, I believe God wrote them just for  
the 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  
Ellice had roused from her reverie, with  
unerring neatness she arranged her lit-  
tle desk, then quite alone she started  
homeward.

The road leading into the little town  
was a shaded lane thoroughly familiar  
to the unguided feet, but absorbed in  
thought this afternoon, Ellice walked  
dreamily and less guardedly than was  
her wont. Suddenly a harsh voice re-  
called her.

"Why don't you look where you are  
going, child, and no walk into one, as if  
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  
form of a woman seated on the road  
side.

"Excuse me, please," said the gentle  
little voice, with its pathetic ring of sad-  
ness; "I can not look where I am going,  
because I am blind."

The sightless eyes were lifted for a  
moment to the face beside her, and over  
the latter swept a sudden shade of re-  
morse.

"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 re-  
peated, with tenderest sympathy; "you  
blind, too?" and instinctively her hand  
reached out and grasped the one near  
her. "Ah, I see," she continued, un-  
consciously 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  
though speaking to herself, but with

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

"Then do let me lead you," said the  
child, looking earnestly into the face  
she could not see; "though I am blind,  
I know every step of the way here, and  
I will lead you home."

Into the weary, haggard eyes beside  
her, with the sound of that word,  
sprang hot, rushing tears, such as had  
not moistened their depths for many a  
day.

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

"Ah, I see, I know," cried the child  
again, with that same bright light once  
more illumining her face. "I under-  
stand just how you feel, you want some-  
thing tall and strong against which to  
lean, just like that poor, sad king, who  
said, 'Lead me to the rock that is  
higher than I.' You are so afraid of  
stumbling or falling, isn't that it?"  
she cried eagerly.

The unhappy wayfarer was gazing  
upon the glowing countenance of the  
child beside her with something of  
an angel speaking, and wondering now  
came the words from her quivering lips.  
"Yes, yes, child, that is it, some-  
thing stronger, higher than I, to save  
me from stumbling and falling."

"But," she cried, with sudden anguish, "you  
can not understand, it is not my eyes  
that are darkened, but my heart, my  
soul, that is blinded with sin and sor-  
row."

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. Come, do come  
with me. She is still in the school-  
room. I will lead you to her, and I  
know, I know she will show you the  
rest of the way."

The little hand was grasping with  
eager strength the one within its clasp,  
and as though impelled by some irresist-  
ible power, the poor wanderer rose and  
obeyed the pleading voice. Down the  
shaded lane they passed, the blind child  
carefully choosing her steps as though  
leading one more blind than she, the  
little hand, in its spotless purity, never  
for a moment relinquishing its hold.

In silence they went their way, these  
two, the face of the one radiant with  
heavenly joy, that of the other wet with  
tears that fell unchecked on the faded  
cheek. In the school room, busied with  
her evening tasks, still sat the patient  
teacher, when suddenly in the door way,  
stood those strange companions.

"She said she was blind, and had lost  
her way, Miss Agnes," said the child's  
sweet voice, "so I have brought her to  
you, for I knew you could help her."

And turning away, Ellice slowly re-  
traced her darkened path, little know-  
ing 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  
week's work."

In less than a year the merchant was

ordered by his physician to an hotel  
altogether, if he would preserve  
his life. The continuous strain of years,  
and the time stolen from sleep, had  
broken him down; he was an old man  
at forty-eight. He had become wealthy,  
but, as the event proved, had greatly  
shortened his life by his devotion to  
money making.

A man, well known in this country  
and Europe as a profound scholar and  
linguist, made a resolution, in the first  
year of his married life, to give one  
hour each day absolutely to his chil-  
dren. During that time his whole  
thoughts and attention were devoted to  
understanding their characters, and in-  
fluencing them in the right direction.  
Business, invitations and visitors, what  
ever would have interfered with that  
hour, were all put aside. "I have an  
engagement," was the inexorable an-  
swer.

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 sym-  
pathy.

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

A friend met him walking down the  
street one day with one of his boys.  
Father and son were joking and laugh-  
ing together.

"How do you become so intimate  
with your son?" inquired the friend  
afterward. "I used to see mine as he  
bied 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."

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

Delane de Polities, 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  
her complexion, which was of dazzling  
fairness.

How many women are willing to give  
so much time daily to solitude and  
prayer in order that their souls may be  
kept pure and untainted?

Each of us can steal one hour from  
the twenty-four to promote our fondest  
wish or ambition. To what shall the  
hour be given?

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

## Dying Words.

At peace — Wellington.

It is well. — Washington.

I die happy. — Gen. Wolf.

I must sleep now. — Byron.

Is this your fidelity? — Nero.

Et tu, Brutus. — Julius Cæsar.

The best of all, God is with us. — John  
Wesley.

Head of the army. — Napoleon.

I have done my duty. — Nelson.

Independence forever. — Adams.

Do n't give up the ship. — Lawrence.

Peace at last. — Thos. A. Hendricks.

## YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR.

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

## 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 be-  
fore that our letters, etc., have to go  
through the hands of a "devil" before  
you see them, but I have. And some-  
times 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  
see if the "little fellow" will bring  
them back, before I try to say them  
again. But it was a plan of our work  
for the new year. How that I was go-  
ing to devote the reading part of our  
page to practical hints to mothers and  
children for making happy homes and  
happy hearts. How I shall collect for  
them all such pieces as the one I give  
this week, entitled "The Children and  
Sunday," which will be continued till  
next week, and if any of you use and  
enjoy them, write us about it. I also  
spoke of our "Bible Queer Stories,"  
and of our new cousins, and suggested  
that you keep count of them and see  
how many we shall get before Christ-  
mas. Only see, here are ten this  
week. So many that I had to  
make our old ones wait, in my  
eagerness to give them a welcome.  
For, children, do you not remember  
how impatiently you waited to see your  
first letter in the Young South? Well  
then, I know you will willingly step  
back as we give the hand of welcome to  
these new cousins. For you see there  
is not room for all.

One more word and I must stop.  
This will be your Thanksgiving paper,  
children. May it find you all very  
happy and very grateful to God for his  
many mercies. How many of you can  
tell me next week what special things  
you have to be thankful to God for to-  
day. That is, call them by name. And  
how many of you feel you want to give  
God a thank offering? Let me hear  
from you. Lovingly,

AUNT NORA.

DEAR AUNT NORA: Will you let  
another little cousin in? I am eleven  
years old. Mamma has been trying to  
get me to write a long time and now I  
write to you and send the queer story  
in the BAPTIST AND REFLECTOR of  
Nov. 14th corrected. I belong to the  
church; was baptized last September.  
I send you ten cents for Cuba and two-  
cent stamp for Bro. Diaz's picture. I  
will write again if this is given a place  
in the Young South. I am your little  
niece,  
Gallatin, Tenn.

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  
suppose, but will still try to write to the  
Young South. I will close with much  
love to you and all the cousins, Uncle  
Orren and little James.

Eletto, Ala. WILLIE UPshaw.

DEAR AUNT NORA: May I join the  
corner? Papa takes the BAPTIST AND  
REFLECTOR. He likes it very much. I  
have six brothers and two sisters.  
They enjoy reading the Young South.  
Brother Ogle came out here from Ten-  
nessee and held a protracted meeting  
eight days and he had great success.  
My mother professed religion and joined  
the Baptist church and was baptized.

DEAR AUNT NORA: I have never  
written any for your pleasant column  
yet. I hope that you will admit another  
friend in your happy circle. I have  
been reading the Young South a num-  
ber of years, and think it is an interest-  
ing page. Papa was a lover of the *Bap-  
tist*. 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  
you. Good-bye. From your loving  
niece,  
Deanburgh, Tenn.

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this, as it is my first attempt to write to  
you. Good-bye. From your loving  
niece,  
Deanburgh, Tenn.

You wrote out the Bible Queer Story,  
did you not Willie? Try again and  
may be you will be one of the perfect  
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  
girl, but I love to read the nice letters  
from the cousins. I send five cents for  
Cuba. I will send more next time. I  
also send a stamp for Bro. Diaz's pic-  
ture. Please send it in papa's name, Rev.  
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.

We bid you welcome, Lena. Come  
again although you do live so long a  
ways off. Wait a while and you shall  
have your picture of Brother Diaz.

DEAR AUNT NORA: I thought I  
would slip in one corner of your parlor  
and write you and the cousins a few  
more lines, as great an embarrassment  
as it is. Papa has been taking the BAP-  
TIST AND REFLECTOR ever since the  
wedding, and was taking the *Baptist  
Reflector* before. We like it very much,  
especially your page. My sister and  
myself send you sixty two cents for  
Cuba, hoping it may do much good—  
twenty cents from Mr. and Mrs. Pitner,  
ten cents from Mrs. Irwin, ten cents  
from Mrs. Winkle, ten cents from my  
teacher, Mr. Bowers, five cents from  
Miss Ellen, one cent from Mr. Edmond,  
and five cents from papa. We have  
more promised, and will send it as soon  
as we receive it. We also send a stamp  
for Brother Diaz's picture. Lovingly,  
good-bye to you and the cousins.

INA JOHNSON  
Trunde's Cross Roads, Tenn.

DEAR AUNT NORA: We take the  
BAPTIST AND REFLECTOR, and my  
mother thinks she could not do without  
it. Grandma has been visiting us, but  
has gone home, to Chattanooga, and we  
miss her so much. Aunt Nora, I  
know you are a good woman, for you  
write such good letters, and I have  
learned to love you. I think I would  
love to help send the Young South's  
chapel, and before long I'm going to  
send my little "mite." I will send a  
stamp for Brother Diaz's picture.

Aunt Nora, all my kin are Baptists,  
and most of all of them take the BAPTIST  
AND REFLECTOR. I have four brothers,  
and no sister. Don't you know I get  
lonesome? With much love to you and  
the cousins, I close. Your loving  
niece,  
MERTIE CULLAR.

Ennis, Texas.

P. S.—I must tell you about the  
Loyal Temperance Club we have at  
Ennis. The teacher's name is Mrs. M.  
E. Thompson, and she is a mighty good  
woman. She teaches the little boys not  
to chew tobacco and not to use profane  
language, and the effect of alcohol, and  
I'll tell you more about it next time.

MERTIE.  
This is a nice letter, Mertie. 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: I have never  
written any for your pleasant column  
yet. I hope that you will admit another  
friend in your happy circle. I have  
been reading the Young South a num-  
ber of years, and think it is an interest-  
ing page. Papa was a lover of the *Bap-  
tist*. 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  
you. Good-bye. From your loving  
niece,  
Deanburgh, Tenn.

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Our premium list was crowded out this week, but it is still in force, and will be till January 1st. Read it in last week's paper and send in the subscribers.

### ALL AROUND.

—Rev. Manard was elected as State Evangelist of Arkansas.

—Rev. J. B. Boone has just closed a 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 revival.

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

—In a recent meeting in Chandler church, Mo., fifteen were added to the membership.

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

—The South Dallas church is building a parsonage for the pastor, Rev. John Holland.

—There have been thirty professions in a meeting at Salisbury, Mo., and the work still continues.

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

—A good meeting is in progress at Meund Prairie church, Mo. Quite a number have joined the church.

—A precious meeting is in progress at Lee Street church, Baltimore, Md. Ellis is assisting Pastor Mullins.

—Rev. Wayland Lloyd, D.D., of Philadelphia, has accepted the call to the 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 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. Sarroll 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 conducting a very interesting meeting at Marshall, Tex. A very large number of church members and outsiders, at the conclusion of his sermons against dancing and theaters, pledged themselves to never again attend either.

—A very successful revival has just closed at the Baptist church in Franklin, Ky. Services were conducted by Rev. Borrow, of Hopkinsville. The meeting resulted in many conversions and sixty-three additions to the church.

—The Marlin church, Texas, has called a council to consider the propriety of restoring the credentials of M. T. Martin, who was deposed from the ministry by the Waco church for preaching heretical 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 church at Houston, were absent in attendance on the missionary mass meeting at Kyle lately, his church met and increased his salary

(estimating parsonage) to \$1,700, an increase of two hundred over former years. This is not more significant of the faithfulness and efficiency of the pastor than the progressive spirit and generosity of the church.—Texas Baptist and Herald.

—The sixty-ninth session of the Baptist State Convention of South Carolina is in session at Florence, with many distinguished men present. 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. The Baptists have taken high ground 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 year there were 380 ordained ministers, and 761 churches. The total membership of the State amounted to 71,281. There were 616 Sunday schools, with 1,103 teachers and 35,209 scholars. The church raised \$9,663.35 for State Missions and colportage, \$8,300.13 for Foreign Missions, \$3,512.42 for Home Missions, \$20,263.98 for education, and \$131,290.26 for miscellaneous purposes, or a total of \$175,963.14. The church property of the State is valued at \$7,161,975. This is a wonderful showing, and is but a fair index to the real strength and power of the church in South Carolina.—Nashville American.

—The highest morality, if not inspired and vitalized by religion, is but as the marble statue or the silent corpse to the living and perfect man.—S. J. Prime.

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No other preparation has won success as home equal to Hood's Sarsaparilla. In Lowell, Mass., where it is made, it is now as it has been for years, the leading medicine for purifying the blood, and toning and strengthening the system. This "good name at home" is a tower of strength abroad.

It would require a volume to print all the evidence in favor of Hood's Sarsaparilla. Mr. Albert Estey, living at 10 East Pine Street, Lowell, for 15 years employed as a bookkeeper by J. W. Bennett, president of the Erie Telephone Company, had a large running sore on his leg which troubled him a year, when he began to take Hood's Sarsaparilla. The sore soon grew less in size, and in a short time disappeared.

Joe Murphy, 211 Central Street, Lowell, had swellings and lumps on his face and neck which Hood's Sarsaparilla completely cured.

Mrs. C. W. Martin, wife of the First Assistant Fire Engineer of Lowell, Mass., that for 10 years was troubled with stomach disorder and sick headache, which nothing relieved. The attacks came on every four or five days, and she was unable to do her work. She took Hood's Sarsaparilla, and after a time the attacks ceased entirely.

Many more might be given but we cannot do so. On the recommendation of a friend, I took Hood's Sarsaparilla, and it cured me. I am now well, and I can do my work.

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### Ministerial Education.

[In this column we propose to keep a list of "contributions for the education of young ministers," either at the South-western Baptist University or at Carson and Newman College. Contributors 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 not love large gifts so much as he does cheerful givers. Liberality is proportionate to ability. Send your contributions either directly to us to be forwarded, or, if you prefer, to Prof. G. W. Jarman, Jackson, Tenn., for the South-western Baptist University, or Prof. John T. Henderson, Mossy Creek, Tenn., for Carson and Newman College.]

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

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