ELECTROPOISE.

MONTGOMERY, ALA., July 20, 1890.

I have used the Electropoise and find it a most valuable instrument. I think it benefited me greatly, and all who have used it speak in the highest terms of its powers. REV. M. B. WHARTON.

MONTGOMERY, ALA.

I believe the Electropoise is going to cure my heart disease. I am better than I have been in two years. REV. DR. J. DEW. BURKHEAD.

We add a letter from the Rev. C. N. Morrow which explains itself. His evidence is deserving of the greater weight, because he got the very first instrument ever sent out, and cured himself of chronic bronchitis, catarrh, dyspepsia, and carbuncles.

HAWTHORNE, FLA., June 23, 1890.

Rev. M. H. Houston, Nashville, Tenn., Chairman Executive Committee of Foreign Missions, Presbyterian Church.

DEAR BROTHER: Yours of June 20 received and contents noted. I have had almost two years' experience with the Electropoise and must say it far surpasses the most skillful medication. I have treated more than two hundred cases of various diseases with marked success. I have broken chills and fever of several weeks duration in from one to three nights. It's impossible to have chills while using the Electropoise properly. I have treated more than fifteen cases of fever, the majority being typho-malarial, curing them in from two hours to four days. Diarrhœa, dysentery, and cholera morbus I have cured in from one hour to eight, generally. It has never failed to cure rheumatism.

It is beyond doubt the greatest remedy God has permitted us to know. The instruments are now placed all around me, and I am treating people day and night. It is giving me influence here as nothing else can. My confidence in the treatment is almost unbounded. It cures promptly and permanently. I will mark you a few certificates in the inclosed circular of cures effected by myself. The certificates of cures in Florida could be made much stronger than given in the circulars. By all means put the Electropoise in the hands of our missionaries for their protection and influence, that like our Savior they may go forth preaching and healing the people. Yours fraternally, C. N. MORROW.

DU BOIS & WEBB, BIRMINGHAM, ALA.

GENTLEMEN: The three Electropoises I bought from you last July were used by my two daughters and myself. I am [illegible] years old. For more than half a century I have suffered with chronic bronchitis accompanied with violent cough. Of late years I have had asthma, severe pain in back, shoulders and knees, and indeed I have been very much prostrated. After six months use of the Electropoise I can report a decided mitigation of all symptoms and a gain of ten pounds in weight. My daughter, Mrs. C. H. Chandler, of Montgomery, has had sciatic rheumatism for fifteen years; lately she has had dropsical swelling and shortness of breath. She is much better, though not entirely relieved of rheumatism. My other daughter, Mrs. A. F. Hand, of Evergreen, Alabama, has had asthma in severe form for twenty years. She was so weak that she was confined to her bed a great portion of her time. On the fifth night after using the Electropoise she rested well, and from that date has been able to attend to her domestic duties without assistance. Of late, owing to exposure, she is not so well, but even now is a great deal better than before using the poise. Permit me to say in conclusion that in view of the benefit that my daughters and I have derived, I have purchased the three instruments. I think this the best evidence of my appreciation of a thing, when I back up my judgment with my money. I am respectfully yours,

WM. H. FLOWERS,
Of the firm of Milner, Caldwell & Flowers, Bolling, Ala.

BIRMINGHAM RAILWAY SUPPLY CO.,
BIRMINGHAM, ALA., June 16, 1890.

Last Saturday week my boy, 11 years old, was taken with malarial fever. He was delirious and knew no one. I put the Electropoise on him at the strongest power as I feared the worst and time was precious. In two hours his temperature rose to such a degree that the back of the hand could hardly be borne on his skin. A good physician, coming when sent for by some anxious friend, pronounced him very sick and wished to give him medicine, but we would not allow it. (We omit a description at length of the details of the treatment.) Wednesday night he was much better and slept soundly all night. Sunday he went to church, and at time of writing he is apparently quite well. I have only to add that I consider your instrument a boon to suffering humanity, and there is not money enough to induce me to part with mine. Yours truly,

CECIL C. FRESTON,
Supt. Rolling Mill.

"Since writing the above Mr. Freston has had the misfortune to lose his house by fire, but reports his "Standard" poise as among the first things saved."

BOLIGEE, ALA., July 7, 1890.

My wife's mother and several other members of her family have died of heart disease. She has also been affected, but never seriously until within the last two years. Sixty days ago she was failing as rapidly as any body I ever saw, when she began the use of the Electropoise, discarding all other remedies. She is now as well as most women of her age and still improving. I consider the effect of the poise in her case fully as remarkable as any of your published statements. J. McKEE GOULD.

OPELIKA, ALA., July 9, 1890.

I am well pleased with the Electropoise. I would not be without it for ten times its cost.

A. H. SLAUGHTER,
Commission Merchant.

NASHVILLE, TENN., November 5, 1889.

I have had the Electropoise in my house for some time, and can truthfully testify to the merits of this wonderful instrument. I never intend to be without one. I take pleasure in giving this testimonial, as I think the public ought to know what a health-restoring power the Electropoise really is.

IRBY MORGAN, JR.

NASHVILLE, TENN., December 10, 1889.

It is with pleasure I commend to the public the Electropoise as an invaluable agency of cure. For several years I have suffered from obstinate dyspepsia and general debility, almost to the extent of confinement to bed, and from seven weeks' use of the instrument I have gained twenty-three pounds and feel better than I have in years.

G. A. FREEMAN.

NASHVILLE, TENN., December 11, 1889.

It is now four or five months since I commenced the use of the Electropoise, and I take much pleasure in stating that the effect from its use in my case has been wonderful indeed. For the past number of years I have suffered much from what my physicians have pronounced gout, and frequently I was confined to my bed for a week or ten days at a time. The last attack I had was when I first commenced the use of the Electropoise. It was on Saturday. When leaving the office that evening assistance was required to place me in a carriage. On my arrival home your instrument was immediately applied. The following Monday I was able to walk with but very little pain, and on Wednesday of same week was entirely cured. Having given the Electropoise a fair trial I can cheerfully recommend it to the afflicted.

CASPER B. KUHN,
Book-keeper E. & N. Mfg. Co.

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ELECTROPOISE,
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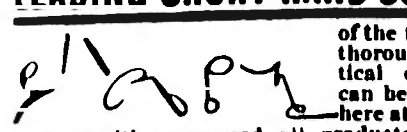

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Baptist and Reflector

THE BAPTIST, Established 1846. } THE BAPTIST REFLECTOR, Established 1871. } Conso[lidated] [illegible] 9.
Published every Thursday. }
Speaking Truth in Love
{ [Entered at the post-office at Nashville, Tenn., as second class matter.]
VOL. 2. NASHVILLE, TENNESSEE, SEPTEMBER 18, 1890. NO. 5.

Sunday-school Helps.

BY J. JUDSON TAYLOR, D.D.

For some time there has been growing upon my mind the conviction that the international series of Sunday school lessons now in use does not meet the demands of the work, especially Baptist work. Many others, I think, share this conviction. Said series is a flagrant and diverse offender against the principles of logic, and so tends to no educate the mind of the pupil, or else to beget contempt for the forms of religious instruction. It is neither chronological nor scientific; it does not even follow the order of Scripture narration, but hops around among psalmists, historians, prophets, apostles, as if its chief object were to improve on the endless variety which the Bible naturally offers. It is rambling and pointless, and to cover its list of miscellaneous topics it requires more time than many of our young people are willing to devote to the Sunday school. It is lacking in adaptability, and is a veritable valley of dry bones when used in the infant class. Indeed, judged by its results, after fair trial, it has proven a disappointment. Having given the matter considerable thought, I am persuaded that there is

A BETTER WAY.

When our Lord taught Cleopas and that other disciple he did not repeat a chapter and then branch out upon a score of suggested subjects. But beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. He unfolded a single idea. He had a distinct topic, and gave a lesson which it was worth while to hear.

It would be a decided improvement, I think, to have a series of lessons based upon the idea of doctrine, and embracing in concise and logical form the general body of Christian theology. Such a series would make

A RADICAL CHANGE

in the character of Sunday-school instruction. It would take the "points for teaching" out of the mass of matter in which they are usually found, and exalt them to the head of the column, and at the same time it would leave such topics as the kind of poles on which the ark was carried, the color of the high-priest's apparel, the kinship of the Herods, and Dives' bill of fare to the place which their importance demands. It would make possible unity, perspicuity, and consecutiveness in the lessons, and so would add to their freshness and power. It would put into the hands of the people

MILLIONS OF BOOKS

of reference on doctrinal questions, and enable Baptists everywhere to be able to give an answer to every one that asketh a reason of the hope that is in them. It would improve with the years until it reached the acme of excellence and produced a literature on biblical theology, of which we should not be ashamed.

SOME GENERAL PRINCIPLES

for the regulation of the series contemplated are here suggested.

1. Let it extend over not more than two or two and a half years—ninety six or a hundred and twenty lessons, with suitable reviews added. By the omission of negations, assumptions, platitudes, speculations, and all that is irrelevant and nugatory. Hodge's Theology might be easily compassed in this scheme.

2. Let it be catechetical, but only in outline, the questions embodying primal ideas. Some catechisms seem to mistake silliness for simplicity. The latest specimen noticed was intended for small children; and among other choice bits it had this conspicuous piece of exquisite stupidity: "What did Jesus do next?" After perpetrating that one, the sagacious catechist might retire, and leave the pulpit to track his divine Lord through time and into eternity!

3. Let the primary lessons form the basis of the whole series. In order to do this simplify the extent rather than the intent of answers to questions in the primary department, and broaden the answers as the pupil advances.

FOR EXAMPLE,

suppose the general subject is the Bible, on which more than one lesson is required. Following this general theme, the first lesson is the outward structure of the Bible. Beginning with the primary scholar we might ask:

Ques. "What is the Bible?" *Ans.* "God's word," a not very elaborate answer but a simple one, and one the child will never outgrow. Starting with that seed thought the next higher grade pupil might answer the same question by adding some elaborating thought, as, "whereby he reveals his truth." "Q. How many Testaments are contained in the Bible? *Ans.* Two." To the same answer an older pupil might add, "the Old and the New, also called the Old and the New Covenants." "Q. How many books are contained in the Old Testament? *Ans.* Thirty nine." The next grade might name the books, and the next state some additional truth involved in the question. And so beginning with profound but simple answers for little children and enlarging the scope of the answer in every grade and on every topic; we should have in the senior a first-class summary of Christian doctrines, concise and clear, amply sustained by Scripture passages, and easy of access for all.

4. Let the Scripture lesson for each Sunday be a careful collation of the clearest passages bearing immediately on the topic for the day.

For many reasons such a series commends itself. At the next meeting of the Southern Convention, why should not our Sunday school committee be instructed to outline a series covering the ground, if not embodying the principles, herein indicated? I should be greatly pleased at a general expression of opinion on the subject.

Mobile, Ala.

John vi. 44.

BY GEORGE A. LOFTON, D.D.

Brother Carrin send the above passage to Dr. Graves for interpretation, and as I have frequently used it in my late discussion on the subject of election, I suppose that discussion has inspired the inquiry. It reads thus: "No man can come to me except the Father who sent me draw him, and I will raise him up at the last day." I think Dr. Graves' interpretation good, so far as it goes, but I should like to add a few words by way of connecting the passage with the subjects heretofore discussed.

The passage is intended to teach man's moral inability to come to Christ, although he has extended the universal invitation to all men to "come," and although his blood is sufficient to cleanse the "whole world" from sin. The passage above quoted is made stronger in John vi. 65: "Therefore, said I unto you, that no man can come unto me, except it were given unto him of my Father." Instrumentally, no doubt, God's "goodness" leads the sinner unto repentance, and so do his word, his providences, and a thousand admonitions by which reason and nature speak to his conscience. But is this all? If so, then Campbellism is right which teaches that the Holy Spirit exercises no direct and independent efficacy upon the dead heart. Paul says, "When we (we) were dead in sins, hath he quickened us, etc." So the Lord "opened the heart of Lydia that she attended unto the things which were spoken by Paul," not by the word, but that she might hear and heed the word and be saved.

The sinner is a moral being to be sure, but he is a spiritually dead being. He is helpless and hopeless within himself, and he has to be effectually called and moved upon in order to be saved. He possesses natural ability to do what he chooses to do; but he is devoid of spiritual ability to yield to God's goodness, understand his word and accept eternal life, until efficiently or efficaciously moved by the Holy Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Neither can he." He lacks, therefore, spiritual ability. See 1 Cor. ii. 14. So Paul says, Rom. viii. 7: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." So 1 Cor. xii. 3, the apostle says again: "No man can say that Jesus is the Lord, but by the Holy Ghost."

In all these passages we behold the sinner's spiritual inability, and hence Jesus said: "No man can come to me except my Father draw him"—"except it were given unto him of my Father." The Campbellites would say that he has the moral as well as the natural ability, and that whatever is attributed to the Holy Spirit as the convicter or the quickener or the enlightener of the sinner means the word of God as inspired by the Holy Spirit. God's goodness, God's providence, God's word are all that the sinner needs to be enlightened and saved,—after water; but Baptists have always understood God's word to teach man's total depravity, his absolute ruin, his death in sin, his alienation from the life and favor of God—his spiritual inability to be saved—without the direct agency of the Holy Spirit. He must be "born again," and John teaches us (1 John v. 1) that "Whosoever believeth Jesus is the Christ has been (already) begotten of God." "As many as received him (believed on his name) gave he power to become the sons of God: who were (already) born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 12, 13.) Regeneration is the sovereign act of God, quickening the dead and helpless sinner to life by the power of the Holy Spirit, through the word, and his salvation is made conscious and actual to him in that repentance and faith which brings pardon, justification, and peace.

So I have urged, according to the Scriptures, that election is before all and the primary cause of all in the salvation of the believer. The doctrine is in perfect harmony with the dead sinner's spiritual inability. Spiritual ability must be implanted by the quickening power of grace, and when the content of eternal life has been implanted in the totally depraved nature the freedom of the sinner has been converted to Christ. It is not by coercion. Whoever said it was? It is by constraint and regenerative efficacy in the co-operation of divine spirit and truth upon the heart, and when spiritual ability has been imparted and free agency turned the quickened and convicted sinner repents and believes with all his heart. This is salvation made conscious, complete, and actual to the once dead and rebellious sinner." "By grace are ye saved through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works," etc. (Eph. ii. 8 9 10.)

In the issue of our paper August 28th an article by J. M. Pendleton, D.D., indorses Mr. Moody in saying that the prayer we have always known as the "Lord's Prayer" is not the Lord's Prayer. He might as well tell us that Singer's sewing machine is not Singer's sewing machine; that Watts' hymns are not Watts' hymns.

I presume no one ever thought that this prayer was called the "Lord's Prayer" because he used it, but because he originated it and gave it to Christians to use, just as Watts originated those hymns and gave them to Christians to use, etc. Brethren, don't, please don't uselessly tear away our Father's landmarks.

The balance of Brother Pendleton's article has greatly enlightened me, for which I thank him.

S. C. CARR, *Layman.*
Adairville, Ky.

CONTRIBUTIONS.

Romanism Versus American Institutions.

BY B. R. WOMACK, D.D.

[A paper read before the Pastors' Conference of Memphis, and published by request of that body.]

III.

I. ROMANISM IS OPPOSED TO AMERICAN INSTITUTIONS.

Under this proposition we have discussed in the two preceding papers: 1 Definition; 2 Doctrine; (1) Spiritual Power; (2) Temporal Power; 3 History. It remains to us to discuss under the same proposition, 4 Jesuitism.

Jesuitism is a mighty power in the world, and is the right arm of popery. It is well to give a passing notice just here. Another name for it is, "The Society of Jesus." This wonderful organization was conceived and given shape by Ignatius of Loyola in 1534 to counteract the influence of the Reformation, under Luther and his coadjutors. Its motto was *Ad majorem gloriam dei.* "For the greater glory of God." The principle that guided its action was expressed in the words: "The end justifies the means." Its object was to undermine governments, corrupt men in high places, foment strifes, seditions, riots; get wealth and power by means foul or fair, sustain popery at all hazards, control the education and literature of the age, and thus bring all things into subjection to the Pope.

So faithful and successful were they in carrying out the principles of their order, so notorious was the fact that Jesuitism was indeed the destroyer of the peace and quiet of communities, municipalities, courts, and national governments, that the only means of defense their victims had was to banish the Jesuits and destroy their properties. Accordingly, France expelled the Jesuits in 1594, just sixty years after the society came into existence, and reinstated them in 1603 nine years later. England expelled them from her borders about the same time. Portugal expelled them in 1759 France expelled them again in 1764, sixty-one years after re-instating them. Spain expelled the Jesuits from her domain in 1767, three years after France had expelled them the second time. Pope Clement XIV. expelled them "from all the States in Christendom" in 1773; the pressure brought to bear upon him by Portugal, France, Spain, Germany, and other European States, was so great that he was forced to this step. But they were re-organized by the Duke of Parma in 1799, and were fully restored to their places and vast properties in Italy and Spain by Pope Pius VII. in 1814. They were again suppressed in Portugal and Spain by the Cortes in 1820, restored in 1825, and finally suppressed in 1835. They were expelled from Switzerland and banished from Russian territory in 1817. They have been excluded from Italy since 1870, and from Germany since 1873, and all their establishments abolished.

Such, in brief, is the history of Jesuitism. Such a moral and political pest has it proved itself to be; such an offense and such a stench in the nostrils of all governments are they that there is no remedy against them but banishment from the land. Every Jesuit solemnly swears "in the presence of almighty God, the blessed Virgin Mary, the blessed Michael, the Archangel, the blessed St. John the Baptist, the holy apostles, St. Peter and St. Paul, and the saints and the sacred hosts of heaven," that the "Pope is Christ's vicar general, and is the true and only head of the universal church throughout the] earth; and, by virtue of the keys of binding and loosing given to His Holiness by Jesus Christ, he hath power to depose heretical kings, princes, States, commonwealths, governments, all being illegal without his sacred confirmation, and they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatever. I do denounce and disown any allegiance as due to any heretical king, prince, or State, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that I will help, assist, and advise all or any of His Holiness' agents, in any place wherever I shall be, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, regal or otherwise. All which I do swear." No wonder banishment is the only remedy against these thieves, robbers, murderers, traitors, anarchists called Jesuits.

But behold, these sworn enemies of all governments, except papal, who have been expelled from all European States, even from Italy, because of their treason and villainy, are permitted to dwell in our midst, amass wealth, build their establishments with stolen money, and carry on their nefarious work of corruption, spoliation, crime, and treason without restraint! We legislate against Mormonism, which is a paradise of saints compared with Jesuitism, we hang a few anarchists, who are pious messengers of mercy compared with the disciples of Ignatius of Loyola, but these frauds, ingrates, deceivers, corrupters of our youth, teachers of treason, despisers of our government and all her institutions, these emmisaries of a foreign despotic monarch, we receive with open arms! Demosthenes never had such a cause for his burning philippics. This day they swarm around the national capitol and every State capitol; few representatives, State or national, are free from their influence; no public treasury is beyond the reach of some of their pilfering servants; the great political parties are kept bidding for their patronage; they are forever tampering with school boards and municipal councils—their long, slimy fingers are in every pie. This day the utterances of the great metropolitan secular press are under their control to an amazing extent, and it is they who manipulate the Associated Press dispatches more than any one knows of, so that they know at their head quarters the substance of every dispatch that passes over the lines. The news of Catholic usurpation, Catholic outrages and crimes in municipal governments, school boards, monasteries, and nunneries, Catholic theft of fortunes on death-beds, robbery of the dead by stealing wills, filching from the public treasury, opposition to public schools, bribing public officials, forcibly shutting up in convents and nunneries of rich heiresses and stealing their inheritance, dragging back to prison and to a life a thousand times worse than death escaped nuns, assassination of those who are in the way, the wholesale infanticide known to be carried on in nunneries—the news of these and such as these, or but a very small part at least, never sees the light! And this day they are teaching five hundred thousand children in this country, in their parochial schools to be enemies and traitors to the government of the United States and American institutions.

Such is Jesuitism, such the doctrine and history of Romanism, and such its attitude toward American institutions. Surely Romanism is opposed to American institutions?

II. To what extent is Romanism opposed to American institutions.

In one word, it is a war of extermination. American institutions will have to succumb and the barbarous faiths and rights of mediæval times, the civilization of the dead, ignorant, superstitious, bloody past, be set up in its stead, or this cloven-footed monster from across the sea must be met, resisted, and made to know his place and feel the force of law. American institutions, social, religious, political, must be removed, violently, utterly, or the American people must be informed as to the doctrine, history, and purposes of Romanism, and must mark off the limit, and say to this red handed foe, "Thus far thou mayest come, but no further"

This antagonism is, therefore,

1. Necessary.

It grows out of the nature of the things involved. Romanism is a political power. The great parent article of its constitution, out of which all its doctrines flow and from which they get their color, affirms that there is and can be no legal or desirable government on earth that is not monarchical in form, and that all peoples and nations owe allegiance by divine compulsion to one universal monarch whose seat is in Rome, whose name is Pope, whose power is absolute, and whose judgment and official decrees are infallible. This antagonizes every syllable of the Constitution of the United States, and does so in the very nature of the case.

2 Violent.

The antagonism of Romanism to American institutions is not only necessary but is necessarily violent. Brownson's *Quarterly Review* says: "No civil government, be it monarchy, an aristocracy, a democracy, or any possible combination of any two or all of them, can be just or durable without the Catholic church, and without the papacy there is and can be no Catholic church." The papacy is violently opposed to every thing American, and Cardinal McCloskey says: "Catholics in this republic are as strongly devoted to the maintenance of the temporal power to the Holy Father as Catholics in any other part of the world; and if it should be necessary to prove it by acts, they are ready to do so." There is no uncertain sound in these words.

3 Persistent.

This opposition is persistent as well as violent. Romanism has no shame, no regrets, no conscience. They persist, persist in all kinds of ways, in all places, at all times. They never tire, they never rest. Their own eternal salvation depends upon the ruin and destruction they bring to others, and so they persist.

This opposition is,

4 Radical.

Romanism does not proceed upon the principle, live and let live. By no means. It means to dig up the very foundation-stone of our system and thus remove the entire structure. Romanism can not be tolerant Says the New York *Tablet*: "Catholics can not be liberal toward any party that rejects the church." Jesuit Woninger says: "It is time to let our enemies feel our strength and the utter impossibility of engaging us in any compromise."

It is,

5. Powerful.

Romanism is a power. See its wonderful history. It has wrought wonders. We think it impossible to bring Americans to accept the monstrous propositions which popery lays down for men to believe, but look at Brownson, Gen. Sherman's son, Gen. Sheridan, and thousands of our people throughout the land. These propositions were not too monstrous in absurdity for them to believe. There is no confidence to be had in the human mind. It can be made to believe any thing. Romanism can make men believe in Romanism! What a power it is, if it can do that! Its whole power is directed to the conquest of the United States.

Yes, Romanism is opposed to American institutions, necessarily, violently, persistently, radically, powerfully.

Where the Fight Comes.

The field of contest between false and true doctrines is rapidly changing from the arena of debate to the primary and intermediate Sunday-school classes.

To change a person by debate you have to unmake him, and that is not done often, for it involves two contests with the mind of the hearer—the one to unmake, the other to make. To make a person in the class involves no contest at all, and for the above reason he will remain unchanged.

The Catholics have, and do now, live by observing carefully the above hint. While two strong dogs fight over a bone, a very insignificant poodle may walk away with it. The denomination that sees this, and bends all of its energies accordingly, will grow and prosper. The one that depends upon the clearness of its doctrines and the force of its logic, and, on that or any other account, neglects the children, will not live to the middle of the twentieth century. It was a blessing to the Methodists that they did not have confidence enough in infant baptism to try to push it on the world by debate. They never could have pushed on to the religious world in that way a doctrine not hinted at in the Scriptures; but they have made wonderful progress by simply teaching it without any fight. If any Baptist church will work the growing material of its own membership closely it will never lose ground; yea, more, it will reach a per cent beyond its membership that will guarantee continual increase. This can not be done by meeting once every month. It must meet every week for the training of the young, and any church can do this if it has enough talent and culture and piety to justify its existence as a separate and independent body.

We must keep up our Sunday-schools for the training of the young or we must lose ground, for the battle for existence and progress is in the primary and intermediate classes in the Sunday-school. J. S. THOMAS.

—When Emerson's library was burning at Concord, I went to him as he stood with the firelight on his strong, sweet face, and endeavored to express my sympathy for the loss of his most valued possessions, but he answered cheerily, "Never mind, Louisa; see what a beautiful blaze they make! We will enjoy that now." The lesson was never forgotten, and in the varied losses that have come to me, I have learned to look for something beautiful and bright.—*Miss Alcott.*

True, conscious honor is to fool no sin; He's armed without that's innocent within.

—Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they may be for that thyself also hast many failings which must be borne by others.

OUR PULPIT.

Asking for the Spirit.

"How much more shall your heavenly Father give the Holy Spirit to them that ask him."—Luke xi. 13

There is a wide spread feeling among the most thoughtful that we do not honor the Holy Spirit as we ought, and according to his due. I remember reading a thoughtful article, some time back, by one of our ablest and most honored ministers. Its subject was: "The Unknown God." He meant by it the Holy Spirit. The point of the article was that, while we fully recognized and honored God, the Father, and God, the Son, we passed by God, the Spirit, with less consideration and honor. This man of God seemed to be convinced that the great body of Christian people were ignorant of the Holy Spirit, and did not rise to the height of their privileges in acquainting themselves with him, and praying to him.

If this be the case, it ought not to be so, for if we do not acquaint ourselves with the Spirit of God, if we do not honor him and pray to him, we fall far below our privileges, opportunities, and possibilities of fellowship with God and growth in grace.

This is the dispensation of the Holy Spirit.

The Mosaic era was the dispensation of law, this is the era of grace, under the direct administration of the Holy Spirit. The spirit of God is in the world in the place of Christ—he carries on Christ's work He takes the things of Christ and shows them unto us. He has come forth from the Father and the Son to abide in the world until the end of time and the consummation of redemption from evil. See how highly Christ honored the Spirit. See how highly each inspired apostle honored the Spirit. See what a large place he occupies in the New Testament. See how he is equally honored with the Father and Son in the sublime formula for baptism. Baptizing them into the name of the Father, Son, and Holy Spirit.

Let us ask for the Holy Spirit for our own individual hearts, that we may have power in prayer. Did you know there was such a thing as praying without power, without access to God, without answer and comfort? There is indeed. Our prayers are like the sails of a vessel when there is no wind; they are useless—they can not propel the vessel. We must call to the winds to breathe on them and fill them before the sails can drive the vessel forward. So the Holy Spirit must give power to our prayers. Only he can give us power in prayer, and access to the will of our Father. Paul says we know not what to pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which can not be uttered. He prompts us to pray. He inspires us to pray. He gives us thirstings after fellowship with God. He makes intercessions for us according to the will of God. We never fall upon our knees, we never utter a prayer, we never breathe forth an aspiration toward God but what we are in need and dependence upon the Holy Spirit.

Let us ask for the Holy Spirit, that we may have a sense of God's love to us It is a very plain truth set forth in the Bible, and in nature, and in providence that God is love. He loves his creatures. He loves men. "God so loved the world"—every object is an object of his affection. He does not love men's sins, but he loves men's souls. He has feelings of infinite and profound benevolence toward them. We may know this fact in a general or abstract way—as by the hearing of the ear—and yet not know it and be conscious of it in the heart. We may have no sense whatever of God's love for us. Here is the blessed fact of God's fatherly love, and we do not know it, and are as ignorant of it as the man whose eyes have never been opened.

We are dependent on the Holy Spirit for a consciousness of God's love to us; without him we will always be in ignorance, or doubt, or in the dark. This fact is set forth in the fifth of Romans, fifth verse: "Because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." Is not this the reason why so many go all their life-time in ignorance of that most blessed fact that ever broke in light and comfort upon the heart? They never honor the Holy Spirit, they never ask for him, and so they are never uplifted, inspired, and glorified by the consciousness of God's fatherly love to them, individually and personally.

Let us ask for the Holy Spirit for our selves, that he may seal us as the children of God.

A seal is a stamp with a device upon it. Kings used to wear seal rings in order to mark official documents with their authority. Paul uses it in this sense in Ephesians. "Ye were sealed with the Holy Spirit of promise." Farther on he wrote to them "Grieve not the Holy Spirit of God, by which ye are sealed unto the day of redemption." Paul wrote to the Galatians: "Let no man trouble me, for I bear in my body the marks of the Lord Jesus." He meant the bruises which he had received from the stoning at Lystra, under which he fainted. He meant the stripes he had received from Jewish and Roman scourging. These marks in his body showed his fidelity and consecration to Christ, and the genuineness of his apostleship. So the Holy Spirit puts marks upon the children of God, by which they are known as his. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Every man who has thus been sealed by the Holy Spirit is kept by the power of the Almighty—he is kept from the evil in the world—he is kept in the hour of temptation—he is kept in the night and storms of life—he is kept from the condemnation of the law—he is kept from every evil work, and preserved unto the heavenly kingdom. For he is sealed by the Holy Spirit unto the day of redemption.

We should ask for the Holy Spirit for our churches.

The Holy Spirit is the life of the church. What sap is to a tree, what life is to a body, what the soul is to man, that the Holy Spirit is to the church of Jesus Christ. He is the organizing, illuminating, and life-giving principle. The church without the indwelling Spirit would be a dead body, a lifeless form, a powerless member. Christ's last charge to his disciples was that they should tarry at Jerusalem till they should be endowed with power from on high. The church at that time was like a body without a soul. It was like the body of Adam after God had formed it from the dust of the earth, and before he breathed into it the breath of life. It had the outline, the form, the organs, and members; but it lacked the breath of God to give it life and make it a living being. So it was with the church at the time of Christ's ascension. It had the outline, the form, the ordinances, the members, but it lacked the indwelling Spirit, to give it spiritual and illuminating power in a dead and dark world. You remember the day of Pentecost. You remember the church was gathered together in prayer and supplication. You remember the Spirit of God came upon them, like a mighty, rushing wind, like tongues of fire sitting upon each of the brethren. At that time the church was born, was endowed with the Spirit. That day it began preaching the gospel and leading souls to the Savior.

When a church is not thus endowed from on high, it has no spiritual power, no true organic life, no divine illumination, no burnings and meltings and fusion of hearts and minds into love—patience, forbearance, consecration, and successful labors in the work of God.

Let us remember that the Holy Spirit is a person, a sovereign. He is not a law of nature that works blindly, uniformly, independently of conditions. He comes and goes as he listeth. He breathes upon churches when and where he will. He may be dishonored and grieved, he may be resisted and quenched, he may at will withdraw and leave a church dead and helpless. For this reason let us ask for his constant, patient, and loving indwelling in our church.

We sometimes talk as if the prosperity of a church depends more upon a pastor than any thing else. When we talk in this way are we not dishonoring the Spirit, and unduly exalting the dependence of a church in its pastor? The truth is, without the indwelling Spirit, both pastor and church are dead, utterly dead and helpless to do the work of God in the earth. They would be the dead burying the dead, the blind leading the blind, both falling into the ditch. Let us look away from all human instrumentality, and give honor to the Spirit, and ask for his indwelling and life-giving power.

"Years ago, a minister was called in early spring to preach to a church, which had been greatly rent and torn by discord, and divisions among its members. The minister knew the fact, but took no part in it. He took not the slightest notice of it. The subject of his first sermon was the necessity of honoring the Holy Spirit. Then a need of praying to him for a baptism of patience, forbearance, and of the Father's love. What was the result? From that day a quickening spirit entered the church. Dry bones began to live. Alienated hearts were sweetly, lovingly drawn together. The spirit of repentance and confession prevailed among the members, confessing their faults one to another in the prayer-meeting. Very soon the vilest sinners were convicted of sin, and of judgment, and fear came upon many, and many were drawn unto Him. This state of things continued all summer, and finally reached the Sabbath-school. Several of the old scholars were hopefully converted. The wilderness became a garden, and this desert church blossomed as the rose."

Let us ask for the Holy Spirit for the unconverted.

Has the human voice any power, though it be ever so eloquent, over the rock, over the dead, over the insensible? Is not that the condition of the natural heart in relation to the word of God? In our anxiety over the adjustment of human instrumentalities, we are prone to forget what the word says about the human heart. Let us go back to first principles and start afresh in our conception of God's work. Does not the word say that the natural heart is stone—that it is alienated from God—that it is dead in trespasses and sins, that it is carnal and insensible? The natural man perceives not the things of God. How can you reach him with human instrumentality alone? You can reach his mind and heart with other themes and subjects, but you can not reach the heart in that way with the gospel. If we are suffering from any insufficiency in this direction, it is because we have forgotten this fundamental truth of God's word.

Preaching the gospel without the accompanying power of the Holy Spirit is like making ropes out of sand, or beating down rocks with straws, or attacking granite forts with pop-guns, or calling in empty and echoing halls. I have seen it stated by thoughtful men that recent revivals have failed to reach the unconverted, the non-church-going masses that are outside the lines of evangelical congregations. Is the Spirit withdrawing, to some extent, his official help from us, that we may learn more effectually that Paul may plant and Apollos water, but God must give the increase," that it is not by might or by power, but by my Spirit, saith the Lord." The mighty revivals that have shaken the people have come like the storm-winds that breathed here and there, within and without the lines of congregations, and swept men into the kingdom of God. Is it not that kind of efficient power that we need to-day in our midst to make the word powerful to the conversion of the unconverted? If we honor the Spirit of God, if we ask for him, for our unconverted, I am as sure as the promise of God that we shall see the parable of Ezekiel come to pass. We will hear the four winds of heaven breathing upon the dead hearts of our children, and husbands, and wives, and neighbors, and citizens. We will see a quickening and moving and life-coming. We will see souls flocking to the Savior of sinners, as doves to their windows.

Fellow parents! we love our children—we never know how well till we take their little lifeless bodies in our laps to carry them away to the cemetery. We are willing to give them good gifts; how much more willing is our heavenly Father to give the Holy Spirit to them that ask him. F. R. BOSTON.

Memphis, Tenn.

RESOLUTIONS.—We, the undersigned committee of the Springfield Baptist church, appointed to draft suitable resolutions expressive of its high appreciation of its pastor and its sorrow and humiliation at his departure from among us, respectfully submit the following report:

That because our beloved brother and pastor, Rev. S. M. Gupton, has seen fit in the providence of God to go into another field of labor, and because this church feels deeply grieved at its separation from a pastor so faithful, devoted, and true in every thing that tends to make up a pastor of the highest type, and regarding him as an efficient and successful pastor and shepherd while laboring for us in the Master's cause; therefore,

Resolved, 1. That, while we in sorrow give him up to go into another field we commend him to the prayerful and earnest co-operation of the church whose good fortune it is to secure his services, and bespeak for them a season of spiritual prosperity. And, while we feel loth to give him up, that we will follow him with our prayers for his abundant success in his new field of labor.

2. That a copy of this report be furnished the BAPTIST AND REFLECTOR and the Springfield *Record* for publication.

D. S. FEATHERSTONE,
C. L. YOUNG,
D. W. ANDERSON,
Committee.

CORRESPONDENCE.

A Newsy Letter.

From Sneedville to Murfreesboro—Carson and Newman College—Chattanooga First Church—The Murfreesboro Baptist Church Soule College Opening and Outlook

BY REV. S. E. JONES.

My vacation spent in Hancock county was most pleasant, and, I trust, not without some spiritual good. My time was occupied every Sunday, save one, in preaching. I even walked over Newman's Ridge (the now famous country of the Maluugeons), and mounting a wagon from thence proceeded to southwestern Virginia, where I preached to a good audience in Curry College, named after the renowned J. L. M. Curry, LL. D.

After spending six weeks in those parts, my statements made heretofore in reference to the needs there have had ample confirmation.

I was sorry not to be in the Mulberry Gap Association, which I think used to be much stronger than it now is. There is, however, a brighter day for all East Tennessee.

CARSON AND NEWMAN.

under the presidency of Doctor Montgomery and the indefatigable labors of Profs. J. T. Henderson, W. T. Russell, *et als.* is moving on grandly. The Baptists of East Tennessee are laying broad and deep the foundation of future prosperity and success in the magnificent enterprise now being pushed vigorously to completion. There is an atmosphere about Carsonville and Mossy Creek not heretofore breathed. The result is the pulse is full and strong; confidence is inspired, and every body has caught the spirit of push and pull. Every Baptist in East Tennessee, who has grace and good sense, will lose a great opportunity to do good if he or she fails to help build and endow the college. Now is a good time to open up a bank account in heaven. Strange to say, but true, the Lord has made men like J. T. Henderson receivers. This thing of laying up treasures in heaven is a palpable thing. A great many who are investing must be handing the cash over to the angels. That to a man with two eyes is an invisible business, and does not buy brick and mortar.

How delighted I was to meet my brethren to whom I ministered in former years. Their most cordial handshake and loving welcome made my heart rejoice. It was after the sermon on the fifth Sunday that this Christian token came from every quarter of the house to the pulpit. The Mossy Creek Baptist church has in it some of God's noble men and noble women. May he long spare them to work for his glory. There are a few veterans, however, who will soon be gone. But their trembling hands and dim eyes will be steadied and made clear on the other shore.

I can not leave this part of East Tennessee without dropping sad tears for the loss of Hon. J. B. Stokeley. Being his pastor five years, I know him well. In his presence I felt that there was a tower of manhood about me. I loved him. I love his memory. May God bless and comfort his dear wife and children.

IN CHATTANOOGA.

I ran up to the First Baptist church building. I found Pastor Willingham in the church watching with eager eyes the workmen hurrying the massive and magnificent structure to completion. By the time the State Convention meets they will look upon one of the finest and most imposing edifices in the South. Brother Hunt has only drawn up one church plan in the State which will rival in beauty of architecture and a marvel of convenience the Chattanooga First, and that is one he has designed for the Murfreesboro Baptists. To say we are pleased does not half express our feelings. We hope to have the building done in less than twelve months. I say hurrah! for R. H. Hunt, a staunch Baptist of the Chattanooga First, and one of the best architects in the South. Write him ye B ptist builders.

On arriving in Murfreesboro, I found that

SOULE COLLEGE

had a cheering opening. Between forty and fifty boarders are already entered, and many others are expected soon. From what I can learn there were over a hundred matriculates the first day. This speaks well for an institution in its second year. There was no "drumming" done during the summer. The matriculation shows therefore, that the influence and power of the institution lie in its faculty and appointments. This is as it ought to be. I do not condemn personal advertising, but if an institution has not solid merit, and if that does not draw, much artificial gas sing soon loses its object in an invisibility that is painful to think about. There will remain several tons of solidarity of Soule College after all necessary evaporations take place. The new building—three stories—of brick, and a model of school architecture supplies a great want. Lecture and laboratory and music and art rooms, splendid hallways and reading apartments, the necessary ventilation, etc., all added to the old building make it quite unsurpassed for educational purposes.

The college now opens its doors to such as mean to make scholars and do solid conscientious work. Proficiency in the school room makes efficiency in every day life.

Murfreesboro, Tenn.

Waymarks in East Tennessee.

On my way to Watauga Association I stopped over at Elizabethton on Sunday and preached morning and night to the church there. This is a point occupied by the State Mission Board. Dr. J. T. Kincanon has been preaching one Sunday in each month as pastor. He has also devoted much time to the matter of church building. A splendid house of worship is now being erected. The building will be thirty-four by sixty feet, and well arranged in every respect. The church hopes to dedicate it free of debt by the second Sunday in November. Brother Kincanon's work is spoken of in the very highest terms. He is certainly a wise builder. There are but few, if any, that could have taken hold of a weak, struggling interest and in less than one year's time raised nearly enough money to complete such a house of worship. He has the largest congregations in the place, and outsiders say when they want to hear the gospel they must hear him.

Elizabethton is located in a rich and most beautiful country. It will be directly on the line of the railroad now being built from Bristol to Mountain City. At this place, in the year 1855, Dr. Mat Hillsman met in public debate Elder W. B. Carter, of the Presbyterian church. During the discussion Elder Carter remarked: "If Dr. Hillsman in this debate will convince me that infant baptism is not taught in the Bible I here and now promise that I will never preach again." Dr. Hillsman replied, "I will convince him if he can be convinced by argument." The debate closed and Elder Carter has never preached since. So much for honest discussion. At this same point a few years ago Dr. Kincanon engaged in discussion with Rev. —— Atwater, of the Methodist church. Atwater's friends rallied at first, but soon began to desert him one by one until the audience consisted almost entirely of Baptists. This brought the debate to a close before the time set. We suppose that it will be a long time before another discussion is invited with the Baptists at Elizabethton.

On Monday morning, in company with brethren, I started for Watauga Association, in Johnson county, twenty miles away. Passing through Hampton, a sprightly village on the East Tennessee and Western North Carolina railroad, I was glad to find the Baptists with a nice, new house of worship and doing well.

The Association was organized by electing Elder D. Kutzmiller moderator, Elder J. M. Richardson clerk, and Bro. D. J. Farthing treasurer. The introductory sermon was preached by Elder Dotson. Nearly all the churches were represented and the attendance throughout was large. This was one of the best meetings ever held by the body. The entertainment was of the very first order, the discussions animated, and the singing, by all odds, the best the writer had ever heard upon such an occasion. A large number of rich, well trained voices, carrying all parts, every body was animated. There was no choir of foolishness about it. The congregations presented a splendid appearance as to intelligence and good order. The place of meeting was in a rich valley, extending, perhaps, for fifteen miles. The beautiful residences in every direction, together with the rich, well preserved lands, indicated thrift and temporal prosperity. I was glad to grasp the hand of such noble workers in the ministry as Kitzmiller, Hyder, Sherwood, White, Bowers, Hicks, Patton, Sorrell, Dotson, Dougherty, and others, who had baptized about two hundred and sixty persons during the year. Hearty interest was shown in the State Mission work, and I came away with $68 65. Dr. Kincanon secured about fifty dollars for the church at Elizabethtown, and Brother Stout fifteen dollars for a house at another point. A collection was also taken for Home Missions, and the $125 requested for this Board was apportioned among the churches, two churches assuming one sixth of the whole amount. Next year, I doubt not, will be the best in the history of the Association as to actual work done.

My home was with Brother James Brown, of whom I could not easily say too much.

I had the pleasure of preaching on the way at Butler, where the Baptists have just finished a new brick house, with beautiful pulpit, spire, carpet, etc.

From the Association, I went with Dr. Kincanon by Mountain City, where I preached at night to a good audience. The Baptist house of worship here is not what it should be. The members will soon rebuild or repair extensively. This town will doubtless become a celebrated place of resort as soon as the railroad is completed.

I have written this after a jolt of twenty-eight miles, and now, after waiting for the train till twelve at night, and traveling the rest of the night, I will reach Sweetwater Association on Saturday morning.

J. H. ANDERSON.

What About the State Sunday-school work?

To all who have asked this question, I answer: The work is a success here. All the new schools are doing well. Three of the schools that were organized by myself and helped, through the State superintendent, Rev. J. S. Thomas, have met to day in a grand Sunday school celebration, right in between two high mountains where there is just room for a stage on level ground, and "it would do your heart good" to see these rustic country children marching by over three hundred in all, smiling and bowing as they recognize a friend, and then to hear them sing and speak until the mountain sides ring and reverberate continually with their sweet melodious voices. Standing in one spot I can see over five hundred men, women, and children, gathered here in these mountains to engage in a Sunday-school meeting, where less than a year ago such a thing as a Sunday school was not thought of, but where moonshine liquor was sold and drunk on the Sabbath and young men and women and boys and girls spent most of their time in idleness and dissipation.

A man remarked just now, "The thing has changed, religion and civilization have gone to the mountains, and wickedness to the cities and public country places, and from what we heard a city pastor say a few days since, there must be some truth in this statement.

Let city people take a hint. We are sure, though, that the devil has not pulled up and left the mountains entirely, but we hope by the help of God through this Sunday school work to roust him soon, for we find that he can stand any thing else better than a Sunday-school. So if you want to get him out of the city put all your children in the Sunday school and stand by them ten years and the victory will be gained.

Brethren, we should clinch every corner of this Sunday school work, let us seize every opportunity we can to get help. It is the hope of our success in the future. I say it is the hope of our success in the future.

JOHN ALEXANDER SMITH

Fall Branch, Tenn.

CORRECTION.—An article published in an issue of your paper two or three weeks ago does me great injustice. The article purported to be a brief history of the trials and early history of our church here. It was written by some brother over the *nom de plume* "A Baptist." The brother has evidently been incorrectly informed. He says: "The house of worship was rented as an amusement hall. The vilest minstrel shows and comedy companies traveling the East Tennessee, Virginia, and Georgia railroad exhibited in it. The house was desecrated and degraded shamefully." The above is a broad misrepresentation of facts. I was the sole proprietor of the house. I am a Baptist and always have been, and always expect to be. I have been a member of this church ever since it was organized in 1872. I rejoice in its present rapid progress as much as any Baptist in the State of Tennessee. The church was never rented as an "amusement hall." My recollection is that it was rented to entertainments at three different times, and one of these times to a Baptist preacher. I have given of my means to the church and expect to continue giving. I regret the troubles we have encountered. The house is now valued at three thousand dollars. I received six hundred and fifty dollars for it. O. B. HEDRICK

Greeneville, Tenn.

NEWS NOTES.

NASHVILLE

—Brother Smith, at the First church, had good congregations. Increased attendance on Sunday-school.....Third church—Brother Weaver had a good service. Bro. S. M. Gupton preached at 11 a.m., and the pastor at night. Two were received by letters.....Edgefield church—Brother Gardner had a fine congregation. He will continue the meeting through the week, assisted by Dr. Smith.....North Edgefield church—Brother Thompson reports a full house. One received by letter and four baptized.....Brother Strother had at Mill Creek a fine Sunday-school and fair congregation.....Howell Memorial church—A good congregation. Sunday-school very good.....Seventh church—Had preaching by Brother Folk both morning and night. Brother Ellis not having returned. Brother Van Ness reports a very fine Sunday school and good congregation. The roof is being put on the new building.....Central church—Brother Lofton had three full congregations and a Sunday school of three hundred. Received one by letter and one for baptism. The new organ was opened, having cost about twenty five hundred dollars.....Brother Vandaveil is having a protracted meeting, the pastor preaching. The Sunday school was good. In the afternoon had preaching by Brother Harding.....Brother Gilbert received one by letter. Preaching at 11 a.m. by Brother Vandevell and at night by the pastor. One baptized. The church is raising funds to erect a monument in memory of their former pastor, Rev. Nelson Merry.....There will be four deacons ordained at Central church next Wednesday night. Sermon by Brother I. J. Van Ness. Charged by Brother I. N. Strother.

KNOXVILLE

First church—Pastor Jones had an excellent service, both morning and evening. Text in forenoon, Phil. i. 21. Many spoke in the highest terms of this sermon. In the evening the sermon was the first in a series on the "Prodigal Son." The house was packed with attentive hearers.....Second church—The pastor feels much encouraged at the outlook in all directions. Pastor preached in the morning from Dan. xii. 3. Followed in evening by a excellent sermon from Rev. D. H. Cooper, of Lockport, N. Y. Text, "He that winneth souls is wise." The meetings continue during the week. Brother Powers will preach after Tuesday.....Third church—Pastor Grace preached both morning and evening to good congregations. Text, Ps. li., and Prov. xxiii. 1. One baptized in afternoon.....Mt. Lebanon—Bro. Smith report a good congregation. The Sunday school quite interesting. Text, Acts i. 11; "Why stand ye looking into heaven?" A good service.....Mt. Olives—Pastor Brewer feels encouraged by the expressed desire of a number of brethren for a revival, and hopes, so soon as the repairs and painting on the house is finished, to begin a series of meetings.....Meridian—Services by the pastor; good congregation morning and evening; meetings will continue during the week.....On Thursday, the 4th of September, the congregation of Roseberry laid the cornerstone of their new house. Rev. G. W. Brewer delivered an address of much interest, followed by Rev. W. C. Gross, and after adjournment for dinner, which was sumptuous and abundant, the exercises of laying the corner stone was conducted by Rev. W. C. Grace, of the Third church, Knoxville. The exercises were very interesting and much enjoyed by the immense congregation present. Means are now in hand to carry the work to a point beyond the possibility of a failure. Brother Robertson feels enthusiastic over the prospects.

CHATTANOOGA.

First church—Preaching night and morning by the pastor to good congregations. Four were received by letter. The fresco work and painting of the auditorium is now about done. The glass for the windows are being placed and the pews are on the way. It is now an assured fact that every thing will be in perfect order by the meeting of our State Convention.....Central—Bro. McReynolds preached morning and evening. The congregations were good and services interesting.....Second—Preaching by Pastor Wright in the morning and by Brother McHan at night. Architects are preparing plans for a beautiful brick house to be erected upon the old grounds.....Hill City—The revival at this church is still in progress. Brother Brooks is doing most of the preaching. About twelve have professed faith in Christ and four more have been added to the church. Bro. Brooks also preached at East Lake in the afternoon.....Brother E. Z. F. Simmons, our returned missionary, will be in our city this week, and address the S. cond church, Tuesday night, and the First and Central churches Wednesday evening.

FILLMORE, TENN.—In last week's BAPTIST AND REFLECTOR, you make me say, "Our church property is worth one hundred and fifty dollars," instead of fifteen hundred dollars, as I intended. Please correct in your next issue. Fifteen hundred dollars is a low estimate.

L. D. RUTLEDGE

—We closed a good meeting at Knob Creek church, in Sevier county, Tenn., last Sunday, the 7th inst., with the following results: Seventy five professions and sixty five additions to the church, with fifty-four baptisms; others to follow.

D. F. MANLY.

Dumplin, Tenn.

—Any church in the third district, Cumberland Association, composed of the following churches, Rock Spring, Battle Creek, Red River, Harmony, Mount Hermon, Little Hope, Kirkwood, Clarksville, and New Providence, desiring to have the fifth Sunday meeting in November, please notify me soon in order that proper arrangement may be made.

HERVEY WHITFIELD.

Sango, Tenn.

—Please carry the news to the brethren far and near that the New Salem Association will meet at Shop Spring church October 24 (Thursday). All invited. Come, brother editors; come brother preachers; come all. Brother Folk, stir up those Nashville preachers and send them up. The church is within a quarter of a mile of the depot.

J. H. GRIME.

[Count us for one.]

—The meeting of Cotton Grove closed with glorious results. There were eighteen professions, with eleven additions. Several stand approved for baptism. They are worshiping in their new house. It is not complete, but I think there are means on hand, and in sight, to finish it. This little band certainly deserves great credit. We have started a meeting at Spring Creek. Will let you know results.

B. F. BARTLES.

—I began a meeting with Pleasant Hill church the fourth Saturday in August. I was assisted by Brethren F. J. Cowen and J. H. Cox. The meeting continued two weeks, and resulted in fifty-three conversions and restorations, eleven of whom the writer baptized; one stands approved for baptism. The church much revived. To God be all the glory.

W. H. WATTINGTON

Muddy Creek, Tenn.

—Our meeting at Johnson's Grove, Crockett county, began August 30th, and continued eleven days. Bro. Trotter, of Brownsville, preached for us a week—plain, practical, gospel sermons. Brother Tygrett "dropped" in and preached once. Many of our members seemed very much revived and resolved to be better Christians. Six additions by baptism and one approved for baptism.

A. L. DAVIS.

Medina, Tenn.

—On September 7, 1890, we closed a meeting at Glimp, Lauderdale county, Tenn. Eld. W. S. Roney, of Fulton, Ky., assisted us and the Lord manifested his gracious presence there. The church was much revived, twenty four additions. Nine baptisms and others approved for baptism. Brethren, we are trying to build a church house at Glimp and we need assistance and shall expect to receive something from every true Baptist who reads this. Please send money to H. D. Barefield, Glimp, Lauderdale county, Tenn., and oblige your brother in Christ,

D. P. LEGGETT.

Glimp, Tenn.

THE CAUSE AT SOUTH PITTSBURG.—It is very gratifying to know that our brethren at this important point are making good headway. In the face of many difficulties they organized a little over two years ago and they have been pressing nobly on ever since. During the summer, Bro. C. G. Elliott, from the seminary, has been working very earnestly and successfully among them. Under his charge the membership has almost doubled. He is a lovely brother and has been backed up by brethren and sisters who know how to help a young pastor. He returns to the seminary October 1. Rev. S. M. Gupton has been called and will take charge after that time. We look to see the cause here steadily advance.

R. J. W.

—Allow me to report a glorious work at our church, Mount Vernon, Dyer county, Tenn., August 17 and closed on the 28th. The results about twelve professions of faith in Christ, with twenty-three added to the church, twelve by baptism, four restored, and seven by letter. We expect others at our next meeting. We had with us part of the time Brothers E. Koltner, J. A. Mitchell, and Wagster. The preaching was faithful, forcible, and impressive, the Holy Spirit attending the word spoken, convicting of sin, righteousness, and judgment. This community never was blessed with such manifestations of divine grace. Eternity alone will reveal all the results of the meeting. This people are a noble band of workers; may the Lord bless them. Praise God for his goodness to us.

J. A. YARBROUGH

Curve, Tenn.

SILVERDALE CHURCH DEDICATION.—Less than a year ago a band of thirteen organized a church near Tyner, Tenn., with Rev. Hiram Horn as pastor. These brethren and sisters soon set to work to build a house of worship. On last Saturday, September 13th, the building was dedicated to the Lord. Brethren H. Horn, —— Burns, and R. J. Willingham taking part in the dedicatory exercises. Brother Burns made the opening prayer. Brother Willingham preached the sermon, and the pastor made the dedication prayer. The house is in a beautiful grove, is neatly ceiled, has a bell and bell-tower, and is being painted. Though in a country neighborhood, and it was a damp, rainy, morning, a fine congregation was present, and a delightful day was spent. No collection was taken; the brethren said they had paid their bills. A subscription list was taken for the BAPTIST AND REFLECTOR, however, as a fitting close of the exercises.

W.

Jackson Items.

Pastor Tribble returned from Virginia on the 4th of September. He was greeted on the 7th by a large congregation, and one was received by letter.

On the 14th inst. a collection was taken for the Board of State Missions, amounting to eighty two dollars and thirty cents.

The First church has taken steps to begin a mission station in West Jackson, and has promised material aid to the Second church, which is located in East Jackson.

The Second church had seven additions by letter on the 14th. Their pastor, W. B. C. Clifton, has resigned, as he could not do the pastoral work that is required. They will be supplied by ministers connected with the University.

Dr. G. M. Savage makes an excellent president. His discipline is superior and his system is as regular as clockwork. There have been more pupils enrolled already than were enrolled during the last scholastic year, and there are accessions every day.

MADISON.

Boscobel College.

The opening of the college has been a source of great gratification to its friends. As the appointed time for the opening approached, it began to appear that it would be impossible to have the new building ready, and the hearts of those most interested began to grow despondent. It soon appeared a necessity to postpone the opening till the tenth of the month, and this added to our apprehension. But when the day came the number in attendance and the spirit of the occasion lifted our hearts high. Despite the unfortunate circumstances, sixty-five pupils were enrolled the first day—more than one third of them being from a distance. Comfortable quarters for all were provided in the old building. Others are being added daily both from abroad and from the city, and it begins to look now as if we might expect the entire capacity of the completed building to be taxed before the year is out. Last year the school opened with seventeen in attendance and closed with seventy; this year it opens with about seventy, and there is prospect of a large increase.

Work on the new building is progressing rapidly. The plasterers now have it in hand, and before very long it will be ready for occupation. Let us stand by all our Baptist schools and make great institutions of them all. We have none too many. Let us patronize them, give to them, pray for them, maintain their claims against all opposers, and build them up into power. Boscobel is a rising star of the first magnitude.

C. S. GARDNER.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

Rev. J. H. ANDERSON, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn.
W. M. WOODCOCK, Treasurer. Send all money for State Missions to him at Nashville, Tenn.

FOREIGN MISSIONS.

REV. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.
REV. R. J. WILLINGHAM, Chattanooga, Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

REV. I. T. TICHENOR, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him, at Atlanta, Ga.
REV. O. L. HAILEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

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

Victory in Death.

BY REV. R. A. VENABLE.

It has recently been my privilege to witness one of the most signal triumphs over death which has ever come under my observation, and I have no doubt your readers will be interested in its account. Miss Beulah Winston, the second daughter of Dr. W. B. Winston, of this city, was a young lady of decidedly retiring disposition, upon whom the heavy hand of consumption was laid ere she reached her twentieth year. Miss Beulah when quite a girl made a profession of faith in Christ and connected herself with the Methodist church, of which her mother and sister were members with her. Several years ago the mother and older sister joined the First Baptist church, of which the writer was then the pastor. Miss Beulah earnestly desired to follow them, but because of her youthful timidity she postponed the matter, attending the church and Sunday-school, but never joining. About ten months ago she began to decline very rapidly, and soon her trouble was found to be consumption. She never spoke of her trouble; none knew what she thought of her condition. She disliked to have any one see her, till finally she consented to see her parents' pastor with a view to religious conversation and prayer. She was so timid that none knew what had been the character of her reflections during her weeks and months of suffering, but in the first conversation with the writer she expressed an abiding hope in Christ, and asked that she be made the subject of special prayer, by the pastor and church, of which her parents were members. Only a few days before her death she faded away like the morning dew before the rising sun, but as she grew weaker her faith in God grew stronger until last Sunday (August 25) at early morn she discovered that death was near. She sent for her father to come into the room that she might know certainly whether or not she was dying. She felt no alarm, but called around her each member of the family, including an aged grandfather, and, with all the tenderness and calmness of her beautiful spirit bathed in the soft radiance of celestial glory, she declared it was better for her to die. "It will make you all better Christians." Said she, "I shall not be alone; I shall be with Morris this evening." Morris was her older brother, who died about eight months before. Her words of entreaty to all the family, as to the importance of a deeper consecration to Christ, were more beautiful and touching than pen can write. With a mind clear and vigorous, a voice strong and sympathetic, and a faith that knows no doubt and feels no fear, she delivered her final farewell from her dying couch in the bosom of her own family. Nor was she unmindful of her pastor. She requested that he be sent for that she might tell him "good-by." Before he arrived she had lost her speech, but still her mind was clear, and she was as calm as an infant in the arms of a loving mother. Her last words were to her father, "How long?" A few moments more and all was over. Her pure, bright spirit had gone away to be with her Lord who had so graciously sustained her, and with her brother who had preceded her by only a few months. This beautiful death has led the writer to some reflections which it may not be amiss to mention.

1. The importance of having our ideas of death thoroughly Christianized. It is a great mistake to teach our children that death is that terrible thing which even very good Christians sometimes seem to think and teach. The Lord spoke of death as sleep, something which we need and crave. Let us get our ideas of death from the New Testament, where Christ and his apostles have robbed it of its terror.

2. Again, these triumphal deaths bring before us practical demonstrations of the power of Christ in the dying hour. When the writer was quite a child the challenge of Paul, "O death, where is thy sting, O grave, where is thy victory," seemed like a possession peculiar to those that were apostles. It was not possible, thought he, that the power of Christ comes streaming out across the centuries to men and women now. But it is true, Christ does sustain, he does flash down the bright light and dispel the darkness from the valley of death. His people "die well."

3. Again, salvation by grace is made prominent in these manifestations of sustaining power in the ordeal of death. The trusting soul he does sustain. That trust may be new born, it may be new and fresh as the thief's on the cross; there may be not one single good deed done, no works accomplished; the hands may have been idle and empty of every thing save a clinging to the Cross, and still Christ is there to sustain and save his own believing one. "He remembereth our frame, he knoweth we are but dust."

Memphis, Tenn.

An Urgent Appeal.

Please permit me to call the attention of the brethren of the churches to some figures which possess great interest for the Foreign Mission Board, and ought to possess the same for every Baptist man or woman within the bounds of our Convention. The Board, by direction of the Convention, has undertaken a work this year which will cost $150,000. The large force of missionaries sent out last year will have to be paid full year's salaries this year. Others will go out this fall. Houses of worship must be purchased or built. With faith in God and the brethren, the Board is going forward.

What is the condition of the treasury? Up to date, $17,840.07 has been received, while the expenditures have been $45,244.44. This leaves a deficit of $27,396.37, to supply which money has been borrowed, on which, of course, interest is being paid—an unfortunate condition of things in the Lord's work.

Of this $17,840.07 Tennessee has contributed $681.36. Her quota for this year is $6,000. Over four months of the year are gone, and her churches have left the Board to do these four months' work at full rates, while they have given only one third of the sum expected of them in this time. Ought churches to put such a burden on the Board? Ought they longer to leave it there? Yours truly,

T. P. BELL.

P S. There is much uneasiness in the money market all over the country. Banks are carefully scrutinizing all calls for loans, and hesitate about making them. Will not the churches relieve their Board of the necessity of making any further calls? It would be so easily done if only *all* would help. Will not some help? It is our Lord's work. T. P. B.

Richmond, Sept. 8, 1890

Woman's Missionary Union.

Central Committee for Tennessee—Mrs. G. A. Lofton, president; Mrs. E. Calvert, corresponding secretary.

We are this week sending out blanks for reports of "Woman's Work" in the Baptist churches of the State. If you do not receive a blank, please notify the corresponding secretary, 70 Cole Building, Nashville.

The Central Committee are fettered in their work by an empty treasury. Who will contribute a little to the "Expense Fund?" The expenses of the Central Committee are small, but essential to the growth of the work.

Relations of the Present Republican Government of Brazil to the Work of the Missionaries.

The new government of Brazil has promised all that the missionaries desire it to do for them. It has decreed separation of church and State, has instituted civil marriage, has guaranteed protection to every religion. This is all that they can ask, and it is surely all that they want. They do not wish to become the foster child of the State, nor the State taxed to support them—that is what the Romish religion requires. They want only the privilege of preaching where they please and when they please, without fear of molestation.

Of course, there will be many times when the gospel of Christ will be rejected by men, and his servants will be reviled and persecuted, especially where the story of salvation is told for the first time, and where the missionaries and their purposes are not known, but the authorities can quell agitations of that kind.

It is a notable fact that the religion of the country, heretofore, has been dependent upon the government, but now if Missions accomplish what they propose, the government will be indirectly dependent upon religion, because Christianity is the greatest power for civilization in the world.

Other religions must totter and crumble, for they are of man, but Christianity will live forever, for it is of God.

MRS. J. A. BARKER.

A Card From Brother Bagby.

I write this postal card just to thank you very much for the BAPTIST AND REFLECTOR, and to say that just as soon as possible I will write you a good account of our work in Brasil. I will be glad of the privilege of speaking to Tennessee Baptists. Our work is very cheering, though we suffer greatly from lack of workers. Brother Soper has just returned from England, but this only gives us three male missionaries to seventy-five million people! We sorely need three new men this year, one for each of our three missions. We have pleaded long and earnestly for them, but they have not come. I have lately had the pleasure of baptising ten happy believers, at three different points—here in Rio Janeiro, at Juiz de Fora, and at St. Aleixo. A number of others profess conversion. In the north Bro. Taylor reports great interest and many conversions and baptisms. He greatly needs a helper. Pray for us.

W. B. BAGBY.

Rio Janeiro, Brazil.

Mission Effort.

I promised the Lord in my own heart to accede to the proposition made by some brother in your paper to spend two weeks in Mission work. I began my labors at Elizabeth Baptist church, Morgan county, Tennessee. I labored eight days. One profession and several convicted. One of them, I hear, has professed since. From there I came to this place, Union Baptist church, and began work on the first Sunday in August, and continued until last night—laboring three weeks. Result: Forty five additions by baptism, three restored, and one joined by letter, besides six professions that are not approved. Some, no doubt, will join other churches. The church is greatly revived and rejoices on account of the blessing poured out on them. I was assisted during the first two weeks by an aged minister, Joseph Wilson. Uncle Joe is an old soldier of the cross, seventy-two years old. The method taken by me was

1. The creation, fall of man, and spiritual death or separation from God, including depravity and enmity to God.

2. The coming of Christ in fulfilling the promises to the fallen race. His life, his death, resurrection and ascension. His intercession, the giving or sending of the Spirit, conviction, justification, evidence of a change of heart, etc.

I have never witnessed a meeting in which the power of the Spirit could be seen so plainly in my life. strong men and women becoming convicted and converted all over the house, and on the road home, and at home. One man rose from his seat to come forward, and received a change of heart before he got among the church. All of the converts are from sixteen to forty years old as I understand. Results of meeting:

Additions by baptism	45
Additions by letter	1
Restored	3
	49
Professions reported not joining	6
	55

J. K. LOVE.

Crooked Fork, Tenn.

—All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of liquors which passed through in *one week*. It is taken from the daily returns posted in Liverpool: 900,000 cases of gin, £240,000; 24,000 butts of rum, £240 000; 30,000 cases of brandy, £90,000; 28.000 cases of Irish whisky £56 000; 800,000 domijohns of rum, £240,000; 36,000 barrels of rum, £72 000; 30,000 cases of Old Tom, £60,000; 15,000 barrels of absinthe, £45,000; 40,000 cases of vermouth, £3 000. The compiler calls it "The Devil's Missionary Enterprise."—*Bombay Guardian.*

—What we do for ourselves will soon be forgotten; what we do for others may be the vision to cheer the soul when the eyes can no longer behold the loved one.—*Selected.*

Baptist and Reflector.

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

Increase of the Baptists.

Hayne's "Baptist Denomination," published in 1856, gives some interesting statistics. The total membership of the Baptist churches in the United States in 1855 was 842,660, of which 515,000 were in the South and 327,000 in the Northern States.

The "Baptist Year Book," for 1889, gives the total present membership as 2,997,794, of which 2,267,206 are in the Southern States and 732,588 in the Northern. At that time the population of the country was about 30,000,000, of which there were about 18,000,000 at the North and 12,000,000 at the South. To day the population is about 65,000,000, of which 45,000,000 are at the North and 20,000,000 at the South.

Notwithstanding this great increase of population and the still greater increase of wealth, the Baptists of the North have, in the thirty-four years from 1855 to 1889 but little more than doubled their membership, while in the same time the Baptists of the South, notwithstanding the losses of life and property and other disastrous results of the cruel war, have more than quadrupled their numbers. It is no part of our purpose to inquire into the causes of this difference. We content ourselves with calling attention to the fact and drawing some inferences from it to encourage our people.

The Baptists of the South have reached that point in numbers where their membership constitutes one-eighth of the entire population. Leaving out those below the age of accountability, they number one fifth of the population. Their churches, if equally distributed over the whole inhabited area of the South, would furnish one church of ninety-five members for every five miles square of the entire country. Give to each house of worship a boll of ordinary capacity, and there would be no spot in all our Southern land where, on Sunday morning, "the sound of the church-going bell" would not be heard.

The number of our ministry would enable us to furnish a pastor for each two of these churches, and their close proximity would permit all of them to have preaching every Sabbath. As no dwelling would be more than three miles at farthest from the church, there could be a Sabbath-school in every place of meeting.

The resources of the 2,267,000 Baptists are more surprising than their members. They could furnish out of their membership competent teachers for a school at each one of these churches, instructors for an academy or high school for every Association, professors for all the colleges needed by the entire population of the South. Having done that, they could furnish men to fill every executive office in the land, from the police upon our streets to the chief magistrate of the nation. Then in addition they could furnish judicial officers for the population of twenty million. Having done this, they could furnish men of ability to constitute the legislature of every Southern State, and fill every seat, both in the Senate and House of Representatives, to which the entire South is entitled. Then they would still have left men and women of social rank and culture enough to fill every mission to foreign lands.

These are but illustrations of the intellectual wealth of our Baptist people. We know that for the most part they are plain people, but we have not overstated the facts in saying what they have the intellectual ability to do.

Then their financial ability is by no means insignificant. Few of them are very rich. We might, perhaps, count upon the fingers of our two hands, all the Southern Baptists who are worth one million dollars each. They are of the people and share about equally with the people the wealth of the land.

The average income of the entire population of the United States was estimated in 1880 to be about $275 per head. It has increased rapidly since that time. The average income of our Baptist people would be greatly above this general average, in which infants and all others are included. The annual income of our Baptist membership in the South is probably not less than four hundred dollars per annum. This estimate would give a total income of the 2,267,000 Baptists of the South of over nine hundred millions of dollars. Some may deem this estimate too high. Then estimate the average wealth of the Baptists of the South at what was the average income of the entire population in 1880, and you still have an aggregate of seven hundred and twenty-three millions.

Adopting the old Jewish law of one tenth for religious purposes, and we would have seventy-two million dollars to be annually devoted to these objects.

With this sum, we could support our ministry, build a school house beside every church, found and sustain high schools and colleges and theological seminaries wherever they were needed, and then have twenty million dollars annually for Home and Foreign Missions and other works of charity.

God has put it in the power of the Baptists of the South to take the country for Christ, and through it to subdue the world to our Redeemer.—*Home Field.*

It Was His Horse.

"Say, friend, you 're on my horse," said one gentleman to another, as he reined his horse before the door. "Your horse? O no, why I bought this horse two years ago." "You did?" answered the other. "Well, I lost my horse—it was stolen—just two years ago."

This conversation took place under the far-spreading oaks of an old-time plantation home. A planter was surprised to see his horse return home after two years, and ridden by a gentleman who evidently had bought the horse in good faith.

After some conversation the old owner of the horse, with much earnestness, said: "Well, sir, if you will dismount, unsaddle the horse, and he don't go to the fence, take the bars down, walk to the well, and, if he don't find water in the bucket let it down the well, and then walk off to his stable, I will give up the horse is not mine."

"At your word; the horse is yours if he does all that," cried the visitor; and, leaping from the horse, unsaddled it.

What was his astonishment when the horse went straight to the fence, let down the bars, crossed over, went to the well, and, finding no water, let the bucket down, and then, as though he had left home but yesterday, walked to the old stable. The animal remembered the trick, and the owner recovered his horse.—*New Orleans Picayune.*

Per Pacem Ad Lucem.

ADELAIDE ANNE PROCTOR.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of my load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead,
Lead me aright,
Though strength should falter, and though heart should bleed—
Through peace to light.
I do not ask, O Lord, that thou shouldst shed
Full radiance here,
Give but a ray of peace, that I may tread
Without a fear.

I do not seek my cross to understand,
My way to see—
Better in darkness just to feel thy hand,
And follow thee.
Joy is like restless days, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

—*Selected.*

Romish Baptism.

Romish baptism is a distortion of the act for the sake of convenience, and a perversion of the truth inculcated by it, to mislead and destroy.

What is baptism? Rome answers:

"Baptism is a sacrament which cleanses from original sin, makes us Christians, children of God, and heirs of heaven."

Q. Are actual sins ever remitted by baptism?

A. Actual sins and all the punishment due to them are remitted by baptism, if the person baptized be guilty of any.

Q. Is baptism necessary to salvation?

A. Baptism is necessary to salvation because without it we can not enter into the kingdom of heaven.

Q. Who can administer baptism?

A. The priest is the ordinary minister of baptism, but in case of necessity any one who has the use of reason may baptize.

Q. How is baptism given?

A. Whoever baptizes should pour water on the head of the person to be baptized, and say while pouring the water: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. How many kinds of baptism are there?

A. There are three kinds of baptism—baptism of water, of desire, and of blood.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry
Because his wisdom to the end could see.

—*Mrs. May Riley Smith.*

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QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Dr. J. R. Graves. Nevertheless all questions to receive attention must be signed by the name of a subscriber to the BAPTIST AND REFLECTOR. Direct all questions, the answers to which are desired from Dr. Graves, to him, 347 Main street, Memphis, Tenn.

Please answer the following questions, as they are giving us some trouble:

1. Which is the best plan for a church to adopt in raising her pastor's salary?

2. Is it right to retain or keep persons in a church as members who will not pay their part of the church's expenses? Yours truly,

A. J. CANNON.

Oxford, Miss., May 17, 1890.

Answer 1038—Let the deacons, for this is their imperative duty, take a list of the members and see each member, and put down opposite to his or her name the amount each will pledge to pay on each first day of the week, and provide small envelopes for each seat for the amount to be placed in each Sabbath, the giver writing his name on the envelope and the sum he has placed within, and the deacons should go around and take these up each Sabbath, and the treasurer can credit the amount to each. Let a deacon come up and examine the system and learn its workings in the First Baptist church of this city, and get the proper books, etc. No member should be retained in the fellowship of a church who refuses to contribute to its support. Certainly not.

A writer, commenting upon a passage of Scripture (Rev. xix), pronounced it a "sublime hyperbole." Are we justified in pronouncing any part of God's word hyperbolical? A. M. WARD.

Answer 1039—That writer virtually pronounced that chapter a sublime lie. Wocester defines hyperbole, "a figure by which expressions are used signifying more than the exact truth, or more than is intended to be represented to the hearer or reader, or by which a thing is represented greater or less, better or worse, than it really is; exaggeration." Webster says "it is a figure of speech which expresses much more or less than the truth," etc. We leave our querist to decide if our decision is correct.

Please answer the following questions:

1. Is it true that any true Christian—that is, any one that has been born of God—can, at any and all times, affirmatively answer this question: "If you should die right now, are you sure that you would go to heaven?"

2. A viewed (or felt) himself a lost and ruined sinner; the greatest of sinners and justly condemned of God; repented with sorrow and tears, and sought and obtained (as he thought) the pardon of his sins by believing in and accepting Jesus as his Savior; since then he hates sin and loves holiness, he loves God and the brethren; greatly desires and prays for the coming of our Lord, so as to be with him, and free from sin; but there are times when he can not answer the above question affirmatively. Is it true that A is a self-deceived man and yet in his sins? He was told by a Baptist preacher that that proved that he was self-deceived and yet in his sins, and that troubles him a great deal at times. Hence, your answer is greatly desired, as your opinion is highly valued.

Florida. J. B. CARRIN.

Answer 1040—It is our deliberate opinion that a minister or member who says that such an experience is not evidence of regeneration is himself a stranger to the birth of the Spirit—is but a mere legalist.

A person who loves Christ as his personal Savior, but is troubled because he does not love him more, hates sin, and whose deepest impulse of soul is to be delivered, kept from it, and for knowledge to be added to his faith, and thus attaining unto the full assurance of faith, is most undoubtedly a child of God, however dark and distrustful and disquieted his soul may sometimes become, and feeble and faint his joys of salvation may be. The best and most pious men who have ever lived have had their seasons of gloom and doubt.

Baptist and Reflector.

NASHVILLE, TENN., SEPT. 18, 1890.

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

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YOU OR THEY?

Shall the preacher use the second or the third person in his sermons? In other words, is it better to use the second personal pronoun or those of the third person? Shall he preach to the people as if the person thought of in the discussion is present or absent? Of course there is much of the discourse in which the question is determined by the nature of the case. But there is much where the preacher is left to determine. This is a question that the preacher should study for himself and decide for himself, and there is room for choice on both sides of the question. Perhaps it would be best not to confine himself to either. But there seems to be good ground for determining which it shall be in a given case. To address the second person would be consonant with preaching, for the preacher ought to have to do with the truth and those present. And his business is to bring these two together, like a friend introducing two mutual friends. He "makes them acquainted" and himself, after a few pleasant words, to break the formality, withdraws, and leaves these two together.

Again it makes the truth more pungent to address it directly to the men and women before him. He will be more likely to use that which is pertinent, and present it so that the hearer will feel that it belongs to him.

It will have a reflex influence on the preacher himself, by forcing him to consider what is appropriate and deserved at the time, so that he will proceed one step further in thinking to a person than he would in thinking about persons in general. And the fact that he is to stand face to face with the people to whom he applies the truth will force him to scrutinize his deliverance more carefully, for he must meet those mutual friends together to-morrow, and see whether the meeting was properly brought about. Again, it will rob preaching of much of the essay style, and restrain the preacher from unworthy elocutionary effort.

Upon the other hand, there is danger that one may fall into too familiar style, and be entrapped into disagreeable personalities. But the sincere preacher, full of the importance of the truth, and feeling a profound interest in his hearers, will always be held excused if he become very direct and familiar. He would be able to plead illustrious examples, as Jotham, Nathan, Elijah, Paul, and Jesus of Nazareth.

And again, it will circumscribe the preacher's view in his generalizations, and in his application of principles. For not every generalization, which would be true, would find its illustration or application in the circle of his vision. And since narrow induction is one of the most general as well as one of the most vicious mental habits, this point is entitled to serious consideration.

And then too strict adherence to the direct style would interfere with much that is beautiful and pleasing, as well as impressive in public speech.

So our opinion is in favor of a judicious admixture, with a heavy preponderance of carefully considered direct address. We should be glad to have a little experience meeting among the preachers, and have them tell us what is their habit in preaching. H.

"FEED MY LAMBS."

We hear of revivals all over our land. Every mail brings us good news of glorious meetings in Tennessee. Every exchange tells of revivals in its State. And at almost every meeting many souls are reported as converted—indeed, the number is remarkable, especially for a political year. This seems to be the Lord's set time to favor Zion. We rejoice with the happy pastors in such a glorious reaping time after the faithful seed sowing they have done. But while we rejoice, allow us to offer a suggestion or two to them.

1. Do not turn these young disciples loose as soon as they are baptized. Do not consider that you have done all of your duty to them as soon as you have got them to join the church. Your duty is just begun. Train them for Christian work. Drill the young soldiers of the Cross in the manual of the gospel. Develop the babes into full grown men and women. Quantity is good, but quality is of more importance than quantity. Quantity without quality amounts to nothing. Be sure that every one of those you receive into the membership of your church is a regenerate soul, so far as it is possible for you to be sure of it from their experience and their fruits. And then bring to bear every opportunity and every influence and every argument you can to develop them into true, noble Christians, with high aims and consecrated hearts.

"Feed my lambs," said Christ. If they are not fed they must starve. Do not leave them to browse where they can, but lead them in green pastures. *Look after the lambs.*

2. Do not hesitate to ask them, or have your deacons ask them, to give to the pastor's support and to missionary causes. That is n't all you want them in the church for, of course, and certainly you will have the discretion not to convey that idea to them. But that is one thing you want them for, to help spread Christ's kingdom, and if they are true Christians they will want to do all they can in that direction. Begin with them early. Train them to give. Educate them up to it. For the grace of giving is after all largely a matter of education. Teach them that it is their duty. Tell them where to give and when to give. And you will find that after a while the habit of giving will become fixed upon them, and it will be easy for you to get money from them for any good cause. They will not grow up to be selfish, close fisted, covetous skinflints, as, alas! so many in our churches seem now to be.

3. May we modestly suggest that you get them to subscribe for a good religious paper—which one we leave it for circumstances and yourself to determine. You will find, we think, that a good religious paper will be quite an effective helpmeet to you in training these young converts. It will stimulate them in their Christian endeavors, will strengthen them in their Baptist principles, will broaden their horizon, will bring them into sympathy with our missionary work, will put them in touch with the Baptist brotherhood all over the South and will develop them into truer and more consecrated Christians. If we did not think so, we should not be editor of a religious paper. Try it with your young converts, and see if it be not so. And may God bless you and them. F.

SOMETHING FRESH.

On another page we print a very thoughtful and timely article from the pen of our Mobile brother and correspondent, Rev. J. J. Taylor. It is what seems to us a timely suggestion. We have by degrees and against our will been forced to the conclusion that the international series of Sunday-school lessons, good as it is, breaks down at the vital point. It does not secure to our people a sufficient knowledge of the Bible, and the truths therein contained. Again, what instruction is imparted comes in such a scattered and desultory manner that it does not hold together, and a large part of the Bible is never to be reached by the series, and we are painfully afraid that a large proportion of even our best Christians learn little of the word of God except what is found in the Sunday-school lessons, and what is preached from the pulpit. After closely questioning a number of earnest Christian men and women on this subject, our conviction was strengthened. If our people are ever to know the Bible something else must be done besides what we are now doing.

Whether what Brother Taylor suggests is the best thing, we do not know, but we are persuaded it would be vastly better than what we now have, and it would have the American virtue of being cheap. Read it and see what you think. If you agree write and say so. If you dissent give your reasons. Let there be a free discussion of this question if you will, but you need not discuss the merits of any body's publication.

And while you are writing tell us why so few Sunday-schools are able to keep the children in school through their teens. The ball is started, kick it who will. H.

DUTY.

"I slept and dreamed that life was beauty
I woke and found that life was duty."

Read over those lines again. How true they are. As we look out over life in youth it all seems so bright and beautiful. We paint it with roseate hues. We can see no cloud to dim the picture. But, ah! as we meet up with life—real life, the life of this busy world—face to face, how our illusions vanish! How the clouds obscure the horizon and the shadows fall upon us! How we are tossed hither and thither, like a leaf on the current! How our plans seem continually frustrated, and we are compelled to adopt others of which we had not dreamed! How, instead of the pleasures we had anticipated, it is work, work, continued work, hard work, nothing but work! How we are compelled to go in a kind of treadmill style, round and round, trying to accomplish what is required of us! Duty, duty, cold, stern, relentless duty, has caught us in her vice like grasp, and we must obey her calls. And yet, after all, duty itself is beauty. Our sweetest pleasure, our truest happiness comes only in the line of duty. Duty may be an exacting mistress, but she yields rich rewards of satisfaction and of joy to her subjects. And the more slavish the obedience the greater her rewards. Let us then search for her mandates, and when discovered follow them. Where shall we find the highest expression of her voice? In the word of God. F.

Sweetwater at Athens.

The Association met in the new church at 11 A. M., Thursday, the 11th. Moderator S. J. Martin called the body to order, and upon re-organization, was continued in the same important office. Rev. J. T. Barrow, the now pastor at Sweetwater, and at Athens, was elected clerk. Our Bethel (Ky.) brethren will see that Tennessee appreciates the ability of their former efficient clerk. Rev. J. S. Russell, the moving spirit of this Athens work, and who has done so much to make it a success, was re-elected treasurer of the Association.

Brother Russell was to have preached the introductory sermon but had sickness in his family and requested the Knoxville editor to preach in his place. The Association consented and the sermon was deferred until seven o'clock at night. A large audience of splendid personal appearance greeted us and listened attentively to what we had to say.

We were handsomely entertained, along with Rev. J. T. Barrow, and Rev. J. H. Richardson, principal of Sweetwater Female Seminary, by Brother and Sister Moody, of Athens church.

Friday morning it was raining, and the visitors were not numerous at the opening of the session. But they came in later to fill the house.

The question of weekly meetings of the churches, and the supply of ministers. As usual the discussion of the first question took a wide range. But the brethren are becoming aroused on the subject of preachers and weekly meetings. We rejoice that they are turning their attention to the question of pastors. When we get live, efficient pastors in all our churches we shall see a better state of things in our churches. No reflection is meant upon any of the faithful and self sacrificing men who are now holding on to the fields at so great disadvantage. More preachers and better pastors. But let the churches remember that there are two sides to the question. But here is the moderator asking us to preach again at once.

After intermission, Rev. C. Denton reads his report on State Missions, and follows with a speech urging the importance of East Tennessee as a field calling for immediate attention. He is followed by Professor J. L. Truett with a sensible, practical speech.

Then the brethren gave us opportunity to speak for Home Missions, after which we were compelled to hasten home to fill our own place. H.

Sweetwater Notes.

What most surprised us was to find such a neat, substantial, and well arranged church building. The basement is of stone, the upper story of brick. The Association was received in the upper room. The church had to regret the failure to get their window glass in and their new seats in place. But surely they have done nobly. And our now venerable brother, J. S. Russell, has done a work for which he deserves the honor and gratitude of succeeding generations.

—What an acquisition to the pastoral and working force of this body is Rev. J. T. Barrow. He takes the place both as pastor and clerk of the Association, made vacant by the removal of Rev. D. M. McReynolds to Chattanooga. We welcome Brother Barrow to East Tennessee. And there is room and need for a score like him.

—Brother McReynolds is circulating among the brethren, much to their joy and gratification. He seems to be in his natural place. His presence is very profitable to the body.

—Brother Richardson reports his school at Sweetwater as flourishing. This is certainly a very important enterprise to lower East Tennessee. The brethren ought to rally to his support. How many Baptist girls are educated at other schools than Baptists? It is now an open secret that other denominations have planned to capture this beautiful valley through the means of their schools. Let us not sleep away our opportunity.

—Here also is the energetic financial agent of Carson and Newman College, Professor J. T. Henderson, who is succeeding splendidly. We wish to lend him the whole weight of our influence in this important work. Let no one fail to help build this house. We must have this building by the beginning of the next year. The school will be embarrassed unless we can have this house. As we sat where we could see out at the window, Professor Henderson, who has an eye for the main chance, saw a countryman with some chickens for market. His bright countenance beaming more radiant, he said, with a self gratulatory chuckle, "That man has made a mistake, he thinks this is a Methodist Conference." Comment not necessary.

—It was our privilege to step in and see for a few minutes our beloved brother, J. M. Henderson, whom "the Baptist" force of forty years ago will remember so well. He now lies hopelessly lame, as he has lain for nearly three years. A fractured hip prevents his ever walking. But with sublime Christian fortitude he abides the Lord's will. And no note of complaint escapes his lips. But with books and papers and ready pencil and tablet he does not "kill time," but uses it. We asked him to speak to our many readers out of his rich experience or fruitful thought. We hope you may yet hear from him.

—Athens is taking on considerable new life. The signs of growth and enlargement are to be seen on every hand. Mills, factories, a new railroad and a great school are among the newest additions. Our Baptist forces are weak, but active and energetic, and they are growing. They deserve all the encouragement and help we can give them, and their pastor, Brother J. T. Barrow, is a wise and acceptable worker. A bright day is near at hand. H.

ITEMS.

The Second church has begun a series of meetings. The pastor is to be assisted by Rev. J. Pike Powers. The services of the Sabbath were directed to that end, and an encouraging outlook is before us.

—Rev. David H. Cooper, of Lockport, N. Y., a native of these hills, is on a visit to his people here, and last night preached for us a most timely and acceptable sermon on soul winning. The sermon was tingling with life and energy. It breathed and throbbed and stirred our hearts. He is one of our East Tennessee boys loaned to another State, who ought to be brought home. Do not our wandering sons find their hearts turning to beloved East Tennessee at this day of her visitation? Surely they are burning to be in this historic period. Come home, boys, your old mother needs you.

—And here is the old General, the father of all the Coopers, whose life of active, useful, honest, honorable service is so well remembered by his fellow citizens. He has come from his far away Kansas home to be with his boys and his one daughter again. May it be a visit whose pleasant memories shall cheer his last declining day. H.

PERSONAL AND PRACTICAL.

—What do you love? The answer to that question will determine your character.

—What church will send the largest delegation to the Convention this year? Let us see.

—The Sisters will use the Central church, Chattanooga, for their meetings during the Convention.

—"The danger to the church is not an unorthodox creed, but an orthodox greed."—*Dr. A. J. Gordon.*

Is greed orthodox? It seems to be so with some people. Is it with you?

—Dr. J. B. Searcy, of Arkansas, has been helping Brother W. T. Lowry in a meeting at Blue Mountain, Miss. There have been fifty or sixty professions and more than forty additions to the church, at which we can but rejoice.

—Rev. A. C. Dixon and wife, of Baltimore, buried their little boy, Howard, aged nine years, on Saturday, September 6th, at Ocean Grove, N. J., whither they had gone for rest. We extend our deep sympathy.

—The *Journal and Messenger*, of Cincinnati, and the *Baptist Banner*, of West Virginia, both copy from the article of Dr. J. M. Pendleton, in our columns a few weeks ago upon "Who should use the Lord's Prayer." The *Banner* gives credit to the BAPTIST AND REFLECTOR for it.

—We are sorry to see that Tennessee has given, so far, to Home Missions, since May, only $236 15. We had hoped to make a much better showing. Now that the fall has come, and money is getting more plentiful, we must begin to give more liberally to all of our mission causes.

—The *Congregationalist*, of Boston, says that at a recent meeting of the Maine Conference of Congregational churches they substituted water for wine in celebrating the communion. Why not? Water for wine at the communion is no worse than sprinkling for immersion in baptism. If they have a right to change one they have the other.

—As stated last week in the Chattanooga notes, the First church there requests all visitors to the Convention to remain over on Monday after the Convention, in order to visit Lookout Mountain and other places of interest around Chattanooga. Special rates will be given for the purpose, and we hope all will make their arrangements to remain over. No one can afford to go to Chattanooga without taking time to see the magnificent view from Point Lookout, one of the grandest scenes in the world.

—Clerks of Associations will remember that Dr. R. J. Willingham, of Chattanooga, offered some time ago a handsome prize for the best Associational minutes this year. A committee of three—one from East, Middle, and West Tennessee each—will decide the question at the Convention in Chattanooga, and the award will be made there. All clerks of Associations are requested to send three copies of their minutes to Dr. Willingham, that the judges may be able to make the comparisons.

—It is only about a month until the meeting of the State Convention at Chattanooga, October 6th. We are going to have the grandest meeting there the Baptists of Tennessee have ever had. Last year we thought it necessary to urge the people to attend. This year we expect them to do so anyhow. The generous brethren at Chattanooga propose to entertain delegates, visitors, ladies, and all. We hope to see at least three hundred present—the more the better.

—Mrs. Theodore Harris, of Louisville, wife of the noble Baptist banker of that city, died recently in Carlsbad, Germany, and was buried on Friday, September 5th, in Cave Hill Cemetery, Louisville. Dr. J. M. Weaver, her pastor, preached the sermon to a large and sympathetic congregation. Our deepest sympathies go out to the bereaved husband. As he was once a friend to us in time of need (which fact he has probably forgotten), so may Jesus be a friend to him in this his time of need.

—We were surprised to see the statement in the *Western Baptist*, the other day, that Dr. A. J. Holt has purchased the Arkansas *Baptist*, and will leave Texas to take charge of that paper. We thought Holt was a fixture in Texas, but we reach out our hand across the Mississippi river to welcome him to Arkansas, and to journalism. If he writes as fine editorials as he did letters from the Old World we fear he will take all of our Arkansas subscribers from us. We shall still hope to come in, however, next to him.

—The tendency of the prosperous cities to grow at the expense of the surrounding towns and rural neighborhoods is forcibly illustrated by the figures of the recent census. Thus Nashville is now shown to have a population of seventy-six thousand three hundred and nine, which is an increase of seventy six per cent since the last account. Of the surrounding counties Williamson leads with an increase of 7 and 7 10 per cent, Maury gains 4 and 7 10 per cent, Rutherford 3 and 3 10 per cent, Giles 3, while Sumner stands just where she did ten years ago.

—Read Brother Bell's letter on page 6, about Foreign Missions. Times are a little hard, we know. They seem to be getting better, however, and we hope they will be all right soon. But whether times are hard or not, brethren, we *must not* neglect our faithful missionaries in foreign lands. Better deprive ourselves of some food or clothing than hinder them in their great work of preaching the gospel to the heathen by stinted contributions. Better sacrifice ourselves a little than the Lord's cause a good deal, nay, may we not say better sacrifice ourselves a good deal than the Lord's cause a little.

Professor P. H. Eager, of Mississippi College, writing to the *Southern Baptist Record*, from Brownsville, where he was president for several years of the Brownsville Female College, says: "I have never known better people than are here." To which Dr. Gambrell, the editor, adds, "If he needs a witness to prove what he says of those people he can call on us." As an old Brownsville boy, we take off our hat for those people and say thanks. And then, if modesty will permit, we want to add: You are right. There are no nobler, truer people on God's green earth than those Brownsville people.

—Dr. I. R. Branham, of the *Christian Index*, thinks that we shall retain our individualities when we reach heaven, and that we shall carry our Methodist, Presbyterian, etc., characteristics with us there. We confess we believe that we shall all be Baptists there. We believe so thoroughly in the truth of Baptist principles here that we can not help thinking they will remain true in heaven. For our part we are

Baptist, Baptist while we live,
Baptist till we die,
And we'll be Baptist up in heaven
Through all eternity.

—"It is better to make new sermons on old texts than old sermons on new texts, and to have new ideas on old subjects than old ideas on new subjects.—*Baptist and Reflector.* Our friend would deprive some folks of their entire stock in trade, if this principle were established as a rule. Old sermons can be much more easily accommodated to new texts than to make new sermons and furnish new ideas. It requires some originality for the latter accomplishment, and every body is not original.—*Baptist Courier.* To which we would remark that some people, in trying to be original, are nothing, else.—*Biblical Recorder.* That was an innocent looking little paragraph of ours, but it seems to have struck somebody—not, however, the editors of the *Courier* and *Recorder.* F.

THE HOME.

Weaving.

Yes, I 'm a weaver, and each day
The threads of life I spin,
And be the colors what they may,
I still must weave them in.

With morning light there comes the thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me " weave them in."

Sometimes he gives me threads of gold,
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray.

His love, alas! I oft forget
When these dark threads I spin,
That cause me grief and pain, but yet
He bids me " weave them in."

And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies,
And fades in night away.

Oh, when my day of toil is o'er,
And I shall cease to spin,
He 'll open wide my Father's door,
And bid me rest within.

Then, safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be!

S. E. Cuthbert.

Putting Children to Bed.

The mother who puts the timid child to bed, and takes away the light, and goes downstairs, and leaves him to his conjuring, careless and indifferent and disbelieving, or bent on overcoming the mischief forcibly, is destroying some thing that one would think of small worth to her—not only his nervous fiber, but his love for herself, and the day will come when fate will have its revenge on her in his own indifference to her, and she will recognize it, even if he behaves in all outward respects like a dutiful son. It is her part to examine the matter, to reason with the child, to comfort him, to see how far it is possible with him to subdue the fear. If she can not stay with him herself, she can at least leave the door open so that he may hear the cheerful downstairs voices, the hum of life, not to be shut into his tomb, as the unformulated thought of his desperate little mind makes it; she can leave a lamp on the hearth, and so let there be some light to dispel his fancies and to keep back the dark and its unshaped visions. She may regard it as trifling, but to him it is tremendous; and if she is wise either in mother love or human kindness she will not let the imaginative and sensitive child suffer more than it must, remembering that that temperament, if it has more to enjoy through life than others, has also much more to suffer.

When a few nights have failed to bring calm to the little being out of the experience, and the last going to bed alone is as bad as the first, and all threats have only made the matter worse, and reasoning has produced no good result; when he has tried to conquer, and the effort has left him trembling as violently as if he had an ague—then it is something not to be overcome by harsh or rough or peremptory measures, and the mother should see to it that this child has some active, physical exercise just before going to bed that will make his little body glad of rest, and she would best lie down beside him, or find some work that she can do up stairs till he falls asleep, in order to afford him the comfort of companionship and the sense of her embracing love, and soothe his irritable nerves to repose instead of rousing them to action. These nerves would never have been irritable if she had not insisted on her own way too long in the beginning, if she had given them no chance to get on fire, and then to go on exciting themselves. If she had put the child to bed alone from the very outset of his career, so that it was the natural order of things to him, and he had had the habit established of quiet sleep and absence of fear from the first, in ninety-nine cases out of a hundred there would never have been any trouble of the sort. But if through any idiosyncrasy of the child, or any remissness of her own, the fear has come upon him, she will never in all the years remaining have greater love outpoured upon her than that child will give her who sees her hovering over his pillow, moving about his room, or feels her pressure on the bed beside him till the drowsy warmth steals over and wraps senses and imagination and all together, and lets her off again to the duties that are less imperative than care of that child's nerves, to the pleasures that are less pleasant than the love he gives her in return.—*Harper's Bazar.*

Two Pathetic Incidents.

These pathetic incidents are related of Handel and Beethoven in "The Great Composers."

Handel's eyesight was failing when, in 1752, he was composing his last work, "Jephtha." Soon afterward he submitted to three operations, but they were in vain, and henceforth all was to be dark to him. . . . On one occasion, when "Samson" was given, while the magnificent air—

Total eclipse! no sun, no moon!
All dark amid the blaze of noon.
O glorious light! no cheering ray
To glad my eyes with welcome day.
Why thus deprive thy prime decree?
Sun, moon, and stars all dark to me—

was being sung by Beard, the tenor, the blind old man, seated at the organ, was seen to tremble and grow pale, and when he was led forward to the audience to receive their applause, tears were in the eyes of nearly every one present at the sight.

Beethoven, in his old age, and after he had become deaf, still gave the world music of such wondrous beauty, such mighty grandeur and pathos, seeming to touch the very heart of things, as was never heard before or since. When his great choral symphony was first performed, he attempted to conduct, but in reality another conductor was stationed near him to give the right time to the band. After the majestic instrumental movements had been played came the final one, concluding with Schiller's "Hymn to Joy." The chorus breaks forth, thundering out in concert with all the instruments. At the words, "*Seid umschlungen, Millionen,*" the audience could no longer restrain their excited delight and burst into tremendous applause, drowning the voices of singers and the sounds of strings and brass. The last notes are heard, but still Beethoven stands there absorbed in thought—he does not know the music is ended. This was the first time that the people realised the full deprivation of hearing from which he suffered. Fraulein Ungor, the soprano, gently takes his arm and turns him round to front the acclaiming multitude. There are few in that crowd who, while they cheer, do not feel the tears stealing down their cheeks at the sight of the poor, lonely man, who from the prison-house of his affliction has brought to them the gladness of thought so divine. Unmoved, he bowed his acknowledgment and quietly left the building.—*Selected.*

Whither Steering?

The world is moving. I do not mean the material world that has not perceptibly quickened its pace since the first impulse caught from the Creator's hand, but the more important world of humanity, moving through nebulous fields where potentialities are rife, and startling shapes are coming out of the mists with the rapidity of kaleidoscopic formations. The timbers of the old are creaking and snapping, and the fairy-like proportions of the new—part substance and part vision—are springing above the century's western horizon. All is stir, and much is confusion. We are in the throes of revolution. Creasy's "Decisive Battles" tells of no conflict so portentous as that which makes lurid the evening of the nineteenth century. To clearly define the objects for which men are so splendidly fighting, to perceive what is back of the banners so bravely flying, is one of the duties of the hour.

The atmosphere is surcharged with a subtile fluid which intoxicates, and it is difficult to "strengthen the things which remain"—the things founded upon eternal verities and that must remain—while, at the same time, intent to catch the voice of God in history, and work out the age's mighty problem in the

" loveliness of perfect deeds,
More strong than all poetic thought."

Never was there more need for great, anchor like principles, strong to bear the strain of a boiling sea. Never was there more need for faith in God, whose chariot wheels cut their way through history, and whose purposes ripen with the centuries. Never was there more need for charity that bindeth man to man in the bonds of universal brotherhood.

Wither are we steering?—I will not say drifting, for that would imply a passiveness very different from the wonderful activity of brain and body which characterizes the age. I think we are steering, not like Schiller's pilgrim, "on to no shore," but to a haven God appointed, and that, if we do but read aright "the signs of the times," and give to each event its appropriate place in the sublime drama serving to illustrate the dignity and glory of man, we shall find at last

"Through countless means one solemn end, foreshone,
The labyrinth closes at a single throne."

—H. W. B., in Bible Record.

The Key to Housekeeping.

The Germans have a story which the home-loving people love to repeat. A father, when his daughter became a bride, gave her a golden casket, with the injunction not to pass it into other hands, for it held a charm which in her keeping would be of inestimable value to her as the mistress of a house. Not only was she to have the entire care of it, but she was to take it every morning to the cellar, the kitchen, the dining-room, the library, the bed-room, and to remain in each place with it for five minutes, looking carefully about. After the lapse of three years, the father was to send the key, that the secret talisman might be revealed. The key was sent. The casket was opened. It was found to contain an old parchment on which were written these words: "The eyes of the mistress are worth one hundred pairs of servants' hands." The wise father knew that a practice of inspection followed faithfully for three years would become a habit and be self-perpetuated—that the golden casket and the hidden charm would have accomplished their mission.—*Selected.*

Fault Finding.

Don't get in the habit of it. It's the easiest thing to do, and the hardest thing to stop, in the wide, wide world. It ruins your temper and spoils the shape of your mouth. Try to see the good rather than the disagreeable in the people and your surroundings. You would not go into a friend's house and find fault with what she does and with what she has and her ways of living, what right have you, then, to find fault with those who are more than friends to you—the people of your own blood? If there is a grace that we are all stingy with, it is that of giving praise, and yet it is one with which we ought to be lavish. Why should you tell your friend that her bonnet is becoming when you have never said this to your sister? Why should you go out to tea and praise your neighbor's muffins when you have forgotten to tell your mother how good hers were? Why should you announce how much Mr. Wilson over the way knows when your father is a great deal better informed man, and it has never entered into your little head to whisper quietly to him how much you appreciate his wisdom? You keep your ability to discover faults for the home, while the eye that should look for virtues is tightly closed until you get out. Don't wait until some one is gone from you to tell of their virtues. Don't wait until sister is far away in another land to tell how helpful, how pretty, or how courteous she is, and don't wait until the weary hands are crossed and the long sleep has come, before you make mother know what a beautiful blue are her eyes, how tender her heart, and how dearly you love her. Tell it all now—now when the walk through life is hard, and sunshine of praise is yearned for to brighten it, and to warm and encourage the pilgrim by the wayside.—*Ladies' Home Journal.*

How Fabrics were Named.

Damask comes from the city of Damascus; satins from Sayton, in China; calico from Calicut, in India, formerly celebrated for its cotton cloth, and where the printing of calico was first tried; muslin is named for Mosolin, in Asia; alpaca, an animal of the lama species, whose wool serves to make this fabric; taffeta is named for a street in Bagdad; cambric from Cambrel; gauze from Gaza; haize from Bajac; dimity from Damietta; jeans from Joan; drugget is derived from the name of a city in Ireland, Drogheda; duck is named from Torque, in Normandy; a blanket is called after Thomas Blanket, a famous clothier connected with the introduction of woolens into England, 1340; serge derives its name from Zerga, a Spanish name for a peculiar woolen blanket; velvet from the Italian Nelluti, which means woolly; shawl, is from Sanskrit Salam—floor, because shawls were originally laid on the floor like carpets; bandana is from an Indian word which means to bind or tie, because it is tied in knots before being dyed; chints from the Indian chott, delaine, French, "of wool."

—My duty in life is not to make friends, but to speak the truth.—*Von Bulow.*

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR.

No. 144 Central Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

CUBA.

The beautiful Island of Cuba is turning to the Lord. We give you a few facts on which we base this conviction:

After two years of Mission work, there are:

1. Six churches, which aggregate one thousand members.

2. Their Sunday schools number about two thousand.

3. Their congregations aggregate about five thousand.

4. One third of the burials in Havana are in our Baptist cemetery.

5. Of all the converts, not one has turned back to the Church of Rome.

6. At every church, and at all their meetings, their houses are crowded with men and women, who listen with earnest attention to the preaching of the gospel.

7. Their meetings overflow with the spirit of devotion.

8. They all work, men and women, for the salvation of souls.

9. They have a native ministry which possesses ability, faith, and courage.

10. They have a leader who is sagacious, bold, cautious, vigorous in action, and untiring in the work of the Lord.

Personal observations made during our recent visit assure us of these things.

We are persuaded that if our people are faithful in following the leading of Divine Providence God will give us Cuba in a few years.

I. T. TICHENOR,
A. D. ADAIR

DEAR CHILDREN: I hope you will read the above over and over again, and think what it means, and if any of your friends refuse to give you money for Cuba, or to buy a brick, tell them, or read them, these facts, and tell them it means that one dollar sent there with God's blessing will do more good than five dollars spent here "at home," for the people there are literally hungering and thirsting for the gospel, and begging you and me to pity them, and send them the truth, for they are tired of Catholicism. Will you do it? I hope you all read the letters from Bro. Diaz, published in last week's paper (September 4th), and rejoice to know that he is out of prison, and, although his trial is still going on, they can find no reason for sending him back to prison. Be sure to read them, if you have not; they are full of interest. You notice he says:

"Please receive my heart-felt thanks for the sympathy extended me by the brethren, and the many petitions made for us; your love to Mr. Herrera and Brother Godinez will be given. Our church does not suffer in the least from our persecutions and disgraceful treatment; on the contrary, it seems to take a fresh impulse. It impresses the public in our favor, and has attracted much attention toward us that is proving beneficial, as all are indignant with the treatment we have received, which is universally considered very unjust and criminal. . . . . Last Sunday we had two thousand people in our church, and the heat was about ninety degrees."

But I can not begin to tell you all the good things he says. You must read them for yourselves, and thank God. Let us move forward with the cry: "Cuba for Christ!" Lovingly,

AUNT NORA.

Notice our total for our August fund.

N. B.—Will not Lula Harrell, Ada Anthony, and Ardie Kindall please send me their correct addresses immediately, and they shall have their brick cards.

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.]

Chilun: wonce David gethered together awl the chosin men of Isrel about therty thousend and went to bring up the ark of the Lord from the hous of Abonadad. They put the ark on a nue kart and Uzza and Abio, the suns of Abinadad drove the kart and David and the people went before playing on instrewments before the Lord. and when they came to a ruf place the oxin shook the ark and Uzzah put fourth his hand to hole it stiddy. an, lo the anger of the Lord wus kindeled agenst Uzza and God smote him thris fur his rashniss an he died. an David becam so frightined at this that he would not take the ark eny father an left it in the hous off Obed-edom.

Have you red 1 Sam. vi. 19. Why did God so severly punish any one who touched this ark? do you suppose.

What was in this ark?

Answer to Bible Queer Story:—Gahazi the Liar.

Perfect ones:—Hugh Stokely, Hallie Garrett, Esther Osburn, Nettie and Herbert Young, Herbert, Rena, and Gordon Sample, Hattie Moses, Lillie Shipe, Flossie McGarrity, Knox Lamar Gates, Robbie Longmire, Conyers Norvell, Florrie Rushing, Olga Moore.

Five miss only one. Too bad! Sallie Rowlett, "untill," Lilla Vann, "of coarse," Tishie and Lela Cadwell, "quizz," Esther Wingo, "steel," Maud McKinstry, "storie."

MRS. O. L. HAILEY: I have quite a nice class of little folks in our Sunday-school, who bring their coppers each Sabbath. I told them something of Brother Diaz, and they decided that they would like to send a part of their contributions to Cuba. Here is twenty cents for Cuba. The children are anxious to have a picture of Brother Diaz, so I send the stamps for seven pictures. Hope we can send you more money next time. Send brick card and paper to show to class.

Hoop, Tenn. JENNIE C. RITCHIE.

I took the liberty to send you a brick card with the pictures, Miss Jennie, and a paper, for you to show the picture of Brother Diaz and his two friends in prison to your class. Tell them all about it and show them the picture on the card of the church we are buying.

DEAR AUNT NORA: Inclosed find a two-cent stamp for a brick card, which I will try to fill. Hoping to receive it soon, I remain, your niece.

BETTIE MATHES.

Cainsville, Tenn.

DEAR AUNT NORA: Will you let another cousin join your noble band of workers for Jesus? My papa takes the BAPTIST AND REFLECTOR. I do love to read the little cousins' letters. They are so nice and sweet. I'm a member of the Baptist church. Aunt Nora, I often try to correct the "Bible Queer Story." I've tried to corroot the last story, but can not say it will be perfect. I heard your dear old father deliver his "Chair Talks" at Prosperity last fall. I do love to hear him preach. May he live long to preach the sweet story of Jesus and his love. I love to work for Jesus and help all others I can to work for him. I would have written before now, but I have had an uncle, aunt, and two little cousins visiting us from Texas, and, therefore, I just neglected writing. I never saw my aunt until she came to Tennessee. I do love her and Uncle Aaron and her dear little children. They will return home in September. I do regret the parting day. How sad it will be; But the sweetest is, we have a hope to meet again in a better world than this. So I will close hoping to see this in print. That will encourage me to write again. With much love to you and the little cousins I 'll bid adieu. LENA ODOM.

Auburn, Tenn.

ANOTHER BRICK CARD.

DEAR AUNT NORA: My efforts in filling the "brick card" have been successful. The following are those that contributed: Peter Smith, fifty cents, T. Smith, one dollar, Dr. C. J. Smith, fifty cents. The two former gentlemen are "Catholics." Please send me two or three more cards immediately, as I think I can easily fill them. I will not return the card I have filled, as you say it is not necessary. Aunt Nora, our old "buggy horse" died last week—aged thirty-seven years. We had owned him some twenty-five years, and were real sorry to part with him. Aunt Nora, will you please ask Uncle Orren to give us an article on the sinfulness of profanity. I wish it because I am letting a youth read our papers that does not seem to realize the sinfulness of it. Best love to all the cousins.

Austin, Tex. LILLA A. VANN.

You surely met with remarkably good success with your card, Lilla, and I am glad you are going to try more of them. This one is surely a "Smith Card." I well know how attached we can become to a family carriage or buggy horse. But yours was very old. We rarely hear of one so old.

ANOTHER BRICK CARD.

DEAR AUNT NORA: I have had much better success with my brick card than I expected from the fact that we are poor people in this neighborhood, and the Baptists are like angels' visits," few and far between." Our church is weak and poor and lukewarm, and does not seem to care very much if the church is never paid for, and think they could spend their money more profitably near home, as they would know then what it wont for, but as it is they can never know what it is used for, and many more just such "tales" were poured into my ears, but, nevertheless, it is filled at last and I hope it may help pay for the house. I am so sorry Brother Diaz is not yet free. What is our goverment coming to? Why will it play with the fangs of the old serpent, when they know he is doing all in his power to destroy our freedom? God grant that he (Diaz) may be freed and allowed to continue his grand and noble work for Christ. I find sixty mistakes. Please send me another card for the stamp which I inclose.

LILLIE BURDETTE.

McKenzie, Tenn.

I saw no stamp, Lillie, but sent the card.

TWO MORE BRICK CARDS.

DEAR AUNT NORA: We send our brick cards full and running over. Violet Raley, $2, myself, $2.20. We filled them on the fourth day. Convention is over; had a nice time. The meeting that I spoke of resulted in eleven additions, six by baptism. My uncle in Texas wrote me that they had a ten days' meeting, resulting in forty-two conversions. Was n't that good news? We may try another brick card soon. We were very proud of our pictures. Kiss little James for me.

Ruston, La. LANIE CHAPMAN.

DEAR AUNT NORA: I am a little girl eleven years old. I go to school. My teacher's name is Mrs. Bettie Bynum; I love her. I study fifth reader, geography, grammar, spelling, arithmetic, dictionary, and writing. I have always had a poor chance to go to school. I love to go to school and have good lessons. I love to read the cousins' letters in the BAPTIST AND REFLECTOR. My mamma says I must learn to do good, and work for Jesus while I am little. Inclosed find two cents for a brick card. I will see what I can do. I am sorry I have no money to send this time for the chapel. I am going to pick cotton this fall for papa, and get some money for Cuba. Much love to you and all the cousins.

MINNIE A. ARNETT.

Canaan, Miss.

DEAR AUNT NORA: Please find inclosed a two-cent stamp, for which send me Brother Dias's picture and a brick card. I will try to fill it out.

DRUCILLA LAGRONE.

Mount Holly, Ark.

DEAR AUNT NORA: I wrote to the Young South some time ago, but did not see my letter in the paper, but that is not what I write for altogether. I received my brick card and Bro. Dias's picture. I am not filling my card very fast; it seems hard to collect money at this time of the year. It has been raining for the last two or three days so one can hardly get to church. Papa has gone to the Association, and we seem so lonely; we are looking for him home to-night. I suppose little James is a right smart sized little boy, large enough to be company for you.

Brookston, Texas. BELLE PRICE.

P.S. Must I send the card and money to you? BELLE.

You need not send the card to me, Belle, unless you fail to get it filled, but be sure to send me the money. I hope it will be a round two dollars.

DEAR AUNT NORA: I have corrected two Bible Queer Stories. My grandpa, grandma, and aunt have been out to see us, but have returned home; they did not stay very long. I enjoyed myself while they were here. Aunt Nora, I sold one of Brother Diaz's pictures to grandma, and will send the money to you; it is not very much, but may be it will do some good. I will send more next time. I will close with love to you and all the cousins. OLOA MOORE.

Archer City, Texas.

DEAR AUNT NORA: I was exceedingly sorry to hear of Brother Diaz's misfortune. May he come out as did Paul and Silas. Please send me a brick card by return mail; send the rest to Cuba. ILA HALL.

Refuge, Ala.

DEAR AUNT NORA: It has been a long time since I wrote to you. I would have written sooner, but we have all been sick. Papa, mamma, and myself were all down sick at the same time. We are all much better now. I have sold some more eggs, and send you the money for Cuba, twenty cents; also a stamp for a brick card. Please send the card right away. My hen raised seven chickens. When I sell them I will send you some more money.

ENID FREEMAN.

Unionville, Tenn.

For Cuba.

Total for August, $26.55.

September.

Enid Freeman's brick card, $2; Lizzie Huckaba, 12 cents; Ila Hall, 8 cents; Eddie Orchard's brick card, $2.

—Patient waiting is often the highest way of doing God's will.—*Collier.*

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—Our school now has one hundred and fifty-four pupils, and many more to come. J. C. WILLIAMS.
Eaglesville, Tenn.

We had a fine sermon to-day from Dr. W. A. Montgomery on "Election," and it was good and the congregation enjoyed it very much. At the close of the service Dr. Montgomery asked the church to give him twenty-five dollars for a young minister who is in school at Mossy Creek, and who would have to quit unless he got help. In less than five minutes he got thirty-one dollars and fifty cents cash. We have a good band of brethren and sisters at this place and hope soon to get us a good pastor. R. C. H.
Johnson City, Tenn.

—The friends of Alexandria Baptist church will be rejoiced to learn that we are having a very profitable meeting here at the present time. Under the able preaching of our esteemed brother, W. H. Smith, of Willette, our brethren have taken advanced ground in spirituality. Nine additions have been made to the church during the past week, and the work is still progressing. The Lord be praised for this gracious manifestation of his presence.
N. R. SANBORN, *Pastor*.
Alexandria, Tenn.

MANCHESTER, TENN.—I have just returned from a revival that is in progress at the Hurricane Grove church, located four miles north of Shelbyville. Brother S. C. Reid, a very earnest, consecrated minister, has been called as pastor for the coming year. May great success follow his work. I met with very kind treatment while there. I received a great deal of encouragement from pastor and brethren. Pray for me, brethren that God may prepare me for every good work that he would have me do. S. A. CHITWOOD.

—You can not be too particular about the medicines you use. When you need a blood purifier, be sure you get Ayer's Sarsaparilla, and no other. It will mingle with, purify and vitalize every drop of blood in your body. It makes the weak strong.

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[44-5] MANAGER TENNESSEE DEPARTMENT, 327½ UNION STREET, NASHVILLE, TENN.

ELECTROPOISE.

MONTGOMERY, ALA., July 20, 1890.
I have used the Electropoise and find it a most valuable instrument. I think it benefited me greatly, and all who have used it speak in the high est terms of its powers. REV. M. B. WHARTON.

MONTGOMERY, ALA.
I believe the Electropoise is going to cure my heart disease. I am better than I have been in two year. REV. DR. J. DEW. BURKHEAD.

We add a letter from the Rev. C. N. Morrow which explains itself. His evidence is deserving of the greater weight, because he got the very first instrument ever sent out, and cured himself of chronic bronchitis, catarrh, dyspepsia, and carbuncles.

HAWTHORNE, FLA., June 23, 1890.
Rev. M. H. Houston, Nashville, Tenn., Chairman Executive Committee of Foreign Missions, Presbyterian Church:

DEAR BROTHER: Yours of June 20 received and contents noted. I have had almost two years' experience with the Electropoise and must say it far surpasses the most skillful medication. I have treated more than two hundred cases of various diseases with marked success. I have broken chills and fever of several weeks' duration in from one to three nights. It is impossible to have chills while using the Electropoise properly. I have treated more than fifteen cases of fever, the majority being typho-malarial, curing them in from two hours to four days. Diarrhoea, dysentery, and cholera morbus I have cured in from one hour to eight, generally. It has never failed to cure rheumatism.

It is beyond doubt the greatest remedy God has permitted us to know. The instruments are now placed all around me, and I am treating people day and night. It is giving me influence here as nothing else can. My confidence in the treatment is almost unbounded. It cures promptly and permanently. I will mark you a few certificates in the enclosed circular of cures effected by myself. The certificates of cures in Florida could be made much stronger than given in the circulars. By all means put the Electropoise in the hands of our missionaries for their protection and influence, that like our Savior they may go forth preaching and healing the people. Yours fraternally, C. N. MORROW.

DR. BOIS & WEBB, BIRMINGHAM, ALA.
GENTLEMEN: The three Electropoises I leased from you last July were used by my two daughters and myself. I am 77 years old. For more than half a century I have suffered with chronic bronchitis accompanied with violent cough. Of late years I have had asthma, severe pain in back, shoulders, and knees, and indeed I have been very much prostrated. After six months' use of the Electropoise I can report a decided mitigation of all symptoms and a gain of ten pounds in weight. My daughter, Mrs. C. H. Chandler, of Montgomery, has had severe rheumatism for fifteen years; lately she has had dropsical swelling and shortness of breath. She is much better, though not entirely relieved of rheumatism. My other daughter, Mrs. A. L. Hamil, of Evergreen, Alabama, has had asthma in severe form for twenty years. She was so weak that she was confined to her bed a great portion of her time. On the fifth night after using the Electropoise she rested well, and from that date has been able to attend to her domestic duties without assistance. Of late, owing to exposure, she is not so well, but even now is a great deal better than before using the poise. Permit me to say in conclusion that in view of the benefit that my daughters and I have derived, I have purchased the three instruments. I think this the best evidence of my appreciation of a thing when I back up my judgment with my money. I am respectfully yours,
W. M. H. FLOWERS.
Of the firm of Milner, Caldwell & Flowers, Bolling, Ala.

BIRMINGHAM RAILWAY SUPPLY CO.,
BIRMINGHAM, ALA., June 16, 1890.
Last Saturday week my boy, 11 years old, was taken with malarial fever. He was delirious and knew no one. I put the Electropoise on him at the strongest power, as I feared the worst and time was precious. In two hours his temperature rose to such a degree that the back of the hand could hardly be borne on his skin. A good physician, coming when sent for by some anxious friend, pronounced him very sick and wished to give him medicine, but we would not allow it. (We omit a description at length of the details of the treatment.) Wednesday night he was much better and slept soundly all night. Sunday he went to church, and at time of writing he is apparently quite well. I have only to add that I consider your instrument a boon to suffering humanity, and there is not money enough to induce me to part with mine. Yours truly,
CECIL C. FRESTON,
Supt. Rolling Mill.

(Since writing the above Mr. Freston has had the misfortune to lose his house by fire, but reports his "Standard" poise as among the first things saved.)

BOLIGEE, ALA., July 7, 1890.
My wife's mother and several other members of her family have died of heart disease. She has also been affected, but never seriously until within the last two years. Sixty days ago she was failing as rapidly as any body I ever saw, when she began the use of the Electropoise, discarding all other remedies. She is now as well as most women of her age and still improving. I consider the effect of the poise in her case fully as remarkable as any of your published statements. J. McKEE GOULD.

OPELIKA, ALA., July [illegible], 1890.
I am well pleased with the Electropoise. I would not be without it for ten times its cost.
A. H. SLAUGHTER,
Commission Merchant.

NASHVILLE, TENN., November [illegible], 1889.
I have had the Electropoise in my house for some time, and can truthfully testify to the merits of this wonderful instrument. I never intend to be without one. I take pleasure in giving this testimonial, as I think the public ought to know what a health-restoring power the Electropoise really is.
IRBY MORGAN, JR.

NASHVILLE, TENN., December 16, 1889.
It is with pleasure I commend to the public the Electropoise as an invaluable agency of cure. For several years I have suffered from obstinate dyspepsia and general debility, almost to the extent of confinement to bed, and from seven weeks' use of the instrument I have gained twenty-three pounds, and feel better than I have in years.
G. A. FREEMAN.

NASHVILLE, TENN., December 11, 1889.
It is now four or five months since I commenced the use of the Electropoise and I take much pleasure in stating that the effect from its use in my case has been wonderful indeed. For the past number of years I have suffered much from what my physicians have pronounced gout, and frequently I was confined to my bed for a week or ten days at a time. The last attack I had was when I first commenced the use of the Electropoise. It was on Saturday. When leaving the office that evening assistance was required to place me in a carriage. On my arrival home your instrument was immediately applied. The following Monday I was able to walk with but very little pain, and on Wednesday of same week was entirely cured. Having given the Electropoise a fair trial I can cheerfully recommend it to the afflicted.
CASPER B. KUHN,
Book-keeper E. & N. Mfg. Co.

Address

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Room 86 Cole Building,
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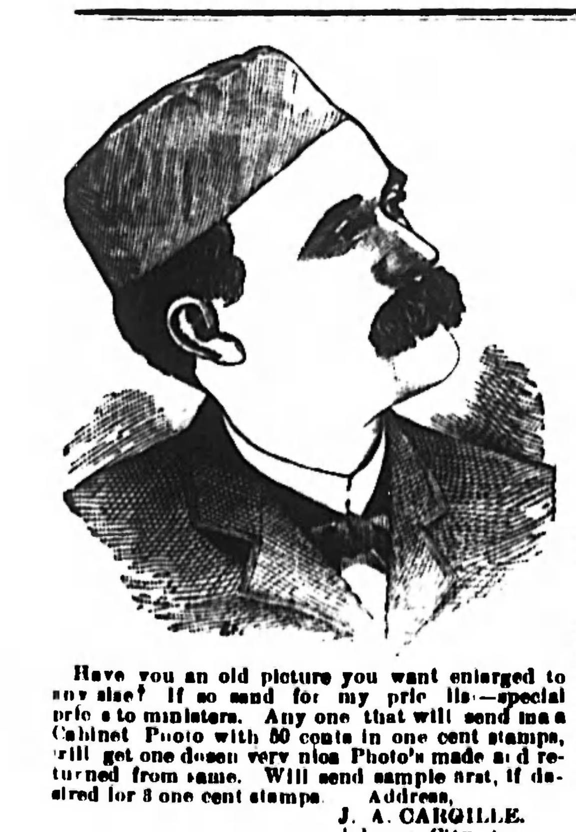
BIRMINGHAM, ALA. 51



Have you an old picture you want enlarged to any size? If so send for my price list—special price to ministers. Any one that will send me a Cabinet Photo with 50 cents in one cent stamps, will get one dozen very nice Photo's made and returned from same. Will send sample first, if desired for 3 one cent stamps. Address,
J. A. CARGILLE.
Johnson City, Tenn.

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PIANOS ORGANS SUMMER OFFER. SUMMER SALE 1890.
BUY in August, September, or October and pay when crops are sold. Spot Cash Prices. The Lowest known. Just a little cash down, balance December 15th. No Interest. Our entire stock—any make—price or style. BEST Summer offer we ever made.
Write for Circular—SUMMER OFFER 1890.
LUDDEN & BATES, SAVANNAH, GA.
8 tf

—It may be of interest to you to know that among the white people of this Chickasaw Nation, the Baptists have now about all the thing that looks like religion, and if we had a half dozen missionaries as good as George Colbert, the full bloods would most all turn Baptists. Success to you and your paper. J. E.
Willis, Ind. Ter.

Smith says "when I married my wife she had twelve buttons on her waist and but one button on her glove, now she has but one button on her waist and twelve buttons on her glove." One reason that women like the Ferris "Good Sense" waist is that the tape fastened buttons don't pull off, and are more comfortable than steel clasps, and then the patent ring buckle at the hips holds the stocking supporter hetter than any other.

Advice to the Aged.
Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and torpid liver.

Tutt's Pills
have a specific affect on these organs, stimulating the bowels, giving natural discharges without straining or griping, and
IMPARTING VIGOR
to the kidneys, bladder and liver. They are adapted to old or young.
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—Rev. Percy G. Elsom, of Fincastle, Va., held open air meetings in the fair grounds, which resulted in the reception of fourteen for baptism.

—I began a meeting at Portland, Tenn., August 24th, and continued eleven days. Organized a church of eighteen members by letter and relation of letter. Seven were approved for baptism. More will join in the near future. Portland is a nice little station on the L. & N. railroad, and is rapidly growing into a town. It is in the midst of a good country. They have the best crops in that section I have seen this year. The people are decidedly a church-going people. Methodism has long been the ruling influence of that country, but undoubtedly there is a grand future for the Baptists at that point. A. MALONE.
Franklin, Ky.

TRENTON, TENN.—We extend a hearty welcome to you to be with us here on Saturday the 20th inst. Central Association convenes with Trenton church at that time, in its fifty fourth session.

Brother Woodcock advises that at our Association we dispense with reading letters from the churches, and to have short, crisp speeches. My opinion is more good comes of churches doing more at home, write more in our letters to the Association, read the letters before the body, take ample time in discussing important questions. By this course we become acquainted with the different plans of work used by the different churches, become better informed upon the work in hand. We must rally to the help of the State Board. I am expecting almost every church in our Association to come up with its quota. We can not afford to fail to, for Christ's sake. J. M. SENTER.

—All humors of the scalp, tetter sores, and dandruff cured, and falling hair checked; hence, baldness prevented by using Hall's Vegetable Sicilian Hair Renewer.

—Five more students entered the Southwestern Baptist University yesterday morning. A letter was also received from a young man in Boston stating that he would be here in a short time. Students from Plymouth Rock to Saltillo, Mexico. This looks like we are to have a great university, indeed.—*Jackson Tribune and Sun Sept. 11th.*

—Beecham's Pills cure sick headache.

—Dr. William Ashmore, now in China, contributes an article to *The Baptist Teacher*, for September, which is as bright and fresh as can be imagined; his subject is: "Wise Investors and Foolish Investors." Prof. A. F. Fleet, of Columbia, Mo., has a thoughtful article in the same number upon the "Triumphal Entry." Being familiar with every foot of the ground in the vicinity of Jerusalem and Bethany and the Mount of Olives, Professor Fleet's article has an interest that would not attach to one written by a person not familiar with Palestine. American Baptist Publication Society.

Education Ends Only with Life.

This is only one of hundreds of letters that come to the Chautauqua office: "I am deeply grateful for the benefit I have received from the grand idea of Chautauqua work. The study so wisely planned has helped me to bear the burden of great sorrows and many cares, more than anything has ever helped me before." Fathers, mothers, ministers and teachers, can do much through the Chautauqua system for themselves, and even more for others. Solitary readers may have all the benefits of membership. The readings for this English Year are unusually attractive. Write to John H. Vincent, Drawer 194, Buffalo, N. Y., for all information.

sep18 oct2

A New Country.

Whenever a new country is discovered a new market is opened, and commerce goes for it with a rush.

The State of Tennessee

is to many practically a new world. Now, because it has shaken off the lethargy which followed the close of the war, and is now wide awake and

Alive from end to end.

New also to those who produce something which they want to sell and which buyers need, because hitherto they have not known just how to get at these people, but now

The Baptist and Reflector

has opened one of the gates, and

Built an Electric Railroad

to the homes of about 100,000 of them.

That sounds extravagant, but making a liberal discount on the rhetoric, the unadorned facts are:

(1) That there are more than 100,000 white Baptists in Tennessee enrolled up on the denominational records; and (2) that

The Baptist and Reflector,

founded forty years ago, and now located at the capital of the State, is the only Baptist newspaper published in Tennessee.

Compensation.

Unfortunately there ar a good many of the aforesaid 100 000, who never read our paper—nor any other. *Per contra*, there are a good many Baptists in neighboring States—Kentucky, Georgia, Alabama, Mississippi, and Louisiana—who do read it. In Arkansas, Texas, and the regions beyond,

The woods are full

of Baptists who have emigrated from Tennessee, and who, for the old mother's sake, subscribe for the BAPTIST AND REFLECTOR, and read every word of it, and lend it to their neighbors.

his is "considerable" of a preamble considering that there is n't a whereas in it, but the "resolution" we are coming to is one that involves the question of

ADVERTISING.

To ad. or not to ad., that is the qnestion. You know there is advertising and advertising. here are several sorts—we need not specify them—which we do n't want, and won't have at any price. There are other kinds to which the only objection is, that while they might put money in our purse they would not benefit you any, and

We do n't want a dollar

of your money for which we can not give a fair equivalent. We aim to make our service so valuable to you that you 'll come again and come often.

The Conclusion.

So, if you are manufacturing any thing or dealing in any thing which our people want, we will be glad to tell them about it. If you have any thing to say to them that will benefit them in any way, we can put yon in communication with them, and will be glad to do so

As a rule,

you will find it more advantageous, and in every way more satisfactory to do business with us direct.

For information as to rates, etc., write to

A. LAROOMBE,
Manager Advertising Department Baptist and Reflector,
NASHVILLE, TENN.

OBITUARY.

NOTICE.—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and must be paid in advance. Count the words and you will know exactly what the charge will be. The money must accompany the notice or it will be cut down to two hundred words.

EDDIE J. HALE.

Whereas, it has pleased an all-wise Providence in his infinite wisdom to remove from our midst and association by death our beloved brother, Eddie J. Hale;

Whereas, it is the desire of the Osceola Baptist Sunday-school to put on record their appreciation of our departed brother; it is therefore

Resolved, 1. That, while we bow in humble submission to the will of our Almighty Father, we do none the less mourn for our brother taken from us in his early manhood.

2. That we, as a Sunday-school, do hereby tender to the bereaved widow and children, parents, brothers, and sisters our sincere sympathy in this hour of their great bereavement, and direct them to him "who tempers the wind to the shorn lamb, and who doeth all things well."

3. That, in memory of our departed brother, this memorial be spread on a page of our minute book, a copy be furnished the family of our deceased brother, and a copy furnished the BAPTIST AND REFLECTOR for publication.

BEN H BACCHUS,
C. H GAYLORD,
JNO. M. TUCKER,
Committee.

CRAIG.

Deacon Edmond Craig, at Cincinnati, August 31, 1890, in his seventy-fifth year. He was a man of more than usual abilities, and an active worker in the church for half a century. The wife of his youth, a devoted Christian, who had shared the joys and cares of life with him for fifty-four years, and seven children, all members of the church from their youth, survive him. Of these, Rev John E. Craig, pastor of the Angora Baptist church, Philadelphia, and Deacon R. G. Craig, of Memphis, Tenn., are well known and esteemed. The funeral services were conducted by Rev. Dr. Baumes, assisted by Revs. W. D. Holt and A. H. Maddux.

THOMAS VOLENTINE SMART.

The subject of this notice was the youngest son of N. Z. and M. V. Smart. Born May 6, 1874; professed faith in Christ July, 1886, and was baptized by Elder W. H. Bryant; died April 26, 1890. "Tommie" was one of the most exemplary Christian boys I ever met; thoroughly imbued with the spirit of Missions, he was always ready so do anything for the cause. The Lord took him, and we are sure he is at rest.

H. L. FINLEY.

BROTHER CHESTER ARNOLD.

We held services at the burial of Brother Chester Arnold, Saturday, August 30. He had been a member of the Baptist church thirty-six years. The last five years of his life he was an invalid, and part of the time wasn't able to feed himself. We can but rejoice that our suffering friend has at last found a country where he will be cured and freed from his pain. Let his wife and eleven children make up their minds to meet him.

RUTHERFORD BRETT, *Pastor.*
Tullahoma, Tenn

LITERARY.

Not every American has heard that Valley Forge, the scene of the sufferings of Washington's army, is about to become the site of a large brewing establishment. This sacrilege on patriotism will be consummated unless the government steps in to prevent and converts the scene and its surroundings into a national park. Allen Eastman Cross, the young poet whose recent verses in the *New England Magazine* attracted such favorable attention, has been stirred to raise his voice against this outrage, and his lines will be found in the August, or Grand Army, number of the *New England Magazine.*

—The *New England Magazine* is bent upon honoring the South. In its series of illustrated articles on American cities, the South has figured very prominently. Nashville, Florence, and Athens have already been presented, and Atlanta is in preparation. But this is not enough. In another series of illustrated papers on American Colleges, the University of Georgia comes second in the list. Charles Morton Strahan, in the September number, has a fine article on this university which is accompanied by characteristic illustrations, including fine portraits of Chancellor Boggs, Josiah Meigs, Moses Waddell, Alonzo Church, Andrew A. Lipscomb, and Patrick H. Mell, besides interesting views of the college buildings.

FITS.—All fits stopped free by Dr. Kline's Nerve Restorer. No fits after first day's use. Marvelous cures. Treatise and $2 trial bottle free to fits cases. Send to Dr. Kline, 931 Arch street, Philadelphia, Pa. 2 tf

—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 Diarrhœa. Twenty-five cents a bottle. Sold by all druggists throughout the world. 46 46

CONSUMPTION SURELY CURED.—To the Editor: Please inform your readers that I have a positive remedy for consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their express and post-office address. Respectfully T. A. Slocum, M. C., 181 Pearl street New York. 2 6

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald, but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

Ayer's Hair Vigor

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Clinton.—Big Creek church, Thursday before the fourth Saturday in September, September 25.

East Tennessee.—Liberty Hill church, Cooke county, Thursday before the fourth Sunday in September, Sep 25.

Union.—Doyle College, White county, Friday before the fourth Sunday in September, Sept. 26

Indian Creek.—Bruton's, Branch church, near Boyd's Landing, on the Tennessee river, in Hardin county, Saturday before the fourth Sunday in September, September 27.

Friendship.—Providence church, Crockett county, Saturday before the fourth Sunday in September, Sept. 27.

Beech River.—Mount Gilead, twelve miles north-west of Lexington, on the Trenton road, Saturday before the fourth Sunday in September, Sept. 27.

Ocoee.—Concord church, Thursday before first Sunday in October, Oct. 2.

New Salem.—Shop Springs, Thursday before first Friday in October, Oct 2.

Tennessee.—Sharon church, Knox county, Thursday before first Sunday in October October 2.

Holston Valley.—Piney Grove church, Thursday before first Sunday in October, October 2.

Providence.—Union Chapel church, Roane county, Thursday before first Saturday in October, October 2.

Liberty and Duckstown.—Pleasant Grove church, six miles west of Murphy, N. C., Thursday before first Sunday in October, October 2.

Long Creek.—Rocky Mound church, seven miles north of Westmoreland, Friday before first Sunday in October, October 3.

Judson.—Blue Creek church, three miles south-west of McEwin, Humphreys county, Friday before first Sunday in October, October 3.

Tennessee River.—Jasper church, Ala., Friday after fourth Sunday in September, October 3.

Enon.—Hillsdale, Macon county, Wednesday before the second Sunday in October, October 8

Sevier.—New Salem church, Jones' Cove, Thursday before the second Sunday in October, October 9.

South-western District.—Mt. Nebo church, Carroll county, five miles south of Hollow Rock, Friday before the second Sunday in October, October 10.

Unity.—Mount Zion church, McNairy Station, Saturday before the second Sunday in October, October 11.

New River.—Black Creek Cross Roads, three miles west of Robin station on the Cincinnati Southern railroad, Thursday before the third Sunday in October, October 16.

State Convention—Chattanooga, on Thursday, Oct. 16th.

Weakley county.—Concord, seven miles west of McKenzie. Time unknown.

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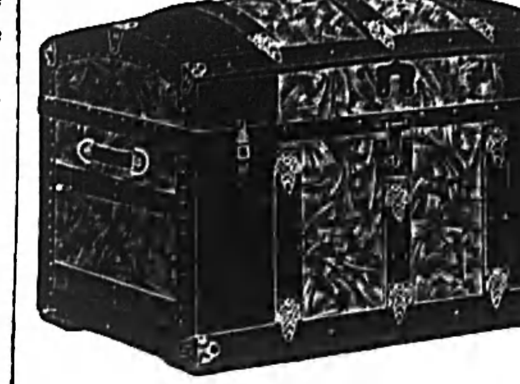

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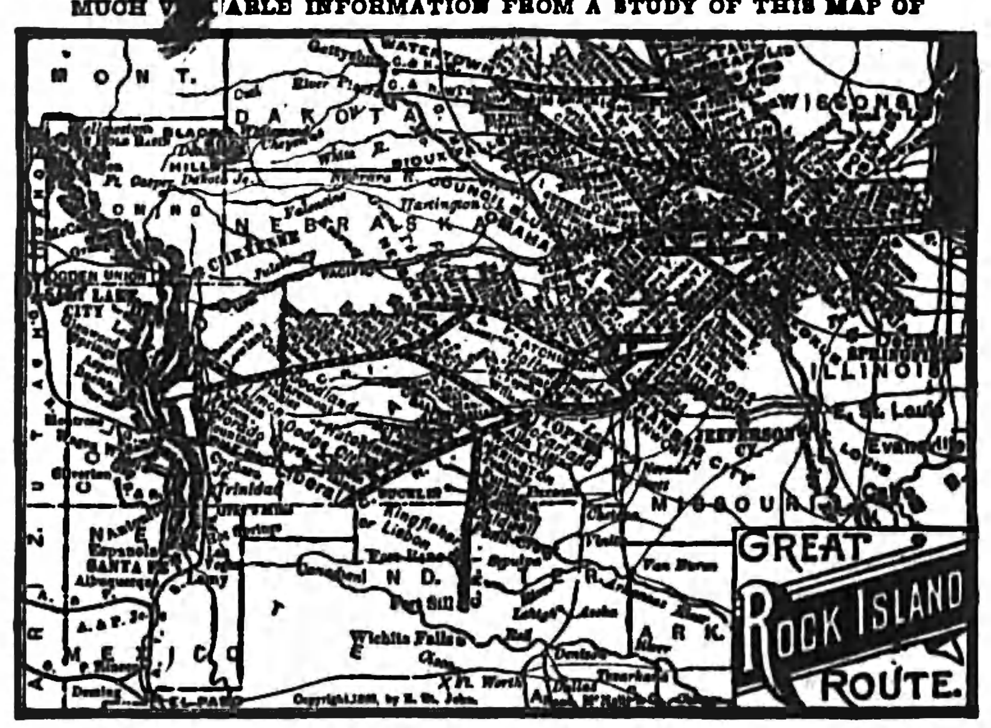

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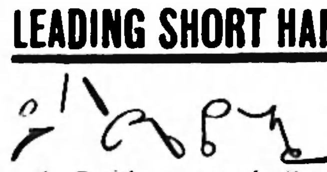

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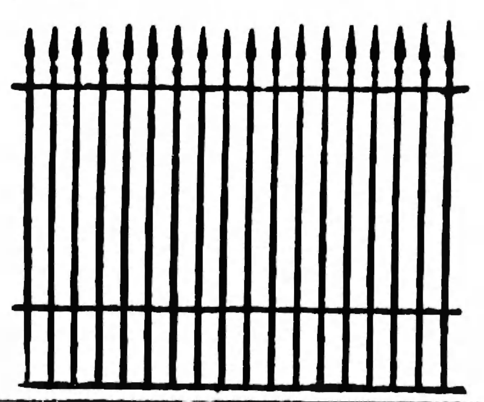

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Speaking Truth in Love

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

VOL. 2. NASHVILLE, TENNESSEE, SEPTEMBER 25, 1890. NO. 6.

Reply to Dr. Lofton by W. C. Chapman.

BY W. C. CHAPMAN.

We will now go back to the first epistle to the Thessalonians, ii. 13, and see if Paul does n't give Brother Lofton's theory away as completely as he did in Ephesians. "For this cause thank we God without ceasing because when ye received the word of God which ye heard from us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

No comment from me can add to the force of this language, but we will follow the line of argument a little farther and go back to John xv. 16, where Bro. Lofton has quoted only a part of the sentence: "Ye have not chosen me but I have chosen you" (Christ was here addressing his disciples) "I have chosen you," and when we read the whole text we see for what purpose they were chosen. "Ye have not chosen me but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name he may give to you." Go and bring sinners to Christ by teaching them the way of salvation. We will now turn to the seventeenth chapter where Christ was making special prayer for his apostles and read the twentieth verse: "Neither pray I for these alone, but for them also which shall believe on me through their word"—their preaching—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved," etc.

We will now notice Brother Lofton's interpretation of Ephesians ii. 8. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." Brother Lofton says, "Even faith in connection with salvation by grace is pronounced by Paul the gift of God as in the passage quoted above." We rarely hear an argument made by a Calvinist which does not refer to this passage as their strongest bulwark. Yet I am surprised to see Dr. Lofton use it. The passage certainly does not admit of the rendering given it. Grace is what saves, which is the gift of God and is available to the individual sinner through faith certainly. Grace and faith are two distinct terms, and if Paul intended to say that both were the gift of God he would have said that they were the gift of God, but he says "it." "By grace are ye saved," and after telling how this grace is bestowed upon the sinner, he says, "And that not of yourselves, it is the gift of God." Paul says in Heb. xi. 1: "Now faith is the substance of things hoped for, the evidence of things not seen." In Rom. x. 13, 14, he tells us how faith comes to us: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe on him of whom they have not heard, and how shall they hear without a preacher?" In the seventeenth verse he disposes of the subject thus: "So then faith comes by hearing and hearing by the word of God." Not a word about it being the special gift of God. With Paul's definition of faith, and how it comes to us, and the great importance attached to it by Christ in reference to the salvation of sinners, we can readily understand why it was the central idea and leading thought with him (Paul) in all of his teaching.

Dr. Lofton says, in his article of June 9th, "Man is elected before he even seeks, and his finding as well as his seeking is the result of his unconditional election before the world began." In Heb. xi. 6 Paul says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. v. 1, 2.) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek" (Rom. i. 16.) Paul in speaking of the Gentiles having attained to righteousness, which is of faith. "But Israel hath not attained to the law of righteousness, wherefore, (why)? Because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone." (Rom. ix. 32.) "But as many as received Him to them gave he power to become the sons of God, even to them that believe on His name." (John i. 12.) "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." (John iii. 16.) When the woman with an issue of blood was healed by Christ he said, "Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague" (Mark v. 34), and Jesus said unto him (the blind man), "Go thy way, thy faith hath made the whole." (Mark x. 52.) Christ, when a woman who was a sinner stood in his presence weeping, addressed Simon, "Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with oil, wherefore, I say unto thee her sins, which are many, are forgiven, and he said unto her, Thy sins are forgiven, and he said to the woman, Thy faith hath saved thee, go in peace." (Luke vii 45-50.) So we see God did by the counsel of his own immutable will of his own good pleasure and for purposes of his own glory foreordain the plan of salvation and elect all the means and instrumentalities necessary for carrying it into effect—the abolishing of the old covenant and the establishment of the new and the ushering in of the gospel dispensation, which offers a free salvation to all who will come to him through faith in Christ. "Come unto me all ye ends of the earth and be ye saved, for I am God and there is none else." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt vii 7.)

Umatilla, Fla.

Doubting God's Mercy.

It is a singular fact that when some calamity of serious magnitude sweeps over a community certain ones who are more or less closely affected by it allow themselves to entertain doubts as to God's being merciful in permitting it. Such ones seldom, if ever, express any doubt of God's mercy with relation to disasters which occur a long way off from them, and especially if the subjects of the disaster be a despised people or a heathen nation. For example: When the terrible calamity occurred in the Conemaugh Valley there were many who questioned God's mercy in permitting it; but it is yet to be shown that any of these doubters had any questionings as to God's mercy with relation to the great loss of life in China as the result of floods there. If God were unmerciful in allowing the disaster in Pennsylvania, was he not unmerciful in permitting the destruction of thousands by similar means in China? One is as reasonable to suppose as the other, and both are unreasonable. But nothing is said in this land against the mercy of God as it relates to the terrible losses of life in China, because that country is far off and the subjects were heathen! Again, how often it is the case that certain parents do not think of doubting the fullness and blessedness of God's mercy when they read of the sudden destruction of a family of children a thousand miles off; but let their own children be suddenly taken from them by death, and then they are very apt to question God's mercy in relation to the matter! How differently do people look upon and judge God's mercy when others at a long distance are afflicted from what they do when they themselves are agonized!

But why should we critically and harshly judge God's mercy any more when thousands are swept away by the besom of some calamity than when one person is permitted to suffer untold anguish, year after year, from some cause over which he has no control, and was not, it may be, responsible for in the first place? If God be unmerciful with relation to the calamity of the many, is it not as true in principle of the one? Certainly. But, after all, what right have we to doubt God's mercy with regard to such occurrences, whether they be on a large scale or on a small one? It is not the province of divine mercy to prevent all calamities and personal misfortunes. If God's mercy were of the character which some people would like to make it appear that it ought to be, there would not be any yellow fever in the South, nor any diphtheria in the North; nor would any boy lose his life while carelessly handling a loaded toy pistol. The fact is there is a great deal of sheer nonsense indulged in regarding God's mercy even by some Christian people.

C. H. WETHERBE.

Points on the Convention.

If there is one end to be compassed by the next meeting of the State Convention, that takes pre-eminence in the minds of Tennessee Baptists, it is that East, Middle, and West Tennessee shall get better acquainted with each other. There could not possibly be a better point chosen upon which to meet than Chattanooga. It is almost as convenient for the western and middle portion of the State as it is for East Tennessee—and, brethren of East Tennessee, it is right at your doors. The great common cause that is to furnish the material out of which the bond of unity is to be wrought is our missionary interests. At no time in the history of this great work has there been more to call out the best efforts of our people than right now. The eyes of the world are at this moment resting upon the South (meaning by this all that has been said or written about her present and future growth and possibilities), and Tennessee is the center of the South. The demand for laborers in the vineyard grows with each awakening morn. The results from each effort now being made are larger and more gratifying than was ever realized from the same work before. Instance the account in last week's BAPTIST AND REFLECTOR from Brother Smith, at Fall Branch, and other such reports from that man "to the manor born," J. S. Thomas, and all the other workers. East Tennessee's rock-ribbed hills are yielding their treasures by the millions. Middle and West Tennessee have been blessed with the sunshine and showers in just the right time to produce abundant harvests. Every thing seems to be propitious for a great gathering by a great people for a great purpose. How much success shall crown the effort depends upon your effort—you, brother! who professes the name—be you minister or layman—are you coming, or will you let the blessings of the Lord so richly poured out upon you be the very cause that should hinder your efforts in his work? Is the crop large? Is cotton coming in fast? Are you gaining rapidly? Then don't you think you ought so much the more show your appreciation of these blessings and leave God to take care of your interests for a few days while you go to look after the work he has honored you with and demands at your hands? This meeting can not succeed fully with you at home. Remember this!

We want the preacher; we want the layman. We want to stand shoulder to shoulder and heart to heart in this great effort. Come, brethren, from all portions of the State. Let us look each other in the eye and take each other's hand and warm each other's heart into grander faith and works, and as you come pray.

STACY LORD.