





## CONTRIBUTIONS.

## A Statement Historical and Theological of the Great Hypothesis of Probation After Death.

VI.

BY A. J. FROST.

(1) They have a good degree of moral light in the open volume of nature—God's external revelation of himself. There is not only natural law in the spiritual world, but spiritual law in the natural world: "Because that which may be known of God is manifest in them," "for the invisible things of him from the creation of the world are clearly seen, even his eternal power and God-head." Here the being of God is revealed to the heathen; his power, wisdom, and goodness plainly, though partially, made known.

A revelation of God's power naturally begets a sense of dependence, reverence, and worship. But they become independent, irreverent, unworshipful. They worshiped and served the creature more than the creator. A revelation of God's wisdom naturally inspires the feeling of human ignorance and a submission of the human will to the divine. But the pagan denied the claims of God and exalted the human to the place of the divine. "They became vain in their imaginations;" "professing themselves wise, they became fools."

## THE HEATHEN.

The goodness of God as revealed in nature and providence naturally begets gratitude. But every sentiment of gratitude is instantly smothered in the heart of paganism. The apostle says, "Neither were they thankful." Thus God's power, wisdom, and goodness are all revealed, and all rejected by the heathen. Not only these physical, intellectual, and moral attributes of God are revealed to them, but his God-head is made known to them by the external or internal revelation, and this leads us to notice the internal evidence of moral light.

The law of God written in their consciences, either accusing or excusing, renders it certain that the heathen sin against great light, and, therefore, incur corresponding guilt. Conscience is the voice of God in the soul, it reveals the existence of a moral constitution in man, of the innate idea of justice and holiness, the claims of a righteous law-giver and a moral law. A knowledge of infinite holiness naturally begets a sense of sinfulness, but instead they have "a reprobate mind."

A knowledge of God's justice naturally begets a fearful looking for of fiery indignation, but they knowing the "judgment of God," not only do wickedly but take delight in those who do the same. When they knew God they did not worship him as God. When they knew the claims of moral law they ignored both the law and the law-giver. Has not God, therefore, given the heathen light enough, if followed, to save them by the merits of Christ. If rejected to condemn them? In the words of the Psalmist hath not God "Openly showed his salvation in the sight of the heathen?" Have they not sufficient light to render them without excuse?

(2) Having shown the appalling wickedness of paganism in rejecting both the external and internal revelations of God, we come now to speak of the condemnation of the heathen by the great apostle to the Gentiles. In Roman ii. 12-16: "For as many as have sinned without law, shall also perish without law; and as many as have

sinned in the law shall be judged by the law." (For not the hearers of the law are just before God; but the doers of the law shall be justified. For what the Gentiles, which have not the law, do by nature the things contained in the law, those having not the law are a law unto themselves, which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.) Such is the indictment, such the condemnation and judgment. We never read of the heathen being justified by the law, or saved without law, but "they shall perish without law," "shall be judged by the law." The question is not *can* the heathen be saved without the gospel in this life, but *will* the heathen be saved if they die in their sins? Let the Apostle Paul answer that question: "For whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Paul is not speaking of a future probation in which preachers may be sent to preach the gospel, but shall they hear and be saved without the gospel in the present probation.

The great apostles' creed for the heathen and for his own brethren and kinsmen according to the flesh—a seal so great that he could wish himself accused from Christ for their sakes—can be explained on no other ground than that he regarded all men as hopelessly lost without the gospel in the present state of existence.

We close the exegetical argument concerning the future state of the heathen with the remarks that three views are held to-day on the subject:

1. Some maintain a probation after death, while admitting that "there is no explicit revelation as to the destiny of those who on earth have had no knowledge of Christ." We have seen that the passages quoted in favor of the theory do not even inferentially teach the doctrine, while the whole Bible in general, and many passages in particular, bear directly against the hypothesis of probation after death.

2. The second theory, maintains that those in heathen lands who have lived up to the light of nature, providence, and conscience, will be saved, not by the deeds of the law, but by the merits of Christ, who gave his life for the sins of the whole world; that to those who have improved one talent they shall have other talents. In short, "in every nation he that feareth God and worketh righteousness is accepted with him."

This is a much more rational and plausible theory. But there is one insuperable objection; no heathen has ever yet been found by any missionary in any part of the world who lived up to the light of nature, providence, and the ethical sense; not one that has ever improved his one talent, not one that ever feared God and wrought righteousness. No heathen has ever yet been found who gave evidence of regeneration before he heard the gospel. This theory, therefore, is based upon a fatal hypothesis, "if they live up to the light."

While, therefore, Andover is theorizing as to a probation after death, let us pray the Holy Ghost to enquire us to improve the present probation in preaching, now is the acceptable time, now is the day of salvation.

While Andover is endeavoring to rationalize the gospel according to the

dismiss of Christian consciousness, let us as rational beings, acknowledge the permanent and paramount authority of the Bible.

While Andover is Romanizing the word of God by extra-biblical doctrines and thus adding to the sacred Scriptures, let us cry aloud and spare not, and show the people their transgressions and the house of Jacob their sin.

While Andover is universalizing the plan of salvation by the gospel of hades, let us cry, "To-day, if ye will hear His voice, harden not your hearts."

While Andover is departing from the faith in preaching a gospel that is not a gospel, let us earnestly contend for the faith that was once for all delivered to the saints.

## Thoughts Touching the Late Convention.

While this scribe does not clap his hands at the conclusion of a fulsome speech abounding in "Baptist brag," yet there were some things said at the late Convention too depreciatory of what the Baptists in Tennessee have done, and are now doing, to pass over in silence.

It was said by one of our own brethren, who ought to have known better, and repeated by a brother from Philadelphia, that there are at least fourteen counties in the great State of Tennessee in which there is not a single Baptist church. The missionary secretary, who is presumed to know the facts in the case, said to this writer that there are only one or two of this class. It is quite true that the people all over the State should hear sound Baptist preaching, and it is to be regretted that there are not more Baptist churches in every county in the State; but the way to bring about these desirable ends is surely not to undervalue what we are now doing. Let us encourage our State Mission Board and our grand, consecrated secretary by stating the facts just as they exist.

Again, it was said, with a "grand flourish of trumpets," that our Methodist brethren are to be credited with about all that is being done in the way of denominational education in Tennessee, and that the Baptists had made a great mistake in attempting to locate their school at Jackson, whereas it should have been located at Nashville. It was intimated by the brother that the South-western Baptist University has not been a success for various reasons, chiefly owing to its location.

While the question of a location has been settled, is it not a fact that the Baptists in Tennessee have done less for denominational education than the Methodists? Who gave the one million dollars and more to establish the Vanderbilt University? Was he even a Methodist? It is indeed questionable whether the Methodists have done one half as much toward educating men for the Christian ministry as the Baptists. Since the establishment of the South-western Baptist University at Jackson, Tennessee, there have been in actual attendance an average of one hundred and fifty students in the literary department, there being no law or theological department. It is said the Vanderbilt, in its literary department, has not much exceeded this. There has been an average of twenty-five students at the Southwestern Baptist University for the past fifteen years, having the ministry in view. Many of these have attended the Southern Baptist Theological Seminary and, as a class, compare favorably in scholarship with the graduates of the best Baptist Colleges in the South. If this institution had done nothing else than give the denomi-

nation at least one hundred educated Baptist preachers, to say nothing of hundreds of educated lawyers, doctors, merchants, and farmers, it surely deserves something more than the reflections passed upon it by a brother at the Convention.

But, it has not massive piles of brick and mortar, nor has it its hundreds of thousands of dollars as an endowment fund!

Certainly no reflection is deserving on this account, when it is known that the silver-tongued orator, Dr. G. A. Lofton, was its agent in the great centennial year of 1876, when the whole country was all aglow with enthusiasm, the Baptists in each State striving with noble emulation to endow their respective colleges.

Should not a word of encouragement be given to those brethren who have been toiling for so many years to give the Baptists the best school in their power? If their work has not been satisfactory ask them to step down and out and let others take their places who can do better.

But why was not something said at the Convention in reply to the brother who made such a eulogistic speech upon the Vanderbilt University and strictures upon the Southwestern Baptist University? Yes, why not? Well, that brings to mind a third thought upon the late Convention.

In answer to the above interrogatory it may be said that the woman question having been sprung at the very outset of the Convention, the brethren, especially the younger ones, reversed the apostolic injunction, "Be slow to speak, swift to hear," and from start to finish of the meeting there was a struggle who should next get the floor. Some persons are a little modest about speaking in public on the stage, and, when there is a contest for recognition of the president, these modest people allow an error to go uncorrected rather than enter the lists in a scramble for the floor.

*Per contra.* While some things ought not to have been said, being spoken without due premeditation, many excellent speeches were made, and steps taken to bring about an advance all along the line of our Baptist Zion. WEST TENNESSEE.

DEAR BROTHER FOLK: I wish you would kindly state to those who desire to send quilts to the Indian Mission that I will delay sending the packages until November 1st. I have up to this time received only three—one from unknown parties, one from W. C. A., of the First church, Chattanooga, and one from the W. A. S., of the Baptist church at Wattrace. Will you please urge them to send at once, as it would be bad to receive even one of the so much needed articles after the box had been sent. Very truly yours,

MRS. S. E. W. NELSON,  
22 Vine st., Chattanooga, Tenn.

—Life is much reduced in simplicity when we resolve to live one day at a time, and to make that day blessed to others. The cares, and the vexations, and the troubles of life are allayed or banished under the spell of this central purpose.—*Christian Register.*

—When we think how inextricably the lives of all mankind are tangled together, it seems as if every word or action moved a lever which set in motion a gigantic machinery whose effect is wholly beyond our control. For this reason, if for no other, let us be careful to perform promptly and well the duties of life, even the most trivial.

## OUR PULPIT.

## The Filling of Empty Vessels.

A SERMON BY C. H. SPURGEON.

"Even empty vessels, borrow not a few." (2 Kings iv. 3.)

It is needful that we read the whole story: "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay the debt, and live thou and thy children of the rest."

The best of men may die in poverty: here is the widow of a prophet left in destitution. We must not hastily censure those who leave their families unprotected for: circumstances may have rendered it impossible for the breadwinner to do more than supply the pressing wants of the hour. Yet assuredly it is sad to see the widow of so worthy a man in such straits! A widow, and the widow of a prophet of the Lord, our concern for her is tender.

Her husband had been among the persecuted, and having been, by oppression, deprived of all that he had, it came to pass that when he died he left his wife and children in distress, from which I gather that holy men may be in the worst of circumstances, and yet it will be no proof that the Lord has forsaken them. We may not judge a person's character by his position in life. Certainly, poverty is no sign of grace, for there are many who bring themselves to it by their own wickedness, but, on the other hand, wealth is no sign of divine favor, for many there be who will have their portion in this life only, and have no inheritance in the life everlasting. As a general rule piety is more often found among the poor than among the rich, and in persecuting times, it is almost of absolute necessity that a clean conscience should involve poverty. Let this encourage any here who are just now very low in circumstances. You are where prophets and saints have been. God can lift you up, and would do so if it were really for your good. Be more concerned to set like a Christian in your present condition than to escape from it. Remember, however poor you are, your Master was poorer, and that whatever else you have not, you still have a share in his love. Seek to be rich in faith, if you be poor in all besides.

This sorrowing widow, when she found herself in great poverty, and likely to lose her two sons, went to God in her trouble. She hastened to God's prophet, for that was the way in which broken hearts would then speak to God in special trials; and it was a way with which, as a prophet's widow, she was well acquainted. But now we have another Mediator, Jesus Christ, the right Son, and every Christian in trouble should take his burden to his God in Christ Jesus. We readily enough tell our friends and neighbors, and it is natural that we should, for the human mind wants sympathy; but faith would teach us that there is no sympathy equal to that of the man Christ Jesus, and there is no power to help equal to that of the heavenly Father. Let us, therefore, never forget to unload our burden at the foot of the cross.

God was pleased to ordain by his servant a way of escape for the poor woman. The little oil that she had in the house was to be multiplied till there should be enough, when sold, to pay her debts with; from which I gather that if in our distress we take our trouble to God, he will deliver us. This woman is not a solitary instance: she is one of a great multitude for whom the Lord has wrought graciously. It is the rule of God's providence that his children should cry to him in the day of trouble, and that he should be gracious to them and deliver them. Rest assured that the Lord, who daily provides for the millions of fish in the sea, and the myriads of birds in the air, will not suffer his own children to perish for lack of the things of this life.

Yet the Lord allowed his handmaid to be very sorely pressed. She could not secure delay nor make any fair terms with the hard creditor. He was already in the house, and he would be satisfied with nothing less than both her sons. She was so reduced that she had nothing in the house but a single pot of oil: what could she do? She had hoped for deliverance, but now the night of utter misery was coming on, and she saw no light. Beloved, it has been the same with many of the Lord's tried ones, and it may be the same with you. Wherefore, I say to you whose turn seems to come last, be strong to wait, and do not dishonor the Lord by unbelief. Waiting in faith is a high form of worship, which, in some respects, excels the adoration of the shining ones above.

But the way in which this woman was delivered was one which proved and exercised and strengthened her faith. She had to go and borrow empty vessels of her neighbors. That was a strange proceeding, empty oil jars would seem to be useless lumber in her house. Her neighbors, also, might make remarks upon her singular conduct. She had to shut the door that no curious eyes might watch her, and she had then, with full confidence in God, to take her one pot of oil and go on pouring out from it into the empty vessels till they were all filled. Unbelief might have said to her, "That is a wild proceeding! How can you fill these vessels out of that one little jar? There is but very little oil to begin with, and certainly that cannot be enough to fill all these borrowed jars. The prophet has mocked you; he is exposing you to the jests and jeers of all your neighbors." But her faith, when exercised, was equal to the emergency. She did what she was commanded to do; she did it in faith; and the result answered the end. God takes care to deliver his servants in ways that exercise their faith.

There are the general lessons which we learn from the history.

Now I intend to take the narrative, and especially the two or three words I have culled out of it, and use it for instructive purposes as the Holy Spirit shall help me; first, in reference to the grace that is in Christ Jesus; secondly, in reference to the mercy-seat; and thirdly, in reference to the Holy Spirit. I. There is teaching in his narrative, and especially the two or three words I have culled out of it, and use it for instructive purposes as the Holy Spirit shall help me; first, in reference to the grace that is in Christ Jesus; secondly, in reference to the mercy-seat; and thirdly, in reference to the Holy Spirit. I. There is teaching in his narrative,

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first of all in reference to the grace that is in Christ Jesus. Let me show you this. The woman was to get together empty vessels; these were to be set in her room. All these empty vessels were filled. As long as there were any empty vessels left, the oil kept flowing in till they were filled to the brim. When they were all filled she asked for one more, but there was not another empty one; and then the oil stayed, but not till then.

As long as there is one of God's people unsaved, as long as there is a seeking, repenting sinner yet unpardoned, there will be found to be merit in the Savior still to flow out, till every vessel that needs to be filled with mercy shall be filled, and that to the very brim.

Now in this case notice first of all what was required. In this miracle all that was required was empty vessels. This is precisely all that Jesus Christ requires of us, that we be to himself and his divine fullness as empty vessels. The grace is with him, not with us; just as the oil was in the woman's one pot, and not in the empty vessels.

Some will say, "Truly I have no good works in the past; but then, I have good resolves for the future. I am going to be what I should be." Are these resolutions formed in your own strength? These also will impede the inflow of the heavenly oil. It is when we are without strength that salvation comes to us. Ah, friend! if you can save yourself Christ will not save you. Again I remind you that you must be emptied of self in all forms ere grace can fill you.

"No," saith one, "I don't trust altogether to my good resolutions, but I am going to pledge myself to this and make a bond to the other, and that will help me." My Lord Jesus does not want your help. Abstain, resolve, repent, advance, do what you will; but do not join these poor things to his great salvation. Give up once for all depending upon what you have done, even when you have done all. As an unprofitable servant, quit all claims of wages and appeal to mercy only. But there is another oil jar that is empty, quite empty. Smell it; there is not a trace of oil. It is long since it had any thing in it. It is dry, very dry, it is long since there was any oil there. See! As soon as the woman begins to hold the pot over it, the oil runs into the empty jar, and it fills to the brim, large as it is. O poor soul, if thou feel to-night that thou art a lost, ruined, empty, and undone sinner, that is just what Jesus wants! There is a full Christ for empty sinners, but none for those who are full of themselves. If you are so empty as to have no trace of good about you, Jesus will not therefore leave you unblest.

Now, observe, what followed. In this miracle, as soon as the empty vessels were brought, the oil flowed till they were full, of whatever size they might be. One neighbor lent a little jar, and another a large one, but they were all filled. So, when a sinner receives of Jesus, he shall receive all the grace he wants till he is full.

What was the space in which the miracle endured? How long did this oil continue to flow? That is a point worth noticing. It flowed as long as any empty vessel could be brought; and the command was, "borrow not a few." I know to-night how many souls Christ will bless. He will bless as many souls as are empty and are placed beneath the flow of his divine grace. That he fill the hungry with good things is always the rule; and the other rule is equally sure—the rich he

sendeth empty away. We know how long Christ will continue to send sinners. It is as long as any needy sinner comes to him to be saved. If there were so sinners on earth there would be room for the Savior on earth.

I have used a simple method of preaching the gospel in this talking; but, simple as it is, there are a great many people who do not understand it. Let me just rehearse it again. You have broken God's law, and you are lost. The only way in which you can get forgiveness is through the merit of Jesus, and that he will freely give you if you simply come and confess your sin, and take him to be your all in all. Adore his mercy, magnify his love, accept his grace, yield to the workings of his Holy Spirit, and you are saved. Be you an empty vessel beneath the outflowing of a full Christ. Do not try to be a full one or a half full one; but be you an empty vessel, and Christ will fill you. He will not miss one of you that is empty, for his desire is to bless you. He delights in it; he longs for it. Do you be dead, and let him be your life. Be you the beggar, and let him be the riches. Be you sick, and let him be your health. Be you lost, and let him be your Savior; be you nothing, and let him be your all in all. This, indeed, is faith, to sink the creature in the Creator; to sink self in a Savior; to be lost in ourselves, and to be saved in his righteousness. O that I could lead your hearts into the truth, that we are saved through faith, and that not of ourselves; it is the gift of God. Come, empty pitcher, stand beneath the flowing fountain, and it will surely fill you. Do you understand me? The Lord make you to prove that you do so by your practical compliance with my exhortation.

(To be continued.)

## English Baptists.

Many American Baptists have been grieved to hear that the Particular Baptists of England were all on the down-grade, as stated by Mr. Williams. The Particular Baptists are those who receive the London Confession of Faith and also those who accept Andrew Fuller's modifications of that venerable creed. The General Baptists began by being Arminian and denying God's sovereignty, and now many of them have slid along on the down-grade to Unitarianism and deny Christ's deity. There has been talk in England of an effort to unite these two bodies.

There are four different sets of Baptists in England. The hyper-Calvinists like our Primitive brethren, the "Baptists," who are close communion, accept the London Confession, and who are entirely free from all "down-grade" tendencies. These correspond with our Missionary Baptists. Then the General Baptists are open communion Arminians, like our "Freewill" Baptists, only the new theology has made great havoc in their ranks, and many of them deny the deity of Jesus, the vicarious atonement and the plenary inspiration of Scriptures. The Particular Baptists to which this brother belongs, and Spurgeon's church, are like "Regulators" in England and the Missionary Baptists in this country in doctrine, but are open communion. The General Baptists have been making an effort through the L. B. A. (London Baptist Association) to persuade the Particular Baptists to unite with them, and on the plea that the latter now no longer believed "any thing in particular."

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—Happiness is a perfume you can not pour on others without getting a few drops yourself.



## Baptist Congress.

Eighth annual meeting November 12, 13, and 14, 1889, Toronto, Ont.:

## PROGRAMME.

**Tuesday Morning—**  
Organizations for Christian work other than the church.

Writers—Rev. L. A. Crandall, D.D., (Cleveland, O.); Rev. Alexander Blackburn, Lowell, Mass.

Speaker—Rev. Joshua Donovan, Toronto, Ont.

**Tuesday Evening—**  
Natural and artificial monopolies.

Writer—Professor E. B. Andrews, L.L.D., Providence, R. I.

Speaker—Hon. David Mills, M.P., Ottawa, Ont.

**Wednesday Morning—**  
Authority of Christian consciousness.

Writer—Chancellor Malcolm McVicar, L.L.D., Toronto, Ont.

Speaker—Professor E. H. Johnson, D.D., Upland, Pa.

**Wednesday Evening—**  
Relation of Church and State.

Writers—David J. Hill, L.L.D., Rochester, N. Y.; Rev. A. H. Munro, St. Thomas, Ont.

Speaker—Professor J. G. Schurman, Ithaca, N. Y.

**Thursday Morning—**  
Disarmament of nations.

Writers—Rev. George Dana Boardman, D.D. Philadelphia, Pa.; Mr. J. E. Wells, M.A., Toronto, Ont.

Speaker—Rev. Green Clay Smith, Mt. Sterling, Ky.

**Thursday Afternoon—**  
The Sabbath question.

Writer—Rev. J. W. A. Stewart, Rochester, N. Y.

Speaker—Rev. A. P. McDiarmid, Ottawa, Ont.

A reduction of one third fare on the certificate plan can be secured provided not less than fifty attend. Each person availing himself of the concession will pay full tariff first class fare going to the meeting, and get a certificate filled in on one side by the agent of whom he buys his ticket.

Entertainment will be provided by the Local Committee during the meeting. Those expecting to attend are requested to write, without delay, to Mr. N. R. Henderson, 46 Adelaide street, West Toronto, Ont.

## Delegate, Or Messenger?

There are in this world of ours two kinds of reformers. The one, men of extraordinary power, whom God calls to do extraordinary work. The other, men of microscopic vision, who can see imaginary wrongs and invisible blemishes, and assume that they were born to correct them.

I do not know who it was that led the Convention to order the word *delegate* stricken from their records, and the word *messenger* substituted, and I am now glad that I do not. So shall I escape the charge of attacking a person, and not an error.

I have known a flock of sheep to be passing quietly along the road. Suddenly one makes a break over the boundary wall, and all the rest incontinently follow the leader without a why or wherefore. This is what happened to the Convention.

I have known a horse, driven quietly along, to take fright at a shadow, swerve from the plain road and plunge into the ditch. This is what happened to the reformer.

"Make not thyself overwise." If this overwise and overcautious leader had taken the trouble to consult any of the standard dictionaries he would have learned that *delegate* is the right word to use, and *messenger* the wrong one.

To delegate is "to send away with power to transact business as a representative." A delegate is "one appointed to transact business as a representative." Both words come from the Latin *delego*—to send away.

A messenger is one who carries a message. The word was originally written messenger. When a young man was to send a note to his sweetheart he looks for a messenger, who is very apt to be a "nigger." An errand boy is very often a messenger. The boy who brings your telegram from the office is always a messenger.

Suppose we "move a reconsideration." It isn't a matter of grave importance, but as it stands it is rather a reflection on the wisdom of the Convention. In the eyes of those who know better it looks very much as the sometimes amusing blunders of our colored brethren appear to us. For them there is ample excuse. For us there is none.

A. L.

## SEMINARY NOTES.

Last Friday was said to be the best missionary meeting for more than a year. It was the first of this session. Dr. Manly opened the meeting by reading and commenting upon the forty-ninth chapter of Isaiah. After the preliminary exercises, the reports of the mission schools in the city were called for. There are four schools directly controlled by the Missionary Society. These have all kept up remarkably well during the summer, and have been great feeders for the churches. The students teach in these schools on Sunday afternoon, and such experience, by the way, is a very valuable part of the Seminary course, though the work is wholly voluntary. Dr. Eaton, by request, addressed the Society on the progress Baptists have made in Louisville during the last eight years. Then there were only three churches, with about two thousand members and two mission schools, now there are eleven churches, with over five thousand members and six mission schools. Dr. Jeffries also told us about his work at East church. Brother J. C. Young made a talk on the mission work in China. Brethren E. P. Jones, Gilbert Dobbs, J. A. Elder, and W. D. King all made impressive talks about our foreign mission fields. It is no wonder that the Seminary students can not keep from going to foreign fields. These meetings will make missionaries out of any body who is wholly given to Christ.

Dr. Broadus announced that the American Baptist Publication Society had given the Seminary fifty "Baptist Hymnals," also that Major Penn had sent one hundred "Harvest Bells," and Dr. Wharton one hundred "Windows of Heaven." These books are to be used by the singing classes taught in the Seminary. The Seminary means to "turn out" some good singers as well as good preachers.

Brother W. A. Whittle lectured Saturday to the Biblical Introduction Class on "Bible Lands." The lecture was very instructive and entertaining. He lectured also last night at Twenty-second and Walnut, on "Jerusalem the Golden." The house would not near hold the people, several hundred turned away.

M. L. Thomas has resigned as assistant pastor at Twenty-second and Walnut. Dr. Broadus preached the dedicatory sermon yesterday at 3 p.m., of the MacFarran Memorial church. The house was packed and the amount of indebtedness was raised.

Dr. Eaton preached at the new church at the evening service. This is one of the handsomest churches in the

South, or rather will be when fully completed. It is a perfect model of convenience.

Dr. Thomas, of Chicago, filled Dr. Eaton's pulpit last night.

Dr. Kerfoot was absent from Saturday till Monday night, in Alabama, looking after the interest of the Seminary.

Dr. Whitcomb is back at his post from the Arkansas convention. He was over there looking after students and the students' fund. His great heart won't allow him to say "naye," to any student who needs help.

The Pan-American delegates spent Friday night and Saturday in Louisville. Genuine Kentucky hospitality was shown them, and that means a good deal.

T. W. YOUNG.

## The Outlook For Knoxville.

There are at this time two or three series of meetings in progress, conducted by brethren of other faiths (Eph. iv. 5), and some of them are union meetings. We trust many sinners may be led to Christ. So far as our Baptist churches are concerned there are several features of general interest. The old First is gathering up herself for better service than ever before. The pastor, Brother Jones, is just now helping the young men in their work, and they expect Dr. Edward Judson, of New York, soon to preach a week for them. Then there is their mission in Mechanicsville, which is delayed on account of the fearful accident on August 22, in which Brother S. T. Powers lost his life, and several others sustained severe injuries. But the need of that mission is urgent, and no doubt will receive the attention it so greatly deserves.

The Second church house will be ready in a few days for the roof. It will be a magnificent building, and the State Convention must come and meet in it. Pastor Hailey is busy getting ready for the move. His people are not restless in the little chapel, but they are eager for better facilities for the work.

In preparing for this work the pastor has a Sunday-school training class, including the present teachers, and many who are preparing themselves to become teachers. A class of about fifty greeted him on Friday night after his return from Nashville, and they are earnest workers too. The State Board may point to this mission without fear of having their wisdom impeached.

In addition to the regular prayer-meeting which is well attended, the young men have their regular weekly meeting for prayer. Then the children have their meeting twice a month, and the ladies once a week. These ladies have just turned into the treasury another hundred dollars. So, altogether, there is much encouragement at the Second.

At the Third they are crowded into a small house, while their new one is building. Brother Grace do not dare ask any one else to Sunday-school or church, because he has no more room, except out of doors. The field is growing and the work is delayed some for want of their new house. But he has some relief in that they can go up to Island home to hear him. The board should see Brother Grace well started at the Third.

Hill's Chapel is the fourth in number, but not in age. It is in the rapidly growing part of East Knoxville, and is improving in many ways. In addition to these four there are five or six other Baptist churches within five miles of Knoxville.

K.

## Carsonville Dots.

## OUR CHURCH.

The first year of my pastorate closes to-day. Both pastor and church close the year in good spirits, and with thankfulness to God for his blessings during the year. We are now in the beginning of a series of meetings, held by the pastor, assisted by his own people. The prospects seem fair for a good meeting. The pastor's salary and the church expenses are paid up in full to date. We do not believe that any church in Tennessee, if any in the world, has a more efficient treasurer than Professor J. T. Henderson. He works at the Lord's business with even more zeal than at his own. Indeed, there is no direction requiring sterling manhood, energy, zeal, and consecration where "Professor John," as he is familiarly called, is not all he could be wished. He is a tower of strength to us in church and college.

## OUR COLLEGE.

is running along smoothly, and still having students come in. We have enrolled up to date two hundred and twenty-seven, one hundred and fifty-three of them in the college proper. Professor Russell, our agent, will soon be in the field, and we are hopeful of being able to go into our new building by the beginning of the next term. We do need larger quarters so badly. We are full to overflowing, and the cry is 'still they come.' If our brethren will give us what we need in the way of buildings and apparatus, we will have five hundred students next year. Brethren, will you do it?

## OUR PAPER.

I hardly need say how much the new arrangement for the BAPTIST AND REFLECTOR delights me. It is just the arrangement I have been wanting, and to which I was looking when I brought in the report asking a committee of nine last year at Columbia. Now, for a general rally all along the line. Brethren, remember that to push this is to forward every enterprise in Tennessee. Pray for our editors. Work for extending the circulation of the paper. The consolidation and the new arrangement is the most hopeful feature in our affairs for the last quarter of a century. Let us, by energy and activity, make the most of our opportunity. W. A. M.

## The Convention.

While our Association—the Nola-chucky—was not represented in the late State Convention, our brethren must not conclude that we were not interested in its deliberations. We watched the proceedings—published in the dailies—with much interest, and now that the work of the body is on record, a verdict will be in order. "Well done, thou good and faithful servant," will, I think, express the unanimous sentiment of Baptists hereabouts, as applicable in bulk to the whole proceedings, but I want to emphasize the particular action of the body on the "woman question." Brother Stacy Lord's resolution was just the thing, and the unanimity of the body in indorsing it is truly refreshing. It is exceedingly gratifying to know that Tennessee Baptists are Baptists yet—that they can not be "blown about by every wind of doctrine." All honor to the noble men who stood so bravely for the right. We can not afford to sacrifice principle to modern sentimentalism. Fraternally, J. B. JONES.

Morristown, Tenn.  
—The BAPTIST AND REFLECTOR from now until February 1, 1890, for twenty-five cents—half price!

## NEWS NOTES.

## NASHVILLE.

—Brother W. J. Couch, visiting, has been for weeks assisting Brother Weaver in a meeting.

—North Edgely—Brother Amaoker preached. Congregations very fine.

—First Church—Brother Baldy preached morning and night.

—Immanuel—Brother Thompson preached. Two received by letter.

—Third Church—Brother Weaver. Brother W. J. Couch preached every night during the week. Two baptized.

—There was a fine attendance at Brother Gilbert's church. One received by letter.

—Edgely—Bro. Gardner preached every night during the week. Four received, two by letter, two for baptism. Meetings will continue during the week.

—Howell Memorial—Dr. Wm. Shelton preached. Four asked prayer.

—Brother Couch reports for Franklin a hopeful outlook. Very great increase in membership, contributions, and spirituality.

—Brother Vann, Missionary Secretary of the Convention of colored Baptists, reports an increase in the work. Better conventional meeting than ever before.

## CHATTANOOGA.

—Second—Preaching by the pastor on Sunday to good congregations morning and night. Five additions by letter. The church has given out the contract to have a stone wall built in front of their house, and also for a brick pavement. Last Friday night a delightful social reunion was held with singing, a few short talks, and general conversation. One feature of the occasion was the presentation to Pastor Wright of an elegant forty dollar suit of clothes, and also a fine hat. He is taking well with the people and doing a good work.

—Central—No services on Sabbath on account of the repairs being made on their house of worship. Brother McReynolds is expected to move down this week.

—Hill City—The meeting is still going on this week. Several additions during last week.

—First—Services as usual. One lady received by experience.

—St. Elmo—The brethren are busy putting up their building, which will soon be ready for occupancy.

—Rev. J. E. Watson, a young ministerial student, who has been in Chattanooga at school for several years, has gone to Howard College. He is a worthy young brother and deserves great credit for the manner in which he has worked himself up in the midst of difficulties.

—The people of Chattanooga are much pleased at the idea of having the Convention here next year, and we hope to see it the largest and grandest religious assembly the State has ever sent to convene together.

## KNOXVILLE.

—At the Pastors' Conference Monday morning Brother Hailey led in prayer and then called for reports of services at the various churches.

—The congregations were good both morning and evening at the First church. Pastor Carter Helm Jones preached in the morning on the "Barrenness of life," from the text, "Nothing but leaves." At night his subject was, "On to Rome," founding his remarks on Paul's declaration that he was willing to preach the gospel in Rome also.

—The ladies of the church gave a very pleasant social in the church parlors Friday evening.

Seven additions to the church by letter since last report. The Sunday-school frequently numbers nearly four hundred in attendance.

—Brother Grace preached in the morning at the Third church, and in the afternoon at Island Home to good congregations. Sunday-school—large and interesting. Nothing unusual in the service.

—Brother Hailey made all our hearts glad a week ago by announcing that his connection with the BAPTIST AND REFLECTOR as one of its editors would not require him to leave his church and this city. His people met him with a full house Sunday. The training class for Sunday-school work held an interesting meeting on Friday night. The subject "How to obtain a class" was discussed with interest.

—Brethren Brewer and Smith are both in protracted meetings with churches in the country, from which as yet we have no report.

—Dr. McCown is enjoying a rest, but the churches which appreciate so highly the ministrations of this dear brother will not long permit him to be idle.

SHELBYVILLE.—Twelve additions yesterday, baptized two. Twenty-five stand approved for baptism. This makes thirty-three additions during the last three weeks. Others will join yet. The converts are some of the fruits of the revival meeting conducted in our town by Rev. "Dixie" C. Williams. There were about 250 professions, many of them from the country. Mr. W. is a very earnest, consecrated and successful gospel preacher. S. H. P.

WILLETTE, TENN.—Elder W. H. Smith having resigned the care of Bellwood Baptist church the fourth Saturday in September, the church immediately began prayer to God for guidance, and without any electioneering with or for any one, the church met on Wednesday night, October 23, and re-elected Brother Smith, or called him for one fourth of his time for the next pastoral year. Brother Smith has accepted, and both pastor and church has entered we trust, more fully and strongly into the work. Look out for Bellwood to be the banner church of Enon. Both pastor and flock seem to be more firmly united. Yours, J. W. BAILEY.

—Just closed out at Zion Hill church a meeting of sixteen days, resulting in great good. Twenty-seven conversions, twenty-six baptized, and forty additions to the church, a great many backsliders reclaimed, and a great amount of good done. There were very strong efforts made by the church and strong appeals from the stand. The writer and Rev. Wm. Brown did all the preaching, except three sermons. The pastor, Wm. Brown, is doing good work. The church under his care is building up. He is quite a young man, but with great zeal. The church is repairing their house and it will be very good when finished. B. LANGSTON.

Dr. Graves has just visited his Prosperity church and delivered his "Chair Talks." The weather was delightful. The crowds overwhelming. The "Talks" from our dear brother were powerful. The church was greatly built up and encouraged. Two young men united with the church while Brother Graves was with us. Others have signified their purpose to join next meeting. Over fifty have been baptized here within the last two months. J. T. OAKLEY.

The church at Rocky Valley began her annual meeting on the 12th of October, conducted by the pastor, J. W.

Martin, and assisted by Brother J. P. Gilliam, who came on the first Monday night of the meeting, doing all the preaching, with the exception of two sermons, to the delight of the church and community. The church on the first Sunday of the meeting re-elected their present pastor for the coming year by a unanimous vote. There were six conversions during the meeting and two additions, one by baptism and one by letter. There will be eight or ten additions at our next meeting as the result of the revival. The church was greatly revived and much good accomplished for the Master. W. D. MARTIN.

On last Sunday night I closed a sixteen days' meeting at Grassy Valley church, which resulted in about twenty-eight professions and the church greatly revived. There were eight added to the church and others stand approved for baptism, while others still will join at the next meeting. Truly, the Lord hath done great things for us whereof we are glad. The two Brother Corams and Brethren Cantrell and Cox were in the meeting with me, and they are all zealous and earnest workers, and did excellent work for the Master. This is a band of faithful brothers and sisters, who show their faith by their works. I know whereof I speak, having been associated with them for ten years as their humble pastor. The church now numbers one hundred and twelve. God be praised. Yours in the good hope, M. D. L. BURNETT.

## Tulahoma, Tenn.

We are getting along very well here. We have received four by letter during the month of October. We had a fine congregation last Sunday morning and night. At night several arose for prayer many unconverted present.

We will begin a protracted meeting to-morrow, November 3, 1889.

Pray for us that the Lord may greatly bless us, and thus get for himself honor and glory in this place.

H. R. SCHRAMM.

## Hickory Cove, Tennessee.

Perhaps a few dots from this quarter would interest your many readers. Brother P. M. Pardue is with us. He has been preaching to our people for some days, and with wonderful success. There were thirteen additions up to this writing and several other conversions. Our church is six miles north-east of Rogersville. O that the State Board would take hold of that place, as we have no church there. We have moved our meeting to a school-house near the church. I will write to you the final result. Fraternally, W. L. WINFREY.

## The Sunday-School Work.

The children of Tennessee now have nearly five hundred dollars' worth of books and Bibles to be used in the Sunday-school Mission work. To do all the work necessary to get the most good out of these our board must have a little money, and the schools can furnish this without a noticeable effort. All of our schools can at least take up a little "bit" of a collection once each month, and that, however small, will be all we will need. The smallest collection taken by any school yet is large enough to make the work a great success if taken regularly by all the work-ingschools.

Pastors can easily get their schools to work. They only want the matter presented and all are ready. The following letter shows how easy it is: Rev. J. S. Thomas, Knoxville, Tenn.:

Dear Brother—After I met you at the Nola-chucky Association, and heard you explain the Sunday-school work, I was much pleased with the outlook, and when I mentioned the matter to our school (Concord) they were ready to go into the work, and agreed to take a collection on the first Sunday in each month. Indeed, last and seventy-five cents from Concord school.

Yours fraternally, J. T. McMillan.

Thula, Tennessee.  
Antioch Sunday-school has sent a collection every month since the work began, and I shall be glad to see a report from Brother C. W. Smith in the BAPTIST AND REFLECTOR, giving the effect on the school. I know already the effect it has had on the work. J. S. THOMAS, S. S. Miss.

## Dr. Isaman Speaks.

I suppose that a word from the scene of the late Tennessee Baptist Convention will be acceptable to your numerous readers, and especially to those who were in attendance upon its sessions. There has been but one expression of our citizens, and that is that the Convention was one of (if not) the finest bodies of men ever assembled in West Tennessee. So many men of marked ability are seldom called together in convention. The discussions of the various subjects were dignified, intelligent, and of thrilling interest to all who heard them.

The excellent Christian influence left in the homes of our people will continue to bear good fruit in time to come. The brotherly spirit manifested in all the speeches was a splendid feature of the gathering. The inspiration imparted to our own church has been very helpful indeed. I have been preaching to this church eight years, most of that time only two Sundays in the month. On last Sunday, the first after the Convention, the church held a business meeting, at which there was a large attendance of the members, and a call was extended to me for my whole time, and the salary was raised at the same meeting.

With regular services every Sunday, and the inspiration of the sessions of the Convention, I am very hopeful of good results in the way of precious fruits. In the last year this church has more than tripled its contributions to the various objects of our denominational enterprises. During the past Association year it contributed more than one dollar per capita of its membership to all the objects to which it contributes annually. In addition to current expenses, two hundred and thirty-five dollars has been paid on church repairs. A great deal of these good results are due to the generous efforts of our noble women. Their Aid and Missionary Societies are grand auxiliaries to church work.

The outlook of the Baptists of Tennessee was never brighter. With a Convention uniting the three divisions of the State, and the consolidated papers meeting the wants of every section, and last, but by no means least, our successful missionary secretary, we shall expect a grand move all along the line, and a general rally of our Baptist hosts from Johnson to Shelby.

The BAPTIST AND REFLECTOR grows better with every issue. Brother O. L. Hailey's salutory was admirable, and the paper gives promise of magnificent success. I am delighted with the new regime, and shall do my best to put the paper in every family in my parish. W. G. INMAN.

—The BAPTIST AND REFLECTOR from now until January, 1890, for \$2.00—two months free!



## MISSIONS.

## MISSION DIRECTORY.

**STATE MISSIONS.**  
**Rev. J. E. ANDERSON, Missionary Secretary.** Send all money for Foreign Missions to him at Nashville, Tenn.  
**Rev. W. M. WOODCOCK, Missionary Secretary.** Send all money for Foreign Missions to him at Nashville, Tenn.  
**FOREIGN MISSIONS.**  
**Rev. E. A. TUCKER, D.D., Corresponding Secretary.** Send all money for Foreign Missions to him at Nashville, Tenn.  
**Rev. R. J. WILLIAMS, Chattanooga, Vice President of the Foreign Board for Tennessee.** Send all money for Foreign Missions to him at Chattanooga, Tenn.  
**Rev. O. L. HAILEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee.** Send all money for Foreign Missions to him at Knoxville, Tenn.  
**HOME MISSIONS.**  
**Rev. I. T. TUCKER, D.D., Corresponding Secretary.** Send all money for Home Missions to him at Nashville, Tenn.  
**Rev. O. L. HAILEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee.** Send all money for Home Missions to him at Knoxville, Tenn.  
**MINISTERIAL EDUCATION.**  
**Funds for young ministers to the S. W. B. University** should be sent to G. W. JAMES, Jackson, Tenn.  
**Funds for young ministers at Carson College, to Rev. E. Allison, Morrisville, Tenn.**

## The Cuban House of Worship.

At the annual meeting of the Woman's Missionary Societies, auxiliary to the State Baptist Convention, in Memphis, among the plans of work for the current year, which were most cordially indorsed, was the following:

3. By suggestion from the Home Board, it is recommended:

That the work in Cuba be heartily co-operation of the Woman's Missionary Societies (auxiliary to the State Baptist Convention).

Under the recommendation, the Executive Committee suggests that the brick card, which has been successfully, though not universally, distributed, be urged with vigor by the Ladies' and Young People's Societies; also, that a circular letter from Corresponding Secretary Dr. Tichenor, in regard to the same, be printed and distributed through State Central Committees. The payment of twenty thousand dollars on the church in Havana must again be met during the current year. Again must an effort be made to meet it.

The plan of collection by the brick card was kindly received and adopted last year by the Central Committees of the different States, and also by individuals. An itemized account of the extent to which they were used by each of the fourteen States appears on the last page of the annual printed report, under the head of "Literature Distributed by the Executive Committee." The total number circulated through the Woman's Mission Societies was 11,372. What these netted to the home board can not be definitely known, because the treasurer of the board was not always notified of the source of the moneys sent. The secretaries expressed themselves as much pleased with the results.

While 11,372 brick cards seem a large number, over 7,000 of these were distributed in three States. And when we come to consider the immense area whence Woman's Mission Societies draw their contributions, with seven hundred thousand women and children as Baptist church members to make these contributions, we can see at a glance that this method of collection has been prevented but to a very small fraction of our people. Therefore, while the plan is not new to some, it will have the benefit of novelty to a large majority. In order to attract and interest those who had already made use of them, the design on the face of the card was changed from the well known features of Rev. Mr. Diaz, to a picture of the Cuban church, for which the money is solicited.

Since the annual meeting in Mem-

phis, there has not been so large a demand for the brick cards as had been hoped for. Some think they are intended only for children, and we have seen them used very effectively by grown people in introducing the subject and inducing gifts to the cause. One noted case can be mentioned. A card was mailed to a lady in Massachusetts, who had written requesting information about Cuba. She filled the card, and later forwarded fifty dollars direct to the Home Board. A few Presbyterian friends at a watering-place, interested in missions, learned of the work for the first time. The brick cards were shown and six dollars was quickly contributed. Some may object to their use. It is not the method that is urged, but the result. If each member of the South would obligate herself for the amount of two dollars for the Cuban church, giving it outright, making it, denying herself for it, or securing it from others, we think the forty thousand dollars still due upon the building could be met this year. As a debt grows older it becomes less interesting and more difficult to meet. Would it not be easier as well as better to make a hearty, united effort in this direction, finish it completely, and be prepared for a further advance in the year to come.

To show how lightly the burden would fall if shared by the hosts of Southern Baptist women, we have made out a table which may prove interesting.

The first line of figures represents the Baptist church membership of each State, copied from the last Convention minutes. Allowing two thirds for women, the second column indicates the female membership. At the rate of six and one half cents a piece from each woman, it would reach the sum of \$40,271.40. The quota from each State at this calculation forms the third column.

	General Church Membership	Female Membership	Quota of Contributions at rate of 1¢ per member
Arkansas	49,795	33,194	1,187.41
Florida	18,157	10,770	700.15
Georgia	126,338	80,932	5,266.86
Kentucky	143,035	93,928	6,115.84
Louisiana	21,873	14,362	947.81
Maryland	7,629	4,680	304.20
Mississippi	76,101	50,754	3,397.11
Missouri	105,766	71,093	4,638.84
North Carolina	97,361	5,532	3,449.88
Tennessee	77,707	65,111	4,234.41
Virginia	172,265	73,486	4,782.86
West Virginia	86,134	57,422	3,732.43
<b>Total</b>	<b>1,139,500</b>	<b>640,871</b>	<b>41,542.86</b>



## ALL AROUND.

—Thirteen were added to the Athens church, Ky., in a recent meeting.

Pastor Taylor baptised eight into the Morrilton church, Ark., recently.

A Baptist church was organized at Tarkio, Mo., on the 20th of October.

Four were baptised into the Vernon church, Clay county, Mo., recently.

—Rev. J. P. Ayres has been called to the pastorate of the church at Sheffield, Ala.

—Rev. T. S. Potts has been called to the South Side church, Fort Worth, Texas.

—Rev. Thomas Hume, of Chapel Hill, N. C., has been called to Burlington, N. C.

—Six were recently baptised into the Red Hill Baptist church, Va., by Pastor G. N. Pittard.

—There were twenty thousand added to the Baptist churches of North Carolina last year.

—Thirty-two have been added to the Broadhead church, Ky., in a meeting which still continues.

—Rev. L. N. Pankey has been called to the pastoral care of Johnson's Grove church, near Fulton, Ky.

—A recent meeting with the Ashland church, Va., closed with twenty-three professions of faith in Christ.

—Rev. J. H. Milburn baptised twelve believers at Farmington, Ky., recently, as the result of a meeting there.

—Rev. Y. A. Ham has given up his school at Sharpsburg, Ga., and will devote his whole time to the ministry.

—Rev. E. M. C. Botterill, of Harrisburg, Pa., has been called to the pastorate of the church at Lexington, Mo.

—As the result of a series of meetings at Bonne Terre church, Mo., six have been baptised and two await baptism.

—A Baptist church has been organized at Leighton, Ala. Brother James Shaeckford has been called as pastor.

—Rev. J. E. King, of Kershaw, South Carolina, has accepted a call to the pastorate of the church at Waxhaw, North Carolina.

—A precious revival of religion has just closed at Mill Creek church, North Carolina, with from fifteen to eighteen conversions.

—A good meeting has just closed at Loure church, Montgomery, Mo. The results were six accessions, two of whom were from other denominations.

—During meetings with the Millstone church, Ga., fifty persons joined the church. Eighty persons asked for prayer at one time during the meetings.

—A two weeks' meeting at Cerulean Springs, Trigg county, Kentucky, has just closed with fourteen additions to the church, twelve by baptism, and two by letter.

—A meeting just closed with the Dry Park church, Calloway county, Mo., resulted in thirty-three additions, twenty-nine by baptism, two restored, and two by letter.

—The Crawfordville church, Ga., recently ordained Brother G. R. Gunn to the full work of the gospel ministry. Brother Gunn is a member of the Junior Class at Mercer University.

—The Wakenda church, Carroll county, Mo., held a meeting of fourteen days, which resulted in thirty-six additions to the church. Thirty-three by baptism, two by letter, one by relation.

—The Calvary church, Washington, D. C., in appreciation of their pastor, Rev. S. H. Green, has just added five hundred dollars to his salary. This speaks well for both pastor and people.

—A sixteen days' meeting with Shagsee Baptist church, Mercer county, Ky., closed with sixteen additions. Pastor B. F. Taylor was assisted by Brother S. C. Humphreys, of Lancaster, Ky.

—A recent meeting with the Spring Creek church, Meade county, Ky., resulted in thirteen accessions to the church, and as many more professed faith in Christ that are more accessible to other Baptist churches.

—It is said that Duncan T. Parker, of Anniston, Ala., has recently given the magnificent sum of one hundred thousand dollars to the Twelfth Street Baptist church of that city, of which Dr. George B. Eager is the pastor.

—There are twenty-four Baptist churches in Richmond, Va., with an aggregate membership of twenty thousand, about one fourth of the entire population of the city. The churches are about equally divided between white and colored. Four of the white churches number over one thousand members each.

—Illinois is a grand State. It is full of a prosperous people. The Baptists are not as numerous as they should be, but they have a very fair footing, numbering now in the State something near eighty-five thousand. In some of the southern counties they are very strong, outnumbering all other denominations put together. —*Occident, in Religious Herald.*

—A call has been made to Southern Free will Baptists to meet in a convention, for the purpose of considering the question of Southern unity and of organizing a General Association of Southern white Baptists who believe in free will, free salvation, and free communion, on the basis of uniting on points on which they are agreed and leaving points of difference to local bodies. The convention will meet with the

First Free will Baptist church, Nashville, Tenn., December 5th, 1890.

—We (and I am permitted to use this plural by the laws of the State of Mississippi, a plural that includes a sweet little woman) are occupying the now "pastorium," though not quite completed. When completed it will be, perhaps, the prettiest building in town. No preacher ever served a people who more cheerfully fulfilled the injunction of Paul, "Let him that is taught in the word communicate unto him that teacheth in all good things." Come down and stop with us. —*B. Columbia, in Ala. Baptist.* We congratulate Bro. Burr, and wish for him and the "sweet little woman" a long life of happiness and usefulness.

—The Baptist and Reflector from now until February 1, 1890, for twenty-five cents—half price!

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Second Sabbath in November, Magnolia, Ark. (at which time the new house will be dedicated).

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Third Sabbath in December and Saturday night before, Comanche, Texas.

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## BUSINESS NOTICES.

For a disordered liver try Beecham's Pills.

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The mother more often than the father is the one who looks most carefully after the little life of the family. The frightful old made by the new Jack-knife, or the ominous cough which threatens pneumonia and all the other ailments, little and great, come to her for relief and sympathy. She must be often sorely tried to know what to do, and at such times turns with confidence, born of long acquaintance with his remedies, to Dr. Hart, and from his shelves takes down his Relief Discovery, pills, or Winslow's Vermifuge, as the case requires, administers the proper dose and feels that all has been done that can be.

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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 completely cured and saved him from death. Any sufferer from the disease sending a self-addressed stamped envelope to Dr. Lawrence, 212 East Ninth street, New York, will receive the recipe free of charge.

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the physician to the late Emperor of Germany, has written expressly for the Youth's Companion a most valuable article on "The Care of the Voice in Youth." A similar article on "The Care of the Eyes in Youth" has been prepared by the famous oculist, Dr. D. R. St. John Rogers.

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A very costly and elegant steel plate engraving has just been executed in the highest style of the art, copies of which from a limited supply are now ready for delivery, and will be sent to any part of the world on receipt of twenty-five cents each, in stamps or coin. The noble grandeur of the "Entrance" to the "Garden of the Gods" is the favorite theme of poet and painter. The outer parapets are of pure white, while the interior columns spring boldly from the plain to a height of three hundred and fifty feet—the whole suggesting the ruins of a vast temple. These towering walls form a majestic frame work for the snow capped summit of Pike's Peak

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

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Granite's (Alum)	.....
Standard's (Fresh)	.....
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Chem's (Alum Powder)	.....
Davis' and O. K.'s (Alum)	.....
Cleveland's	.....
Fluor's (San Francisco)	.....
Gar's	.....
Dr. Price's	.....
Scott's (Coke's)	.....
Green's	.....
Kaiser's	.....
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HENRIET & CO'S	.....
CHIEF'S (Alum Powder)	.....
GIFT POWDERS (contains Alum & Ammonia)	.....
SCHMIDT POWDERS (contains Alum & Ammonia)	.....
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REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLENESS OF DR. PRICE'S CREAM BAKING POWDER.

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

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## Baptist and Reflector

Published every Thursday.

THE BAPTIST AND REFLECTOR, Consolidated August 14, 1889.

(Entered at the post-office at Nash-

Speak the Truth in Love.

VOL. I.

NASHVILLE, TENNESSEE, NOVEMBER 14, 1889.

NO. 13.

## Elder John Weatherford

My father and mother both knew Elder Weatherford before they were married, and had frequently heard him preach. I had heard my mother speak of him being at her grandfather's when she was a girl.

Weatherford before the Revolutionary War had been imprisoned in Chesterfield jail for preaching. In my boyish days I thought it very strange that any one had ever been imprisoned in this country for preaching. I desired very much to see a man who had been imprisoned for preaching.

The people frequently while he was imprisoned gathered around the jail and he would preach to them from the windows of the jail. About 1830 or '31 Elder Weatherford visited many of the churches to which he had preached in his earlier years. While on this round he came to Mossingford and was present on Saturday and Sunday, the regular days for preaching. He preached on Sunday. He was then very old. I believe it was said he was something over ninety years at the time. His appearance indicated great age. His feeble condition was very apparent. He was tall and inclined to be rawboned. He wore a knit woolen cap on his head all the time.

In my later years, though I thought nothing of it at the time, I could look back and see that he was a man of marked character, that he was a man among men, out out for a leader.

There was a seat prepared for him in front of the pulpit. My father took me and my oldest brother and presented us to him, and he took our hands in his. All or most all of the older people shook hands with him as they came into the church. Some of them seemed very much affected at meeting with him. To many of them he had something to say.

His text on Sunday was Luke ii. 10-11: "Behold I bring you good tidings, etc."

Elder Clopton read the text at Elder Weatherford's request. I think he could not see well enough to read; but he could talk. At times he became quite animated and was highly interested in his subject. Judging from what I remember of his manner on this occasion he must when in the vigor of manhood have preached with no ordinary power and effect.

As he closed his sermon he remarked that the gospel he had that day at tempted to preach was the same he had preached to listening crowds from the windows of Chesterfield jail. It was the only allusion he made to his imprisonment.

Before he concluded his sermon my father went up into the pulpit, stood by his side and held him up. His wife, who was sitting near my father, requested him, as I afterward learned, to go and stand by him for fear of his falling.

At the conclusion of his sermon,

Brother Clopton said to the congregation that the older citizens all knew the character and circumstances of the old brother, and if any of them wished to contribute any thing to him and his wife they could do so as they left the church. It seemed to me that almost every one wished to give them something. Indeed, during his tour the people everywhere, as I learned, showed their regard for him by liberal contributions. I think his home at the time was in Pittsylvania county.

This tour of Elder Weatherford's brought up the subject of his imprisonment and his release. I heard it talked of by my father and others. It was the received opinion at that day that he was released through the instrumentality of Patrick Henry. Just how this was affected I do not know. Mr. Henry was regarded in the section of Virginia in which my father lived as the great pioneer in the cause of religious liberty. In his speeches and public utterances upon this subject, tradition said he was bold and outspoken.

My father and the men of his day were in their earlier years acquainted with many persons who antedated the Revolutionary War, and who were contemporary with Mr. Henry and Elder Weatherford, and I do not well see how they could be mistaken as to these important facts. The fact of Weatherford's imprisonment would especially arrest the attention of Baptists at the time. It was a matter in which they were deeply interested. They would feel that they were persecuted in the person of their leader. It would necessarily be a matter of frequent conversation whenever they would meet; of this there can be no doubt. His release, and by whose instrumentality, would be a matter of equal interest, and hence I can not see how they could be mistaken, or the tradition of the times erroneous.