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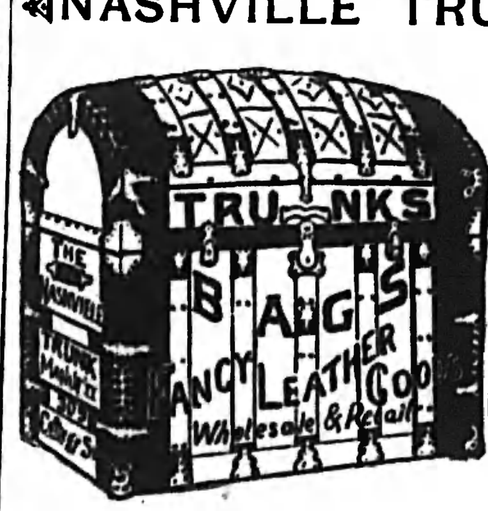

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The Spirit of Elijah.

BY GEORGE A. LOFTON, D.D.

God has always had a man for every emergency—except when there wasn't any man, and then he took a woman, as in the case of Deborah. Elijah was a man—a colossal, titanic man—and he filled one of those places in history which none but an Elijah could have occupied. Almost every generation—especially every revolutionary change which has marked an era in the progress of the human race—has demanded a peculiarly qualified man for the occasion. Tyndal, Luther, Washington, Cromwell, Napoleon, were raised up to lead the great upheavals, religious and political, of their day; and so, to-day, God has men who are standing at the helm of every ship that sails upon the deep of every phase of human relationship to the purposes and developments of divine Providence.

Strange to say, however, there are revolutions which never revolutionize, reformations which do not reform—and Elijah seems to have led in just such a revolution and reformation. There are periods in the history of men and nations where corruption is so radical, and decay so deep-seated, that nothing but resurrection from the dead can effect any change. Demosthenes could not save Greece, Brutus could not save Rome, nor could Elijah save Israel. He was called to witness, nevertheless, against royal corruption and national degradation; and it has often been true that God has raised up the mightiest and grandest of men to do nothing more than witness against an age and a people, and to strengthen and confirm the faithful. Such seemed to be the mission of Elijah. He accomplished, literally, nothing against the permanent ruin of his country.

We are struck with the spirit of the man. A "double portion" of his spirit—not his genius or character—was the rich inheritance which Elijah coveted; and such a spirit might well grace the religion of any age, no less wanting at this period of luxurious glory and ease in Zion than amid the tumultuous conflicts and idolatrous vascillation of God's people in the reign of Ahab and Jezebel. Elijah was a man of unwavering convictions, of indomitable courage, of invulnerable integrity, of unfaltering devotion, of absolute consecration. No doubt paralyzed his faith, and no vice made a coward of his conscience. He was mightiest in prayer, and hence he believed and obeyed God to the letter with the patience to endure exile and obscurity, and the fortitude to brook unpopularity and persecution.

Elijah could be anything or nothing for God, and it was the same to him whether he was fed by the ravens in the desert, or bearded Ahab in his palace, or slew the prophets of Jezebel at Carmel. He could stand alone beneath a monarch's frown, and face the doom of duty at the hands of a furious and unprincipled queen. He could challenge an incredulous and halting nation to faith, and, with the answer of fire from God, he could face the fickle multitude to acknowledge Jehovah in the presence of imperial infidelity, and in spite of sacredotal pageantry and pretention. Grand old Elijah—eagle-spirited prophet—that mighty man of valor, and heroism, and principle! He followed where God led—stood alone when God commanded—and fled when God left him.

Thank God he was "a man of like passions" with ourselves. Otherwise he would have seemed supernatural, and would have been no example to us. God found him in despair under the juniper, sent him to Horeb to learn the lesson of the "still small voice," and he did not then know that he was only about a half-mile from heaven. His work was virtually done, and God conferred upon him an honor worthy of his dignity and characteristic of his mission—he swept him to glory in a chariot of fire.

We need the spirit, if not the genius and character, of Elijah. These are "weak, piping times of peace," but they try our souls as did the dark and troublous ages of the past. Wealth, fashion, popularity, power, and worldliness set a thousand snares for Christianity; and, with imposing and imperious demand, they stalk into the churches and scowl down orthodoxy, holiness, humility, meekness and lowliness of heart. It takes wisdom, purity and backbone to meet the responsibility of a Laodicean age, and often, like Elijah at the Jordan, with the mantle of his Master in his hand, we smite the flood and cry, "*Where is the God of Elijah?*" With a universally desecrated Sabbath; with practically no church discipline; with an indiscriminate affiliation with almost every form of error; with the frightful aggression of "higher criticism," "inner consciousness," and the "new theology;" with a kaleidoscope faith that changes to every turn of the barrel of inference; with a many-sided and a many-colored evangelism which mostly counts noses instead of souls; with the power of the pulpit measurably gone for the conversion of men and women; with the saloon and the theatre and the gamblers' vocation largely endorsed and patronized by church members; with all this, and more, we need the spirit of Elijah to contend, and to "contend earnestly for the faith delivered once for all to the saints."

I sometimes feel like running, as Elijah did, but the time has not yet come to fly. Christianity is doing great things in the midst of great perils for God and the world. We are building magnificent churches, erecting institutions of learning, projecting extensive missionary enterprises, increasing in wealth, learning, zeal, liberality and activity. We are working, organizing and striding on to the conquest of nations for Christ—all in spite of the loosening of principles, the weakening of faith, and the decline of spirituality; and abroad, in mission fields, the primitive gospel has the greatest power. The Powells, the Diazes, the Judsons, and the Spurgeons are the Pauls and Elijahs of modern times—and so I ought to say of others closer home. Pride and ambition—the spirit of denominational rivalry and jealousy, the growth of gigantic ecclesiasticisms—are developing mighty good out of ponderous evils; and God over-rules at present the idolatry of mammonism and power, both in and out of the churches, for the spread of the gospel and for hastening the coming of our Lord, when his word shall have been preached to all the nations. So come quickly, Lord Jesus, and in the meantime let Elijah's spirit prevail and witness against evil and heresy by the prophecy and practice of God's Word.

Examine the Context.

BY REV. WM. HURLIN.

From extended observation and experience I have become satisfied that a large number of persons who are connected with our Sunday-schools do not take the trouble to examine the context of the lessons, and as a natural result they have a very imperfect acquaintance with the lessons they study. In arranging to go through the whole Bible within seven years, it is necessary to pass over large portions of it; and yet, if the student does not examine these portions, it is impossible for him to have a connected acquaintance with the whole. Yet there are many who think they have done their whole duty when they have read the lesson itself, and have tried to find answers to the questions in the *Quarterly* with reference to it. A moment's thought will show the uttter insufficiency of such a course.

If we examine the lesson in the Old Testament for the first six months of this year, we find that in five of these lessons Elijah was the principal figure, and that in five others Elisha is brought prominently before us. In reference to the first, there were in every case omissions from the narratives between the lessons, and with reference to the latter, there were omissions in every case but one. Every one who took the trouble to read up between the lessons became tolerably well acquainted with the history of these prophets; but those who did not could not really understand what was said about them in the lessons they studied. Then, also there were lessons with reference to the prophet Jonah, and the kings of Israel and Judah, of which the same may be said.

Now take the second half of the year, and we find that we go through the history of Jesus Christ as given by the apostle John. We do this in twenty-four lessons, which comprise three hundred and seventy-six verses. But the whole of "the Gospel according to John" contains eight hundred and seventy nine verses, all of which are connected with the history of Jesus Christ. It is not possible for any one to get a clear and connected view of Jesus Christ if he neglects to read more than half of what John records concerning him. Would any one expect to become acquainted with the history aad character of a person whose biography he possessed if he were to read a page, and then omit one or two, and so on through the book? Or, would any one think he could know the history of the United States by taking up a book and reading a page here and there?

Yet this is the way in which many who are in our Sunday-schools study the history and character of that wonderful Being who died for our sins; and the way they take with regard to those important historical, biographical, and other matters which the Holy Spirit caused to be written for our instruction.

My counsel to *every one* connected with Sunday-schools is first to read the verses selected for the lesson; and then to read carefully whatever is found between those verses and the preceding lesson.—*Baptist Teacher.*

Antrim, N. H.

A Drop of Water.

—To those who repine at the humbleness of their lot without knowing to what eventful distinctions they may be destined, we recommend a perusal of the apologue with which Addison concludes one of his moral essays. "A drop of water falling from the clouds into the ocean became discontented with its insignificance and complained that in the loss of its individuality it was, in fact, annihilated; in the midst of its murmurings it was swallowed by an oyster, became converted in process of time into a gem, and finally constituted that celebrated pearl which adorns the top of the Persian diadem."—*Selected.*

CONTRIBUTIONS.

Forty-first German Eastern Annual Conference and Jubilee.

The annual conference of German Baptist Churches of the States of Pennsylvania, Delaware, New Jersey, Connecticut, Massachusetts, New York and Ontario convened at Williamsport, Pa., from September 16th to 20th. A special car took the delegates from New York City and vicinity, and another from the northern parts of our field, the number of delegates and visitors being about two hundred.

A most cordial reception was given the delegates by the pastor, Rev. J. Senn, and by the members of the church. The platform of the audience room was beautifully decorated with tropical plants and flowers.

On Wednesday evening, September 16th, a very appropriate and tender introductory sermon was preached by Rev. William Ritzman, of Bridgeport, Conn., from 2 Cor. v. 14: "For the love of Christ constraineth us." Every session was preceded by prayer-meeting.

After the election of Rev. L. H. Donner, of Pittsburg, Pa., as moderator, and the appointment of committees, the remainder of the second day was occupied by the reading of reports and letters from the churches, which were mostly of an historical nature, as this is the semi-centennial of the German Baptists of America.

Thursday evening an English service was held at the First Baptist Church. Rev. H. L. Morehouse, D. D., delivered an instructive address on the "Relation of the German Churches to the American Churches." The doctor said: "The American mother is proud of her German daughter; her habits are good; we have no worry about her doctrine; she is eminently orthodox—no new theology; she is spiritual, has a benevolent spirit, etc. The German churches derive benefit from the American, but the Americans also derive benefit from German churches. Perhaps 9,000 Germans converted in German churches are members of American churches, and many hold prominent positions as deacons and trustees."

Addresses of welcome in behalf of the American churches of Williamsport were also made by Rev. E. A. Woods, D.D., and Rev. S. G. Reading, both speaking in terms of praise of the good work that is being done by the German churches.

On Friday, the Committee on Missions reported through their secretary, Rev. G. A. Schulte, of New York. Notwithstanding the difficulties of our work among the Germans, three new churches were organized and forty-nine converts were baptized by our missionaries. The outlook is encouraging. The number added to all the churches of this conference during the year is: By baptism, 428; by letter, 851; net gain, 256. Present membership of the Eastern Conference, 6,233.

The treasurer of the Conference, Rev. J. T. Linker, of Philadelphia, reported for Home Missions, $2,779.07; Foreign Missions, $1,497.83; for other objects, $1,227.13; total, $5,504.06.

In addition to the regular routine of business, instructive papers on timely topics were as follows: "The principle to govern us in the selection and support of new mission fields;" "The regulation of collections for the erection of church edifices, including appeals from Germany;" The founding of an academy in the West."

Saturday evening was devoted to the Sunday-school. Papers were read on "The Sunday-school of the past, present and future."

Sunday, the 20th, was a busy day. Preaching in all of the evangelical churches, both English and German, by pastors of the Conference. In the German Baptist Church, addresses to the Sunday-school; sermon on the doctrine of the Trinity by Rev. E. Anschutz, of West Hoboken, N. J.; celebration of the Lord's Supper in the afternoon; addresses to the Young People's Society at 7 p. m.; historical mission sermon at 8 p. m. by Rev. J. C. Grimmell, of Brooklyn. At the close a "Jubilee collection" for Home Missions was taken, amounting to $1,120.

This closed one of the most spiritual, harmonious and successful Conferences ever held by the German Baptists.

THE JUBILEE.

Monday morning, September 21st, the delegates and visitors were taken by rail and farm wagons to the spot in Anthony Township, Pa., where the first German Baptist church was organized in America.

A large tent had been erected in a beautiful valley surrounded by giant pine and hemlock trees, as there was no building in that part of the country large enough to receive the one thousand or more people present. A table about two hundred feet long was put up in the grove and loaded down with the products of the farm to feed the hungry multitude.

But inside of the tent we were reminded that "man shall not live by bread alone," for during the two days' session there seemed to be no end of sermons, historical addresses and reminiscences: Sermon by Rev. J. M. Hoefflin, general missionary of Missouri, representing the Southwestern Conference, from Heb. xiii. 8—"Jesus Christ, the Head of his church, in his relation to us in the past, present and future;" sermon by Rev. J. Meier, of Chicago, representing the Central Conference, from Isaiah xii. 6; sermon by Prof. J. S. Gubelmann, D.D., on "The conditions of continued successful labor"—(1) Adherence to the old Gospel, (2) Holy life of believers, (3) Apostolic mission spirit; this was an eloquent and finished production; sermon by A. Henrich, of Platte Centre, Neb., representing the Northwestern Conference, from Job xxxii. 7—"Days should speak, and multitude of years should teach wisdom;" addresses by the present and former pastors of this historical church in Anthony Township. A collection for Home Missions was taken, amounting to $600.

The meeting closed with an early breakfast between 12 and 1 o'clock at night.

A FEW HISTORICAL FACTS AND FIGURES

may be of interest to the many readers of the BAPTIST AND REFLECTOR.

As far as is known, Rev. Alexander von Puttkammor was the first German ever baptized in America. He was [illegible] by Rev. J. Colby, Sept. 1, 1836, in Lawrenceville, Steuben County, New York. Bro. von Puttkammer is an uncle of Mrs. von Bismarck. He is now 85 years of age, was present at the Jubilee, and delivered a vigorous fifteen-minute address. For sometime he served a number of American churches, but regrets that he did not always labor among his own countrymen, which he considers the mistake of his life.

In 1841 the first German Baptist Church in America was organized in Anthony Township, Lycoming County, Pa., by Rev. K. A. Fleischmann, the pioneer of the German Baptists in America. There are still twelve of the original members of that church living who have been Baptists more than fifty years, ten of whom were present upon the platform. They and their descendants still speak the German language. One aged brother stated that his great-great-grandfather came from Germany, but he still speaks German, and his sons speak just the same as he does.

The first German Baptist Conference was organized in 1851 with five ministers, eight churches, and 400 members; to-day we have five Conferences with 180 ministers, 200 churches, and 16,000 members.

In 1858 the German Theological Seminary at Rochester, N. Y., was begun with one professor and three students; to-day there are six professors and forty-seven students, and property worth nearly $100,000.

We have a Publication Society at Cleveland, O., with property worth nearly $100,000. We publish one weekly and four monthly German papers, religious books, tracts, etc.

Our work is constantly growing, and, with the continued immigration of Germans to this country, will continue to grow. May we be faithful in preaching the Gospel to our countrymen. WILLIAM PAPENHAUSEN.

Pastor First German Baptist Church, Boston Highlands, Mass.

Home Mission Board of the S. B. Convention.

THEIR PLAN OF WORK IN THE INDIAN TERRITORY.

The good that has been accomplished through the Home Mission Board of the Southern Baptist Convention is known to Him only, who is infinite in understanding. It has been a power for God and for good in all parts of the home field.

Those composing the Board are among our wisest and best brethren, but they, being infinite, are liable to make mistakes, and many of our leading brethren, and many others among the Baptists of the Indian Territory, think the Board made a mistake in trying to have all Baptists in the Indian Territory in sympathy with the Southern Baptist Convention organize for that body.

We think such a course to be a mistake, because it would divide churches and Associations, and disintegrate the Baptist Territorial Convention. It would send discord and confusion through the Baptist ranks of the whole Territory, cause endless bickerings and strife, result in perpetual injury to all our missionary and educational work, weaken our forces, and give our opposers an advantage over us.

In view of these facts, the Enon Association of the Southwestern part of the Chickasaw Nation, composed entirely of Southern Baptists, and several other Associations in the Territory recently passed resolutions to the effect that they did not think organization for any Board or body of Baptists outside of the Indian Territory either wise or desirable.

Now, if any one should be tempted to think us presumptous in thus differing from those wise and noble brethren composing the Board, they will remember that almost any full-blooded Indian residing in the Territory knows more of its climate, soil, atmosphere, etc., than thousands of the wisest men of our land. Why? Because he lives here. So we, the Baptists of this Territory think we understand the state of things here, and what is best for the cause of Christ, better than the Board, because we live here.

The Enon Association is doubtless as thoroughly Baptistic as any body of Baptists to be found on the American continent. We are perhaps more thoroughly opposed to alien immersions, pulpit affiliation, union meetings with errorists, and so on, than the Home Board itself.

But the question is this: Should the Baptists of the Indian Territory be divided on merely sectional grounds? Please excuse us if we should answer no. Northern Baptists are not pressing anything here among us that is unbaptistic, and why should we not all work together for the Master's cause in this needy field, where, in the Providence of God, our lots have been cast?

I did not know that Baptists held to Northern religion or Southern religion, but simply to the religion of the Bible; and I fully believe that the Baptists of this Territory are as much inclined to stand unflinchingly by Bible truth as anyone under the whole canopy of the heaven.

I will say, in conclusion, that we need the sympathy, prayers, and co-operation of our brethren in all the States in our work for Christ in this needy and difficult field. In order to succeed it requires of Indian Territory Baptists a long pull, a strong pull, and a pull all together; and therefore we can not get the consent of our minds to take a course that would precipitate us into a general war among ourselves. "Be of the same mind, live in peace, love as brethren," are injunctions of holy writ that we may not safely despise. God bless the Home Board is the prayer of your humble servant.

M. LAMBRIGHT.

Parr, Chickasaw Nation, I. T.

The Poor in Spirit.

—Jesus didn't say, Blessed are the poor in this world's goods, or the poor in wisdom, or the poor in health, or bodily strength, but blessed are the poor in spirit; or the prudent in spirit, those who control themselves; those who are not ruled by their passions, but those who rule them. He dinn't mean blessed are they who have no spirit, but blessed are they whose spirit does not have them in bondage. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." That is, they are ruled by the same King that heaven is governed by, and are consequently citizens of heaven—or possessors of heaven. Possessors of the peace of heaven, and that joy which can only come to those who are conscious that their ruling motive is to please God.—*Selected.*

OUR PULPIT.

Jehovah's Valuation of His People.

BY PASTOR C. H. SPURGEON.

I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee.—Isa. lxxviii. 3.

In this chapter the Lord comforts his people. By his divine foresight he perceives that there are great and varied trials a little way ahead, and therefore he prepares them for the ordeal. They are to go through rushing waters and flaming fires; and he kindly bids them not to be afraid. How often in God's word do we read those tender, gracious words, "Fear not!" Should not the trembling ones listen to the voice of their God, and, obey it when he saith to them, "Fear not!" It is not right for you who fear God to fear anything else. Once brought to know the Lord, what can harm you? Abiding under the shadow of the Almighty, what danger need you dread? Nay, rather, be of good comfort, and press forward with peaceful confidence, though floods and flames await you.

To encourage his people to rise superior to their fears, the gracious God goes on to issue matchless promises: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Present good—"I will be with thee;" absent danger—"they shall not overflow thee." God stays his people's hearts by his own promises. In proportion to their faith those promises must lift them out. If you do not believe the promise, you shall not be established by it; but if, with child-like confidence, you accept every word of God as true, then his word shall be to you the joy of your spirit, and you shall be a stranger to fear.

The Lord proceeds, after giving those promises, to set before them what he himself is, and what he has done for them, and what they are to him. He is speaking, of course, to Israel; and he says of Israel, "I gave Egypt for thy ransom, Ethiopia and Seba for thee." What cause for fear remains? All believers are of the true Israel. Abraham was the father of the faithful. The faithful, or the believing, are therefore Abraham's seed according to the promise. The seed was not after the flesh, else would the children of Ishmael have been heirs of the covenant; but the true seed was born according to promise, and in the power of God; for Isaac was born when his parents were old, by faith in the power of God. Isaac was not the child of the flesh, but he was born according to promise; so that we who are not born of the flesh, nor of the will of man, but of God, by his Spirit, and according to the divine promise, are the true children of Abraham. We are the spiritual Israel. Though after the flesh Abraham be ignorant of us, yet are we the true seed of him who was the father of believers. The literal Israel was the type of those chosen and favored ones who by faith are born again according to promise. To these heirs according to promise the Lord saith, "I gave Egypt for thy ransom, Ethiopia and Seba for thee." I am sure that I shall not be straining the passage if I now apply it to the chosen of God; and if any of you feel staggered at my use of that term, I would remind you that the chosen of God are made known by their believing in the Lord Jesus Christ. Faith is the sure evidence of election. If, therefore, you are a believer in Christ, you are of the true Israel. "Whosoever believeth that Jesus is the Christ is born of God, and being born of God you are of the family of his love, you are heirs of God, joint heirs with Jesus Christ. If you are not believers in him, what can I preach to you that can comfort you? The unbelieving, living and dying such, have no portion in the covenant of grace. If ye believe not, ye must perish; the promise is given to obedient faith only: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." If this day you become believers, you have in that faith, the token and mark of the divine choice, and you assuredly belong to the Israel of God. Every heavenly blessing which God promises to Israel belongs to you who are in Christ Jesus, and so are in union with the promised seed.

1. First, I pray you, hearken to the Lord's declaration of his own name. May the Holy Spirit open our ears to hear to profit! He says, I am Jehovah, thy God, the Holy One of Israel, thy Savior."

Let us devoutly think of each of these names separately. First, the Lord speaks of himself as "Jehovah, thy God." I need not tell you that where you see LORD in capitals, it should be Jehovah.

Jehovah; "the God of the whole earth shall he be called." His kingdom ruleth over all; there is universality. But he calls himself "Thy God;" there is speciality. The goodness of God surrounds all the creatures he has made; but there is a love which is peculiar to his own. To all the nations of the earth he was the one only Lord and God; but yet he said of Israel, "You only have I known, of all the families of the earth." Limit not the benevolence of God; but, at the same time, do not deny the speciality of his love to his people. Wide is the circumference of mercy, but the chosen dwell in the innermost center of his love. Thus, the one ever glorious Jehovah, while he is God unto the ends of the earth, is Israel's God in a sense in which he is not God of Assyria, or Persia, or Egypt, or Ethiopia; he has made himself over to his own chosen people, saying, "I will be their God."

Jehovah, the glorious I AM, signifies self-existence. He borrows nothing from others; indeed, in a sense, there are no others apart from him, since all live by his permit and power. He is as complete without his creatures as with them. When there were no heavens, no earth, no twinkling star, nor flying seraph, he was as truly God, and as complete within himself as he is now that he has made creatures innumerable. Yet, though he be thus all-sufficient and self-existent, still he deigns to link himself with our nothingness, and calls himself "Jehovah, thy God." The Self-existent gives his people existence, and they exist that he may bless them, and magnify the glory of his own existence in them. The Lord liveth, and we live in him, and by him. In Jesus we hear God saying to us, "Because I live, ye shall live also." O blessed union to God in Christ Jesus, by which we are supplied with every good from the self-existent fountain of life and being.

Jehovah, again, is a name which means immutability. "I AM THAT I AM was his name to Moses. God always is in the present. To him there is no past or future.

"He fills his own eternal now,
And sees our ages pass."

Furthermore, Jehovah means sovereignity. "Jehovah reigneth, let the people tremble." His is a name of lofty loyalty: for "Jehovah is a great God and a great King above all gods." He exercises the absolute prerogative, and "doeth according to his will in the army of heaven, and among the inhabitants of the earth." He giveth no account of his matters. As the potter, he disposeth of the clay at his own pleasure. Yet, stooping from boundless sovereignty and freedom, our Lord binds himself to his own people by bonds of covenant pledge and promise, and says, "I am Jehovah, thy God." He is our God, ready to hear our prayers, prompt to help our needs, held by his own oath and promise to be the guardian and helper of his people. I do not know how to admire enough these words of title, so glorious and so gracious; so high above us, and yet so near to us, "JEHOVAH, thy God!" Here is matter for thought, and motive for love.

Now comes a combination of titles, "The Holy One of Israel, thy Savior!" It may not have struck you before, but what a New Testament combination this is—"The Holy One, thy Savior!" It reminds us of the words, "Just, and the justifier of him that believeth." Here we have one so holy as to be separate from sinners. "Holy, Holy, Holy," is the ascription which is justly due to him; and yet he passes by iniquity, transgression, and sin. "The Holy One of Israel, thy Savior." it is a commingling of attributes which only the cross can explain. Herein is a world of comfort. God's holiness appears to look dark and black upon the sinner; but when he believes in Jesus this attribute of holiness smiles upon him. Is God Holy? Then he will never break his promise. If he declares men to be justified through faith in Christ, then depend upon it, they are justified: he will not run back from the compact of his grace. Having exacted at the hand of our great Surety that which vindicates his justice he makes that justice the guarantee that he will no more be wroth with his people. There is a substantial truth in those lines of our hymn:

"Payment God cannot twice demand
First at my bleeding Surety's hand,
And then again at mine."

We can now appeal to the holiness of God, and expect that, having accepted a sacrifice on our behalf, he will graciously pass by our sin. His holiness forbids that he should declare the death of his Only-Begotten to be a failure, by punishing those for whom Jesus was an accepted sacrifice. The Lord hath made to meet on his beloved Son the iniquity of us all; how, then, shall it be laid at our door? "He his own self bore our sins in his own body on the tree;" and to what end did he bear them, if we also shall endure their penalty? If by faith the substitution of Christ is made ours—and God declares that it is so—then how shall we be condemned who have accepted his sacrifice? Am I not clear if I have died in Christ, and am raised in him to newness of life? The very holiness of God makes us rejoice; for it is enlisted on our side, and assures us of salvation. Delightful title? "The Holy One of Israel, thy Savior."

No doctrine has more often filled my mind with adoration than this—that God is as holy in the pardon of sin as he is in the punishment of it; that if he had sent the whole race of guilty men to hell, he would not have been more just than he is now in the pardon of those who by faith are in Christ Jesus, and who in him were made to die unto sin. "The Holy one of Israel, thy Savior." The holiness of grace makes salvation ten thousand times more precious than if it had been an arbitrary act of the divine sovereignity. Had it been possible for God to set aside the claims of his justice, and simply to forgive without making satisfaction to his law, we should have felt our standing to be questionable. Unjustly saved! Poor position for one who has a conscience! But instead of that the Lord is supremely just, and not even that he may be gracious will he abdicate the judgment-throne. His justice shines out as clear and bright as the fair light of his merey. When I behold the Son of God at Calvary, what do I see? Which is most conspicuous at the cross, justice or grace? Truly, I see grace in the gift of Jesus; but I see as plainly justice that made Jehovah bruise his Son, and put him to grief. It is a blessing to feel that our salvation rests upon the rock of divine holiness, quite as surely as upon the basis of divine love. Treasure up those names, "The Holy One of Israel, thy Savior."

Since "The Holy One of Israel" is our Savior, we are confident that he will save us from all sin. He has saved us from the penalty and the defilement of sin, he will also save us from the disease of sin, that is to say, our tendency to evil. "They shall call his name Jesus; for he shall save his people from their sins." The Lord will save believers from all inclination to evil. We shall be saved not only from sins committed, but from indwelling sin, from original sin, from the corrupt tendency of our nature. "The Holy One of Israel, thy Savior," will save us until we become holy as God is holy; or, as our Lord Jesus worded it, "Perfect even as your Father which is in heaven is perfect." My brethren, aspire to this salvation! Let this blessed name of God, "The Holy one of Israel, thy Savior," encourage you to believe that you shall yet be without spot, or wrinkle, or any such thing. Into heaven there shall in no wise enter anything that defileth, and you shall be sure as God himself.

You know, dear fathers, what it is to love your children; you know, dear women, what it is to love your husbands; these loves are faint shadows of the love of God to his chosen. Sweet is the love which unites us to each other; but it is wonderful that God himself should say, "I have loved thee." It makes my heart beat quick to think I am the object of Jehovah's love.

Remember, also that this Holy Lord is working upon you still, that you may reflect his glory. He says in the seventh verse, "I have created him for my glory, I have formed him."

(Continued to page 14)

CORRESPONDENCE

The Texas Baptist Convention.

It was our pleasure to meet with this body for the first time this year. Texas is a grand State, and always does things on a grand scale. The Baptists of the State are no exception to this rule. They number 125,000 whites. The delegation to their Convention this year at Waco is about 500 strong. It is a fine body of men, earnest, honest, eloquent and consecrated.

Hon. L. L. Foster was re-elected President, Drs. J. H. Stribbling, R. C. Burleson and F. M. Law Vice-Presidents; Revs. T. S. Potts and A. E. Bolton Secretaries, and John D. Battle Treasurer. During the election considerable time was lost in wrangling over the question of whether it should be by ballot or by acclamation, the Constitution requiring the former method. Finally it was decided by having a brother cast the ballot of the Convention for the officers named.

The welcome address of the venerable Dr. Burieson was quite appropriate, while that of Rev. W. O. Bailey of Houston, brother of our Prof. J. E. Bailey, was singularly chaste and beautiful. The introductory sermon was preached by Rev. R. B. Garrett of Austin at 11:30 from the text "Go forward," and though preached under very embarrassing circumstances, he not having expected it to come until night, until suddenly called upon, it was a very appropriate one, practical and tender, and was greatly enjoyed.

Rev. J. B. Cranfill, Superintendent of Missions, read an admirable report on State Missions, from which we take the following figures:

Missionaries employed, 143; days labored, 27,365; stations supplied, 730; sermons preached, 13,447; miles traveled, 237,460; exhortations and other religious addresses, 5,331; total sermons and other religious addresses, 19,778; churches assisted in organizing, 107; number of constituent members of churches organized, 1,173; baptized for mission churches, 2,432; received by letter and restoration by mission churches, 2,436; total received, 6,041; professed conversions, 3,812; prayer-meetings assisted in organizing, 310; Sunday-schools assisted in organizing, 206; prayer-meetings led, 3,479; elders or bishops assisted in ordaining, 25; deacons assisted in ordaining, 108; pages of religious literature distributed, 814,693; religious visits, 31,682; church houses built in connection with labor, No. 33, cost, $22,426; books, Bible, etc., distributed, No. 2,555, cost, $2,172.12; collected for State Missions, $35,510.35; contributed by Southern Baptist Convention, $5,015.45; total, $40,525.88.

Brethren I. B. Kimbrough, Brice and others made excellent talks, telling of the destitution in their fields. The former took up a cash collection of over $75 to help build a house of worship in his field in the Panhandle. Further consideration was postponed until Saturday night, when Rev. J. B. Cranfill made one of his characteristic speeches, abounding in wit and humor as well as facts and figures, and received over $5,000 in pledges to carry on the State Mission work next year.

One of the most interesting incidents of the session was the introduction to the Convention of a number of Mexicans, who had become Baptists, after which the leader, Bro. Trevino, made an admirable address in Spanish, which was interpreted by Miss Mina Everett of San Antonio. The Mexicans then sang 'Nearer my God to Thee" in Spanish, and when they finished the whole Convention took up the strain in English, rising to their feet and making the welkin ring with the music. Dr. Whitsitt then addressed the Convention with reference to the students' fund of the Seminary, making an earnest appeal for $1,600, which was the amount he estimated would have to be expended on Texas students this session. He secured $1,200 in pledges.

At night the subject of Foreign Missions was considered. Rev. T. P. Bell gave a very interesting account of our different missions in foreign lands, and Dr. W. D. Powell told in his simple way the story of his work in Mexico, which touched the hearts of all, and when afterwards Rev. J. M. Carroll made an earnest appeal for help for these missionaries a large sum was given.

Nearly all of Saturday morning was consumed in considering the interests of Baylor University at Waco. Dr. B. H. Carroll read a very flue report upon it, stating that it had a debt of $60,000 which must be paid before it could expect to do anything. He and Bro. Truett had been in the field for ten months altogether, and had raised some $27,000. He appealed eloquently for help now. Assisted by the inimitable Cranfill, he secured $4,500 in unconditional pledges and $2,500 in conditional ones. A brother proposed to be one of twenty to see that the debt is all provided for by January 1st. Several others responded and now they are hunting for the rest, with good hopes of securing them.

The report on Home Missions was read by Rev. R. R. White and discussed in an eloquent speech by Dr. I. T. Tichenor.

Belton Female College claimed a share of attention. Speeches were made upon it by Dr. F. M. Law, President P. H. Eager (formerly of Brownsville) and others. It now has 237 pupils and claims to have a faculty equal to any in the South.

On Sunday afternoon at 3 o'clock Dr. J. M. Frost addressed a mass-meeting of the Convention upon the subject of the Sunday-school Board, and made a very fine impression. Tennesseans will have the pleasure of hearing him at Clarksville, and we shall not anticipate. After this the Centennial of Missions was discussed by several brethren in interesting speeches.

Here we must close our report to get it off in time for this week's paper. The Convention will not adjourn until Monday night or Tuesday. A number of important reports are yet to be considered. Good-bye until we meet in Clarksville.

Carsonville Dots.

TWO ASSOCIATIONS.

I have managed to escape from college duties long enough to attend two of our East Tennessee Associations—the Wautauga and the East Tennessee. The former occupies the extreme northeast corner of the State, covering a good part of Johnson and Carter—two of our richest counties. The latter lies almost wholly in Cocke County—a very rich section. It was painful to see that neither of these Associations were at all "to the fore" on missions and education. The contribution to missions was not, in either of them, what numberless churches in their bounds were each able to make, and ought to have made. Surely something is wrong, when such a state of affairs is allowed. What is it? I hope the brethren in those Associations will prayerfully consider this question, and see if they are acting as "good stewards" of the Master. Our anti-missionary brethren have nearly died out in East Tennessee by reason of unfaithfulness to the spreading of the gospel. Will not the same Lord deal similarly with so-called Missionary Baptists if they pursue a similar course?

It was a pleasure to be with the brethren, to shake the hands of old acquaintances and form new, and I left with a strong desire to be with them again next year. I hope to do so, and hope to find a marked improvement in all directions over this year.

OUR COLLEGE

is going on more prosperously than ever. We have more and better students than at the same time last year. The students are intent on their studies, and it is a constant delight to teach them. New students are coming in daily. We have enrolled 240, and, if signs do not fail, the enrollment this year will run well up to 350.

OUR NEW BUILDING

is being roofed and begins to present a magnificent appearance. Oh, how we do need it! Surely, if our brethren could be made to appreciate the difficulties under which we labor, from having out-grown our present quarters, if they love their own school, and they do, I know they would respond more liberally and promptly to Prof. Henderson's calls.

OUR MINISTERIAL STUDENTS

are of an exceptionally good class this year. Many of them must be helped on board or they cannot remain. One came and left for home yesterday, because I could not promise him aid. I have not received *one cent* for this purpose since the session opened. Again I appeal to my brethren not to force us to send home *their* young preachers. If our churches would only do each a very little we could not only keep those here, but double their numbers. Would not this be a desirable thing for the future of our denomination? Who can doubt it?

THE CONVENTION.

I extremely regret that my college duties forbid my attendance on the Convention at Clarksville. My regret at not being at our Convention, which is always keen enough, is intensified this year because it meets at Clarksville. When I was Mission Secretary I visited that gem of Tennessee towns with delight. Its hospitable people received me and grandly cheered me on my way by handsome contributions to my work. But, I fear, Clarksville would hardly be Clarksville to me with out that grandest of grand old men, whom I loved as I do few men, Bro. Soars. How I should miss his cheering presence and delightful society! I felt, when I heard of his death, like saying,

"Servant of God, well done,
Rest from thy loved employ."

How happy to think that, after his work was finished, he did not "linger superfluous on the stage," but went, while yet the sounds of his manly blows were lingering in the echoes, to the rest and bliss of heaven.

W. A. M.

Carson and Newman College, Oct. 10, 1891.

Sevier Association.

This body met with Providence Church, in Sevier County, October 8th. The Introductory sermon, which was a plain and simple presentation of the doctrines of grace, was preached by Bro. R. Evans, followed by a practical talk, by Elder Russell, on the sins of omission and commission.

The body was then organized by electing J. J. Ellis, moderator, W. A. Bowers, clerk, and J. M. T. Connatser, treasurer. These brethren are all young, bright and progressive, and added much to the interest by their adaption to their work.

The Sevier includes about thirty of the more than forty Baptist churches of Sevier County. It occupies a splendid territory, and, when developed, these thousands of Baptists will be a mighty power for good. Sevier is the banner county of Tennessee for the number of Baptists as well as churches. Many of these came over from the anti-missionaries and the process of extirpating the old leaven may be slow, but, with a few older brethren who are at work and determined, and the unrest and anxiety of a number of young brethren, this Association, in a few years, will rank well with others in general work.

The discussions in the main were animated and interesting, quite a number of visitors from other Associations taking part. The sermons by Griffin, Murphy, Evans and Coltharp were all good. Brothers Breeden and Coker and others followed their reports on Home and Foreign Missions with good speeches. After the discussion on State Missions the writer took a cash collection of $37.58.

Prof. J. T. Henderson came on Saturday morning and, after animated talks on education, by Rev. Wm. Anderson, pastor of the church, and himself, took cash collection and subscription, to be paid soon, of $125 for the new building of Carson and Newman College.

All in all the spirit of the meeting was most excellent, the attendance large, the singing fine, and the hospitality all that could be desired. I will say that on the way to the Association I had the pleasure of talking to the Sevierville saints, and was brought under many obligations to Bro. J. D. Bowers, register of the county, and to the Lord's nobleman, Bro. P. Maples. It was indeed a great pleasure, on my first visit to this Association, to meet with so many good people.

J. H. ANDERSON.

—The six converts who united with the Baptist Church at Blountville during the recent revival, were baptised in Beaver Creek October 8th by Bev. M. B. Upchurch, and the work was well done, he having first preached a plain sermon on baptism to a good audience. At a recent meeting at Bluff City he baptised a lady who is the sister of a Methodist preacher.

N. J. P.

NEWS NOTES.

CHATTANOOGA.

First Church—Dr. Hawthorne, of Atlanta, preached, in the morning, the Memorial Sermon for the Confederate Veterans; also preached at night. The house at the morning service was not sufficient for the crowd that gathered. At night the congregation was immense and the auditorium packed. The sermons were grand and the people were delighted. The church took a fine collection for State Missions and have decided, in conference, in union with the Centennial movement, to raise $1,000 for missions within the next year.

Second Chuch—Pastor preached to fine congregations morning and night.

Central—The congregations continuing to grow show the judiciousness of the move and location. Pastor preached morning and night.

St. Elmo—Regular services by Pastor B. F. Bartles. Protracted meeting in progress and increasing in interest.

Citico—Bro. J. E. Watson continued a meeting at this point during the week with hopeful results.

Bro. Hiram Horn is present with us from Burning Bush, and gives encouraging reports from his entire field. He baptized fifteen at the above named church Sunday, and the same spirit prevails in his other charges.

KNOXVILLE.

Present at the Conference: Jones, Hailey, Brewer, Smith and Titsworth.

First Church—Large and spiritual prayer-meeting; preached to large congregations. In the morning the text was, 1 Cor. vi. 20: "Ye are not your own; ye are bought with a price; therefore glorify God in your bodies. A funeral in the afternoon. At night the text was from Matt. iv. 8-9 and xxviii. 18.

Second Church—The congregations were large. At morning service the text was, Deut. xviii. 15: "Christ our prophet." At night, Bible reading on "Repentance." One addition by baptism and one by letter.

Third Church — Brother Brewer preached to large congregations. In the morning the text was, Rom. vi. 11: "Dead to Sin," and at night, 1 Cor. i. 30: "Christ all things to us." Collection for State Missions.

At Mt. Lebanon—Brother Smith preached from Luke xxiv. 48: "Ye are witnesses." A pleasant communion service.

E. S. Titsworth was at Sharon for two weeks in a meeting. The church was greatly revived and built up. Three additions by baptism. The pastor is in a low state of health and not able to attend the meeting.

Bro. Grace is at Dayton assisting Rev. J. J. Burnett in a meeting.

—I began a meeting at Hartsville, Tenn., on the fourth Sunday in September which continued one week. Results: Six conversions, four received by experience and baptism and one approved for baptism. The church was much revived. To God be all the glory.

A. MALONE.

—The church called El Bethel held a meeting of eight days in August. Bro. Brett of Tullahoma did some good preaching. The church was revived, 11 conversions, 8 joined the church (1 Methodist), 6 baptised."

Bethpage Church commenced their protracted meeting on the fifth Sunday in August and had a good time. Two were baptized.

The Salem Church, Wilson County, commenced a meeting of days on the third Saturday in September. It was said by some that the church is in bettor working order than she has been for years. We had a glorious revival. We feel thankful for the manifestations of the Lord's presence.

A. J. BRANDON.

Jordan's Valley, Tenn., Oct. 8th.

—Bro. Couch has just closed a series of meetings at Cedar Grove. He delivered some excellent sermons, faithfully warning men and women to flee to Christ as their only hope, and the only name given under heaven or among men whereby they could be saved. The church was edified and sinners convicted. Twenty-five persons were happily converted, 21 were added to the church—18 by experience and baptism, 2 by letter and 1 by restoration. The baptismal scene Thursday, October 8th, was beautiful. The eighteen candidates formed a semi-circle in the water as they were, one by one, immersed in the beautiful Cumberland River. It reminded one of the great family circle of God, which they are to help make up in heaven. At the closing service Thursday night many of the unconverted went forward and gave Bro. Couch their hands, asking him to remember them in his prayers, and expressing a desire to live a better life. For all of which God be praised.

J. J. CARR.

Buhler, Tenn., Oct. 10th.

—NEW HOPE CHURCH.—Yesterday and to-day was our stated church meeting. One month ago we began a series of meetings which lasted nine days and nights, resulting in eighteen happy conversions, one for each service held. Bro. J. K. Copeland, our beloved pastor, did all the preaching save two sermons. In his absence we held service by prayer, experience talks and exhortations, and certainly enjoyed the presence of God with us on that day. On Sunday morning eight candidates were buried in the liquid grave by the pastor. Two more were baptized to-day and seven stand approved for baptism. Just here I wish to make a plea for Sunday-schools. Out of all who joined the church there were two, or perhaps three, who had not been identified with the Sunday-school the past spring and summer. There were twelve conversions out of the Sunday-school students. The average attendance of the school, I think, did not exceed thirty-five. This scribe was the humble superintendent of the school. Never before have I felt so deep an interest in my Sunday-school; never before did I work so earnestly, and never in my life have I been so much rejoiced with the fruit of labor done. My heart almost ran over with gratitude when I saw, on that memorable night, ten little Sunday-school girls rise, one at a time, and boldly toll to the church their experience of grace. To all Christians who may read this I will say, Brethren and sisters, if we want to take the State for Christ let us train the children in the family and Sunday-school, let us get more and more in earnest, for we shall reap if we faint not. We took a collection for State and Home Missions to-day of $1.57, making $4.59 for the present fiscal year for New Hope Church. To God be all the praise now and evermore.

THOS. JETT.

Anderson County, Tenn., Oct. 4th.

—Dyersburg Church has been pastorless and houseless for a long time. Now, however, we are about to complete a handsome two-story brick church at a cost of $15,000, and the Sunday-school room will be ready for occupancy within two weeks. From a state of painful apathy and inactivity it is gratifying to say we are taking a new lease on life. We have been weak pecuniarily, and even spiritually, but our very weakness is becoming our strength, in that we see more plainly that we are responsible for the advancement of the Master's work in this locality. In September we called Bro. S. O. Mitchell of Kentucky to this pastorate, and to him is attributed this revival. He is a man of great piety and deep consecration, and, not least, from the human point of view, a good planner and an energetic and tireless worker. We look for great things during his ministry among us. As an earnest, we had twenty-two additions last Sunday and there are yet more to follow. Bro. Mitchell has never served as a regular pastor, and has consequently never been ordained. So it devolved upon us to invest him with the authority of bishop, or elder. Accordingly, last evening Bro. S. K. Tigrett, of Hall's, preached the ordination sermon, using as a basis for his discourse the text found in Acts xiv. 23. In a lucid manner he discussed the divine call of men to the ministry, and incidentally enunciated our cardinal tenets, after which he proceeded to examine the candidate as to his orthodoxy, and the test was declared entirely satisfactory. Then, assisted by Bro. A. L. Davis of Newbern, Bro. Tigrett laid hands on Bro. Mitchell and declared him empowered with all the rights of a minister of Christ as set forth in the New Testament. Bro. Davis then presented the Bible. Bro. Mitchell has already found a warm place in the hearts of this people, and we pray that God may strengthen this love, and that we may be mutually helpful in upholding the banner of King Immanuel in this community. God bless our pastor.

B.

Dyersburg, Tenn., Oct. 8th.

Sweetwater Notes.

SHIPPING PASTORS.

Some times it is a good thing to ship a pastor, or at least our church thinks so. It expects to ship the pastor to Clarksville to the Convention and prepay him both ways. Every church in the State ought to do likewise.

THE CONVENTION.

I hope there will be a large delegation. Brethren, let us go up to this "Jerusalem to worship." Let us go and continue in the spirit. Let it be, as it were, a holy convocation. Some things will be needed, viz: The spirit of humility, a knowledge of the wants of the Baptists of Tennessee in mission fields, wise counsel how to meet these needs and not an effort at a "big" Convention speech, money to meet special calls, plans for extending and enlarging the work of the Lord at home and abroad, special and earnest prayer to God to bless the Convention, since now its work and responsibilities are greater than ever before.

J. H. R.

On Cumberland Mountain.

I have been to Tracy City, upon the Cumberland Mountain, where our Bro. Huff found a dozen or two Baptiste, a month or two ago, who were hungering for Baptist food, with which the Bible is so full. These faithful disciples of the blessed Christ had been cut off from church privileges for a time, and desired to be organized and to become a church. So I went with the good old bishop up there. On our arrival we were met by Deacon Parker, to whom we willingly surrendered, and were led away to his lovely home. Here we made our headquarters during our stay in this picturesque city.

On this mountain top is to be found one of the finest school buildings in the South, given by Mr. Shook, one of the few men to whom God has given much of this world's goods, and who is ready to bless the poor with a liberal share of it. This house, furniture, etc., cost, as stated to me, more than $40,000. The president is Prof. McCrosky. They have a full corps of teachers and about 400 pupils. But what of the spiritual outlook of this mountain city? Well, we found that nearly all of the denominations that are common among us are represented there. Even old Rome has her house and devotees, who look to the priest for pardon and salvation. But Bro. Huff and I went there to gather the few scattered sheep together and to assist them to put themselves in church order. This we did on Sunday, Oct. 4th, after a sermon by the writer from the text, "Ye are the light of the world." Thirteen members constituted this body, all good and substantial material. There are as many more in the city who will soon join and co-operate with them. They called Bro. Huff to become their pastor, and want his services two Sundays in each month. They are hoping for help from our State Board, and I hope they will get a liberal appropriation, as it appears to me one of the most hopeful fields of which I have any knowledge.

Now I heard of some strange ways among those mountain folks. One or two of these I will mention. I met a friend of other years who told me that some three or four years ago he professed faith in Christ, and as he was a Baptist in his religious views, and as there was no Baptist Church there, he went to a Pedobaptist minister and told him that he would assume the vows of his church, but he could not accept his baptism. Another strange incident occurred while we were there. Two of the leading officials of the strongest denomination in the town took their hunting tools and hied away to the hunting grounds on the Sabbath. At the same time their pastor was conducting a protracted meeting in their meeting-house. Is not this a strange way of doing things in this so-called Christian age?

To close this rambling scrawl let me say that Bro. Huff preached three good sermons and baptized one of the teachers in the college. Several of these Baptists are readers of our State paper. They will organize a Sunday-school soon and get to work. And may the good Lord prosper them and make them the light of their city.

S. C. EVINS.

Cullecka, Tenn., Oct. 10th.

MISSIONS.

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W. M. WOODCOCK, Treasurer. Send all money for State Missions to him at Nashville, Tenn.

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REV. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.
REV. R. J. WILLINGHAM, D.D., 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.
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. M. Savage, D.D. Jackson Tenn.
For young ministers at Carson and Newman College, to W. A. Montgomery, D.D., Mossy Creek, Tenn.

Woman's Missionary Union.

CENTRAL COMMITTEE FOR TENNESSEE:

Mrs. G. A. Lofton, President, 607 South Summer Street.
Miss S. E. S. Shankland, Corresponding Secretary and Treasurer, 223 N. Vine Street, Nashville, Tenn.

Cuban Missions.

The work of the Home Board in Cuba is of the deepest interest.

Its remarkable beginning has been followed by years of unparalleled success.

The increase of the churches, the first one of which was organized in 1886, to nearly two thousand members, as shown in Brother Diaz's report of last May, is a most gratifying result. What has been achieved has been in the face of the most formidable and persistent opposition ever encountered by any of the Missions of the Convention.

It has been most fortunate for this Mission that it has as its principal worker one so fearless, so judicious, so consecrated as Brother Diaz. He has imbued those whom he has gathered around him with the same spirit. The trial of their faith under the severest persecutions has but increased their steadfastness and quickened their zeal in every good word and work.

The call of Divine Providence to the Baptist churches of the South, in whose hands he has placed this Mission to give it the strongest support required by its demands, is too imperative to be disregarded.

"Furnish Diaz and his people with the best house of worship that can be secured in Havana regardless of cost. Our Master's cause there deserves the best, and he must have it," said a consecrated business man not connected with the Board. "Do it, and the denomination will sustain you in it," he continued.

The Board has done it. It has purchased a house centrally located, and admirably suited in every way to the needs of the brotherhood there, at a price which is far below its cost and its real value. Our Baptist people now have the best house in Havana.

We propose to make the final payment the 1st of December. That done, and there are other enterprises there that demand our attention and to which we must needs address ourselves. The whole island is open to us. Brother Diaz writes that there is not an important city on the island in which we might not now establish a Mission with the finest prospects of success.

But first, we must pay for this house of worship.

Let our brethren come promptly to our aid now, and enable us to meet this demand. If we will but work up to the openings of Divine Providence, He will lead us on to victory, and disclose to us the wonders of His helping hand.

Already there are indications of grander things than we have known, in connection with our Mission there, which promise to follow the complete payment of the purchase money for this house of worship. We dare not say more. Let us pay for it and see what will follow.

I. T. TICHENOR.

The Indian Woman.

She is a heathen, hemmed in on every side by fear and superstition. Her gods are gods of fear. She believes in witchcraft, is afraid of a world full of evil spirits. Under a pagan religion her place is next to the mere animals. She goes with her husband to the hunt, not as a companion, but as the drudge, the human pack-horse; she prepares the food, and her husband devours it regardless of her needs. He may boast of his "old woman" as being "swift or good to work," for that is the only accomplishment required in his selfish, egotistical mind. The Indian woman comes into the world under a species of protest, every Indian parent desiring to have boys rather than girls; hence she grows up in a condition of servitude. In the Indian nation to *purchase* a wife is the honorable way; and the man, having bought his wife, may put her away or leave her at his pleasure. He may also whip her and beat her, for she is his money.

This is a description of the Indian woman *as we find her*. What can be done for her? What would *you* do for her? There is only one thing—*help her to become a Christian*. That is not to be accomplished in a hurry, for she is in bondage to her husband, to her religion. But faith and prayer, together with a genuine interest in the Indian home, can accomplish much. Desolate and comfortless though that home may be, it can be transformed, and the husband even can be made to see that there is something more real, more satisfying than this life of fear and bondage to his heathen gods. With the dawn of Christianity comes the first effort toward civilized ways. The husband now brings the wood and water, and little by little a few household conveniences appear. We find them anxious to be taught many simple and needful domestic arts, such as making light-bread and preparing wholesome food for the sick.

Each cleanly, cheerful Christian home is a shining illustration of the benefits of our religion, and each becomes a center of influence extending far into the dark, unreached places of heathenism.

Among the Indians.

We have received from Bro. J. K. Love some notes of missionary work at the Baptist Mission Agency, Anadorko, Comancha Nation, Indian Territory, from which we print some fragments that will be found interesting. Unfortunately the greater part of the communication, closely written in pencil, is illegible.

There is a mission among the Wichitas, a tribe whose hands are said to be clear of the blood of white men. Bro. G. W. Hicks is the missionary. He has a church of about 100 members, which is supported by the American Missionary Society.

A grand council, or convention, meets to-day. There are already encamped upon the ground many messengers from among the Seminoles, a number of whom are native preachers. A member of the Muscego-Creek tribe preached last night, in the Seminole dialect, and was interpreted into English by a native, and into Creek by a native sister. It was his first effort in preaching through the medium of interpreters, and he was considerably embarrassed. His sermon was necessarily short, but showed that his mind was working in the right way.

I met and formed the acquaintance of John Jumper, Seminole chief; Alligator, second chief of the Seminoles; Rev. Mr. McCombs, Creek missionary, and a number of others. Forty-two wagons were on the ground. It was said that some of the messengers came 240 miles to be present at the meeting.

I was invited to a seat and represented Tennessee Association in a short address, stating briefly our history as mother of many Associations, and extending Christian greeting to the Indian Association. The speech was interpreted into two languages, Creek and Wichita, and was responded to by a Creek brother, Rev. John Mclutosh. While worship was in progress Christian devotion was as apparent as in any meeting I ever witnessed.

A Bro. Erwin, a full-blood Indian, preached a sermon upon the Word as a power, illustrating his theme by reference to John Jumper, the Seminole chief, whom the United States Government was not able to subdue; but when the missionary came and began to tell him of Jesus his heart was touched; tears flowed from his eyes; he soon became a preacher of the Gospel of Christ, and is still telling the story of Jesus, the speaker himself being one of his converts.

The Indian Medicine-Men, Burial of the Dead, Etc.

The medicine-men among the Indians pretend to be the mediums of communication between the spirit world and the Indians, and in times of sickness will seek to charm and drive out the evil spirit from the invalid. When milder measures do not succeed, they will dance around the patient for hours, yelling and beating drums. If, notwithstanding the efforts of the medicine-man, death comes, they calmly submit to the inevitable. A recent writer gives the following account of the burial of the dead among the North-west Indians and their belief as to the destiny of the spirit:

"In burial the body is interred in the ground, with the head toward the west, and along side the corpse are placed his former hunting and warlike implements. The grave is covered over with wicker-work or bark. Meat, soup, and other food is left upon the grave. Strips of folded birch bark are hung round the grave to scare off the spirits. They believe that between this world and the next flows a deep, dark river, over which the souls of men must pass on a pole. Good men have no trouble in this passage, but the wicked fall over and are carried by the swift current into the region of darkness. The Chippewas have a modification of this belief. They believe that the souls of men are ferried down the dark river, which divides this world from the one beyond the grave, in a stone canoe, which bears them to a lovely lake, in the midst of which is an isle of transcendant bliss, and here, in the sight of it they receive their final judgment. If their good actions predominate, they land on the island to be happy forever; but if the balance is borne down by their evil deeds, then the stone canoe sinks and leaves them up to their chins in water, to behold, with unavailing longing and struggling to reach it, the blissful land from which they are forever excluded."

Brave Natnres.

Two young Indians had committed a serious crime, murder, I fear, and the old chief, the father of one of them, came to the agency offering ponies to make an atonement. But the agent refused, saying that the Government would not overlook so serious a crime, and that the young men must be delivered up. The old chief replied that if they must personally answer for their deed, they would come and fight the police on a day and hour which he named. When the time came, some two or three hundred troops and police were drawn up in two or three lines, and promptly at the hour mentioned the two young men came riding over the hills, and singing a war song, charged furiously (firing constantly), on the lines drawn up to receive them. Of course the troops returned the fire, but the Indians were not mortally wounded till they had charged several times, riding through the broken ranks of the disciplined troops opposed to them three times. At last one fell, and his companion charged once more, then dropped into a rifle pit and continued firing till his bullets and life gave out. An examination of his body showed that he had been shot in seven different places.

I had been reading the "Iliad" with my daughter, and it recalled vividly the daring hand to hand conflicts on the plain of Troy. These men seemed in reckless courage quite the equals of the world-famous heroes who gave up their lives in Menelaus' quarrel so freely. But I really felt proud of these native Americans and long for the time when so much manliness, courage, and love of liberty shall be turned in the right direction by education, Christianity and civilization.

In the sad troubles of last winter, 150 Indians fought bravely against 500 of our soldiers, as the newspaper reports said, "through a misty rain of fire," and I am sure we will yet be proud of them. The shame is ours that we have not yet succeeded in Christianizing them, though we are living around them, and sending missionaries all over the world. Next to our mission work in our streets, and at our own doors, the Indian work is the real Missionary work of the American people.—*Mrs. Mary T. Dodge, in "The Indian's Friend."*

BAPTIST AND REFLECTOR

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

Religious Impudence.

The impudence of the front page editor of the *Gospel Advocate* is offensive, and his religious bigotry intolerable. Take up almost any number of his paper and about the first thing that meets your eye is something about why Baptists, Presbyterians and Methodists are not willing to be simply Christians and nothing more.

The question is disingenuous and means, when divested of its plating, *Why not be a Campbellite?* It is true, however, that Mr. Shrygley disavows Campbellism. But what of that? Where is he found? Why, simply in the order of things originated by A. Campbell. Yes, formulated by Mr. Campbell and unblushingly palmed upon posterity as "*Ancient Christianity Restored.*"

Nor is there one *item* in the whole faith of the *Gospel Advocate* that is original with that paper. Every dogma in this modern order of things was formulated by Mr. Campbell, and is to-day clothed in his language. His followers seem to think that even in his style and phraseology there is a saving efficacy. Their young ministers start upon their mission with a strut and employ the phraseology of Mr. Campbell with about as much grace as the magpie carried the feather that had fallen from the peacock's tail.

Never did any denomination on this earth follow their founder more implicitly than the disciples follow Mr. Campbell. Of course they all disclaim any such leadership. The front-page-editor of the *Gospel Advocate* says, "If I am a Campbellite I did not go to do it." Yes, Mr. Shrygley, you did "go to do it." You are doing the very thing you went to do and stayed to do.

You are giving the best energies of your life to the support of a system of faith formulated by A. Campbell and gravid with the following cardinal errors, viz:

1. The followers of Mr. Campbell deny the *real, actual, personal* contact of the Holy Spirit with the human heart in the great work of conversion.

2. They deny that the righteousness of the Lord Jesus Christ is imputed to the penitent believer for faith in his blood.

3. They do not believe that it is right to pray that the Holy Spirit may lead sinners to repentance.

4. They do not believe that God hears the poor penitent sinner when he prays for pardon.

5. They do not believe that the Holy Spirit bears witness with the human spirit except through baptism—and even this testimony they believe to be only an *impersonal* testimony. This is the *brindled, grizzled, streaked, striped and spotted nondescript* that confronts the advancing hosts of the Ahnighty, and demands that they shall cease to be everything that Mr. Campbell was not. That we shall accept his interpretation of the Holy Scriptures with that confidence that finds peace in the infallible teachings of man.

But again, the word Christian is from the word Christ, which means "anointed." Do the followers of Mr Campbell believe that any one is anointed with the Holy Spirit in this age? No, they do not. Do they believe that the Holy Spirit, by immediate contact with the human spirit, testifies to the sonship of all who believe? They do not. The Holy Spirit himself, according to their teachings, becomes inefficient, except as he is mediated through baptism.

When the best men the world ever saw are filled "with joy inexpressible and full of glory," the followers of Mr. Campbell say, "Why, it is nothing but *animal excitement*," or "*mysticism*," or "*hypocrisy*."

But, suppose all the religious world should yield to the arbitrary demands of Mr. Shrygley! Then what? Why, the whole Church of God—so-called—would become like an old stagnant pond, covered with scum, and without one breath of life to break its sleeping waters.

Were all followers of Mr. Campbell where should we find so much as one man to say, "Woe is me if I preach not the Gospel?" Could we find in all the earth one man to kneel beside the dying penitent and point him to the Lamb of God that takes away the sin of the world?

Should all the "*Sects*" yield to the arbitrary demands of our front-page-editor there would be nothing left for *ancient Christianity* to do but pine away and die.

If the followers of Mr. Campbell could destroy all other denominations they would, in so doing, destroy themselves. They can only live where others live. That is they utilize the influence of the *sects*. Let any denomination hold a successful meeting at any point accessible to them and they will follow it with a protracted meeting as soon as practicable. Why is this? Simply because there is a power in the preaching of "the sects" that is not in the preaching of Disciples.

In the discussion between Elder J. A. Harding and myself, I asked him the following question: "When you preach the gospel to sinners do you pray God to bless your ministry? If so, do you expect him to do anything to you, to the Word, or to the sinner?" He answered, "I always pray when I preach, and I expect God to bless me, but I do not expect him to do anything to the Word, for it does not need anything to be done to it, nor anything to the sinner, for he has not promised to do anything to him."

In these statements Mr. Harding spoke for all the living followers of Mr. Campbell. Not one of them believes that God will do anything to an alien sinner till he is baptized. If Mr. Shrygley could bring all the "Sects" into his order of things what a religions syndicate we should have! Not one man in all the world to pray for the aid of the Holy Spirit to bring sinners to Christ. Not one man to pray for the conversion of sinners. Not a man in all this conglomerate host to kneel beside the dying penitent and pray for his salvation. Not one man in all the world to say, "Woe is me if I preach not the gospel." Not one man in all the earth to kneel beside the sick-bed of the alien sinner and ask God to raise him up and forgive his sins. See 1 John v. 16.

Now, I am not insisting that it is right or necessary to have different denominationf; but I am satisfied of two things, viz:

1. That Campbellism is the most radically wrong concern that is among us.

2. That there will be a great many Baptists and Methodists among us still preaching the gospel of Christ when Mr. Shrygley ceases to write for the *Gospel Advocate*. The marching throng, who are "homeward bound," will pass over the grave of our author and swell beyond the sweep of his influence without knowing that he ever lived in the world.

Better persuade men, Bro. Shrygley, to seek the Lord while he may be found, and to call upon him while he is near. Yes, my brother, when your part is played upon the stage of the world, and your labors amidst the stormy scenes of life are done, there will be millions of Baptists, Methodists, and Presbyterians still climbing the mountains, singing in the valleys, and pitching their tents on the isles of sea. Their spreading tents and swelling notes will be seen and heard wherever the foot-prints of men are found in the sands of time, till God gives them the heathen for their inheritance and the uttermost parts of the earth for their possession.

A. MALONE.

Franklin, Ky.

Our Field Glass.

BY REV. A. B. CABANISS.

NEWSPAPERS AS EDUCATORS.

There was a time before the war when a certain class of farmers read but little. But that day has passed. We are told there are 30,000 farmers belonging to the Alliance in Georgia, and 27,000 of these are taking Alliance prpers. This means a widening of their ideas and a quickening of their intellects. As all we know is what we learn either from seeing, hearing or reading, it follows that the man who takes no newspaper is limited in his knowledge to what he sees and hears, while the man who takes papers has the whole world from which to gather knowledge in this day of telegraphic dispatches to the newspapers from all quarters of the globe. But these Alliance papers are constantly discussing commerce, railroad tariffs, commerce, finance, taxes, tariff, banking, as well as the obligations and duties of the officers of government.

In the good old days before the war the ordinary farmer paid no attention to such subjects, but left them all to be settled by the professional politicians and lawyers. The constant reading about such subjects in their papers will certainly set them to thinking, and then to discussing them when they go into their Alliance meetings each week. No man with brains can constantly read and then discuss such subjects without having his wits sharpened and his mind enlarged. So, whether the Alliance men gain any pecuniary benefit or not by their organization, they will certainly be intellectually greatly improved. Hence these Alliance meetings and papers are incidentally the colleges and universities in which our farmers are being educated to think and reason on all public questions. Will it not then be ample compensation for all their trouble even if they fail in the pecuniary benefit they first sought, should they all end as reading, thinking, intellectual farmers? What an uplift it will give to the farming class and to their descendants! Reading, thinking parents of the present generation will naturally lead to the education and intellectual training of their descendants.

So we say, Amen to anything that will lead the masses to reading and thinking even, about temporal affairs. There is a better chance then to get such men to reading and thinking about spiritual and eternal matters. Oh, that men were wise, that they would also read, and think about their latter end.

THE RYAL'S HIGH SCHOOL AT SUGAR VALLEY, GA.

The Middle Cherokee Association, of Georgia, has established this High School in Gordon county for the special benefit of the girls and boys, who wish more education than they can get in the free schools; but have not the means to go off to college. The citizens guarantee good family board at seven dollars per month, and the tuition is from one and a half to two dollars per month, thus affording boys and girls, in the surrounding country, of limited means, an opportunity to get a fair education. Then some of them will teach till they get the means to go to college and complete their course. These academies are needed in every section of the country for the benefit of the masses who have not the means to go off to college. They will also serve as feeders for our colleges, by whetting the appetites of brainy boys and girls for more and higher intellectual training. The trustees of this Ryal's High School, wish an experienced teacher to take charge of the institution. Write to Rev. W. H. Cooper or Rev. J. J. Calloway, Dalton, Ga., about it, if you think you can fill the bill. They expect to start the school with a local patronage of one hundred and twenty-five, independent of of the boarders.

—A man who was sad heard two boys laughing. He asked them:

"What makes you so happy?"

"Happy?" said the elder of the two, "why, I makes Jim glad, and gets glad myself!"

This is the true secret of a happy life; to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and the home of the redeemed will be happier for the company of those we have, by God's help, brought here.—*Selected.*

—How shall I express my thought of it? It is not mere existence, however prolonged and free from annoyances. It is not the pleasures of the senses, however vivid. It is not peace. It is not happiness. It is not joy. But it is all these combined into the condition of spiritual perfection—one emotion of indescribable rapture—the peace after the storm has gone by, the soft repose after the grief is over, the joy of victory when the conflict is ended.—*Hill.*

—One of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many lay up riches which they never enjoy; to provide for exegencies that never happen; to prevent troubles that never come; sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—*Jay*

BAPTIST AND REFLECTOR

Nashville, Tenn., Oct. 15, 1891.

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THE MINISTER'S WIFE.

"Whoso findeth a wife, findeth a good thing."

A paragraph was going the rounds of the papers, some time ago, to the effect that there is only one good wife in the world, and every man thinks he has her. It came to Brown, whose wife has red hair and a wicked looking eye, together with an elongated lingual member, with a disposition more resembling that of Xantippe than of an angel. He read it, scratched his head, meditated a moment, and muttered: "I dunno, I dunno." We may be pardoned any seeming irreverence if we express a similar doubt about the remark of Solomon, just quoted. Whoso findeth a *good* wife, findeth a good thing. But whoso findeth a bad wife, findeth a bad thing—a terribly bad thing. "A prudent wife is from the Lord." Yes, but where did one who is not so come from? Solomon was too wise a man, with his 700 wives and 300 concubines, to read what he had written, to intimate the source of the other kind, and piety will not allow us to mention it. We may only say we don't think she is from the *Lord*. "Marriages are made in heaven." Some are. We should hesitate to say that all are. We don't believe either God or the angels are capable of doing such a bad job as we have sometimes seen in that line, or ought to be held responsible for them.

We wrote last about the importance of a minister's marrying. We want to say something this week upon the importance of his marrying well. That is the real point after all. We believe it will be better for him not to marry at all, however bad that may be, than not to marry well.

We talk about a mother's influence. We would not disparage it in the least. But that is exerted principally in childhood. True, this is the most important period. But a man is subject to many influences after leaving his mother's home. Chief among these is that of a wife,—and we sometimes question if, in the end, the influence of the wife is not greater than that of the mother. The mother's may linger in his memory and be seen in his character; but the wife's is an ever-present force, living and breathing in his every-day life, and his character changes in accordance with it. The fact is, you can hardly tell what a man is going to be until you know what kind of a wife he will marry. It is not enough to know who his mother was, or to know his college record. The wife must enter, also, as a powerful factor into the solution of the question. The public life of a man is but the reflection, to a great extent, of his home life, which, in turn, is the creation of the wife. We see usually only the actor on the stage. But behind the curtains stands the form of a wife prompting the actor and pulling the strings of influence, which are attached to his heart, and make of the man largely what we see. Show us a man's home, let us see the influences which surround him there, and we will tell you very nearly what the man will be in the world. These home influences follow him there. He may break away from them, or the influences of the world may be stronger than those of the home; but still, as a rule, it will be found that they enter largely into the make-up of his public character. And you can no more estimate that character with these influences left out, than you can calculate the seasons and not take the sun into account. This is true of any man, but perhaps more so of the minister than any other. He does not go out into into the world so much to have the home influence lessened by the counter-currents which meet him there. He is more at home, and so is naturally more sensitive to its influences. The character of his wife becomes, therefore, if not an all-important, at least an exceedingly important matter for him to consider. Dr. J. W. M. Williams, for thirty-five years, and more now, pastor of the First church, Baltimore, when asked to give the secret of long pastorates, answered, in a word—the grace of God, common sense, and *a pious, sensible, prudent wife*. A similar answer might be given with reference to the secret of *success* in the pastorate.

What are the qualities to be possessed by the minister's wife? We should change Dr Williams' answer a little, and reply:

1. Piety must, of course, be first importance in the minister's wife. His business is in the realm of spirituality, and he must have some one who can sympathize with him and is congenial to him. We pity the minister who has an ungodly wife. While he is going to prayer meeting she is attending a ball or a theatre, or gadding from house to house dispensing the latest gossip. While he is studying his sermon for Sunday, she is studying the fashion plates. While he is thinking about the salvation of souls, she is thinking about her new dress or sister Smith's spring bonnet. She pulls down what he builds up, and usually pulls down faster than he can build up. Piety is an essential quality for the minister's wife. Whatever else she may have, she *must* have piety for the minister's highest usefulness.

Piety, of course, is a broad term, and includes love, joy, longsuffering, kindness, goodness, faithfulness, meekness, temperance, as well as a consecration to Christ and an earnest desire for the prosperity of his cause, leading to every effort to attain that end.

2. Sense. The mental qualities come next in importance to the spiritual. Sense does not mean necessarily that she must be a college-bred young lady. That is very well, if the young minister is also college-bred, and if she has not been educated out of the sphere of the ordinary pastor's life. Many a most excellent pastor's wife has never received an education above that of the old-field school. It is not book learning that is so needed, but *sense*. Sense does not mean so much *acquired knowledge* as *native intelligence*, what we usually call common sense. The real end of education, however, is to develop this. True education does not consist in the amount of facts crammed into the head, but in the *thinking power* of the person. The term sense will include, it seems to us, what Dr. Williams meant by prudence. It includes also tact, judgment, thoughtfulness, and a genial disposition.

3. Health. Beauty is not, we think, an essential quality for the minister's wife, though that, of course, is a good thing to have. There is a power in beauty to win its way into the hearts of people. But beauty alone is worse than nothing, being often accompanied by a petulance and a pride which repel rather than attract. May the Lord deliver the young minister from the spoiled beauty! Real beauty, after all, is that of the soul and not of the body. "Beauty is as beauty does."

But if beauty of body is not essential, health is. A sickly wife is not only no help to the minister, she is often a positive hindrance.

As to money, we simply say, in a word, it should be neither an object nor an objection. We despise a fortune-hunter. We have no use for any man who marries only for money, and still less for the minister of God who would do so. But, if the young lady has these other qualities and then has money too, it need not be a barrier to marriage. Few of our most useful ministers have ever been men of means, outside of a pitiful salary. But wealth is not necessarily fatal to piety and murderous to effort. On the contrary, it may be a means of grace and a help to study. It saves the worries which come from poverty, and is besides a great power for good. Neither an object nor an objection.

Of course, along with all these, and above all these, must come *love*—a love of the man for the woman, and of the woman for the man. We shall not attempt to define what this is. It must be felt to be appreciated, and we presume that all of our young minister friends have experienced its blissful reality. We may only say, true love is founded on admiration—admiration grows best in the soil of congeniality, and congeniality for the minister strikes its roots into the qualities we have mentioned above. It is a lamentable fact that many ministers marry, while they are young, a girl simply for her pretty face, without stopping to think of any congeniality to come from her spiritual and intellectual qualities. At first everything may be all bright and happy. But he grows continually in grace and also in knowledge. She cannot do so, for the lack of the disposition as well as the time. He goes up. She either goes down or stands still. And thus they drift silently and helplessly and hopelessly apart, out of congeniality with each other.

Better wait awhile until prepared to appreciate other qualities besides a pretty face. You remember the case of David Copperfield with his child wife, Dora Spenlow. It was a mercy to him when she died and left him free to marry Agnes Wickfield, who could sympathize with him and appreciate him, assist him in his literary labors. Better hunt first for the noble, congenial, heavenward-pointing Agnes, rather than the sweet, pretty, silly Dora for fear Mr. Copperfield's experience may not be repeated in your history, as your Dora might not be so accommodating about dying as was his.

Let no one imagine from all this that we think a minister's wife must be a perfect creature, an angel come down to earth. We don't know that she ought to be such. An angel would look sadly out of place as the life-companion of some preachers we have met. There would be little congeniality between them, we fear. But whether she ought to be perfect or not, she cannot be. People are disposed to demand too much of her.

We saw an advertisement some time ago for a minister's wife, which began:

"WANTED—A perfect lady.
Delicate, gentle, refined.
With every beauty of person
And every endowment of mind."

Appropriately prefixed to the piece was the remark that the want had never been supplied.

The position of a minister is a difficult one to fill. But that of the minister's wife is much more so. She is expected to be a model of piety, the pink of intelligence, the picture of health, the paragon of housekeepers, and the pattern of mothers. She must always be at church whenever the bell rings; must have her children at Sunday school every time and on time, and must herself teach a class in it. She must be a member of the Ladies' Aid Society, President of the Ladies' Missionary Society, Secretary of the Dorcas Society, and attend all the meetings.

At home, she must be cook, house servant, nurse, seamstress, and a dozen other things combined, including that of amanuensis, to copy her husband's sermons. She must always be going—to visit the sisters, to carry delicacies to the sick, and must not neglect the poor, while, at the same time, she must never be out when any one calls. She must keep up the style of a lady on the salary of a day-laborer. She must never have neuralgia or the headache, must never be tired or sleepy, and must be the cheerful drudge of every one. She must be pleased with everybody and everything, and the only reward she must expect is the satisfaction of knowing that she has done her own duty and other people's too.

The minister may receive praise. She should thank her stars if she escapes without any blame. He can "talk back," if censured. No such privilege is hers—except at home. Do you know such a woman? We don't. If one ever gets to be such, we think she ought to die right then. She will be better fitted for heaven than for earth. Or rather, we think she will be

dead and in heaven before she ever reaches this state. And yet we know many a minister's wife in this Southern land of ours who is trying her best to fulfill these duties, and we want now to pay the tribute of our admiration for her.

The minister's wife, God bless her! Toiling, slaving, self-sacrificing; patient, uncomplaining, cheerful; pious, sensible, loving, she deserves a crown oftentimes ever brighter than that of her husband, for whose sake she has lived on and labored on so long,—for whose sake and Christ's. And though her work be done in silence, and the world neither see it nor reward it, yet it shall be public to Him that seeth in secret, and He that seeth in secret shall reward her openly.

Yes, we believe that when the nations of earth are assembled around the judgment throne, and the minister of God shall hear the plaudit, "Well done, good and faithful servant," and the angels shall hand him a golden crown, all glittering with jewels the souls which he has saved there shall be another standing by who will receive a similar plaudit and wear a similar crown; and if he shall have the grace to take off the crown from his own head and put it on hers so that she shall wear both, both hers and his, it will be but a fitting act of gratitude to her who was his companion, his counsellor, his guide, his friend, and to whom he owes much, if not all he is and has done the minister's wife.

PERSONAL AND PRACTICAL.

Let us have enough speaking at the Convention to quicken interest and stimulate endeavor, but not enough to be tedious or boring to the audience.

Bro. W. D. Powell says the first thing he did after organizing the first Baptist Church in Mexico was to take a collection, to teach them unselfishness at the beginning. That accounts, in part, for his grand work in Mexico.

—We sometimes hear a person say that he believes in watching as well as praying. So do we. But we believe in praying as well as watching. And remember the praying should come first and be at the foundation of the watching or the watching will do little good.

There are now 186 students at the Seminary, twenty-eight of whom are from Texas—five more than from any other State. Shall Tennessee let Texas send so many more boys there than she, when they have to pass right through here to get to Louisville? Let not Texas send less, but Tennessee more.

—The Convention is on us. Before this paper reaches our readers the Baptist hosts of Tennessee will be assembled in Clarksville. It will be an important Convention, with many great questions to be considered. May it be a harmonious and profitable one, whose results shall be felt during the coming year in the advancement of our Baptist cause and the glory of our God.

—There are some "teachers," both in day schools and Sunday-schools, who do not *teach* the lesson at all. They simply *hear* it. We believe the business of a teacher is not only to hear, but to teach. Of course it requires some study and preparation to do so. But what is the use of having a teacher, if he can't teach? You may make the remarks apply to the teacher in the pulpit also, if you wish.

—The Briggs case has been opened again. An effort was made to throw it out of court, but by a vote of 64 to 62 the presbytery decided to go on with the trial. Charges have been preferred, with specifications, which are backed in each case by quotations from the inaugural address of Dr. Briggs. What will be the end of the matter no one can tell, only we trust it will end in the triumph of old-fashioned orthodoxy and the glory of God.

There are a number of old Tennesseeans in Texas whom it was a pleasure to meet. Among them are Bro. I. B. Kimbrough, formerly of Enstanallee Association, now a missionary in the Panhandle of Texas, and Rev. John Bateman, formerly of Big Hatchie Association, now pastor of the East Waco Baptist Church, where we had the privilege of preaching for him Sunday morning. We enjoyed, also, taking a meal at his hospitable home.

The brethren of the Texas Convention were invited to go around and have a swim in a natatorium, owned by a Methodist brother. They did so, in numbers, and enjoyed the bath immensely, but were astonished to learn, when they came out, that the invitation was for them to bathe *at 25 cents apiece*. If that Methodist brother will go to any one of those Baptist preachers we will guarantee that they will give him a good plunge *for nothing*. Some of them would like to take their revenge that way.

—Our trip to Texas was over the Cotton Belt route, which most of the Tennessee delegation took on their way to Fort Worth last year, and which they will not soon forget on account of being waterbound at Camden, Ark., for twenty-four hours. The Cotton Belt of last year is not the Cotton Belt of to-day, however. Its road-bed has been well ballasted and it is now one of the smoothest running roads in Texas. The place near Red River which we crossed so slowly and with such caution we now went galloping over at the rate of thirty miles an hour. We have seldom enjoyed a trip as much as we did the one over this road this time.

—Hiscox in his "Standard Manual for Baptist Churches" says under the head of Church Membership: "It is expected that all pecuniary liability to the church will be cancelled, and all personal difficulties in the church will be settled by a member, should such exist, before he shall receive a letter of dismission." Is that true? Should not the sentence be so revised as to read: "It is supposed that all pecuniary liability to the church has been cancelled and all personal difficulties in the church have been settled by a member, should such exist, *when he receives* a letter of dismission?" Does not that more nearly represent our usual practice?

—"The ubiquitous Powell." It was Dr. W. E. Hatcher who gave him the name. It is a good one. Let it stand. A few weeks ago he was in Nashville. He then returned to Mexico and spent a while in work. Now he turns up at Waco, where he came from the direction of *Richmond*, where he had been to take some Mexican boys to Richmond College. On Sunday of the Convention he preached to 5,000 people at Minneola, Texas, where he was once pastor. Then back again he goes to Mexico. We tried to get him to come on to Clarksville, but he said he could not. We should not be much surprised to see him there, however, coming from no telling what direction.

—We had the pleasure of spending a day in Dallas last Thursday, on our way to Waco. We called at the offices of the *Texas Baptist and Herald* and *Western Baptist*, but both of the editors were absent, at Waco attending a Pastors' Conference. We had quite a pleasant conversation with Bro. McCraw, business manager of the *Western Baptist*. He is an old Tennessee boy and we should like to have him back home. We ran up on Bro. A. M. Simms, pastor of the First Baptist Church, and were so fortunate as to have him as travelling companion to Waco. He is a first cousin to Dr. John A. Broadus, is a genial, lovable man, with common sense in his head and the grace of God in his heart, and he has done a very fine work in Dallas. His church now numbers 548, which he can lay his hands on. They have recently completed what is said to be the finest church building in the State and one of the handsomest in the South.

—Rev. F. W. Smith, of Franklin, preached at the South Nashville Campbellite Church Sunday night, Oct. 4th, on "Why we refuse to be called Campbellites." In the course of his remarks he is quoted as saying: "Martin Luther gave Protestants the Bible to read. Alexander Campbell taught them how to read it. He was the grandest man that has trod this planet since the days of Paul." *That*, dear brother, is exactly the reason why you *are* called Campbellites, because of your admiration, amounting almost to worship, of Alexander Campbell, and your consequent adherence to his teachings. You have unconsciously given yourself away. Again he says: "The great change in the methods of modern evangelism, the disappearance of the revival, and the campmeeting, of the mourners' bench and the anxious seat, are all due to the reforms instituted by Alexander Campbell." We confess that we were not aware that "the revival," "the camp-meeting," "the mourners' bench," and "the anxious seat" had entirely "disappeared." Perhaps they have with the followers of Alexander Campbell. But these should not be so presumptuous as to imagine that they constitute the whole world. There is a little left yet outside of them—thank the Lord! Mr. Smith says again: "He [Alexander Campbell] taught that men must live right and do right before they can expect God's grace and God's mercy." Now, if that is not the rankest Arminianism, the strongest teaching of salvation by works, we never heard it. In what strange contrast with this utterance is that of Paul: "By grace are ye saved, through faith; and that [your salvation] not of yourselves; it is the gift of God. Not of works, lest any man should boast." But Mr. Smith adds: "Yet truly great and good man as I know him [Alexander Campbell] to have been, I could not accept any teaching of his which I did not believe to be in accord with the Bible." But the trouble is that you believe that any teaching of Mr. Campbell is "in accord with the Bible," and so accept it, no matter what it is. When, good brother, you, yourselves, cease to put so much stress upon the teachings of Mr. Campbell, and to follow them so implicitly, you may cease to be called Campbellites—then, but not till then.

RECENT EVENTS.

—Rev. A. J. Brandon, of Jordan's Valley, Tenn., called to see us last week.

—We note with pleasure that Mr. Spurgeon, who has been so seriously ill, is now able to ride out.

—The church at Fairburn, Ga., has extended the call of Rev. William Henry Strickland for another year.

—The famous Sam Jones is booked for a meeting at Bristol, on the Virginia and Tennessee State line, Oct. 10, 1891.

—The Powelton Baptist Church has had an accession of twenty-three, the result of a three days' meeting held by Rev. T. J. Cummings.

—Rev. W. C. Cleveland, pastor of the church in Springfield, Ky., paid us a pleasant visit last Friday. He was once a member of the First Baptist Church at Nashville.

—Among the most prominent, if not desirable, pulpits vacant in Arkansas now are El Dorado, Helena, Batesville, Camden, Arkadelphia, Russellville, Van Buren and Ozark.

—The *Baltimore Baptist*, which is one of our livest exchanges, has been merged, or submerged, into the *Baptist*, doubly enlarged, and greatly improved in appearance. Success to the *Baptist*.

—Rev. J. P. Gilliam called on his way from Enon Association. Bro. Gilliam is a great factor in our churches in Wilson County. They think he has no superior. We think they think right.

—Rev. W. S. Adams, formerly of Goodlettsville, Tenn., has moved to Nashville. His correspondents will please note his change of address. We are glad to welcome Bro. Adams and family to the Baptists of Nashville.

—The pastor of the Baptist Church at Ruston, La., reports a good meeting there, resulting in thirty-three additions, eighteen by baptism, and fifteen by letter and restoration. He was assisted by Bro. Tompkies, feeble in health though he was.

—Rev. Thomas Hutchison reports a good meeting at Mars Hill, Rutherford County, Tenn. There were twelve conversions, fourteen additions to the church. Thirteen were baptized in Stones River about sunset. Bro. Carver and Bro. Ogle assisted in the preaching.

—Rev. A. W. Lamar has resigned as pastor of the Baptist church at Omaha, Iowa. He was formerly pastor of the Central Baptist Church at Memphis. Bro. Lamar is a lovable man, an able preacher and a working pastor. The Baptists of Tennessee would be glad to have him located in their State again.

—Rev. Dr. James Waters, of Denver, Col., called at the BAPTIST AND REFLECTOR office last Friday. Time has dealt very leniently with him. He looks no older than he did when

(Continued to page 12)

CORRESPONDENCE

The Texas Baptist Convention.

It was our pleasure to meet with this body for the first time this year. Texas is a grand State, and always does things on a grand scale. The Baptists of the State are no exception to this rule. They number 125,000 whites. The delegation to their Convention this year at Waco is about 500 strong. It is a fine body of men, earnest, honest, eloquent and consecrated.

Hon. L. L. Foster was re-elected President, Drs. J. H. Stribbling, R. C. Burleson and F. M. Law Vice-Presidents; Revs. T. S. Potts and A. E. Bolton Secretaries, and John D. Battle Treasurer. During the election considerable time was lost in wrangling over the question of whether it should be by ballot or by acclamation, the Constitution requiring the former method. Finally it was decided by having a brother cast the ballot of the Convention for the officers named.

The welcome address of the venerable Dr. Burieson was quite appropriate, while that of Rev. W. O. Bailey of Houston, brother of our Prof. J. E. Bailey, was singularly chaste and beautiful. The introductory sermon was preached by Rev. R. B. Garrett of Austin at 11:30 from the text "Go forward," and though preached under very embarrassing circumstances, he not having expected it to come until night, until suddenly called upon, it was a very appropriate one, practical and tender, and was greatly enjoyed.

Rev. J. B. Cranfill, Superintendent of Missions, read an admirable report on State Missions, from which we take the following figures:

Missionaries employed, 143; days labored, 27,365; stations supplied, 730; sermons preached, 13,447; miles traveled, 237,460; exhortations and other religious addresses, 5,331; total sermons and other religious addresses, 19,778; churches assisted in organizing, 107; number of constituent members of churches organized, 1,173; baptized for mission churches, 2,432; received by letter and restoration by mission churches, 2,436; total received, 6,041; professed conversions, 3,812; prayer-meetings assisted in organizing, 310; Sunday-schools assisted in organizing, 206; prayer-meetings led, 3,479; elders or bishops assisted in ordaining, 25; deacons assisted in ordaining, 108; pages of religious literature distributed, 814,693; religious visits, 31,682; church houses built in connection with labor, No. 33, cost, $22,426; books, Bible, etc., distributed, No. 2,555, cost, $2,172.12; collected for State Missions, $35,510.35; contributed by Southern Baptist Convention, $5,015.45; total, $40,525.88.

Brethren I. B. Kimbrough, Brice and others made excellent talks, telling of the destitution in their fields. The former took up a cash collection of over $75 to help build a house of worship in his field in the Panhandle. Further consideration was postponed until Saturday night, when Rev. J. B. Cranfill made one of his characteristic speeches, abounding in wit and humor as well as facts and figures, and received over $5,000 in pledges to carry on the State Mission work next year.

One of the most interesting incidents of the session was the introduction to the Convention of a number of Mexicans, who had become Baptists, after which the leader, Bro. Trevino, made an admirable address in Spanish, which was interpreted by Miss Mina Everett of San Antonio. The Mexicans then sang 'Nearer my God to Thee" in Spanish, and when they finished the whole Convention took up the strain in English, rising to their feet and making the welkin ring with the music. Dr. Whitsitt then addressed the Convention with reference to the students' fund of the Seminary, making an earnest appeal for $1,600, which was the amount he estimated would have to be expended on Texas students this session. He secured $1,200 in pledges.

At night the subject of Foreign Missions was considered. Rev. T. P. Bell gave a very interesting account of our different missions in foreign lands, and Dr. W. D. Powell told in his simple way the story of his work in Mexico, which touched the hearts of all, and when afterwards Rev. J. M. Carroll made an earnest appeal for help for these missionaries a large sum was given.

Nearly all of Saturday morning was consumed in considering the interests of Baylor University at Waco. Dr. B. H. Carroll read a very flue report upon it, stating that it had a debt of $60,000 which must be paid before it could expect to do anything. He and Bro. Truett had been in the field for ten months altogether, and had raised some $27,000. He appealed eloquently for help now. Assisted by the inimitable Cranfill, he secured $4,500 in unconditional pledges and $2,500 in conditional ones. A brother proposed to be one of twenty to see that the debt is all provided for by January 1st. Several others responded and now they are hunting for the rest, with good hopes of securing them.

The report on Home Missions was read by Rev. R. R. White and discussed in an eloquent speech by Dr. I. T. Tichenor.

Belton Female College claimed a share of attention. Speeches were made upon it by Dr. F. M. Law, President P. H. Eager (formerly of Brownsville) and others. It now has 237 pupils and claims to have a faculty equal to any in the South.

On Sunday afternoon at 3 o'clock Dr. J. M. Frost addressed a mass-meeting of the Convention upon the subject of the Sunday-school Board, and made a very fine impression. Tennesseans will have the pleasure of hearing him at Clarksville, and we shall not anticipate. After this the Centennial of Missions was discussed by several brethren in interesting speeches.

Here we must close our report to get it off in time for this week's paper. The Convention will not adjourn until Monday night or Tuesday. A number of important reports are yet to be considered. Good-bye until we meet in Clarksville.

Carsonville Dots.

TWO ASSOCIATIONS.

I have managed to escape from college duties long enough to attend two of our East Tennessee Associations—the Wautauga and the East Tennessee. The former occupies the extreme northeast corner of the State, covering a good part of Johnson and Carter—two of our richest counties. The latter lies almost wholly in Cocke County—a very rich section. It was painful to see that neither of these Associations were at all "to the fore" on missions and education. The contribution to missions was not, in either of them, what numberless churches in their bounds were each able to make, and ought to have made. Surely something is wrong, when such a state of affairs is allowed. What is it? I hope the brethren in those Associations will prayerfully consider this question, and see if they are acting as "good stewards" of the Master. Our anti-missionary brethren have nearly died out in East Tennessee by reason of unfaithfulness to the spreading of the gospel. Will not the same Lord deal similarly with so-called Missionary Baptists if they pursue a similar course?

It was a pleasure to be with the brethren, to shake the hands of old acquaintances and form new, and I left with a strong desire to be with them again next year. I hope to do so, and hope to find a marked improvement in all directions over this year.

OUR COLLEGE

is going on more prosperously than ever. We have more and better students than at the same time last year. The students are intent on their studies, and it is a constant delight to teach them. New students are coming in daily. We have enrolled 240, and, if signs do not fail, the enrollment this year will run well up to 350.

OUR NEW BUILDING

is being roofed and begins to present a magnificent appearance. Oh, how we do need it! Surely, if our brethren could be made to appreciate the difficulties under which we labor, from having out-grown our present quarters, if they love their own school, and they do, I know they would respond more liberally and promptly to Prof. Henderson's calls.

OUR MINISTERIAL STUDENTS

are of an exceptionally good class this year. Many of them must be helped on board or they cannot remain. One came and left for home yesterday, because I could not promise him aid. I have not received *one cent* for this purpose since the session opened. Again I appeal to my brethren not to force us to send home *their* young preachers. If our churches would only do each a very little we could not only keep those here, but double their numbers. Would not this be a desirable thing for the future of our denomination? Who can doubt it?

THE CONVENTION.

I extremely regret that my college duties forbid my attendance on the Convention at Clarksville. My regret at not being at our Convention, which is always keen enough, is intensified this year because it meets at Clarksville. When I was Mission Secretary I visited that gem of Tennessee towns with delight. Its hospitable people received me and grandly cheered me on my way by handsome contributions to my work. But, I fear, Clarksville would hardly be Clarksville to me with out that grandest of grand old men, whom I loved as I do few men, Bro. Soars. How I should miss his cheering presence and delightful society! I felt, when I heard of his death, like saying,

"Servant of God, well done,
Rest from thy loved employ."

How happy to think that, after his work was finished, he did not "linger superfluous on the stage," but went, while yet the sounds of his manly blows were lingering in the echoes, to the rest and bliss of heaven.

W. A. M.

Carson and Newman College, Oct. 10, 1891.

Sevier Association.

This body met with Providence Church, in Sevier County, October 8th. The Introductory sermon, which was a plain and simple presentation of the doctrines of grace, was preached by Bro. R. Evans, followed by a practical talk, by Elder Russell, on the sins of omission and commission.

The body was then organized by electing J. J. Ellis, moderator, W. A. Bowers, clerk, and J. M. T. Connatser, treasurer. These brethren are all young, bright and progressive, and added much to the interest by their adaption to their work.

The Sevier includes about thirty of the more than forty Baptist churches of Sevier County. It occupies a splendid territory, and, when developed, these thousands of Baptists will be a mighty power for good. Sevier is the banner county of Tennessee for the number of Baptists as well as churches. Many of these came over from the anti-missionaries and the process of extirpating the old leaven may be slow, but, with a few older brethren who are at work and determined, and the unrest and anxiety of a number of young brethren, this Association, in a few years, will rank well with others in general work.

The discussions in the main were animated and interesting, quite a number of visitors from other Associations taking part. The sermons by Griffin, Murphy, Evans and Coltharp were all good. Brothers Breeden and Coker and others followed their reports on Home and Foreign Missions with good speeches. After the discussion on State Missions the writer took a cash collection of $37.58.

Prof. J. T. Henderson came on Saturday morning and, after animated talks on education, by Rev. Wm. Anderson, pastor of the church, and himself, took cash collection and subscription, to be paid soon, of $125 for the new building of Carson and Newman College.

All in all the spirit of the meeting was most excellent, the attendance large, the singing fine, and the hospitality all that could be desired. I will say that on the way to the Association I had the pleasure of talking to the Sevierville saints, and was brought under many obligations to Bro. J. D. Bowers, register of the county, and to the Lord's nobleman, Bro. P. Maples. It was indeed a great pleasure, on my first visit to this Association, to meet with so many good people.

J. H. ANDERSON.

—The six converts who united with the Baptist Church at Blountville during the recent revival, were baptised in Beaver Creek October 8th by Bev. M. B. Upchurch, and the work was well done, he having first preached a plain sermon on baptism to a good audience. At a recent meeting at Bluff City he baptised a lady who is the sister of a Methodist preacher.

N. J. P.

NEWS NOTES.

CHATTANOOGA.

First Church—Dr. Hawthorne, of Atlanta, preached, in the morning, the Memorial Sermon for the Confederate Veterans; also preached at night. The house at the morning service was not sufficient for the crowd that gathered. At night the congregation was immense and the auditorium packed. The sermons were grand and the people were delighted. The church took a fine collection for State Missions and have decided, in conference, in union with the Centennial movement, to raise $1,000 for missions within the next year.

Second Chuch—Pastor preached to fine congregations morning and night.

Central—The congregations continuing to grow show the judiciousness of the move and location. Pastor preached morning and night.

St. Elmo—Regular services by Pastor B. F. Bartles. Protracted meeting in progress and increasing in interest.

Citico—Bro. J. E. Watson continued a meeting at this point during the week with hopeful results.

Bro. Hiram Horn is present with us from Burning Bush, and gives encouraging reports from his entire field. He baptized fifteen at the above named church Sunday, and the same spirit prevails in his other charges.

KNOXVILLE.

Present at the Conference: Jones, Hailey, Brewer, Smith and Titsworth.

First Church—Large and spiritual prayer-meeting; preached to large congregations. In the morning the text was, 1 Cor. vi. 20: "Ye are not your own; ye are bought with a price; therefore glorify God in your bodies. A funeral in the afternoon. At night the text was from Matt. iv. 8-9 and xxviii. 18.

Second Church—The congregations were large. At morning service the text was, Deut. xviii. 15: "Christ our prophet." At night, Bible reading on "Repentance." One addition by baptism and one by letter.

Third Church — Brother Brewer preached to large congregations. In the morning the text was, Rom. vi. 11: "Dead to Sin," and at night, 1 Cor. i. 30: "Christ all things to us." Collection for State Missions.

At Mt. Lebanon—Brother Smith preached from Luke xxiv. 48: "Ye are witnesses." A pleasant communion service.

E. S. Titsworth was at Sharon for two weeks in a meeting. The church was greatly revived and built up. Three additions by baptism. The pastor is in a low state of health and not able to attend the meeting.

Bro. Grace is at Dayton assisting Rev. J. J. Burnett in a meeting.

—I began a meeting at Hartsville, Tenn., on the fourth Sunday in September which continued one week. Results: Six conversions, four received by experience and baptism and one approved for baptism. The church was much revived. To God be all the glory.

A. MALONE.

—The church called El Bethel held a meeting of eight days in August. Bro. Brett of Tullahoma did some good preaching. The church was revived, 11 conversions, 8 joined the church (1 Methodist), 6 baptised."

Bethpage Church commenced their protracted meeting on the fifth Sunday in August and had a good time. Two were baptized.

The Salem Church, Wilson County, commenced a meeting of days on the third Saturday in September. It was said by some that the church is in bettor working order than she has been for years. We had a glorious revival. We feel thankful for the manifestations of the Lord's presence.

A. J. BRANDON.

Jordan's Valley, Tenn., Oct. 8th.

—Bro. Couch has just closed a series of meetings at Cedar Grove. He delivered some excellent sermons, faithfully warning men and women to flee to Christ as their only hope, and the only name given under heaven or among men whereby they could be saved. The church was edified and sinners convicted. Twenty-five persons were happily converted, 21 were added to the church—18 by experience and baptism, 2 by letter and 1 by restoration. The baptismal scene Thursday, October 8th, was beautiful. The eighteen candidates formed a semi-circle in the water as they were, one by one, immersed in the beautiful Cumberland River. It reminded one of the great family circle of God, which they are to help make up in heaven. At the closing service Thursday night many of the unconverted went forward and gave Bro. Couch their hands, asking him to remember them in his prayers, and expressing a desire to live a better life. For all of which God be praised.

J. J. CARR.

Buhler, Tenn., Oct. 10th.

—NEW HOPE CHURCH.—Yesterday and to-day was our stated church meeting. One month ago we began a series of meetings which lasted nine days and nights, resulting in eighteen happy conversions, one for each service held. Bro. J. K. Copeland, our beloved pastor, did all the preaching save two sermons. In his absence we held service by prayer, experience talks and exhortations, and certainly enjoyed the presence of God with us on that day. On Sunday morning eight candidates were buried in the liquid grave by the pastor. Two more were baptized to-day and seven stand approved for baptism. Just here I wish to make a plea for Sunday-schools. Out of all who joined the church there were two, or perhaps three, who had not been identified with the Sunday-school the past spring and summer. There were twelve conversions out of the Sunday-school students. The average attendance of the school, I think, did not exceed thirty-five. This scribe was the humble superintendent of the school. Never before have I felt so deep an interest in my Sunday-school; never before did I work so earnestly, and never in my life have I been so much rejoiced with the fruit of labor done. My heart almost ran over with gratitude when I saw, on that memorable night, ten little Sunday-school girls rise, one at a time, and boldly toll to the church their experience of grace. To all Christians who may read this I will say, Brethren and sisters, if we want to take the State for Christ let us train the children in the family and Sunday-school, let us get more and more in earnest, for we shall reap if we faint not. We took a collection for State and Home Missions to-day of $1.57, making $4.59 for the present fiscal year for New Hope Church. To God be all the praise now and evermore.

THOS. JETT.

Anderson County, Tenn., Oct. 4th.

—Dyersburg Church has been pastorless and houseless for a long time. Now, however, we are about to complete a handsome two-story brick church at a cost of $15,000, and the Sunday-school room will be ready for occupancy within two weeks. From a state of painful apathy and inactivity it is gratifying to say we are taking a new lease on life. We have been weak pecuniarily, and even spiritually, but our very weakness is becoming our strength, in that we see more plainly that we are responsible for the advancement of the Master's work in this locality. In September we called Bro. S. O. Mitchell of Kentucky to this pastorate, and to him is attributed this revival. He is a man of great piety and deep consecration, and, not least, from the human point of view, a good planner and an energetic and tireless worker. We look for great things during his ministry among us. As an earnest, we had twenty-two additions last Sunday and there are yet more to follow. Bro. Mitchell has never served as a regular pastor, and has consequently never been ordained. So it devolved upon us to invest him with the authority of bishop, or elder. Accordingly, last evening Bro. S. K. Tigrett, of Hall's, preached the ordination sermon, using as a basis for his discourse the text found in Acts xiv. 23. In a lucid manner he discussed the divine call of men to the ministry, and incidentally enunciated our cardinal tenets, after which he proceeded to examine the candidate as to his orthodoxy, and the test was declared entirely satisfactory. Then, assisted by Bro. A. L. Davis of Newbern, Bro. Tigrett laid hands on Bro. Mitchell and declared him empowered with all the rights of a minister of Christ as set forth in the New Testament. Bro. Davis then presented the Bible. Bro. Mitchell has already found a warm place in the hearts of this people, and we pray that God may strengthen this love, and that we may be mutually helpful in upholding the banner of King Immanuel in this community. God bless our pastor.

B.

Dyersburg, Tenn., Oct. 8th.

Sweetwater Notes.

SHIPPING PASTORS.

Some times it is a good thing to ship a pastor, or at least our church thinks so. It expects to ship the pastor to Clarksville to the Convention and prepay him both ways. Every church in the State ought to do likewise.

THE CONVENTION.

I hope there will be a large delegation. Brethren, let us go up to this "Jerusalem to worship." Let us go and continue in the spirit. Let it be, as it were, a holy convocation. Some things will be needed, viz: The spirit of humility, a knowledge of the wants of the Baptists of Tennessee in mission fields, wise counsel how to meet these needs and not an effort at a "big" Convention speech, money to meet special calls, plans for extending and enlarging the work of the Lord at home and abroad, special and earnest prayer to God to bless the Convention, since now its work and responsibilities are greater than ever before.

J. H. R.

On Cumberland Mountain.

I have been to Tracy City, upon the Cumberland Mountain, where our Bro. Huff found a dozen or two Baptiste, a month or two ago, who were hungering for Baptist food, with which the Bible is so full. These faithful disciples of the blessed Christ had been cut off from church privileges for a time, and desired to be organized and to become a church. So I went with the good old bishop up there. On our arrival we were met by Deacon Parker, to whom we willingly surrendered, and were led away to his lovely home. Here we made our headquarters during our stay in this picturesque city.

On this mountain top is to be found one of the finest school buildings in the South, given by Mr. Shook, one of the few men to whom God has given much of this world's goods, and who is ready to bless the poor with a liberal share of it. This house, furniture, etc., cost, as stated to me, more than $40,000. The president is Prof. McCrosky. They have a full corps of teachers and about 400 pupils. But what of the spiritual outlook of this mountain city? Well, we found that nearly all of the denominations that are common among us are represented there. Even old Rome has her house and devotees, who look to the priest for pardon and salvation. But Bro. Huff and I went there to gather the few scattered sheep together and to assist them to put themselves in church order. This we did on Sunday, Oct. 4th, after a sermon by the writer from the text, "Ye are the light of the world." Thirteen members constituted this body, all good and substantial material. There are as many more in the city who will soon join and co-operate with them. They called Bro. Huff to become their pastor, and want his services two Sundays in each month. They are hoping for help from our State Board, and I hope they will get a liberal appropriation, as it appears to me one of the most hopeful fields of which I have any knowledge.

Now I heard of some strange ways among those mountain folks. One or two of these I will mention. I met a friend of other years who told me that some three or four years ago he professed faith in Christ, and as he was a Baptist in his religious views, and as there was no Baptist Church there, he went to a Pedobaptist minister and told him that he would assume the vows of his church, but he could not accept his baptism. Another strange incident occurred while we were there. Two of the leading officials of the strongest denomination in the town took their hunting tools and hied away to the hunting grounds on the Sabbath. At the same time their pastor was conducting a protracted meeting in their meeting-house. Is not this a strange way of doing things in this so-called Christian age?

To close this rambling scrawl let me say that Bro. Huff preached three good sermons and baptized one of the teachers in the college. Several of these Baptists are readers of our State paper. They will organize a Sunday-school soon and get to work. And may the good Lord prosper them and make them the light of their city.

S. C. EVINS.

Cullecka, Tenn., Oct. 10th.

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, D.D., 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.
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. M. Savage, D.D. Jackson Tenn.
For young ministers at Carson and Newman College, to W. A. Montgomery, D.D., Mossy Creek, Tenn.

Woman's Missionary Union.

CENTRAL COMMITTEE FOR TENNESSEE:

Mrs. G. A. Lofton, President, 607 South Summer Street.
Miss S. E. S. Shankland, Corresponding Secretary and Treasurer, 223 N. Vine Street, Nashville, Tenn.

Cuban Missions.

The work of the Home Board in Cuba is of the deepest interest.

Its remarkable beginning has been followed by years of unparalleled success.

The increase of the churches, the first one of which was organized in 1886, to nearly two thousand members, as shown in Brother Diaz's report of last May, is a most gratifying result. What has been achieved has been in the face of the most formidable and persistent opposition ever encountered by any of the Missions of the Convention.

It has been most fortunate for this Mission that it has as its principal worker one so fearless, so judicious, so consecrated as Brother Diaz. He has imbued those whom he has gathered around him with the same spirit. The trial of their faith under the severest persecutions has but increased their steadfastness and quickened their zeal in every good word and work.

The call of Divine Providence to the Baptist churches of the South, in whose hands he has placed this Mission to give it the strongest support required by its demands, is too imperative to be disregarded.

"Furnish Diaz and his people with the best house of worship that can be secured in Havana regardless of cost. Our Master's cause there deserves the best, and he must have it," said a consecrated business man not connected with the Board. "Do it, and the denomination will sustain you in it," he continued.

The Board has done it. It has purchased a house centrally located, and admirably suited in every way to the needs of the brotherhood there, at a price which is far below its cost and its real value. Our Baptist people now have the best house in Havana.

We propose to make the final payment the 1st of December. That done, and there are other enterprises there that demand our attention and to which we must needs address ourselves. The whole island is open to us. Brother Diaz writes that there is not an important city on the island in which we might not now establish a Mission with the finest prospects of success.

But first, we must pay for this house of worship.

Let our brethren come promptly to our aid now, and enable us to meet this demand. If we will but work up to the openings of Divine Providence, He will lead us on to victory, and disclose to us the wonders of His helping hand.

Already there are indications of grander things than we have known, in connection with our Mission there, which promise to follow the complete payment of the purchase money for this house of worship. We dare not say more. Let us pay for it and see what will follow.

I. T. TICHENOR.

The Indian Woman.

She is a heathen, hemmed in on every side by fear and superstition. Her gods are gods of fear. She believes in witchcraft, is afraid of a world full of evil spirits. Under a pagan religion her place is next to the mere animals. She goes with her husband to the hunt, not as a companion, but as the drudge, the human pack-horse; she prepares the food, and her husband devours it regardless of her needs. He may boast of his "old woman" as being "swift or good to work," for that is the only accomplishment required in his selfish, egotistical mind. The Indian woman comes into the world under a species of protest, every Indian parent desiring to have boys rather than girls; hence she grows up in a condition of servitude. In the Indian nation to *purchase* a wife is the honorable way; and the man, having bought his wife, may put her away or leave her at his pleasure. He may also whip her and beat her, for she is his money.

This is a description of the Indian woman *as we find her*. What can be done for her? What would *you* do for her? There is only one thing—*help her to become a Christian*. That is not to be accomplished in a hurry, for she is in bondage to her husband, to her religion. But faith and prayer, together with a genuine interest in the Indian home, can accomplish much. Desolate and comfortless though that home may be, it can be transformed, and the husband even can be made to see that there is something more real, more satisfying than this life of fear and bondage to his heathen gods. With the dawn of Christianity comes the first effort toward civilized ways. The husband now brings the wood and water, and little by little a few household conveniences appear. We find them anxious to be taught many simple and needful domestic arts, such as making light-bread and preparing wholesome food for the sick.

Each cleanly, cheerful Christian home is a shining illustration of the benefits of our religion, and each becomes a center of influence extending far into the dark, unreached places of heathenism.

Among the Indians.

We have received from Bro. J. K. Love some notes of missionary work at the Baptist Mission Agency, Anadorko, Comancha Nation, Indian Territory, from which we print some fragments that will be found interesting. Unfortunately the greater part of the communication, closely written in pencil, is illegible.

There is a mission among the Wichitas, a tribe whose hands are said to be clear of the blood of white men. Bro. G. W. Hicks is the missionary. He has a church of about 100 members, which is supported by the American Missionary Society.

A grand council, or convention, meets to-day. There are already encamped upon the ground many messengers from among the Seminoles, a number of whom are native preachers. A member of the Muscego-Creek tribe preached last night, in the Seminole dialect, and was interpreted into English by a native, and into Creek by a native sister. It was his first effort in preaching through the medium of interpreters, and he was considerably embarrassed. His sermon was necessarily short, but showed that his mind was working in the right way.

I met and formed the acquaintance of John Jumper, Seminole chief; Alligator, second chief of the Seminoles; Rev. Mr. McCombs, Creek missionary, and a number of others. Forty-two wagons were on the ground. It was said that some of the messengers came 240 miles to be present at the meeting.

I was invited to a seat and represented Tennessee Association in a short address, stating briefly our history as mother of many Associations, and extending Christian greeting to the Indian Association. The speech was interpreted into two languages, Creek and Wichita, and was responded to by a Creek brother, Rev. John Mclutosh. While worship was in progress Christian devotion was as apparent as in any meeting I ever witnessed.

A Bro. Erwin, a full-blood Indian, preached a sermon upon the Word as a power, illustrating his theme by reference to John Jumper, the Seminole chief, whom the United States Government was not able to subdue; but when the missionary came and began to tell him of Jesus his heart was touched; tears flowed from his eyes; he soon became a preacher of the Gospel of Christ, and is still telling the story of Jesus, the speaker himself being one of his converts.

The Indian Medicine-Men, Burial of the Dead, Etc.

The medicine-men among the Indians pretend to be the mediums of communication between the spirit world and the Indians, and in times of sickness will seek to charm and drive out the evil spirit from the invalid. When milder measures do not succeed, they will dance around the patient for hours, yelling and beating drums. If, notwithstanding the efforts of the medicine-man, death comes, they calmly submit to the inevitable. A recent writer gives the following account of the burial of the dead among the North-west Indians and their belief as to the destiny of the spirit:

"In burial the body is interred in the ground, with the head toward the west, and along side the corpse are placed his former hunting and warlike implements. The grave is covered over with wicker-work or bark. Meat, soup, and other food is left upon the grave. Strips of folded birch bark are hung round the grave to scare off the spirits. They believe that between this world and the next flows a deep, dark river, over which the souls of men must pass on a pole. Good men have no trouble in this passage, but the wicked fall over and are carried by the swift current into the region of darkness. The Chippewas have a modification of this belief. They believe that the souls of men are ferried down the dark river, which divides this world from the one beyond the grave, in a stone canoe, which bears them to a lovely lake, in the midst of which is an isle of transcendant bliss, and here, in the sight of it they receive their final judgment. If their good actions predominate, they land on the island to be happy forever; but if the balance is borne down by their evil deeds, then the stone canoe sinks and leaves them up to their chins in water, to behold, with unavailing longing and struggling to reach it, the blissful land from which they are forever excluded."

Brave Natnres.

Two young Indians had committed a serious crime, murder, I fear, and the old chief, the father of one of them, came to the agency offering ponies to make an atonement. But the agent refused, saying that the Government would not overlook so serious a crime, and that the young men must be delivered up. The old chief replied that if they must personally answer for their deed, they would come and fight the police on a day and hour which he named. When the time came, some two or three hundred troops and police were drawn up in two or three lines, and promptly at the hour mentioned the two young men came riding over the hills, and singing a war song, charged furiously (firing constantly), on the lines drawn up to receive them. Of course the troops returned the fire, but the Indians were not mortally wounded till they had charged several times, riding through the broken ranks of the disciplined troops opposed to them three times. At last one fell, and his companion charged once more, then dropped into a rifle pit and continued firing till his bullets and life gave out. An examination of his body showed that he had been shot in seven different places.

I had been reading the "Iliad" with my daughter, and it recalled vividly the daring hand to hand conflicts on the plain of Troy. These men seemed in reckless courage quite the equals of the world-famous heroes who gave up their lives in Menelaus' quarrel so freely. But I really felt proud of these native Americans and long for the time when so much manliness, courage, and love of liberty shall be turned in the right direction by education, Christianity and civilization.

In the sad troubles of last winter, 150 Indians fought bravely against 500 of our soldiers, as the newspaper reports said, "through a misty rain of fire," and I am sure we will yet be proud of them. The shame is ours that we have not yet succeeded in Christianizing them, though we are living around them, and sending missionaries all over the world. Next to our mission work in our streets, and at our own doors, the Indian work is the real Missionary work of the American people.—*Mrs. Mary T. Dodge, in "The Indian's Friend."*

BAPTIST AND REFLECTOR

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

Religious Impudence.

The impudence of the front page editor of the *Gospel Advocate* is offensive, and his religious bigotry intolerable. Take up almost any number of his paper and about the first thing that meets your eye is something about why Baptists, Presbyterians and Methodists are not willing to be simply Christians and nothing more.

The question is disingenuous and means, when divested of its plating, *Why not be a Campbellite?* It is true, however, that Mr. Shrygley disavows Campbellism. But what of that? Where is he found? Why, simply in the order of things originated by A. Campbell. Yes, formulated by Mr. Campbell and unblushingly palmed upon posterity as "*Ancient Christianity Restored.*"

Nor is there one *item* in the whole faith of the *Gospel Advocate* that is original with that paper. Every dogma in this modern order of things was formulated by Mr. Campbell, and is to-day clothed in his language. His followers seem to think that even in his style and phraseology there is a saving efficacy. Their young ministers start upon their mission with a strut and employ the phraseology of Mr. Campbell with about as much grace as the magpie carried the feather that had fallen from the peacock's tail.

Never did any denomination on this earth follow their founder more implicitly than the disciples follow Mr. Campbell. Of course they all disclaim any such leadership. The front-page-editor of the *Gospel Advocate* says, "If I am a Campbellite I did not go to do it." Yes, Mr. Shrygley, you did "go to do it." You are doing the very thing you went to do and stayed to do.

You are giving the best energies of your life to the support of a system of faith formulated by A. Campbell and gravid with the following cardinal errors, viz:

1. The followers of Mr. Campbell deny the *real, actual, personal* contact of the Holy Spirit with the human heart in the great work of conversion.

2. They deny that the righteousness of the Lord Jesus Christ is imputed to the penitent believer for faith in his blood.

3. They do not believe that it is right to pray that the Holy Spirit may lead sinners to repentance.

4. They do not believe that God hears the poor penitent sinner when he prays for pardon.

5. They do not believe that the Holy Spirit bears witness with the human spirit except through baptism—and even this testimony they believe to be only an *impersonal* testimony. This is the *brindled, grizzled, streaked, striped and spotted nondescript* that confronts the advancing hosts of the Ahnighty, and demands that they shall cease to be everything that Mr. Campbell was not. That we shall accept his interpretation of the Holy Scriptures with that confidence that finds peace in the infallible teachings of man.

But again, the word Christian is from the word Christ, which means "anointed." Do the followers of Mr Campbell believe that any one is anointed with the Holy Spirit in this age? No, they do not. Do they believe that the Holy Spirit, by immediate contact with the human spirit, testifies to the sonship of all who believe? They do not. The Holy Spirit himself, according to their teachings, becomes inefficient, except as he is mediated through baptism.

When the best men the world ever saw are filled "with joy inexpressible and full of glory," the followers of Mr. Campbell say, "Why, it is nothing but *animal excitement*," or "*mysticism*," or "*hypocrisy*."

But, suppose all the religious world should yield to the arbitrary demands of Mr. Shrygley! Then what? Why, the whole Church of God—so-called—would become like an old stagnant pond, covered with scum, and without one breath of life to break its sleeping waters.

Were all followers of Mr. Campbell where should we find so much as one man to say, "Woe is me if I preach not the Gospel?" Could we find in all the earth one man to kneel beside the dying penitent and point him to the Lamb of God that takes away the sin of the world?

Should all the "*Sects*" yield to the arbitrary demands of our front-page-editor there would be nothing left for *ancient Christianity* to do but pine away and die.

If the followers of Mr. Campbell could destroy all other denominations they would, in so doing, destroy themselves. They can only live where others live. That is they utilize the influence of the *sects*. Let any denomination hold a successful meeting at any point accessible to them and they will follow it with a protracted meeting as soon as practicable. Why is this? Simply because there is a power in the preaching of "the sects" that is not in the preaching of Disciples.

In the discussion between Elder J. A. Harding and myself, I asked him the following question: "When you preach the gospel to sinners do you pray God to bless your ministry? If so, do you expect him to do anything to you, to the Word, or to the sinner?" He answered, "I always pray when I preach, and I expect God to bless me, but I do not expect him to do anything to the Word, for it does not need anything to be done to it, nor anything to the sinner, for he has not promised to do anything to him."

In these statements Mr. Harding spoke for all the living followers of Mr. Campbell. Not one of them believes that God will do anything to an alien sinner till he is baptized. If Mr. Shrygley could bring all the "Sects" into his order of things what a religions syndicate we should have! Not one man in all the world to pray for the aid of the Holy Spirit to bring sinners to Christ. Not one man to pray for the conversion of sinners. Not a man in all this conglomerate host to kneel beside the dying penitent and pray for his salvation. Not one man in all the world to say, "Woe is me if I preach not the gospel." Not one man in all the earth to kneel beside the sick-bed of the alien sinner and ask God to raise him up and forgive his sins. See 1 John v. 16.

Now, I am not insisting that it is right or necessary to have different denominationf; but I am satisfied of two things, viz:

1. That Campbellism is the most radically wrong concern that is among us.

2. That there will be a great many Baptists and Methodists among us still preaching the gospel of Christ when Mr. Shrygley ceases to write for the *Gospel Advocate*. The marching throng, who are "homeward bound," will pass over the grave of our author and swell beyond the sweep of his influence without knowing that he ever lived in the world.

Better persuade men, Bro. Shrygley, to seek the Lord while he may be found, and to call upon him while he is near. Yes, my brother, when your part is played upon the stage of the world, and your labors amidst the stormy scenes of life are done, there will be millions of Baptists, Methodists, and Presbyterians still climbing the mountains, singing in the valleys, and pitching their tents on the isles of sea. Their spreading tents and swelling notes will be seen and heard wherever the foot-prints of men are found in the sands of time, till God gives them the heathen for their inheritance and the uttermost parts of the earth for their possession.

A. MALONE.

Franklin, Ky.

Our Field Glass.

BY REV. A. B. CABANISS.

NEWSPAPERS AS EDUCATORS.

There was a time before the war when a certain class of farmers read but little. But that day has passed. We are told there are 30,000 farmers belonging to the Alliance in Georgia, and 27,000 of these are taking Alliance prpers. This means a widening of their ideas and a quickening of their intellects. As all we know is what we learn either from seeing, hearing or reading, it follows that the man who takes no newspaper is limited in his knowledge to what he sees and hears, while the man who takes papers has the whole world from which to gather knowledge in this day of telegraphic dispatches to the newspapers from all quarters of the globe. But these Alliance papers are constantly discussing commerce, railroad tariffs, commerce, finance, taxes, tariff, banking, as well as the obligations and duties of the officers of government.

In the good old days before the war the ordinary farmer paid no attention to such subjects, but left them all to be settled by the professional politicians and lawyers. The constant reading about such subjects in their papers will certainly set them to thinking, and then to discussing them when they go into their Alliance meetings each week. No man with brains can constantly read and then discuss such subjects without having his wits sharpened and his mind enlarged. So, whether the Alliance men gain any pecuniary benefit or not by their organization, they will certainly be intellectually greatly improved. Hence these Alliance meetings and papers are incidentally the colleges and universities in which our farmers are being educated to think and reason on all public questions. Will it not then be ample compensation for all their trouble even if they fail in the pecuniary benefit they first sought, should they all end as reading, thinking, intellectual farmers? What an uplift it will give to the farming class and to their descendants! Reading, thinking parents of the present generation will naturally lead to the education and intellectual training of their descendants.

So we say, Amen to anything that will lead the masses to reading and thinking even, about temporal affairs. There is a better chance then to get such men to reading and thinking about spiritual and eternal matters. Oh, that men were wise, that they would also read, and think about their latter end.

THE RYAL'S HIGH SCHOOL AT SUGAR VALLEY, GA.

The Middle Cherokee Association, of Georgia, has established this High School in Gordon county for the special benefit of the girls and boys, who wish more education than they can get in the free schools; but have not the means to go off to college. The citizens guarantee good family board at seven dollars per month, and the tuition is from one and a half to two dollars per month, thus affording boys and girls, in the surrounding country, of limited means, an opportunity to get a fair education. Then some of them will teach till they get the means to go to college and complete their course. These academies are needed in every section of the country for the benefit of the masses who have not the means to go off to college. They will also serve as feeders for our colleges, by whetting the appetites of brainy boys and girls for more and higher intellectual training. The trustees of this Ryal's High School, wish an experienced teacher to take charge of the institution. Write to Rev. W. H. Cooper or Rev. J. J. Calloway, Dalton, Ga., about it, if you think you can fill the bill. They expect to start the school with a local patronage of one hundred and twenty-five, independent of of the boarders.

—A man who was sad heard two boys laughing. He asked them:

"What makes you so happy?"

"Happy?" said the elder of the two, "why, I makes Jim glad, and gets glad myself!"

This is the true secret of a happy life; to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and the home of the redeemed will be happier for the company of those we have, by God's help, brought here.—*Selected.*

—How shall I express my thought of it? It is not mere existence, however prolonged and free from annoyances. It is not the pleasures of the senses, however vivid. It is not peace. It is not happiness. It is not joy. But it is all these combined into the condition of spiritual perfection—one emotion of indescribable rapture—the peace after the storm has gone by, the soft repose after the grief is over, the joy of victory when the conflict is ended.—*Hill.*

—One of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many lay up riches which they never enjoy; to provide for exegencies that never happen; to prevent troubles that never come; sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—*Jay*

BAPTIST AND REFLECTOR

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THE MINISTER'S WIFE.

"Whoso findeth a wife, findeth a good thing."

A paragraph was going the rounds of the papers, some time ago, to the effect that there is only one good wife in the world, and every man thinks he has her. It came to Brown, whose wife has red hair and a wicked looking eye, together with an elongated lingual member, with a disposition more resembling that of Xantippe than of an angel. He read it, scratched his head, meditated a moment, and muttered: "I dunno, I dunno." We may be pardoned any seeming irreverence if we express a similar doubt about the remark of Solomon, just quoted. Whoso findeth a *good* wife, findeth a good thing. But whoso findeth a bad wife, findeth a bad thing—a terribly bad thing. "A prudent wife is from the Lord." Yes, but where did one who is not so come from? Solomon was too wise a man, with his 700 wives and 300 concubines, to read what he had written, to intimate the source of the other kind, and piety will not allow us to mention it. We may only say we don't think she is from the *Lord*. "Marriages are made in heaven." Some are. We should hesitate to say that all are. We don't believe either God or the angels are capable of doing such a bad job as we have sometimes seen in that line, or ought to be held responsible for them.

We wrote last about the importance of a minister's marrying. We want to say something this week upon the importance of his marrying well. That is the real point after all. We believe it will be better for him not to marry at all, however bad that may be, than not to marry well.

We talk about a mother's influence. We would not disparage it in the least. But that is exerted principally in childhood. True, this is the most important period. But a man is subject to many influences after leaving his mother's home. Chief among these is that of a wife,—and we sometimes question if, in the end, the influence of the wife is not greater than that of the mother. The mother's may linger in his memory and be seen in his character; but the wife's is an ever-present force, living and breathing in his every-day life, and his character changes in accordance with it. The fact is, you can hardly tell what a man is going to be until you know what kind of a wife he will marry. It is not enough to know who his mother was, or to know his college record. The wife must enter, also, as a powerful factor into the solution of the question. The public life of a man is but the reflection, to a great extent, of his home life, which, in turn, is the creation of the wife. We see usually only the actor on the stage. But behind the curtains stands the form of a wife prompting the actor and pulling the strings of influence, which are attached to his heart, and make of the man largely what we see. Show us a man's home, let us see the influences which surround him there, and we will tell you very nearly what the man will be in the world. These home influences follow him there. He may break away from them, or the influences of the world may be stronger than those of the home; but still, as a rule, it will be found that they enter largely into the make-up of his public character. And you can no more estimate that character with these influences left out, than you can calculate the seasons and not take the sun into account. This is true of any man, but perhaps more so of the minister than any other. He does not go out into into the world so much to have the home influence lessened by the counter-currents which meet him there. He is more at home, and so is naturally more sensitive to its influences. The character of his wife becomes, therefore, if not an all-important, at least an exceedingly important matter for him to consider. Dr. J. W. M. Williams, for thirty-five years, and more now, pastor of the First church, Baltimore, when asked to give the secret of long pastorates, answered, in a word—the grace of God, common sense, and *a pious, sensible, prudent wife*. A similar answer might be given with reference to the secret of *success* in the pastorate.

What are the qualities to be possessed by the minister's wife? We should change Dr Williams' answer a little, and reply:

1. Piety must, of course, be first importance in the minister's wife. His business is in the realm of spirituality, and he must have some one who can sympathize with him and is congenial to him. We pity the minister who has an ungodly wife. While he is going to prayer meeting she is attending a ball or a theatre, or gadding from house to house dispensing the latest gossip. While he is studying his sermon for Sunday, she is studying the fashion plates. While he is thinking about the salvation of souls, she is thinking about her new dress or sister Smith's spring bonnet. She pulls down what he builds up, and usually pulls down faster than he can build up. Piety is an essential quality for the minister's wife. Whatever else she may have, she *must* have piety for the minister's highest usefulness.

Piety, of course, is a broad term, and includes love, joy, longsuffering, kindness, goodness, faithfulness, meekness, temperance, as well as a consecration to Christ and an earnest desire for the prosperity of his cause, leading to every effort to attain that end.

2. Sense. The mental qualities come next in importance to the spiritual. Sense does not mean necessarily that she must be a college-bred young lady. That is very well, if the young minister is also college-bred, and if she has not been educated out of the sphere of the ordinary pastor's life. Many a most excellent pastor's wife has never received an education above that of the old-field school. It is not book learning that is so needed, but *sense*. Sense does not mean so much *acquired knowledge* as *native intelligence*, what we usually call common sense. The real end of education, however, is to develop this. True education does not consist in the amount of facts crammed into the head, but in the *thinking power* of the person. The term sense will include, it seems to us, what Dr. Williams meant by prudence. It includes also tact, judgment, thoughtfulness, and a genial disposition.

3. Health. Beauty is not, we think, an essential quality for the minister's wife, though that, of course, is a good thing to have. There is a power in beauty to win its way into the hearts of people. But beauty alone is worse than nothing, being often accompanied by a petulance and a pride which repel rather than attract. May the Lord deliver the young minister from the spoiled beauty! Real beauty, after all, is that of the soul and not of the body. "Beauty is as beauty does."

But if beauty of body is not essential, health is. A sickly wife is not only no help to the minister, she is often a positive hindrance.

As to money, we simply say, in a word, it should be neither an object nor an objection. We despise a fortune-hunter. We have no use for any man who marries only for money, and still less for the minister of God who would do so. But, if the young lady has these other qualities and then has money too, it need not be a barrier to marriage. Few of our most useful ministers have ever been men of means, outside of a pitiful salary. But wealth is not necessarily fatal to piety and murderous to effort. On the contrary, it may be a means of grace and a help to study. It saves the worries which come from poverty, and is besides a great power for good. Neither an object nor an objection.

Of course, along with all these, and above all these, must come *love*—a love of the man for the woman, and of the woman for the man. We shall not attempt to define what this is. It must be felt to be appreciated, and we presume that all of our young minister friends have experienced its blissful reality. We may only say, true love is founded on admiration—admiration grows best in the soil of congeniality, and congeniality for the minister strikes its roots into the qualities we have mentioned above. It is a lamentable fact that many ministers marry, while they are young, a girl simply for her pretty face, without stopping to think of any congeniality to come from her spiritual and intellectual qualities. At first everything may be all bright and happy. But he grows continually in grace and also in knowledge. She cannot do so, for the lack of the disposition as well as the time. He goes up. She either goes down or stands still. And thus they drift silently and helplessly and hopelessly apart, out of congeniality with each other.

Better wait awhile until prepared to appreciate other qualities besides a pretty face. You remember the case of David Copperfield with his child wife, Dora Spenlow. It was a mercy to him when she died and left him free to marry Agnes Wickfield, who could sympathize with him and appreciate him, assist him in his literary labors. Better hunt first for the noble, congenial, heavenward-pointing Agnes, rather than the sweet, pretty, silly Dora for fear Mr. Copperfield's experience may not be repeated in your history, as your Dora might not be so accommodating about dying as was his.

Let no one imagine from all this that we think a minister's wife must be a perfect creature, an angel come down to earth. We don't know that she ought to be such. An angel would look sadly out of place as the life-companion of some preachers we have met. There would be little congeniality between them, we fear. But whether she ought to be perfect or not, she cannot be. People are disposed to demand too much of her.

We saw an advertisement some time ago for a minister's wife, which began:

"WANTED—A perfect lady.
Delicate, gentle, refined.
With every beauty of person
And every endowment of mind."

Appropriately prefixed to the piece was the remark that the want had never been supplied.

The position of a minister is a difficult one to fill. But that of the minister's wife is much more so. She is expected to be a model of piety, the pink of intelligence, the picture of health, the paragon of housekeepers, and the pattern of mothers. She must always be at church whenever the bell rings; must have her children at Sunday school every time and on time, and must herself teach a class in it. She must be a member of the Ladies' Aid Society, President of the Ladies' Missionary Society, Secretary of the Dorcas Society, and attend all the meetings.

At home, she must be cook, house servant, nurse, seamstress, and a dozen other things combined, including that of amanuensis, to copy her husband's sermons. She must always be going—to visit the sisters, to carry delicacies to the sick, and must not neglect the poor, while, at the same time, she must never be out when any one calls. She must keep up the style of a lady on the salary of a day-laborer. She must never have neuralgia or the headache, must never be tired or sleepy, and must be the cheerful drudge of every one. She must be pleased with everybody and everything, and the only reward she must expect is the satisfaction of knowing that she has done her own duty and other people's too.

The minister may receive praise. She should thank her stars if she escapes without any blame. He can "talk back," if censured. No such privilege is hers—except at home. Do you know such a woman? We don't. If one ever gets to be such, we think she ought to die right then. She will be better fitted for heaven than for earth. Or rather, we think she will be

dead and in heaven before she ever reaches this state. And yet we know many a minister's wife in this Southern land of ours who is trying her best to fulfill these duties, and we want now to pay the tribute of our admiration for her.

The minister's wife, God bless her! Toiling, slaving, self-sacrificing; patient, uncomplaining, cheerful; pious, sensible, loving, she deserves a crown oftentimes ever brighter than that of her husband, for whose sake she has lived on and labored on so long,—for whose sake and Christ's. And though her work be done in silence, and the world neither see it nor reward it, yet it shall be public to Him that seeth in secret, and He that seeth in secret shall reward her openly.

Yes, we believe that when the nations of earth are assembled around the judgment throne, and the minister of God shall hear the plaudit, "Well done, good and faithful servant," and the angels shall hand him a golden crown, all glittering with jewels the souls which he has saved there shall be another standing by who will receive a similar plaudit and wear a similar crown; and if he shall have the grace to take off the crown from his own head and put it on hers so that she shall wear both, both hers and his, it will be but a fitting act of gratitude to her who was his companion, his counsellor, his guide, his friend, and to whom he owes much, if not all he is and has done the minister's wife.

PERSONAL AND PRACTICAL.

Let us have enough speaking at the Convention to quicken interest and stimulate endeavor, but not enough to be tedious or boring to the audience.

Bro. W. D. Powell says the first thing he did after organizing the first Baptist Church in Mexico was to take a collection, to teach them unselfishness at the beginning. That accounts, in part, for his grand work in Mexico.

—We sometimes hear a person say that he believes in watching as well as praying. So do we. But we believe in praying as well as watching. And remember the praying should come first and be at the foundation of the watching or the watching will do little good.

There are now 186 students at the Seminary, twenty-eight of whom are from Texas—five more than from any other State. Shall Tennessee let Texas send so many more boys there than she, when they have to pass right through here to get to Louisville? Let not Texas send less, but Tennessee more.

—The Convention is on us. Before this paper reaches our readers the Baptist hosts of Tennessee will be assembled in Clarksville. It will be an important Convention, with many great questions to be considered. May it be a harmonious and profitable one, whose results shall be felt during the coming year in the advancement of our Baptist cause and the glory of our God.

—There are some "teachers," both in day schools and Sunday-schools, who do not *teach* the lesson at all. They simply *hear* it. We believe the business of a teacher is not only to hear, but to teach. Of course it requires some study and preparation to do so. But what is the use of having a teacher, if he can't teach? You may make the remarks apply to the teacher in the pulpit also, if you wish.

—The Briggs case has been opened again. An effort was made to throw it out of court, but by a vote of 64 to 62 the presbytery decided to go on with the trial. Charges have been preferred, with specifications, which are backed in each case by quotations from the inaugural address of Dr. Briggs. What will be the end of the matter no one can tell, only we trust it will end in the triumph of old-fashioned orthodoxy and the glory of God.

There are a number of old Tennesseeans in Texas whom it was a pleasure to meet. Among them are Bro. I. B. Kimbrough, formerly of Enstanallee Association, now a missionary in the Panhandle of Texas, and Rev. John Bateman, formerly of Big Hatchie Association, now pastor of the East Waco Baptist Church, where we had the privilege of preaching for him Sunday morning. We enjoyed, also, taking a meal at his hospitable home.

The brethren of the Texas Convention were invited to go around and have a swim in a natatorium, owned by a Methodist brother. They did so, in numbers, and enjoyed the bath immensely, but were astonished to learn, when they came out, that the invitation was for them to bathe *at 25 cents apiece*. If that Methodist brother will go to any one of those Baptist preachers we will guarantee that they will give him a good plunge *for nothing*. Some of them would like to take their revenge that way.

—Our trip to Texas was over the Cotton Belt route, which most of the Tennessee delegation took on their way to Fort Worth last year, and which they will not soon forget on account of being waterbound at Camden, Ark., for twenty-four hours. The Cotton Belt of last year is not the Cotton Belt of to-day, however. Its road-bed has been well ballasted and it is now one of the smoothest running roads in Texas. The place near Red River which we crossed so slowly and with such caution we now went galloping over at the rate of thirty miles an hour. We have seldom enjoyed a trip as much as we did the one over this road this time.

—Hiscox in his "Standard Manual for Baptist Churches" says under the head of Church Membership: "It is expected that all pecuniary liability to the church will be cancelled, and all personal difficulties in the church will be settled by a member, should such exist, before he shall receive a letter of dismission." Is that true? Should not the sentence be so revised as to read: "It is supposed that all pecuniary liability to the church has been cancelled and all personal difficulties in the church have been settled by a member, should such exist, *when he receives* a letter of dismission?" Does not that more nearly represent our usual practice?

—"The ubiquitous Powell." It was Dr. W. E. Hatcher who gave him the name. It is a good one. Let it stand. A few weeks ago he was in Nashville. He then returned to Mexico and spent a while in work. Now he turns up at Waco, where he came from the direction of *Richmond*, where he had been to take some Mexican boys to Richmond College. On Sunday of the Convention he preached to 5,000 people at Minneola, Texas, where he was once pastor. Then back again he goes to Mexico. We tried to get him to come on to Clarksville, but he said he could not. We should not be much surprised to see him there, however, coming from no telling what direction.

—We had the pleasure of spending a day in Dallas last Thursday, on our way to Waco. We called at the offices of the *Texas Baptist and Herald* and *Western Baptist*, but both of the editors were absent, at Waco attending a Pastors' Conference. We had quite a pleasant conversation with Bro. McCraw, business manager of the *Western Baptist*. He is an old Tennessee boy and we should like to have him back home. We ran up on Bro. A. M. Simms, pastor of the First Baptist Church, and were so fortunate as to have him as travelling companion to Waco. He is a first cousin to Dr. John A. Broadus, is a genial, lovable man, with common sense in his head and the grace of God in his heart, and he has done a very fine work in Dallas. His church now numbers 548, which he can lay his hands on. They have recently completed what is said to be the finest church building in the State and one of the handsomest in the South.

—Rev. F. W. Smith, of Franklin, preached at the South Nashville Campbellite Church Sunday night, Oct. 4th, on "Why we refuse to be called Campbellites." In the course of his remarks he is quoted as saying: "Martin Luther gave Protestants the Bible to read. Alexander Campbell taught them how to read it. He was the grandest man that has trod this planet since the days of Paul." *That*, dear brother, is exactly the reason why you *are* called Campbellites, because of your admiration, amounting almost to worship, of Alexander Campbell, and your consequent adherence to his teachings. You have unconsciously given yourself away. Again he says: "The great change in the methods of modern evangelism, the disappearance of the revival, and the campmeeting, of the mourners' bench and the anxious seat, are all due to the reforms instituted by Alexander Campbell." We confess that we were not aware that "the revival," "the camp-meeting," "the mourners' bench," and "the anxious seat" had entirely "disappeared." Perhaps they have with the followers of Alexander Campbell. But these should not be so presumptuous as to imagine that they constitute the whole world. There is a little left yet outside of them—thank the Lord! Mr. Smith says again: "He [Alexander Campbell] taught that men must live right and do right before they can expect God's grace and God's mercy." Now, if that is not the rankest Arminianism, the strongest teaching of salvation by works, we never heard it. In what strange contrast with this utterance is that of Paul: "By grace are ye saved, through faith; and that [your salvation] not of yourselves; it is the gift of God. Not of works, lest any man should boast." But Mr. Smith adds: "Yet truly great and good man as I know him [Alexander Campbell] to have been, I could not accept any teaching of his which I did not believe to be in accord with the Bible." But the trouble is that you believe that any teaching of Mr. Campbell is "in accord with the Bible," and so accept it, no matter what it is. When, good brother, you, yourselves, cease to put so much stress upon the teachings of Mr. Campbell, and to follow them so implicitly, you may cease to be called Campbellites—then, but not till then.

RECENT EVENTS.

—Rev. A. J. Brandon, of Jordan's Valley, Tenn., called to see us last week.

—We note with pleasure that Mr. Spurgeon, who has been so seriously ill, is now able to ride out.

—The church at Fairburn, Ga., has extended the call of Rev. William Henry Strickland for another year.

—The famous Sam Jones is booked for a meeting at Bristol, on the Virginia and Tennessee State line, Oct. 10, 1891.

—The Powelton Baptist Church has had an accession of twenty-three, the result of a three days' meeting held by Rev. T. J. Cummings.

—Rev. W. C. Cleveland, pastor of the church in Springfield, Ky., paid us a pleasant visit last Friday. He was once a member of the First Baptist Church at Nashville.

—Among the most prominent, if not desirable, pulpits vacant in Arkansas now are El Dorado, Helena, Batesville, Camden, Arkadelphia, Russellville, Van Buren and Ozark.

—The *Baltimore Baptist*, which is one of our livest exchanges, has been merged, or submerged, into the *Baptist*, doubly enlarged, and greatly improved in appearance. Success to the *Baptist*.

—Rev. J. P. Gilliam called on his way from Enon Association. Bro. Gilliam is a great factor in our churches in Wilson County. They think he has no superior. We think they think right.

—Rev. W. S. Adams, formerly of Goodlettsville, Tenn., has moved to Nashville. His correspondents will please note his change of address. We are glad to welcome Bro. Adams and family to the Baptists of Nashville.

—The pastor of the Baptist Church at Ruston, La., reports a good meeting there, resulting in thirty-three additions, eighteen by baptism, and fifteen by letter and restoration. He was assisted by Bro. Tompkies, feeble in health though he was.

—Rev. Thomas Hutchison reports a good meeting at Mars Hill, Rutherford County, Tenn. There were twelve conversions, fourteen additions to the church. Thirteen were baptized in Stones River about sunset. Bro. Carver and Bro. Ogle assisted in the preaching.

—Rev. A. W. Lamar has resigned as pastor of the Baptist church at Omaha, Iowa. He was formerly pastor of the Central Baptist Church at Memphis. Bro. Lamar is a lovable man, an able preacher and a working pastor. The Baptists of Tennessee would be glad to have him located in their State again.

—Rev. Dr. James Waters, of Denver, Col., called at the BAPTIST AND REFLECTOR office last Friday. Time has dealt very leniently with him. He looks no older than he did when

(Continued to page 12)

THE HOME.

Wanted—A Minister's Wife.

Wanted, a perfect lady,
Delicate, gentle, refined,
With every beauty of person
And every endowment of mind;
Fitted by early culture
To move in a fashionable life.
Please notice our advertisement;
"Wanted, a minister's wife."

Wanted, a thoroughbred worker,
Who well to her household looks,
(Shall we see our money wasted
By extravagant, stupid cooks?)
Who cuts the daily expenses
With economy sharp as a knife,
And washes and scrubs in the kitchen—
"Wanted, a minister's wife."

A very domestic person;
To callers she must not be "out;"
It has such a bad appearance
For her to be gadding about;
Only to visit the parish
Every year of her life,
And attend the funerals and weddings—
"Wanted, a minister's wife."

To conduct the ladies' meetings,
The sewing circle attend,
And when we work for the needy
Her ready assistance to lend;
To clothe the destitute children
Where sorrow and want are rife;
To hunt up Sabbath-school scholars—
"Wanted, a minister's wife."

My Husband First.

The first months of the married life of Annie Black were all that she could desire. Her husband had taken her to a nicely furnished house in the suburbs of London. In the front of the house there was a trim little garden well filled with bright flowers, which, of course, needed attention from time to time to keep in proper order, but as she was fond of flowers it became a labor of love to water and tend it, or remove out of the way any unsightly branches or leaves which might gather and mar its beauty.

Inside the house there was also every evidence of taste and comfort combined. Each room showed that great judgment had been displayed in selecting suitable and dnrable articles which were calculated to be useful in the positions in which they moved.

Tom Wilkins had, as every one thought, made a wise selection, and Annie was equally congratulated by her friends upon the suitableness of her choice.

What with one thing and another, as may be readily conceived, Annie for several weeks after her marriage found herself fully occupied during the hours when her husband was away at his business, in putting things in order, and also in settling down to the regular duties of home life. What with friends calling, going shopping, et cetera, day after day slipped away without any signs of the time hanging heavily on her hands.

She prided herself upon her good management, and was most attentive to those things which make or mar the happiness of married life. Unconsciously, she was, however, in danger of forgetting that it is "by patient continuance in well doing" that success can be secured and maintained, when her husband, by a somewhat novel experiment, awakened her to her duty and saved her and himself a good deal of needless sorrow.

The autumn was setting in with its usual chilly evenings, and now and then dreary days. Flowers were beginning to fade, leaves to fall. Dullness was taking the place of brightness, and long evenings those of short ones.

Bidding Annie "Good morning," Tom started to catch his train. As he passed the window, and saw her kiss her hand to him, he thought how pretty she looked in her morning dress, with her fair hair and blue eyes. Any one else seeing her white fingers, and the new broad gold ring on her left hand and the way she fidgeted with it, would feel quite sure that she was a newly made bride. She was as trim a little figure as any man could wish to call his own, and Tom went on his way rejoicing she was his beyond doubt.

As soon as Tom had passed out of sight, Annie moved Tom's arm chair back into the corner, rang the bell for the breakfast things to be cleared away, and then took up some needle work. By midday she began to feel she had done sufficient, and going to the window and looking out, was surprised to find it had started to rain.

"How dull it is," she said to herself. "I shall not be able to go out for my usual walk and break the monotony of the day. For I declare there is nothing else for me to see to, as we are going to have cold meat for dinner."

Taking up a book she was soon lost in thought amid its interesting pages. Just as the servant was bringing in her lunch the short rat-tat of the postman was heard. "A letter," she exclaimed; "I wonder who it is from?"

"Mrs. Wilkins," she said, as her trim servant handed it to her. "It's in Tom's writing, too. I wonder what can be the matter?"

"MY DEAR ANNIE.—It has struck me that you will not be able to get out to-day, and may therefore feel dull, so I have arranged to bring some one home to dinner, whom you know well. He is an old and true friend. I need not ask you to do your best to be ready for him, for it is not every day he can get such a nice dinner as you can prepare if you like. Your loving husband, TOM."

"N. B.—*Seven to the tick!*"

"A cold dinner is out of the question," she said to the servant. "We must see what we can do to give him something better."

From that moment up to 6:30 bustle and commotion reigned quite supreme in the trim little home, and when the appointed time drew nigh for the arrival of "the old and true friend" whom her husband was to bring home, Annie, dressed in her neatest, waited for the well-known knock to open the door for she had hitherto reserved that pleasure to herself.

Rat-tat-tat.

"That's Tom's knock." Opening the door, there he stood radiant and smiling, but—alone.

"Why Tom, where is he?"

"He, my dear? Who?"

"Why: the friend."

"Here he is, my dear," answered Tom, as he closed the door.

"What—you?"

"Yes, and nobody else."

"But you wrote, you know him well."

"Well, don't you know me?" asked Tom, with a twinkle in his eye.

"And he was an old and true friend," she added.

"Well, is he not?"

"Oh, Tom, it's too bad—you—you—wicked—" and she burst into tears as she sank into her arm chair.

"Come, come, my love. I own that perhaps I have carried the joke a little too far, but from hints you dropped at breakfast, I concluded that you were going again to be satisfied with a cold dinner yourself, and also to put me off with the same; so I thought I would try and teach you the lesson that if it is worth while to put yourself to some extra trouble in providing a warm, tasty meal on a dull day for 'an old and true friend,' it is especially so in doing it for me."

It was a sharp lesson, but Annie ever afterwards let her husband see that she was on the watch in every way to let him see that his comfort and happiness was the first thing she considered, and she often smiled at the narrow escape she had once made of thinking more of, and preparing better for, an old and true friend than her husband. But it was a mistake she never again thought of making while she lived, as the only proper thing for a wife to do is to put her husband first in her thoughts and plans if she wishes to have a happy home.—*The Christian Commonwealth.*

The Restful Yoke.

Mark Guy Pearse tells us of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden.

"I had finished my sermon, when a good man came to me and said, 'I wish I had known what you were going to preach about; I could have told you something.'

"'Well, my friend,' I said, 'its very good of you. May I have it still?'

"'Do you know why this yoke is light, sir? If not, I think I can tell you.'

"'Well, because the good Lord helps us to carry it, I suppose.'

"'No, sir,' he explained, shaking his head. 'I think I know better than that. You see, when I was a boy at home I used to drive the oxen in my father's yoke and the yoke was never made to balance, sir, as you said.' (I had referred to the Greek word. But how much better it was to know the real thing.)

"He went on triumphantly: 'Father's yokes were always made heavier on the one side than the other. Then, you see, we would put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder.'

"Then his face lit up and he said, 'That is why the yoke is easy and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder."

"So shall ye find rest to your soul."

—What are historically known as "Coats of Arms" were invented by the Crusaders in order to distinguish each other when encased in complete arms, including the visor drawn over their faces on the battle field. It would certainly have been of little use to engrave the knight's name on his shield, since very few people were able to read at that time; but every one could distinguish between a lion and an eagle, and so forth. Every knight, therefore, selected his own device; and, as it was considered a great honor during the Middle Ages to have been a Crusader, the sons preserved the same device in their families; and thus Coats of Arms became hereditary. The device adopted by Richard I. (Cœur de Lion) was three lions *passant*, which is still emblazoned on the royal shield of England. —*Ex.*

—All our lives are, in some sense, a "might have been;" the very best of us must feel, I suppose, in sad and thoughtful moments, that he might have been transcendently nobler and greater and loftier than he is: but, while life lasts, every "might have been" should lead, not to vain regrets, but to manly resolutions; it should be but the background to a "may be" and "will be" yet.—*Farrar.*

DR. PRICE'S
Cream Baking Powder.
Used in Millions of Homes—40 Years the Standard.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.
No. 815 N. Fourth Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Dear Children:—Many of our cousins and friends will regret exceedingly to hear of the death of Mattie Ayres, one of our faithful co-laborers of former days. God knows best, and in his wisdom has seen fit to take her unto himself. We miss her, but should we grieve for this? We hope that her love for and assistance in our work shall enhance the joys of the life she now lives, and that her death, while so young, may stimulate the cousins to work more faithfully for the Master while he gives them an opportunity.

Children and friends, pray God to draw near and comfort her aged parents. Lovingly,

AUNT NORA.

Dear Aunt Nora.—Doubtless you and the cousins who used to write to the Young South have long since forgotten Mattie Ayres, who lived and wrote for that department some years ago. Although she had quit writing for the Young South, she had not for one moment ceased to love and feel a deep interest in its work. But, alas! she can not read or take any more interest in the dear page she loved so well, as the Lord has seen fit to remove her from this earth to her home above. Aunt Nora, will you not pray God to not let the afflicting rod fall so heavily upon the aged parents, who feel that the trouble is greater than they can bear? Their sorrows press more heavily because Mattie had been separated from them for several months when the departure came. She was in school at Cooper Limestone Institute, and we were all looking forward with much pleasure at the thought of only five more weeks and the absent member would again take her place in the family circle, when we were startled by the announcement by telegram, "Mattie is dead." Instead of filling her vacant place in the family circle, she was laid away to rest in the family burial-ground.

"Asleep in Jesus, O, how sweet
To be for such a slumber meet:
With holy confidence to sing
That death has lost his venomed sting."

SISTER.

Nichols, S. C.

Dear Aunt Nora:—Inclosed find stamps, for which please send me two brick cards.

MOLLIE PARROTT.

Center Point, Texas.

Dear Aunt Nora:—I happened to find a brick card in my possession which I did not know I had. It had been sent to my father. I have had it filled, and will send the $2 to you. A few weeks ago I met with Miss Sallie Hale at church in Sweetwater. Of course I was glad to get acquainted with such a good woman as she is. I would liked to have heard her talk about Mexico. Aunt Nora, I will ask the cousins a question: What verse in the Bible is the one for the new convert? With love to little Orren I will close.

JOSIE JANEWAY.

Sweetwater, Tenn.

Good for you, Josie; you surely have done a good work with the brick cards. Have filled some four, have you not? I am glad you met Miss Sallie Hale. And I am glad to have the cousins ask each other Bible questions.

Dear Aunt Nora:—Inclosed find a Pacific Express money order for $2 in payment of brick card.

MRS. M. O. HAFFORD.

Greenway, Ark.

Dear Aunt Nora:—I expect that you have forgotten me, or that I even had a brick card, but here it comes at last. Ma and sister helped we get it filled. Inclosed find $2.05 for Cuba. Success to dear old Cuba and the BAPTIST AND REFLECTOR.

LILLIE LEE MURRAY.

Thula, Tenn.

Dear Aunt Nora: Here comes another little girl who wants to join the Young South. I received the brick card from Mrs. J. C. Jacobs. I did not have any trouble in filling it. My papa takes the BAPTIST AND REFLECTOR. I enjoy reading the Young South very much. I will close.

LULA TRIBBLE.

Beech Grove, Tenn.

Dear Aunt Nora:—I have been sending you missionary money for three or four years, but have never written, and as all have gone to Sunday-school I will write you my first letter. Earl, sister and I walk one and one-half miles to school. We have two teachers; I like one of them very much. I have two brothers in New Mexico. One of them has been gone one year, and the other over three. I am very anxious to see them, and look for them home soon. I have saved $2 in my mite box; would send it all, but our Sunday-school class is trying to get enough to buy a large chair for a sick man; so I must help. We send $3.50—Charlie Smith, $1; Forest Smith, $1; Lillian Smith, 80c.; Emma Hicks, 70c. With love to all, I will close.

CHARLIE SMITH.

Grand Junction, Tenn.

I am always glad to hear from you and your family, Charlie, for you are such a band of missionaries, and are always so eager to work for Jesus. I shall always love you and feel an abiding interest in you for this and the help you have given me in my work.

Dear Aunt Nora:—As it has been a long time since I wrote to you, I will write now. Although the Young South is very interesting now, I think that it would be much more so if it had the Bible Studies in it; and I hope you will commence them soon. I do love to study them. I have been going to school a month. We have a new school-building, and will go into it on September 28. I have five studies: Elocution, arithmetic, Latin, algebra and grammar. You asked, "Why do we go to school?" I go to study and learn, so that I may be a useful woman. What has become of cousins Lily Graves, Bettie Mathes, Beulah Green, and others who wrote such interesting letters?

ESTHER WISDO.

Tresevant, Tenn.

I am glad to have you ask for the Bible Studies, Esther. I have been so situated that I could not possibly undertake the work, [illegible] am now trying to perfect some plan that will give me more liberty; for the Bible Studies take a great deal of care and time.

For Cuba

SEPTEMBER.

Enid Freeman, $1.25; Lamar Gates 5c.; Mrs. E. J. Sloan, $2; Hattie Thomas, $2; Bertie Allen, $2; Vesta Ora Sample, $1.50; Virgie Crouch, $1.80; Pelahatchie Sunday-school, Pelahatchie, Miss., by Mrs. Belle Longmire, $2; Olive Anthony, 5c.; Bertie Guinn, $1; Willie Davis, $2; D'Ella C. Jarmon, $2; Rosalie Brewer, $2; Van Farrar, $2; "A Old Baptist," $3; Ida Anderson, $2; Ethel Thomison, $2; S. E. Thomas, 25c; Eva Jones, $2.25; Eunice Cowart, $2; Emma Mires, $2; Sallie Armstrong, $1.10; Ethel Carr, $2; Albert Davis, $1.50; Nettie and Herbert Young, 20c.; Josie McDonald, $2; Maggie Hale, $2; Mrs. E. F. Fogle, $2; Lula Tribble, $2; Mrs. M. O. Hafford, $2; Lizzie Wallace, $2. Total, $51.95.

OCTOBER.

Josie Janeway, $2; Lillie Lee Murray, $2.05; Charlie Smith, $1; Forest Smith, $1; Lillian Smith, 80c.; Emma Hicks, 70c.

Too Much 'Sponsibility.

There were seven of them: Nora, Ella, Jenny, Arthur, Willie, Merrick, and Mary Ann, and they had all been bad children—that is to say, they had disobeyed their teacher. But the teacher did not know it for some time afterward. This is the way he found it out:

It was along toward two o'clock in the afternoon; he had heard the class in grammar recite, and the big boys' and girls' geography lesson, and was now drilling the second class in mental arithmetic. He had just asked Joseph Corrick the question: "If thirteen goats cost fifty-two dollars, what will eight goats cost?"

"Be prompt," he said, sharply; for in his exercises he required the scholars to think quickly, without stopping even one minute to reckon. Suddenly there came a loud knock at the door. Joseph felt relieved with the teacher's eye off him, and cried out, "Thirty-two dollars," just as the teacher threw open the door.

There stood Farmer Campbell in his blue shirt-sleeves, an ox-whip in his hand, and with a very red and angry-looking face.

"See here, Mr. Melvin," he exclaimed, "some of them there scholars of yours have been gettin' on my hay-stack again, spite my telling you last week to make 'em keep off. They have pushed half of it down flat on the ground, a-slidin off and on it, and now I want it stopped once and for all;" and he set his heavy foot down very hard, and glared around the room threateningly.

Then Nora, Ella, Jenny, Arthur, Willy, Merrick, and Mary Ann would have fairly quaked in their shoes only that they were bare-footed, for they knew they were the guilty ones. And the good children, those who had kept away from the forbidden stack, looked on much interested. It was a change from the grammar and the physical geography, and the mental arithmetic lessons, you know.

"How many or you have disobeyed me about getting on that hay again?" asked the teacher, sternly.

"There were seven of 'em," interposed the farmer. "I seen 'em running away from it when your bell rang, and I counted just seven. I was mad enough to have attended to 'em myself, right then and there, every one of 'em, but I couldn't leave my oxen, and they was down the road a spell."

Here Farmer Campbell glanced out of the window at his oxen, and seeing that they were leisurely walking down the road, he hurriedly walked away after them.

"Those seven scholars that were on Mr. Campbell's hay, stand up," commanded the teacher.

There was a solemn pause. You could have heard a pin fall, it was so quiet.

Then Mary Ann, the teacher's own daughter, and the youngest of the seven, rose slowly to her feet. "I was on the hay-stack, father," she said, soberly.

"You, Mary Ann!" said her father in a stern voice. "Go stand in the middle of the floor."

Mary Ann blushed very red and obeyed, and the good children looked on still more interested.

"Who were the others?" asked the teacher.

Then Nora, Ella, Jenny, Arthur, Willy and Merrick rose.

"All of you go stand on the floor!" said the teacher.

So the whole seven of them stood there in a row on the floor, and the teacher gave them a severe lecture on disobedience, and closed by saying:

"You will stand there for half an hour. And as for you, Mary Ann, I will attend to you at home."

So after school little Mary Ann was punished again. And when her mother put her to bed that night, Mary Ann whispered in her ear: "Mamma, I don't like to go to school to papa."

"Why?" asked her mother.

"Because," said Mary Ann, "I always have to be punished once for being his bad scholar, and once for being his bad girl; and that makes two punishments for every one bad. It's too much 'sponsibility, manuna. Don't you think I had better go to Miss Baker's school after this?"

Her mother laughed, but she did not seem to think Mary Ann had better go to Miss Baker's. "You must be good, Mary Ann, and then you won't have to be punished at all," she said.

Then she went off with the lamp to see to the baby, and Mary Ann covered her head with the bedclothes, meaning to go to sleep, but the first thing she knew she was sound asleep. —*The Watchman.*

—Whon a man gets religion right he wants to be like Christ, no matter how much it is going to cost him.—*Ram's Horn.*

ROYAL
BAKING
POWDER
Absolutely Pure.
A cream of tartar baking Powder. Highest of all in leavening strength.—LATEST U. S. GOVERNMENT FOOD REPORT.

RECENT EVENTS.

(Continued from page 9.)

he stood in Milan, iu 1883, catching dissolving views of a departing railroad train, on which he should have been a passenger.

—The *Arkansas Baptist*, speaking of the acceptance of our Bro. J. P. Weaver, of the pastorate at Dardadelle, Ark., says: "We welcome Bro. Weaver back to our State. Dardanelle is not experimenting. That church has tried him, and his ability is well known in all that region. The mantle of the beloved Swindall has fallen on worthy shoulders."

—The North Edgfield Baptist church extended a re-call to the former pastor, Rev. T. T. Thompson, last Wednesday night, at a church conference convened to elect a pastor. Brother Thompson had resigned, and was absent holding a meeting. It is to be hoped he will accept, and that the membership will co-operate with him in his earnest efforts to build up the church.

—We are glad to note the fact that Boscobel College for Young Ladies, under the management of Prof. J. P. Hamilton, the motherly direction of Mrs. Vineyard, and the solid instruction of Prof. Jarman, is full to overflowing with pupils in the boarding department. But arrangements are made with the best families in the vicinity to take, as boarders, the overflow. The accommodation in this regard is without limit.

—Rev. Dr. C. H. Strickland, pastor of the First Baptist Church in Sioux City, Iowa, made a pleasant visit to the BAPTIST AND REFLECTOR office last Saturday. Dr. Strickland was formerly pastor of the First Baptist Church in Nashville, and he has a great many warm friends and ardent admirers in this city. He came to perform the marriage ceremony of his son, Charlton, and Miss Fuller. He preached in his former pulpit last Sunday.

—It is mentioned as extraordinary that a man ninety-one years old was baptized by Rev. D. W. Gwinn into his church at Norfolk, Va, Sept. 26, 1891. He has been married eight times, and is the father of thirty-five children. When he married his last wife he was seventy-five years of age, and she was twenty-three. He had not been to church before for seventy years. Whatever else may be true of him, it can not be said he was disobedient to the first injunction God laid upon man (Gen. i. 28): "Be fruitful, multiply, and replenish the earth."

—The *Gospel Advocate* wants to know how it is, if the Baptists began their denominational life under the ministry of Christ, the Savior, in the first century, that the Baptist denomination is not mentioned at all in the New Testament. The essentiality was there in its beginning, and the name, Baptist, is frequently mentioned. It needed no name except the Kingdom of God, the Kingdom of Heaven, the Church, to distinguish it from the Jewish religion then prevalent, until the sects, into which Christendom began to be divided, arose.

—"Recollections of a Long Life," by Jeremiah Bell Jeter, with introduction by J. L. M. Curry, LL.D. Published by the *Religious Herald* Co., Richmond, Va., 1891. This is a most charming book, just from the press, of 64 chapters and 325 pages. These reminiscences of the incidents, times and people, well known to Dr. Jeter from his earliest recollection to the close of his long life, are told iu a most fascinating style and artless manner characteristic of the great author. They were first published in his paper, the *Religious Herald*, from week to week, and attracted wide attention. The "Recollections" are not only delightful reading, but they are instructive as well. They are imbued with the spirit of a simple and natural piety, calculated to win the reader to a greater love of the true religious life.

—At a meeting of the Trustees of the Peabody Educational Fund in New York, Tuesday, October 6, 1891, the income from the fund for the last year was distributed amongst schools in the South as follows:

Alabama	$ 8,325
Arkansas	4,000
Georgia	4,635
Louisiana	6,065
North Carolina	9,447
Tennessee	3,825
Peabody Normal, Nashville	26,000
Texas	6,300
Virginia	7,925
West Virginia	5,000
Total	$87,487

The Peabody Normal School in Nashville gets the benefit of a larger appropriation than any other one school, and more than all the schools in many States. It is worthy of all pre-eminence in this regard. It has just opened the session for 1891-2, Oct. 7, 1891, with a greater attendance of students from this and other Southern States than ever before.

—That was an awful scene at the Louisiana Association, which convened at Big Cane Creek Church, St. Landry Parish, Oct. 1, 1891, when some 500 people had assembled around the general table for dinner. One of the many horses hitched in the woods around the church stirred up a yellow jackets' nest. That horse rushed pell-mell through the crowd, which produced a great panic and stampede. Horses hitched to buggies went wild with fright. Men and women were knocked down and run over; there was screaming of women, crying of children, shouting of men, and neighing of horses. One man was knocked into the nest of the yellow jackets which covered him. He was severely stung and seriously injured. At one time his life was despaired of. President Tomkies got his—well, trousers torn. Secretary Barrett appeared on the top of the table with his hat off and eyes as big as moons. Order was after awhile restored, and the Association proceeded to business. Several women were run over and seriously injured, and four or five children cut and bruised. The Lord be praised that no worse were the consequences.

—Charles Stewart Parnell, the famous Irish leader iu the Parliament of Great Brittain, died suddenly at his home in Brighton, England, Oct. 6, 1891, in his forty-sixth year. He was supporied in his measures of Home Rule for Ireland in Parliament by Mr. Gladstone and his friends until the scandal of his connection with the O'Shea divorce suit became publicly known. That grand old man would no longer degrade himself nor jepardize Home Rule by co-operating with an acknowledged adulterer as its leader. Mr. Parnell, though a man of great talents and indomitable will, not only refused to surrender the leadership, but brazenly defied good morals by marrying the divorced Mrs. O'Shea, and sought approval of the Irish people in having his special adherents stand for election. But the power and authority of the Catholic priests in Ireland rightfully condemned his course, and the elections were adverse to him. Under the ban of the Catholic church and the frown of a just public sentiment, he sank into the grave in the priuie of his life, the blighted and withered bloom of what promised fair fruitage. "Be sure your sin will find you out," spoken by God's prophet, Moses, 3,343 years ago, is true to-day.

State Missions.

Collections for State Missions, Tennessee Baptist Convention, from September 1 to October 8, 1891:

Beulah Association	$ 31 85
Beech River Association	7 35
Big Hatchie Association	60 10
Mt. Pisgah Association	12 60
Collierville ch	7 50
Bethel ch	8 00
Memphis Central ch	6 00
New Hope ch	3 25
Memphis 1st ch. S-school	5 00
Fulton ch	2 00
Woodland ch	5 00
Rowan ch	1 50
Zion ch	2 00
Ripley ch	5 00
White Haven ch	5 00
Brownsville ch	10 00
Endora ch	10 00
Brighton ch	5 00
Baptist Book Concern	130 00
Books sold, profits	22 00
Big Emory Association	38 10
Kingston ch	1 00
Rockwood ch	04
Central Association—	
Jackson 1st ch	14 40
Spring Creek ch	6 15
Dyer ch	26 30
Trenton ch	2 00
Trezevant ch	3 85
Concord Association—	
Russell Memorial S-school	1 45
Baker's Grove S-school	2 00
Nashville 7th ch	5 00
Nashville 7th ch. S-school	2 32
T. W. Davis	5 00
——— ch	5 00
Chilhowee Association—	
Island Home S-school	1 50
Clinton Association	74 00
Cumberland Association—	
Big Rock ch	7 68
Reuben Ross ch	2 05
Spring Creek ch	7 55
Little Hope ch	2 10
Pleasant View ch	3 56
Nash. N. Edgefield ch	1 75
" Immanuel ch	9 38
" Howell Memo'l ch	5 50
" First ch. S-school	20 75
Little Hope Missionary So.	5 00
Cumberland Gap Aosoc'n—	
Cave Spring ch	5 00
Duck River Association—	
Columbia S-school	4 68
Eastanallee Association	17 87
Enon Association—	48 08
Hopewell ch	8 45
New Harmony ch	2 20
Dixon's Creek ch	4 45
Hillsdale ch	4 35
Corem's Hill ch	1 70
East Tennessee Associat'n—	
Newport Lad. Mis. Soc'ty	5 55
Friendship Association—	4 65
Bethel ch	6 20
Holston Association—	
J. F. Kincannon	5 00
Union ch	2 80
Mulberry Gap Associat'n	9 55
New River Association	1 00
New Salem Association—	
Round Lick S-school	10 00
Alexandria ch	5 00
Barton's Creek ch	5 25
Bethel ch	5 00
Boiling Spring ch	2 60
Brush Creek cn	4 50
Carthage ch	9 00
Cedar Creek ch	3 65
Cedar Grove ch	4 55
Hickman's Creek ch	10 00
Hogan's Creek ch	20 00
Knob Spring ch	3 85
Liberty ch	5 00
Linwood ch	31 40
Macedonia ch	2 00
Plunket's Creek ch	10 00
Riddleton ch	3 15
Rome ch	5 00
Shop Spring ch	5 00
Commerce cn	1 65
Nolachucky Association	87 71
Mossy Creek S-school	2 89
Oak Grove ch	10 00
Rev. J. M. Anderson	5 00
Mossy Creek ch	20 13
Leadvale ch	5 00
Rocky Point ch	5 00
Bethel ch	3 25
Central ch	2 25
Northern Association	2 25
Rhea Association	3 00
Salem Association—	
Sycamore ch	8 00
Salem ch	6 75
Woodbury ch	11 00
Marion ch	5 00
Fall Creek ch	8 00
Mt. Zion ch	3 00
Prosperity ch	15 00
Smith's Fork ch	1 50
Shiloh ch	4 25
Wharton Spring ch	1 60
Ocoee Association—	
Silver Dale ch	6 43
St Elmo ch	3 69
Shepherd's Hill ch	15
Jasper ch	4 75
Sweetwater Association	38 33
Sevier Association	1 50
Sevierville ch	6 67
Southwestern Dist. Assoc'n—	
Huntington ch	8 50
Tennessee Association	161 04
Unity Association	142 28
Adamsville ch	2 35
Cane Creek ch	1 60
Ebenezer ch	2 40
Gravel Hill ch	10 25
Henderson ch	16 90
Pleasant Hill ch	2 00
Pinson ch	2 95
Saulsbury ch	10 00
Toone ch	5 00
Lone Oak ch	5 00
Pocahontas ch	5 00
Rocky Spring ch	5 00
Union Association	3 50
McMinnville Lad. Aid So.	2 00
Watauga Association—	
Holly Springs ch	7 40
Bethel cn	2 60
Western Dist. Association—	23 46
Paris S-school	4 00
Total	$1,560 46

W. M. WOODCOCK Treas.

WELL ENDORSED.

When such men as Dr. J. B. Hawthorne, Rev. Sam P. Jones, Dr. P. S. Henson, Rev. M. H. Wells, Gen. James Longstreet, Gov. R. B. Hubbard, Dr. D. I. Purser, Dr. M. B. Wharton, Rev. O. L. Hailey, Col. L. F. Livingston, Pres. Ga. State Alliance, and others too numerous to mention, of undoubted veracity, endorse a medicine in unqualified terms it means something.

These men give King's Royal Germetuer their endorsement, and hearty recommendation. Germetuer will cure all diseases that originate from poisonous germs in the blood. To the extent that the germ theory is correct, King's Royal Germetuer is the remedy. It is no accident. It is prepared as a germ destroyer, and is the result of 15 years study of a medical genius. Every family should keep a bottle on hand for burns or bites of poisonous insects. It will arrest and cure fever quicker than quinine. Newspapers are endorsing this wonderful remedy, and many physicians use it in their practice. It is destined to be a standard remedy. Ask your druggist for it. If he cannot furnish you, send direct to King's Royal Germetuer Co., Atlanta, Ga. Price $1.00 per bottle.

Write them for one of their little books, which tells wonders.

Jackson Items.

First Church.—Two baptized and seven received by letter. September always brings a goodly increase by letter to the church. This comes from families who move to Jackson on account of school advantages. We sustained a great loss in the removal of Prof. G. W. Jarman from this place to Nashville. He was wise in the councils of the church. Mrs. Jarman was very active in the Ladies' Societies, very benevolent and attentive to the sick. Frank was ever on the right side of all questions. He was against sin in every form, and his influence for the church and morality was a legion. Prof. Jarman gave his children a finished education and a superb moral training, and it has a telling reality wherever they may live. Their accomplished daughter, Miss Jennie, is doing a noble work in the Blue Mountain College, Miss., and George, one of the most finished characters, and fascinating, is doing excellent work in New York practicing medicine.

Second Church.—Two baptized and three received by letter. The church has a steady growth, with increasing congregations.

The University has an average of four new students per day. Prof. Irby attended Friendship Association last week. He had the promise of several new students and a collection of more than $200 on the J. R. Graves endowment. Wherever this matter is presented the people respond with cheerfulness, and declare in positive language the money shall be raised.

Rev. W. H. Bruton reports great revivals in his churches. Bell's has increased in numbers and spirituality so that they have asked Bro. Bruton to preach two Sundays per month. He has accepted, and will resign his work at Lavinia. His work at Oakland has been greatly blessed with a constant growth in the church.

Rev. H. F. Burns has enjoyed good meetings with both of his churches, an increase of eight being reported in membership at Spring Hill and seven at Union. He preaches two Sundays per month at both and keeps up well with his classes. MADISON.

Jackson, Tenn., Oct. 6th.

Jottings from Dayton.

Dayton is the county seat of Rhea County. Hitherto the county has not had a suitable court-house, but is now to have a $40,000 building, the foundation of which already awaits the erection of the superstructure when made acceptable to the architect. In addition to this, perhaps as many as fifty other buildings, brick and wood, are in process of erection, or just completed. The town is growing.

A long-felt want in our midst is at last supplied. We now have in our town a regular system of graded schools, after the most approved city plan, with some six or eight teachers and Prof. Tindell as principal.

The new meeting-house of the New Union Church, four miles from Dayton, is completed and paid for. The writer had the pleasure, on a recent Sunday, of preaching the dedicatory sermon. The church but recently organized, and having now only thirty-two members, is aggressive, and, with a neat and commodious house to worship in, and a large, rich field to cultivate, has a future before it. W. A. Howard is the honored pastor.

Thanks to the liberality of the many Baptist friends in Dayton, the house of the First Church is now furnished with elegant and comfortable pews, at a cost of little less than $200. Lack of comforting and inviting seats has been a serious drawback to our work the whole of the year. The church has made a very good record financially, both in the way of keeping up home expenses and in contributing something to almost every good cause. Our Young People's Union of sixty-odd members is a live thing, and is going to revolutionize the church, I predict.

The first annual session of

THE RHEA ASSOCIATION

was held with the Yellow Creek Church September 25, 26 and 27. The Association was organized by electing as moderator Bro. J. C. Wilson, our Circuit Court Clerk, and member of the Dayton Church; as clerk, Rev. W. A. Howard; as treasurer, Bro. N. L. Cate, of Spring City. Only five churches went into the organization, giving us a constituency of 301 members. The Association is organized on a missionary, educational and working basis, and will be heard from in the future if it keeps steadfastly to its avowed principles. The situation is peculiar. The vital question was to know what to do. But many brethren, heretofore noncommittal or opposing, now see and confess the wisdom of organization anew for more efficient work.

All five of the constituting churches sent up encouraging reports. The disussions were enthusiastic and helpful. The attendance was large and interested. The entertainment on the part ot the church was right royal—nothing more could be asked. This is Prof. Tindell's home church, where he is also the pastor.

Special mention is due the Rockwood pastor, Bro. Gage, of Big Emory Association, and Dr. McReynolds, of Chattanooga, for this abundant and valuable help. J. J. BURNETT.

The Markets.

The following are the market prices of the articles mentioned, with the latest corrections:

COUNTRY PRODUCE.

Beeswax, 23@24c per lb.

Broomcorn, crooked, 1½@2c per lb; straight, 2¾@4.

Butter, choice 12@15 per lb.

Country bacon (from wagon), clear sides, 9@10c per lb; shoulders, 9@9¼; hams, 11@12½; jowls, 7@7½; lard, 7¾.

Feathers, prime, 39@40c per lb; mixed, 25@30.

Ginsing, clear strings, dry, $2.75 per lb.

Peanuts, 2¼@2½c per lb.

Chickens, $2.15 per doz; hens, 2.40 per doz.

Eggs, 14@15c per doz.

Irish potatoes (from wagon), $1.00@$1.25 per bbl.

Dried peaches, halves, 2½@3c per lb; dried apples, 2½ per lb; dried blackberries, 8c per lb.

Apples, from wagon, 75@1.00.

SEEDS.

Prime Timothy, $1.65 per bu; millet, new, $1.05 per bu; Hungarian 1.00 per bu.

HIDES.

Green salted, 4@5c per lb; dry flint, 6@7c per lb; dry salted, 5@7c per lb.

WOOL.

Choice unwashed, 19@20c per lb; coarse, 17@18c per lb; burry, 15@15c per lb; choice, tub washed, 29@30c per lb; dingy, 25@28c per lb.

COTTON.

Ordinary, 6¼c per lb; good ordinary, 6⅝; strict ordinary, 7; low middling, 7¼; strict low middling, 7⅝, middling, 8¼; strict middling, 8¼; good middling, 8⅝. Market quiet.

LIVE STOCK.

Cattle, extra shippers, $2.75@3.00; good shippers, 2.00@2.50; best butchers, 2.25@2.50; common butchers, 1.50@1.75; steers, 2.25@2.50.

Hogs, 250 lbs average, $4.35@4.50; 200 lbs. average, 4.25@4.35; 100 lbs. average, 3.50@3.75.

Sheep, good fat, 2.75@$3.00; best lambs, 3.75@4.00; common lambs, 2.50@3.00.

TOBACCO.

Common lugs, $1.75@2.00; medium lugs, 3.00@3.75; good lugs, 4.00@4.75; common leaf, 5.00@625; medium leaf, 6.50@7.50; good leaf, 8.00@10.00.

WHEAT.

No. 2, car lots, 98@99c; No. 3, car lots 95@97c.

The Electropoise.

We have heard and read a great deal of late about the wonderful cures being performed by Electropoise. Having some curiosity as well as anxiety to learn something more of its curative energy than can be gathered from advertisements and rumors, the editor of the Review and Appeal called on Dr. W. H. Morgan, an eminent dentist of Nashville, who is Dean of the dental department of Vanderbilt University, and formerly President of the National Dental Association. Having heard the Doctor had been greatly relieved of rheumatism, the editor asked: "Doctor, what can you say about the Electropoise as a curative agent?" The Doctor is a modest man, and somewhat averse to going into print, and particularly to recommend any nostrums or remedies. He replied: "I can only tell you about my own case. I have constitutional rheumatism, and have suffered more or less all my life. My right leg was dwarfed a little from suffering with it from boyhood. From 1860 to 1890 I was never in any conscious moment free from pain except during a severe illness. For several years I have been so I had to use a crutch and stick in order to walk at all. I had been so badly afflicted with rheumatism that I could not, with my crutch and stick, walk more than fifty yards.

Prof. DuBois called on me and asked me to try Electropoise. I promised, because I had failed to get any substantial relief from the treatment prescribed for me by the most eminent physicians. I commenced Electropoise with no faith in it. In two weeks I was better and almost free from pain. I have been using the Electropoise ten months, and though I am 73 years old and have suffered all my life, I can now walk a little without either crutch or stick. I can, with a crutch and stick, walk half a mile. My digestion has become good, and a heart trouble incident to my rheumatism, which manifested itself in loss of a beat occasionally, and a pulse always as high as 90 and some times 100 per minute, has given away and has given me no more trouble. My pulse has come down within the seventies per minute, and my health is in every respect greatly improved. —*From the Franklin Review and Appeal.* DuBois & Webb, 56-58 Cole Building, Nashville, Tenn.

Associational Meetings.

Weakley County.—West Union, 3 miles of Dresden, Friday, Oct. 23.

—BEECHAM'S PILLS cure Sick Headache.

—"Not all is gold that glitters" is a true saying; it is equally true that is not sarsaparilla that is so labelled. If you would be sure of the genuine article, ask for Ayer's Sarsaparilla, and take no other. Health is too precious to be trifled with.

—VAN HOUTEN'S COCOA—Send for a can. See advts.

—The best and surest dye to color the beard *brown* or *black*, as may be desired, is Buckingham's Dye for the Whiskers. It never fails.

—Don't become constipated. Take BEECHAM'S PILLS.

The great summer resort in cases of Diarrhœa, Dysintery, Cholera Morbus and Cholera is Maguire's Benne Plant a fifty years' remedy in the Mississippi Valley. The acknowledged specific in 1849 to 1866. Price, 75 cents per bottle; expressage paid if 3 bottles are ordered.
J. & C. MAGUIRE, St. Louis, Mo.

JAMES T. CAMP,
Book, Newspaper & Job
PRINTING
Northwest Corner of Cherry and Union Streets,
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Business Cards, Circulars, School atalogues and other pamphlet work. Bill Heads, Letter Heads, Envelopes. All kinds of printing needed by societies. FIRST-CLASS WORK PRICES REASONABLE.

AGENTS send for How I Made a Home and Lot in One year. Our copyrighted methods free to all desiring a Home, or business chance. $75 to $100 Monthly. Teachers and ladies can make big pay for spare hours. TREASURY PURCHASING AGENCY, 27 4th Ave., New York.

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Academic Department, with 14 schools and 25 instructors, offers 275 free State Scholarships, 12 Apprenticeships worth $100, and 4 Fellowships, postgraduate, worth $200 each. Trains for literary professions, or for Civil, Mechanical and Mining Engineering, Chemistry and Farming.
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New buildings, fine laboratories and shops. Library and literary societies. Active Y. M. C. A. Complete Gymnasium. Military drill. Expenses moderate. In Academic and Teachers' department, $150 to $200, 9 mos. In Law Department, $250, 9 mos.
Write for illustrated announcement.
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SUNDAY-SCHOOL BOARD
— OF THE —
Southern Baptist Convention.
W. R. L. SMITH, President. J. M. FROST, Cor. Sec. } Nashville, Tennessee.
SPECIAL NOTICE.
In Kind Words Teacher for November Dr. W. R. Hatcher and Dr. F. M. Ellis begin each a series of articles, one on Bible Characters, the other on Missions.
THE FOURTH QUARTER
Is now ready of the Convention Series of Sunday-school periodicals—Kind Words, Weekly, Monthly, Semi-Weekly; Child's Gem, Lesson Leaflets, Picture Cards, Quarterlies and the Teacher; adapted to all the various classes and grades in your school. This is the first issue under the new arrangement, and promises to surpass all that has gone before. The Board, in behalf of the Convention, solicits your favor and patronage.
Every order for literature is a direct contribution to the Board.
Address KIND WORDS, ATLANTA, GA.

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by taking

AYER'S Sarsaparilla

It
purifies,
vitalizes, invigorates,
and enriches
the blood.

Has Cured Others

will cure you.

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LUCAS COUNTY. }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75 cents.

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NO TREES LAST & BEAR like WHOLE ROOT Trees; see "Fruits and Fruit Trees"—Free. Am. Garden says: Novel, USEFUL, to the point. Orange Judd Farmer: Ably written; gives trusty INFORMATION. Cal. Fruit Grower: Surprising LOW prices! Apple, Pear, Cherry, Plum, PRUNE, Peach, Ap't, Quince, Nut, Or. Trees, Stocks, Grafts, ROSES—everything. No LARGER stock in U.S. No BETTER. No cheaper. STARK BROS., Louisiana, Mo.—Founded 1825; OLDEST. 1000 Acres; LARGEST.

CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

3 REASONS WHY I AM A BAPTIST. By the late J. M. Pendleton, D.D. Every Baptist should read it. 214 pp. cloth, 50c. National Baptist Pub. Co., St. Louis.

JEHOVAH'S VALUATION OF HIS PEOPLE.

(Continued from page 3.)

yea, I have made him." He has begun our new creation, he is carrying it on, and he is completing it. There is a new character forming in believers by God's own hand; a character which will be the image of the Lord Jesus. We are the handiwork of God, his higher creation, the product of his eternal power; nay, more, it is written, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." We are begotten again unto a lively hope, and the life will never die, neither will the hope be frustrate; for the Lord hath fixed his strong resolves to perfect his work in us. What says he in the thirteenth verse? "There is none that can deliver out of my hand: I will work, and who shall let it?" Jehovah is fashioning us after the image of his Son, who can hinder him? Who shall stand in God's way? If I am a believer, despite depravities of nature, temptations from the world, and assaults from Satan, I must be, I shall be, perfectly transformed into the image of the Lord Jesus, and in me shall the promise of verse twenty-one be absolutely fulfilled: "This people have I formed for myself; they shall show forth my praise."

[Concluded next week.]

It Has No Equal.

Some time ago I received from the John R. Dickey Drug Company, of Bristol, Tenn., presumably through the request of a friend, a sample bottle of "Old Reliable Eye Water." Having need of its immediate use, I thoroughly tested it. In cases of sore and inflamed eyes, my little children experienced almost immediate relief, and soon learned not to dread the application of the water, as it soothed and allayed the pain. In myself it quickly stops heaviness of lids and pain in the eye, strengthening the sight. For granulated lids my wife found it a sure, quick relief. I pronounce it excellent. J. D. RICHARDSON,

Editor Alachua Gazette, Gainesville, Fla.

Sample bottle by mail, 25 cents. Satisfaction guaranteed, or money refunded.
JOHN R. DICKEY DRUG CO.
Bristol, Tenn.

—It is so little we can really do for one another in the march of life. We are under marching orders, and have burdens to carry. There is no halt for noonday dreams nor twilight rest. It is step, step, step—right on through dust and commonplace, without music, or banners, or present glory, and yet to each soldier has been given a canteen full of never-failing water, a cup of which we may proffer with no fear of diminished store, all the way through to the end of the long march. Is our comrade discouraged? Do his feet fail and his hands grow heavy? A cheering word, a loving service, a friendly suggestion, born of the desire to help and encourage, will revive him like sparkling water in the desert heat. Such things cost nothing, but not all the gold and diamonds you could pack into your bundle would match them for solace on the long and dusty march that stretches for each one of us between the cradle and the grave. *Helping Words.*

Did Christ refer to the Old Testament? Yes. Did Christ ever take a text from the Old Testament? Yes always. From what parts? "Beginning at Moses and all the prophets, he expounded unto them * * the things concerning himself." "Note here that this part of the Pentateuch was written by some one who evidently is not Moses, but who assumed the style of Moses, and these few verses were written after Moses died, and here, evidently, the first Moses left off and the second Moses began." No. Christ did nothing of the kind, and I want to look at the Old Testament as Christ looked at it.—*Joseph Parker.*

National Bureau of Education

The leading Teachers Agency in the South.

For information address, with stamp, MISS ELIZA CROSTHWAIT, Prop., and Manager, corner Church and High streets, Nashville Tenn.

SWEETWATER, E. TENN. Sweetwater Seminary for young ladies. Thorough training, high standard of culture and refinement. Music, art, science, literature. Location beautiful and healthy. Additional buildings soon to be erected: eight daily trains.
J. H. Richardson, President.

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

Pittsburg. GEO. A. MACBETH & CO.

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.

JOHN E. FOX.

It should indeed be not only gratifying, but comforting in its fullest meaning, to know that our friend and brother, John E. Fox, was a noble, true Christian. Yet how sorrowful does it cause us to see one just verging into the bright and beautiful morn of manhood, with such flattering prospects for a useful and prosperous life, cut down by the cold hand of death. In his Christian life he was an example eminently worthy of imitation. In his honor of mother and father, a beautiful keeping of one of the greatest of God's commandments; in his love for his church and his Sabbath-school, a fitting characteristic of his devoutness to Christianity. That we shall miss him, but feebly expresses our loss; and, therefore, since it was God's pleasure to remove him from our midst, be it

Resolved, That we deplore his loss as a friend, brother and a faithful member of our Sabbath-school, and that we extend the sympathies of this school to his bereaved loved ones; and, be it further

Resolved, That this tribute and these resolutions be spread upon the minutes of our school and a copy be furnished his family and to the BAPTIST AND REFLECTOR and *Kind Words* for publication.

FRANK S. BEAUMONT, Chm'n.,
MRS. F. J. RUNYON,
G. MORTON TURNLEY,
Com.

Clarksville, Tenn.

WALTER WILSON.

Last night a dark gloom fell over the home of Mr. and Mrs. Wilson. The grim monster, death, laid its icy fingers on their last son and took him from their loving embrace. Last fall he professed faith in Christ and united with the Baptist church in Lebanon, where he lived a devoted member of the church, an obedient son and a kind brother. He will be missed. When the family, at evening, gathers around the hearth-stone they may listen for his foot-fall or loving word, but they will not hear it. His foot-step and his voice is hushed forever. His frail form lies 'neath the sod, but his spirit has gone to the God that gave it. The consolation of this young man dying was that when he had crossed the chilly waves of death he would meet his brother and sister, who had gone before to welcome him. God comfort the bereaved family. EDITH M.

Sept. 30, 1891.

The Great Church LIGHT. FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

BUSINESS DIRECTORY

Architects.

H. C. Thompson, Architect. Rooms 69 and 70 Baxter Court, Church street, Nashville, Tenn. 45-46

William C. Smith, Architect. Berry Block, corner Church and Cherry streets, Nashville -42

Attorneys.

John L. Kennedy, Attorney at Law and Solicitor in Chancery. Room 4 Vanderbilt Building, Cherry street. General practice. 45-45

Whitman & Gamble, Attorneys at Law, Rooms 26 and 27 Vanderbilt Building, Cherry st. Practice in State and Federal Courts. 45-45

Art Instruction.

Calvert Brothers—Studio; Cole Building, Room 70. Give instructions in oil painting, water colors, pastel and crayon work. Portraiture a specialty.

Books, Periodicals, Etc.

Gillespie & Hard, Church st. Leading book and stationery dealers. Catalogues free. Postage prepaid on books, etc., mailed. -9

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Allen Brothers, 119 and 121 S. Cherry. We manufacture and carry a full stock of Spring Wagons, Buggies, Carriages and Phaetons.

Drugs, Medicines, Etc.

Demoville & Co—Dispensing Druggists, Cherry St., opp. Maxwell House. Drugs, toilet articles, mineral waters, wines and liquors for medical use. Orders by mail solicited.

Electrical Work.

J. W. Braid & Co., Electricians, Manufacturers and dealers in electrical instruments and supplies for hotels, factories, and residences. 207 Union St. (Established 1879).

Grocers.

C. E. Burton & Co., 111 Public Square—Keep best goods. They make a specialty of supplying hotels, boarding schools and families.

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THUSS 230½ N. Cherry street, McGavock Block. Photographers. Portraits in oil, crayon, pastel, or water colors; copying and enlarging.

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Geo. C. Dury, 203 Union st. Amateur outfits, cameras, dry plates, blue print papers, card mounts, etc.

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Williams, Pease & Baxter, real estate dealers Cherry St., Maxwell House. If you have a bargain we want it; if you want a bargain we have it.

Arrington, Farrar & Co., real estate and loan agents, 226 N. College street. Buy and sell real estate, collect rents, negotiate loans, pay taxes and give especial attention to auction sales.

Yarbrough, Maddux & Davis, 217 Union street. Real estate and general agents. Loans negotiated. Special attention given to collections, insuring, buying, and selling.

Rubber Stamps.

Southern Rubber Stamps Works. Manufacturers of rubber printing stamps, seals, stencils, badges. All work guaranteed. Union St., corner Market.

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda

is endorsed and prescribed by leading physicians because both the *Cod Liver Oil* and *Hypophosphites* are the recognized agents in the cure of *Consumption*. It is as palatable as milk.

Scott's Emulsion *is a perfect Emulsion. It is a wonderful Flesh Producer. It is the Best Remedy* for **CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.** Ask for Scott's Emulsion and take no other.

Tutt's Pills

CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, both mental and physical, resulting from

HABITUAL CONSTIPATION

are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled. Elegantly sugar coated.

SOLD EVERYWHERE.

DEAFNESS.

Its Causes and Cure,

Scientifically treated by an aurist of world-wide reputation. Deafness eradicated and entirely cured of from 20 to 30 years' standing, after all other treatments have failed. How the difficulty is reached and the cause removed fully explained in circulars, with affidavits and testimonials of cures from prominent people, mailed free.

Dr. A. FONTAINE, 34 W 14th St. N. Y

McSHANE BELL FOUNDRY, BALTIMORE, MD. Best quality Copper and Tin BELLS for Churches, Schools, &c. Also CHIMES AND BELLS. Price and terms free. Name this paper.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

CHANGE OF ROUTE,

Pullman's Buffet Sleeping Car Line Between Memphis and Washington.

Following is the copy of a circular issued from the passenger department of the E. T. V. & G. road. The schedule went into effect commencing May 24th.

SOUTHBOUND.

Lv	Washington, B&O		10 00 p m
Ar	Shenandoah Junction, B & O		11 45 p m
Lv	Shenandoah Junction, N & W		12 05 a m
Ar	Roanoke	"	7 35 a m
Lv	Roanoke	"	7 50 a m
Ar	Bristol	"	*1 15 a m
Lv	Bristol	E T V & G	†12 25 p m
Ar	Knoxville	"	4 35 p m
Ar	Chattanooga	"	8 40 p m
Lv	Chattanooga	"	9 00 p m
Ar	Memphis	"	8 10 a m

NOTE.—B & O has fast train leaving New York at 3:30 p. m., with dining car attached, connecting with Memphis car leaving Washington at 10:00 p. m.

NORTHBOUND.

Lv	Memphis	E T V & G	9 30 p m
Ar	Chattanooga	"	8 15 a m
Lv	Chattanooga	"	8 40 a m
Ar	Knoxville	"	12 10 noon
Lv	Knoxville	"	12 35 noon
Ar	Bristol	"	[illegible]
Lv	Bristol	N & W	5 35 p m
Ar	Roanoke	"	11 40 p m
Lv	Roanoke	"	11 55 p m
Ar	Shenandoah Junction	"	7 10 a m
Ar	Washington, B & O		9 30 a m

NOTE.—The "Royal Blue" train by the B. & O. leaves Washington daily at 10:00 a. m., arriving New York 3:00 p. m. No extra charge.

*Eastern time. †Central time.

B. W. WRENN,
Pass. & Ticket Agent.

—We have received from the American Baptist Publication Society a copy of a very tastefully gotten up pamphlet entitled "Hints About Music." The literary matter is made up of papers by E. H. Johnson, D.D., of Crozer Theological Seminary and Rev. Frank S. Dobbins, men thoroughly qualified to handle the subject. The attractive feature of the book, however, for readers who are not well taught musicians, is a collection of portraits numbering nearly a score, among which are to be found likenesses of Rev. Dr. Broadus, Dr. Wayland Hoyt, Dr. J. J. Taylor of Mobile, Dr. Henry McDonald of Atlanta, Dr. A. J. Rowland of Baltimore, Dr. W. R. L. Smith of Nashville and Dr. J. P. Greene of St. Louis, pastors, all of whom are using in their churches the Baptist Hymnal, and give it their unqualified commendation as the best *Baptist* hymn book for general use now in print. Their judgment is endorsed by the very large sale the book has had, amounting, we believe, to about 200,000 copies.

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.

BEECHAM'S PILLS cure Sick Headache.

—One of the best men I ever knew made companions of his three sons; the four were always together. With the boys, every thought centered about father, and with the father every thought was about the boys. They were not pushed aside when there were visitors at the house, and hurried here and there, as if they were some useless lumber to be gotten rid of, but they were given seats of prominence at the table, made much of in the parlor and sitting-room, and in their amusements father and son were inseparable. They made a fine sight seated together in church, and in the summer evenings I have seen them wandering along the country roads laughing and playing; the father renewing his youth, and the boys enjoying the companionship of one who seemed to them to be only a delightful elder brother. The father has long since gone to his rest, and the boys have grown into men. They have never done any thing that he would be ashamed of. One is a doctor, another is a lawyer, and the third an editor. They are all at the head of their various professions. They do not hesitate to say that they owe it all to their father. They always went to him for advice, and if they sometimes acted unwisely—and they did—they confessed their faults, and did not resent the advice given them by their parent. Not all fathers make companions of their sons. Only a very few do. Perhaps there is a suggestion in this that may be heeded.—*Ladies' Home Journal.*

The Baptist and Reflector Book House

BOOKS IN STOCK:

"Christian Doctrines," J. M. Pendleton	$1 50
"Grace Truman," Ford	1 50
"The Child of the Ganges," Barrett	1 25
"The Little Baptist," J. M. Martin	75
"Baptist Pamphlets," A. N. Arnold	75
"Sermons and Addresses," J. A. Broadus	1 50
"Smith's Bible Dictionary"	1 50
"Complete Works of Josephus"	2 00
"Three Reasons Why I Am a Baptist," J. M. Pendleton	50
"Henry Drummond's Addresses"	50
"Life of William Carey," Joseph Belcher	1 25
"Many Things for Many People," A. W. Lamar	70
"The Story of the Baptists, Cook	1 50
"Pilgrim's Progress, Bunyan	1 05
"Baptist Layman Book, W. W. Everts	70
"The Pastor, H. Harvey	90
"Pastor's Hand-book, W. W. Everts ......75c. and	1 00
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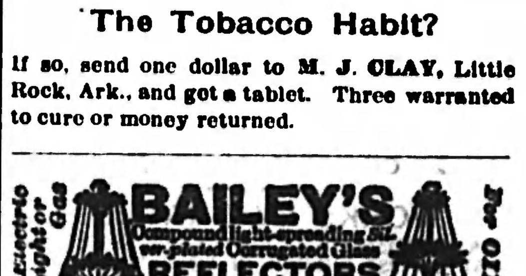

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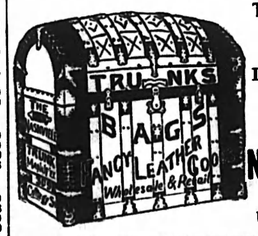

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VOL. 3. NASHVILLE, TENNESSEE, OCTOBER 22, 1891. NO. 10

THE STATE CONVENTION

The Tennessee Baptist Convention met with the First Baptist Church, Clarksville, Oct. 15, 1891. The body was called to order at 10 o'clock a. m. Dr. W. G. Inman read the 70th Psalm. T. P. Bell of the Foreign Mission Board, Richmond, Va., led in prayer. Stacy Lord, W. L. Brown and I. J. Van Ness were appointed a committee on credentials. While waiting for their report the body engaged in singing and prayer.

Dr. W. G. Inman was re-elected President by acclamation. The honor was accepted in a well-timed speech, in which the Baptists of Tennessee were congratulated and the Lord heartily thanked for the manifold blessings showered upon us during the year.

A motion was made by J. T. Barrow that Bro. Reeves be authorized to cast the vote for O. L. Hailey for Secretary.

A ballot being taken for Vice-Presidents, the tellers reported Brethren M. Hillsman and T. H. Reeves duly elected.

W. M. Woodcock was re-elected Treasurer and J. M. Senter Statistical Secretary.

R. J. Willingham presented a gavel to the Convention which he purchased while traveling in the "Holy Land." The mallet is of olive wood from Jerusalem, the handle of balsam from the banks of the river Jordan. The President in accepting the gavel said he proposed to take hold of first principles, therefore took hold of the Jordan end of the gavel.

A committee of three was appointed on order of business, composed of R. J. Willingham, C. S. Gardner and F. R. Boston.

Pastor A. U. Boone welcomed the Association in a very tender speech, in which he spoke feelingly of the late Dr. Sears, who had so fondly looked forward to this convocation, but God in his wisdom had gathered him home, while the speaker remained as the Elisha of the aged prophet to welcome the body to the homes of this city. Sixty years ago Reuben Ross established the church here with two women and one man. Twenty-five years ago the beloved Dr. Sears came to this field to find it badly in need of spirituality, but after patient toil he had the pleasure of seeing the cause of the Master grandly built up.

The chair called upon Bro. T. H. Reeves, who responded in a good, pointed speech. The speaker said he had been committed since the meeting at Humboldt to come to Clarksville, especially on account of Dr. Sears.

"All hail the power of Jesus' name"

was sung, and the body adjourned with prayer by Dr. Hillsman.

AFTERNOON SESSION.

President Inman called the house to order.

After singing, and prayer by Bro. Slack, the Committee on Divine Services was announced.

The chair announced committees on Denominational Education, Foreign Missions, Home Missions, Ministerial Education, and State Missions.

Stacy Lord read the report on Ministerial Relief. The report shows that $85 have been raised for the purpose of aiding indigent ministers. Three brethren have thus been assisted.

Dr. G. M. Savage read the report on ministerial education. Twenty-one young ministers were aided in the Southwestern Baptist University at Jackson; $740.91 was thus expended. The Board is out of debt.

Prof. Henderson read the report for Carson and Newman College at Mossy Creek. Total amount contributed, $262.64, nearly all of which amount has been expended.

W. M. Woodcock read the treasurer's report. Whole amount of contributions, $9,858.86.

The sympathies of the body were extended to Bro. J. H. Snow in the loss of a beloved sister, which sad event keeps him from this meeting.

NIGHT SESSION.

The annual sermon was preached by Dr. W. R. L. Smith of Nashville. Text, Ex. xiv. 15: "The Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward." A synopsis of this excellent sermon will be published in this paper after the reporter's notes shall have been submitted to the author for revision and correction.

Closing prayer by the president.

FRIDAY MORNING.

Preliminary devotional exercises were conducted by T. T. Thompson.

The Convention was called to order by P. T. Glass. Prayer by I. P. Trotter.

The report on State Missions was read by Missionary Secretary J. H. Anderson. The report shows this to be the seventeenth annual report. The work, under the circumstances, is exceedingly gratifying. The Board has aided forty missionaries. More conversions have been reported this year than on any previous one. Contributions have been greatly increased. The coming year will be a crisis in our State work. New fields are asking for aid. Many which have been aided before will still need help. There are twenty-five county-seats without Baptist preaching.

The missionaries reported 3,391 sermons, 1,087 prayer-meetings, 8,840 pastoral visits, 756 additions, 404 baptisms; contributions to State Missions, $1,332.65; Home Missions, $67.20; Foreign Missions, $109.26; Ministerial Education, $116.50; days of service, 7,868; miles traveled, 39,689.

The Missionary Secretary urged that contributions be sent in regularly, instead of withholding till springtime what is so much needed during the winter months. The churches are earnestly requested to send money for all missionary fields through the State Mission Treasurer, so that he may publish in the State paper weekly reports of all these contributions.

Treasurer Woodcock said that all missionaries are paid to the first of September.

A collection of $705 was taken for State Missions.

M. D. Early, missionary pastor of the Trinity Church at Memphis, gave a clear and excellent talk on the needs of his field.

M. Vann, Secretary of the work among the negroes, was invited to speak concerning his work. He thanked the Convention for the substantial aid given to his people. He said the negroes are strict Baptists through and through. The recent Convention at Dallas showed 9,390 baptisms in Texas.; in Tennessee the negroes baptized 2,000 during the year—which shows that strictness has only added to their numbers. In order to keep the Baptists growing, you ought to help the negroes. They have not yet learned the white man's theology which teaches that God said one thing and meant the opposite.

I. P. Trotter read the report on Nominations, including Boards of State Missions, Ministerial Relief, and Ministerial Education.

The Knoxville First Church was selected as the place for the next meeting of the body. G. A. Lofton will preach the sermon.

Dr. T. T. Eaton presented the claims of the Theological Seminary. He said that 205 young men are in the Seminary now, and more are expected.

Cash and pledges for the support of young ministers who were in attendance upon the Seminary was taken, amounting to about $800.

Adjourned with prayer by Dr. M. Hillsman.

AFTERNOON SESSION.

The body was called to order by the chairman.

G. A. Lofton read the report on religious literature. The report urges that, inasmuch as people will have something to read, it is our duty to furnish the world with good Baptist literature.

President Savage, of the Southwestern University, at Jackson, reported on denominational education, which he followed with a good speech.

Prof. Henderson, of Mossy Creek said that the Baptists in the United States have done more in the last year than in ten years before. This progress is greatly due to the work of the American Education Society. Mossy Creek school hopes to be, in the near future, well equipped, as we have many promises for the endowment fund.

O. L. Hailey presented the report on Home Missions—406 missionaries are employed by this board, five of whom are laboring in Tennessee and fifty-one among the negroes. We have occupied 1,231 churches and preaching places, 5,349 baptisms, 4,638 received by letter, 424 Sunday-schools have been organized, 244 churches constituted, 143 houses of worship built, 6,000 Bibles have been distributed.

J. William Jones, of Atlanta, spoke to the report. He said the report was so full that it was unnecessary for him to enlarge. The work of the Board has prospered nicely. Though money matters have been close, contributions have steadily increased. Tennessee has much of her own work to do, but still she could do better for the Home Board. The colored people of Tennessee deserve more attention at our hands. It pays to aid the new comers to this country. Through the labors of one of our missionaries in Missouri, a German brother has recently left us $1,000, which amount has been received.

Stacy Lord reported on the work of ministerial relief, which contemplates aiding indigent ministers.

Prayer by J. T. Barrow.

NIGHT SESSION.

After singing by the choir, T. P. Bell led in prayer. The congregation sang "Rescue the Perishing."

R. J. Willingham explained the purpose of the evening's mission. He said in October, 1792, in the home of a widow, the first foreign missionary society in England was put on foot. Next year will be our centennial. He said Bro. F. R. Boston will now speak on the subject, "William Carey."

Bro. Boston said: "William Carey was the greatest man of his age. He was an epoch maker, like Whitfield, Martin Luther, John Knox, the Wesleys and David Livingstone. He rose in an age of infidelity, atheism. God has chosen the weak things of the world to confound the mighty. Carey had many difficulties to encounter, being poor and a shoemaker. There was a poor cobbler on the bench with him, who was the Andrew who led the great Peter to Christ. 'Cook's Voyage Around the World' led him to think of the world's evangelization. He heard the voice crying to him,

(Continued to page 4)