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Baptist and Reflector

THE BAPTIST. Established 1848. THE BAPTIST REFLECTOR, Established 1873. Consolidated August 14, 1889. Published every Thursday. Speaking Truth Needs No Color. VOL. I. NASHVILLE, TENNESSEE, JULY 24, 1890. NO. 48.

About Jerusalem.

BY REV. A. J. HOLT, D.D.

The "Holy City" is attracting more attention now than at any previous period since the Crusades.

THE JEWS ARE RETURNING. Out of a population of about fifty thousand there are twenty-seven thousand Jews in Jerusalem to-day.

Safed and Tiberias are composed almost entirely of Jews. The Turkish government has more than once become alarmed, and has sought, with poor success, to retard the influx of Jews to Palestine.

The Jews have several burial places around Jerusalem, but the most noteworthy is on the western slope of Olivet, at the foot of which are the ancient tombs of the prophets.

Large numbers of Jews daily wait at the western wall of the old temple area, where the old stones placed by Solomon are worn smooth by the affectionate caresses of the Jewish devotees.

LIGHT IS ADVANCING. In the march of time light is returning to the East from the West. There are three European hotels, one steam-mill, two banks, and one telegraph office in Jerusalem.

A railroad is now being built which will soon connect the holy city with the sea-board, and Jerusalem will re-elong transcend her pristine glory.

Real estate is advancing rapidly, and new buildings are going up every day.

Jerusalem is the most religious city in the world. The Moslems regard it as their holy city, since Mahomet ascended to heaven here on horseback, and they show the print of his horse's feet on the rock which started to follow him but was held down by the angel Gabriel, in proof of which they show the print of Gabriel's fingers on the rock.

Then, too, Mahomet will judge the world from Jerusalem, and they point to a stone in the eastern wall of the city whereon he will sit.

Jerusalem is the one great holy city of the Jews. Hero Solomon reigned in all his glory. Hero David lies buried in the city.

The Christians, of every clime, class, and creed, look to Jerusalem as the place "where the Lord lay." The "Holy Sepulcher" has been the one place the fierce contention for which has caused rivers of blood to flow on every plain of Palestine.

Six hundred millions of people to-day regard Jerusalem as the holiest city of earth.

The people of Jerusalem look for the near approach of some grand event. Twelve years ago twenty people came from Chicago and took up their abode on the eastern wall, awaiting the advent of Christ.

Ten thousand pious pilgrims every year pay their devotions at the shrines of Jerusalem.

The "Golden Gate," or "Beautiful Gate," or the "Arab Gate," was recovered from the debris after the destruction of Jerusalem and placed in position. Though

the gateway is closed, yet this arch spans the spot where, according to reasonable tradition, Jesus made his triumphal entry. Here, they say, both Mo-lem and Christian, many Jews concurring, that Jesus will come again and enter the city at this same gate, the wall of which will open at his approach.

Missions abound here on every hand. When one sees a handsome modern house of large proportions it is sure to be a mission building of some denomination. Christian services are held every day of the week, and on Sunday the bells ring out over all the grand old city much as if it were in very truth a Christian center.

If Jesus were to descend upon the Mount of Olives, where he ascended, he would find many of the people of Jerusalem looking for his appearing, and the news would flash as lightning "from the east even unto the west," and the whole world would know it in a day.

Almost every denomination of Christians are represented in Jerusalem except the American Baptists. Only Brother T. J. Alley, whom the writer baptized last March in the Jordan, represents the great Baptist family of America.

Our English brethren have a small mission there. The Church of England seems to be doing most in the way of missionary work in Jerusalem, and their efforts are directed principally toward the Jews.

Let us begin again at Jerusalem. Election.

BY GEORGE A. LOPTON, D.D.

Having discussed the proposition that God's election of the saved sinner unto eternal life is sovereign, unconditional, eternal, and personal, I now propose to vindicate the doctrine, briefly, in the light of the other doctrines:

1. The doctrine of election is simply based upon the doctrine of grace. Salvation is a "free gift"—unmerited favor bestowed upon a meritorious and helpless and otherwise hopeless sinner—not only from the stand-point of a provided remedy through the blood of Christ, but in the very application of the scheme of redemption to the sinner's condition. Grace provided the remedy, grace applies it, and grace preserves to the bitter end the saved, and upon this grace is founded the doctrine of election, without which none could or would be saved.

"By grace are ye saved," etc. (Eph. ii. 8-10.) "There is a remnant according to the election of grace. And if by grace, then it is no more of works, otherwise grace is no more grace," etc. (Rom. ii. 5, 6.)

CONTRIBUTIONS.

"Score Ten."

The announcement, after fourteen years of labor, of the completion of the Great American Commentary on the New Testament brings great joy to Baptist hearts. It marks an epoch in Baptist history in our country and denomination. Upon this great matter I have it in my heart to say something to your numerous readers:

1. It is out and out a Baptist undertaking and a Baptist success. No one can say more that the Baptists have not ability for exegesis, exposition, and commentary equal to any. Edited by Baptists, prepared by Baptists, and with the fine finish and beautiful imprint of our American Baptist Publication Society of Philadelphia upon it.

We may not fear to put this great work into the hands of our Sunday-school teachers and our own children. They will not be led astray by it. So much for the Baptist flavor, and it is good.

2. Let us see who these Baptists are. Dr. Alvah Hovey superintended and edited the entire work of seven volumes, than whom, Dr. Broadus says, there is not a better—that is, more suitable—man to be found in the United States. Dr. Hovey's indorsement gives sufficient guarantee of ability and soundness.

Matthew is from the pen and brain of our own Dr. John A. Broadus, and a better commentary on Matthew I have never seen.

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Thus here are brought together fourteen of our eminent pastors, teachers, and theologians upon this book. None of us in our Southland are sorry to see the name of the lamented Winkler, the noble Dargan, and peerless Broadus in this galaxy.

3. Each gospel and epistle has a suitable introduction by the editor, while the whole series is introduced by an extensive and exhaustive introduction to the New Testament, by Dr. Hovey. The text is given at the head of the columns in both the common and revised versions. Copious maps, tables, charts, and illustrations lie well arranged, and the type of different sizes as to text and comment pleases the eye.

All these, and more, for the modest sum of sixteen dollars (\$16.00). Who can be exorable longer if he do not provide himself helps and commentaries when they may be had so cheap!

Dear brother, count up that expense of cigars or tobacco. How soon you burn up and spit away sixteen dollars and complain, "I am too poor to buy any theological books." Out on you! Get these books, and how much better preaching you will soon do.

What a handsome present for a friend or congregation to give a pastor. Wm. HENRY STRICKLAND, Greenville, Miss.

What Kind of Blood?

In Dr. Graves' answer, 1012, to a question by Rev. J. D. Powers, of Texas, he gives me a very severe rap for declaring that men are washed in the literal or real blood of Christ. As Dr. Graves did not publish the whole query, I can not tell what impression the querist made on his mind. At the time, of the discussion I explained clearly that the washing was not to be taken in its literal sense; that it meant the same as cleansing from sin, separating from sin, redeeming from sin, etc., but that it was the literal or real blood of Christ that did this. Some of the opposition claimed that the blood of Jesus had no more efficacy in it than any other blood, that they had no sympathy with such songs as "There is a fountain filled with blood," and "My hope is built on nothing less than Jesus' blood and righteousness." Brother Powers, who wrote the query, confessed that in his preaching heretofore he had insisted too much on the blood. Now that was the issue, and with that before Dr. Graves I would like if he would tell us what kind of blood is meant in 1 John 1:7. "The blood of Jesus Christ his Son cleanseth us from all sin." He says in his answer to the query, "We have never heard any thing more absurd than this in theology; than the idea of one's being washed in the literal blood of Christ." Now, what kind of blood is it that cleanseth us from all sin? Is it literal or real blood, or is it figurative blood or spiritual blood? Or is it no blood at all, and have we been reading and singing of blood all the time when it is a myth, a fable, blood having nothing to do with our salvation? I would like to understand what is meant by Rev. J. D. Powers' "into him that hath loved us and washed us from our sins in his own blood." Was John here guilty of an absurdity in stating that Jesus had washed them from their sins in his own blood? or was it not his real blood after all? Were they washed in something else or were they washed at all? John's statement stands unchallenged to this day, hence they were "washed from their sins in his own blood." If Christ had any other kind of blood besides real or literal blood, I suppose Dr. Graves can tell us of it, but they were "washed in his own blood," however absurd this may appear to Dr. Graves.

Again (Rev. v. 9), the song of the Redeemer, "Thou wast slain and hast redeemed us to God by thy blood." It appears that these people were standing face to face with Jesus, and there telling him that he had redeemed them by his blood. If it were not true, certainly Jesus would have corrected them; but he did not, hence we conclude that they were redeemed by blood. However absurd it may appear to Dr. Graves and Brother Powers, nevertheless it is so written. But it is being washed in the literal blood that they pronounce absurd. Now I want them to ask what kind of blood this was—was it real, or figurative, or spiritual, or mythical?

I have always believed that it was the real blood which cleansed us from sin, but am I now to understand that it is all a cunningly devised fable, that the real blood theory is all an absurdity? Surely Dr. Graves has lost his moorings. We would bear from him again concerning this matter. His many friends in Texas would be sorry to learn from his pen that the blood—the real blood of Jesus Christ—did not cleanse from sin. B. J. ANDERSON, Geineville, Texas.

Systematic Benevolence.

We have done better for the cause of Foreign Missions the past year than any former year. This is encouraging and hopeful. It is not so much that we have spent more money, but that we have spent it more wisely. We have done better for the cause of Foreign Missions, work, and a like sum for our State and Home Boards. We should begin in time and in earnest.

What we need is to adopt some means of reaching all of our membership and enlisting them in this cause. The Christian activities of our people must be brought out and developed. This can not be done unless our pastors will take an active interest in this matter. The command of our Master is to preach the gospel to every creature. This should be impressed upon the hearts and consciences of our brethren. Too many of us feel that this command has no application to us, but that it rests wholly upon others. All are not called of God to preach in person. This was not so in the days of the apostles, it has not been so since. Those of us who are not so called must support those who are, and who do, and when we do this we are partakers of their work.

How may we all in some way obey this command? How may we all become preachers of the gospel? When we aid and support another in doing an act, this act is in truth and in fact our act. When we help one who is called of God to carry the gospel to the destitute we are in this way preachers of the word of life to the destitute, whether that destitution be at home or abroad. It is a great moral principle, applicable to all our actions, that what we encourage and enable others to do it is indeed and in truth our own act. Most of us, perhaps, do not fully appreciate this fact. How this thought should animate us in helping to send others unto the harvest.

If the preaching of the gospel is a positive duty of the Christian life—and who will venture to deny it—then our pastors should impress it upon our people. We must be taught and instructed upon this subject. We need to have the great lessons of life often impressed upon us. We need line upon line and precept upon precept. The Apostle John said, "I have not written unto you because you know not the truth, but because you know it."

Tennessee Baptists will never become an important agency in evangelizing the world until our pastors make this a more prominent subject in the pulpit. This subject should be given prominence in proportion to its importance. I heard of a pastor, not many years ago, who had promised to take up a collection in his church, for missions. When asked, some time after, if he had done so, he answered he had not, stating that his church had not yet paid him his salary. If he had taught his people that they ought to do something toward sending the gospel to others, they would probably not have neglected him. They could not well have responded to such a call without remembering and discharging the obligations they were under to their own pastor. He had neglected this duty to his people and they had, in turn, neglected the obligations they were under to him. The churches that give to missions are not those which neglect their pastor. I have never known it so. Duties are greatly inclined to go hand in hand. The conscientious performance of one duty leads to the performance of others.

I notice that South Carolina Baptists raised last year near \$12,000 for Foreign Missions. Tennessee Baptists largely outnumber those of South Carolina, and

our financial ability is, I suppose, much greater than theirs; but in that State a large number of our brethren are enlisted in this cause, while only a few of us in Tennessee take any interest in it.

If Tennessee Baptists could be brought to activity in this work how easily could twelve thousand dollars be raised for our Foreign Board, and an equal amount for our State and Home Boards. These amounts, distributed among so many, would scarcely be felt by any.

Every church should have some plan for taking up collections for these objects. The means adopted are not so important. Any plan, well carried out, will give the desired result. Where there is a will there is a way. That many of us may have but little to give is no reason for withholding our mite. We need the little mites. Many small sums make large amounts. The ocean is made of drops. We might do well to remember that it was not the rich who cast into the treasury of their abundance that our Lord commended; but the widow who cast in two mites. This should encourage us to cast in our mites. A little less than forty cents per capita from all our brethren would give each of these boards \$12,000.

In writing to a lady some time ago, I asked her if she would not give the product of one hen to Foreign Missions. I had known her well from childhood, and felt I might take this liberty. In her answer she stated:

"I have this year given of the products of my own industry twenty-five dollars."

Five of this was given to her pastor, five to Foreign Missions, and the remaining fifteen, as I recollect, had been equally divided between the State and Home Boards, and the education of young ministers. I gathered from her letter that the money had been raised from her poultry yard and the sale of berries. Certainly I was surprised when I received her letter. I little thought she had done so much.

A little, and only a little of the self-denying spirit of this Christian lady infused into the Baptists of Tennessee, and what an impetus would be given unto all our Missions, with what new life would the old gospel ship spread her sails as she bore the tidings of salvation to those who sit in the shadow of darkness. L. M. JONES, Trenton, Tenn.

After the Chair Talks of Brother J. R. Graves at this place, which were well attended and well received, he preached one sermon on baptism, and it was thought by good judges that it was the best effort of his life. I do not suppose he ever excelled it, for he seemed to be almost inspired. Two Freewill Baptist preachers were present, however, who saw sprinkling and pouring and baby sprinkling fully set forth, and so well established that they were bound to accept it, and, as a result, joined the Methodists at their next opportunity, dating their convictions, their change, etc., from Brother Graves on baptism, and had their children, who had some of them been long neglected, sprinkled. And now the Methodist preacher, as an item of news to his paper, says two Baptist preachers, with their wives, joined our church, having their children baptized as the result of convolutions under a sermon from J. R. Graves, D.D., of Memphis, Tennessee, at this place. He very carefully omits the Freewill in his report.

T. N. STUBBS, Baptist Pastor, Springtown, Texas.

—'Tis a mercy to have that taken from us which takes us from God.—Venning.

OUR PULPIT.

THE FLOOD'S WITNESS.

A Sermon by the Rev. Charles H. Spargeon.

"By faith Noah, being warned of God of things not soon as yet, moved with fear prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith."—Heb. xi. 7.

THREE ANCIENT BELIEVERS.

The apostle could not avoid mentioning Noah; for in him faith shone forth eminently. He has placed him in due order of time after Abel and Enoch; but he had also another reason for the arrangement. These three ancient believers are declared in Holy Writ to have pleased God. Of Abel, it is said that God testified of his gifts. Enoch, before his translation, had this testimony, that he pleased God, and Noah "found grace in the eyes of the Lord." Again, it was met that Noah should follow close upon Enoch, as one of the two who are described as having "walked with God." Enoch walked with God, and he was not, for God took him." And we read in the sixth chapter of Genesis, verse eight, that Noah also "walked with God." These two spent their lives in such constant communion with the Most High that they could be fully described as walking with God. O that we may, through almighty grace, be so pleasing unto the Lord that we may abide in fellowship with him!

First, notice that in Noah's case faith was the first principle. The text begins, "By faith Noah." We shall have to speak about his fear—being "moved by fear," we shall also remember his obedience, for he "prepared an ark to the saving of his house." But you must take distinct note that at the back of every thing was his faith in God. His faith begot his fear, his faith and his fear produced his obedience. Nothing in Noah is held up before us as an example, but that which grew out of his faith. To begin with, we must look well to our faith. Have you faith? Let each one hear the question in the singular number. "Hast thou faith? Dost thou believe on the Son of God? Art thou resting on the promise of a faithful God? If not, thou art nothing as to spiritual things.

FAITH IN EVERY-DAY LIFE. Notice, first, that Noah believed in God in his ordinary life. Before the great test came, before he heard the oracle from the secret place, Noah believed in God. We know that he did, for we read that he walked with God, and in his conduct he is described as being "a just man, and perfect in his generation." It is a great thing to have faith in the presence of a terrible trial; but the first essential is to have faith for ordinary every-day consumption. Hast thou faith in God as to thy daily bread? Hast thou faith as to thy children and thy house? Hast thou faith about thy trade and business? Hast thou faith in the God of providence?—faith in the God who answers prayers? Is it habitual with thee to roll thy burden upon the Lord? If it be not so with thee, what wilt thou do when the floods break forth? Faith will not come to thee all of a sudden, in the dark night, if thou hast shut it out all the bright days. Faith must be, a constant tenant, not an occasional guest.

WARNINGS AND THREATENINGS. Note next, that Noah had faith in the warning and threatening of God. If he had not believed the threat he

would not have prepared an ark, and so would not have received the promise. Men do not prepare an ark to escape from a flood unless they believe that there will be a flood. I charge you who profess to be the Lord's not to be unbelieving with regard to the terrible threatenings of God to the ungodly. Believe the threat, even though it should chill your blood; believe, though nature shrinks from the overwhelming doom; for, if you do not believe, the act of disbelieving God about one point will drive you to disbelieve him upon the other parts of revealed truth, and they will never come to that true childlike faith which God will accept and honor." By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark."

FAITH TAXED TO THE UTMOST.

Furthermore: Noah believed what seemed highly improbable, if not absolutely impossible. There was no sea where Noah laid the keel of his ark; I do not even know that there was a river there. He was to prepare a sea-going vessel, and construct it on dry land. How could water be brought there to float it! O mad old man! How canst thou play the fool on so huge a scale as to build a three deck vessel of vast dimensions where no waters can ever come? Yet he was bidden of the Lord to do it, and he was persuaded that the Lord's command involved no blunder. The floods would fill the valley, rise up the hills, and prevail above the tops of the mountains. He believed all this, although it did seem an unlikely thing. That faith which believes in the probable is any body's faith, even publicans and sinners can so believe. The faith which believes that which is barely possible is in better form, but that faith which cares nothing for probability or possibility, but rests alone in the word of the Lord, is the faith of God's elect.

Note well, that Noah believed alone, and preached on though none followed him. There were no other believers, if you except his wife and his sons and daughters. There were eight in all, but I am afraid that some of these rather believed in father Noah than in the living God.

Noah believed through a hundred and twenty solitary years! It was a long martyrdom. Our life is quite long enough for the trial of faith. Yonder dear friend has been praying for the last six months, and the Lord has not heard him, and he begins to doubt whether the Lord does hear prayer at all. You are not much like Noah. You can hardly believe for one hundred and twenty days. "Alas!" says one, "I have prayed for my husband these twenty years!" It is a long time to wait; but what would you do with a hundred added on to it? Years made Noah's faith more mature, and not more feeble. This gray father of the age went on with his preaching, went on with his intercession, and, without a doubt, waited for God in his own time to justify his servant before the eyes of men.

SEPARATION FROM THE WORLD. Once more: Noah believed even to separation from the whole world. See Noah and his family entering the ark! I do not think I should have selected the ark as a place of residence myself, nor would you have chosen to live in a place pitched within and without with pitch, with only one door and one window to it, and a great menagerie of birds and beasts and reptiles inside it! Whether that window ran all around the top just under the roof, so as to let light into the whole structure, I can not tell; but I have no doubt that the

jeering world said to Noah, "Well, old man, you have built a prison for yourself, and the sooner you go inside and shut yourself in the better; for we have had enough of your preaching!" When the good man and his family went in, and the Lord shut the door, they were dead to the world. Nowadays professors have not faith enough to dwell alone. They want two or three doors in the back of the ark, so that they may slip out every now and then and do a little pleasuring with the world, and then glide back again and look like saints. As to being shut in with God and separated from the world—religious and irreligious—how few will endure it! How little is ever heard of that cry—"Come out from among them, and be ye separate!"

NOAH'S FEAR.

II. Secondly, Fear was the moving force. Faith was the living principle, but fear was the moving power; for the text puts it, "By faith Noah, being warned of God of things not seen as yet, moved with fear." Faith molded him, but fear moved him. How was this? "I thought," says one, "that perfect love casteth out fear." Yes, fear of a certain sort; but there is another fear which perfect love embraces and nourishes. Noah had no evil fear. He had not a servile terror: he was not afraid of God as a culprit is afraid of a judge, or a convict of the hangman. He knew whom he believed, and was persuaded that he had a favor toward him. Noah had not a careless fear, as some here have. He so believed, that fear came upon him, and that fear made him act as God bade him. Beware of the unbelief which enables you to trifle; for trifling with eternal things leads to the suicide of the soul.

III. Thirdly, Obedience was the gracious fruit. Faith and fear together led Noah to do as God commanded him. When fear is grafted upon faith it brings forth good fruit, as in this case. Noah obeyed the Lord exactly. How often does the Scripture say, "Thus did Noah; according to all that God commanded him, so did he." See again and again, "Noah did according unto all that the Lord commanded him." Those who have faith in God should show it by a holy fear, which makes them zealous to leave nothing undone which is commanded of the Lord, and to add nothing of will-worship to the perfect law of God. "Whatever he saith unto you, do it," was the wise word of the Virgin. Obey the Lord with all your mind and all your heart, in the way of faith, if you would find salvation.

OBEEDIENCE AT ALL COSTS. Noah obeyed at all costs. To build the huge vessel called "the ark" must have cost Noah a great deal of money and labor. He could not get every body to work at the absurd task of building a vessel on dry land. As they would be laughed at, his workmen would be sure to demand extra pay. Possibly he had to pay double wages to every wright employed on the ark. The patriarch was content to sink all his income in this single venture. It was a poor speculation—so every body told him; and yet he was quite willing to put all his eggs into that one basket. God had bidden him build, and build he would, feeling that the divine command insured him. Dare we do the same?

IV. And now I come to my last point, upon which hear me patiently. Results did not fall to noma. One hundred and twenty years preaching and no converts remaining! One hundred and twenty years building a ship, and yet no water to float it! One hundred

and twenty years warning people that God is about to destroy, and yet no flood! Surely, the good man's life is a failure, but Noah knew what he was at, and was not unmindful. He was simply to repeat his warning and go on with his ship-building.

GREAT RESULTS OF FAITH.

What did come of it? The first result was he was saved, and his house. O that God would give to every preacher of righteousness this full reward—himself, and his house! Even if in your own house you find your worst foes, hold on and never doubt. Do not come down a step or two, as to holiness, nor seek a lower platform upon which to meet more cordially an ungodly world. Believe in the Lord Jesus Christ and in the power of the over-blessed gospel. This is the one business of your life; and I believe that if you have faith in the life as to your family, your beloved shall be given you.

The last thing Noah earned by his faith was this, he became heir of the righteousness which is by faith; for God said of him, when he bade him come into the ark: "Thee have I seen righteous before me in this generation." God declared him righteous; not righteous by his works, although his works, following upon his faith, proved him to be righteous; but righteous by his faith. He believed God, and found grace in the eyes of the Lord. God honored his faith, and he condemned the world. He lived when the rest perished; he was secure in his ark when the myriads were sinking in the deluge; he became "heir of the righteousness which is by faith"; when others were condemned. May God make us all so, and unto his name shall be the glory through Jesus Christ our Lord! Amen.

—Dr. J. R. Graves is visiting eundry places in Texas and delivering his instructive Chair Talks. While progressing in body, his intellect has retained the fire and force that were wont to kindle the heart of our Baptist people into enthusiasm in former days. His large grasp of Scripture details, the abundance of devotional feeling which is held in reserve forces in his heart, his old Huguenot enthusiasm, his devotion to the faith of his fathers, and his natural gifts have been to the places where he delivered these Talks a luxury and delight seldom enjoyed by any people. Those who have heard him bear testimony to the splendor of his powers, and to the consecration of heart and head and tongue. Texas has never enjoyed a greater blessing than the talks which he has given them. They ought to be repeated with right good will in every Baptist church in the State. Without partisanship, without excess of prejudice or overstatement of truths, he has preached with fervor and with power to the multitudes who have heard him to their great joy and edification. We would be glad that he could be induced to spend the entire summer months in the pure ozone of our prairies, so conducive to his health and so invigorating to his intellect. Texas loves him, not only for what he has done, but for what he is—a knight-errant of the Cross indeed for the rights of God's heritage in this, his adopted Southern land.—Texas Baptist and Herald.

"If God be for us, who can be against us?" The man whom God defends, and means to bless, nobody can effectually harm. Let that man be a pease, and not be alarmed at any thing. All things will at last turn out right in respect to him; and all alike work together for his good.—N. Y. Independent, Oct.

CORRESPONDENCE.

Carsonville Ots.

A GRAND RALLY.

The committee in charge have decided to have the corner-stone of the new building for Carson and Newman College laid on the 12th day of August, prox., the day of the opening of the fall term of the school. It will be laid with Masonic ceremonies, the grand master of the State officiating. We hope to have addresses from some of our ablest Baptist men in the South. Governor Taylor has also consented to be present and speak. Now let all the friends of Christian education come and give one day to the interests of higher culture. Every body is invited. The new building is being pushed forward as fast as forty hands can do it. It is one hundred and fifty feet front by one hundred and sixty feet deep, and will be an honor to our denomination when completed. Reader, don't you want a brick or two in this monument to Baptist appreciation of higher education? If so, communicate with Professor J. T. Hender son, Mossy Creek, Tenn.

THE OUTLOOK

for Baptists in East Tennessee is hopeful. Our churches are slowly waking up to pastoral support, missions, and education, but much is yet to be done before they are fully alive on any of these important subjects. We need a more consecrated and bolder ministry. Many of our preachers do not seem to know, or are afraid to tell the churches, that "the Lord has ordained that they that preach the gospel shall live of the gospel." We need and must have more preachers who dare to tell the churches that covetousness, idolatry, and that withholding "more than is meet, tenth eth to poverty" of purse, and leanness of soul. But we are better than we used to be. We are paying the preachers better, we are giving more to missions, and doing more in education. So the outlook for the future is hopeful. Our churches from Bristol to Chattanooga were never better manned than now, as I think, never so well. We have only one point not occupied, that is Johnson City. The pastor has resigned and accepted a call to a new church at Bristol, or rather a mission. It is said to be a hard but promising field, and one worthy of Brother Chockley's talents. The brethren look for him to do a grand work there. For the present Johnson City will have her pulp it temporarily supplied while she looks around for a suitable pastor. This is a pastorate of great importance, as the town is marching forward with giant strides. It will soon be a city indeed. We can not afford to make any mistake in the man we place at so important a point at so important a juncture. Hence, the brethren propose to "go slow." I think I know the direction in which their eyes are turned. If they succeed no mistake will be made. W. A. M.

Carson and Newman College.

UMATILLA, FLORIDA.—I want to say of Brother Davidson, "He is a workman that needeth not to be ashamed, rightly dividing the word of truth," placing objection just where it belongs, and the offer of a free salvation to all men; just as the Scriptures to Job it. "As Paul and Silas gave it to the jailer, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." As Christ commanded in the great commission, "Go ye into the world and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not

shall be damned." I hope that every Baptist who has access to the articles of the two brethren (Linton and Davidson) may read them oritically with an unbiased mind, then file them away for future reference. W. C. CHAPMAN.

To the Baptists of the Southern Baptist Convention.

Dear Brethren: We, the Sunday-school Committee of the Southern Baptist Convention, are, among other things, charged with the duty of collecting Sunday-school statistics throughout the South, to be reported at every session of that body, and the object of this paper is to call attention to this work and to make some suggestions as to how it can best be accomplished.

Our only hope of collecting complete statistics from the churches is through the District Associations to which they make annual reports. We, therefore, suggest that each Associational secretary immediately secure from the Baptist Book Concern, in Louisville, Ky., a supply of blank church letters, and send one to each church clerk in the Association, with the earnest request that it be used in making the annual report. These blanks cost but little, a full supply for the largest Association not exceeding one dollar.

We name the Baptist Book Concern simply because we know that blanks covering every point of the statistics we desire can be had there, and so far as we know at present, nowhere else.

Profoundly impressed with the magnitude and importance of this work we appeal to the brethren for their kind assistance. Especially do we request that the moderator of each District Association call attention to the work of our committee and endeavor to induce the body to require of its secretary three things:

1. At least one month before the meeting of the Association to furnish each church with one of the above mentioned blanks, or a similar one, requesting that it be used in reporting to the body.

2. To tabulate and print in the minutes all the Sunday school statistics found in these reports, or otherwise secured.

3. To send a copy of the minutes every year, to the secretary of this committee at Louisville, Ky.

Since the period of District Associational meetings is so near at hand, it may not be practicable this year to have all the church clerks supplied with suitable blanks, therefore we suggest that the following points be covered by them in their letters to the Associations: Number of Sunday schools connected with the church, stating the number classed as mission schools.

Number of officers and teachers. Number of scholars enrolled during the year.

Average attendance. Number of scholars baptized.

Number of volumes in library.

Number of Kind Words series, of each grade, taken.

Amounts contributed by school, and for what purposes.

Name and post-office of superintendent.

We respectfully request each Baptist paper in the South to publish this letter at once, and call special attention to it editorially.

Yours in the service of Christ.

ARTHUR PETER. The following is the Committee.—W. B. Caldwell, William Harrison, T. M. Swan, Charles W. Gheons, J. T. O'Neal, T. C. Bell, J. J. Rucker, and M. M. Bley.

GEO. W. BAINES, Secretary.

Preachers and Papers.

Some weeks ago I asked that all Baptist preachers in the State who were subscribers to the BAPTIST AND REFLECTOR write me a card to that effect, so that we might make up a list of non subscribers to whom we would send the BAPTIST AND REFLECTOR free one month. You poked fun at me and said it would not work. You were right. I received just two responses. One brother wrote that he was a subscriber and had just secured three more subscribers. Another wrote me, inclosing a list of about one dozen Baptist preachers in his county who did not take the BAPTIST AND REFLECTOR.

You are well aware that I have no pecuniary interest in the BAPTIST AND REFLECTOR, and no special interest in the success or failure of its owners, but I do feel a strong desire to know that every Baptist preacher in the State is taking it. Our people will never become thoroughly alive to the missionary work until they become posted as to the necessities of that work. The county that has a dozen preachers who are not taking the BAPTIST AND REFLECTOR is located in an Association that has not given \$100 altogether to State missions in the last five years, and yet, if their pastors would read and set their people to read, they would readily give five times that amount each year.

I sometimes ask a brother to take the paper, who replies "I read my Bible—that is enough for me." As a rule, the man who makes that reply never reads his Bible much. And then, while his Bible contains the words of life, and tells him to see that its doctrines are "preached to all the world," it does not tell him about the twenty-six county towns in Tennessee that have no Baptist preaching, and of the thousands of people in Tennessee who have never had the opportunity to hear a Baptist sermon. In brief, no people will ever become enthusiastically interested on a subject they know nothing about, and it is impossible to have any general knowledge of the needs of missionary work unless we read missionary newspapers, and the BAPTIST AND REFLECTOR is the only Baptist paper in the world that gives the general religious news of Tennessee. W. M. WOODCOCK.

FAYETTEVILLE.—I had the pleasure of preaching at this place last Saturday night, Sunday morning and night to good congregations. In the afternoon I administered the ordinance of baptism to eight candidates in Elk river, half a mile from the town. There was a large crowd of spectators who paid earnest attention to the talk on baptism and the administration of the ordinance. The candidates baptized are all with one exception members of the Sunday school. They began work as members of the church by making up among themselves ten dollars which was handed to me for State Missions. What a noble example to other converts. The Sunday school had an attendance of forty, all of whom are bright and intelligent. Brother J. H. Burnam is their superintendent. His heart is being gladdened at seeing some of the fruits of his noble service for the church. Two of those baptised are his children. I may say that I regard the future of this church as exceedingly hopeful. The members are intelligent and thoroughly united in all their work. It is a great pleasure to preach to people so appreciative of the gospel. But they need encouragement just now. They yet need one thousand dollars before beginning to build. They are anxious

to build in September and October. Let brethren everywhere not keep them in suspense any longer, but let them know at once what the churches will give. Let those that have subscribed and not paid remit as soon as possible. Let this house be put up and the church will soon become strong and self-sustaining. Delay now will greatly cripple the interest. J. H. ANDERSON.

From Brother Buchanan.

It was my purpose to write you a short letter before I left my adopted State (Tennessee) to seek a home in the great State of Texas, but the press of duties consequent upon the sudden move prevented. I wanted to say that no man was ever called upon to sever his connection with a kinder people. The members of my three charges manifested the greatest sympathy for me in the allotions of my dear wife, and appreciating the necessity of my move for her benefit, they willingly accepted my resignation in the midst of the year's work, paid me up for the half year's work, one of them—Central Avenue church—paying twenty five per cent more than she promised. In all my experience I never met kinder people than those of Tennessee, and my stay among them will always be marked as a pleasant period of my life. I shall always feel a deep interest in Tennessee and the Master's work there. I believe we as a denomination are decidedly on the up grade. I am sure it is so in Big Hatchie Association. I am glad to report, as retiring chairman of the Executive Board of Big Hatchie Association, that our missionary colporteur work, in the hands of that prince of missionaries, Elder H. L. Finley, is doing finely. I left it provided for almost up to the meeting of the Association, and I am sure that the brethren will make provision there to carry the work up to the close of the year. Bro. J. H. Snow was chosen chairman for the balance of the Associational year, and things do not fail in his hands. Now, will not every pastor in the Association see to it that a small collection from each of his churches be carried up to the Association for this work? With the donation of one hundred and fifty dollars in books from the American Baptist Publication Society, and help from four churches, the work has been carried through half the year, will not every other church do something? I feel that many will, and I am confident that the work will be grandly supported. May God bless and prosper his work in Tennessee is my prayer.

I can not write much of Texas yet. I have no work, but hope to secure some soon. This is certainly a fine section of the State. Crops are very fine. Every thing seems to be prospering. All denominations are represented in this place, which is a town of some three or four thousand. The Baptists are tolerably strong, numbering about one hundred and fifty members, with some of the most influential men of the town. The pastor is Brother Keller, recently from the North.

Asking you to obango my paper from Bunty, Tenn., to this place, I will close. God bless the BAPTIST AND REFLECTOR Yours truly in Christ, J. E. BUCHANAN. San Marcos, Texas.

[God, bless you, dear brother. We regret to lose you from Tennessee, but trust that your wife may find health and you prosperity in your Texas home. If those Texas Baptists are not good to you come back to Tennessee. You will always have a welcome here.—Eds.]

NEWS NOTES.

NASHVILLE.

Brother Van Neas preached to good congregations. Two baptisms. North Edgfield—Good congregations. Three received by letter. Two baptised. Seventh church—Brother Ellis reports usual congregation. Very pleasant service. Brother Strother reports good Sunday school at Mill Creek. Congregation fair. Full house at Howell Memorial. Brother Lofton reports fine congregations. Ninety five dollars raised for State Missions. At night lectured upon the opposition to Christianity. Brother Gilbert had a good Sunday school. Large attendance. Brother Stubbs preached in the afternoon at Mt. Zion at a rally. Fine congregation at night. Brother Anderson had a good time. Brother Vandavell preached in the morning, and Brother Gilbert in the afternoon. Collected about two hundred dollars. Brother Weaver had usual service. Good congregation. Fine Sunday school at Mission. Brother Smith had good summer congregation. The pastor preached. Brother Carswell, of Atlanta, Ga., visiting, reports good work at Glenview, seven miles from Louisville. Brother Gardner reports one pleasant service. Brother Vandavell had good Sunday school. Preached funeral in the afternoon. Good congregation at night.

KNOXVILLE.

Third church—The pastor preached morning and evening to good congregations. Took a collection for State Missions in the morning. The evening sermon was on the "Duty of Husbands to Wives," the third in a series of sermons on "Domestic Relations." A fine Sunday school. Island Home church—Rev. W. C. Hale, a student of Newton Theological Seminary, preached in the morning to a good congregation. Text—Gal. iv. 4, 5. First church—The usual services morning and evening. Fine congregations. The pastor preached in the morning from Gal. i. 11. Evening subject—"Evil Influence" (Luke xi. 52)—latter clause. Interesting prayer meeting Wednesday night. One received by letter. Second church—Good prayer meeting and business meeting Wednesday night. Five received by letter and one approved for baptism. The pastor preached in the morning from Luke xiv. 26. Rev. W. C. Hale preached at night from Rom. i. 16, and it was an excellent discourse. Mount Olivet church—Brother Brewer, the pastor, preached to a good congregation. Fine Sunday school and pleasant service. Maryville church—Extra good congregations on Sunday and Sunday night. Text on Sunday morning: John vii. 34. In the evening: "Except ye believe that I am he, ye shall die in your sins." Sunday school not so large. Brother Smith tendered his resignation to take effect in September. Professor Henderson, of Carson and Newman College, was present in the conference, and his report of the progress of work on the new college building and the funds being raised was very encouraging.

CHATTANOOGA.

Hill City church—Preaching morning and night by Pastor Brooks. Pleasant services are reported. A number manifested a desire to lead a better life by giving their hand. Second church—Pastor Wright preached morning and night to good and attentive congregations. Received one by enrollment. First church—Preaching by the pastor. Good congregations and an excellent attendance at prayer meeting is reported for the past week. Two were

received by letter. Central church—Pastor Melleyolds preached in the morning to a fair congregation. Subject: "Eternal Punishment." A large increase is noted in the Sabbath school. Six were received by letter. Brother Willingham preached at St. Elmo in the afternoon.

MEMPHIS.

The ministers' conference was one of special interest, several of the pastors present giving an outline of their Sunday's sermon, which led to friendly criticism and a general discussion. Brother J. D. Anderson preached morning and evening to the Millington church, and received one by letter. The congregation has greatly increased since getting into their new house of worship. Brother Brinkly reported the usual congregations at Washington Street church. Collection of fifty-one dollars to be applied to the church debt. Central church—The usual service. The night congregation continues good. Pastor Boston will take vacation during the month of August. Trinity church—The pastor preached both morning and evening. The morning congregation was not hardly so good as usual. Full house at night. The baptistery is ready for use. Rowan Memorial church—The usual attendance. Received and baptized one. Made a club of fourteen for the Foreign Mission Journal at the close of the Sunday school. First church—Very good congregations at both services. Collection for State Missions at the morning service. Brother Johnson was with his people at Galloway and reported a most delightful day. Took a collection for Missions. Brother Barkdale preached at Bihalia, Miss., to satisfactory congregations. Bro. J. H. Amaeker was with his people at Pleasant Hill and preached to large gatherings. All present will attend the meeting of Big Hatchie Association, at Brownsville, beginning on Friday.

TENNESSEE.

—My health improves very slowly. You will soon be at Big Hatchie Association. I wish I could be there. Remember me kindly to your father and Brother Trotter. I love the BAPTIST AND REFLECTOR since leaving the State better than ever. It is like a letter from home. E. C. FAULKNER.

LINWOOD, TENN.—Moderately good congregations greeted us Saturday and Sunday at Linwood. Four additions by letter Sunday morning. Their new house of worship will be dedicated on the third Sunday in August. The writer is invited to preach the dedicatory sermon. Following this with their annual effort meetings. We are looking for an ingathering. J. T. OAKLEY.

—Rev. A. B. Cabanis preached for Boone's Creek church, Washington county, East Tennessee, the 13th inst., and informs us that the brethren are making preparation for the meeting of the Holston Association with them on the 7th of August, and wish a full attendance. They are expecting Rev. O. L. Hailley to be with them, and promise to give him subscribers and renewals to this paper.

MINISTERIAL EDUCATION.—At the last meeting of Concord Association a subscription was taken for the benefit of one of our young men preparing for the ministry, a large part of which has not been paid. It is earnestly requested that those churches and brethren who have not paid their quota will forward it to Mount Hermon at our approaching meeting. Brethren, please remember this, as our young brother needs all we promised him. S. A. DAVIDSON.

—A most interesting series of meetings has just closed in the Southside Baptist church, Birmingham. Pastor P. T. Hale was aided by a number of brethren, who preached once or twice. There were thirty-two accessions to the church. The Sunday school of the Southside church of Birmingham is maintaining a Mexican girl at the Madero Institute. Birmingham, Ala.

GREENVILLE, TEXAS.—I like my field very much, and I think we will be able to do a good work for the Master. We have had eight additions so far, and are now holding every evening a prayer meeting, which we feel will do much good for the church. I had a hard time with the fever before I left old Tennessee. The hard work and exposure were too much for me, but I am getting my strength slowly at this time. F. W. CARNEY.

—Whereas, our beloved Sister Faulkner (wife of our late pastor, Rev. E. C. Faulkner) has been with us for several years past, and part of the time as secretary of the Ladies' Aid Society of this Baptist church, and has greatly endeared herself to us by her gentle and discreet conduct and general usefulness in our Society; therefore, Resolved, 1. That in severing the sweet and tender relations as a member of this society Sister Faulkner will carry with her our warmest love, tenderest sympathy, and best wishes for her health and happiness. 2. That a copy of these resolutions be furnished Sister Faulkner and be sent to the BAPTIST AND REFLECTOR for publication. MRS. BUTLER, Pres. MRS. GLASS, Sec.

PARIS, TENN.—We had the smallest congregation that we have had in five months at the morning service. Three good members were received by letter. The congregation at night was good considering the summer and sickness. In five months our Sunday school has grown sixty-six per cent in numbers. The interest is fair. Our church membership in the same time has increased twenty-one per cent. Three fourths of them attend regularly. The prayer meeting is first class in numbers and interest. It is the best service we have. Perfect peace and harmony prevails. Our Sunday school contributes monthly to Sunday school and colportage work. ENOCH WINNEN.

UMATILLA, FLA.—It is getting time for those of colder climates to begin to plan for a trip to Florida when winter sets in; so I would say plan to remain for the summer too, for that is the best part of our climate, when we always have fresh, cool breeze from the sea or Gulf and our nights are so pleasant. Come to stay. We have good society and are healthy the year round. Our churches are alive and growing. Come with your church letters in your pockets and from there convey them to the nearest church, and never let them find the way to your trunks, as has been the manner of some. Such we denominate church boarders. Come into the family at once. This is a beautiful place for Baptist people. We have so many clear lakes. We have a live man for our pastor. Come to hear him, and spend some time in our sunny clime. MRS. S. A. B.

RESOLUTIONS OF RESPECT.—Whereas, Rev. W. B. Briscoe, our pastor, and

teacher of class No. 1 in the Sunday school of the First Baptist church of Dayton, Tenn., has severed his connection with us as pastor and teacher; therefore, be it

Resolved, 1. That Class No. 1 deeply regrets the parting with him whom they had learned to love and respect as teacher and pastor, who has so gently led them in the ways of pleasantness and in the paths of peace, and would hereby express their high regard for him and record their thanks for his kind interest in them and his untiring endeavor to present gospel truth in its purity.

2. That the Sunday school of the First Baptist church of Dayton, Tenn., greatly miss the kindly smile of their pastor as he went in and out before them, and his words of encouragement and cheer as he taught them God's ways and God's word, and hereby desire to manifest their gratitude to him and send after him these words of remembrance to cheer and help him in future efforts for the cause we all so much love, and may the great Head of the Church keep him and bless him and prosper his many labors in the kingdom of God. ELDER D. V. CULVER, JAMES M. NEWELL, WILLIAM HUDSON, Committee.

Sheridan, Oregon.

I left Tennessee the 11th of January, 1890, for the Pacific coast in search of health. After a long and tiresome journey, I arrived at Sheridan, Oregon, January 23, 1890. I have been here five months, and I am sorry to say to my brethren and friends in Tennessee that my health is not much better. The physicians here say that it is a great mistake to come to these parts for lung diseases. Having left my family and the churches and the cause that I love, I have spent many gloomy hours. I have had the privilege of reading the BAPTIST AND REFLECTOR, which efforts me great pleasure. I see in the last issue (June 12th) a question in reference to the Sunday school literature of the South. Now I want to submit an answer to this question. Southern Baptists should patronize their own works, all things being equal North and South. But there is a marked difference in the principles of Baptists North and South, and it is not a political difference. I am now on ground occupied by our Northern brethren, and alien immersion is the avowed principle they are anporting. If a minister o poses the reception of the immersions of the scots he is denominated as a Southerner, and land-markism is denounced as a relic of the South. Now, it is not North and South, but principles that are dear to us. Let us keep the faith once delivered to the saints and the ordinances as they have been delivered to us. The above is sufficient reason for the Baptists in the South to support their own work. May the blessings of God rest upon the work in Tennessee. I pray God to bless Carson and Newman College and all connected with it. I pray the Father to bless our much-loved secretary, Brother Anderson, in his work, and last, but not least, I ask the Lord to bless the BAPTIST AND REFLECTOR. I ask an interest in the prayers of all the readers of the BAPTIST AND REFLECTOR. Yours fraternally, R. D. CARTER.

—There were one hundred and sixty pupils at Soule College, Marquette, last year, from nine States. A fine showing for the first year under its new management.

MISSIONS.

MISSION DIRECTORY.

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

FOREIGN MISSIONS. Rev. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.

HOME MISSIONS. Rev. I. T. TICUMSON, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him, at Atlanta, Ga.

MINISTERIAL EDUCATION. Funds for young ministers to the S. W. B. University should be sent to G. W. Jarmon, Jackson, Tenn.

We Be Brethren.

The combined flocks and herds of Abraham and Lot were too large to graze on one pasture, or to be watered from one well. Their substance was so great that it became absolutely necessary for them to separate.

Nearly half a century ago the great Baptist family of America was separated into two separated general bodies—the Baptist Anniversaries of the North, and the Southern Baptist Convention of the South—not on account of doctrinal differences, nor for lack of love or fraternal feelings toward each other.

When we look over the vast multitudes yet sitting in darkness, ignorant of the Savior, Christ, ignorant of the way of salvation through him, ignorant of the Scriptures, and hear, with enthusiastic emphasis, on the floor of the Southern Baptist Convention, or the Baptist Anniversaries of the North, expressions showing lack of respect for or confidence in the other large body of Baptists, a deep blush of shame decorates our cheeks.

familiarly styled "Carpet baggers," while in the Northern Anniversaries the order of emphasis is reversed. Shame! Is there not room and work enough for each to plod the tolls, wearisome journey of life without such grating friction? Are not all these brethren beloved in the Lord? Shall we continually read of "rival Sunday-school series," "negro equality," "negro domination," etc.?

Is it not true that the more Baptist preachers we have the more people will read Baptist papers? If so, why have only one Sunday-school series? If white and colored Baptists in the South each prefer to have separate organizations, and can, as has been clearly demonstrated by experience, accomplish more for Christ in this way, why should these north of the Ohio river endeavor to kindle a flame of bitter war between the races thus peacefully engaging in the Master's work?

Do you think to improve on the plans and specifications given in the Scriptures? Is it not high time that we had fewer words and more work? Why shall we waste our gigantic strength in personal bickerings, in one party trying to rule the other, in stupid indifference, while our Lord says, "Son, go work in my vineyard to-day?"

—Rev. E. B. Pollard was ordained recently at Richmond. He goes to New Haven, Conn., to take charge of a mission of the Calvary church and to attend lectures under Prof. Harper.

Letter from Sister Early.

REV. E. N. FOLK—Dear Brother: Being a comparative stranger in Tennessee, I have heretofore hesitated to comply with your request to write for your mission column of the BAPTIST AND REFLECTOR, hoping first to see articles from many other sisters in various parts of the State.

I send you a few items from Memphis, hoping in return to receive some from other quarters. Paul tells us to "provoke one another to good works," and by knowing what others are doing for the Master, we each may be incited to do greater things for him.

A society has recently been formed in the Rowan Memorial church, and to those who know any thing of Brother and Sister Snow, it goes without saying that it will be a success. The Industrial School connected with that church is a matter of pleasure and surprise to any one who has ever visited it.

And last and not least, of our own little church. As you are aware, we are not five months old, and, of course, as yet we have not accomplished much. Yet we have an active society which meets weekly. Since our organization we have, from our contributions and work, raised about forty-five dollars, besides twenty-five dollars realized at a lawn party given last week.

Pray for us, that we may always heed the counsel you gave us at our opening services, and thus prove to the world that we have not labored in vain, but that the Lord has indeed built his house.

We enjoy the weekly visits of your paper. May God grant you and Brother Haisley a long life of usefulness.

Again expressing the wish that this may induce other sisters to tell us what they are doing, I am sincerely yours, Memphis, Tenn. D. A. EARLY.

—Circumstances are beyond the control of man; but his conduct is in his own power.—Darius.

Fifth-Sunday Meeting at Oakland.

One of the most pleasant and profitable of all the fifth-Sunday meetings that have been held in this division of Big Hatchie Association was that held at Oakland the last fifth Sunday. There were but few of the visiting pastors present, but those who were present took an active part in the proceedings and conducted the discussions with much spirit.

The meeting was organized Saturday morning by electing the pastor, Rev. H. B. Folk, moderator. The discussions were opened by Brother Kincaid, who gave the address "The Devil—and his influence." He handled the subject ably, and showed that our only escape from his wiles lay in nearness to the cross of Christ.

Sunday morning the question, "How much of a Christian's income should be given to the Lord?" was opened by Brother W. D. Powell, followed by others. The subject for the afternoon discussion—"Sinless perfection"—was one of special interest to the people there, several among the Methodist community professing to have reached the sanctified state.

The church at Oakland is a small but consecrated band. A nobler set of men and women could not, I believe, be found anywhere. With such members as Brothers Turbevill and Flippen to uphold his hands, a pastor's labors are made vastly lighter.

The community, irrespective of denominations, entertained the visitors with open-hearted hospitality. It was a delight to be with such noble, generous, hospitable people as are found around Oakland. LAYMAN.

—NASHVILLE, TENN., July 12th, 1890.—The Tennessee School for the Blind is free to blind and partially blind children. For admission they must be between the ages of seven and seventeen, of good moral character, sound mind and health, and free from epilepsy, or any contagious disease.

Baptist and Reflector.

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

CORRECTIONS.

Dear Dr. Graves: You make no say in the BAPTIST AND REFLECTOR of May last that the Baptist papers say that you endorsed alien baptism. I meant to say that the Baptist papers said that you was the originator of the opposition to alien baptism.

We are with equal verity given the credit of being the originator of the opposition to pulpit affiliation with the ministers of opposing and unscriptural denominations and the author of church communion, and, in fact, the originator of the Baptist church? What next? This is the next and last that has come to our eyes or ears, and is being published in the Methodist papers all over the South and Union we suppose.

Rev. J. H. Trimble, in Texas Christian Advocate of July 3. "Rev. J. R. Graves, Baptist preacher, of Memphis, came out to Springtown from the Southern Baptist Convention, and preached to the people on doctrine. He succeeded well, for yesterday I received into the Methodist church two Baptist preachers and their wives—baptized their children, and these brethren stated that Brother J. R. Graves proved to them from the Bible that children should be baptized."

Elder Sturges can answer this. Now what are the simple facts touching alien immersions and pulpit affiliations?

From the rise of the first human religious organization claiming to be a church of Christ, the Greek Catholic church in the third century, the Baptists received from that church (?) the name of Anabaptists—re-baptized—to make them odious to the popular church adherents and others, because these primitive Baptists, the then and ever since only true witnesses of Jesus, repudiated this human and unscriptural organization as an anti-christian church (?) and its ordinances and ordinances as null and void, therefore baptized all who came over to them.

When the Protestant organizations were originated by the reformers of Catholicism, Calvin, Luther, and others the Baptists opposed them as human, unscriptural, and anti-christian organizations, and repudiated their ordinances as unscriptural and invalid, and truly baptized all who came over to them from the Protestants, and the Protestants made common cause with the Catholics in persecuting and putting the Baptists to death under the odious name of anabaptists—that is re-baptizers. Not less

than 27,000 Baptists were put to death in England under sentences of Protestant kings as anabaptists and other odious names. From the day the First Baptist church was planted in America until the day of our birth the almost unbroken practice of American Baptists has been the repudiation of alien immersion—the immersions of Protestants—as unscriptural and invalid. (See "History of the First Baptist Church in America," etc., just from the press of the Southern Baptist Book House, Memphis, Tenn.)

Touching pulpit affiliation, it is only a late thing that pedobaptists would invite our ministers into their pulpits, and our inveterate murderers, the Catholics and Episcopalians, will not do it now, and it has been but recently that Baptists would think of accepting such invitations. If the reader wishes to see the brutal and inhuman treatment American Baptists received from the Puritan and Presbyterian pedobaptists from the settlement of this country until after the close of the Revolutionary War see "First Baptist Church in America," just from the press.

They all unite in persecuting us by misrepresenting our doctrines and our practices. They persist, in the face of all facts to the contrary, in impressing their people that we hold and teach that no one can be saved unless immersed by us, and that we hold that there are no Christians outside of our churches, while we do hold and teach that no one can be scripturally baptized before he is saved—that he must be a Christian outside of our churches before he can scripturally enter one of them. (See Acts ii 47, New Version.)

EDIGRAMS.

A brother minister of Wisconsin wishes to express his thanks to us for writing the little book called "Old Landmarkism," saying that before reading it he was what is called a liberal Baptist, but now a New Testament and consistent Baptist minister. We thank God that we were inclined to write the book that has proved a great blessing to many. Green Borders, Ga.: You must wait until the book on "John's Baptism or Ministry? Was it from Moses or Christ?" appears this fall, for the answers to your questions. We can not anticipate the book on the question. Colonel, always be careful to ask questions of some importance, and not irrelevant ones which the Scriptures do not reveal or refer to. Mrs. D. Prime Max, Colo., Cal.: No. We never "preached with a Baptist preacher by the name of Jean Vane, nor he with us. If he says we did, stand very clear of him. Yes; we expect to commence our "Chair Talks" at Round Lick church, Tenn., on Saturday night before the fourth Sabbath in this month. W. Z. Lee, Liberty, Miss.: Nothing would more delight us

than to visit you this fall and deliver the "Five Chair Talks" at old Liberty, and we will try to find an unoccupied week in September or October. Will not the railroad expenses be too heavy? We recognize you as an "old guardman."

It is reported by the Methodist pastor at Springtown, Texas, that our "Chair Talks" there convinced two Baptist ministers and their wives that infant baptism was scriptural, and so they joined the Methodist Society! What about this, Brother Hutchins, pastor of the Baptist church at Springtown?

The present position of the New York Examiner touching alien immersion should be generally known, and especially in the West and California, where the unscriptural practice of receiving such as valid still finds favor.

Some one asks the Examiner the following question: "Would it be proper for a Baptist church to receive a member of the Methodist church, who was immersed by a Methodist, without being baptized by a Baptist minister?" To which that paper properly makes reply: "We do not believe in baptism administered by an unbaptized Methodist minister or any other unbaptized minister. And in this we are not more strict as to what is an authorized baptism than Paul. (See Acts xix. 1-7.) If baptism is worth being administered at all, it ought to be done according to New Testament usage, and nothing is over gained by making that usage bend to convenience."

Notices of the History of the First Baptist Church in America.

"The First Baptist Church in America Not Founded by Roger Williams." Graves and Adlam; 200 pages; price, \$1. J. R. Graves & Son, Memphis, Tenn.

This long looked for volume is before us, and it truly fills a long-felt want. The enemies to the truth have persistently striven to establish the origin of American Baptists with Roger Williams in order to compromise us with his irregularity as to baptism. Whether Williams was a Baptist or not, is not the question of greatest moment. But did his organization precede that of the organization of the church at Newport? This little book is a treasury of the early history of Rhode Island, and the evidence is conclusive on five points: 1. Roger Williams was never a Baptist. 2. His so-called church existed but a few months. 3. The first Baptist church in Rhode Island was organized at Newport in 1638, by Dr. John Clarke. 4. Clarke, not Williams, secured the free charter of Rhode Island. 5. The assumption that the Catholic Lord Baltimore secured religious liberty in Maryland, is utterly fallacious. For sale by the Arkansas Baptist Book House.—Arkansas Baptist.

"The First Baptist Church in America Not Founded by Roger Williams," is the name of a new book, 200 pages, from the pen of the veteran editor and author, J. R. Graves. [Published by the Southern Baptist Book House, J. R. Graves & Son, Memphis, Tenn.] The book is a very valuable contribution to Baptist history. It contains Adlam's history of the Providence and Newport churches, which shows that the Newport church was organized before the present Providence church. Though we have only had time to sketch the work, we are confident that it deserves a wide circulation. Price, \$1 00. Send to the National Baptist Publishing Company and get a copy.—American Baptist.

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Mr. Graves. Nevertheless all questions be answered must be signed by the name of a subscriber to the BAPTIST AND REFLECTOR. Do not all questions be answered to which are desired from Dr. Graves, in him, 347 Main street, Memphis, Tenn.

When a motion and second made at a session and stops without vote or consent while a conference, is it the duty of the clerk to insert it in the minutes? A. Unnecessary.

Answer 1,018.—It is the duty of the moderator to put it to a vote. The objection amounts to nothing. The clerk should record the motion and second, and add that no vote was taken through the failure of the moderator.

Were the five foolish virgins saved? Answer 1,019.—They were virgins, as were the wise or prudent ones. They were only improvident. See Expositions of the Parables.

Is conscience a guide pertaining to religion? Answer 1,020.—No, but the Bible is, and an infallible instructor of conscience.

Will the BAPTIST AND REFLECTOR publish essays free if written by its subscribers? Yes, if it approves of them.

What is the relation of man to the law? A minister, one of the most influential and best educated in the Sweetwater Association, has taught for a number of years that infants are in a justified state, that as through one trespass the judgment came unto all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life. Another, now a pastor in Chattanooga, holds that all who were saved prior to the gospel dispensation—the Old Testament saints—were saved by law. How about it? Is this scriptural teaching? D. D. CARNA.

Answer 1,021.—Your query, Brother Cater, is too indefinitely stated to be answered in this column. Infants are not known in the gospel. Men, moral beings alone, are. If all men are justified by the death of Christ, then universal salvation is true. No infant was ever lost through the sin of Adam. By deeds of law no flesh that ever lived, or ever will live, will be saved. (Paul.)

If one Baptist church excludes a brother according to the Scriptures and he will not acknowledge his wrong or ask forgiveness of the church, can another church, five miles distant, rightfully receive him into her fellowship?

Answer 1,022.—No, not without a gross violation of the comity and courtesy that should exist between sister churches. But if, on examination, a sister church is satisfied that the brother has been unscripturally excluded and the excluding church will not rectify her wrong, then any sister church, near or far, may rightfully receive him into her fellowship. If the excluding church observes the scriptural primitive practice of church communion, her excluded members can not come back to her table.

Are there any indications of the speedy return of the Jews—that is, of the tribe that put Christ to death? You state in your Seven Dispensations that this will be one of the signs of the second advent of Christ. R. A. BLAND.

Answer 1,023.—The following, from a reliable source, should be a satisfactory answer to the above question. There is an increasing exodus of the Jews from Russia to Palestine, and they are of the tribe of Judah. "Bishop Blyth, of Jerusalem, has given some interesting facts concerning the Holy Land. He says that the return of the Jews is remarkable. In 1841 there were only 8,000 Jews in Palestine. In 1883 they numbered 23,000, but now nearly 70,000, nearly double the number that returned from the Babylonian captivity. Further, the "fertilizing rains, known as the 'latter rains,' which had been withheld since the times of the exile, had been granted again during the past two years, and every thing seemed to show that land was being prepared for the return of the Jews to their promised land."

Baptist and Reflector.

NASHVILLE, TENN., JULY 24, 1890.

EDGAR E. FOLK, O. L. HAILEY, Editors and Proprietors.

Subscription, Per Annum, in Advance. Single Copy, 25 Cts.

PLEASE NOTICE.

- 1. The label on your paper will tell you when your subscription expires. Notice that and when your time has run out send your renewal without waiting to hear from us.

THE FIRST BAPTIST CHURCH.

We have just read this new book. It is the last published by Dr. J. R. Graves, and is one of the two promised last winter. It afforded us great pleasure and satisfaction to see it so well done, and we wonder that he has not put it out sooner.

RESTRICTED COMMUNION.

Suppose, instead of the words close communion, we use restricted communion. It means essentially the same thing, but we can get a noun out of the latter adjective which better expresses the idea we want than out of the adjective close.

The question comes, shall there be any restrictions upon the communion? Do you say no? Then you throw down all the bars, you open all the doors, you allow any one—Jews, infidels, thieves, murderers, adulterers—any one, from whatever motive, of whatever character, to come to the supper.

To whom is it left? Why, to the church, of course. That is the representative of Christ that is the pillar and ground of the truth. All organizations—Masons, Knights of Honor, Knights of Pythias, the Alliance, literary societies, etc.—reserve to themselves the right to say who shall enjoy their privileges, and shall not the churches of Christ, acting as his representatives, have the same right? Certainly they have it, and must exercise it as true servants of his, as faithful keepers of the ordinances he has committed to them.

We are in receipt of invitations to deliver "The Five Chair Talks" to the Round Lick church, Wilson county, the last of this month, and to a mass-meeting at Santa Fe, Maury county, Middle Tennessee. Also during the month of August to the Calvary church, Knoxville, the Jonesboro church, the Morristown and Groenville churches, East Tennessee. When a little more rested we will inform those churches through this paper the dates when we will commence those meetings.

There is nothing in religion that will compensate for the lack of personal piety. In this age of intense activity we are in danger of overestimating the doing in Christianity and underestimating the being. Not so much what you do as what you are. Why is it that the universal cry in Sunday-schools is for teachers? And yet, so far as our observation extends, the greatest need is for teachers. Ask any superintendent what is his greatest need and nine out of ten, we think, will answer promptly more teachers and better teachers. It has been so ever since we had any experience in Sunday-schools. Is it possible that in this professed Christian land the children are more willing to be instructed than Christians are to instruct? A test for such miserable travesty upon Christianity.

But this time the pastor buckles his belt a little tighter and by the help of the Lord will stand at his post. Pray for us brethren. The work is heavy, the heat intense. But the work must be done. The present summer has been so far one of unusually high temperature in Knoxville. The month of June had an average of five degrees above normal. It is still hot, but not quite so hot. The rains have come, and now we shall have pleasanter weather. What a queer malady is dancing? Some people never seem to recover from it. It is purely an animal affection. There is nothing intellectual above the prize ring about it. There is nothing spiritual, unless it be the evil spirits and intoxicating spirits. And it is strange why refined young ladies take to it so. The young men are very frequently well known to be of impure habits, and yet the girls prefer to associate with them in the dance to being with pure and refined young men out of it. And it is a malady that is not abated in warm weather. People who loll and fan and pant through the hot days will girt up and go into a heated room and dance violently for hours. How foolish it all appears. But that is not the worst of it, as those who know most know best.

What is the solution to this Sunday-school teacher question? More religion. More consecration to the service of the Lord. Let the one who is willing set himself persistently to work to make a teacher. And begin now to study the Bible. Study how to teach. Go to your superintendent or pastor and tell him you are willing to try. Then, with prayer, patience, and persevering study, you will be able to do it.

These will be arranged for August by Rev. O. L. Hailey, and published in the Knoxville Journal and this paper. We may probably be able to accept the invitation to be at the fifth Saturday meeting at Santa Fe. It will depend upon Brother Hailey's arrangements. All the prior invitations in East Tennessee must be filled. Dr. J. R. Graves will be at the protracted meeting at Round Lick, Middle Tennessee on Wednesday night before the first Sunday in August, and will remain there until the following Sabbath.

Some of our old readers think that many of the questions answered in the "Question" column are too simple. They should rompbor that there are many lambs in the flock—babes in knowledge that need feeding—instruction. G. The Association season opens this week. Big Hatcher fires the first gun Friday at Brownsville. It promises to be a big one. Prof. J. E. Farnham, LL.D., for fifty years professor of physics in Georgetown College, died in Louisville Friday, July 11th, at the age of 81. It is stated that Prof. W. R. Harper is to be the president of the great University of Chicago. Certainly a high honor for so young a man, but one worthily bestowed.

Brother C. E. Dunn, of Jefferson county, was in the city last week attending the great Democratic convention, as chairman of his delegation, and called around to see us. We are glad that in the whirl of political excitement he did not forget his old Baptist faith. The members of the North Edgefield church deked out their beloved pastor, Rev. T. T. Thompson, last week with a new suit of clothes, and new shoes, to which the merchant added a new silk hat, in token of their appreciation of his efforts. It is not often that a man can succeed as pastor of a church the second time. But Thompson seems to be doing it. He had two baptisms last week. The Baptists of Albany, Georgia, have decided to build a new house of worship on the site of the present one. It is to have a basement for Sunday-school purposes, with an auditorium above seating four hundred people. The cost is to be about ten thousand dollars, two thousand and three hundred dollars of which is now in sight. We congratulate Bishop Carroll and his noble people, and wish them a successful completion of their designs.

Our Campbellite brethren got mad whenever any one calls them by that name. The use of the word in their presence has an effect like that produced by shaking a red rag in the face of a mad bull, or showing water to a person with hydrophobia. They consider it an insult of the grossest type. But did they ever think that when they demand of us, as they do, to call them "the Christian church" they are casting an insult into our teeth? for the implication is that there is no other Christian church. We, of course, claim to be as much Christians as they are, and sometimes we think that we are more so. We will not stultify ourselves and compromise our self-respect to such an extent as to call them by a name insulting to ourselves just to gratify their vanity and pander to their arrogance. As we have said before, if they will agree upon some name by which they wish to be called, as, for instance, Disciples, which will not reflect upon ourselves, we will gladly call them that. We do not call them Campbellites out of malice, nor even fun, but simply because there is no other name by which to designate them. Your late expression of surprise that "Holt should have poetry in his soul," reminds me of a promise and provokes this epistle. To think that the friend of my bosom, who pondered the same lessons, penned the same lectures,

and piqued the same professors should be so profoundly ignorant of style is firmly. Well, what is fame anyhow? Hage I have been making the columns of the Texas Baptist and Herald bristle with poetical production for all these years, and yet the editor of a valued exchange has his breath taken with surprise that I am 'guilty of' perpetrating poetry. Wait until 'Miriam Hoth' comes out before you go into rhapsodies over it. I have accepted the financial secretaryship of Baylor University and will begin work at once. God bless you, A. J. H. We take the liberty of publishing the above private note. We bow our head in confusion and humbly beg Holt's pardon for not even having suspected him of being a poet. We shall promise, however, to make up for our mistake by reading "Miriam Hoth" as soon as she makes her appearance, or at least doing our best at it.

THE HOME.

Vacation.

I've been having a little vacation, wife, and it was better than I can tell; Up at the farm, with the old home life, Ere we came to the city to dwell.

And just as I left it was every thing there, Father and mother and all, The hills were as green and the skies were as fair, And the trees were just as tall.

And father was getting in hay, you know, And he wanted me to load; 'T was the clover and herds grass, so heavy, that grow In the meadow across the road.

And those fractious old oxen were just the same, Sharp-horned, with the brass-button tips, I helped fasten them on the day they came,

'T was the year of the great eclipse, When the long, long beautiful day was o'er, And the lowing cows came home, My mother stood there at the open door And she called to the children to come.

For supper was ready, so one and all, We tumbled and laughed with glee, In our haste to answer the welcome call — "Why wife—what's the matter with me?"

And the old wife bowed o'er the old man's head And smoothed down his scant, gray hair, And her kiss and a tear were one, as she said, "You've been having a nap in your chair."

—Youth's Companion.

A Sister's Influence.

"If I only had a sister, Cousin Helen; but I am so lonely. You know since mamma died I have no one but papa and Hugh."

The speaker was a young girl only eighteen years of age, but her earnest face was expressive of strong character.

"Why not let Hugh take a sister's place?" suggested Cousin Helen.

"How?" And Margie's eyes really sparkled. "Talk with him about the many things, both great and small, which interest you? Brothers like to feel that their sisters can trust them."

"Margie," continued Cousin Helen, with a troubled look in her eyes, "there has recently been opened down town an elegant saloon which is called 'The Gilded Palace,' and last evening I overheard a conversation between Hugh and his friend, Chester Winthrop, concerning it. Hugh evidently thought it an improper place for moral young men to frequent, but Chester tried to overcome his scruples by informing him that there were rooms connected with the main saloon where moral men can assemble without coming in contact with any thing objectionable; and that many of the best young men in town spend their evenings there. Pardon me, dear, but have you made home attractive to Hugh of late?"

"I am afraid not, Cousin Helen, for I have fallen into the selfish habit of spending much time in my own room. Thank you for your timely suggestion."

That evening as Hugh Nelson was passing through the hall, hat in hand, he was surprised to hear his sister call out from the parlor:

"Are you going out, Hugh?" "Ye-es," he answered with hesitancy, for a glance into the pretty parlor, with its glowing grate fire and open piano, made him almost wish that he was going to spend the evening at home.

"Come in a little while, please, and help me select my new suit," pleaded Margie.

"Your new suit!" echoed Hugh with astonishment. What do I know about girls' suits?"

"I believe you can help me," urged Margie, "for you display fine taste in the selection of your own clothes. You know, Hugh, I have not been much accustomed to choose for myself, and I miss mamma so much."

There was a quiver in the voice that Hugh could not resist, and after hanging his hat on the rack he walked into the parlor, and was soon as deeply interested in the examination of dress samples and fashion plates as his little sister could wish.

From that time Margie followed her cousin's suggestions to the very letter. She laid her plans before Hugh as she would have done before an older sister, always asking his opinion concerning them, thereby making him feel that she needed his companionship and counsel.

By this means there was gradually formed between this brother and sister a bond of love which was truly beautiful.

Years passed, and one evening, while Hugh and Margie Nelson were enjoying the quiet of their cosy parlor, Margie was startled by an exclamation of horror from her brother, and on turning toward him saw that he had dropped the evening paper and had buried his face in his hands. Catching up the paper she anxiously glanced down the column of the daily news until she came to this item:

"A young man, named Chester Winthrop, was fatally wounded last evening at the Gilded Palace saloon with a pistol-shot fired by David Holmes. Doubtless both of the young men were under the influence of liquor."

"Was Chester Winthrop once your friend?" asked Margie.

"Yes," answered Hugh, as he raised a pale face from his hands. "and but for the influence of my precious little sister I might be as he is to-night."

Margie looked incredulous, for Hugh had for so many years been an earnest Christian that she could not imagine him as having sunk to such depths of degradation as Chester Winthrop evidently had done.

"After mother died," resumed Hugh, with emotion, "I was sad and lonely. Father was absorbed in business, you spent much time by yourself, and I longed for some attractive place in which to spend my evenings. Chester asked me to go to the Gilded Palace saloon, which, he said, had every attraction heart could wish. After much urging I consented; but on the appointed evening you wished me to help you select your new suit. As I looked into the parlor, which you had made so bright and pretty, I thought some other night would do for my visit to the Gilded Palace, so I yielded to your persuasions, and spent the evening at home.

"But, after that, I found every evening the same, for you always had some pleasant entertainment in store for me, and I finally came to the conclusion that our parlor was palace enough for me, and that it would be difficult to find more attractive company than that of my own sweet sister."

"And, Margie," he continued, while a soft light came into his eyes, "although I was not a Christian, you talked so freely with me about your reli-

gious experiences that I could not fail to see the deep satisfaction you found in the religion of Jesus Christ. I soon came to yearn for the peace and rest that you evidently enjoyed, and so I was led to yield my heart to the Savior. Ah, little Margie, if all sisters were as good and wise as mine has been, the saloon keepers would find few victims among our young men."

While Margie Nelson listened to this candid confession her heart was raised to God in gratitude for the blessed assurance of having been the instrument through which she saved her noble brother.—Christian Intelligencer

For the Public Good.

The family were gathered about the breakfast table in a pretty cottage in one of the suburban villages near New York. The circle was enriched by the presence of two daughters, one of twelve and the other of seven years. The father was a little late in responding to a call to the table, and when he appeared the younger daughter, in tones of disgust, said, "There's papa is going to stay down town again to-night. He has on his tail coat."

With a look of patient endurance, the older daughter looked up and asked, "Another committee meeting?"

"Pro bono publico," responded the father.

The older daughter, proud of her knowledge of Latin, translated the sentence, to which the younger responded, "Yes, for the public good, but the family bad!"

How truly the small maiden had declared the condition in thousands of homes!—where the public good displaces the family good; where the excitement of attending to the public affairs affords far greater pleasure than the worker finds in attending to the good of that part of the public which is embraced under the item of family.

"What makes Mrs. Gadabout a philanthropist?" "Her willingness to attend to every body's business instead of her own," is a recent newspaper joke, and yet how many lives would seem to justify it? The energy, the thought, the time, spent for the public good is often time, interest, thought, stolen from the family.

Take in the matter of the public health. If every house-keeper would see to it that her own cellar, the street before her door, the plumbing in her own house, the cooking done in her family, were in the condition demanded by hygienic knowledge, a public good would be accomplished which, by force of example as well as by accomplished effort, would surpass any attempt to reform the world through outside agitation. The public good accomplished at the expense of the family good is a very doubtful good. The enforced loss of companionship and interest in the home and the circle within it, the result of overtaxed mind and nerves in outside service, is but sorry recompense for the good accomplished.

Every family is such a large item for the public good, when organized with due regard to its public relations, that a loss of power for good within it reacts against the public good.

Pro bono publico is the justification of too many individuals whose devotion to the public is not the result of principle, but the antidote of ennui when private life is the limit of their activity. Were pro bono domestico the watchword in every household, it would be pro bono publico.—The Christian Union.

"Conviction," were it never so excellent, is worthless till it convert itself into conduct.—Carlyle.

Not in the clamor of the crowded street, Not in the shouts and plaudits of the throng, But in ourselves are triumph and defeat. —Longfellow.

—Cheerfulness is to a splendid character what a sunny smile is to a pair of really beautiful eyes.

—What do we live for if it is not to make life less difficult to each other?—George Eliot.

THE NEW ENGLAND CONSERVATORY OF MUSIC begins its next term September 11, 1890, with greater advantages and attractions to students than ever before. The past year has been one of great success, and the work the institution is doing for the cause of music can not be overestimated. For full particulars address L. A. Chase, Secretary N. E. Conservatory, Boston, Mass.

SOUVENIR of the Southern Female College, La Grange, Ga., is an interesting contribution to education, and a work of art for the center table. It is a handsomely illustrated history of the college for forty eight years. It and the catalogue indicate the present phenomenal success of the institution. Twenty two officers, extensive equipments, high standards, practical arts, one hundred and forty boarders, one hundred and seventy six music pupils. Souvenir and catalogue will be mailed free upon application to Mrs. I. F. Cox, President.

Don't be discouraged about that eczema till you have given Ayer's Sarsaparilla a persistent trial. Six bottles of this medicine cured the complaint for George S. Thomas, of Ada, O., when all other remedies failed to afford any relief.

If parents have to send away from home to school, we commend the Potter College for Young Ladies, Bowling Green, Ky. It offers very superior advantages at very reasonable rates. Its accommodations are first class in every particular, while the building is one of the most imposing structures in the State, and its furniture is of the most excellent order and style. A very large and beautifully illustrated catalogue of the school will be sent to any one on application.

The old South western Baptist University—a school specially dear to the hearts of the Baptists of West Tennessee—is a little late this year in answering to roll-call, but comes up O. K. in our columns this week. The delay was caused by some changes made in the faculty. It was a case of *feratim lente*. Professor G. M. Savage will be the future president, and the chair of Latin and Greek is taken by a new man, who comes to Tennessee with the highest testimonials. *Forward!* is to be the watchword. See advertisement.

Hood's Sarsaparilla possesses curative powers exclusively its own, and which make it "peculiar to itself." Be sure to get Hood's.

UNIVERSITY SCHOOL OF PETERSBURG, VIRGINIA.—We beg to call the attention of our readers to the advertisement of this famous Virginia school, which, for its methods, the high tone of honor existing among its pupils, and their success at the University of Virginia, Princeton, Harvard, West Point, Annapolis and the great engineering schools of the country, has achieved such an enviable reputation. The twenty-sixth annual session begins October 1.

All travelers over the Norfolk and Western railway are charmed with the beautiful scenery of Southwestern Virginia, and its healthfulness has caused it to be thickly dotted with educational institutions. At Glade Spring—the first station east from the Tennessee line—is the excellent school for young ladies, known as the Southwest Virginia Institute, of which Professor Samuel D. Jones is principal. An able faculty, comprehensive curriculum, and reasonable rates are among the inducements offered. See advertisement.

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR.

No. 141 Central Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

DEAR CHILDREN:

Where is Cuba?

People of what nationality, or what kind of people live there? What is their religion?

Why do we support missionaries there? Who is Brother Diaz?

These are some questions I want every one of you who write me to answer, as best you can, in as few words as possible, and whichever one you can not answer, ask me, but first try your very best. Now, children, let us see how much you know about this Cuba you are working for, and, if you will do your best, I will let you know how much I know about it. I have been wanting to write you some articles about it, that you might know and be able to tell others what you are working for, and why, but we do not have space, so now, if you will do your best to answer my questions, in your letters, I think we can learn all there is to be learned in a very pleasant way. Let us try it and see. Who will be the first to answer my questions? Lovingly,

AUNT NORA.

N. B.—Our June fund should have been total \$1.50 instead of \$2.40. There was one week left out when I summed it up, and that was a good week.

BIBLE QUEER STORY.

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

As Jesus was traveling along the way one day a young ruler came running and knelt down before him saying "Gude Master, what shall I due to inherit eternal life?" Jesus said, "thou knowist the commandments." He answered him "Master, all these have I kept frome my yuth up. Thin Jesus beholdin him loved him, an said, "One thing thou lackist: go thy way, sell all thou hast, and give too the pore, an thou shalt have treasures in heaven, an em take up the cros and foller me." And he was sadd at that saying and went away grieved; fur he had grate possessions. And Jesus looked rone about and said unto his disciples, "How hardly shall they that have riches enter the kingdom of God."

Answer to Bible Queer Story. Hoaling the Crooked Woman: Perfect Ones—Hattie Moses, Thomas McGregor, Tishie and Lena Cadwell, Bessie Anderson, and Jennie Pettus, Nettie and Herbert Young, Annie Cox, Conyers Norvell, Hallie Garrett, Mertie Cullar, Annie Myratt, Robbie Longmire, Florrie Rushing, Jessie Foster.

I thought every one would be perfect this week, but several made just one oversight, for instance: Lilla Vann, "orucked;" Annie Wilhoite, "an," where it should have been "and;" Anna Edgemon, "infirmity;" Ernest Ellis "oaled" and "infirmity;" John Lightfoot, "straiten herself," and "too" for "to."

Eunice Jones and Anna Edgemon—We do not write synagogue with a capital letter. It is a common noun just like our church.

Jessie Foster asks, "Would you not count that two mistakes where the

quotation marks are left off and woman is spelt wrong?" It should be so counted, Jessie, but I have not, and more than half of those "perfect ones" left off the quotation marks. But I did not count it, because they are left off in the Bible and I thought I would first call attention to it as I did last week, and tell what is correct. But I will hereafter count omitting quotation marks as a mistake, so look out! You came near missing getting credited for yours because you did not sign your name to it.

DEAR AUNT NORA: I fear you will not get the two Bible Stories I have written off since your return to Knoxville. I see I have directed them wrong. I send a two cent stamp for a brick card. I fear I will not get it filled up, but I will do the best I can. I attended the exercises of the University at Jackson. I saw cousin Lillie Graves there. I have a brother who attends that school. I hope to attend there some day myself. Send the card to Denmark, Tenn.

CONYERS NORVELL.

I received your Queer Stories O. K., Conyers, and have sent the brick card.

DEAR AUNT NORA: Our school is out. I have been going to school about ten months. I am in the Third Reader, Swinton's Word Book, and Ray's New Primary Arithmetic. I am seven years old. I send you a stamp for a brick card. KNOX LAMAR GATES.

Whiteville, Tenn.

DEAR AUNT NORA: It has been a long time since I wrote to you. I reckon you have forgotten me. I heard you had gotten home. How did you enjoy yourself? I tried to correct the Bible Story, and hope it is right. I found thirty five mistakes, and I hope that is all. I think that is enough. I have four brothers, and the baby was a year old last February. His name is Carl. I have no sister. I will inclose five cents for Cuba. Give my love to all the cousins, and kiss little James for me. So I will close. Good-by. MARY E. BAZEMORE.

Dexter, Tenn.

Your Bible Story was not quite correct, Mary. You made several mistakes, most of which were in capitalizing. Always begin the name of God with a capital letter. Come again.

DEAR AUNT NORA: School closed June 6, and the long sighed for vacation is here. I loved to go to school, loved my teachers, but I did get so tired. I hope to work with you all now through vacation. Glad you made your visit when you did, and glad you are again ready to give us more stories. I would like very much to send for one of the brick cards, but fear I could not do much with them in this State. I think you are introducing a good number of new cousins. About how many are we now? Hope we will be worthy of your time and trouble. Love to Brother Hailey and little James. ANNIE B. WILHOITE.

La Grange, Ky.

Your story of Daniel was all correct except one word, "relm." I was real sorry for you came so very near being one of the perfect ones that time. Had you looked in your Bible you would have seen that it should have been "whole realm."

DEAR AUNT NORA: I have written once before, so I reckon you have not forgotten me. I received Brother Diaz's picture and the brick card all right. I have sold five of the bricks, and hope I can sell all of them. My letter was not in print the first time I wrote, but I hope this one will be in

next week. I will close with love to you and all the cousins. BESSIE MOSELEY.

Bellevue, Tenn.

DEAR AUNT NORA: Here I am again ready to work at the Bible Queer Stories. I am thirteen years old. My papa is a farmer, and I have had a nice time picking strawberries. I am not going to school now, so I have more time to study the Bible Stories. I am glad you enjoyed your visit at Memphis. I tried to correct the Bible Queer Story, and I hope it is right. I may bring a new cousin with me next time. I will close for this time. JENNIE V. PETTUS.

Proachersville, Ky.

Your Bible Queer Story would have been correct had it not been "of coarse." But as it was not, "of coarse" you did not get among the "perfect ones" this time. So try again. Be sure to bring the new cousin next time.

DEAR AUNT NORA: It has been some time since I wrote to you, but I hope you have not forgotten me. I am still in Osceola teaching. Brother Eddie sends one dollar and Judson and Willie forty cents for Cuba. Love to you and the cousins. MAMIE GARDNER.

Osceola, Ark.

How would you like a brick card, Mamie? I expect that you could easily fill it and introduce them into your Sunday-school. Let me know if you wish to try.

DEAR AUNT NORA: I received Bro. Diaz's picture yesterday, and was very happy to receive it, and also the brick card, as I was very anxious to work for the great cause in Cuba. I have corrected the Bible Queer Story according to my idea, and hope that it is perfect. I will send you my best with the brick card. I found twenty-six mistakes. Lovingly your niece, LULA SCARBOROUGH.

Anson, Texas.

I believe Lula is the first one who has as yet acknowledged the receipt of a brick card. I wonder who will be the first to get one filled! Your Story was correct, except you overlooked the verb "was" twice where it had a plural subject. Try again, but be sure you sign your name to your Story. You did not this time and gave me so much trouble.

FIRST BRICK CARD.

DEAR AUNT NORA: I have my brick card full at last. I herewith send you \$2 for the Havana house. Send me another card at once. I want to try to fill it before my school begins. We have still got the little founding. It has been very sick. We thought it would die, but it is much better now. We can not find its parents. We love it very much. Love to you and Uncle Orron, and little James. META HYDER.

DEAR AUNT NORA: Here comes another little six years old boy wishing to be called cousin. My ma takes the BAPTIST AND REFLECTOR, and has been reading it under its different names since a child. I was named for your father. I am not going to school yet. Ma is teaching me some at home. Ma reads the cousins' letters for us. I have one brother older, and one sister younger, than myself. Inclosed find five cents for Cuba and two cents for Brother Diaz's picture. Send a brick card and we will try to fill it out. I close with love to all. JAMES R. GRAVES ZIMMERMAN.

Fordtown, Tenn.

I suppose you think I write too often, but as we have a Bible Story this week, I thought I would try to correct the story and write a little also. My little brothers, Childers and Willie, send a dime for Cuba.

I have n't any to send this time, for I put my money in the Buckner Orphan Home at (or near) Dallas, Texas. Our Sunday-school is working for the Home. We have a real good Sunday-school. We had our "Sunday-school picnic" the Fourth of July. We are going to have a Sunday-school celebration in honor of the Buckner Orphan Home the fourth Sunday in this month. I am glad you had such a pleasant visit. I am going to visit my relatives in Tennessee about Christmas and stay a year. Bye-bye. Your loving niece, ENNIS, TEXAS. MARTIE OLLIAR.

If you come to Knoxville, Mertie, be sure to let me know.

DEAR AUNT NORA: Will you allow me to join the band of happy cousins? I am ten years old. I lost my mother in August, 1888, and live with my grandmother now. My papa works in Somerville and comes to see me every two weeks. I have a little brother named Garnett. He is five years old. Aunt Nora, do you think you can get any more of Brother Diaz's pictures. I must close for this time. NEWCASTLE, TENN. JESSE FOSTER.

I have plenty of pictures of Brother Diaz now.

DEAR AUNT NORA: I am mamma's baby. I am just eight years old. I wish to join the cousins, if you can read my letter. Papa and sister Callie are gone to Birmingham to see my two brothers, Bruce and Vaughn, graduate at Howard College on the 11th. I will be glad when they all come home. Our school is out, but our teacher is staying with mamma until papa returns. I send five cents for Cuba. Sister Cassie has no money this time, but she has not forgotten you. They say I don't kiss, but I send one to little James, and you may deliver it. ANSEL CAINE.

Central Mills, Ala.

Glad to know you, Ansel. You write a nice letter. Come again. How would you like a brick card?

DEAR AUNT NORA: I hope you and the cousins have not forgotten me as it has been a long time since I wrote last. I have no excuse to render except neglect. I have been feasting high on watermelons, muskmelons, and grapes for the last few days. I enjoyed them very much; would be glad to divide with you if I could. Thursday before the fourth Sunday in this month our pastor expects to announce a protracted meeting at our church, and I hope to be benefited by it. There are so many new cousins coming in with their contributions that our Cuban work must be progressing nicely. I hope it is at least. Inclosed please find twenty cents for the months of June and July. I will close for this time. Love to you and Uncle Orron, and little James. AUSTIN, TEXAS. MABEL HEPLIN.

You say your pastor is soon to commence a protracted meeting, Mable, so I have taken the liberty to send you a brick card to fill at that time. You are such a faithful little worker I feel sure you will be glad to have a brick card to fill, so I wish you success.

For Cuba.

July.

Clemmie Avery, 5 cents; Hallie Garrett, 10 cents; Bettie Mathis, 10 cents; Belle Armstrong, 10 cents; Willie Norris, 20 cents; Lissia Chambers, 20 cents; Fannie McDowell, 15 cents; Beniah Connell, 25 cents; Robert Smith, 20 cents; Neta Hyder, brick card, 25 cents; James Zimmerman, 5 cents; Mabel Heplin, 20 cents; Hallie Garrett, 10 cents; John Overton Dabney, 21 cents; Alton Dabney, 21 cents; Sidney Dabney, 21 cents; Mr. Eddie Gardner, 21 cents; Willie Gardner, 20 cents; Mammie Gardner, 10 cents; Howard Thomas, 5 cents; Annie Eley, 6 cents.

DON'T FEEL WELL.—And yet you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm yourself and friends— it is Hood's Sarsaparilla, which will lift you out of that unclean, uncomfortable, dangerous condition, into a state of good health, confidence, and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

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

Free Electric Belt.
To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts, invented by Prof. Van der Weyde, President of the New York Electrical Society. (U. S. Pat. 267,847.) A positive cure for nervous debility, rheumatism, loss of power, etc. Address Electric Company, P. O. Box 178, Brooklyn, N. Y. Write to them to-day.

For over fifty years Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

ADVICE TO MOTHERS.
Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Obituary.

Mrs. JOHN PEARCY.
The United Band of Cheerful Workers had sad hearts realize that God in his goodness, wisdom, and tender mercy does not willingly afflict, and while we bow with humble submission to his will, yet by her many virtues, loving words, and tender smiles she had endeavored herself so closely about our hearts that we can not stay the heaving sigh, or keep back the falling tear when we remember that our beloved friend and sister has passed away. For some years she was a great sufferer, yet she bore her sufferings so patiently and cheerfully as to almost make one forget at times that she was an invalid. Previous to her afflictions she moved about among the poor, sick, and afflicted like a ministering angel, carrying light, joy, and comfort with her. Let us imitate her example and fondly cherish her memory.

Whereas, it has pleased God to remove from our midst our beloved friend and associate; therefore, be it

Resolved, 1. That we murmur not at the will of divine Providence, "who is too wise to err and too good to do wrong."
2. That the society has lost a wise counselor and loving friend and helper in their work.

3. That while we grieve over our loss we are happy in the assurance that she has exchanged affliction and suffering for joy, peace, and rest in heaven.

4. That we sincerely tender our sympathy to those who were nearest and dearest to her, and commit them to God, who alone can comfort them in this their bereavement.

5. That these resolutions be recorded upon the secretary's book, and a copy be presented to the family of the deceased, and that a copy be sent to the BAPTIST AND REFLECTOR for publication.

Mrs. M. J. TURNBULL,
Mrs. Will O'Callaghan,
Miss Lily B. Harrison,
Committee.

MARY V. GUNTER
was born August 15th, 1875, and died June 26th, 1890, aged fourteen years, ten months, and ten days. For two weeks she suffered from a burning fever, and all that loving hands could do for her was done. But God needed her, and took her to himself. At a meeting of the Mill Creek Sunday-school the following committee was appointed to draft resolutions in regard to her death, whereupon the following was adopted, and spread upon the minutes, and a copy sent to the family, also one to the

BAPTIST AND REFLECTOR for publication:
Whereas, our heavenly Father has seen fit to visit us, and in his providence to pluck one of the loveliest flowers from the ranks of Mill Creek Sunday-school and transplant it to his paradise above; therefore be it

Resolved, While we mourn we feel that he doeth all things well; that in his tender mercy and love to our little scholar he has taken her from the sorrows and cares of this life and has placed her in the green pastures beside the still waters where she shall shine in beauty, immortal forever. There shall be no more pain; all tears are wiped away. To the loving parents and sisters we would say, be faithful unto death, and after a while you shall see your Mary again at the gates of the beautiful city to welcome you home. To her classmates and associates in the Sunday-school we say, Be ye also ready for you know not what hour our Lord may call you.

C. B. HARWOOD,
J. G. CARON,
J. B. WHITSETT,
Committee.

Mrs. M. A. NORMAN,
of Red Banks, Miss., was born March 9th, 1818, in Spartanburg District, S. C., and died at her home in Red Banks, Miss., May 8th, 1890. She was married in South Carolina, October 27th, 1835, and moved to Mississippi in 1846. She was a member of Pleasant Grove Baptist church forty four years. She was a "landmark" Baptist and one of the oldest subscribers of the BAPTIST AND REFLECTOR, and a thorough reader of her paper. She has gone to rest with the redeemed. She leaves one aged sister and three devoted children that will certainly meet her in heaven.
T. J. CARTER.

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The Liver

When out of order, involves every organ of the body. Remedies for some other ailments are frequently taken without the least effect, because it is the liver which is the seat of the trouble, and until that seat is restored there can be no lasting strength, or comfort in any part of the system. Mercury, in some forms, is a common specific for a sluggish liver; but a far safer and more effective medicine is

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For loss of appetite, bilious troubles, constipation, indigestion, and sick headache, these Pills are unsurpassed.
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A. J. Kiser, Jr., Rock House, Va.
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H. W. Hersh, Hudson, Ark.

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