Appointments of J. R. Graves

First Sabbath in December and Saturday night before, Luling, Texas.

Second Sabbuth in December and Saturday night before, Flatonia,

Third Sabbath in December and

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

Rev. W. D. Hancock, Selden, Ala. H. B. Ray, William's Station, Tonn. J. U. Patterson, Hanner's Gap, Tenn. M. Steineiphus, Brownsville,

-Will Brother T. J. Everett, who wishes to be placed on our list as a lifetime anbscriber, please give us his postoffice address ?

BOSINESS NOTICES.

A Good Thing

For the prompt relief of pain of all kinds, there is nothing so good as Dr. Hart's Great Relief. This remedy is so well known that it is probably not necessary to speak of its merits, but leat there should be some one who has failed to give it a trial, we say if you have any sort of pain, try Dr. Hart's

All medical authorities agree that catarrh is no more nor less than an in-flammation of the lining membrane of the nasal air passages. Nasal catarrh and all eatarrhal affections of the head are not diseases of the blood, and it is a serious mistake to treat them as such. No conscientious physician ever at-tempts to do so. It is held by eminent medical men that sooner or later a specific will be found for every disease from which humanity suffers. The facts justify us in assuming that for calarrh at least a positive cure already exists in Ely's Cream Balm.

Beecham's Pills act like magic on the

MAKE No MISTAKE.-If you have Sarsaparilla do not he induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power au-perior to any other article of the kind before the people. For all affections arising from impure blood or low state of the system it is unequaled. Be sure to get Hood's.

"It's only a question of time," and a short time, too, as to when your rheumatism will yield to Hood's Sarsaparilla. Try it.

-The "editorials" open the gate to a great pesture field; the "contribu-tions" are as pleasant streams meandering through the meadow; the "Expository Notes" discover the rich and juicy tufts: the "Practical Hints" are as sheafs ready for the rack; the "Lesson Topics" are as rosaries growing the shelpet lowers, and the Suggestions to Teachers" as the fresh mown hay, well adapted to the varied taster and digestive powers. Truly, the Baptist leacher is as "green pastures heside still waters."—G. A. Nunnally, D.D., Macon, Ga.

From a Dawdrop to a Geysar,

Trom a Dawdrop to a Geysar,

the wonders of water in various forms—is the subject of an article which the subject of an article which the subject of an article which the subject of the coming volume of the Youth's Companion.

Popular scientific articles will also be contributed by Professor N. S. Shalor.

Professor John Trowbridge, Sir Morell Mackensle, Dr. William A. Hammond, Lieutenant Schwatka and Dr. St. John Roman.

The biggest thing out is what the druggists term Dr. Hall's Cough Syrup. Its sale is chormous and it has never been known to fail. Price 25 cents.

-| ; is well to remember that the oldest cases of rheumatism and neuralgia have been speedily cured by Salva-tion Oil. Price 25 cents.

Gatarrh Cured.

A clergyman, after years of suffering from that leathsome disease catarrh and vainly trying every known remedy, at last found a prescription which com-pletely cured and saved him from death. Saturday night before, Comanche, Any sufferer from this dresdful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge.

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-The worst feature about catarrh is its dangerous tendency to consumption, Hood's Sarsaparilla cures catarrh by purifying the blood.

-Our fireside conversations, our thoughts as we pass along the streets. our spirit in the transaction of business, made up your mind to buy Hood's all have some amount, small though it be, of moral value. - Goulbourn

> ADVICE TO MOTHERS. MRS. WINSLOW'S BOOTHING BYRIP should alwiys be used for children teething. It soothes the child, softens the guns, silays all pain, cures wind colle, and is the best remedy for Diarrhea, Twenty-five cents a bottle.

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REPORTS OF GOVERNMENT CHEMISTS AS TO PUBL. CREAM BAKING POWDER.

Government.

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READ THIS! au - NA quickly anished all her pain, and she is now perfectly well. Dr. Jartiman's "lis of Life," sent free by the Perman Medicine Co., Columbus, Ohio, wil. give further evidence of what Fz-Ru-NA can do. PR-Ru-NA is sold by all dengality—?! a Louic; a for \$5. Mannatured by THE PERUNA MED. CO., Columbus. O.

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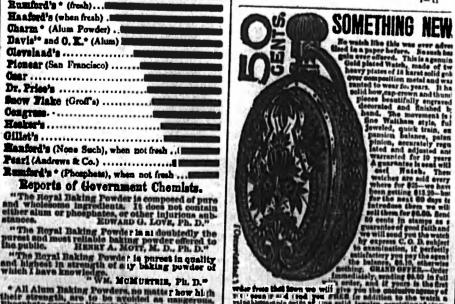
Aon, Piles, or Bernia, the main of any senjoyment.

In an a enjoyment, on are troubled with the prelimpes of any interests organ inducing that a place of any interest of any women's happiness and usefulness.

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Dr. Price's Cream Baking Powderdoes not contain Atum, Ammonia or Lime, or any adulterant - R. 8 G. PATON, Ph. 11., Chemist for the United States

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NASHVILLE, TENN.

VOL. I.

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

Speaking Truth in Love

NO. 17.

ILLE, TENNESSEE, DECEMBER 12, 1889.

ill Women Marry?

uen? marry is a question

DOWDEN, D.D.

which few people, men or women, ever

ask or think about. And yet it is a

quostion for the philosopher, and one

God willed that women should marry.

certainly as she cats for that purpose.

Men marry because they have fallen in

love with a woman. Not so with the

woman. God has to arranged matters

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

THE success of the revolution in

Brazil, the overthrowing of an empire,

and establishing of a republic without

bloodshed, seems to have had great in-

fluence upon all Europe. Discontent is

making itself felt among the laboring

lasses. Strikes are frequent and gen-

eral. A great upheaval like that of

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

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

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

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

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

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

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

-Dr. Boston has made a good begin-

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

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

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

Only Ton Cents!

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

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

Dowelltown, Tenn.

Our Ohristmas Offering.

differ to the second of the second

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

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

CONTRIBUTIONS.

"Modern Holiness."

No. 2.

This movement informs uz that Paul was not sanctified when he penned the seventh obspier of Romans, but when he wrote the eighth chapter he was a sanctified man. As to the seventh chapter the so-called Holiness people have soared away beyond into hights of costacy.

Now this chapter must be so changed so as to meet the demand of this lofty atate of Christian experience. The version of this movement would be about as follows: "I know that the law is spiritual, and I too am spiritual; that which I do I allow; for what I would not, that do I not; to will is present with me, and I find how to perform that which is good. For the good that I would, I always do; and the evil which I would not, I never do. I find in myself a law that when I would do good, good is always present with me. For not only do I delight in the law of God after the inward man, but I see no law in my members which wars against the law of my mind. It was otherwise with me; the flesh used to lust against the Spirit, but that has all ceased now, infinite grace has rescued me, and while I still have outward foes, I now have none within. One law controls my whole innerbeing. The merit all belongs to Christ, but I have the blessed consciousness of never offending him. My will in absorbed in his will, and I not only will to serve him without sin day by day, month by month, year by year, but I actually do it."

If you put saide the seventh chapter of Romans you put aside the experience of every true child of God. We have been informed by some of the leaders of this system that it is over in the eighth chapter that they live with Paul in his sanctified state, not in the seventh chapter.

There is, therefore, now no condomnation to them which are in ('hrist Jesus." This passage is used in a way peculiar to this false system, as having the pre-eminence above all that make any claims upon the plan of salvation. When the Son of God took the believer's sins up to the cross he nailed them there forever. He may be in Doubting Castle, but he shall not come into eternal condemnation.

This movement informs us that in its precinets there is no doubt, pain, nor sin. It is much better than Paul, who, in the eighth chapter of Romans, the very chapter in which it glories, says, "We groan within ourselves, waiting for the adoption, to wit: the redemption of our bodies." (Verse 23) Why does Paul say, "We groan within ourselves?" It must be that there is sin and corruption in these Adamie bodies of ours and that we long for a final glorification. Paul carries out this thought in the seventh chapter when he ories out. "O wretched man that I am, who shall deliver me from the body movement must reject the eighth chapter, or a part at least. Certainly Paul awas not mnetified, according to the claims of this Hollness element, when he said, "We groan within ourselves." The same Paul that orios out, "O wretched man that I am," in the seventh of Romans, groans in the eighth chapter.

Some claim to be pure, soul and

modern movement bas ascended so high above the ordinary child of and he la aucceeding. God that it will never see corruption. The bodies of such a system ere much better than David's which saw admonished to keep up a perpetual warfare against sin, and "press toward the mark for the prize of the high calling of God in Christ Jesus." Paul disclaims for himself the idea of perfection in the following words "Not that I have already obtained " (the prize) "or am already made perfect; but 1 press on, if so be may apprehend that for which was apprehended by ('hrist Jesus." (Phil, iii. 12) Modern Perfectionists have gone away in advance of erites '" And this amuses me, too, the New Testament saints, and have and reminds me of some fellows that made Paul and all of the apostles ashamed of themselves. What a pity they did not live in the age of the apostles, then ('hristianity would have been in possession of a grander revela-

Angels are pure, above rebuke, modern perfectionists are pure, above rebuke, therefore, revelation is useless to stand alone-for what they think is to angels and modern perfectionists. When the apostles were commis-

tion and a more glorious Christian man

hood. Revelation is given to fallen hu

manity, imperfect saints.

sioned to go into all the world with the gospel the women were not included in that commission. But in this modern movement sometimes women exceed the men, and not unfrequently the most of the outfit are unmarried. Now, such a troop moving from place to place, who can vouch for its perfection and virtue? Its tendency, it seems, is toward Free Loveism. When any one gets out of the reach of scriptural admonition his morals may be questioned. Our churches should not dare to open their houses of worship or give any countenance to such a false system. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is a partaker of his evil deeds." 2 John G. T. CALVIN.

Grenola, Kan.

The Prohibition War.

of the 21st. We should certainly like to hear from the Hon. Job Ilarral again. There are too many men nowatrembling before the terrible whisky the evil. of this death?" or, "this body of Goliath, insisting that it is no use to death?" (Verse 24.) Hence, this try; men will drink and whisky will be sold; that the efforts at prohibition are | dred thousand dead men put in the one unwise and illy directed, and that we are such a small minority. They seem to forget that one with God on his side le a majority. And, O my, in to day's Chattanooga Times one poor, weak, "eloquent divine," in writing to a Scdalia (Mo.) newspaper, gets off the fol- minister who sees this evil and is blind, it the evidence of its gladness, it is not lowing: "All the saints are not in the and deaf, and dumb before it. Third, Prohibition party. That email party | the layman who fails to ory out against lug, "This corruptible must put on in- gogues in tronsers and in skirts—the truly yours,

corruption," (the Lord at his coming) | fools are not all dead yet . This "em-"Shall change our vile body," can not take place with the so-called sanotified when the used shall come forth from Good Lord and good devil seems to be their graves incorruptible. Well, this his grayer just now. He is so anxious thing that means nothing.

Again, the editor of the able Demooratic Chattauooga Times last Friday. November 22d, in criticising the W. O. corruption. If this persuasion should T. U., calls St. John a cranky fraud, church numbers less than two hundred, die a natural death perhaps a resurrec- and the Prohibitionists of the United and we have three hundred and twenty tion will take place the third day after | States "the most puerile and purchasinterment. Or it may be that a transport | able lot of hypocrites this country ever will be given to pass into paradise with saw." Now this is very amusing to us out having to die a natural death. Paul and it must be a very conclusive ar taking. We had been experimenting in all of his letters to the churches in gument to the many intelligent readers some way recognizes the members as of this fair and impartial (?) sheet. It saints. The word saint means holy steadily refuses to inform itself on the to the poor, and not expect to receive Yet these holy, saintly, brethren were Prohibition question. There are a anything. This they most ebeerfully thousand papers in the United States, | did; and all seemed entirely satisfied many of them bitter and malignant, steadily refusing to give prohibition son for the children, especially for those facts and figures, many of them are religious papers, too. In reply to the sworn statement of

Judge II B. Moulton and Reporter Julius Levy, regarding Vice President Levi P. Morton's rum shop in the said Vice-president's apartment building -the Shoreham-the cry comes, " Lies, lies' False! fools' cranks' hypoargued (?) " for the space of two hours," "Great is Diana of the Ephesians" Great is Diana of the Ephesians But the temple of Diana was not so great but that it fell, and to-day its very site is in doubt, while the poor crank who dared to stand up alone still lives. But thank God for such men as Job Harral and Talmage, and the thousands in our country who dare to stand-and

Surely, the religious press is waking up to this stupeudous evil, the liquor traffic. There was more space taken last week in discussing the temperance and prohibition question in the religious press than ever before in the history of the world.

All the electric lightning wires in New York are being put under ground. A few poor men have been killed by them. Recently a man was roasted alive, hanging among a net-work of wires, and a contribution box was put upon the fatal post for the widow and the orphans. According to the infernal revenue returns, Dr. Hargreaves, the eminent and unchallenged statistician estimates that \$110,000,000 was expended last year for liquors; that 19,-227,808 gallons were drunk; that 100,000 men died of drink between July 1, 1888, and June 30, 1889; 110,000,000 silver dollars would load 344 teams, each team hauling a ton; 19,227,808 gallons, would fill a canal three feet deep, ten feet wide, sixteen and one fourth miles long; 100,000 men in a year means 271 preciates the ringing article on prohi- men daily-yesterday 274 men, to-day bition on the second page of your issue | 274 men, and to morrow 274 men. And yet we license this sum of all vices, and this license is the screen that the devil draws across the eyes of Christian men days skulking about like old Saul and and women to keep them from seeing

The two hundred thousand saloons in the United States, with their one hunside of a balance, would bear up in their evil and destructive influences all other vices and orimes known to man. The question arises. Who slow these one hundred thousand men? First and foremost, "the saloon." Second, the body. Then such texts as the follow- mas a large proportion of the dema- it, who fails to vote against it. Very Christmas Entertainment.

I chearfully tell of the Christmas entalnment at Univary Beptist church. One of the most difficult problems that confronts the thoughtful Sunday-school worker is how to pass the Christmas holidays wisely. To us, in a mission school, this has been important. Our five in our school. Hence, to give a present of any value to every member of the school would be quite an under some for our own satisfaction. Once. we asked every one to give something

But we thought it rather a hard les who were not ('hristians, or who were not trained to so lofty self-forgetfulness So we tried to combine the two. In connection with a Christmas tree, we asked for gifts to the poor. The results made us thank God for such generous scholars, not to say such true hearted teachers. But we felt that we had not yet reached the ideal. So we tried the plan of a holiday store, with entire sat isfaction to all parties.

By the generosity of some of our mer chants we were able to purchase what ever goods we needed at wholesale rates Our sisters, who have always worked as members of the church rather than as members of a separate society, made fancy candy, and a great variety of tasteful and useful articles for sale We bought whatever we thought the children or grown people would want. either for themselves or to give as presents. Then we secured a large hall. where we made the most artistic dis play practicable of our goods, taking care to mark nothing at a higher price than they were sold by the merchants in the city. The sisters were on hand with oysters and ice-cream.

On the preceding Sunday we gave every member of the school a check for twenty-five cents, which admitted the holder to the hall and gave the right to select at will its value from the articles on sale. If he should chose something worth less, change in similar checks was given him, if he chose something worth more than twenty-five cents he would add the difference from his own purse. Those who had no check paid an admittance foe, and paid full price only for any article selected. The children had ample room for their

games, and the older ones had opportu nity for social intercourse. We had no literary exercises at all; but we had a Chinese art exhibition, having many real curiosities. Most of our goods were sold, and the merchants took back all that were returned in good condi tion. By liberal contributions pre viously made in the school, the treasurer was able to redeem all the twenty five cent checks. This left us with the snug little sum of fifty dollars, as the proceeds of the evening, after all expenses were paid. On the next Sunday the school was as full as on the preceding one. And then we made a liberal contribution to the poor .- Rev. O. L. Hailey, in Baptist Superintendent.

-There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the only happy, but it bas as unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are L. B. SEARLE. the joy-makers."- Willis.

OUR PULPIT

Pour Phases of the Dunua.

BY REV. J. J. TAYLOR, D.D., OF MOBILE Mark xiv. 6: "The daughter llerodias danced before them. Concluded.)

(3) Useless dancing. The dance

custom has come down to us from the remote ages, and is a sort of social fetish. The ancients thought the Lacedemonians received it from the gods; and all classes have worshiped at their shrine. Baochanalian dances, church dances, clog dances, festive dances, funeral dances, gladitorial dances, green corn dances, religious dances, round dances, square dances, scalp dances, stag dances, war dances, Saint Vitus' dance. We have inherited it, and have never stopped to ask what good? I have talked with dancers, but I never heard a solid argument in favor of the dance. One of the brightest women of my acquaintance told me that she danced because the young men who frequented balls could not well be entertained in any other way. She insisted upon it, and contirmed it by saying, "When I got married I took a gentleman who had made better use of his time.'

Apart from all moral considerations, the dance will not bare rational investigation. It is not an accomplishment. The finest dancer I ever saw was an apish darkey named Tumbler, who could jump on a plank and almost make you fancy you heard a brass band playing Mississippi Sawyer. The savages who dance in the shadow of the forest and keep time to the music of the storm are as graceful in their movements as any pampered child of fashion, who sweeps through the giddy mazes of the ball-room. The most ardent dancer will hardly claim that the custom contributes one iota to personal character or usefulness. It does not promote thought, develop the intellect, or widen the mental scope in any direction. So far as my knowledge extends no great thinker ever excelled in the art of tripping the light fantastic toe. ('enturies ago the great orator and philosopher of Rome said "No one dances unless he is either drunk or crazy." And whilst times have changed, so that to-day some persons dance, who are neither drunk nor crazy, there is a deep conviction that the habitual dancer is giddy and empty-headed and unprepared for the higher duties of life.

There may be some sociability in a dancing party before the dance begins or between the sets. But the dance itself is an unsocial performance. The primal ideas of sociability are friendof thinking, the dancer must put his muscle into the performance, and perspire and pant. If I should call on you on them, we must admit that the dance | come to Christ? itself is thoroughly unsocial and thoroughly seifish. It draws the danplished who do not dance, and erects sirable end is accomplished by it?

daucing is dangerous, not that harm | six-O I must dress now; I wear tha | come as dead men. (See Rev. i. 17.) | work? What say you?;

always comes of it, but that harm may ome of it. Take the case of David. His danging was purely an optburnt of rejoicing for what God had done in Israel. It was free from all the corrupting influences of the social dence, and seems utterly harmless and even commendable. Nevertheless, he was shaking the foundations of his domestic happiness. His wife, the lordly daughter of a king, saw him dancing and she despised him in her heart. She considered his conduct more appropriate to the sheep-folds, whence he came, than to his exalted place at the head of God's people. She taunted him with being like one of the base follows, devoid of shame, and made him feel her contemptuous wrath. It was the beginning of a domestic

breach which was never healed. The dance of the women of Israel seemed was never settled in this world. When the daughter of llerod danced it was a state occasion. Herod was ruler of the realm, and his guests were the chief captains and high social dignitaries of the land, her beauty and her chivalry. The dancer was a princess. Surely it would be cowardly and prudish to think of danger here. And yet the tramp of her bounding feet sounded the knell of the world's greatest prophet; and the giddy mazes through which she swept wove the net which dragged her own mother down to a murderer's guilt. All unawares the princely dancer was making herself the instrument of malice, and murder, and gnawing remorse. And as she brought the ghastly head of John, we may fancy her exclaiming: Take it! The still pale sorrow of the face hath left upon my soul its living trace, never to pass away. Take it! My heart is sad. The pure white forehead hath an icy chill, I dare not touch it, for avenging Heaven hath shuddering visions to my fancy given, and the closed lips, so cold and still,

It is a curious fact, that while there no specific command in the Bible against dancing nearly every case mentioned therein is attended by some evil. Even the parable of the prodigal can not close without recording the envy and jealousy aroused by his festive reception. The tramping feet of the most innocent of dancers shake the pillars of happiness in many a home. The spirit of the ball-room sows the seeds of strife and extravagance, dishonesty and alienation, disease, and untimely death.

Indeed, I can not look upon the joyful dancing of the little children, without wondering in my heart what the end sbip, repose, interchange of thought, shall be. In all their sweet innocence It tends to excitement. And instead record which they can meet at the judgment scat of Christ. The love of the dance may grow with the growth. The spirit of the revel may strengthen forbidden fruit he was greatly ashamed, tearing around the room, you would the parent may stand with breaking greatly out of proportion to his offense. brought up. And whatever we think into eternity unprepared. Who ever

I lately read a story that deeply affected me. The helle of the community, | ing his seul which meant eternal serrow. cer away from persons however accom- the petted child of wealth, lay consumed of a fever which no power of busied themselves sewing fig leaves tosocial harriers which are often very em- love or money could stay. For some gether in order to hide their nakadness, oarraseing. And whether innocent or | weeks the last grand hall of the season | harmful, I sak, in all candor, what de- had been the expected event, and now the evening had come. The town clock | Thus conscience makes cowards of us (4) Dangarous dancing. My last aroused the sufferer, and sha softly all. If God should speak to us in an proposition is that the most innocent counted: "One, two, three, four, five, audible voice the best of us would be- become a part and parcel of the eburch

white silk, with the lilies at the throat. It will be the last dance of the season, the very last,"

The watchers hid their faces in griof. as her mind wandered to the hell-room, and she prepared hor tollet." " I look well to-night, mother those hude are fit to bloom in paradise Walt, Frank, I'm almost ready."

Yes, ready for earth, but not for heaven; and the wretched mother hid her face in the pillows and wept aloud, as her child danced out into the darkness. "Frank, do you hear that music? It's the last walts. Hurry, or I shall miss it after all. It's the old Danube waltz; is n't it lovely?"

The white arms were lifted for the lover's clasp; but death was weary of the farce. The lights in the ball-room were flickering, and the tired dancer sighed: "Frank, where - arc-you? like an innocent exhibition of joy, but | Can't you take me home? It's latea little word dropped by the dancers | so late, and dark and chill the night. heart of Saul, and started a feud which o' tune. Hurry, Frank, we stayed too -late-I'm cold, so-cold."

The end had come. It was the dance of death !- Alabama Baptist.

A Short Sermon by a Layman.

LOST MAN.

Of man's first disobedience and the fruit

Of that forbidden tree whose mortal Brought death into the world and all

our woe. Sing heavenly muse." - Milton.

Let us expatiate over this scene of man, mighty maze, but not without a plan. laced on this isthmus of a middle state. A being darkly wise and rudely great; With too much knowledge for the skeptic's side,

With too much weakness for the stoic's

He hangs between in doubt, to act or

In doubt to deem himself a god or beast.

-Pope.

Created in the image of God, with a single test, the penalty whereof was death, he was put upon his first probation. Failing to keep the law, he fell from a state of holiness and became corwas lost. Justice stood with his drawn sword ready to execute the death penalty. But Christ interposed. He offered to suffer the penalty of the law in express image of his person. He agreed | is a live church. Two of its descons to take upon himself our nature and subscribe for your paper. I think thus become our substitute. In this I will go back when they # finish arrangement all the ends of law and their new house justice were satisfied, and God could band of brethren. I will give you the brings strangers into intimate relations. spared to maturity, they must make a then be just and the justifier of all them that truly believed on his Son. But man was still a rebel. It is true when caught in the act of eating the and to display my social qualities by as the years go by; and after a while but still he thought his punishment was November 21st I read with great interprobably inquire where I had been heart and see the child drifting out What! just the eating of an apple! and Many Preachers." Now, if some of these then this death was a horrible thing. | would-be preachers should (conclude) of dancing people, when the spell is not expects the slave of fashion and folly to It was not only returning to dust, that we need all of their time la the which was bad enough, but Adam had | Sunday-school work, and our people a soul; there was a second death await-In the mean time the guilty pair but when they heard the voice of the

Lord thay fied and hid themselvas.

But when brought fac into face with the Lord they both trica to excuse themselves. Adam said the woman was the cause of it. The womr = said "The serpent begulied me. The levil stood by, but had nothing to say. Adem no doubt was ready to promise not to do so any more, and purhaps he thought the Lord would look over this little offense. But God was not to be mocked, Weither of the culprite showed the least sign of rapentance ; neither can are lective God, "If we regard intquity !- our hearts the Lord will not hear us. L'od looks at the heart. But the Lord old not stop to pariey with these wretchsinners, but drove them out of the mar-

Now the moral status of our first parents after they sianed was proclasly the same as that of all the generations that have followed. They ware neither better nor worse than wa' are at the present day. Their natures were deawoke the demon of jealousy in the Why don't the music stop? It's out | praved the same as ours, They needed regeneration the same as we. God in pronouncing sentence upon tham let fall a precious promise in the seed of the woman. If they heeded that promise and walked according to the light which God gave them they might regain the favor of God and anjoy tha blessings of aslvation, bat if they remained self-willed and imponitont thay died in their ains and were loss.

Our Lord Jeans Christ "tasted death for every man." He is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "God sent not his Son into world to condemn the world, hut that the world through him might be seved." What Christ did for Adam was done for us all, for wa were all represented in him. God has exhausted the resources of heaven to bring us into a savable condition, and warns us to take heed of the promises left us of entering into rest, last at any time we should let them allp.

FROM TEXAS.—This is the first time have attempted to write you a word aince your paper has assumed its present name. I always loved ita former name, and I still love it. For forty years I worked for the Tennessee Baptist. Two years I sent Brother Graves rupt, and being made the representative two hundred and seven subscribers. of his race, his fatal sin was transmitted | The first of this year, my health failed, to all his posterity. The whole race so much so I spent the summar and fail in the mountains of Alahama, My health recuperated, so I am again holding forth the aword of life in Texas. 1 have just returned from Brown county, man's stead. He was holy, harmless, two hundred and fifty miles west of my and separate from sinners. He was the home. We had a fine meeting. Ten brightness of his Father's glory and the united with the Liberty church. This names and pest-office on e slip. Yours in love or the truth.

Ennis. Texas. J. J. Andrews.

-In the BAPTIST AND REPLECTOR of eat the editorial under the head of "Too would quit trying to divide the Sunday. school from the church work, we, es a denomination, would do more; effective work among the young. Now during the winter let some good writers give thair ideas se to whether we should bave a Sunday-school department separate and apart frum the oburch, or shall it take its place in the order of husiness and

Nashville Debate-Now Ready.

By J. B. Moony, Baptlet, and J. A. HARDING, "Disciple:" Baptism, 12 Nights, \$1.50, Work of the Spirit, 4 Nights, 50c.

The following notices of the opening apoach are from those who have examined the issues discussed. Some of them are from our best debaters:

From Arkansas: The advance proof aheeta of the forth-coming Moody Har ding debate are on our table, and it is putting it tamely when we say that this will be the ablest discussion of the principal points at issue between Bap tista and Campbellites that is in print. Brother Moody is a master builder at any thing, and more especially at the business of exposing the false doctrines of Campbellism. This book will contain the utter overthrow of this modern system of Phariscoism, and we trust that every reader of this paper will make it a point to own the book. It will contain about four hundred pages, and will sell for one dollar and fifty cents. Send in your order to J. B. Moody, Nashville, Tenn .- J. N. Hall, in Arkansas

From Texas: We have received the advance sheets of Brother J. B. Moody's forth coming book on the "Relation of Baptism to Remission of Sins." His treatment of this subject is peculiarly clear, comprehensive, and satisfactory. Notwithstanding the pressure upon our space, we can not forbear quoting a few paragraphs from his first speech. All Baptists will be struck with his forcible and lucid style and fine analysis of his subject. - Texas Baptist Herald.

From Georgia: Dear Brother Moody. -I have read and carefully re-read your first speech on the affirmative of the proposition "Remission of sins, with like blessings of salvation, is received before baptism." I consider it a strong speech. As a foundation it is deep and broad. If its plan was thoroughly executed, with every needed point properly braced, the building altogether must be an immovable structure. The book is our community will be received with open arms. God bless you in your work. But few men have the hold on our church that you have, and every movement of yours is eagerly watched, but with little fear as to results. Count on Eastman Baptists for you and yours .- P. A. Jessup, Eastman,

From Kentucky: I have read Elder J. B. Moody's first speech in the great Nashville debate. He lays his foundation broad and strong, and with great we have worked happily together, and government offices. Nothing is herediprecision and care. Quite enough is the Lord has greatly prospered his work tary in China, but all depends upon litsaid in the first speech to convince the in our hands. My deacons have stood erary attainments. The great states—which took him away after about three thoroughly investigated bis subjectthat he thought profoundly and broadly. Clear statement, strong logic, the trenchent power of Scripture, concontrate their light, force, and divine authority, in overthrowing at the very outset the human theory of Campbellism. Those acquainted with Brother Moody are assured that the truth is confided to compatent hands, and that this debate will bacome a standard defense of the points as held by the Baptists, as well as an able exposure and refutation of the fearful arrors of Campbelliam. The book will be eagerly sought by the Baptista of Kentucky, and the whole constry, Brother Moody has done the Baptista a timely and bonored service in this menly discussion. May our haro of nation because there was no other many battlas liva long to enjoy other course open to tham, but those who

and to see this debate widely circulated. -I. W. Druger, Sulpane, Ky. V.S.

Dear Brother Moody L have read your opening speech in the Nashville nebate. You laid a broad, deep, and, I think, impregnable foundation. Your field. positions are well taken and stated with precision and simplicity. It occurs to me that your arguments are simply unanswerable, and I am curious to know what course Mr. Harding took in his negative. I wish you great success.-N. G. Terry, Cave City, Ky.

Please address orders to J. B. Moody, Nashville, Tenn. As he contemplates a move, order at once to insure prompt returns.

Dr W. R. L Smith---What the Papers Say of His Coming to Mashville

We congratulate both the First Bap ist church of Nashville and Dr. W. R. . Smith on his becoming their paster They are mutually worthy of each other. We have known them long and well. The coming of Dr. Smith to Tennessee will he of great service to our cause in that noble State and in all the southwest, as well as in Nashville. We are also glad to have him near Louisville.-Western Recorder

The Virginia Baptists have need to really wonderful work in Lynchburg, and is indeed a brother of strong and growing influence throughout the State. But the cause is one and he will serve the same Lord in Tennessee that he has increased their regular subscriptions to Brother Bartles is full of Christian zeal been serving in Virginia, and we trust Foreign Missions. Last night he and is doing all he can to build up the with the same gracious results. - Dr. W. E. Hatcher, in the Bultimore Buptist

His (Dr. Smith's) pastorate in Lynch. burg has been a long and successful one. day, Brother Simmons state t that he day. This church is in Chesterfield Twelve years ago ho entered upon his had recently attended seven State ('on Henderson county, thirty-seven miles work, having just finished his course at ventions and the missionary spirit east of Jackson, on the Tennessee Mid the seminary. Steadily his church has everywhere was exceedingly encourage land Railroad. I was called to its care advanced under his leadership, until it ing Increased activity all along the one month ago It is composed of many is one of the strongest and most influen- lines. Of his work in Canton he was good brethren and sisters who seem tial bodies in the State. His power as full of hope. There the Baptists have ready to work for the Lord's cause preacher and pastor have also steadily fewer workers but more members. The This is the old home church of our dear grown until now he has hardly a supe Presbyterians and Wesleyans spend brother and school mate, Fider W T rior in the State. No wonder his church much of their time and money in edu. Skipper, whose body has in the comegave him up with tears. He will be eation. Most of the members come tery, but a few steps from the church greatly missed in our State. But what from the lower and middle classes, but house. They are entrying on a good is Lynchburg's loss is Nashville's gain the upper class is not unfavorable to Sahbath school. I shall try to put the Our brother will be followed by the Christian religion The educated gov BAPTIST AND REFLECTOR IN every Bap prayers and good-will of a host of friends erument officials do not look upon tist family that is within the bounds of

His letter of resignation is as follows: providence of God, an unanimous and solid call has come to me for pastoral many of these to turn Christian. But passed away at the ripe old age of seven servise in another church, which I do Western science is making itself felt in ty-three. He once lived in that settle not feel at liberty to disregard. There China. It is undermining their long ment, but had been living in Franklin is not a single ground of dissatisfaction settled convictions and breaking in upon | county, Illinois, for near thirty-five in my present charge. For twelve years their examinations of candidates for years. He came back on a visit to see by me like true men, and the members, man of the "Celestial Kingdom" is weeks suffering. He had been a memyoung and old, have lightened my labors himself quite favorably disposed to ber of the Baptist church about fortysurance of my undying affection. I need none from you. I believe the same Lord Jesus who called me here now beckons me away.

"I commit myself and you, my dear church, to his guiding hand and sovereign grace, and to you I now return the ascred trust I have held so long, the pastorate of this church, to take effect January lat, 1800.

"Affectionately your pastor, " W. B. L. SMITH."

To which the Religious Herold adds: His awaet and brotherly spirit is faithfully reflected in this brisf and tender letter. The church accepted his resig-

was loved and respected need not be told that it was an possilon of profound and general griat. It is hard for Virginiana to reconcila themselves to Dr. Smlth's

SEMINARY NOTES.

-Board for November was eight dollars and seventy-five cents. Mrs. Brown knows how to feed the boys.

-W. C. Cleveland has been spending some days at his home, Nashville, but is now back and ready for work.

-T. M. Callaway is doing pastoral work at McFerrin Memorial church. The pulpit was occupied yesterday by Professor Robertson.

-II. N. Quisenbury is out again from his sick room looking as vigorous as

J. J. Baird has charge of the coal department of the seminary.

-Professor T M. Hawes is absent this week giving readings and recitations in St. Louis.

-The illuminated lecture of Dr Broadus at Walnut street church Tuesday night prontises to be exceedingly interesting. The subject is, "The Roman Empire at the Birth of Christ."

-Saturday afternoon Brother E. Z. put on mourning in view of the loss of Simmons, of Canton, China, addressed Dr. W. R. L. Smith. He has done a the students. His talk was exceed ingly practical and full of interest, Yesterday afternoon he spoke to a large place is improving rapidly, and will mass meeting at Twenty second and Walnut, and as a result a good number preached at Walnut street to a good cause there and elsewhere. congregation.

whom he leaves behind in Virginia. - | Christianity unfavorably, but are the church. Quite a number take it prevented from becoming Christians now, and several others are almost on account of their official relation, persuaded. Dear Brothers and Sisters :- In the their duties require them to perform beathen rites, so we need not hope for one o'clock, Elder J. II. Essary quietly Christianity, and has recently built a six years, forty-two of which were hospital at his own expense, and hires | mostly spent in preaching the gospel. the medical aid out of his own means. A good, old servant of God has gone to The great need of the mission field is more workers. The outlook in China is encouraging, and all the workers upon the field are doing noble work.

-I am very sorry that you are to lose Brother Goldsmith from Gallatin, but Versailles will receive him royally and treat him in regular "blue-grass" fash-T. W. YOUNG. Louisville, Ky.

To the Churches of the Tennessee Association.

Dear Brothron: The time of our next sylectorian over the champions of error, knew how universally and almosrely he programme in this issue of this paper.) Jackson. Fifth Sunday meeting draws near. (See | vacation. H. F. Bunns.

We desire that all the unurenes of our Association be represented. Especially ahould the members of the Executive Board attend. Each church is also re removal. May God bless him in his new quested to send a contribution to defray expenses of the Executive Board. Come, brethren, let us not neglect this opportunity of working together for the advancement of the cause of Christ.

W. S. BRYAN. Chairman Executive Board.

From a Young Minister.

I send you the names of a few personwho want the BAPTIST AND RE

Owing to the sickness of Elder Dor ris' wife I filled his appointment at Wildersville the fourth Sabbath in lasmonth This church is about ten miles north of Lexington, Henderson county We had a very pleasant meeting I formed the acquaintance of many good brethren and sisters, who know just how to make a stranger feel at home in a strange land. They are all highly pleased with Brother Dorris as pastor.

At night I had the pleasure of preach ing at Brother B F Bartles church to a very large and attentive congrega tion. This church is in Lexington, the county sent of Henderson county, on the Tennessee Midland Railroad This soon be a very important little town They have a neat house of worship

I filled my regular appointment at -In the Pastor's Conference Mon- Union church last Saturday and Sun

On Sunday of our meeting at half past his reward. His grief-stricken wife at once started hack to her home with the corpse, where it was interred.

I was made to rejoice last week by receiving a letter from Sister Blanken ship, of Texarkana, Arkansas, containing fourteen dollars for myself, which her church had contributed, and which came just as I had spent about my last dollar. I shall never forget how that noble little band has stood by me in. my struggles to better prepare niyself for the great work. Also, I shall not forget how kindly some of my East Tennessoc friends aided me in my last NEWS NOTES.

NASHVILLE -Central Baptist church - Pastor Lofton reports fine congregations and a Sunday-school of three hundred and seventy present Sunday. The blackboard lectures in the afternoon are very largely attended, so much so that the crowds can not all be seated.

North Edgefield church-- A meeting is in progress conducted by the pastor. The interest among the members of the burch is great. Several have joined by letter, and a number have asked for rayer. There has been one or two con-

Spruce Street church-Rev. E. M. Brawley, D.D., preached an effective ermon in the morning. A student of Roger Williams preached in the even ng. The pastor preached a sermon to , benevolent society in the afternoon There was a good attendance in the interest in the prayer-meeting. One five or six approved for baptism. saited by letter.

First Baptist-Brother E. V. Baldy reached morning and night Fine obgregations One received for bap it close of evening service

Mill Creek -Preaching at 11 a.m. by E. E. E. Fulk large congregation. Edgefield church - Pleasant services

merning and evening with good conregations Seventh Baptist church -G L Ellis.

the pastor, preached morning and night large congregations. Two received to tetter Increase in Sunday school and contributions

Third church-Rev J R Moody teached in the morning. Usual serdees at night

CHATTANOOGA

Second church - Pastor C D Wright trached morning and night. The coucregations have increased largely and much interest developed.

First church - I sual services on the Subbath Three additions by letter, Seconds five copies of the Foreign Mis-. . J mil were ordered.

KNOXVILLE

First church- C II Jones preached morning and night. There was an inours meeting last Monday night The joing converts were instructed in regard to their duty. On Wednesday night forty nine were received for baptism l'ifteen others are applying for the ordinance. There were four hundred and sixty two present in the Sun day school In the morning-Subject Num v. 29 "Come thou with us and we will do thee good." Evening-Sub-"An old-fashioned conversion." Text "He went on the way rejoicing." Thirty one were baptized The work still goes on quietly. It was a great meeting.

-Second church - Two hundre seven attended Sunday school. There were large congregations. Morning subject: "Heavenly association with the Lord." Rev. iii. 4. At night: "God's faithfulness." 1 Cor. x. 13. Three were received into fellowship.

preached at Island Home in the morning to a large congregation. -Brother A. P. Smith was with his

Mount Lebanon church. There was a good Sunday-school and congregation. A young men's prayer-meeting was organized at Maryville, Sunday night, and there are good indications for a meet-

-Brother Brewer has been in a very

took deep hold on the whole com- Among his auditors were a number of Baptist cause has pece very much and is beginning to show the vigor of its youth.

feel greatly encouraged. Their work is enlarging. There are good meetings all over the country, and good reports are coming in. In spite of all the efforts being made to arrest our growth, we are gaining on all hands.

Tennessee.

-Brother Jenkins has closed a flour ishing meeting at Galliher View, with aighteen conversions. Twenty-one joined the church. J. V. IDDINS.

-RICEVILLE.-We had a splendid neeting at Mouse Creek, which closed sanday school. There is also greater December I I baptised eleven, and

N. B. GOFORTH.

-My debate with Kidwell is over. and I am happy over the results. I feel as morning service. Baptized five that the Lord was with me to fight his hattles. Kidwell backed down from three propositions. J. H. GRIME

- A union Thanksgiving service was held at the Methodist church on Thurs day. The sermon by Rev. R. W. Norton, paster of the Baptist church, was very appropriate and was carnestly delivered. The service was greatly enjoyed by those present—Ohion Demo. | without a pastor, and feel like the lost

ONE CHANGE -I will continue at my oll churches (two of which I have pastored for nine years) next year, except Fellowship. I go to Baker's Grove on the fourth instead of Fellowship, so my appointments will be for 1890 Mars and a good bell, and we need some good

G. A. Oule. Mossy Cheek-I have just closed a

meeting of nineteen days with the Newport church, in ('ocke county. Brother E. Allison, of Morristown, was with me and did nearly all the

preaching. He preaches the pure gos pel with great power and pathos. There were twenty five professions, fourteen baptisms, and three others approved, and three joined by letter

JESSE BAKER.

LEXINGTON, TENN. - At the last rogular meeting of the Cotton Grove church, Brothren Abel Rushing and W M. Griffin were ordained to the deaconship. These brethren give promise of great efficiency in this responsible work. The church is to be congratulated. Although this church is newly organized it is rapidly coming to the front. There were two more splendid additions last Friday night. Respect-BARTLES.

('HATTANOOGA -In addition to the eleven quilts alroady reported, I have received four from the Blaza-Gomez Sunham Cosiniy, of Lubanon; two -Third church - Brother Grace from Mrs. E. J. Gilbert, Springfield; preached to a good audience. He one from Sunbeam Missionary Society, Morristown; six from the Woman's Missionary Society of Powell's Baptist Church, Walter Hill; two from the Woman's Missionary Society of Big about four hundred dollars on our Creek Baptist church, Del Rio. Total twenty-six. Very respectfully yours, MRS. S. E. W. NELSON,

interesting meeting with Brother Gohear him preach Sunday evening. His have, leaving all with the good Lord. in general is doing vary well. forth at Mouse Croek. The meeting text was the first chapter in the Bible. S. C. Eviss.

munity. Sixteen, were approved for theological students from the university. baptism. Two were received by letter, The young men waited till the reneraand a number of others are to Join. ble pastor came down from the pulpit gratulated him on the able manner in atrengthened. This is a young church which he presented the sermon. The Sears has always been a favorite with the young people, and It is a notoworthy So the bishops of East Tennessee fact that his Sunday evening audiences are almost wholly compos d of young people. - Clarksville Tobacco Leaf.

> FRANKLIN.-I have just get moved. was met at the depot by the brethren and carried up where I found supper awaiting me. We have a kind-hearted people hero that will do all they can to sustain their pastor and the cause. I expect we will have preaching here the phis. He will send by mail. En third and fourth Sundays, and I am ready to assist any pastor in any protracted meetings. I do not propose to ignore pastors, nor run meetings on the style of modern evangelism, but to preach the whole gospel as I understand Jesus and his apostles to teach it. I can spend three weeks at a time with auy church that desires such work.

W. J. Couch.

STRAWBERRY PLAINS. - We have nothing good to write to you from Paw. Paw Hollow church, more than we have a good Sunday-school going on, which, I think, aims to stand the storms of winter, and come out in the spring brighter, stronger, and more able to light the battles of Christ than if we had laid up during the winter. We are sheep of Israel. We had a good pastor, Elder D. F. Manly. But he left us, we are sorry to say. I hope God will be with him wherever he goes. During his two years with us we spent over five hundred dollars on our church. We have a very good house, just painted, Hill, Bradley ('reck, Salem, and Baker's preacher now to preach for us. We hope and trust the Lord will send us a preacher. We can pay a preacher about one hundred dollars. The BAP-TIST AND REPLECTOR is read by a great many of our members. We hope our sheep will be gathered together again

to the honor and glory of God.

-Will some of our good and wise brothers tell us why so many of our brethren make pledges at our Associathe State Convention, at Columbia, Dr. Eaton took a collection in cash and subscriptions amounting to about seven hundred dollars, which subscriptions were to be paid when these brethren returned home (as the writer of this note whole year about half of the amount brothren of the Columbia church are him who alone is able to bestow a blessrespond at once and send to Brother C. eration, and much good was secom-W. Witherspoon what they promised, Dear Brethren, our ohurch has paid effort possible for us to do to proonre a meeting once a week, which is con-

KNOXVILLE You are an ever welome visitor, and I wish to report and a number of others are to join, ble paster came down from the pulpit Pine Jove, Knox county. We have some strong additions resulted and the and then gathered around him and conjust closed a meeting in which Elders W. M. Witt and E. N. Johnson did the preaching. There were nine additions. Brother Witt preached the best sermon I ever heard on the visible kingdom. Sunday, December 1. We had good congregations and good interest, with a good deal of excitement. I do n't see why every Baptist does not take your valuable paper, as he can have it at his own price. Look for me to come again.

P. S.—Please tell me war can got and Ray's work on Campbelliam. [Write to W. C. Graves, 347 Main street, Mem-

-A meeting is called by the axecutive board of the Control Association to meet with Bradford of urch, nine miles north of Milan, on the Illinois Central railroad, on the fifth Sabbath in this month. Meeting on Saturday has fore at 10 o'olook A M.

The object of the meeting la to call together the miniaters, bretbren, and sisters of the whole enrrounding country and have an old fashloned hand-shak. ing and reason together as to bow we wasses can do most in our Lord's vineyard, We urge the prompt attendance of the members of the board. Churches are requested to send delegates and money for missions. A auitable programme will be ready at the meeting. Brethren. be at the meeting if it costs you a sacrifice. Your brother In the work,

J. M. SENTER. Chairman Executive Bourd. Trenton.

-Brother A. O. Montague, of Sorby, Tennessee, sent us last week a copy of The Tennessee Baptist, dated February 7, 1852-nearly thirty-eight years old. The paper is worn, and torn, and faded but we found it full of interest. It is a four-page, eight-column paper. In the heading on the first page is an open Bible, in which is inscribed on one page "John, chap. v. 30: Search the Scriptures," and on the other, "Ephesians, chap. iv. 5: One Lord one l'aith, one Baptism," and under that is written on a scroll, " The Bible, the Bible alone the creed of Baptists." The next line below reads, "Published weekly by Graves & Shankland, J. R. Graves, editor." The leading editorials tions and ('onventions and go home and | are devoted to a discussion of the Cotforget all about their promises? Here ton Grove resolutions and Methodism, is a case in point. At the meeting of with many articles upon kindred toplos. Has any one an older paper than this?

Jonesnono.-The Baptist church in this place has just bad a revival, which resulted in about twelve conversions. nearly all of whom joined the Baptist understood), and now after a lapse of a | church. The meeting was conducted remains unpaid. (Strange Baptists those | tist church, of Asheville, N. C. Dr. are.) Moreover when their attention is Nelson is a square and solid man and called to the fact by private letter they preaches the word in its purity, making do not even condescend to notice the no pretensions to flower or display of modest appeal. Now if these good cloquence. He preaches God's word as brothers could only realise how our | it is in Christ, and leaves the rest with being pressed, and may he sued on the ing. All denominations fell in love with debt for our seats, surely they will the man, and lent their hearty co-opplished in the name of our Mester.

Our Sunday school, with Col. T. H. Beeves as anperintendent, is doing vary church debt since our pastor left us last | well, though the enrollment is not quite shipped to Brother Wright December 4, July, and we are now making the hest so large sa last year. We have prayerpastor for the next year, also to pay off ducted by Brother W. H. Osborne, our our church debt. So I take the re- pastor, or any one of the brothren whom -Dr. Sears had a large sudlence to sponsibility upon myself of writing as I he may see fit to appoint.

I. G. MURRAY.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary.
All continunications destaned for this should be
addressed to him at Nashville, Tign.
W. M. Woodcock, Tressurer. Send a'l money for
State Missions to him at Nashville, Tress. FORIGON MISSIONS.

REV. H. A. TUPPER, D.D., Corresponding Secre-tary, Sand all manay for Foreign Missions to him at Richmond, Va. Rav. R. J. Willingham, Chaitanooga, Vice Presi dent of the Foreign Board for Tennosece, to who is att inquiries for information may be ad-dremed. HOME MISSIONS.

REV. I. T. TICHEROB. D.D., Corresponding Secretary. Send ell. money for Home Missions and Church Building to him, et Atlanta, Ga.
REV. O. L. HAILEY, Knoxville, Tenu., Vice President of the Home Board for Tennessee, to whom all information or luquiries about work in the Stale may be addressed. MINISTEBIAL EDUCATION.

Funds for young ministers to the S. W. B. University should be sent to G. W. Jarmon, Jackson, For young ministers at Carson College, to Prof. 3 T. Handerson, Mosey Creek, Tenn.

[Written for the BAPTIST AND REPLECTOR.] A SEARCH FOR HAPFINESS.

BY ALTA REID.

I dreamed I was a peri fair. My home the fairy land. I heard the great woird minstrels sing, I saw the mystic band. I saw the birds with gilded wings Through Diamond Valley fly. And light upon a golden mount That towered toward the sky.

The flowers sprang up within a night And bloomed at morning's dawn, The xephyrs played with bright sunbeams

Upon the grassy lawn. But, ah! I sighed for something real, For true unsullied bliss : So pluming my fantastic wing

I left in search of this. The borders of the fairy land Soon faded from my view, And I emerged into a land So real, so strange, so new. I paused upon a mountain peak, To rest my weary wing, And saw in the far-off distance The palace of the king.

Enraptured with the gleaming dome I paused no longer there; Made buoyant by this gladsome thought That there, if any where, Where royalty wears a golden crown And is a nation's pride, I'll find the gem-true happiness, For which my soul has sighed. On entering those marble halls

Where echoes faintly play, I heard the king's sad voice And stopped. I heard him say "This is a perplexing question, I fear the kingdom's fall ! Such a responsibility, And I must bear it all."

With feelings akin to pity For this the nation's head. Coveting not his regal power, I next sought out the millionaire. I know the precions dust He had treasured up in coffers To canker and to rust.

I watched him 'mid the social scenes So happy, blithe, and gay, I followed him when the curfew rang The knell ot parting day. When Morpheus had charmed thousauds

To dreamland's happy shore The millionaire sat with knitted brow. Counting his money o'er.

Not here, I said, is happiness, Unmixed with path and care, I'll visit now the cottage home. Parohance it may be there. 'Mid lovely trees the cottage stood, The garden walks were nest.

The beautiful lawn was often kissed By children's happy feet,

The husband sang as he labored. The wife smiled sweetly too, I've found at last, I whispered. Happiness real and true. Not so, for then the loving wife Said in a voice of pain. Our Willie has not yet arrived I fear he 's drunk again." Alas! I sighed, my search is vain No perfect bliss is here, To find unalloyed happiness I 'll leave this mundage sphere. Not far distant a Christian lay Upon his dving bed Upon the promises of God.

He pillowed his frail head. I saw his sweet life ebb away. And saw the angel band That came to bear his spirit home To the celestial land. And when they reached the pearly It open wide was thrown.

And heavenly anthems cehoed Around the Father's throne Forever thus! ab, happy though To mortals frail and weak. That when life's checkered scenes are

The lowly and the meek Will sweetly bask in love divine And sing around the throne. Where perfect happiness is found Where sorrows are unknown Rover, Tenn

State Missions

Receipts for State Missions, Tennessee Baptist Convention, from October 19th to December 1st, 1889 East Tennessee Association Newport Church Woman's Mis sionary Society \$ 20 50

Concord Association Mill Creek Sunday school New Hope church. Lascassas church Nashville Central church Concord church Smith Springs church Judson Association. Cross Bridges church Tennessee Association Alder Branch church Woman s Missionary Society. Cumberland Association

Alder Branch Sunday-school Nashville First church. E. Nashville (Edgefield) ch'h Central Association Oak Grove church, fourth Sunday-school circle...... 11 65 Lexington church 10 (0) Lexington Sunday-school 2 00 Big Ilatchie Association Rowan S. S., Memphis,

Germantown Sunday-school. Holston Association: Johnson City church..... 10 00 Union church..... 3 58 Holston Association Sequatchic Valley Association. Western District Association : McKensie church..... 5 00 Collection at State Convention. 100 05

Total.....\$288 29 Gain on same period of last year. \$114 75 In order to meet the requirements of the board, acting under instructions of

the convention, the gains on last year must average \$250 per month. W. M. WOODCOCK, Treamerer.

-i have been asked why, in discussing the missionary work of the State, I

ity. Mission stations are almost invariably the ontgrowth of a Sunday-school. and if it is desired to locate such atations (and, of course, it is) there is no this noble army of ninety thousand? better way than to establish Sundayschools in destitute places. In that way we may soon have one hundred different points calling on the State Board for help-points that need help, tooand important as relating to our general work. But where is the money to come from to supply these points? The Baptista of Tennessee paid less than ten cents each for State Missions last year. but if they paid it regularly-so much per month-it would have saved so much embarrassment to the officers of the hoard and the missionaries who must. all through the long winter and spring, from month to month, postpone the payment of provision and clothing bills, or go without the necessaries of

There have been pastors who were atraid to press the subject of missions on their congregations lest the pastor's salary should suffer. But it may be taken as a rule that the church that is most liberal on the subject of missions will be prompt in the payment of the pastor's salary. If the pastor will of fectively preach missions, the church will learn to love him more, and hence be more solicitous for his personal com-

The State Convention authorized the board to operate on a basis of ten thousand dollars per year, or a little over ten cents for each white Baptist in the State. Reader, when will you pay your part? Will you pay it now, or will you wait till next fall?

W. M. Woodcock

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Our Baptists Census. Reports for the year 1889 re ceived from twenty-three Asso ciations show an aggregate mem bership of 63.640 Fifteen Associations reported in 1888 Four Associations there are whose strength is not knownestimated 5,206

In all forty two Associations with

a total membership of94,680 These ninety five thousand Baptists 16 38 gave this year for State Missions seven thousand dollars.

Who gave this money? Perhaps by figuring a little we may arrive at an estimate that will approximate the truth. It is pretty safe to say that there are not less than ten men 2 00 | whose contributions will average twenty

dollars cach. Ten at \$20.....\$ 200 00 Fifty at \$10..... 500 00 Five hundred at \$5..... 2,500 00 One thousand at \$2...... 2.000 00 A.M. on Friday, the 27th, for any work One thousand at \$1..... 1.000 00 Sixteen hundred at one cent a

\$7.000 00 Five hundred and twenty added for

possible errors. We then have apparently 4,680 Baptists, who have given \$7,000, an average of a dollar and a half each for the year, and 90,000 professed believers who from Jan-

uary to December never gave a nickel. Doubtless some will take exception to the above estimate, and say that it is all guess-work and wholly unreliable. Possibly, but the feet which nobody can dispute is that if five thousand contribhave nothing to say of the Sunday- utors had given three cents a week for | ber 21st, 1880, Rev. G. L. Ellis officiaschool work, and, in reply, would say State Missions the amount raised would | ting. May theirs be a long, useful and when I speak of the first I invariably have been just seven thousand eight happy life.

mean both, and feel about as capable of bupdeed dollars, which was eight hunseparating and analysing them as I do
of explaining this invatation of the Trinand there would exill be left the ninety and there would still be left the ninety thousand dead-heads

My brother, is your Association. your church, one of those enrolled in What are you going to do about it?

Appointments.

The following points have so far been selected by the Board of State Missions to be occupied for the present year. Other points will be selected hereafter Elizabethtown, Dr. J. T. Kincanon. Greeneville, W. H. Osborne. Third church, Knoxville, W C

Athens.

Clinton, M. D. L. Burnett. South Chattanooga, C. E. Wright Hill City, B. N. Brooks. South Pittsburg. Dayton, W. R. Briscoe. Big Emory Association, J. P. Roddy Upper Cumberland country. McMinnville, A. D. Philips. Seventh, Nashville, G. L. Ellis. North Edgefield, J. H. Amacker. West Nashville. Franklin, W. J. Couch. Fayetteville, Huntingdon. Greenfield. Medina, A. L. Davis Atwood, G. B. Daws. Friendship, J. H. Holt. Lexington, B. F. Bartles Unity Association, P. M. Nolen Covington, J. L. Sproles. South Memphis, J. H. Snow East Memphis, M. D. Early. LaGrange, W. II. Barksdale.

The Fifth Sunday meeting of the Tennessee Association of Bap tista will be held at Alder Branch church, Sevier county, Tennessee, Fri day, Saturday, and Sunday, December 27th, 28th, and 29th, 1880, commencing at 10 o'clock A M.:

1. Introductory sermon, by the Rev. D. F. Manley. Subject. Convert cult

2 How shall pastors be settled among church es? P. Maples.

3. Church letters-their purpose, use and limitations, II. C. Hamsted.

4. Church covenants: their contents their importance, their observance. W. S. Bryan.

5. The organization and mission of a Baptist Sunday-school, A. P. Smith.

6. Are we up to our duty on mis sions? if not, why not? J. G. Stephens. 7. How can we help Carson and New man college? D. F. Manley. 8. Denominational literature, J. A.

Newman. Query box, Saturday night.

The Executive Board will that may require its attention.

Note to the Churches .- Dear Broth ren: We desire all who will, to prepare to discuss one or more of these topics also to bring any query they may wish to present. Come, and let us confer to-O. L. HAILBY.

C. H. JONES, W. R. COOPER, Committee on Programme.

-Married, at the residence of the bride's parents, near Glass, Obien county, Tenn., in the presence of a small circle of friends, Mr. H. L. Jones to Miss Cora May Witherapoon, Novem-

Baptist and Reflector.

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

Mushville, Tenn., December 12, 1889

QUESTIONS AND ANSWERS

In this column any satisfie question will be en-swored by Dr. J. R. Graves. Nevertheless all questions to receive attention must be algued by the name of a subscriber to the Baptist and Rapino. TOR. Direct all questions, the answers to which are desired from Dr. Graves, to him, 847 Main street, Memphis, Tenn.

Dr Graves is in Texas and too busy to write for this week's paper. You will hear from him ngain

WE are needing twenty-five dollars to pay the board of three selfbelping 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

More Preaching and Less Education in Our Foreign Mission

Our friend, the Central Baptist, a few weeks ago asked for the author. ity of the statement which appeared in the items of the Recorder that our Northern brethren give less to foreign missions relatively than they gave twenty years ago. We have been too busy to look up the Bapjust Quarterly from which our information was gained tifl the present writing.

If the Central Baptist will examme the Baptist Quarterly for July of hast year on page 387, it will find | tional religion, just as eight thouthe following words: "On the contrary we have barely held our own by the help of legacies spoken of in a previous part of this article.-Ed), and the serious thing about this is that a little analysis of the benevolent statistics for the past two or three decades shows that there is a steady proportionate de. of the daily press in that city, said : He had forgotten that God had " chosen rease in our missionary giving that is to say, while we raise in the aggregate more money than we did twenty five years ago, the per capita amount is not so large now as it than to conversion." And for that was then, and shows a tendency to perversion of ideas, for that cool grow less year by year-at least, so | ignoring of the Holy Spirit and far as the published reports are an authority. It can not be doubted eties are in a large degree rethat Northern Baptists are richer than they were twenty-five years ago, and that they are increasing in | charitable, and all that. But it is | drunken, sleeping judge trying a lot of wealth from year to year; but their benevolent contributions-at least their contributions to Home and Foreign Missions-do not show a commonsurato incrense. We give absolutely more, but relatively less, according to the statistics of the So. Baptists, more than thirty years

pious, as liberal, and as carnest as they wore twenty-five years ago. The knowledge of the mission fields, the needs, and the workers is more general. What then is the cause of The Quarterly simply calls attention to the lamontable fact, it attempts no explanation.

Our boliof is that the cause is to ne found in the organization of deprecating the extent to which Missionary Societies, on lines of age and sex in the churches. God made two great institutions, the church and the family. Each has spiritual results. They want their its appointed work in this world society to employ fewer schoolwhich no naman institution can do. If either does not do its work in a The teachings and experience seem satisfactory way, we must not try to find some human aubatitute, but bring God's institutions up to thoir lowed."

and the natural result has followed.

The societies often pledge themselves to raise so much. Either the or girls under "Christlan" influ-Lord does not prosper them to that | ence in the schools they will be reextent, or being appealed to by considerations of ago and sex they vinistic Christians or any evangelldo not give as they would if appealed to simply as Christians. falsity has been abundantly shown, of God is the only influence put orth Then follows all sorts of devices to In the Presbyterian College at in conversion." I said I was the co raise money. The churches as Madras, India, a rebellion broke out churches would never do such among the students, and four bun- will say by way of parenthesis that I things, they, in what they still do dred and forty insulted the proas churches, take up collections on fessors and left the school. Why? the first day of the week, giving Because one of the students anas the Lord hath prospered them nounced its conversion to Chrisfrom love to him. But they let the tianity! It is to be hoped that lessocieties do these things, let them son of the failure of education to reengage in all sorts of devices to generate will effectually open the get unconsecrated money out of cycs of our Presbyterian friends the pockets of those who will not and serve as a warning to Baptists. give " as to the Lord."

We have no reason to hope the Lord will bless one penny of nnconsecrated money in the mission work. Souls will not be saved by means of it. Schools can be run, and "civilization," so-called, extended, but souls will not be saved. Men in foreign lands may even be willing to join the church and adopt "Christianity" as the nasand offered themselves in one year to Diaz for baptism. But souls

will not be saved. These societies are too much given to the salvation by education idea. They support teachers and | that he grows mad and seems to be woncall that missionary work. The derfully surprised that things were just New York Evening Post, the ablest "American missionary work all over the world has devoted itself found the mighty." In reply to the of recent years much more to civilization, education, and medical aid his work, these Missionary Socisponsible. It is right, of course, to educate the heathen; it is kind and not religion, it is not missionary fellows up in the mountains for "kn-

work at all. The Christian Enquirer, in a recent number, said: "Some of our older brethren remember how much controversy there was among ngo, concerning schools in connec-Our Northern brethren are as tion with missions to the heathen. Drs. Peck and Granger, who had been sent to visit Burma, took strong ground against the prominence given to educational work by Dr. Duff and others in Presbythis falling off in contributions? torlan missions, and insisted that preaching the gospel should be the chief work of missionaries. Now we find that leading English ministers of the Wesleyan body are mission funds are devoted to more oducational work, which, they say, la comparatively unproductive of toachers and more ovangelizers. to be toward the methods which Baptists have favored and fol-

In all religious things God's way gradually bringing the Northern is not only the best, it is the only Baptists and us to a less degree way in which the work will be into the "education salvation" done. Instead of appealing to the churches alone; instead of bringing the members to their duty as Chrustiana; instead of insisting that the tions at home and the conversions abroad will grow steadily loss. In church itself is a mission- abroad will grow steadily loss. In ary society and must do ite the last anniversaries some of the duty, societies founded on age missionarles in their appeals apoke lines and sex lines were or out boldly. They wished no more ganized. The object was to raise touchers send them men to proach more money. The result is less the gospel as the Lord commanded, monoy is inised. Such are the cold After the heathen have been confacts in the case. The churches verted then it is well to teach them folt that the societies had taken the and their children to read the responsibility of missionary instruc- Bible. But it is not missionary tion and raising money for them, work to run schools for the benefit of others.

The idea that by bringing boys generated is a strange one for Calcal Christians to hold. And its proposition. Hare it is: The word - Western Recorder.

Elam Noticed.

I know that our paper is too clean. and our time too valuable, and our responsibilities too great to stop to reply to Mr. Elam's low-flung personals that appear in the Gospel Advocate, of November 6, 1889, under the caption, Brother Grime's Retort." But as a great deal of the article refers to me and my past work, I will kindly ask space to say a few words.

It is when Brother Grime begins to count the fruits of the debate at Auburn so on account of the Baptist champion. the weak things of the world to constatistics that Brother Grime gave, he it up. I suppose he thinks some one says: "He (referring to Grime) even onght to have set it up, and as he failed brags over the debate at Auburn, Tenn. Our cause was represented by friend Ogle. This more than demonstrates that our Baptist friends claim every victory with a loud hurrah." And then he illustrates the above by a kluxing," the 'squire giving his decision before he heard the evidence. Elam knew when he penned the above that Brother Grime only referred to what followed the debate, and to nothing occurring in the debate. Nothing hat criminal blindness can fail to see that Elam reserts to these slangy and ill-gotten illustrations to drown and atigmatize the glaring truths that stand out before the world. Elam knows that before our debate at Aubaru the Baptists were on a drag and that Campbell ites were in a flourishing condition, and that since the debate the Baptista have had about seventy-five or eighty additions, and many of them from the Campbellites, and he also knows that Robertson (one of his preachers) preached a week there since the dehate and haptised one. A short time after Mr. Bry-

ant preached a week and haptised one.

Soon after that Mr. Sewell presebad a

week and haptised one. Brother Oak-

back a little, at Sycamore, Br Grime baptized about forty. No won der we hear such a bellowing. We shall know the tree by its fruits. But no, says Elam, counting fruit is brag-ging. No wonder he must empty the malice and envy that has been gathering in his poor, prejudiced heart on our devoted heads when we were busy about our l'ather's work.

Again, further on. Brother Grime must remember that every Bantist preacher present tried to get their of ampion out of the discussion of the peration of the Spirit." Well, it may be that Elantic knew more about my writer. Reader, will you san the zoph. istry that lurks in the above statement? My brethren are the months amed the proposition, and yet they try ag get me out of it! Fortusately. There the deny it and anatain the negative, and I and as Elam accepted before the day of the debate. But. no. Elant says I will not debate it, anless I am permitted to run the heading through it, and that is the Spirit proposition."

Our brethren (we Baptists) helieve

that the Word of God is the influence

put forth by the Spirit in conversion,

but that is not the proposition. The proposition leaves ont the Spirit in conversion-inst what Elam teaches. Bat he backs out and will not debate it, and then comes up at this late date and cars Ogle backed out. Again Elam says : When friend Ogle was urged to tell what Christ means is saying 'Os this' rock I will build my ebureb, and I wili give unto thee the keys of the kingdom. and was pressed to tell the time and place of the setting up of the kingdom he dare not do it." I remember very distinctly that Elder Elam did try very hard to force me into the discussion of something not contained in the proposition. The proposition read, "The Kingdom of Christ was set up on the day of Pentecoat." I showed clearly that it was not set up on that day, and now he complains that I did not set I ought to have attended to the matter. Again Elam says: "Ogle introduced a few Greek words, and objected to two gentleman on his side reading them." I thought I was there to debate with Elam, and not his two gentleman from abroad. I read the Greek correctly and he never denied but it was read correctly, and now three years later he grumbles that he could not get help in the use of the Greek by his two brothran. Again Elam says: "Ogle's brother and brother-in-law said he had so sense." He said, " If victory depended on wind, sweat, and noise Elam certainly had it." My brother-in-law said that Elam had less sense about debating than any man he bad heard, and that he was really ungentiemanly and uncouth in his man-

Now, in concluding this say, I would remark, keep cool, Elder Elam; although we are yet gathering up the fruits of the debate, yet it may cases, and you may have a chance to delude a few mora souls. I am sorry for any poor soul that walks out on your cold caremonial formalisma. G. A Ogr.E. Milton, Tenn.

-He that soweth to the Spirit, shall ley presched a few sermons there, and of the Spirit reap life everlations. And baptised about twenty for the Baptlate lat us not be weary in well-doing; for income just below thera (Anburn). Brother due season we shall reap, if we faint not But the societies have been Oakley baptised about fifty more just -Gal. vl. 8, 9, and the societies have been of the societies have been on the societies have been on the societies about fifty more just -Gal. vl. 8, 9, and the societies have been on the societies about fifty more just -Gal. vl. 8, 9, and the societies have been on the societies about fifty more just -Gal. vl. 8, 9, and the societies have been on the societies about fifty more just -Gal. vl. 8, 9, and the societies have been on the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about fifty more just -Gal. vl. 8, 9, and the societies about -Gal. vl. 8, 9, and the

Baptist and Reflector

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in justice to ourselves we shall be compelled to drop the names of all when their time is out, unless they renew at once. we should regret to part company with you. Indeed we do not believe that you want us to do so. You expect to renew at some time. Please do so now.

WHAT MADE SOLOMON GREAT?

We have just been studying the history of Solomon, and we find that God said that there was none like him before his time, and there should be none like him after him. His greatness is clearly shown and he stands in history such a colossal character, and at the same time so symmetrical that all modern history can still see him, and we are greatly influenced by him to day. His career, his proverbs, his commercial ideas are still with us.

Perhaps we accept God's gracious promise and its fulfillment as the sole cause of his greatness. That depends upon what we mean to include in the fulfillment. There were natural causes that made Solomon great, and these same causes would have made him great without the special gift of political and judicial wisdom. Let us briefly enumerate some of those causes.

He was the son of a great auces try. His paternal grandfather was Jesso, the chief man politically and religiously of Bethlehom and of the great historic centers. His father, David, was a great scholar. warrior, and statesman, as well as a man of forvent piety. His maternal grandfather was Ahithophel, the high-priest, and his mother was Bathshoba, whose force of character is folt in the reign of two kings. Say what you will, blood will toll

And then he was the son of a great period. Times make men, as well as men make times. Solomon was born in the morning of the Jewish Augustan ago as it noared its noon. The forces of the last century had gathered thomselves together and hadquickened the nation. al pulse, as well as enhanced the national glory, Remember that all the impulses were fresh that came from Seinbson, Joptha, Gideon, Samuel, and Saul. Then add to

that his spiritual faculties were when neither intended it, and active. And when the body was neither desired it. But through a exercising its least possible influ- want of understanding of each ence upon the spirit, it reached out other's wishes, or through some beyond the body and found itself in little misunderstanding, which the presence of God, within spenk pride, on the part of each, widened ing distance, and when God offered more and more, they drift apurt. his great gift it was the better. They give such an opportunnature of Solomon that made the ity for disaffection. If any brothchoice, for the spirit was more er has the least ground of com active than the body. He that plaint against the paster now humbled himself was exalted that is the time to express it-which time, and here is an object lesson be generally does. Now is the teaching the fews what the Savior sore head's chance, and the distaught later in parables and prom- affected brother's opportunity ises We congratulate Solomon and Now he can make bimself heard wish for his chance. Presto' You and his power felt. Now he can

ANNUAL CALLS.

The time has come when those churches which have a habit of annually calling their pastor are beginning to look around for some say on the subject

freedom of thought and independand losing the call for next year. He must trim his sails to try to catch the popular breeze. He is forced to be a follower, and not a leader, of the people. He keeps the fear of men more than the fear of God before his eyes. Such unpleas. ant, though important, aubjects as

national heat had ingited these dia if not banished from the pulpit, thot clans and they had run to- He must tread softly and oarofully gether as one mighty kingdom, choose his way to keep from tread. annual calls. Away with both of and Solomon came to the throne at ing on some one's toes. Of course, them. What say you? such a time, and be was wise enough | this is not true, of every minister to know what he needed, which who is subjected to an annual call. proclaims the wise man already. But it is true of many, and the ten--And in the third piace, Solomon | doncy is that way. And then the rewas the sen of God. It is said that suits are equally disastrous upon he walked in all the statutes of the the church. It becomes unsettled. Lord, and his religious zeal that It is not sure whether the paster took him on his circuit of sacrificos | will consent to serve another year, indicates his fervor. It was at Gib. and is compelled to be looking eon, where he had offered a thou- around for some available man in sand sacrifices, that God appeared case of necessity. And sometimes to him. He was in a high state of it happens that there is a separareligious excitement. That means tion between paster and people

have it "Seek first the kingdom get revenge for fancied wrongs. of God and his righteousness and And one rotten apple you know all these things shall be added unto | will soon spoil the whole barrel it you." "Ask what we will " "If left alone and given a chance to do any man lack wisdom, let him ask its mischief. But if the dissatisfied brother can not carry a majority with him he can generally carry enough to make a respectable no nority-in numbers and the ma jority begins to think . Well rather than have a fuss and split the church we will yield. Better one to serve them. Meanwhile we that one man should leave than beg you to stop and think a mo half a dozen. And so the pastor ment upon a few things we have to goes anyway, the disaffected brother has carried his point, and the an Those annual calls unsettle the nual call was at the bottom of it pastor They leave him in an un- The consequence of it all is short certain state of mind He does not : pastorates, lasting only one year, or know, and can not know, whether two, or three at most in the majority the church will recall him or not. of cases. The fact is we Bap Consequently he has to be looking tists laugh at the Methodists out for himself, and is forced to do about their system of its mina little flirting with some neighbor- istry, and the evils growing church to get a call from it in | ing out of the frequent changes it case his old church decides to take necessitates, when we have such some other man. He becomes a system of itineracy ourselves, only nervous and uneasy. He feels the change is made among us some what as if he is preaching a not by the bishop, but by the trial sermon as the time for the call | church , not at the annual conferapproaches, and naturally as far as once, but at the annual call. But the effect goes, can not do his best. the results are about the same. The Indeed, during the whole year his changes are about as frequent sometimes more so, and the attendence of action are hampered to a ant evils are just as great. We great extent by the sword of that | need to call a halt. We need to get annual call forever suspended above | back to the old system of Indefinite him. He does not give ox- cails and lengthy pastorates-the pression to some of the thoughts longer the better. For as a rule, of his heart, perhaps, for the longer the pastorate the greater foar of displeasing the people, the amount of good accomplished, the stronger the paster will grow and the wider his influence will extend; the more also the church will be developed in grace and activity and liberality. Changing pastors is like changing teachors-nay, is like changing husbands. The pastoral relation is like the the correction, and we will gladly money, self-sacrifice, devotion to marriage relation, intimate and ten- make it. this the fusing of the tribes. The duty, must be touched lightly upon, | der. It can not be lightly broken | 3. To see whether the book-keeper is

without injury. Two of the greatest evils of the day are divorce and

WHAT KIND OF SHORS!

Do you think this is a question of prurient curiosity? Not su Your editors are very much inter ested in your shoes. Not, of course the shoes you buy, but those given to you. If those you buy keep your feet dry and dressy, we are content But there is another kind of shoes They are the soldier shoes that be long to the soldiers of the Cross Paul said, have your "feet short with the preparation of the gospel of peace." Those are the shoes we ask about Myer says that it meanhaving your feet underbound with the preparedness of the gospel of peace the readiness which the gos pel bestows How about these You are a Christian soldier. And strange combination! You a set dier in a warfare of peace ' Viet you are to be ready, as the mar said, " to have peace if you have : fight for it." The military shies enabled the soldier to advance quickly and safely over stones and thorns, so that he could keep heeve upon the foe, and not divide heattention to pick out a smooth place for his feet. The preparation is that of the gospel of peace that where the gospel bestows on the soldier rather than that which he carries to the enemy. For in God's warfage with sin there are no terms d peace, but unconditional surrenger He offers the pence you have to ad who will accept it, but he does not commission as to make compramises It is a warfare in which his soldiers are at peace whatever comes. But at the same time it is war to the victory so far as the coemy is concerned

Now, what kind of sloves have you on Do they afford you peace Are they ready for the conflict Have you tried to see whether they are real soldier shoes or, are you doing as some of our modern knights and soldiers do? They keep their arms, swords, and regalia carefully stored away till parade day, and you would never sus poct that they were soldiers till the crowd gathers. The gospel shoes make you ready. Ready for service all the time. Ready to defend the truth. Roady to bear its reproach. Ready to advance with it Ready to carry it everywhere Do yours do these things? Do they make you ready? If not, you had better inquire what is the mat ter, for something is wrong.

Notice.

Our book-keeper is sending out state moute this wook to those whose subscriptions have expired. We desire to say several things :

1. These statements are not intended as duns, but as rominders of the fact that your time is out.

2. It is possible that some mistakes have been made. If so, please write us

correct or not, let the old subscribers of nority would have been wronged and enthe Baptist take 10, the last number of that paper, from the number on their right to violate its own constitutions label, then compare the result with the | and those who paraist in doing so there: present number and date of the BAP. TIST AND REFLECTOR.

4. We hope no one will simply pay up to date and discontinue. We do not want you to do so. But if for any ros. son you can not continue, we should be

glad to have you send the amount due. 5. Two dollars is a small amount with you, but five hundred two dollars would make one thousand dollars to us.

6. If you are a minister, a fact which our book keeper did not know in all instances, the paper, of course, will go to you at the rate of one dollar and fifty

7. If it is not convenient for you to pay now, just drop us a card to say when you can probably do so. We will take that as a note of promise. We do not wish to press any one. We just thought that if it would be convenient to you to pay at any time it would be now Let us hear from you, please.

Notice! Notice!

We are sending out statements to all who are indebted to the old firms at Memphis. It is exceedingly desirable that the business be closed up We appeal to all the brethren on behalf of tiraves, as well as in the interest of pro er business management, to respond promptly By doing so you will have the sincere thanks of

O. L. HAILEY, Att'y.

ITEMS.

The steps of faith fall on the seem ing void and find the rock beneath .-Whittier.

It is gratifying to the editors have the news from all parts of the State and South. Give us short, pithy reports. Don't feel called on to write ing reports, lest the editors feel called on to cut them down. Write often rather than lengthily.

The half of our ills are imaginary we are forever crossing bridges before we come to them, and which, indeed. we never reach. O for the blessing of contentment The Treasury.

And yet we think it requires some thing we de not possess to make us con tented. That is one of the most popu lar fallacies. If you have not the spirit of contentment you would not be contented even though you had all you now wish. If you are not contented as you are, you would not be contented if you were like you want to he.

-It is a degrading thing to enjoy husks till there is no man to give them. It is a base thing to resolve to give to God as little as possible and not to serve him till you must .- Frederick W. Rob.

-Only the generous soul can be happy. The selfish, grasping soul always shuts up the doors to keep all in, thinking thus to achieve happiness. But instead he shuts out all that would make him happy, and besides shuts iu the most unsatisfactory companionhimself. And so he sits cold and cheerless, alone in the dark, when if he only opened the doors and windows of his soul God would send him in the light and sunshine, and with these would come the warmth of joy.

-A brother writes to us from Alabama about that "Baptistic affair" at Morristown, and asks if the majority had excluded the persistent minority, which would be the constitutional party and which would be the true church, and then calls for the Bible ruling on the subject. The constitutional party would be the one that con- Nashville will be ready to receive you, excinsion was unconstitutional, the mi- her heart wide.

titled to their rights. No body has a by put themselves in disorder and should he so regarded and treated. We are not aware of any Bible ruling on such a question, and, therefore, can not give it. It will scarcely do to say that a ohurch by a wrong act destroys itself, or that the majority by doing a wrong act thereby unchurches itself, for if ao, the minority may do likewise, and then there would be no church. Those who stand by the Bible and the constitution it would seem are the church.

-Dr. Judson said, "Paul did not get so high up as some of our modern Chriatians. They say they get so high up they don't sin, and are not troubled with temptation. But Paul, after he was sixty years old, and nearly at the close of his ministry, said, 'Brethren, I count not myself to have apprehended but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before. I press towards the mark for the prize of the high calling of God in Christ Jesus." It might do Gilderoy and all who believe as he does, to consider that posing as a preacher. He is described passage awhile. It seems to be one of as a "moral leper." If he comes your the passages they have forgotten. If | way pass him by. We have had enough they will study that passage well they such in Tennessee. Why Tennessee will find that the progress in Christian life is ever onward.

-As some of the results of the most quiet meeting we have ever seen, when Dr. Judson was gone, the pastor, C. H. Jones, greeted about sixty-five who catne asking for membership into the First church. The interest in the meeting was deep and strong, and it involved a large part of the city. Crowds went away from the thronging doors, unable to obtain admittance. If I were asked what is the secret, I should say it was faith in God, and a faithful use of his word. There were no pious frauds, nor pious cants, but a straight-forward, plain, earnest gospel work True, there last few months. was great skill and wise control of assemblies, yet every one could see what

was being done, and could see how it. was done. The only secret is that Dr. Judson has the power and skill to do it and others have not. We may know exactly how a watch is made and yet not be able to make it, and some men trying to imitate Dr. Judson would make about as good success as we would | it moves off and leaves us behind. The trying to make a watch. -THE USE OF TRACTS. - Dr. Judson is the prince of tract distributors. He a while to bear us home, but there is knows what a tract is good for, and only one car to our heavenly home-

he knows too what a good tract is. He | Christ Jesus-and when we miss that brings with him a large number of we miss all. them, and at the proper time he and his co-laborers go through the audience distributing them, and at the same time secures an opportunity to speak per. know about such things and are content sonally to every member of the con. | to leave them with God. But when we gregation, and in this way can gain ap- road such passages as the following from proach to and speak with many an un. Paul we almost think that the last days converted sinner, and so make a direct | areat hand: " But know this, that in the personal appeal to him to become a last days grievous times will come. For Christian. We have been long per. | men shall be lovers of self, lovers of suaded that the gospel idea of labor for souls was that of direct personal contact and appeal. But how to compass that was the difficulty, and here the difficulty is solved. The tract is a no lovers of good, traitors, headstrong. polite introduction of the subject, and you have only to follow up the advantage thus gained. This is taking ness, but having denied the power them by guile.

PRESONAL AND PRACTICAL.

-In a private note Dr. Smith says: I'm actting my house in order, expecting to reach Nashville January 1."

-The article on our second page signed G. T. Calvin, should have been Colvin. The mistake was made because of the similarity in writing between an "a" and "o." Perhaps also it was thought that the article in question was sufficiently Calvinistic to have been written by a Calvin.

__ Iou must heve your two thonsand newsubscribers by Christmas," says Brother Thos, Gilbert, of Whitesburg, sa he sends in several names to help along the two thousand. If every friend of the paper should do ss he, there would be no difficulty about sccuring the two thousand, or even five thousand, by Christmas.

-We learn that the Rev. L. N. Brock, who had contemplated a call to Tupelo and New Albany, Miss., has deoided to accept rather the call to La Guardo, Tenn., at which fact we are glad, as we want him in Tennessee. We shall expect to hear good news of him. He is a stronger man, and stronger Baptist, and stronger preacher now than ever before.

-Dr. T. H. Pritchard, of Wilming ton, N. C." publishes A. A. Scruggs as a bad man and a fraud. He has been should be the asylum for ministerial cranks and impostors we do not know. but such seems to have been the case. It is time our churches should call a

-We are delighted to hear of the grand work of grace now going on in the First church, Knoxville. It is no more than we expected, though. It is no more than an outcome of the zeal and earnestness and eloquence of the pastor, Rev. Carter Helm Jones, as well as the faithfulness of the members. God will always bless such consecration to his service as has been shown by the pastor and people of that church in the

-The downward course of a young man is a good deal like the East Nash. ville street cars. They start off very slowly, but when they get well under way, they go rapidly. And some people who are aiming to get to heaven are going to be like we have found ourselves once or twice-in sight of the car to carry us home, in fact, almost on it, but difference, however, is that here there are other cars that will be along after

-We have never been one of those who believed that the world was coming to an end in a sbort time. We don't money, beastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderous, without self control, flerce, puffed up, lovers of plessure rather than lovers of God; holding a form of godlithereof." Does not that seem a pretty pressed publicly, we do not know earaccurate photograph of the present age?

-A daily paper seys of a cartalu minister, in reporting a special occasion, that he delivered an "eloquent prayer. formed to the constitution. If such exclusion was unconstitutional, the mi-

least, to be speaking to God, is out of place, except it be the eloquence of carnestness. The trouble with many men when praying in public is that they forget that their prayer should be directed to God, and they pray only to the people present. We heard a brother recently in praying actnally go off into an exhortation to the young men present fe tting all about God evidently. Henry Ward Beecher said once that his people in Plymouth church had heard "some of the most eloquent prayers which had ever been addreased to a congregation, would you seek for the secret of Rescher's spiritual failure? May it not be found in his wrong idea of praver?

-Quite a pleasant "recognition service" was held at the Seventh Bap tist church, this city, on Thursday night of last week, to receive the new pastor, Rev. G. L. Ellis, Professor J. E. Bailey was called to the pastry Brother S. A. Davidson, senier descon of the church, delivered the address of welcome to the church Rev. T. H. Anderson, our State Secretary Welcomed Brother Ellis to the oltypoliter. E. E. Folk made the charge to the new pastor, and Rev. J. B. Mocde that to the church. Brother Ellie hen responded in a very felicitons address, which touched and won all hears and made a good beginning for him. exercises were interspersed with music and prayer, and on the whole seemed to make be much enjoyed by the large audience present. The Seventh church has a beautiful little house of worship, just completed, and the signs for their growth and prosperity are very auspicious.

-A brother from Atlanta writes us: We have a hig sensation here to-day in the arrest of " Rev." W. R. Dale, pastor of the Seventh Baptist church, and one of the chief writers on the "Christian Index," on the charge of bigamy, and various other orimes, and the worst o t is that the case seems to be fully made out against him. "Dale," alias" Nutall." alias " Fontaine," alias "King," alias a first class rascal, generally."

We always regret to hear of such bases. They bring the miniatry into disrepute, and cause donhts in many minds as to the genuineness of religion. Let it be remembered, however, that one counterfeit dollar does not make eil lollars counterfeit. Reject Dale and all like him as spurious, but hold on to the genuine. There are such in the ministry. Indeed, the false preacher is the exception; the true one le the rule.

-A. F. Cox writes to the Christian Advocate his peculiar and original interpretation of "baptized for the dead." which briefly is that it means in the name of the dead Christ. In view of the fact that nothing is said about " name" in the text, and that "ton ne kron," the dead, is pinrsi while Christ of course is singular, it is difficult to understand his statement that this interpretation " was arrived at after having closely studied the subject in connection with the context and the Greek text, and that quite a number of intelligent preachers and laymen with whom he has conversed had accepted his exegesis." The passage, of sourse, la quite a difficult one, and while we have

our views about it, which have been extainly what it means. One thing we do know cartainly, however, and that that the passage dose not mean what Mr. Cox seys it dose, whatever electis Is prayer the place to display gifte of mey mean. This is as certain as the eloquence? Is prayer any how intended rule in Greek that are adjective or a

LIVE THE WASHINGTON

THE HOME.

On Orowing Old.

They call it "going down the hill" when we are growing old, And speak with mournful accents when

our tale is nearly told ;

They sigh when talking of the past, the daye that used to be, As if the future were not bright with immortality.

But oh, it is not going down-'tis climbing higher and higher,

Until we almost see the mountains that our souls desire :

For if the natural eye grows dim, it is but dim to earth. While the eye of faith grows keener to

perceive the Savior's worth. These by-gone days, though days of joy, we wish not back again

Were there not also many days of sorrow and of pain? But in the days awaiting us, the days

beyond the tomb. Sorrow abali find no place, but joy unmarred forever bloom

Who would exchange for shooting blade the waving, golden grain?

Or, when the corn is fully ripe, would wish it green again? And who would wish the hoary head,

found in the way of truth. To be again encircled with the sunny locks of youth?

For, though in truth the outward man must perish and decay. The inward man shall be renewed by

grace from day to day: Those who are planted by the Lord, un-

shaken in their root. E'en in old age shall flourish still, and atill bring forth their fruit.

It is not years that make men old the spirit may be young,

Though for three-score years and ten. the wheels of life have run . God has himself recorded, in his blessed

Word of Truth. That they who wait upon the Lord, they shall renew their youth.

And when the eyes now dim shall open to behold the King.

And ears now dull with age shall hear the harps of heaven ring-

And on the head now hoary shall b placed the crown of gold. Then shall be known the lasting joy o never growing old.

Phil's Experiment.

" Have I got to take up these leaves every day?" asked Phil, with a whine in his voice.

"Yes, every day."

"But what is the use? They keep on falling, and make just as big a litter as before."

"Your room has to be set in order every day," said his mother, smiling. "I would n't oare much if it was n't."

said Phil. "And your shirts have to be washed every week. And the dishes you cat off of have to be washed three times a

day. You keep on eating, you know." Phil cenld not forbear a smile, as 'ho slowly raked away at the leaves. He might easily have gathered them in ten minutes, leaving in good order the little lawn which his mother liked to see nicely kept, but be usually dawdled over them for half an hour.

"Seems to me I have to do a great deal of work for other folks," he went on mournfully. I have to pile wood, and out kindling, and drive the cow,

and water the flowers and things." . "Do" you have more to do for others | she sald,

than other do for you?" asked his mother.

"Yos, ma'am ; I guess so. Any way, if I could atop doing things for folks, they might stop doing things for me." "Do you really moan that?" "Yes, indeed," said Phil eagerly.

'May I try it, mamma?" "If you like. You may try it for one

"One day! () I want to try it for a week. And if it works well, can I keep it up?"

"Remember, then, mamma, nobody 's to ask me to do a single thing, and I'll remember my part. Hurrah!" Phil dropped the rake over the small pile of leaves, and rushed away to look at his mind to go fishing in the afternoon, and | did not trouble him. have a pleasant time, now that none of those troublesome chores were to be thought of

Running hastily to the barn, he fell and tore a hole in his trousers.

" Mamma," he cried, picking himself was not to be called upon. He ran up stairs to change the torn garments.

" Ah ' two buttons off my other pants and I forgot to tell about it. Never mind; I can sew them on myself. I often have. It s easy enough to sew on of milk from the cow. Then he ate

It had been when mamma gave him wondered why it had never seemed so hard before. It took him a long time bed, resting and a trifle hungry, he to thread the needle, and then every | began to wonder if his bargain was altostitch was a separate trial. He tugged | gether a satisfactory one. He recalled away, got hot and flurried, and pricked his fingers time and again.

put on his trousers, he found that they to others, and that all peace and harhad on. With tears half way to his eyes, he took out his knife and cut the kindness with which these duties are stitches. No one was waiting to see if his necktic was neatly tied, or to hand him his books. The school-bell was longer than the week he had spoken of. ringing, and he rushed away with the

But he was late, to his regret, for he

ing in things and tearing larger until he chops, buckwheat cakes, and other good himself, a good listener makes a de was very much ashamed of it, and was things. glad, at length, to hurry home. As he again sewed on the buttons, he could not help wondering if mending one's apples, if I know myself. After all,"

after dinner, and I can do just what I please all day when I get out of school.' He went to the dinner-table with a

boy's appetite.

"Have you forgotten our ment?" asked his mother.

"Why, no, mamma. I said nobody need do any thing for me. I am going to wash my own dishes when I'n

"But do you expost any one to cook for you?"

Phil stared at her for a moment, then gave a rather blank look at the roast beef and sweet potatoes. But he was not ready to give up.

"I did forget, that 's a fact," he said with a laugh, as he turned and went

But there was little spirit in the laugh, and mamma looked after him with a sober face.
"I can't see him miss his dinner,"

solously when we walk uprightly.

But his father said : " Let him learn | De Girup Do A Short Essay After his little lasson well. It will not livre

11/15

Phil went out to the orchard and ate apples, not troubling himself to think whether any one had raised them for him, and rejoicing in the reflection that when picking time came he would not have any part of that work to do.

He went fishing, and on his way home had the satisfaction of sitting on the fence to watch his brother Ben drive the cow home. Ben hailed him.

"The Pratt's have come to tea." " That's jolly !" shouted Phil, springing from the fence and running home. leaving Ben to plod along with the cow. He hurried to his room. The bed was not made, and every thing he had touched fishing-line, for he had made up his that day lay where he had left it, which

"Hello-no water !" he exclaimed, as his empty pitcher flew up in his hand. But, bethinking himself, he ran for his own water.

" Now for a clean collar." But his face fell as he saw none is his drawer. up and going toward the house. But It was plain that they had not come up be suddenly remembered that mamma | from the wash, and he would not ask for one. What did he want of a collar any way, when no one would expect to see him at the tea-table"

He srept out to the barn, found a cup, and managed to get a good drink more apples, and from the hay loft watched the merry group at play on the the needle and thread. But now, as he lawn, trying to think it very nice not to took a fine needle and coarse thread he be expected to help about the chores. | early without the other.

But as he lay awake, after going to something he had heard his mother say about its being impossible for any one At last he felt sure the button was to live unto himself, or to escape the sewed on tight. But as he sprang up to duties and responsibilities gwed by each were sewed to the skirt of the coat he mony and happiness depend upon the good will and cheeriness and lovingperformed. He fell asleep thinking he would probably not try his new plan

The clothing kept slipping from his unmade bed, causing him much discomfort as the coolness of the autumn night had begun school with a resolution not settled down. He awoke at the sound to have one tardy mark during the year. of the breakfast bell to a keen percep-The tear in the trousers kept catch- tion of the delightful smells of mutton | marry , every man likes to talk about

"Well!" he exclaimed jumping up, a mean and sneaking thing to try and "Never mind," he said to himself. | shirk things. I get all I want to eat, Nobody will ask me to do any thing and good too [he sniffed eagerly as the appetizing smell came stronger l, and it's

He was out and had the leaves raked silence is golden. before breakfast, at which he appeared | Do he truthful; do avoid exaggera-Where's my plate?" he asked, see- with a glowing color and a side-long tion; if you mean a mile, say a mileglance at mamma.

"I think I've tried it long enough, mamma," he said with a smile. " I believe I'll do chores, and hoard with you, if you'll take me back."

"I will," said mamma, passing him the hot cakes .- Sunday-school Times.

-Religion in its purity is not so much a pursuit as a temper; or rather it is a temper leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper holiness; its aim, obedience to God in improvoment of self and benevolence to men. - Edwards.

-There is a transcendent power in example. We reform others unconthe Pashion of "Don't."

The girls who have poured over the pages of the little book called " Do n't" are now invited by an exchange to accept advice in regard to things that they should do

Do be natural; a poor diamond is better than a good imitation.

Do try to be accurate, not only for your own sake, but for the sake of your sex ; the incapacity of the female mind for accuracy is a standard argument against the equality of the sexes.

Do he exact in money matters; every debt you incur means loss to some one. probably to some less able than you to bear it.

Do answer your letters soon after they are received, and do try to reply to them with some relation to their con tents, a rambling, ill-considered letter is a satire upon your education.

Do, when you talk, keep your hands Do observe, the faculty of observa tion, well cultivated, makes practical

men and women. Do attach as much importance to

your mind as to your body. Do try to remember where you put your gloves and card case, keep the

former mended and the latter filled. Do recollect that your health is more important than your amusement, you can live without the one, but you'll die

Do try to be sensible; it is not a particular sign of superiority to talk like a

Do put your hair pins in so that they will stay, it looks slovenly, to say the least, to see them half dropping out.

Do be ready in time for church, if you do not respect yourself cufficiently to be punctual, respect the feelings of other peeple.

Do get up in time for breakfast. Do avoid causes of irritation in your family circle, do reflect that home is the place in which to be agreeable.

Do be reticent; the world at large has no interest in your private affairs.

Do cultivate the habit of listening to others : it will make you an invaluable member of society, to say nothing of the advantage it will be to you when you lightful wife.

Do be contented . " martyrs" are de-"I'm not going to live another day on | testable; a cheerful, happy spirit is incluthes were not a little harder than cut- he went on as he dressed himself, "it's you like a sunny atmosphere; do avoid whispering; it is as had as giggling . both are to be condemned; there is no excuse for either one of them; if you have anything to say, say it; if you a pity if I can't do a little to help on." have not, hold your tongue altogether,

not a mile and a half; if you mean one, say one, and not a dozen.

Do, sometimes at least, allow your mother to know better than you do . she was educated before you were born. Do sign your full name to your letters.

Her Thimble.

She hunted in the closet, She hunted on the stair, She hunted 'round the door step, She hunted everywhere.

She hunted thro' the twilight. But, when the dark had come, She paused to wipe her tears away-And found it on her thumb! -Enchange.

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR.

117 Morgan street, Knoxville, Tenn., to

POST-OFFICE. DEAR CHILDREN: I find that since

our page has been printed in larger type we seldom have room for clippings, so I will abandon the plans I laid to a great extent-the plans the little "devil" ran away with-content myself that you never read them, and make of our page 2 Young South and Post-office, sure enough, for you know it has been reading so for a long time. A post-office the good they can. We will keep our funds agoing, and study our Bibles, and give the rest of the space to letters: and could you see the pile I have on hand and had to keep over this week. you would think I could easily fill Jesus among your other presents. I will try to find time to write you a letter each week, and if you do your part. I think we can have a very pleasant and profitable post-offico, for you have 'The Home " page for general reading. So let us keep our post office on a boom, for I do not mind keeping over letters if you do not mind having me do so, especially when they are your own. Lovingly. AUNT NORA.

Мершавовиети.

Two more "perfect" ones on Mephisbosheth, Esther Wingo and Jimmie

Waverly Smith perfect except untill for until, and one l in continually, which have been very common mistakes. Kate and Louisa Brackett corrected all my mistakes except palice, but I found several of their own.

Willie Jackson and Jennie Barr were perfect after a good deal of correcting | Beulah Green into Mt. Moriah church by some kind pencil.

Now, children, what shall we do about this? Some of the letters show that the writers of them have honestly done their best by themselves, and others that some loving hand and older head has helped. Is this fair? What shall we do? I leave you to decide. Let me hear from you.

THE LITTLE MAID.

()ut of seven answers received, I can report only one as perfect, Esther Wingo, unless it be Willie Trotter, who corrected all my mistakes, but misused his capitals several times. Write it all Bass only one, my verb, "railroads was not thought of," which also tripped the Cadwell girls. Thomas McGregor only one, enimies for enemies, which the Cadwells and Lillie Graves also over looked. They also missed charriot. But I say this is well done. Only one. two, and three mistakes in so long a story! They will all be in the perfect list next weak if they try. Try again. See if they will not.

DEAR AUNT NOBA: I have been so have not had time to write until this morning. My mother died when I was quite amall, and papa married again, and so I have a step-mother, and she is not like my own mother. I have to do she is quite young. We have a Baptist ohurch at Fairfield, and Brother W. B. Rutladge is the paster. We all like

him fine. I received Brother Diaz's pictures and was more than pleased with them, I am going to a birthall dinner the ninetagest, and will write and tell you how I enjoyed myself. I will send you some money for Cube next hear of you having such a nice and of an inch. Cut the slits fine from one

Fairfield. BETTIE BISHOP. That is right, Bettie, tell us of the dinner, and tell us to whom you gave your extra pletures of Brothar Dias, and if they saused any one to give you more money to his work in Cuba.

DEAR AUNT NOBA: I have been interested in the "Young South" for some time though I kept silent, but now in my bumble way I'll try to introduce myself to you and the many cousins. I am going to take an interest through which our young people may in the "Young South" when the new chat with me and each other and do all | year of 1890 is opened unto us. Will send all the money I can to you for Cuba, or whatever country you work for. I will answer all the Bible questions I possibly can, but will not promise to answer them all. I have n't the privilege of attending Sunday-school all the space with them. But they will as a great many of the Cousins, but try not spoil by keeping, so write all you to interest myself in reading the BAP feel like writing, and tell me what you | TIST AND REFLECTOR and the Bible are planning for Christmas, and if you these gloomy Sundays when I can not have planned a birthday present for attend church. I live in the northern part of Mississippi, one and a half miles from the Tennessee line, but you see my post-office is in Tennessee-not quite a Tennessean. I am a member of the Baptist church. I send a twocent stamp for a picture of the Cuban missionary-Brother Diaz. I thought I would introduce myself before the new year so I would not be such a stranger. I must close as this is my first. Expect it is already too lengthy. | will leave this fund open only till the long; then weave them into the large large think that I am welcome. May God bless yon, Aunt Nora, in your good and noble work. With much love to you, Uncle Orren, little James, and cousins,

> Saulsbury, Tenn. AUNT NORA: I am a little boy twelve years old. Uncle Orren was with us the third Sabbath in October. He preached two sermons that I enjoyed very much. I saw him baptize Cousin -an account of which the cousins have by Big Boy. I have a little money I made picking cotton, so I thought I would send you five cents and it looked gave me five cents, mamma five cents, Miss Ollie Gates five cents, Miss Nonie Gates five cents, making twenty-five cents in all, which you may use as you think best. Also find inclosed a stamp, for which send me Brother Diaz's picture. I will close with love to you and the cousins. Your nephew.

Annie Cox.

vour new niece,

Whiteville. VERNON PREWITT. Welcome, Vernon. I remember seeyourself next time, Willie, and then we ing you several years ago, and have alshall see. Beulah Green and Jimmie ways wanted you to join our band. Come poor blind man, saying, be of good com-

DEAR AUNT NORA: Will you allow mo space in your corner? My father is a subscriber of the BAPTIST AND RE-FLECTOR. If I am not a very little girl, however, I am still in my "teens," with the "flowerettes" of childhood not yet faded from my cheeks, though by no means am I a child in stature. We'l. I only wanted to answer some questions seen in the last issue of this paper headed "A Queer Bible Story." very busy getting ready for Christmas I | 1. The name of the captain was Naaman, an officer under King Benhadad. The name of the prophet was Elisha. The cure was wrought by Nsaman dipping himself seven times in the river of Jordan according to the prophet's inall my work and help aister do hers, as structions. Must close. Best wishes for the BAPTIST AND REFLECTOR.

> C. V. HNNDERSON. Pigeon Forge, Tenn,

DEAR AUNT NORA: I will write and envelopes, Cut them in strip again and send my dues for November and December, I am going to school now and learning fast. My two brothers die; then begin at one side and cut half go to school with me. I am glad to pleasant time while you were at home, I wish your recently married sister & happy and prosperous life. Aunt Nora. you asked under my last letter if I was a Christian. I am not, I am not a professor. Pray for that I may become one. Inclosed find twenty cents. As I have nothing Sew these about five inches from each more to write, I will close. Love to you, Uncle Orren, and little James. the pasteboard, about afteen inches Your affectionate niece.

Austin. MABEL HEFLIN. DEAR AUNT NORA: Your intended farewell letter was road with a sad heart, but ere I could realise the sad truth another paper arrived, proclaim- place a fold of silver or gill paper to ing the glad tidings that it had look like the gilt inside of a picture been decided that you should not frame. Then sew the "trees" or cones leave us, but remain with us the coming of paper around this till you have year. O I am so glad that you are to covered all the postaboard on and side remain with us! I was so glad when I read the announcement that Dr. J. R. | about ten inches of the other and of the Graves intended delivering "The Five pasteboard. Fasten the cords together Chair Talks on Salvation," at Austin, and hang on the wall. This makes a in December. I shall certainly go to very pretty, cheap, and useful paper hear bim. I heard bim preach when | holder. he was last at Austin. You may enroll me as an active member of the Young South for the coming year. Please find inclosed one dollar for seating the chapel. Lovingly,

Austin, Texas. LILLA A. VANN. It gives me great pleasure to so enroll you, Lilla, and I send you one of Brother Powell's pictures, as I guess I the other paper in narrow blessed about will get no more five-dollar bills. I a quarter of an inch wide and inches new year.

BIBLE QUEER STORY.

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

Children, did you ever heer of anny

man born blind, cured, and maid to see haponed many hundrid years ago. There lived in those days a grate prophit. He did many wonderful things, and taut a new and wonderfull doctrin, and grate throngs of people followed bim wherever be went. Won deciples and a number of peple, a pore blind man sat by the wayside beging, say, " Have mersy on me, have mersy on me!" And many told him to hush up and to hold his piece; but he oried only the louder, "Have mersy on me, thou son of David." And this gude man heard him and stood still, and told ing away his garmints, let them leed him to the good man. When he reached him he said, "You called me, what do you want me to do to you?" The blind man answered. 'That I might receive my sito. Then he said, "Go thy way, thy fathe has maid the hole." And immediately he received his site and followed this grate phycielan on the way. Now. who can tell me who this grate and

Busy Work for Youthful Hands.

AUNT NOBA.

DEAR CHILDREN : Save all the pretty. bright papers you can-backs of catalognes, almanhos, etc., also old latters

about one and a half by six inc Fold them lengthwise through the midway through the fold or three eighths end to the other. Open and turn the paper but do not press it flat. Commence at one end and roll it together making what my boys call "trees." Then take a pasteboard about fourteen by thirty inohes pales have ready two oords, each about sixty inches in length. edge, latting thom paid kingthwise of extending over each ond. In the center of the upper half, bew a Dratty chromo. Over this, if desired, cen placed a glass, fastened by threads or cord grossing the corners. Around the sage, and the top of the picture and to ithin

Take two papers of different colors. Cut one in a square about six inches each way; fold through the middle and. beginning about three fourths of an incb from the edge, cut slits through to within about three fourths of an inch from the other edge. Make the slits about a quarter of an inch anat. Cut making pretty mats. You can also sn the little brothers and slaters how to do it, instructing as well as amusing them when mamma is tired and busy.

A good deal of enjoyment may also be gotten out of a piece of felt or thick cloth, a piece of paper, a pin and a ploture horse, house, or any thing bandy. Place the felt on the table, the paper by being spoken too? I have, but it on that, and over that the plotnre, and with the pin prick the ontlines carsfully. I am sure it will be not only a pleasant but also a profitable smuse-

Would you like to make a pretty eard receiver for mamma or auntie? I will so small I took up a collection. Papa day as be went out of Jerico with his tell you how. Take a piece of cardboard nine inches square and nine small pieces three inches square. Work the and when he herd that this grate man | small ones in simple cross stitch. and was passing by he began to ery out an fasten to the large one. leaving the upper corner of each loose. Hang up by opposite corners. If you prefer an easier way, a small scrap picture may be put in the middle of the small squares. These receivers can be very nicely made by children from six to ten them to call him, and they called the years of age, the smaller ones enjoying be essily threaded with sephyr or saxon by by rubbing the and of the yern on a piece of hard soap. "HELPER.

> -True faith can grow no faster than fidelity—that is, true confidence toward God runs exactly parallel with sincers and conscientious obedience to his precepta - Oley.

> > Tor Cabe.

Bertha Walker
J. D. Bass.
Pine Chapel school, Jefferson co., Tenn.
Ins Jonnson and stater.
Mabel Heffin. good man was? Was he a physician? What was the naim of the blind man? Were you that blind man what would you have done after receiving your Seating the Young South Chapel ALL ABOURD

-Bav. E. L. Wood has become pastor at Sione Monutain, Ga.

-The Baptists at Hall's Station, Mo., are building a bouse of wornhip. 🥳 -Rev. Otia M. Sutton bas been called to the Baptist church at Indian Springs,

-Three were received into the First church, Birmingham, Alabama, Dacember 1.

-On the fourth Sunday in December the Troy (Ala.) Baptist church will be dedicated. -A two weeks meeting at Perry,

Ga., closed with twenty-one accessions to the church. -The Cliuton Baptiats have the

foundation laid for a six-thousand-dollar house of worship.

-Rev. T. J. Shipman succeeds Dr. F. II. Kerfoot as pastor of the Midway Baptist church, Ky. -E. B. Hardie has been baptizing

recently among his country churches in Cook county, Texas. -Rev. F. H. Ivey, who lately resigned at Greensboro, Ga., has accepted

a call to Covington, Ga. -Brother Christian Geiser was or dained to the gospel ministry at High Prairie church, Mo., November 30.

-Rev. E. L. Wesson, of Byhalia, Miss., bas accepted the care of the church at Water Valley, same State.

-Rev. A. J. Kelley, of Jefferson, Ga., has resigned his churches and will canvass actively for the Christian

Index.
-The First church at Macon, Ga., has secured the services of Dr. G. A. Nunnally to aid Pastor Warren in his pulpit duties.

-A meeting of eleven days has just closed at Griffith Creek, W. Va. The church was greatly revived and thirtyone professed conversion.

-The Bethel Baptist church, Chesterneld county, Va., ordained Brother R. H. Winfree to the work of the gospel ministry, November 26.

-The church at Kakoka, Mo., has set apart Brother G. C. Kell to the work of the gospel ministry. The ordination took place November 24.

-Rev. Frank Dixon has resigned the care of the church at Charlestown, West Va., to accept a call to Oakland. ('al., just opposite San Francisco.

-Rev. O. O. B. Strayer, of Baltimore, has been elected president and financial agent of the South west Georgia Baptist Institute, Americus,

-Pastor Henry E. Campbell is succeeding in his new field at Whitesboro, Texas. Several have joined; his Sunday school good; his prayer-moetings

-The Walnut Street church, Louisville, has refused one hundred and forty thousand dollars for her property on Fourth and Walnut streets. An Eastorn company wants the location for a

room for them in next week's namer, Music, sent free to any address. though we will do our best to get them JOHN CHURCH CO. Cincinnati, O. the state of the s

and place of each meeting. We are sorry. Mus 16 all comes about from the fact that there are so many Fifth Sunday meetings, and the programme for each is so long. ... Charter Stranger Stranger

-The following is the programms of the Fifth Sunday meeting of the one fourth division of the Unity Association, to be held Friday night before the fifth Sunday in December, December 27th, 28th, and 29th, 1889, at Crainsville church, twelve miles east of Bolivar, Tenn. ;

1, "What are the duties of pastors and deacons to their churches?" signed to W. D. Sijer.

2. "What are the duties of the churches to their pastors and deacons?" R. W. Smith.

3. "Why do the Baptists restrict the Lord's-suppor to the church celebrating it?" Elder C. C. McDaniel.

4. "What is the unpardonable sin, and who can commit it?" Elder George Floyd.

Best plan of Sunday-school work." Elder D. J. Franklin. 6. "Can a child of God be lost?" E. II. Dorris.

7. "What are the distinguishing priceiples of Baptists?" Elder U. A.

"Can a person be a child of God and not be in favor of missions?" Elder B. S. Wolverton.
9. "Missions." Elder P. M. Nolan.

The Oft Told Story

Of the peculiar medicinal merits of Hood's Barsaparilla is fully confirmed by the volumtary testimony of thousands who have tried it. Peculiar in the combination, proportion, and preparation of its ingredients, poculiar in the extreme care with which it is put up, Hood's Sarsaparilla accomplishes cures where other preparations entirely fall. Pecu-Har in the unequalled good name it has made at home, which is a "tower of strength abroad, peculiar in the phenorienal sales

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Purifies the Blood

Henry Biggs, Campbell Street, Kansus City, had scrofulous sores all over his body for fifteen years. Hood's Sarsaparilla completely

cured him. Wallace Buck, of North Bloomfield, N. Y., suffered cleven years with a terrible varience ulcer on his leg, so bad that he had lo give up business. He was cured of the ulcer, and also of cafarrh, by

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The ohnroh at Sandy Hill, Meade county, Ky., of which, I sm pastor, entered their new house of worship on Sunday, the 24th of November. A sermon was preached by the pastor and prayer was offered by Elder A. U. Boone, of Litchfield, Ky. There was no debt to mar the beauty and enjoyment of the occasion. D. Dowden.

—Brethren, we are in despair, and want you to help ns. We have three programmes of Fifth Sunday meetings alreafy in type and eight more for which there is no room in this papar, and we are afraid there will not be room for them in next week's paner, thouse of the service sent free to any address.

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C. E. HETH, T. P. A. 534 Madison St., Memphis. S. W. TUOK, B. G.P. A., Little Book, Ark. Ministerial Education.

In this column we propose to keep standing a liat of contributions for the cilucation of young ministers, either st the South western Biptist University or at Carson and Newman College. contributors will please indicate to which school they wish their money seut. You can give any amount you choose from a postage stamp up. God doesn't love large givers so much as he does cheerful givers. Liberality is proportionate to ability. Send your contributions either directly to us to be 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] SOI TH WESTERN BAPTIST UNIVERSITY. BAPTIST AND REFLECTOR...... \$ 5 00

Mill Creek church...... 5 00 Quite a number of brethren gave to this cause at the Convention. not remember their names.)

CARSON AND NEWMAN COLLEGE V J Phillips and wife, Blount

H Anderson, Nashville 5 00 BAPTIST AND REPLECTOR 5 00 Mill Creek church..... 5 00

WEBSTER



BEST HOLIDAY CIFT

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OBITUARIES.

Miss Sur G. Harrison.

Died, November 2d. at the residence of Mr. R. H. Pitts, Miss Suc G. Harrison. She was born March 4th, 1816, in North Carolina. She came to Tennessee with a widowed mother in 1846. She was a member of the Missionary Baptist church. It is with tearful reverence that we chronicle the death of this quiet, unobtrusive Christian woman. She was the last of her family. All had sone. So her death could have been nothing but, going home, willingly, gladly, Being prepared through the merits of Christ Jesus, her weary spirit found rest after e pilgrimage of seventy-three years. How besutifully is the divinity of our holy religion exemplified in the cousistent, upright, unselfish, MISS SUE G. HARRISON. divinity of our holy religion exemplified in the consistent, upright, nuselfish, pure life, and peaceful death of this humble, raithful follower of her Lord. Every day of her long life was erowned with good deeds, kind words, end charity for all. May the world be admonished to live right-cously if they would realise the blessedness of her death and the glory of her awakening in the morning of the resur-

MRS. MARY A. C. SMITH departed this life, at her home, in Oak-isnd, Tenn., surrounded by all her chil-dren, November 19th, 1889, in the dren, November 19th, 1889, in the aixtv-accord year of herage. She lived the life of the righteous. It goes without saying; she died their death. Having been left a widow when most of her children were of tender years, she managed to educate them all, and had the comfort of accing them all become exemplary church members. She had been for a long time a faithful, devoted, and scalous member of the Baptist church, in the bosom of which abe died. She was true and loyal to her faith. She was firm and decided in her convictions, and she had the conrage and ability to maintain the doctrines ahe ability to maintain the doctrines she

It was granted to her just before her disembodied spirit took its flight to look into the pearly gates ajar. At nine o clock at night, whilst it was all dark, dreary, rainv without, she looked up and mid to her devoted daughter sitting by her, "How bright the sun shines! How light it is!" These were her last intelligible words. It is said mother home heaven are the sweetest her last intelligible words. It is said mother, home, heaven, are the sweetest words in the English language. She was a mother beloved by her children and her church. Her house was the delightful home of them and of the servants of God, and now that mother is forever at home in heaven. As I turned away from the flower-crowned grave, in which loving friends deposited has had a Loyald but say to myself. her body, I could but say to myself:
"Green be the turf above thee,

Friend of my latter days;
None knew thee but to love thee. None named thee but to praise."
H. B. Folk.

THOMAS ARNOLD WHITE. In loving remembrance of Thomas Arnold White, born January 31, 1887, died July 24, 1889. God sometimes sends na a little tender blossom to orighten our lives, and just as it has become dearest to ua, ere it has known aucht of sin and sorrow, he takes it back to himself, and while we mourn the less of the little white rosebud, yet we know the all-wise and loving Father has taken it to a brighter home where aiu can never enter. It seems that the ain can never enter. It seems that the aickle of death always outs down the purest, brightest, sweetest flowers, but they are transplanted in a happier world, where they may bask in the sun-ahine of God's love.

Loved once-"A precious one from you has gone,
A voice you loved is stilled,
A place is vacant in your home
Which never can be died.

'God. is his wisdom, has recalled The boon bis love had given, And though the body moldem here This soul is asse in heaven."

Mourn not for the little blessom who is and in the Father's bosom, for beyond the shadow of death there is an sternal inches, where we will meat those who have an entire or the L. B. JARMON.

Wartrace, November 15, 1889.

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



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Gives Quick Relief, and Effects a Permanent Cure of that most painful disease Try It, and Suffer no more. Price: Small Bottlas. 25 ats. Large Bottlee, 50 ats. For Sale by all Druggiste.

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BETTER AND BETTER

THE BAPTIST TEACHER FOR 1890.

The hearty appreciation of The reacher during the bast year, proven by the large increase h its circulation, has led the American Baptist Publication Society to make still further effort is the line of its improvement. A beautiful map, printed in colors, will hereafter appear in each

Dr. P. S. Henson continues Editor and will furnish the Lesson Topics, as heretofore The Expository Notes and Practical Hints to teachers will be furnished by Prof. II. H. Harris, LL. D., President of Richmond College, Va. Hints to Teachers of Primary and Intermediate classes, by Mrs. M. G. Kennedy

Side Lights on the Lessons.

The following named articles will be given during the year By John A. Broadns, D. D., LL. D.

President Southern Baptist Theological Seminary

New Matter in the Gospel of Luke. Pharisaic Thanksgiving. Authority of the Apostolic Teaching. Jesus Fromising Paradise.

By Prof. A. F. Fleet, LL.D.

Missouri State University The Gospel of Luke.

The Triumphal Entry.

The Good Samaritan. The True Site of Calvary. Prof. Fleet recently spent a year in Greece, Egypt and Palestine, and among other experiences passed over exactly the road traversed by our Lord in his triumphal entry into Jerusalem

Practical Articles on Methods in the Primary Class. By Mrs. M. G. Kennedy.

Practical Sunday-school Topics, by Leading Institute and Normal Class Teachers of Other Denominations.

Christ, the Teacher's Model. Jas A Worden, D. D., S. S. Secretary Presbyterian Board The Tencher's View of the Bible. A E Dunning, D. D. Secretary of the Congregations Sunday-school Society, Boston.

How to Study a Bible Lesson. F. W. Rice, D. D. Editor of The Sunday School World Use of Illustrations in Bible Teaching. Col. Robert Cowden, Principal Bible Normal Union, United Brethren.

How to Teach a Normal Lesson. J. I. Huribut, D. D., Editor of the Sunday School Journal Sunday-school Conventions, Mr. William Reynolds, Pres't International S S Association

CONTRIBUTORS.

Drs. T. H. PRITCHARD, N. C.; J. M. FROST, Ju., Va.; W. S. RYLAND, Va.; A. T. SPALDING. Tex . A C DIXON, Md.; W. S PENICK, La.: H. A. TUPPER, Va.; H. M. WHARTON. Md . G. A. NUNNALLY, Ga. ; J. B. GAMBRELL, Miss. ; LANSING BURROWS, Ga. Col. JAMES A. HOYT, S. C., and many others have been positively engaged to write for the Teacher.

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PIPE ORGANS

DROPSY III

Literary Notes.

We have a received the Thanksgiving double number of The Youth's Com. panion. The stories are all complete and are profusely illustrated. Among the writers are Hislmar Hjorth Boye. sen, with a story for the hoys, entitled "The Nizy's Strain." Hezeklah Butterworth writes a story of the "Coyotes of New Mexico," written in the style which bas made him so popular among the young people. Adelaide D. Rollston tells "Why Eben was Thankful," a story for Thanksgiving Day. Sara Lee on "Siem and its Royal White Elephant." Erastus Osgood writes about "Grandpa Fenton's Andirons." The editorials refer briefly to the Imperial travels of the Emperor William, and to other current events. A page is filled with pictures, puzzles, and short stories for the very youngest readers.

Washington, D. C., December 1, 1889. EDITORS BAPTIST AND REFLECTOR. Nashville, Tenn. This office desires to secure the best results possible regarding the schools of the country with a lew salient inquiries.

James II. Blodgett, A M., of Rock. ford, Illinois, a gentleman of long experience in educational work and in public affairs, has been appointed a special agent for the collection of statistics of education for the l'nited

Public schools are so related to systems of public record that their statistics are obtainable through established methods.

Incorporated private schools have a place in public records.

Parochial schools generally render stated reports to some controlling body. I nincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the tax payers.

The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school; and, for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid.

Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal to this office. Very respectfully,

ROBERT P. PORTER, Superintendent of Census.

National Bureau of Education.

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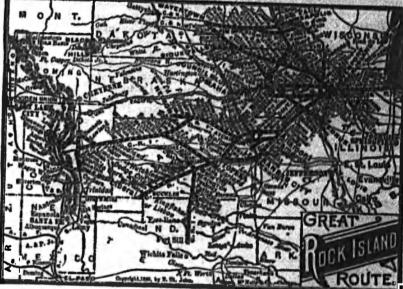
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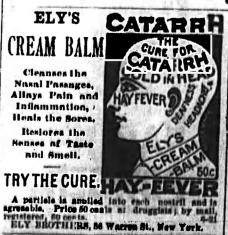
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-The Baptist Teacher grows better every year. Having read and appreciated it from the beginning, I am sure the present year is best of all. The work of the editorial staff is thorough, able. accurate, spicy, suggestive, and practical. The contributions are exceedingly helpful, both for Bible study and bractical piety. Taken all in all, I consider the Baptist Teacher easily the best publication of its kind in America. Sound in doctrine, progressive in thought, clear in statement, Christian in spirit, and national in scope, it is a just source of pride and profit to American Baptists the country over -D B

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American Statesmen.

Among the notable features of the Youth's Companion next year will be a series of popular articles on the methods of government. "The Senate" will be treated by Senator Hoar, " The House ' by the Hon. John G. Carlisle, and "The Opposition" by the Hon. Thos. B. Reed. Mr. Blaine will also contribute an important article to the so-

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Measrs. Editors: 1 bought one of Griffith's machines for plating with gold, silver, or nickel, and it works to perico-tion. No sconer did people hear of it than I had more spoons, knives, forks, and jewelry than I could plate in a month. The first week I cleared \$31.30, Herburt & Cole..... the first month \$141.80, and I think by July 1 I will have one thousand dollars cash, and give my farm considerable at tention too. My daughter made \$17.40 in four days. Any person can get one of these machines by sending three dollars to W. H. Baird & Co. Zanesville Ohio, or can obtain directions for making one by sending four cents in stumps to pay postage, etc. You can learn to use the muchine in one hour. As this is my first lucky streak, I give my ex persence, hoping others may be benefited as much as I have been

Yours truly, M O. MOREHBAD. Richmond, Ind.

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A clergyman, after years of suffering from that loathsome disease catarrh and vainly trying every known remedy, at last found a prescription which com pletely cured and saved him from death Any sufferer from this dreadful disease sending a self addressed stamped onvolope to Prof. J A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge.

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To the Editor: Please inform your readers that I have a positive remedy for consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully T. A. Slocum. M. C., 181 Pearl street, New

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To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts, invented by Prof. Van der Weyde, President of the New York Electrical Society. (U. S. Pat. 257,847.) A positive cure for nervous debility, rheumatism, loss of power, etc. Address Electric Agency, P. O. Box 178, Brooklyn, W. V. Write to them to day. 4-3

ADVICE TO MOTHERS.

Mas. Winslow's Scottling Strup should always be used for children teething. It soothes the child, softens the gums, sliggs all rain cures wind colfe, and is the best remedy for Diarrhos. Twanty-five cents a bottle.



STRENGTH OF BAKING POWDERS By Actual Chamical Touts.

RAMBRY'S (when from); HAYWOOD'N Alms Power RIDER'S. QUEEN (Alum Pander)... CLYBURN's (short wt. 1-2 oz.)... PAYNE'S DARNELL & CO's (Alum Pender

HERBERT & CO'S. CHIEF (Alum Powder). GIFT POWDERS (restals 41am & Assessed SCHEME POWDERScentain Sine & Am nonla BULK POWDER (sold long- Alam & Amesonia)

RAMBRY'S (when not freels) REPORTS OF GOVERNMENT CHEMISTS AS TO PULL. TY AND WHOLKSOMENESS OF DR. PRICE'S CREAM BAKING POWDER. Dr. Price's Cream Baking Powderdoes not contain Alum, Ammonia or Lime, or any adulterant.—L. S. G. Paron, Ph. D., Chemist for the United States Government.

The Cream of Tartar used in Dr. Price's Cream Baking Powder is the strongest and free from all time and other impurities. The best linking Powder made.—Prof. PETER COLLER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.

ington, D. C.

Inave several times examined baking powders in
the market to determine their purity, raising power
and influence on the health of those using them. I
have uniformly found Dr. Price's Cream Bicking
Powder the best in all respects. In raising power is
tiands at the head. It is a pure, clean, elegant an
healtful preparation. I have used "Price's" in
my family for years.—Prof. R. C. KEDZIE, Lab
greatdent Michigan State Board of Health.

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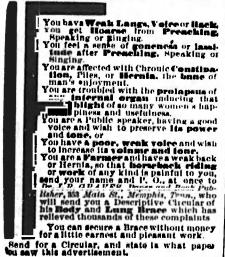
Dupability, WILLIAM KNABE & CO., BALTIMORE, 22 and 24 East Baltimore Street

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Time

Forelock. As a general rule discesse de not spring upon us at ance fa all their virulence. On the centrary, they wantly creep upon us stealthly, to take us off our guard. They steat upon us first as small aliments, to which we are apt to pay little attention. Stowly these allments increase in numbers and to severily entil, before PE-RII-MA developed inte swious at-dengerous complications. Now the wise man and weman will not wail until this serious stage of affairs, but will destroy disease in the bud by taking PE-RIJ-MA from time to time. For sale by all druggists. \$1 a Bottle; 6 for \$3. Minutactured by

THE PERCENT OF COMMING. O.







RADICAL CURE ASTHMA CATARRH.

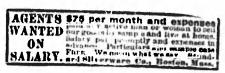
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NASHVILLE, TENN.

VOL. I.

Senator Bate bas introduced a bill to

reimbures the Methodiat Pablishing

flouse of Nashville in the aum of one

the use of its property during the war.

-Robert Browning, the English poet,

died in Venice, at 10 o'clock, on Thurs.

auditors who can understand him.

on conversation only between ancezee.

Then when one's head feels like Jupi-

ter's just before Minerva jumped out,

bridge of his nose like Cresar's pons

asinorum, with his army erossing it

(pons asini might better express his

that classical mood, life will hardly be

worth living to him. But we shall

await that time before determining fi-

nally to commit suicide, meanwhile

praying that the nation at large, and

ourself in particular, may be spared the

AT last a verdict has been reached in

the Cronin murder case which has oc-

cupied so large a space in the daily pa-

pers ever since last May. Coughlin,

O'Sullivan, and Burke are found guilty

of murder and sentenced to imprison-

ment for life. Kunze is sentenced for

only three years, and Beggs goes free.

The verdiet hardly gives antisfaction to

dread infliction.

HAY FEVER

Cunsumption.

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Speaking Truth in Love,

beautiful

propriate, for

escribe this

between the

NO. 18.

NASHVILLE TENNESSEE, DECEMBER 19, 1889.

Iowa .

"Iowa" signific hundred and fifty thousand dollars for land." and is certai no one word can ac = great prairie State Mississippi and Miss wivers. This is an agricultural country, and the fertility of the soil of these vast prairies. day night of last week. Hie poems

were of a atrong, original character, but especially here in the western part of so vague that people found it difficult the State, is simply marvelous. Fifty to one hundred bushels of corn per to comprehend his meaning, and it was more than once auggested that he did acre may reasonably be expected year not comprehend it bimself. Let us after year, without a thought of fertilhope, howaver, that be has at last found | iners, and such a thing as a failure of the corn crop is, I am told, rarely ever known in this great and wonderful Eunora is suffering from an epidemic valley. Of course, other grains (with hay) are produced in great abundance. of infinents, which is no respecter of but "corn is king." The farmer feeds persons, but attacks all alike, the rich and poor, the high and low. As long his corn and hay to his hogs, cattle, and as it stays in Europe we confess that we sheep, and finds a ready market almost at his door for the same. I am told will not mind it much. But it is said that the farmers as a class are as prosto be making its way westward, and is expected to reach America about next perous here as in any other State in the Union, and the beautiful farms, large March, when we shall be able to carry barns, with herds of cattle, and droves of hogs seen in this north-western part of the State would, it appears, demonstrata the truth of the assertion. The his eyes like Polyphemus' when Ulyssea was rubbing the hot stick in it, and the hog product is greater than that of any other State. The same is true of the potato crop. This State ranks second in dairy products, and the blue-grass feelings), then indeed, nothwithstanding region is "as fine as that of Middle Tennessee." I have not lived in the State aufficiently long to have full personal knowledge upon which to base the three preceding statements, but they can be verified.

> As to morals, Iowa is second to none. The president of our State Baptist College informs me that there is less illiteracy than in any other State in proportion to population, and that in like proportion there are fewer prisoners in State prisons and county jails than any other State. The prohibition of tho open saloon has been partially effective at least, hence the empty jails.

OUR DENOMINATION.

We have in round numbers near any one. The friends of the prisoners thirty thousand Baptiste, who at the naturally regard it as too severe, while last Convention, held in Des Moines. those who thought that justice would reported for State work about ten thounot be satisfied abort of at least three sand dollars. Baptisms something short bers of the First church, make a city the verdict in the strongest terms. For church practice, they are in line with our part we think that if the men were | the denomination at large, and by that tiary. We greatly fear, however, that be- growth, our advance has been certain Six huadred fills it entirely. It is sitfore loog soms soft-hearted, sentimental and sure. Our State Baptist College at governor will arise and issue pardons to Dec Moines is one of the best of its orthem, induced to do so by petitions dar, and occupies a place in the front though, we are profoundly grateful—seesed of fine adralalstrative ability. have been added to the list of member-that the trial is over, and that we shall Rev. N. B. Bairden, the State secretary, ship by letter, experience, and haptism. a rest from the Cronia Case- is a graduate of the Semieary in Louis-Chronic Case—in our daily papers. At ville, and is very snoomaful in his work. will axased any pravious year by twenty-

we delight to honor.

There are vacancies in village, town, and in a few large pastorates, which are inviting to those preachers who are seeking work. Salaries are sot large se a rule, but a support is guaranteed, and the field is inviting and full of promue.

Stoux City. This city is peculiarly interesting to me, for here I have made my home. Leas than two-soors years ago the town was born. To-day we have more than forty thousand inhabitants—some say forty-five thousand. Ten years ago there were only seventy-five handred. Twenty years ago the city welcomed the first train on the first railway. To-day there are six trunk lines, with two others rapidly building toward the town. We have thirty-five mail trains daily, and last year, I am told about seventy thousand freight cars unloaded at our depots. Three hundred traveling men paraded in line on our streets u abort time since, who traverse western Nebraska, South Dakota, southern Minnesota, and western Iowa. The volume of business is said to represent, including, of course, the packing house and cattle trade, fifty million dollars per

Banking capital of the city is more than three million dollars. About twelve hundred new buildings have been erected within the year, and real estate to the value of twelve million dollars has changed hands. During 1889 fully one hundred thousand cattle will have been received at the Union Stock Yards, and for the two years ending with this one million hogs.

Our schools will compare with those of any city of like aise, and in the matter of local transit the city is nusurpassed. With motor lines and electric lines in every direction in and around the city, and an elevated road projected, business men living in the beantiful suburbe are quite convenient to business. The push, enterprise, and public spirit of the prominent eitizens, and men of huge wealth is remarkable. A few such men as I could esaily name, and give it character and reputation.

our part we think that if the men were guilty stall they were very guilty, and that the punishment fixed is too light. But we trust that the three men may be allowed to live out "the term of their lowed to live out "the term of the lowed to live out "the natural lives" where the verdict of the sustained losses in recent years, but in tractive, erected a few years ago, and ville how, where, or to where to seed jury has placed them—in the peniten- the State as a whole, though alow the seating between five and six hundred. nated on a corner, and the property, including personage, is valued at fifteen with thousands of signatures, among them many of the many of handred dollars. Oar house is always appointed at the verdiet. Of one thing ficient president, is acholarly, and posthough, we are profoundly grateful—

seeed of fine adralalstrative ability. Contributions for all purposes this year is forwarded at once to Thoroughly evangelical, scalous, and five hundred dollars. Our prayer-asset-

self-sacrificing, he is a brother whom lings asw delightful. The sisters have something to say and my it. C. H. STRICKLAND.

Siona City, Ia.

From Brother Boston

The following letter same assed to one of the aditors personally is = in ing that we venture to publish it

Plame find a postal note for \$1.50, my subscription to your paper. Let me asy, personally, that I have had a united and hearty reception by the Contral church, and in fact, from the Baptist brotherhood at laren is Monphia have also received seems kind words of creating from the heathern of all a distin all of which, I There bearing appropriate We are slowly settling down to consider and systematic character work. The brethren will find as ready for ec-operstion in all State and mission work. The Cantral church will fall la line with systematic and regular callections for our State and convention bounds.

The Reptist pretors of the city are taking steps to force a Baptist Ministers' Conference, asseting every Monday morning, from which, so doubt, you will have regular reports. Let ree say, that the First church in Nachville and the Baptists at large in Tean suce, leave a right to congratulate themselves and to be congratulated on the coming of Dr. Smith, of Lynchburg. He is a loss to Virginia but he will be a great min to you. Krery body in Virginia laces Smith. Aces, of Potersburg, mys that Smith does not deserve any special oredit for being good, that he was been good. He has a right to know, as for many years he was his brother worker in the same sity. The fact is we all felt in the same way about Brother Smith în Virginia.

In conclusion, I would my, if I can be of any service to you in mear works. command me. F. R. Boston P.S.—Brother Early entered man his work as paster of the Trigity mission last Sunday with most encouraging

F. R. B.

Memphia, Tena.

there. These thiags can only be learned from the animates of the District Animates of the District Animates of the District Animates. Of these the minutes animates, the District Animates of the Di ship, two Libsrty's, Malberry ap Now Bivar, Northern, Provident River-nida, Ssquatchic Valley, Sevier, and Sweetwater have not reached the secretary. Will the moderators clerks, or any brother see that a copy of each

A. LARCOMBE, S.