

"No other Weekly Paper gives so large a Variety of Instructive and Entertaining Matter at so low a price."

THE YOUTH'S COMPANION

Announcements for 1891. - Continued.

The Publishers will be pleased to send the Full Prospectus of The Companion and Specimen Copies to any address.

Serial Stories of Adventure.

Besides the Five Serial Stories previously announced there will be given the following Serial Stories of Adventure, Finely Illustrated:

- The Captain of the Kittiwink: An exciting and amusing Yachting Story; by **Herbert D. Ward.**
- At Los Valles Grandes: A fine Story of Army Adventure on the Frontier; by **Capt. C. A. Curtis, U. S. A.**
- A Prairie Catamaran: The Winter Recreations and Adventures of a Settler; by **Palmer F. Jadin.**
- Out with an Apple Evaporator: by the author of "A Botanist's Predicaments," **Wilhelmina Sparks.**

Chief Justice Coleridge.

Lord Coleridge, Chief Justice of England, will contribute an Article entitled **SUCCESS AT THE BAR, OR INCIDENTS IN THE LIVES OF FAMOUS LAWYERS.**

Sir Morell Mackenzie,

the Eminent Surgeon who attended the late Emperor Frederick, will contribute **Three Papers, entitled INCIDENTS IN THE LIVES OF FAMOUS SURGEONS.**

Popular and Scientific.

- Queer Bait for Trout: An amusing Incident, by the **Naturalist of the Wheeler Expedition.**
- Have we Two Brains? A curious Question answered, by **William A. Hammond, M. D.**
- The Gulf Stream: A popular Explanation of its Phenomena; by **Lieut. J. E. Pillsbury, U. S. N.**
- A Terrible Vegetarian: The Story of a Gorilla. Full of thrilling Incidents, by **W. C. Van Elten.**
- The Wonders of Modern Surgery; by the Curator of the Army and Navy Museum, **Dr. John S. Billings, U. S. A.**
- The Trappers and Hunters of the Insect Tribes: Fascinating Natural History Papers; by **Dr. H. C. McCook.**

The Girl with a Taste for Music.

How can She make the most of Her Voice?

A Remarkable Series of Papers, written expressly for THE COMPANION by the following Famous Singers:

- Madame Albani, Miss Emma Juch, Miss Marie Van Zandt, Miss Emma Nevada, Madame Lillian Nordica.**

Thrown on Her Own Resources.

What can a Girl of Sixteen Years do?

A Series of Four practical and helpful Articles, which will prove suggestive and valuable to all Girls; by

- Amelia E. Barr, "Jenny June," "Marion Harland," Mary A. Livermore.**

Valuable Miscellaneous Articles.

- How I Write my Novels; by **Walter Besant.**
- Girls in Journalism: A useful paper; by **Jeannette L. Gilder.**
- How English Elections are Managed; by **Justin McCarthy, M. P.**
- How to Read and What to Read: Three Papers; by **Rev. Dr. Lyman Abbott.**
- Young Princesses I have met: A delightful paper; by **Mrs. M. E. W. Sherwood.**
- Studio Life in London: Personal experiences, narrated by **W. P. Frith, R. A.**
- Tales Told to Me at a Ranch Fireside by Pioneer Mainmen; by **Theodore Roosevelt.**

Short Adventure Stories.

- Eagles' Eggs; by **Harry S. Dorr.**
- Tracked by Blue Jays; by **H. C. Mercer.**
- A Brave Struggle for Life; by **Henry B. Gould.**
- On the Old Drivers' Trail; by **Mortimer Hendricks.**
- My Neighbor's Tamed Crow; by **Sara E. Parkhurst.**
- Madagascar Jack: A whaling adventure; by **Cephas N. Watkins.**

Short Science Papers.

- Lightning Rods; by **C. G. Valentina.**
- Attacked by Water Tigers; by **Anson Burrill.**
- Moths: How to Exterminate them; by **Henrietta F. Oresan.**
- Curiosities at the Smithsonian; by **Geo. H. Payneon.**
- Locust Devastations in the West; by the **Chief Government Entomologist,**
- Charles V. Rilsy.**

Entertaining and Instructive.

- Reminiscences of Famous Violinists; by **Julius Eichberg.**
- A Yacht Cruise in Norway; by a Daughter of the Duke of Argyll, **Lady Constance Campbell.**
- Tricks of Indian Jugglers, in which some Extraordinary Things are fully explained; by **Richard Hodgson.**
- The Mate of a Sandal-wood Trader: Adventures among the South Sea Cannibals; by **Capt. C. W. Kennedy.**
- The Bridge-builders: The Men who build and repair the great Railway Bridges; by **George F. Lathrop.**
- A Snackman's Life on the North Sea, and the Story of a great Snow Storm; by **James Bunciman.**
- Signalling by Heliograph. Trapped by a Phonograph. The Sirens of Modern Coasts; by **Edward C. Yates.**

Jules Verne's Boyhood.

This Captivating Romancer has given THE COMPANION an account of his own Boyhood, telling how he became a Story-Writer.

Stories by Railway Men.

- John Swinton's Last Ride; by **Benjamin Norton.**
- A Wild Ride on a "Special"; by **Theodore Voorhies.**

Free to

New Subscribers who send \$1.75 now, will receive the paper to January 1, 1891, FREE, and for a full year from that date. This Offer includes the Christmas and New Year's Double Holiday Numbers and all the Illustrated Weekly Supplements.

Jan., 1891.

THE YOUTH'S COMPANION, Boston, Mass.

Send Check, Post-office Order, or Registered Letter at our risk.

Baptist and Reflector

THE BAPTIST, Established 1848. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889.

Published every Thursday.

Speaking Truth in Love.

[Entered at the post-office at Nashville, Tenn., as second class matter.]

VOL. 2.

NASHVILLE, TENNESSEE, DECEMBER 4, 1890.

NO. 17.

Egypt.

BY DR. W. D. POWELL.

We had a delightful passage from Pireus, Greece, to Alexandria, Egypt. The sky was cloudless and the sea as calm as a lake. We were carried to the ship in a small boat, and then such a scrambling to get on board. We found that the agent had sold tickets for first-class berths to twenty-one passengers, when there were only sixteen vacancies. There had been some mistake in a telegram sent by the ship's captain from Smyrna, in Asia Minor. One American gentleman paid the captain twenty-five dollars for his cabin for two nights. My friend and I were given comfortable beds in the dining saloon.

There was on board a French countess and a Turkish princess and the harem of a Turk. The harem was in charge of an eunuch—one of the blackest negroes. By the way, it is openly asserted here that the present Khedive of Egypt is the son of a slave.

These eunuchs are always handsomely dressed—for only the wealthy have a plurality of wives, and they have absolute control of the harem. As the women never marry for love, but are sold to their husbands, they are kept under constant surveillance. When the women go for a walk they are always accompanied by the eunuch and possibly other servants. The women have their faces veiled in part, but often through the thin gauze you can see that they are very beautiful. Not infrequently they begin to admire young men, and even begin to talk with them, when the eunuch will call a carriage and hurry them off home.

The Egyptian married women, especially the poorer ones, wear a black veil tied over the nose and covering the mouth and chin. A round piece of brass or gold cylinder hangs down over the nose and a black band is tied around the forehead. They certainly are comical, especially the brass piece, which strikingly resembles a corn-cob. But there are some sects of the Mohammedan women who wear no covering whatever over the face. They wear a head-dress quite similar to that worn by Mexican women. They usually wear beautifully embroidered slippers. The majority of the Mohammedans have only one wife, and, I was told, are quite true to their marriage vows.

We sailed by the island of Crete and traveled along the same route where the apostle Paul went on his way to Rome. It is a very large island, but like all the rest of the islands I have seen, is quite mountainous.

On the third day from Pireus we sighted land about noon, and by one o'clock our ship cast anchor in the harbor of Alexandria. Instantly the vessel was boarded by scores of Arabs, who began to pull and haul us about as if they were pirates and meant to do us wrong. Soon we were made to get down in plainest Arabic and one or

two English words that they would take us ashore for one franc each. We select our dragomen, win against the baggage and dropped it into the small boat below, and then he literally pulled us through the scrambling, yelling multitude down the narrow ladder at the ship's side, over porter's luggage and what not, then we leaped from one small boat to another until we were in our own boat with the baggage. The yelling was deafening; the scrambling was indescribable. In the midst of all an immense buoy broke loose and bore down upon us. One skiff was jammed against another until our own came nigh upsetting. Finally we reached the land and were the first who passed through the custom-house. We engage a carriage to carry us over the city and then to the station to catch the 4 o'clock train for Cairo.

Just as we were comfortably seated, rejoicing that it was all over, my friend remembers that he has forgotten his overcoat in the excitement. So, poor fellow, he was compelled to return, scramble up the ship's side and then fight his way down and make his way ashore again. I think that he will never leave his overcoat again, especially on a Mediterranean steamer.

Alexandria bears little of the appearance of the Orient. The streets are tolerably clean and well paved, and the houses are built on the European style, and most of them are owned by foreigners. We saw where Cleopatra's Needle and Pompey's Pillar formerly stood. We saw the basars, the palace of the old Khedive, who is now detained by the Sultan at Constantinople. We also drove out into the country to where they profess to have discovered Cleopatra's tomb. But our opinion was that it is a deliberate swindle, gotten up for the especial benefit of tourists, who are charged fifty cents admission. The worst is that the agents of Cook's tourist agency countenance and aid the swindle.

At 4 o'clock we were on the cars and left for Cairo. Our route lay along the river. The land in richness equals the "swamps" of the Mississippi or the rich lands of southern Texas, especially along the Brasos river. Just now the Nile has overflowed its banks and affords us much beautiful water scenery. We enjoy greatly the forests of palm trees, the fields of cotton and corn. No wonder Jacob sent his sons here to buy corn. The farm houses, farming, and else remind me of Mexico. Cairo, Egypt.

—Some things I know and some I don't know. I know there is the God of heaven and earth, who created all things that was made.

I do not know the origin of the Almighty God.

I know there is the great enemy of man, the devil. I don't know his origin.

I know sin is in the world; I don't know where it came from.

I know Jesus came into the world to save (sinners) them that believe, and the blood of Jesus cleanses from all sin. JOHN M. BRINSON.

Ministerial Mannerisms.

BY DR. J. C. HIGDEN.

We once heard a distinguished pulpit orator say in an ordination sermon that the preachers were the most affected class of public speakers in this country. We did not like to hear it, but we are very much afraid that it is true. At all events it has been our fortune to hear a good deal of what used to be called "stump speaking," and we have heard no little speaking at the bar, to say nothing of what we have heard in our legislative bodies, State, Federal and Confederate, and we are very sure that the least natural and most artificial speaking that we have heard at all has been from preachers. The "holy tone," the "sacred whine," the "ecclesiastical drawl," are all thoroughly familiar to our long-suffering ears. It is a mistake to suppose that these affectations and artificialities are confined to any particular sect or to any particular class of preachers. We have heard Methodists moan, Baptists whine, Episcopalians intone, and Presbyterians drawl. Indeed, the capacity for uttering unnatural sounds from the pulpit seems to be possessed by the educated as well as the uneducated preachers, and one of the latest sensations in the denomination which, among us, can claim the highest culture and refinement, is to hear the officiating clergyman whine the service in a tone to which the "holy tone" of the "Hard-shell" Baptist is positively melodious.

Of course, there are various reasons for this affectation, all probably more or less connected with the innate weakness of humanity. We sometimes wonder why it is that these preachers never ask themselves this simple question: "Why don't folks go to sleep when I talk to them as they always do when I preach to them?" The proper answer to this query ought to awaken a preacher to some things that it would be well for him to get rid of.

Now just think of it. Brother "Drawler" who always puts Brother "Droway" to sleep during the first five minutes of the sermon, can meet him in the street, or at his house, and talk for an hour on wheat, tobacco, guano, ship-stuff, saw-fodder, or oon-skins, and Brother "Droway" will not nod once! Why is it, then, when the most important of all subjects is occupying the preacher Brother "Droway" is sure to sleep? We must say that the most probable reason is that Bro. "Drawler" has contrived, by his unnatural mannerisms, in the management of his subject, or in the style or his delivery, to kill off all the interest which the subject naturally possesses.

There is probably even more mannerism in our sermonizing than in our style of delivery. We have got set forms into which every sermon is to be molded. We have our "introduction," as if the subject of religion was a stranger, and needed to be introduced to the people of a Christian congregation. Then we can hardly get along without our "firstly" (by the way is this an English word?) and our "secondly," etc., sometimes running up to "fifthly," and not infrequently each of these divisions rejoices in quite an array of subdivisions, so that sometimes the sermon is cut up into as many pieces as a pound cake.

Now, unless the sermon is meant to be a demonstrative argument (which it hardly ever ought to be) we see no good end to be attained by the public announcement of these multitudinous divisions. If the preacher needs them in order to assist his memory there may be no special objection to his putting them down in his notes, though even for this purpose it might be well to use them sparingly and trust more to the memory.

Then how many sermons have all the life squeezed out of them by piling heavy weights of propriety upon them! Now, propriety is a good enough thing in its place; but we are sadly impressed with the belief that many preachers continually sacrifice interest and effect to a false notion of propriety. We wish very much that we could see a more direct homely familiar conversational style cultivated by our preachers.

If they will insist upon propriety, then we should like to see them impressed with the idea that it is a very serious violation of propriety to put the people to sleep. If your hearers are not awake, it matters not how much propriety you may have in your sermon, it will do no good. A preacher had better violate even the proprieties of ordinary grammar, and keep the audience awake and listening to important truth, than to speak with all the propriety of a Burke, and put his hearers to sleep. By the way, it is a notorious fact that Burke himself, with all his propriety, used to speak in Parliament to empty benches. His speeches, which, in their printed form, we all admire as such models of parliamentary eloquence, seemed to produce the effect of sending his auditors out of the house before he had been speaking half an hour. They lacked incisiveness. The sentences were rounded not pointed. We honestly believe that if a sensible, tolerably educated man would take an important passage of Scripture, study it carefully in its connection, and either with the aid of the best exegetical works, or without any reference to any thing that has ever been said or written about it before, and then come before the people and tell them honestly and naturally what the passage means illustrating and enforcing its meaning by real and familiar incidents, the result would be refreshingly interesting, and in most churches entirely novel.

Enfants, Ah.

"No other Weekly Paper gives so large a Variety of Instructive and Entertaining Matter at so low a price."

THE YOUTH'S COMPANION

Announcements for 1891. - Continued.

The Publishers will be pleased to send the Full Prospectus of The Companion and Specimen Copies to any address.

Serial Stories of Adventure.

Besides the Five Serial Stories previously announced there will be given the following Serial Stories of Adventure, Finely Illustrated:

- The Captain of the Kittiwink: An exciting and amusing Yachting Story; by **Herbert D. Ward.**
- At Los Valles Grandes: A fine Story of Army Adventure on the Frontier; by **Capt. C. A. Curtis, U. S. A.**
- A Prairie Catamaran: The Winter Recreations and Adventures of a Settler; by **Palmer F. Jadin.**
- Out with an Apple Evaporator: by the author of "A Botanist's Predicaments," **Wilhelmina Sparks.**

Chief Justice Coleridge.

Lord Coleridge, Chief Justice of England, will contribute an Article entitled **SUCCESS AT THE BAR, OR INCIDENTS IN THE LIVES OF FAMOUS LAWYERS.**

Sir Morell Mackenzie,

the Eminent Surgeon who attended the late Emperor Frederick, will contribute **Three Papers, entitled INCIDENTS IN THE LIVES OF FAMOUS SURGEONS.**

Popular and Scientific.

- Queer Bait for Trout: An amusing Incident, by the **Naturalist of the Wheeler Expedition.**
- Have we Two Brains? A curious Question answered, by **William A. Hammond, M. D.**
- The Gulf Stream: A popular Explanation of its Phenomena; by **Lieut. J. E. Pillsbury, U. S. N.**
- A Terrible Vegetarian: The Story of a Gorilla. Full of thrilling Incidents, by **W. C. Van Elten.**
- The Wonders of Modern Surgery; by the Curator of the Army and Navy Museum, **Dr. John S. Billings, U. S. A.**
- The Trappers and Hunters of the Insect Tribes: Fascinating Natural History Papers; by **Dr. H. C. McCook.**

The Girl with a Taste for Music.

How can She make the most of Her Voice?

A Remarkable Series of Papers, written expressly for THE COMPANION by the following Famous Singers:

- Madame Albani, Miss Emma Juch, Miss Marie Van Zandt, Miss Emma Nevada, Madame Lillian Nordica.**

Thrown on Her Own Resources.

What can a Girl of Sixteen Years do?

A Series of Four practical and helpful Articles, which will prove suggestive and valuable to all Girls; by

- Amelia E. Barr, "Jenny June," "Marion Harland," Mary A. Livermore.**

Valuable Miscellaneous Articles.

- How I Write my Novels; by **Walter Besant.**
- Girls in Journalism: A useful paper; by **Jeannette L. Gilder.**
- How English Elections are Managed; by **Justin McCarthy, M. P.**
- How to Read and What to Read: Three Papers; by **Rev. Dr. Lyman Abbott.**
- Young Princesses I have met: A delightful paper; by **Mrs. M. E. W. Sherwood.**
- Studio Life in London: Personal experiences, narrated by **W. P. Frith, R. A.**
- Tales Told to Me at a Ranch Fireside by Pioneer Mainmen; by **Theodore Roosevelt.**

Short Adventure Stories.

- Eagles' Eggs; by **Harry S. Dorr.**
- Tracked by Blue Jays; by **H. C. Mercer.**
- A Brave Struggle for Life; by **Henry B. Gould.**
- On the Old Drivers' Trail; by **Mortimer Hendricks.**
- My Neighbor's Tamed Crow; by **Sara E. Parkhurst.**
- Madagascar Jack: A whaling adventure; by **Cephas N. Watkins.**

Short Science Papers.

- Lightning Rods; by **C. G. Valentina.**
- Attacked by Water Tigers; by **Anson Burrill.**
- Moths: How to Exterminate them; by **Henrietta F. Oresan.**
- Curiosities at the Smithsonian; by **Geo. H. Payneon.**
- Locust Devastations in the West; by the **Chief Government Entomologist,**
- Charles V. Rilsy.**

Entertaining and Instructive.

- Reminiscences of Famous Violinists; by **Julius Eichberg.**
- A Yacht Cruise in Norway; by a Daughter of the Duke of Argyll, **Lady Constance Campbell.**
- Tricks of Indian Jugglers, in which some Extraordinary Things are fully explained; by **Richard Hodgson.**
- The Mate of a Sandal-wood Trader: Adventures among the South Sea Cannibals; by **Capt. C. W. Kennedy.**
- The Bridge-builders: The Men who build and repair the great Railway Bridges; by **George P. Lathrop.**
- A Snackman's Life on the North Sea, and the Story of a great Snow Storm; by **James Bunciman.**
- Signalling by Heliograph. Trapped by a Phonograph. The Sirens of Modern Coasts; by **Edward C. Yates.**

Jules Verne's Boyhood.

This Captivating Romancer has given THE COMPANION an account of his own Boyhood, telling how he became a Story-Writer.

Stories by Railway Men.

- John Swinton's Last Ride; by **Benjamin Norton.**
- A Wild Ride on a "Special"; by **Theodore Voorhies.**

Free to

New Subscribers who send \$1.75 now, will receive the paper to January 1, 1891, FREE, and for a full year from that date. This Offer includes the Christmas and New Year's Double Holiday Numbers and all the Illustrated Weekly Supplements.

Jan., 1891.

THE YOUTH'S COMPANION, Boston, Mass.

Send Check, Post-office Order, or Registered Letter at our risk.

Baptist and Reflector

THE BAPTIST, Established 1848. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889.

Published every Thursday.

Speaking Truth in Love.

[Entered at the post-office at Nashville, Tenn., as second class matter.]

VOL. 2.

NASHVILLE, TENNESSEE, DECEMBER 4, 1890.

NO. 17.

Egypt.

BY DR. W. D. POWELL.

We had a delightful passage from Pireus, Greece, to Alexandria, Egypt. The sky was cloudless and the sea as calm as a lake. We were carried to the ship in a small boat, and then such a scrambling to get on board. We found that the agent had sold tickets for first-class berths to twenty-one passengers, when there were only sixteen vacancies. There had been some mistake in a telegram sent by the ship's captain from Smyrna, in Asia Minor. One American gentleman paid the captain twenty-five dollars for his cabin for two nights. My friend and I were given comfortable beds in the dining saloon.

There was on board a French countess and a Turkish princess and the harem of a Turk. The harem was in charge of an eunuch—one of the blackest negroes. By the way, it is openly asserted here that the present Khedive of Egypt is the son of a slave.

These eunuchs are always handsomely dressed—for only the wealthy have a plurality of wives, and they have absolute control of the harem. As the women never marry for love, but are sold to their husbands, they are kept under constant surveillance. When the women go for a walk they are always accompanied by the eunuch and possibly other servants. The women have their faces veiled in part, but often through the thin gauze you can see that they are very beautiful. Not infrequently they begin to admire young men, and even begin to talk with them, when the eunuch will call a carriage and hurry them off home.

The Egyptian married women, especially the poorer ones, wear a black veil tied over the nose and covering the mouth and chin. A round piece of brass or gold cylinder hangs down over the nose and a black band is tied around the forehead. They certainly are comical, especially the brass piece, which strikingly resembles a corn-cob. But there are some sects of the Mohammedan women who wear no covering whatever over the face. They wear a head-dress quite similar to that worn by Mexican women. They usually wear beautifully embroidered slippers. The majority of the Mohammedans have only one wife, and, I was told, are quite true to their marriage vows.

We sailed by the island of Crete and traveled along the same route where the apostle Paul went on his way to Rome. It is a very large island, but like all the rest of the islands I have seen, is quite mountainous.

On the third day from Pireus we sighted land about noon, and by one o'clock our ship cast anchor in the harbor of Alexandria. Instantly the vessel was boarded by scores of Arabs, who began to pull and haul us about as if they were pirates and meant to do us wrong. Soon we were made to get down in plainest Arabic and one or

two English words that they would take us ashore for one franc each. We select our dragomen, win against the baggage and dropped it into the small boat below, and then he literally pulled us through the scrambling, yelling multitude down the narrow ladder at the ship's side, over porter's luggage and what not, then we leaped from one small boat to another until we were in our own boat with the baggage. The yelling was deafening; the scrambling was indescribable. In the midst of all an immense buoy broke loose and bore down upon us. One skiff was jammed against another until our own came nigh upsetting. Finally we reached the land and were the first who passed through the custom-house. We engage a carriage to carry us over the city and then to the station to catch the 4 o'clock train for Cairo.

Just as we were comfortably seated, rejoicing that it was all over, my friend remembers that he has forgotten his overcoat in the excitement. So, poor fellow, he was compelled to return, scramble up the ship's side and then fight his way down and make his way ashore again. I think that he will never leave his overcoat again, especially on a Mediterranean steamer.

Alexandria bears little of the appearance of the Orient. The streets are tolerably clean and well paved, and the houses are built on the European style, and most of them are owned by foreigners. We saw where Cleopatra's Needle and Pompey's Pillar formerly stood. We saw the basars, the palace of the old Khedive, who is now detained by the Sultan at Constantinople. We also drove out into the country to where they profess to have discovered Cleopatra's tomb. But our opinion was that it is a deliberate swindle, gotten up for the especial benefit of tourists, who are charged fifty cents admission. The worst is that the agents of Cook's tourist agency countenance and aid the swindle.

At 4 o'clock we were on the cars and left for Cairo. Our route lay along the river. The land in richness equals the "swamps" of the Mississippi or the rich lands of southern Texas, especially along the Brasos river. Just now the Nile has overflowed its banks and affords us much beautiful water scenery. We enjoy greatly the forests of palm trees, the fields of cotton and corn. No wonder Jacob sent his sons here to buy corn. The farm houses, farming, and else remind me of Mexico.

Cairo, Egypt.

—Some things I know and some I don't know. I know there is the God of heaven and earth, who created all things that was made. I do not know the origin of the Almighty God.

I know there is the great enemy of man, the devil. I don't know his origin.

I know sin is in the world; I don't know where it came from.

I know Jesus came into the world to save (sinners) them that believe, and the blood of Jesus cleanses from all sin. **JOHN M. BRINSON.**

Ministerial Mannerisms.

BY DR. J. C. HIGDEN.

We once heard a distinguished pulpit orator say in an ordination sermon that the preachers were the most affected class of public speakers in this country. We did not like to hear it, but we are very much afraid that it is true. At all events it has been our fortune to hear a good deal of what used to be called "stump speaking," and we have heard no little speaking at the bar, to say nothing of what we have heard in our legislative bodies, State, Federal and Confederate, and we are very sure that the least natural and most artificial speaking that we have heard at all has been from preachers. The "holy tone," the "sacred whine," the "ecclesiastical drawl," are all thoroughly familiar to our long-suffering ears. It is a mistake to suppose that these affectations and artificialities are confined to any particular sect or to any particular class of preachers. We have heard Methodists moan, Baptists whine, Episcopalians intone, and Presbyterians drawl. Indeed, the capacity for uttering unnatural sounds from the pulpit seems to be possessed by the educated as well as the uneducated preachers, and one of the latest sensations in the denomination which, among us, can claim the highest culture and refinement, is to hear the officiating clergyman whine the service in a tone to which the "holy tone" of the "Hard-shell" Baptist is positively melodious.

Of course, there are various reasons for this affectation, all probably more or less connected with the innate weakness of humanity. We sometimes wonder why it is that these preachers never ask themselves this simple question: "Why don't folks go to sleep when I talk to them as they always do when I preach to them?" The proper answer to this query ought to awaken a preacher to some things that it would be well for him to get rid of.

Now just think of it. Brother "Drawler" who always puts Brother "Droway" to sleep during the first five minutes of the sermon, can meet him in the street, or at his house, and talk for an hour on wheat, tobacco, guano, ship-stuff, saw-fodder, or oon-skies, and Brother Droway will not nod once! Why is it, then, since when the most important of all subjects is occupying the preacher Brother Droway is sure to sleep? We must say that the most probable reason is that Bro. Drawler has contrived, by his unnatural mannerisms, in the management of his subject, or in the style of his delivery, to kill off all the interest which the subject naturally possesses.

There is probably even more mannerism in our sermonizing than in our style of delivery. We have got set forms into which every sermon is to be molded. We have our "introduction," as if the subject of religion was a stranger, and needed to be introduced to the people of a Christian congregation. Then we can hardly get along without our "firstly" (by the way is this an English word?) and our "secondly," etc., sometimes running up to "fifthly," and not infrequently each of these divisions rejoices in quite an array of subdivisions, so that sometimes the sermon is cut up into as many pieces as a pound cake.

Now, unless the sermon is meant to be a demonstrative argument (which it hardly ever ought to be) we see no good end to be attained by the public announcement of these multitudinous divisions. If the preacher needs them in order to assist his memory there may be no special objection to his putting them down in his notes, though even for this purpose it might be well to use them sparingly and trust more to the memory.

Then how many sermons have all the life squeezed out of them by piling heavy weights of propriety upon them! Now, propriety is a good enough thing in its place; but we are sadly impressed with the belief that many preachers continually sacrifice interest and effect to a false notion of propriety. We wish very much that we could see a more direct homely familiar conversational style cultivated by our preachers.

If they will insist upon propriety, then we should like to see them impressed with the idea that it is a very serious violation of propriety to put the people to sleep. If your hearers are not awake, it matters not how much propriety you may have in your sermon, it will do no good. A preacher had better violate even the proprieties of ordinary grammar, and keep the audience awake and listening to important truth, than to speak with all the propriety of a Burke, and put his hearers to sleep. By the way, it is a notorious fact that Burke himself, with all his propriety, used to speak in Parliament to empty benches. His speeches, which, in their printed form, we all admire as such models of parliamentary eloquence, seemed to produce the effect of sending his auditors out of the house before he had been speaking half an hour. They lacked incisiveness. The sentences were rounded not pointed. We honestly believe that if a sensible, tolerably educated man would take an important passage of Scripture, study it carefully in its connection, and either with the aid of the best exegetical works, or without any reference to any thing that has ever been said or written about it before, and then come before the people and tell them honestly and naturally what the passage means illustrating and enforcing its meaning by real and familiar incidents, the result would be refreshingly interesting, and in most churches entirely novel.

Enfants, Ah.

CONTRIBUTIONS.

The Tennessee Conference vs. Bishop R. K. Hargrove.

REV. D. F. HAYNES, IN CHRISTIAN ADVOCATE.

The Tennessee Conference and the public have been stirred to excitement and indignation by the process and the results of the trial of Dr. D. C. Kelley. The prominence of Dr. Kelley in the church, and his candidacy for governor on the Prohibition platform, created a wide-spread interest in the matter. The policy outlined through the secular press a few days before the Conference by those who were personally opposed to Dr. Kelley, the violence of the opposition having at its head Bishop Hargrove, whose zeal was intensified by his avowed anti-prohibition sentiments and his personal and ecclesiastical dislike of R. Kelley, these awakened serious apprehensions of trouble in the minds of the thoughtful and conservative. The processes and results of the trial turned these apprehensions into reality, and changed the interest into indignation.

This excited condition did not arise from the novelty of the case, for it is one of the most frequent and familiar known to our system. They appear at nearly all our Annual Conferences, and several on the committee of trial in this case had been guilty of the same offense and were never arrested or tried for it.

Neither did this excited condition arise from the gravity of the offense. Dr. Kelley did not refuse to go to his work. He served ten out of the twelve months, and only absented himself from it after consulting with his presiding elder and bishop, proposing to his bishop to resign his candidacy instantly if he objected. The simple fact that he spent that time (two months) in discussing great moral and political questions instead of in recreative or remunerative secular pursuits, does not aggravate the offense. The local Methodist ministry have been and are in places of political trust all over the country. Our episcopal bench is adorned by men who, by a rigid and arbitrary construction of the law, might be chargeable with the same offense.

Of the two last elected one had received a nomination from the Democratic Convention of his State for a State office, was elected, and served one term in that office. The other, prior to his election as bishop, received a nominal appointment, and spent his time in disseminating through press, platform, and pulpit, a very important, very delicate, and, but for his efforts, a very unpopular phase of politics. And another honored and gifted member of our revered episcopacy was chairman of the Prohibition Executive Committee of his State, and was as active and energetic a factor in its operations as Jefferson Davis, the veteran politician, was alarmed by his attitude as to some out of his political retreat and publicly rebuke him for his political entanglements, as Mr. Davis viewed the matter. There certainly is apparent no injury to the Bishop or to the church by the attacks of Mr. Davis. Chancellor Garland may rest assured that there is not any damage done either to Dr. Kelley, the Christian ministry, or the church by the attacks of the secular press on Dr. Kelley.

The indignation did not arise from the political attitude of the Conference. Ninety-five per cent or more of his brethren deplored his candidacy,

but, while they could not indorse as a principle and habit the entrance of preachers into politics, yet, in the emergency of the case upon us on this momentous question of the whisky traffic, and the utterances of the General and our Annual Conferences, and of most of our bishops, and in view especially of Bishop Keener's letter referred to, and by reason of Dr. Kelley's known conscientiousness in the premises, most of them were utterly unable to see in his act an offense worthy his ecclesiastical degradation.

The unkind charge of Chancellor Garland of a conspiracy has no foundation in fact. The newspaper article to which he refers as the ground of his charge, which appeared a few days before Conference, was in reply to a previous article, which was an interview sought with the newspaper reporter by a Methodist preacher of Nashville, who, with Discipline in hand, outlined the Bishop's policy, furnishing the Bishop's construction of the law.

Neither Dr. Kelley nor any other member of the Conference was aware before they were offered in open Conference of a single point of law or order, or a motion, resolution, protest, or appeal which I made. They were written at the instant at my table in Conference-room, as exigencies arose. We had never talked five minutes altogether from his nomination to Thursday night of Conference on the probabilities of the Conference action; had never corresponded on the subject, and I had not seen him for two weeks before Conference.

What was known as the "Duncan" Resolutions on Worldliness, adopted by the last General Conference, were written by me, and were the same, with slight alteration, which were offered by me to my own Conference and adopted unanimously about two years before, early in the Chandler-Abbott affair.

It is a fact also well known that I opposed the candidacy of Dr. Kelley, but after his acceptance of the nomination I favored his continuance of the candidacy, for reasons of good faith and consistency on his part, and because his withdrawal would have been misconstrued and perverted by the secular press as to the church's attitude on the principle of prohibition.

With my views of the law in the case it had all along been my purpose, when D. C. Kelley's name was called, to state simply the facts in the case—to wit: That two months previously he had absented himself from his charge, but under the following circumstances: After his nomination for Governor he wrote to Bishop Keener, and was replied to as the following correspondence shows:

GALLATIN, TENN., June 25, 1890. Rt. Rev. J. C. Keener, D.D.—Dear Bishop: Your letter of 20th received on yesterday. When I accepted the nomination of the Prohibition party I believed that the service asked at my hands by that party was the highest service I could render the kingdom of God. I am still of this opinion, but, as an itinerant preacher of the Methodist Episcopal Church, South, I have promised "to set in all things notwithstanding to my own will, but as a son in the gospel, and to employ my time in the manner in which you direct." I will, therefore, submit to your decision in regard to the acceptance of the nomination.

If, after reading the enclosed, you still object, please say so in a form that I may present to the Executive Committee accompanying my resignation of the nomination.

Please allow me to say frankly that I regard the prohibition question of such vital importance to the Church of Christ

that I will, after my resignation of the nomination, as opportunity offers and duty calls, speak for its interests as often as my obligations to Gallatin Station will allow. The church here is in admirable condition. Yours truly, D. C. KELLEY.

To which he replied: OCEAN SPRINGS, MISS., July 1, 1890.

To Rev. D. C. Kelley, D.D., Gallatin, Tenn.—My Dear Doctor: Your letter of the 25th, inclosing your published reply to the Examiner, has just been received. They both set forth the views of the duty you owe to the State as well as to the church. Yet I do not see that you can faithfully discharge your obligation to the church at Gallatin as its stationed preacher, and at the same time canvass the State as a nominee for a political party for its highest office.

Between these two claims upon you it is left for you to decide which is the stronger, and to act accordingly. This is not so much a question of principle as of service. The work of an itinerant Methodist preacher leaves but little time or strength for any other service. We can not serve two masters, though the obligation to one might be as proper as the other; it is a matter of quantity as well as quality. With sincere regard I am truly yours, J. C. KEENER.

That Dr. Kelley, in perfect consistency with the tone and contents of Bishop Keener's letter, decided to continue his candidacy; that, therefore, I did not believe he had "refused to do the work assigned him," in a disciplinary sense.

Such was the substance of the statement I had intended making. I had never assured G. W. Winn of anything I intended doing in the case. By a score of persons, perhaps, I had been asked how I would represent the case. Among the inquirers was G. W. Winn. To all substantially the same reply was made, that, with the lights then before me, I would "simply state the facts," or "report his absence from his work, and state the circumstances," or some such expression covering the same import.

It had never been my purpose, however, to arrest Dr. Kelley's character, and no living man can or will say that I ever intimated, directly or indirectly, that such was my intention. This I could not do, because I was unable to see how he had refused to do the work assigned him, when, before absenting himself, he had submitted the matter to his bishop, and received the above reply. If he did not "submit himself to the godly judgment" of the constituted authorities, then I can not interpret language. The element of refusal is essential in the act to make up the offense.

Had Bishop Keener maintained his objection to his candidacy, expressed in a previous private letter, D. C. Kelley would have immediately withdrawn from the canvass. I sent W. G. Dorris to Gallatin Station to finish up the work of the charge; but, in view of the lateness of the change, I enjoined on D. C. Kelley that he should aid in bringing up the collections in full, and preach there as often as his strength would permit. He responded to my call for this work when made.

The thought of the technical claim to the pastorate of Gallatin never occurred to my mind until shortly afterwards, when Bishop Keener took me to task for sending W. G. Dorris to Gallatin, and declared that D. C. Kelley was still the legal pastor. He claimed that W. G. Dorris was a "rejoiced" man, and hence ineligible to appointment, and that D. C. Kelley was still pastor.

My chief and only thought and purpose was to secure the doing of the full work of the station. Had I been seeking to set a technical trap for Dr. Kelley's ecclesiastical degradation, or to construct a ruse for his defense against amenability before the bar of his peers, it is easily seen how differently I might have acted.

But I did not "state the case." I replied to the call of his name, "Nothing against him." Why this change? "Wise men change, but fools never." New light came to me.

A few days before Conference I was called by mail to Bishop Hargrove's office. The first interview opened by Bishop Hargrove reading to me a letter from Bishop Galloway, proposing to give me First Church in Dallas, Texas, if I would consent to transfer. I declined. He then asked me in regard to a proposition previously made me through R. K. Brown, by Bishop Haygood, tendering me the choice between the best church in Augusta, Ga., or the best church in Macon, or another church whose locality has escaped my memory. I replied that I had received the said message from Bishop Haygood, and had declined to entertain the thought of a transfer. This proposition was renewed again during Conference.

The Bishop proceeded to open the Kelley case, and gave me in detail his construction of the law and his intended method of procedure at Conference the coming week. I deferentially argued the law with him, giving my views of it. I differed with him as to the "proviso," and said I understood its intent to be not to deny the accused the right of trial by committee if demanded by him. I submitted that his interpretation and proposed course of administration reversed the whole purpose of the legislation, and made it inure to the increased power of the chair, rather than to the benefit of the accused.

The Bishop stoutly held his ground, informing me that his mind was made up, and he was determined on his course. He proposed to me, however, that if I would induce Dr. Kelley to allow me, in representing his case, to ask for a location for him at his own request, that he would allow the Conference to vote on the passage of his character, and grant him a location. I replied to him (1) that I could not do that. That I was not the one to advise him, as our relations had been very strained for several years for reasons well known. (2) I said to the Bishop that he could not afford to allow such a vote on the passage of his character and a request for voluntary location under his own construction of the law, which made Dr. Kelley guilty of immorality—that it would be an absolute violation of the law as he construed it, and he would thereby release a man guilty of immorality without a penalty, and turn him loose upon the local ranks. He admitted that it would be a "great straining of the law," but said, "Under all the circumstances I will allow it done."

On our third interview, when Judge Whitworth was present, he again mentioned the voluntary location matter, but this time said he would allow his request for location, if made, to go to the Committee of Investigation to be reported on. This was a surprise to me, as his proposition as first made to me had been understood for weeks to be a standing proposition, and I had been besieged by different brethren, sent to me by the Bishop, as I had good reason to believe, to advise Dr. Kelley to that course. In the course of our interview the Bishop said to me: "The very fact of your having sent W. G. Dorris to Gallatin Station is prima facie evidence that Dr. Kelley has left his work in a

disciplinary sense;" and he informed me that upon my statement of the case it would have to go to a committee at once, as in case of immorality, and that no discussion would be allowed. This showed clearly that the Bishop would construe any statement I might make into an arrest of Dr. Kelley's character, and I determined, therefore, to make no statement, as I did not propose to be forced by Bishop Hargrove, against my purpose and honest convictions, to arrest his character. The reply I made was the only reply which my understanding of the law and facts in the case warranted.

The Bishop's own statement, quoted in his reply to Dr. Kelley's protest, wherein he charges me with duplicity—a charge which he has repeatedly made in private to individuals—is a confession that he would have so construed my statement. This question very pertinently rises here: Suppose I had made such statement, and the Bishop had construed it as above indicated, would he not be in the same dilemma he now finds himself? For I had certainly not given Dr. Kelley any previous notice of a purpose to arrest his character. And, again: How could any thing I had ever said to Brother Winn do away with the right of a previous notice to an accused brother, which the law enjoins?

The interviews with Bishop Hargrove, to which I have referred, were amazing revelations to me. I was mortified, and went home sick at heart. They convinced me overwhelmingly that the Bishop was in no spirit or mood to preside over the case in question. The passion with which he discussed the case was surprising. His denunciation of Dr. Kelley was severe indeed. He declared that "Kelley is seeking to stab the church and bring ruin upon it, and I determined that he shall not do it." In declaring to me that the case should go at once to a committee the Bishop denounced the committee in advance in these words: "The case shall go at once to a committee, and there can not be found in the Tennessee Conference a committee corrupt enough not to bring in a verdict adverse to Kelley."

The Bishop was pronounced in his opposition to prohibition, and reflected seriously on the last General Conference for adopting their report on Temperance. He denominated prohibition highly extravagant and the agitation of it throughout the church as injurious in the extreme. His views against prohibition, however, were no surprise to me, as it has always been well and generally known that the Bishop was an anti-Prohibitionist.

These intemperate declarations of the Bishop and the depth of passion accompanying them, together with the known fact of the bitterness the Bishop has felt toward Dr. Kelley for years past, and which he had freely vented in a noted speech before the Board of Missions on one occasion—these things put me on my guard and forewarned me to see that one of the preachers in my district had simple justice done him in whatever might transpire. This was all I sought in the case.

D. C. Kelley personally very early in the case sunk to comparative nothingness, in the ratio of one to forty-seven hundred, in the gravity of the issues involved—the naripation of the rights of the Conference, and the trampling under foot of the rights and liberties of the preachers. Their views were set forth in the following protest signed by eighty-three members of the Conference and read by W. H. Wilkes:

We, the undersigned members of the

Tennessee Annual Conference of the M. E. Church, South, make the following protest and exceptions to the action taken and the rulings made by Bishop R. K. Hargrove in the matter pertaining to the trial of D. C. Kelley at the session of said Conference held at Pulaski in October, 1890:

1. The Bishop ruled that it was both his duty and prerogative on the informal statement of G. W. Winn in the Conference, to raise a committee of investigation on his own motion to inquire whether there should be a trial of D. C. Kelley or not, without any action on the part of the Conference indicating a desire on its part to have said committee. They will insist said ruling was incorrect and contrary to law, as contained in ¶ 55, pages 48, 49, of the Discipline.

2. The Bishop erred in appointing two members of said committee who had formed and expressed an opinion upon the matter of their report before their appointment. They protest that said action was irregular, and not according to law, because there was no previous notice to the accused of the charge made by G. W. Winn, and the accused was denied the right to reply to the same by the presiding officer.

3. The Bishop erred after he had announced his ruling on the matter stated above in refusing the accused the privilege of discussing the correctness of his decision from the standpoint of the accused.

4. They protest that the Bishop erred in appointing of his own motion, and against the judgment of the Conference, a second committee of three to report whether there shall be a trial of D. C. Kelley or not, the Conference having voted on a motion to non-concur on the report of the first committee of three by 116 votes for non-concurrence to 25 against. They will insist that the second committee of three could not have been raised without the concurrence of the Conference, except by a restriction of the rights and privileges of the Conference.

5. The Bishop, of his own motion, without the concurrence of the Conference, appointed a second committee, and placed on it a majority who had formed and expressed an opinion adverse to the accused in the matter to be reported on. This was an error.

6. The Bishop erred in holding as a matter of law that the accused had not the option to be tried by committee or by the Conference, and that he, by virtue of his office, alone had the power to appoint the committee to try the accused, and that he had the right to do so without the consent or concurrence of the Conference of which the accused was a member.

7. The action of the presiding Bishop in the appointment of said committee in manner, etc., as stated in the foregoing exceptions and protests, clearly deprive this Conference of its power over D. C. Kelley, one of its members, as conferred on it by ¶ 250, page 146, and ¶ 263, page 154, of the Discipline; in no sense has the trial been by this Conference.

They believed themselves fully justified in this indignant protest, not only by the spirit of the administration, which can not be recorded, but by every step in the trial.

[Concluded next week.]

Ministerial Deviations. BY G. O. FRAZIER.

[Concluded.]

What strains! and how little regarded! Many worthy pastors are in this condition, and many brethren who seem otherwise worthy appear not to have eyes to see this state of things—the fruit of their reprehensible neglect. To all such I am constrained to say, Go read the ninth chapter of 1 Corinthians. Now, after its perusal, lay it down with a good conscience; unless in pauper circumstances, you must be either a worshiper of mammon, and not of God, or a reader and not a doer of the word! When a church receives of her own choice a pastor, she brings herself under scriptural obligations to him, and it is as much her duty, in degree at least, to render unto him "carnal things" as it is to sow "spiritual things for her benefit." This obligation is mutual, and extends in like manner to all gospel preachers and honest-hearted hearers. When a pastor's ministry is hindered, or in any way embarrassed for the want of "carnal things," has he not a right to demand them of his flock? And if he has, should the church complain when such demands are urged in a right spirit and holy accord with the precepts of the word of God? The new covenant has no fixed rates, but only plain precepts; gospel charity, which is love, will assess high rates; covetousness, which is idolatry, low ones, if any at all—perhaps reproaches only should these just claims be demanded.

Some of our churches are small and the brethren poor in this world's goods, and are not able to contribute much, yet they are for the most part able to pay their pastoral debts; for whom these are equally borne by the members of the church they do not amount to much; but the misfortune is these contributions are made only by a few—a few only seem to discharge this duty, and consequently it is both unequal and needs a thorough opening, such as it seldom gets. Our ministers must take up the cross and declare all the counsel of God on the subject. What if the obnoxious do complain and reproach? Shall they become enemies because the truth, and the whole truth is preached? When a deep and painful sense of neglect of the church is entertained by the pastor, let him ask his own suffering heart the question, Have I zealously and prayerfully expounded to her those duties, the neglect of which now, on her part, both pains me at heart, and falls with domestic weight on my own family?

Many worthy men, honestly entertaining the "Woe unto me if I preach not the gospel," prefer hard work, drudgery, or what not in that way, to calling on the flock of their care for help! They know from bitter experience, if help be given this work, it may be withheld the next. If given with a "right spirit" one time it may come grudgingly the next, they fear their feelings may be hurt, and forego their just rights rather than assert them. The pastor's duty is to preach for the church weekly, and if he fails to do so, without a good excuse, they charge him, and correctly too, with a neglect of duty, and were he to continue to neglect his duty, they might justly deal with him; but, observe, the church fails to perform her weekly duties, which she owes to her pastor from week to week, or year to year, and yet she must not be exhorted, reproved, nor dealt with. The pastor's duties are not to be neglected, but to be performed in such an instance, the pastor does not discern the wrong, and not with men on earth. She sees the nuts of man's delusion.

the part of her pastor, but not the beam of many years, indolence. The manner of performing acceptable services of this kind is sometimes very exceptional. A discharge of such obligations may be attended by such remarks and insinuations as to give offense to the pastor, and even cause him to prefer neglect itself to such trials. Besides, some soon become weary of well doing; they give one week and none the next, or perform their duty one year, but neglect it the next; raise expectation at one time, and disappoint the next. Just about the time he begins to believe that the church will do her duty, and thereby give him an opportunity of reading, searching, and studying and preaching as he should he is sadly disappointed by their unexpected neglect. In view of such neglect might we not ask how can they preach at all, did we not know they entertain honest sentiments, which triumph over worldly wants, church neglects, and wicked reproaches. Having food and raiment they determine to be therewith content, and that their hands shall administer to their necessities. Thus, in painful neglect of their afflicted and distressed families, they go forth with a full ministry at heart; it wants and must have utterance at all hazards. In this way they sometimes fulfill their ministry! Their painful solicitude for and acute sympathy with their families render them truly unhappy at such times. Their sighs, groans, and tears are embittered still more by their unavoidable absence—an absence which brings to the distressed soul a remembrance of reflections and complainings of their wives and children. They had said in his hearing how can a good and pious husband, a good and provident father, thus desert his wife and children? They know not, they feel not the crying woe in the souls of such, and do not make the necessary allowances.

It is Saturday. Your preacher is coming. He is alone and looks thoughtful. His gait is quite determined by the horse he rides, which shows signs of recent release from gear. His clothes are soiled, the dust of the field is still cleaving to his hands, and that of the furrow to his feet. As he approaches behold! His brow is heavy and his countenance anxious. Fierce conflicts are going on within; his bosom is swelling with inward woes. Woe unto me if I preach not the gospel—woe unto me if I provide not for my family. Woe mingled with woe until the heart of humility fails; another strangely takes its place and seems to struggle for deliverance from earthly cares; it triumphs. He enters the pulpit; he believes, he prays, he preaches; the sacred theme, Christ and him crucified, is on his heart. Bible truths flow from his lips, the world reudes, the pain of neglect subsides, the state of his family is forgotten, the gospel is preached, and the answer of a "good conscience obtained." O, outward circumstances are nothing. The inner man, and inner invisible power are all in all. A power that demands faith and not ostentation, suberviency and not help, a preacher of the gospel and not a demonstration of the Spirit. Although he has not the outward title of some, yet he has the inward seal of the Holy Spirit; and in his soul there is "The light of life," when compared with which, all worldliness is darkness. He is "the light of the sky," God's messenger on earth, and yet how few appreciate or understand him or his message. He is the sower of the good seed, the tender of the flock, and the overseer of the church, and the servant of all. Finally he holds on his way through all trials, discouragements and neglects, persevering in such an instance, the pastor does not discern the wrong, and not with men on earth. She sees the nuts of man's delusion.

CONFIDENTIAL

That Temperance Report Again—Reply to Brother G. A. Lofton.

BY REV. N. E. JONES.

There is by far more art in Brother Lofton's ingenuity in dodging a point than facing a square issue. He says: "I have replied to Brother Jones, not because I think that he has answered my article, but because the careless reader might be misled by what I deem to be his (my) dead literalism."

Then Dr. Lofton's idea is that there are duties not inorganic—that is, organic. But what is the force of organic here as used by Dr. Lofton? Evidently the relation of church and State. Then the church owes organic duties to the State. All politico-ecclesiastical bodies are so related. "The State" then, truly, "has the rights to punish licentiousness in the name of the church."

My dead literalism makes such a thing impossible. His position necessarily drives him into the absurd idea of using the sword in behalf of the church as the speediest and most perfect discipline. What Brother Lofton means to say and what his words do mean may be polar to each other, but unquestionably he is unfortunate in his statements. Even the most careless reader can not fail to note his extravagance of statement due doubtless to his exuberance of nature.

Hear the Doctor further: "While Christ's law organically separates between two kingdoms, they still have a co-ordinate moral relationship in which they mutually and morally support each other. Now, I submit that to say the church and State have a co-ordinate moral relationship is an extravagant statement, if words mean any thing at all. It means that the State is as moral as the church and that the mission of the former is the same as the latter. Co-ordi moral relationship—is it so?"

The exact truth is this: The church has a mission, and that mission is to convert sinners to God independent of any State or national legislation of any kind.

The church of Jesus Christ as snob has no more to do with State legislation, good or bad, than Jupiter's moons; if so, then the church ought to petition the State against every sin in the world and every thing that leads to sin, and so by its moral influence (I pity such moral influence) have the State continually legislating and punishing crime and sin. The logic of that position is simply this: If by legislation all sin and all crime could be legislated against, and in every case be punished, then the millennium would be here. That is legalism—dead legalism, baldly literal with a vengeance. But what sane man, and especially Christian minister, believes that God intended his church to operate through State legislation to accomplish the purposes of his grace? I am amazed at any Baptist minister who takes that position—and yet a petition to legislatures, adopting remain-

tions looking to State or national legislation, by a church or convention teaches that very thing. The most careless reader can not fail to see that such is the case.

I have shown by two references to the New Testament that neither the churches nor the apostles nor Jesus Christ ever did any thing of the kind. Jesus before Pilate was a king, but did he ever intimate even remotely that his kingdom should be propagated or perpetuated by the State? Nay, but on the contrary, the kingdom of God is, in its most important sense, a spiritual, invisible force within men working outward, designed thus to reach men of every rank, regenerate and save them. "Ye are the light of the world, the salt of the earth." It is the business of the church to make men (men in the best sense of the word) and that of men to make wholesome laws.

It is the business of the pulpit to preach temperance and righteousness and judgment to come, and thus seek to make men temperate and righteous through preaching, or threaten them with the judgment to come in case they fail to be temperate and righteous. The minister, church or Convention that goes beyond that put themselves within Dr. Lofton's "undefined operations of Christianity," of which the New Testament Christianity, of course, knows nothing.

A church State religion is one of the "undefined operations of Christianity," so is infant baptism the mystic link that binds the two together.

There is no such thing as the "undefined operations of Christianity" except such as men have added to the word of God.

Dr. Lofton knows very well what I meant when I challenged him for "a thus saith the Lord." He knows very well that Paul did not appeal to Caesar as Paul the apostle, but as Paul the Roman citizen. He knows there is not in all the New Testament where any individual, church, or convention of Christians ever appealed to Caesar as to any church or governmental measure or action.

Now, a few words about the Chattanooga resolution. I have asserted that the resolution looked to prohibition as a party measure, that it was a practical indorsement of the third party. Dr. J. W. Jones in the last issue of The Home Field says: "The Convention by an almost unanimous vote adopted a strong prohibition resolution."

Now, I ask any sensible man un-biased to say what Dr. Jones' language means? If it does not mean the "third party," then I submit that there was not a particle of sense in the resolution. Why? There is but one party favoring prohibition (of course, not agreeing in every thing) and that is the Prohibition party. If there is a party laboring to legislate against the whisky traffic, and legislation is the means of prohibition, then most certainly the Convention meant to encourage the Prohibition party. If not, again I ask, what was the sense in passing the resolution? Why, was there not any number of men who voted for the resolution who avowed their intention to vote for Kelley; that they meant to vote in the election just passed as the Convention resolved; that it would be inequivalent to do otherwise? When some one proposed to strike out the word prohibition altogether shall I ever forget the eloquent disapproval of a certain opponent noble brother? The shake of that head is fresh in my memory. Nay, good Brother Lofton, you are in a dilemma, on either horn of which you are hopelessly impaled, and all your ingenuity can never rescue you.

Since Brother Lofton can find nothing in the New Testament, though it is a dead literalism on many living subjects, perhaps he can find in the constitution of the Southern Baptist Convention, or even in the constitution of our State Convention some clause supporting him. Brother Lofton, tell us what the object of the meetings of the Southern Baptist or State Conventions are. Please turn and see. What did the lamented Boyce say in Richmond in 1888?

Come, my brother, when you read a "lengthy and indefinite" reply to any article of yours, since an indefinite thing is pointless, do not in the same breath say I will answer several points therein.

Now as this is a somewhat lengthy, and, it may be, indefinite reply, I pray the careless reader to beware. If you, Brother Lofton, fail to reply to this I shall take it for granted that you fail to find the indefinite points this time and so will let what is definite alone. Murfreesboro, Tenn.

East Tennessee Notes.

BY REV. A. B. CABANIS.

ZINC MINES IN UNION COUNTY.

The ore is blended together with lead in veins in the rocks. They drill holes in these rocks with compressed air, and blast them out with dynamite. They then break up the rocks with quartz crushers, and, by very complicated machinery, carry the rock meal through a system of washers, which separate the particles and dump the rock into one hopper, the lead into another, and the zinc into a third, while the sand and earthy particles float out in the stream of water and are carried on down the creek. The zinc and lead ore is then shipped down to Clinton in Anderson county, where, with the ore shipped from Claiborne and the Mossy Creek zinc mines, it is melted in a furnace and run into pigs or bars, just as they melt iron ore. These zinc pigs are then shipped North to be manufactured into articles for use all over the land.

THE BAPTIST MINDS IN EAST TENNESSEE.

I have been much interested in the complicated machinery and the vast labor and expense men will use to develop these zinc, iron and other mines in East Tennessee, and to polish the metals for use and ornament. But I am not in the least tempted to become a miner of metals, as I am engaged in a higher and nobler work. There is a vast Baptist mine in these mountains, with veins running through every valley. It is the precious metal, called mind and soul. I am trying to develop by working on their brain quarries. I am fully persuaded, if I can drill into their heads with solid argument, and they will allow me to pour into their brains the precious Christian truths, and information contained in the pages of the BAPTIST AND REFLECTOR every week, it will expand their souls, liberalize their views, develop their benevolence, and make them strong factors in the intellectual, moral, and religious elevation of their race.

The metallic mines of East Tennessee, when fully developed, will make it the richest part of the State, so when these Baptist minds are fully developed they will be a still richer heritage and greater blessing.

THE MOSSY CREEK MINES.

There are two mines, which they are developing at Mossy Creek, one, of metal, the other, of mind and morals. Ask any inhabitant, which is the more valuable of the two—the zinc mine or

the Carson and Newman? With one acclaim they will say, "The Carson and Newman, of course; because it turns out the most precious metal." Then do not hesitate to respond liberally when Professor Henderson asks you to take stock in this mine.

Ordained Baptist Ministers in Tennessee.

The list of Baptist preachers published in the minutes of the Convention is very unsatisfactory. It is not the fault, however, of the secretary, for it takes months to thoroughly revise the list, and if he had delayed the minutes until he had received minutes from all the Associations they would not have been published till next spring. I have undertaken the work in order to have it ready by the next Convention. In examining the minutes of twenty-one Associations held in 1890 I find the names of ninety-four ordained ministers which are not in the Convention minutes, and the post office address of probable fifty others have been changed.

I have written to some one in every Association for a copy of minutes except the following: Bethel, Liberty of Alabama, Liberty—Ducktown, Long Creek, Riverside, Stockton Valley, Tennessee River, Walnut Grove, Watauga, and Western Union. Will not any one who has a copy of the minutes of any of the above Associations send it to me at Nashville? Or if any one knowing the name and address of any brother in any of them will send that to me so I may write to him it will be a great favor. I have written to some one in all the other Associations for a copy of minutes, but so far fifteen have failed to respond.

Brethren, please help and let us have a perfect list ready for the secretary at the next meeting of the Convention. W. M. WOODRICK.

Jackson Items.

First church—Brother Martin Ball, of Jonesboro, Ark., arrived in Jackson, November 24th, and began preaching to the church the next day. His sermons are very attractive, full of gospel truths; eloquently and rhetorically expressed; abounding in love and pathos. Very large congregations attend, and are delighted. Several have been converted. Many are repentant and asking for an interest in the prayers of Christians. The church is greatly benefited. Yesterday five joined the church by letter and one by experience. Brother Ball will continue to preach through this week.

Second church—Brother B. F. Bartles, of Lexington, preached for this church yesterday, greatly to the edification of the membership. They have let out the contract of their building to a competent builder, who promises to have it ready to occupy first of January next. They have a nice lot, well located in a desirable community and a growing part of the city. They have not yet selected a pastor, hope to have one settled among them by New Year.

Southwestern Baptist University had several accessions last week, among the number was one from Mexico. He came in company of the Hon. J. M. Cardenas, whom Dr. W. P. Powell says, is the best man in Mexico. He is a member of the Baptist church, Saltillo, Mexico, and gives one third of his income to church purposes. He is a professor in Coahuila State University. He is visiting his son, a member of our university, a remarkably intelligent young man. MADISON.

NEWS NOTES.

NASHVILLE.

Immanuel—Brother Van Ness reports the dedication of their new chapel. Services participated in by most of the pastors and brethren in the city. Doctor Smith preached the dedication sermon. At night the pastor preached to full house. Third church—Brother Weaver reports good congregations. Pleasant services. North Edgefield—Preaching in the morning by Brother A. Gupton; at night, Brother W. P. D. (Mark. Good congregations. First church—Brother Smith reports good congregations. Two additions, one by letter and one by baptism. Brother A. Owen preached at night. Brother Ellis reports usual services. Pastor preached. Brother Gardner had good services. Fine congregations. (One received by letter. Pastor preached. Brother Strother reports good service at Mill Creek, conducted by Brother M. B. Pileher. Good Sunday-school at Howell Memorial. Brother Fleming still preaches every night, will continue during week, and are having fine meetings. Several conversions and twenty-one additions for baptisms. Brother Vandavell reports good Sunday-school and two full services during the day. Outlook good. Doctor I. T. Tichenor, of Atlanta, Ga., was present, representing Home Mission board. Central—Pastor Lofton preached to fine congregations morning and evening. Afternoon lecture crowded beyond capacity. Sunday-school, three hundred and fifty. (One received by letter. Pastor gave blackboard lectures at North Edgefield church and at Powell's chapel during the week.

CHATTANOOGA.

Central church—Usual service morning and evening by the pastor. Congregations good. First church—Preaching morning and night by the pastor. Good services. One received by letter. Second church—Pastor Wright preached in the morning. Bro. A. H. Mitchell preached at night. The church room was uncomfortably crowded at each service. Hill City—Bro. A. L. Stulow preached at night to a fair congregation. St. Elmo—Bro. B. F. Bartles has accepted the care of this church for all his time and will be ready for work by the 1st of January. Good tidings may be looked for in the near future from this church. Bro. L. B. Smith preached at 2:30 p.m. Orchard Knob—Preaching in the morning and afternoon by A. H. Mitchell, of Atlanta. In the afternoon Pastor Wright, of the Second church, and Brother Mitchell ordained Rev. J. M. Chanover to the office of elder and Brethren J. Huffaker and Saylor deacons. A large congregation was in attendance. Our fifth Sunday meeting at Boyce proved a delightful and profitable one. Brother W. L. Taylor has accepted a call to this church for another year. A good house, conveniently located, is in process of erection. We were delighted to have Rev. J. Munro, of McMinnville, in our conference.

Our brother, Rev. A. H. Rafter, for the past year has served Lebanon church as pastor in a diligent, faithful, and successful manner. He has now resigned. We most cordially commend him to the Christian confidence and cooperation of our brethren among whom he may be called to labor in the future. Com.

The Lord has done great things for us; twenty-three received for baptism.

tism, seven from the Methodist church; four received by letter. Every one that made a profession of religion joined this church. The Lord was with us in great power. Brother Brown, of Newport, did the preaching for us. He is a humble, consecrated man of God, and preaches the gospel with great power. His sermons were very fine. The meeting lasted ten days. E. ALLISON.

Oak Grove, Tenn.

Auburn—Good congregations both days. One addition by letter. Sunday morning I married Brother Mint Johnson to Miss Ella Foutch, which makes five couples since the convention. Another one in sight. Let 'em come. The church contributed something on the State debt. We are looking for fine times at Alexandria next Friday and Saturday. Sunday was a beautiful day and fine congregation. JOHN T. OAKLEY.

Mossy Creek—We are having a glorious meeting. I am just back from the Chapel. Eleven young men testified that they had found the Savior since we met yesterday, and near a dozen rose for prayer this morning. More than two dozen of the college students have been converted already. Join us in praising God for his goodness and pray for those who are inquiring the way of life. My Sunday-school scheme is meeting with an enthusiastic indorsement all over East Tennessee. Can't you come up and spend a day with us? J. T. HENDERSON.

I noticed in a late number of your paper that Elder Burleson, of Waco, Texas, had been one of the first subscribers for the Tennessee Baptist. I will say to you that I was a subscriber for it, if my memory is correct, before the first number of Vol. I was issued. At any rate I took the first number when it was edited by R. B. C. Howell, and have been taking it ever since when I could do so. That, I think, is sufficient to show my estimate of it and its successors. I wish the paper abundant success. J. H. NAIVE, Bird's Point, Mo.

We had two meetings near me at school-houses, in connection with Brethren Miller and Halo, and others. About twenty made profession of faith, nine joined Palestine church. I baptized five last Sunday, four young men and one young lady. All of them had religious parents of other denominations. Ten have been baptized, one received by letter, four stand approved for baptism, one from Presbyterian, two from Reformers. We feel very thankful. I am pastor of Elbethel church, and expect to send names for paper soon. Expect to see you soon. A. J. BRANDON.

Carlock—I preached the fourth Saturday and Sunday to New Hopewell church, Monroe county, to good congregations. The church there has determined to build a new house of worship. Brother Leatherwood, of Blount county, closed a meeting there a few days ago with good results. This portion of Monroe is full of Baptists. After preaching at New Hopewell I went to the assistance of Brother J. S. Russell at Shady Grove, who was conducting a series of meetings there. Preached four times. Let a number of anxious inquirers. I am going to introduce the BAPTIST AND REFLECTOR to Baptists, hitherto unacquainted with it. J. R. LAWRENCE.

HURDISANE GROVE—We commenced a prayer-meeting at the Baptist Church at this place Wednesday night, had a very good congregation for a start and a good meeting. We were made to feel the power of the Holy Spirit. Several made talks and said they thanked God they were there. So it was very encouraging to me to see the Spirit with us so strong on our first meeting. This is a good church here, a membership of about sixty-five, and one of the most earnest consecrated pastors I have ever met. Rev. S. C. Reed, who preaches Saturday and Sunday once a month, and has good congregations, who listen with great interest to his warm and touching sermons. Pray for us that God may do a great work for his people at this place. S. A. CHURWOOD.

OUR THANKSGIVING.—It was peculiar. The dinner was peculiar. It was on the table all cold, for it had come from other kitchens. The ladies of our church had prepared it at their several homes. There was more of it than could be put on the table. While the table groaned beneath its weight, the sideboards, etc., etc., bore their share. Invited to dine nowhere, we all sat down at home, from the oldest to the three year old in his high chair, while baby cooed in his mother's arms, and we ate and thought and talked of the generous donors. Grocers and butchers will have one customer less for several weeks. Thanks to the sisters. Our "pastorium" has materialized—a neat dwelling of six comfortable rooms, collar, good garden, and all needful attachments. We move into it January 1st. Come to see us. Do you know of a church anywhere of less than sixty five members, all told, that supports a pastor decently and buys a Pastor's Home without going beyond its membership for fifty dollars of the money? If you do, then we'll sit down by its side, or take a back seat. Paris, Tenn. ENOCH WINDS.

BULL RUN.—In connection with Brethren C. L. Boling, A. Grose, and J. S. Grubb, we were invited by the church at Longfield, Campbell county, Tenn., as a presbytery to ordain Bro. William Lindsey to the full work of the ministry. We met the church, which was well filled. Brother Boling preached the ordination sermon from the text: "Preach the word." (2 Tim iv. 2.) He handled the subject well in his pleasant way. After hearing Bro. Lindsey's Christian experience, the presbytery proceeded to examine the candidate on the faith, which was very rigid. Brother Boling in asking the question found him to be sound (a Landmark Baptist), the ordination proceedings being led by Rev. J. N. Bishop, Rev. J. S. Grubb gave the charge, with appropriate remarks. Bro. Grose then presented the Bible. The church then sang, "How firm a foundation" and extended to Brother Lindsey the hand of love, making a strong impression of the approbation of his work. May God be glorified. J. N. BISHOP.

JOHNSON CITY.—Our separation from the good people of Memphis was a sore trial indeed. How strong the cords of love that bound us together as pastor and people, and how hard to break away from such a trusting and devoted church. Their thoughtful kindness to us will be remembered as one of the sweetest experiences of our lives. My God's most choice blessings rest on them. We received a very cordial welcome to Johnson City, and we believe there is a great work to be done here, and, if I mistake not, the brethren have a mind to do it. This church is having a wonderful growth and improving rapidly, and we have much to do to keep pace with the material prosperity. Our congregations are gradually growing and the indications are that we are soon to have crowded houses. Some interest is being manifested among the uncon-

D. J. R. Harrison, of Virginia, is expected here next Sunday to begin a series of meetings. We trust that the Lord will be gracious and through our efforts give us many souls. Pray for us. J. H. SNOW.

At the request of Brother Hervey Whitfield I beg leave to report the Circle meeting held with Kirkwood church, on Saturday and Sunday last. There were only four churches represented—Clarksville, Little Hope, and New Providence. We had a very interesting meeting and I hope did some good. We organized a Sunday-school at Kirkwood, and the brethren promised to keep it going during the winter. We also organized a Ladies' Missionary Society, with ten members, and I believe that it will be a great help to the church and to the cause of missions. On Sunday there was a public collection taken for State Missions. I do not know what amount, but think that it was quite liberal. Brother Fuqua, of Bethel College, was present and gave us a splendid lecture on missions from a Bible standpoint. He made a deep impression on all present. I wish that I could give you a full report of his speech. I hope that you will urge upon the churches of Cumberland Association the necessity of sending delegates to our Circle meeting. If we could get them to do so it would help the cause so much. Brother Whitfield was called away on Sunday to attend the death-bed of his sister and did not make an appointment for the next meeting, but will publish it in due time. R. A. BARNES.

Sadlersville, Tenn. —The fifth Sunday meeting of Concord Association was well attended. Nineteen churches represented. Thirty-four dollars for missions. Five dollars and some cents for Carson and Newman college. A resolution was adopted requesting the churches to take monthly collections for missions. Dr. Lofton delighted the people with his lecture on "Hard Shells." Dr. Z. O. Graves was present. This good and great man is yet active, though in his seventy-seventh year. He met with some of his old pupils at the church and it was a delight to witness the mutual affection manifested. Prof. J. N. Huff made a fine impression. It was his first visit, but we hope not the last. We were pleased to meet Professor Smith, of Lascassas. He is an old Peabody normal boy, and we learn that his alma mater has no reason to be ashamed of him. How gratifying to see such young, strong men as Huff, Smith, Rushing and others coming to the front. I can not close this brief account of our meeting without mentioning the sermon on Sunday morning by Brother S. E. Jones, pastor of the church at Murfreesboro. "It was one of the best that I ever heard." Bro. Jones certainly thinks for himself, and will run in or leave a groove just when it suits him. We were also blessed with the presence of such old war horses as Brother A. J. Brandon and S. L. Alsup. The meeting was a success all the way through and every body present did something to make it so. The Powell's Chapel people are a hospitable people, and may God bless them all. B.

MISSIONS.

MISSION DIRECTORY.

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

WOMAN'S MISSIONARY UNION.

Central Committee for Tennessee. Mrs. G. A. LOFTON, President. Mrs. EBENEZER CALVERT, Cor. Sec. and Treas.

December, 1890—Subject: "China."

- 1. Items—Missionaries, 32; native assistants, 34; stations, 41; churches, 13; members, 806; baptisms, 83; schools, 18; scholars, 313, contributions from Chinese, \$728 34.

To the Baptist Women of the South.

My Dear Sisters: Let me ask your careful, earnest, and prayerful considerations of the needs of this field.

Yesterday we walked out beyond the city limits, and standing on an elevation I viewed the country.

As we were entering the city, on our return, Miss Moon said to me: "Can you realize that all these people are idolaters?"

Dear Brother Holt—I am prompted by the ever-increasing flood-tide of Jews to write you for the assistance that I feel sure you can so readily give.

multitudes of women drag out their weary lives, very seldom going outside the walls which inclose their wretched homes, and die without hope of resurrection to a better life?

We do thank you with all our heart for the strength and encouragement which your earnest and noble efforts have already given to the work here.

Still another in the west suburb of the city, where we live, which work is growing more and more interesting as the weeks pass by.

This is undoubtedly one of the most promising fields we have in China. But we must have more laborers.

May God's grace, mercy, peace, and joy be multiplied to you and all the Israel of God.

Your sister in Christ, FANNIE S. KNIGHT, Pingtu, China, Sep. 4, 1890.

From the Holy City.

[It will be remembered that during the tour of A. J. Holt through Palestine, upon the authority of the Baptist church at Nablous (Shechem), he baptised in the Jordan T. J. Alley, Bro. Alley is a self-supporting missionary, now living in Jerusalem, and in every way worthy confidence and esteem.]

Dear Brother Holt—I am prompted by the ever-increasing flood-tide of Jews to write you for the assistance that I feel sure you can so readily give.

But other work calls and I must close, but remain yours during the war.—J. T. Alley, in the Arkansas Baptist, Jerusalem, Sept. 25, 1890.

"Business is Business."

The following will show what a systematic effort will accomplish. The American Baptist Publication Society of Philadelphia, Pa., puts business into its operations, hence the following results, which we may study to our own profit:

ONE MONTH'S COLLECTIONS—JULY.

Table with 2 columns: State/Territory and Amount. Includes Alabama (\$174.01), Arkansas (\$141.02), California (\$92.55), Colorado (\$37.80), Connecticut (\$93.63), Delaware (\$2.45), District of Columbia (\$15.70), Florida (\$49.59), Georgia (\$32.28), Idaho (\$1.55), Illinois (\$272.30), Iowa (\$292.72), Kansas (\$160.60), Kentucky (\$12.80), Louisiana (\$108.95), Maine (\$149.47), Maryland (\$38.07), Massachusetts (\$356.81), Michigan (\$228.36), Minnesota (\$419.43), Mississippi (\$118.10), Missouri (\$161.63), Montana (\$3.00), Nebraska (\$56.92), New Jersey (\$405.80), New Mexico (\$6.70), New York (\$324.21), North Carolina (\$96.16), Ohio (\$346.91), Oregon (\$30.60), Pennsylvania (\$118.06), Rhode Island (\$91.10), South Carolina (\$286.04), South Dakota (\$20.00), Tennessee (\$42.05), Texas (\$14.60), Vermont (\$59.63), Virginia (\$32.58), Washington (\$32.58), West Virginia (\$43.62), Wisconsin (\$127.76), Wyoming Territory (\$12.96). Total: \$5,541.87.

These are only one month's collections for the Sunday-school department. To this we must add the collections for the missionary and Bible departments.

The State that fails to appreciate the value of the Sunday-school work will ere long find itself behind in all of its religious interests, for religious character is formed in the Sunday-school.

J. S. THOMAS.

The Webster International.

From Charles W. Dabney, Jr., Ph.D., president of the University of Tennessee, Knoxville: "I have spent many hours delightfully perusing the grand new Webster. It shall be my right hand friend until you make a grand one, which hardly seems possible."

The spire of a Baptist church was torn down recently. Instead of falling on the ground, as was expected, the spire went plump into the eastern below the side-walk.

—Did you notice that fine head of hair at church last Sunday. That was Mrs. T. who never permits herself to be out of Hail's Hair Restorer.

Baptist and Reflector.

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

The Law of Recompense.

There is no wrong, by any one committed, But will recoil; Its sure return, with double ill repeated, No skill can foil.

EDIGRAMS.

Find within one dollar for "The First Baptist Church in America not Founded by Roger Williams." Ever since reading "The Seven Dispensations" I have become so interested in the Eastern question that I wish to subscribe for a paper that will keep me posted with regard to the movements of European governments.

We truly appreciate your expressions of sympathy, Brother Greer, Rome, Ga., and of yours, Brother Hefflin, Texas, and will answer your question shortly, and others so soon as we can sit up with less pain.

Brother Goforth: We think you of the East Tennessee Association have fully discharged your duty; stating his true relations to the Baptist denomination and the why. The Baptists of East Tennessee certainly will not indorse such a character by inviting him to preach.

Good News.

J. R. Graves, LL.D.—Dear Friend and Brother: I have intended for some time to write to you, and tell you of the great prosperity of the Second church.

You should not get a man in whom you have no confidence; when he comes let him take charge of the meeting, and stand by him. Do not criticise him, do not praise him. Stand by him until he gets so bad you can not stand him.

We are expecting great things of the Lord. I am still thankful for the sermon on the "Church and its Ordinances." They have proved a great blessing to us. We have as pastor a young man of powerful mind, who will graduate M.A. at the Howard next session.

This is an encouraging word received from Brother H. W. Williams, whom we supported one year at the Mossy Creek (now Carson and Newman) College. We had lost sight of him, but he is now the pastor of the Lawrenceburg church, Kentucky.

Let me close this letter by assuring you of my most sincere and heart-felt gratitude for the kindness you showed me by rendering me such timely aid while struggling for an education.

From Madison County.

Below I append an outline of a lecture delivered before the students today by Dr. H. M. Wharton, of Baltimore.

PROTRACTED MEETINGS.

Should we hold protracted meetings? In this age of skepticism every thing is called in question. It is not strange that protracted meetings are no exception.

Hold protracted meetings. It is best for the pastor not to hold his own protracted meetings, unless he is a new pastor or a remarkable man.

Get a helper. The Savior sent out his disciples two and two, perhaps for the reason that the work is too great for one man. Select some wise brother of some experience and success.

PREPARATION.

Having secured your helper and appointed the time for the meeting, pray for it. Make out a list of persons and pray for them in your prayer-meetings. Advertise your meeting. It is a fact that the children of this world are wiser than we are in this respect.

When your helper has come let him stay at one place. Do not have him running about over the neighborhood. He did not come to visit, he came to preach.

Let your sermon be simple and pointed, with your "eye on the mark." Your object is to lead sinners to Christ. If they do not come do not become discouraged. Remember that they did not always believe when the Savior preached. Never scold saint or sinner.

Question: "How about union meetings?" Answer: "They work very well for other denominations, but they will not do for Baptists."

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Dr. J. R. Graves. Nevertheless all questions to receive attention must be signed by the name of a subscriber to the BAPTIST AND REFLECTOR. Do not send all questions, the answers to which are desired from Dr. Graves, to him, 517 Main street, Memphis, Tenn.

Brother Graves, is it scriptural for a minister to take the Lord's-supper when he is not a member of the church celebrating the same, but only supplying the church, he (the minister) claiming himself to be a church communicant? Please answer through the BAPTIST AND REFLECTOR. Austin, Texas. J. J. HEFFLIN.

Answer 1053—The Baptists of this age have involved themselves in several inconsistencies by departing from the apostolic practice of each church having its own pastor, and meeting for worship every Sabbath. The highest officer of such supplied churches are not members of those bodies, which is irrational and absurd.

Rest an hour before going to preach at night. Lie down and tell them not to arouse you, no difference who comes. You can then get up refreshed, ready to preach. Do not talk yourself down, nor visit too much. Tell the people you hope you may have a chance to visit them at another time.

After you return from night services have it understood that the sister will give you a little milk and bread; do not eat a heavy diet at supper. Since I have adopted this course I have gained twenty pounds. I have no blue Mondays.

SUGGESTIONS.

Prayer. Our Lord prayed often, and you will certainly need it. "Be strong with the Lord, and you will be strong with the people."

Get a man of sense to lead the singing; one that will sing songs that the people know. Get a consecrated brother, even if he does not know much about the science of music.

Prayer service should be first half hour. Ask for expressions. Many a mother has a wayward son she would be only too glad to mention for special prayers, and this may be the means of leading him to Christ.

Long prayers are dangerous. Long services should be avoided. Always read the Scriptures—a few verses—and comment on them briefly, if it works well, if not, do not comment.

Let your sermon be simple and pointed, with your "eye on the mark." Your object is to lead sinners to Christ. If they do not come do not become discouraged.

Question: "How about union meetings?" Answer: "They work very well for other denominations, but they will not do for Baptists." London Tid Bits.

Baptist and Reflector.

NASHVILLE, TENN., DEC. 4, 1890.

EDGAR E. FOLEY, } Editors and Proprietors.
O. L. HAYLEY, }

Subscription, Per Annum, in Advance.
Single Copy.....\$2.00.
In clubs of ten or more.....\$1.75.
Ministers.....\$1.50.

PLEASE NOTICE.

- 1. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
2. If you wish a change of Post-Office address, always give the Post-Office from which, as well as the Post-Office to which, you wish the change made. Always give in full, and plainly written, every name and Post-Office you write about.
3. Make all Checks, Money Orders, etc., payable to the BAPTIST AND REFLECTOR.
4. Address all letters on business and all correspondence intended for the paper to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal communications to the editors individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in three weeks after your subscription has been sent, drop us a card about it.
6. When you receive notice, stamped on your paper, saying, "Your subscription expires with this issue, please renew," then please do so at once. The address of Dr. J. R. Graves is 547 Main street, Memphis, Tenn. Dr. O. L. Hayley is 144 Central Avenue, Knoxville, Tenn.
7. Advertising rates liberal, and will be furnished on application.
8. A subscriber sending, with his own subscription, the name of a new subscriber, and \$3.50, shall have the two copies sent free for one year.

"BRO. FOWLKES" TO BRO. LIPSCOMB.

Well, well. We had just a short little paragraph in the paper several weeks ago about our dear Brother Lipscomb, of the Gospel Advocate, and here he comes back at us in over a page of the Advocate last week, with a regular old blunderbus, scattering charges against us right and left, accusing us of being an intermeddler, an infidel, and what not, and adding insult to injury by constantly referring to us as "Brother Fowlkes." Well, who would have thought it? We feel hurt, grieved. Did you ever pop a fro-cracker at a man just for a little fun and then have him rush at you with a double-barreled shotgun and with blood in his eye? If so, you can imagine something of our feelings of surprise and dismay at the result of our innocent little paragraph. We did at first think of replying to the article, but we have hardly composed ourself sufficiently to do so yet. Besides, it is so long and withal so full of mistakes, and of misrepresentations, (unintentional, of course,) that we do not care to take the time or the space to reply. Indeed, the article itself is a sufficient illustration of our dear Brother Lipscomb's style of personal warfare, with which we charged him, and so becomes its own reply. If any further proof were needed we could find it amply in the files of the Advocate itself, showing how he has been making attack after attack by name upon the pastor and elders of the Woodland-street church, and has even committed the unpardonable sin of dragging the names of modest and refined ladies into the controversy—all because he does not believe in missionary societies and they do. We might give instances, but to do so would be to commit the very offense, to which

we have been objecting, and we forbear. If any one wishes to see them let him consult the files of the Advocate.
For our part we do not believe in such a personal mode of warfare in a religious journal, and we decline to enter the lists with him in a mud-slinging contest. We discuss principles not men, except as men are in such an official capacity as to illustrate principles, and give occasion by their public acts to point a moral. As for the inferences he draws from some remarks of ours, we are not responsible for them and disclaim their truthfulness. F.

OUR STATE BOARD.

Perhaps not all have thought that we have laid very heavy and grave responsibility upon the local board, located at Nashville, Tenn. How we commit to them the management of the work of the whole State, and then those members, who are non-residents, are too ready to let them do all the work. We are rejoiced to say they have done it exceedingly well and against serious difficulties have brought the work to a stage of advancement that has afforded joy to every friend of missions and inspired confidence in those who doubted. And because it runs so smoothly, who are in different parts of the field, may conclude that it does not require time, thought, and great personal sacrifice on the part of any. Be assured no such glorious work is accomplished without earnest, prayerful, wise labors. Those brethren have demonstrated the wisdom of the convention, which put them in charge of that work. Now we want unolicited to ask for more active co-operation and support of these brethren. And especially that those members, who are at a distance from head-quarters, may keep alive and foremost the cause of State missions, and that they will keep in active co-operation, by frequent correspondence, by attending the meetings of the board when it is practicable and by keeping before their churches and Associations the needs of the board, and by securing as large contributions as possible.
Those Nashville brethren do not falter to do the work committed to them. Let us not give them occasion to feel any lack of sympathy or support, moral as well as financial. The State secretary is busy in this and that important part of the field, but he can not be everywhere. Let us not allow him to feel that he must come to stir us up. Winter is on us now, but the missionaries must be paid. They are paid too poorly now. All the more reason why we must pay them promptly. Count us in, whether personally as pastor or in our work with the BAPTIST AND REFLECTOR. We believe in State Missions, we believe in the State Convention, and we pledge ourselves to support them in every way that we can.

"A GOOD MOVEMENT."

We are informed that Dr. S. A. Steel, of McKendree church, and other pastors in this city, have determined to put a copy of the Discipline into the hands of every new member that may be received during the current year. This is a very wise arrangement. Nothing will contribute more to give us a stable and intelligent membership than to have our people, one and all, give themselves to the study of our doctrines and usages. Would it not be a good thing to make this custom a universal one?—Christian Advocate.

In connection with the above the following, taken from the report of the recent North Carolina Convention in the Biblical Recorder, may be of interest:

At Dr. Skinner's request, Dr. Tichenor told of Diaz's conversion. It has been published in tract form and in the newspapers. [Briefly, he was converted in a hospital in New York, to which city he had gone after graduating in two medical schools in Havana, to study the diseases of the eye, ear, and throat. The lady with whom he boarded visited him in his sickness, read the Bible to him and prayed with him. He thought her crazy. She gave him a Bible, which he read. In reading the miracle about the blind man his own spiritual condition was impressed upon him, and he embraced the faith of the gospel. His Presbyterian preceptor gave him their Confession of Faith, a Methodist gave him a Discipline, an Episcopalian gave him a Prayer-Book, and Dr. McArthur, a Baptist, gave him the New Testament. The latter made him a Baptist.]

Yes, it is "a good movement." Let the Methodists put the Discipline into the hands of the people and let the Baptists put the New Testament in their hands. We are willing to abide the consequences. Let the good work go on. F.

HARVEST BELLS.

We refer to the hymn and tune book published by Maj. W. E. Penn, and we refer to it for the sake of giving it our hearty commendation as a church and Sunday-school book. It has the merit of teaching truth in the songs, a thing by no means as universal as could be desired; and it has a good selection of tunes. We believe that many churches would find this a more acceptable book than the justly popular Gospel Hymns. Major Penn is a Baptist preacher of wide reputation and successful as an evangelist, and many of these songs are the result of his meetings, while all of them have been tested and approved after fair trial. We will offer inducements on introductory lots. Write to us at Knoxville. H.

The book-keepers are sending out statements to all in arrears. We wish to say several things: (1) It is probable that mistakes have been made. Among so many names that would be natural. If it has occurred in your case, please write and call attention to it. They will be glad to make the correction. (2) It may be that some will receive these statements who have recently paid. If so, they will understand that the statement was made out before their renewal was received, and need pay no attention to it. (3) It has been presumed that you wish the paper continued, and the calculations have been based upon that supposition. (4) Do not cast the statement aside, please. We shall need a large sum of money by January 1st to meet bills due. The amount you owe is small. But many

mickles make a muckie." One thousand two-dollar bills will make two thousand dollars. Remember that "every little helps."

Those State Board Meetings.

The editorial of Bro. Hayley, in last week's BAPTIST AND REFLECTOR, upon the local portion of the State board at Nashville, is quite surprising, and the members of the board here located are exceedingly sorry for it. We are charged with silence about our meetings; with creating debt without consultation, and with neglecting to notify the other members of the board located in different parts of the State. To all this I wish to reply:

1. We hold our meetings in Nashville, according to convenience, that is, whenever our secretary is in the city and wishes to communicate with the board. Upon such occasions it is often impossible to notify and have present any but the local members of the board. Hereafter, however, it has been arranged to hold regular monthly meetings on the third Tuesday in each month, and called meetings as occasion may demand.
2. The board disclaims the charge of creating any debt upon the Convention. We tried to appropriate as near as possible the ten thousand dollars which the Convention instructed to be raised for State Missions, trusting God and the brethren to respond to the call. The demands upon us from destitute places were loud and imperative; and if there has been any debt created, it arose from the failure of Tennessee Baptists to appreciate God's call and give us the money.

3. As to giving notices to the members of the board in other localities, this plan was pursued by our secretary here until patience was fatigued and ceased to be a virtue. But one or two ever came, and they only occasionally. We should be glad to have our brethren come, and if Brother Hayley's editorial had been directed to the members of the board who never came, then he would have been hitting in the right direction. To have called our attention in Nashville to this simple fact would have done no harm; but the implied charges of secrecy and of irresponsible debt making without consultation in the face of all the facts and of all our struggles and sacrifices, are unfortunate. I will venture to say that no board of any body in this country are more faithful, earnest, honest, and self-sacrificing in their duty than the local State board at Nashville.

GEORGE A. LOPTON, President of the Board.

The oldest of the periodicals that forms the list of the American Baptist Publication Society is the Young Reaper. A comparison of a recent number with some of the earliest issues would show how great improvement has been made during the years of its publication. The Society proposes to use for 1891 a still better quality of paper and illustrations, and in all respects the high standard of the paper will be maintained and elevated. But there will be no increase of the price. American Baptist Publication Society.

ITEMS.

We are glad to report Brother Allison in the midst of a good meeting at Oak Grove. The Lord is with them and souls are being converted. Herein we do rejoice and will rejoice.
And at Mossy Creek the spirit of revival is moving. Our hearts were gladdened to learn that two of our boys, Lee and Johnnie Huddleston, were converted. The father had just given a handsome contribution to the new

building, and now the Lord is blessing him with that which is above price. This may be truly said, that whosoever goes to Carson and Newman College is sure to be in the midst of a good religious atmosphere. They believe that education radically defective which neglects the moral and the spiritual in training. Send your children to Carson and Newman College. As we write the postman hands me the following card, which tells its own story:

In our meeting at Mossy Creek, which still continues, about fifty have professed conversion and forty have been added to the church.

MORRISTOWN. J. T. HENDERSON.

—Here is one of the "Old Guard" from the Lone Star State, I. S. Calloway, who has been a constant reader for forty years, and sends in two dollars and ten dollars' worth of kind words and sympathy. He says he is nearing the port, and he means to go in with the old banner floating over him. In the radiance of God's presence lighten the portal. Your support does as much good dear brother. And may the wife of your youth continue to be the joy and comfort of your age.

—We acknowledge the receipt of a notice to attend a called meeting of the State Board, which was received on the morning of the meeting. Sorry we did not know it sooner. But we have full confidence in those who did meet.

—Let those who expect to order Sunday-school literature from us at Knoxville please not wait till the end of the month. Orders that come in late are likely to be delayed. Order all your helps such as papers, books, class-books, collection envelopes, and lesson pictures at once. We call attention to the fact that the Philadelphia publications are reduced in price.

—Many of the Association agents are ordering tracts for home missions. Let the orders come, we wish to prove the people by giving them information. Then we confidently expect enlarged offerings. Give a tract to every one who will promise to read thoughtfully. Do not waste them, but press them into the proper hands. May God bless the reader and make him a giver.

—Brother Jones, of the First church, is in the midst of a gracious revival. Many are seeking and finding the way of life. We rejoice to have such a yoke-fellow, and the First church is putting on her strength and her beauty. You may expect the best years record of her history.

—The Second church Sunday-school made a contribution to the new building at Carson and Newman College. Some fifteen dollars were realized. This, with our Thanksgiving offering, will make twenty-five dollars. We believe in the college and in Prof. J. T. Henderson, who is carrying every thing before him. We know he would build that splendid house, if the Lord spared him. Now ye Baptists of East Tennessee, here is your opportunity. Let the building go up, and the endowment be provided at once. Ye men of Israel, help.

—The fifth Sunday meeting of the Tennessee Association, while not largely attended, was a splendid success. And we are much mistaken if we have not entered a new era of our history.

—The Advanced Quarterly of the Baptist Publication Society has gained the enormous circulation of nearly half a million copies each quarter. For the first half of the coming year it will be edited by Professor H. C. Taylor, D.D., and for the second half of the year by Professor H. H. Harris, LL.D. The price will be reduced from three cents each quarter to two and a half cents, or from twelve to ten cents a year, when ordered in packages of five

PERSONAL AND PRACTICAL.

—The friends of Brother J. B. Moody were delighted to see him in Tennessee again and to find him looking so well. They will be glad to know also that he has promised an occasional article for our columns.

—The article by Rev. B. F. Haynes was quite long and we had to cut it in two. Read the first part in this paper. The second part, however, will prove even more interesting. We reserve comments until next week.

—Dr. G. W. Jarman, of Jackson, was in the city for several days this week. He looks unusually well and vigorous. His forty years' service in the school-room entitles him to an honorable discharge from active duties.

—Dr. I. T. Tichenor ran up from Atlanta and spent last Sunday with the Nashville brethren. They were glad to see him. Wise, prudent, eloquent, and successful, he has a very firm hold upon all hearts among Southern Baptists. He reports the Home Board as in a very prosperous condition.

—We learn that the church at Lebanon has had a glorious revival, conducted by Rev. J. W. Couch, of Franklin. There were, we believe, some forty additions, about thirty of them by baptism. The whole town was stirred. We rejoice with our Lebanon brethren in the good results to this church. They have called Brother Couch as pastor. May much prosperity attend his labors.

—They had a big time at Mill Creek church on Thanksgiving day. A special train was run out from Nashville, carrying a large number of Baptists. Dr. W. H. Whitsett, of Louisville, preached the sermon, which was a history of the church. A collection of over three hundred dollars was taken for the improvement of the house. Short speeches were made by Dr. W. R. L. Smith, H. R. Buchanan, A. J. Wheeler and others, mostly of a congratulatory character. It was an exceedingly enjoyable occasion.

—We always enjoy our visits to Eagleville. It is a cultivated community, with some of the best people in the world living there. One of the most pleasant visits we ever made there was on last Thanksgiving day, having been invited to preach the thanksgiving sermon. We found the school conducted by Professor J. N. Huff quite full, there being about one hundred and seventy pupils. We regretted to see Brother Chesley Williams, the patriarch of Eagleville, in such very poor health. If it be God's will may his life be spared.

—Dedications of Baptist churches seem to be the order of the day. We speak in another place of the dedication of the one at Alexandria last Sunday. On the same day the Immanuel church, Nashville, was dedicated, Dr. W. R. L. Smith preaching the sermon. A collection was taken, amounting to seven hundred and twenty-five dollars, for completing the church. It is beautifully situated on a lot where two ways meet and is an ornate even to West Nashville. We congratulate Pastor Van Ness and his noble people upon the successful completion of their hopes and prayers and labors.

—Rev. H. M. Wharton, D.D., editor of the Baltimore Baptist, is organizing a party for the Holy Land. The party is not yet fully made up, and if any of our readers think of going they would do well to write to him and get a printed programme of the trip, with

cost and general information. They will sail from New York on the 25th of February, 1891, and will be absent four months, spending one month traveling and camping in the Holy Land. Dr. Wharton has made two trips to Europe, and he would, therefore, be well qualified, one would think, to organize and conduct such a tour. Write to him and he will tell you all about it.

—Colonel Robert G. Ingersoll made a prediction ten years ago, of which Chaplain McCabe has sent him the following reminder: "Dear Colonel:—Ten years ago you made the following prediction: 'Ten years from this time ten theaters will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year 1900." We doubt if he will care to "venture upon another prediction for the year 1900," or any other year now. "The kings of the earth set themselves and the rulers take counsel together against the Lord and against his Anointed, saying: Let us break their bands and succeed, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

—As we have disagreed with many of our Methodist friends in some things recently, we want to commend most heartily the following, taken from the Christian Advocate of last week. We confess that it was rather unexpected to us. Do all Methodists agree with the editor of the Advocate?

It is an ill wind that blows no good. The woman question now agitating the Northern Methodist church, which we think was to be deprecated, has its good side. The Scripture views of the subject have been emphasized. The rank and file of that church have been impressed that Paul and Peter said some things on that subject and laid down some principles that are authoritative and imperishable. It comes to light that many of their best and prominent women are against the movement. The sad fact comes out also that some of their preachers and members give but little weight to the emphatic word of God. This rationalizing spirit will always prevail when we accommodate Scripture statements to meet our views, our prejudices, our interest, or our reason. The strict interpretation of God's word and the most submissive loyalty to its plain meaning is our only safety.

—As an instance of a far-fetched, straw-clutching effort to explain away Paul's injunction to the women to keep silence in the churches, the following, taken from an article in a Methodist paper, is about the best we have seen. It would be very ridiculous if it were not intended so seriously:

Paul was a preacher who seemed to adapt himself to circumstances when he could do this without the sacrifice of principle. In Cor. xiv. 34, 35, he says: "Let your women keep silence in the churches, for it is not permitted unto them to speak," etc. It seems here that Paul found confusion in the church, and doubtless this was caused by ignorant women trying to put themselves forward in the public assemblies. Dr. Anderson, speaking on Oriental Churches (Vol. 11, page 277), gives the following specimen, describing a missionary ladies' meeting: "With seventy or eighty females, all sitting on the floor, resembling a hive of bees, the slightest thing would set them all in commotion; when a child cried half a dozen women, with voices and gesture, would try to quiet it. When some striking thought of some speaker flashed upon the mind of some woman she would deign to explain it in no moderate tone to those about her, and this would set them off into a bedlam of talk, which would require two or three minutes to quell." No wonder Paul said to such women, "keep silent."

—Brother R. A. Rhoder, of Wedington, Ark., in sending his subscription to the BAPTIST AND REFLECTOR for another year writes an interesting let-

ter, from which we take the following expressions:

Let Brother S. E. Jones know that I think that "Boport on Temperance" a sublime and able production, Brother G. A. Lofton to the contrary notwithstanding. I think that committee deserved the praise and thanks of the Baptist family everywhere. It is one of the best scriptural pieces on the subject that I have ever read, and I have read many, having been a subscriber to the Baptist about thirty years or more. I am glad that you shut down on the election discussion, for I know one church that had it on hand every meeting for several years. To-day that church is forever divided, and there has never been a convocation at it or produced by their preaching, and they have been preaching almost in sight of my house for fifteen or sixteen years. I never knew any one but the anti-mission Baptists to discuss it at such length. It is like Brother Graves said about articles of faith, not one in ten thousand that understands it. I feel to thank God that Brother Graves is still spared. The prayers of his people hold him up before God.

Brother Narrowsides hits the nail on the head. Let us have some more Bro. Narrowsides.

When ever I fail to send my subscription in time just let the paper continue until I can get to the office.

—Perhaps the most interesting and most successful fifth Sunday meeting we ever attended was at Alexandria, November 28-30. It was a union of the Salem and New Salem Associations. The weather was perfect, the attendance large, the programme a model one, and the discussions full of life and interest. Rev. G. A. Ogle was elected moderator. Rev. J. T. Oakley preached the introductory sermon at 11 o'clock, Friday. It was highly spoken of. We regret that we did not get to hear it. In the afternoon the subject of old Sunday-school runs was discussed at length by C. D. High, J. H. Williams, and various other brethren. Rev. J. H. Grime, by special request read his essay upon "Objections to doctrinal preaching" recently published in the BAPTIST AND REFLECTOR. At night ye editor preached to a large audience. On Saturday the question box elicited a warm and interesting discussion. Rev. T. J. Eastes read a good essay upon "Distinctive principles of the Baptists," and Dr. J. W. Bowen, an excellent one on temperance. "The evils of spasmodic giving" was discussed with much interest by J. M. Stewart, F. M. Bowling, T. J. Eastes, and J. B. Moody. Rev. E. E. Folk spoke upon Christian education and was followed by Dr. J. W. Bowen, and Prof. F. M. Bowling. At night Rev. J. B. Moody preached a fine sermon on "I am not ashamed of the gospel." Sunday morning the house would not hold the people. There was an overflow audience at the Cumberland Presbyterian church to which Rev. J. T. Oakley preached. "Some one said he 'did the big act,' meaning, we presume, that he preached a big sermon. At the Baptist church Rev. J. B. Moody, of Louisville, preached. Several years ago he had held a debate in Alexandria and to him more than to any other man was due the erection of a Baptist church at that place, and it was fitting that he should be present upon the occasion of the dedication of this beautiful house and witness the final triumph of the cause he has helped so much in the days of its weakness. The audience listened attentively to his sermon, and the two covonants. At its close, and before the dedicatory prayer was offered, a collection was taken up, amounting to \$538 in cash and pledges to pay off a debt still on the house. The giving was liberal and spontaneous, and every one left feeling that a good work had been done. At night the BAPTIST AND REFLECTOR editor preached again. And thus closed a very delightful occasion. The next meeting will be held at Smith's Fork church at Statesville. The Salem and New Salem Associations will unite together again and the Concord will be invited to join with them also. F.

THE HOME.

The Next Thing.

From an old English parsonage
Down by the sea,
There came in the twilight
A message to me;

Many a questioning,
Many a fear,
Many a doubt,
Hath its guiding bore,

Do it immediately,
Do it with prayer,
Do it religiously,
Do it with reverence,

Every-Day Religions.

It rained Sunday and Monday, Tuesday and Wednesday. By Thursday morning every one was more or less "under the weather."

He was blessed, however, with a wife who believed that religion is for every day, and especially for rainy days.

By the time breakfast was eaten, and the head of the family was ready for "down town," he was ashamed of himself, and when his wife kissed him good bye, and whispered "Think about the 'Son of Righteousness' to-day, dear,"

He carried her words and example with him all day. He was ashamed to be irritable with the men in the office;

But on several occasions special appointments have been made. On October 3; 1789, Washington issued a proclamation appointing Thursday, November 26, a day of public thanksgiving.

The next occasion upon which a national thanksgiving was proclaimed was the conclusion of the second war with

rain as he walked home, the overloaded street cars seeming to him a greater evil than the muddy streets.

He found his house brilliantly lighted. His wife in her prettiest dress met him in the hall, and together they sat down to the best dinner that love and housewifely skill could devise.

"Surely, Sue, you did not expect company a night like this?"

"Of course I did," brightly. "I expected you."

"While they ate the children told him what a "lovely day" they had spent. "Mamma let us take our dinner to school, papa, in that pretty basket of hers, and she gave us some of her very nicest preserves in those lovely china cups."

"And chocolate cake, papa."

"O yes," laughingly, "but I try to put them off till sunny days so I can go and walk them off; and really, Fred, it was self-evident at breakfast that the fourth day's rain would be too much for some of us, unless I done something. So," soberly, "I asked our Father to help me make sunshine for others, and after that it was easy enough. You know religion don't amount to much unless it helps us over the rough places of every day."

Was she not right?—E. A. D., in the Christian Observer.

National Thanksgiving Days.

It is quite natural for the present generation to regard our annual national Thanksgiving as of recent date. But an annual Thanksgiving day was a national institution from 1777 to 1781.

The days which were recommended and observed were as follows: Thursday, December 18, 1777.

Thursday, December 9, 1779. Thursday, December 7, 1780. Thursday, December 13, 1781. Thursday, November 28, 1782. Thursday, December 11, 1783. Tuesday, October 19, 1781.

Upon the establishment of a national government, the appointment of this day was left to the governors of the several States, as in colonial times it had been in the hands of the royal governors.

But on several occasions special appointments have been made. On October 3; 1789, Washington issued a proclamation appointing Thursday, November 26, a day of public thanksgiving.

The next occasion upon which a national thanksgiving was proclaimed was the conclusion of the second war with

Great Britain, commonly known as the war of 1812. On March 4, 1815, President Madison appointed Thursday, April 13th, to be a day of public thanksgiving. Thanksgiving is now a regular annual observance.—Christian Observer.

—A distinguished London physician, the late Sir William Gull, was greatly enamored of these lines:

If I were a tailor, I'd make it my pride The best of all tailors to be: If I were a tinker, no tinker beside I should mend a tin-kettle like me.

Much of the doctor's success was attributed to his regard for this verse. If every pastor and Sunday-school teacher had a like ambition how well would it be for themselves and the world!

Where the Nickel Comes From.

In the Copper Cliff Mine, near Sudbury, Canada, it is said more nickel is being produced than the entire market of the world calls for at current prices. A little branch off the main line of the Canadian Pacific railway, four miles in length, leads out to the mine, which opens into the face of a crag of the brown oxidized Laurentian rock, characteristic of this region.

As fast as the nickel and copper-bearing rock is hoisted, it is broken up and piled upon long beds, or ricks, of pine wood to be calcined or roasted, for the purpose of driving out the sulphur which it contains. The roasting process is of the nature of lime-kilning or charcoal burning.

—In appearance, the beer-drinker may be the picture of health; but, in reality, he is most incapable of resisting disease.—Scientific American.

The Electropoise.

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C.

Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

—Ho (slightly rude): "I called because I thought you were out." She (sweetly): "Well, do you know that I thought I was out too. The usid must have mistaken you for some one else."—Harper's Bazar.

—Benevolent Individual—"Need help again, do you, Uncle Ebony? Well, here's a dollar. I presume you find it difficult to keep the wolf from the door?" Uncle Ebony—"I ain't 'fraid no wolves, sah, I keep fo' dogs."

—"There is a demand for more legal holidays." Next thing Congress will be asked to make an eclipse of the moon a legal holiday, so that the working-man may have an opportunity to witness the event.—Norristown Herald.

His Position.—Reporter: "How do you stand on the question of opening the museum on Sunday?" Trustee Metropolitan Museum: "I'm not standing on it at all, young man. I'm sitting on it."—Brooklyn Life.

—Bridget, has Johnnie come home from school yet? "Yis, sir." "Have you seen him?" "No, sir." "Then how do you know he's home?" "Cause the cat's hidin' under the dresser, sir."—Puck.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Rev. M. W. Gordon has resigned the pastorate of the church at Georgetown, S. C., and become principal of the high school at St. Stephen's, S. C.

First Tramp: "So you want me to go and ring the door bell while you sit here and rest?" Second Tramp: "Yes, Clarence; you press the button and I do the rest."—America.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

The Electropoise.

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C.

Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

YOUNG SOUTH.

MRS. O. L. HALEY, EDITOR. No. 144 Central Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

DEAR AUNT NORA: Inclosed you will find four two cent stamps, for which you please send me some brick cards? I am anxious to do some missionary work and know of no better way than this.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C. Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

The Electropoise.

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C.

Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

thought I would see if I could fill a card for you. I do not know what success I will have. However I will do what I can and return card and amount to you. Mrs. A. W. WEEKS. Mouse Creek, Tenn.

DEAR AUNT NORA: I have been thinking of writing to you ever since I first read of the brick cards, and now I wish to join the happy band of little children. My papa does take the BAPTIST AND REFLECTOR and I like it real well.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C. Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

The Electropoise.

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C.

Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

told me about her papa being shut up in jail for so long. I feel so sorry for her. I know she is happy now that her papa is out of jail. I have a little brother nearly two years old. He is named Jack for my grandpa Hilleman. Little Jack put five cents on my brick card. Kiss little James for me. HADDEN HILLMAN CLAY. Trezovant, Tenn.

I am glad that your Aunt Estella found little Esther Diaz's letter and read it to you, Hadden. The printers, for some good reason of their own, I suppose, put it so far away from my notice of it that I feared the cousins would not find it, and you are the only one I have heard say they read it. You did nicely with your card. Many thanks. KIND WORDS.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C. Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

The Electropoise.

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C.

Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

The Oldest Subscriber. We have received the following interesting letter. Now let us hear from others: MOUNTAIN HOME, ARK., Nov. 21.

I see in the last BAPTIST AND REFLECTOR (13th inst.) Dr. R. C. Burleson commended taking the BAPTIST in 1814, edited by R. B. C. Howell. I am eighty years old the 16th of last March, and commenced with volume one, number two, and have now before me volumes I and 2, bound in book form, commencing August 23, 1814. I have been a subscriber ever, since, and want to be considered a life subscriber, which won't be much longer. I see in volume one, number two, a request from R. C. Burleson for the editor to publish articles on depravity, faith, repentance, remission of sins, and regeneration.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C. Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.

—Every day as it rises out of eternity keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—F. W. Robertson.

—Why don't you shave yourself and save time and money?" "Because I can't bear to cut an old acquaintance."

—The Grand Old Man, apropos of MoAlistor's book, is reported to have said: "So sad for his family."

The Electropoise.

Messrs. DuBois & Webb, 56 and 58 Colo Building, Nashville, Tenn.—Gentlemen: Permit me to express my appreciation of and bear my testimony to the marvellous powers of the Electropoise.

Excursion to Asheville, N. C.

Southern Interstate Immigration Convention. Excursion tickets will be sold by all agents of the East Tennessee, Virginia and Georgia Railway system to Asheville, N. C., December 13, 14, 15, and 16, at one fare for the round trip, to parties to attend the Southern Interstate Immigration Convention, to be held December 17, 18, and 19. Tickets good to return until December 24, 1890.



A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1890.

BAPTIST PERIODICALS, 1891.

Enlargement! Improvement! Reduction in Prices! Compare quality and prices with similar publications.

PRICES REDUCED.

The Sunlight.—This excellent paper will be reduced in price from ten to eight cents for the monthly edition; and from twenty to sixteen cents for the semi-monthly.

Our Young People.—The success of this periodical has been far beyond our expectations. There will be no abatement in the effort to provide a first-class periodical for young men and women. It will be continued fortnightly; but the price will be reduced from fifty to forty cents.

Advanced Quarterly.—This excellent lesson help has now gained the enormous circulation of nearly half a million copies. And therefore the price for 1891 will be reduced from twelve to ten cents a year, and from three to two and a half cents each quarter.

Intermediate Quarterly, Primary Quarterly.—The price of each will be reduced from ten to nine cents a year, and from two and a half to two and a quarter cents per quarter.

Added Features.—In the Senior, the Advanced, and the Intermediate Quarterlies, there will be introduced a new department with the heading of "Catechetical Lessons." As a rule, two questions and answers, with references, will be given for each Sunday in the year, with the exception of review Sunday. This feature will be uniform in the three Quarterlies, and has been introduced at the earnest request of many practical Sunday-school workers.

IMPROVED AND ENLARGED.

The Picture Lesson.—This is the most beautiful and best picture card lesson published for little children. Printed in bright colors.

Compare Prices with those of Similar Publications.

AMERICAN BAPTIST PUBLICATION SOCIETY.

COMING! COMING! COMING! COMING!

Christmas is in Sight. Wedding Time is here already. Babies are Born. Of Birthday Anniversaries there is no end.

DIAMONDS.
A magnificent stock.

WATCHES.
In any quantity. Purest gold cases and finest movements.

CLOCKS.
Plainest Styles—good and serviceable—others costly and elegant.

Silver-Mounted Leather Goods.

PERSONAL ADORNMENTS
ad infinitum.

B. H. Stief Jewelry Co.
JAMES B. CARR, Manager.
200, 210 UNION STREET, NASHVILLE, TENN.
Are daily receiving and opening the largest and most valuable stock of
Ever brought to Nashville.
Too numerous to mention. Decorative and Useful. Costly and Inexpensive. Elegant Bronzes. All the new Lamp Designs, Vases, Statuettes, Water Sets, galore.
Don't Wait. Buy Early. Get Your Choice.
B. H. STIEF Jewelry Co.

The Young Reaper.—This is the oldest of the periodicals issued by the Society. For the year 1891 a still better quality of paper, and a higher grade of illustrations will be used, and the literary matter will be of the highest order. There will be no advance in price, but a great advance in excellence.

The Baptist Teacher.—The January number of the Teacher will contain a beautiful "Bird's-eye View of the Holy Land," in colors, which itself will be worth the year's subscription.

REV. G. W. ANDERSON, D. D., will furnish each month, aids in teaching the Catechetical Lessons.

Pres. HENRY G. WESTON, D. D., will furnish two or more articles setting forth "The simpler principles of interpretation of the Scriptures."

Pres. JOHN A. BROADUS, D. D., LL. D., will contribute five articles during the year upon topics related to the International Lessons.

Our Little Ones.—For children in the infant class and the nursery. This beautiful paper will contain finer illustrations next year than ever before used; it is a most beautifully illustrated weekly visitor. There is nothing of the kind equal to it.

Senior Quarterly.—This publication will maintain its position as the largest and finest quarterly of its grade, with excellent engravings, maps in colors, illustrated dictionary, and special lesson pictures.

The Baptist Superintendent.—To the Baptist Superintendent will be added a new feature, designed as a help in teaching the Catechetical Lesson.

The Worker.—For adult classes and the family. This, for its size, is the cheapest paper published. In packages, only six cents each for a whole year.

Bible Lessons.—The page will be enlarged to the size of the Advanced Quarterly; some new matter will be added; no increase in the price.

Baptist and Reflector

THE BAPTIST, Established 1846. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1888.

Published every Thursday.

Mrs. E. F. Folk, comp. 516 Boscebol st. King Truth in Love.

(Entered at the post-office at Nashville, Tenn., as second class matter.)

VOL. 2.

NASHVILLE, TENNESSEE, DECEMBER 11, 1890.

NO. 18.

Valuable Tracts.

BY DR. W. R. L. SMITH.

Not long ago, I was invited to visit a community, where Baptists are weak, and deliver several sermons on our distinctive principles. This service was desired to be done, not in a controversial spirit, but simply that our position might be more clearly understood. Not being able to leave my work, I suggested what I conceive to be, in many respects, a more successful method of indoctrination, namely a judicious and diligent distribution of our denominational tracts. The names of several suggested are, as follows: "The Voice of God on Baptism," "Geo. Muller on Baptism," "Baptism before the Supper," "Who Puts up the Bars?" "What Close Communion Really is?" "The Constitution of Baptist Churches," "Differences between Baptists and other Denominations," "The Mission of Baptists," etc. These contain from four to eight, twelve or sixteen pages each, and can be had at the rate of 1,200 pages for one dollar.

Without hesitation, I believe that our tract literature on distinctive principles is unequalled in the qualities of clearness, cogency, and power. If pastors, Sunday-school teachers and churches would only apply this force! These four pages of George Muller on Baptism are a mighty sermon, and unaccompanied with those irritations and antagonisms that almost inevitably attend a public discussion of the subject. "Who Puts up the Bars?" and "What Close Communion Really is?" would quiet the fears and settle firmly the views of many a timid Baptist. There are serious misconceptions of our views and practices within and without our ranks, which a judicious use of this literature would correct. It might even put a check, here and there, on the gross misrepresentations from which we too frequently suffer.

My advice was accepted by the zealous sister, who at once ordered 1,200 pages of half a dozen tracts, and began to place them where they would do the most good.

There is continual need for the use of another class of tracts, on Christian culture, such as: "How to Hold and Train Converts," "How to Enlarge a Congregation," "Family Worship," "Giving to the Cause of Christ," "How and Why I Should Give," etc.

And here is another class, quite as indispensable, addressed to the unconverted, namely: "Are you Ready?" "What Shall I Do with Christ?" "Why not, to-day?" "Once for all," "What is it to Believe on Christ?" "Sternity," "A Homeless Soul," "Neglect," "Sincerity not Safety," "Evidences of Conversion," "Too Late," "The Accepted Time," "How Spurgeon Found Christ," etc. It is a simple and easy thing to slip out of these into the hand of a timid pupil or friend. Gently and naturally this

opens the door to religious conversation. These last can be had at the rate of 2,000 pages for one dollar. A postal-card to the American Baptist Publication Society, will bring a catalogue of this precious literature. Nashville, Tenn.

Working For Nothing and Finding Yourself.

BY REV. A. B. CABANISS.

The National Baptist tells of a number of instances where ministers have been invited to go to distant places to make addresses and the committees or churches who invited them did not even pay their traveling expenses, much less compensation for their time and labor.

In the good old days of our forefathers, they could beat that without any effort. Many pastors were called to take charge of churches, ten or twenty miles from them, without one word ever being said about paying them for their time or expenses. For a year's, or several years' labor, they sometimes got a pair of socks or a home spun jeans pattern for a pair of pants, from the sisters.

A brother in East Tennessee tells me that in the good old times of the past he knew a church to invite a certain good brother to hold a meeting with them. As the minister was a poor man, and his services were worth something at home as well as abroad, he had the courage and the good sense to tell them in the beginning, "I have come to labor for the cause in your church; but I want you to understand this is to be no socks labor, nor socks meeting, but it is to be something worth paying for," he added. We had a glorious meeting. Large numbers were baptised, and when the preacher left that church broke its record by giving him upwards of fifty dollars.

Father Willis White, of Clinton, Kentucky, tells some very amusing incidents about the way he was compensated for his labors fifty or sixty years ago in the Jackson Purchase. On one occasion a man with whom he was not acquainted, sent for him to come twenty miles to marry him. After he had performed the ceremony, this man said to him, "Parson White, I have not forgotten your marrying me yet, and that I have not paid you anything for it. I am now making some of the best apple brandy you ever tasted. If you will send over a quart bottle I will fill it for you."

HOW A HARDSELL LIFTED A COOL LECTURE.

In those days, Father White sometimes preached across the Ohio river at European, in Illinois. One Sunday afternoon he was preaching a hardshell sermon, who held his services in the tavern hall. As the conclusion of his

sermon the old preacher said: "My friends, you all know I am opposed to these hiring preachers, and have always preached against mission societies and money-beggars. But I am in a peculiar fix now. I am on my way to the upper part of Illinois, where I am not acquainted, and may have to pay a tavern bill or two. To tell the truth I have not a cent in my pocket. Now, if some one will kindly pass around a hat, and you all will be good enough to throw in a few dollars, I will take it, as a great favor; and I want you to remember the Bible says it is more blessed to give than to receive. So, if you will give me the money, you can keep the blessing." Father White said we raised several dollars for him in that little crowd, and, significantly added, I saw he knew how to lift a collection, if he was opposed to money-beggars.

That Temperance Report Oaca More—Reply to Brother Jones.

BY GEO. A. LOFTON, D. D.

First of all let me say that the readers of the BAPTIST AND REFLECTOR shall not be worried with this subject any more, so far as I am concerned.

Brother Jones' last article may be definite, but there is nothing in the definiteness thereof, surely nothing new, or valuable, on the subject. He deals mostly in small criticism upon me as a "dodger" and upon some of my words and expressions; and yet, for the life of me, I can not see the point in his criticisms. The "careless reader"—especially the biased anti-prohibitionist—would be very likely to favor Brother Jones' "dead literalism," without an exposure of his error; and hence I wrote that the force of it might be broken. As to duties "organic and inorganic," I referred simply to moral and political duties without the slightest idea of "the relation of church and State," by any sort of construction of what I wrote. By "co ordinate moral relationship" between church and State I meant a relationship as opposed to the positive, or organic, and without any reference to the character of either church or State. By the "undefined operations of Christianity," I meant such as had not been specifically provided for, but left to the guidance of "general principles," as emergencies arose—such, for instance, as Baptist Conventions, Seminars, Mission Societies, and other institutions adopted by the churches. Of course, the New Testament knows nothing of these in relation to any party, as such, however, it might favor, or disfavor, any party. Individuals voted for the resolution, who were third party men, and who were not both sides; and if Paul, as a citizen and not as an apostle, appealed to Caesar, so I as a Baptist voted for the resolutions, and as a citizen voted for Kelley. Church and State, you see, are organically separate, but morally co-ordinate and co-dependent in a free country. Nashville, Tenn.

of opposing evil, in the nature of things. These two irrefutable propositions: 1. The Chattanooga resolutions were in perfect harmony with Baptist practice and history: 2. They were not inconsistent with the spirit and principles of the gospel.

No instance occurs in the New Testament when any appeal was made by Christ, the apostles, or the churches to Caesar. At that time, there was no use and non-resistance was all that was left. Imperial despotism dominated and persecuted Christianity, and no appeal could lodge; but in every age and country, where Baptists had any influence or power, they morally sought to exercise it upon the State in their own behalf, and in the behalf of all good. When able, in some instances, they defended themselves against persecution. In modern times, this has been their history in Germany, England and America. Baptists have always been upon the color line in pushing the question of religious and political liberty, in holding up the Bible as the only rule of faith and practice among Christians, in the organization of benevolent and missionary operations; and when, in common with other Christians, it was deemed expedient as well as lawful, no "dead literalism" has kept them from creating public opinion against great national evils by petition, appeal, resolutions, or other judicious methods lying within the purview of gospel spirit, principles, or practices.

Brother Jones cites Dr. Boyce as authority against the passage of a prohibition resolution in the Southern Baptist Convention in 1888. If I remember, Dr. Boyce based his action upon a technical construction of the constitution of the Convention, and, therefore, decided that the resolution was out of order. Dr. Mell, a greater parliamentarian than he, never thought of such construction, and if I remember the great majority of Baptist papers, preachers, and laymen were against Dr. Boyce in the end. Nevertheless, the whisky organs shouted hallelujah to Dr. Boyce, and so they are shouting glory over Brother Jones' resolutions. One brother is now defending the Convention in public print, against the charge of adopting the Jones' document, a thing which the Convention did not, and never will do.

Br. J. Wm. Jones expressly disavowed any connection with the third party, and the moderator of the convention at Chattanooga decided that the resolution of Brother Woodcock had no relation to any party, as such, however, it might favor, or disfavor, any party. Individuals voted for the resolution, who were third party men, and who were not both sides; and if Paul, as a citizen and not as an apostle, appealed to Caesar, so I as a Baptist voted for the resolutions, and as a citizen voted for Kelley. Church and State, you see, are organically separate, but morally co-ordinate and co-dependent in a free country. Nashville, Tenn.