THE BAPTIST | THE BAPTIST REPLECTOR. | Consolidated August 14, 1889.

Silking Truth in Love

"God, Lord, spirit, rath and immer-

sion," (Eph. iv. 8-5.) They are said

one all things in him, both which are

(Eph i. 10.) By him, in his divine

nature, the mightiest angels have been

ail things by Christ Jesus" has do-

marvelous display of his wisdom, now

iii. 21.) The Redeemer is made "bead

all." (Eph. i. 23.) Wonder of won

Delegate, or Messenger !

Well, well, well. Solomon was mis-

taken. A new discovery has been

made. The fourth article of the con-

stitution of the State Convention de-

cides the doubtful case-settles it. It

says that the representatives of tho

churches shall be styled messengers,

and not delegates. If the casual reader

should not be able to find it, he must

got out his microscope. It is cortainly

The brother savises me to consult the

Now Testsment. I am somewhat fa-

miliar with the New Tostament in both

there, for Brother J. C. A. says it is.

WILLIAM NORTON.

abasement and adore.

Pirst Sabbath in December and Saturday night before, Luling,

Second Sabbath in December and Saturday night before, Flatonia, Teaus.

Third Sabbath in Docombor and Saturday night before, Comanche,

#### BUSINESS NOTICES.

#### Salected.

The mother more often than the father is the one who looks most carefully after the little ills of the family. The frightful cut made by the new jack-knife, or the ominous cough which threatens incumonia and all the other almost little and great, come to her for the and sympathy. She must be often aorely tried to know what to do, and at anch timeaturns with confidence. born of long acquaintance with his remedies, to Dr. Hart, and from the shelf takes down his Relief Discovery. pills, or Winalow's Vermifuge, as the ease requires, administers the proper dose and feels that all has been done

#### Warm Feet.

Many of the readers of this paper know what it is to ansfer from poor cir-onlation, involving cold feet and many serious ills. The attention of such is called to the advertisement of the Chi-cago Magnetic Shield Company, Chi-cago, Ill., headed "Warm Feet," in another column. This company, with Dr. C. L. Thacher at its head, is well and raverably known in Chicago and throughout the whole country, having been catablished a number of years and loing and extensive business.

The following have been returned to | Look Here, Friend, Are You Sick? us marked "miadirected."

L. B. Given, Gladys. Tenn. Rev. W. D. Hancock. Selden, Ala. J. H. Boixers, Bald Place, Tenn. Rev. P. Brown, Samples, Ala.
J. G. Davis, Huntaville, Tenn.
A. S. Reeves, Hartswell, Tex.
Dudley McMurray, H. L. Bush.
Hubbardsville, Ala.

#### That Little Tickling

In your throat, which makes you cough once in a while and keeps you constantly clearing your throat, arises from catarrh, and as catarrh is a constitutional disease, the ordinary cough medi-cines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many peo-ple who have taken this medicine for serofula, dyapepsia, loss of appetite and other troubles, have been sur-prised that it should euro this troublesome congb. But to know the actual cause of the cough is to solve the mystery. Many cases of consumption can be traced back to the neglect of some such slight affection as this Consumption can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrotlous taint which is the cause of catarrh and consumption, has re-stored to perfect health many persons on whom this dreaded disease seemed to have a firm hold.

Mr. Gladstone's

second contribution to the Youth's Companion deals with an American and Diplomat, whose characteristics he sets forth with remarkable vigor and simplicity. Mr. Blaine has written an article on "Our Government" for the same periodical.

Look Here, Priend, Aro You Sick! Do you suffer from dyspepeia. indigestion, sour atoniach, liver complaint,
nervousness, lost appetite, biliousness,
exbanstion or tired feeling, pains in
chest or lungs, dry cough, night-swest,
or an form of consumption? If so,
aen to Professor I am SW waren
street by mail a bottle of Floraplexion,
a sure cure. Send toWhat is a cold in the head? Medical authorities say in 12 due to uneven clotains of the law. gooling when in a perspiration, etc. The important point is that a cold in the head is an imflammation of the lining membrane of the neet, which, when unchecked, is cream to produce a catarrhal modition for catarrhal is escentially a "cold" which nature is no tially a "coid" which nature is no longer able to "resolva" or throw off. Eiy's Cream Balm has proved its superiority, and sufferers should resort to it before that common ailment becatarrh.

#### Ringing Noises

In the cars, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also results from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the poculiar medicino.

Beesham's pills cure bilious and

Firs.-All Fits stopped free by Dr. Kline's Nerve restorer. No fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to Fits cases. Send to Dr. Kline, 931 Arch street, Philadelphia, Pa. 13

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to end two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully T. A. Sloeum. M. C., 181 Pearl street, New York.

Do you suffer from dyspepsia, indigestion, sour stomach, liver complaint, nervousness, lost appotite, biliousness, exhaustion, or tired feeling, pains in chest or lungs, dry cough, night sweats, or any form of consumption? If so, send to Prof. Hart, 88 Warren street, New York, who will send you free, by mail, a bottle of Floraplexion, which is a sure cure. Send to-day.

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To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts, invented by Prof. Van der Weyde, President of the New York Electrical Society. (U. S. Pat. 257,647.) A positive cure for nervous debility, rheumatism loss of power etc. Address Electism, loss of power, etc. Address Elec-tric Agency, P. O. Box 178, Brooklyn, N. Y. Write to them to day.

Look out for the big IF advortisement in this paper, and the information may be of great bonefit

ADVICE TO MOTHERS. Mas. Winstow's Soothing Strup should always be used for children teething. It soothes the child, softens the gums, sliaps all pain, cures wind collo, and is the best remedy for Diarrhose.

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s powder never varies. A marvel of purity the and wholesomenees. More economical the ordinary kinds, and can not be sold in stillon with the multitude of lew test, short allow or phoephate noward. Jold only in Horal Harm Fowder. Co., 108 wall-st., York.

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RAMBRY'S (when not fresh) ...... REPORTS OF GOVERNMENT CHEMISTS AS TO PURI-TY AND WHOLESOMERESS OF DR. PRICE'S CREAM BAKING POWDER.

BULK Powpen (sold loose - Alam & Anmenia).

Dr. Price's Cream Baking Powder does not contain Alum, Ammenia or Lime, or any adulters of S. S. G. PAFON, Ph. D., Chemist for the United States Government.

The Cream of Tartar used in Dr. Price's Cream liaking Powder is the strongest and tree from all time and other impurities. The best liaking Powder made.—Prof. Prickst Cot. D. R. Chief Chemist for the United States Department of Agriculture, Washington, B. C.

I have several times examined baking rowders in the market to determine their purity, raising power and influence on the health of those using them. I have uniformly found Dr. Price's Cream Baking Powder the best in all respects. In raising power it stands at the head. It is a pure, clean, elegant and healthful preparation. I have used "Price's" it my family for years—Prof. R. C. Kapzis, Lat-grendent Michigan State Board of Realth.

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You are troubled with the proinpance of voice and wish to preserve its power and tone, or You have a poor, weak voire and wish to increase its voinnee and jone. You are a Farmer and have a weak hack or iternia, so that isometische riding or work of any kind is painful to you, send your name and P. O., at once to Dr. J. R. GRAVES, Tuner and Book Publisher, 353 Main S., Memphi, Tun., who will sond you a Descriptive Circular of will sond you a Descriptive Circular of You can secure a Brace without money or a little earnest and pleasant work Send for a Circular, and state in what paper tou asw this advertisement.



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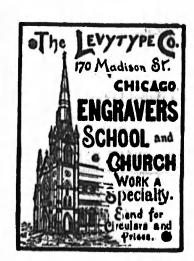
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OXYGEN

The Redeemer was the "despised and rejected of men." The true "assembly of God." which he founded, is by many despised also, though it is a "holy tem- to be citizens of "a kingdom which can hands, brother), till Gahriel blows his I have no citizens with it as a wrangle.

The Puture Glory of "the Assembly

of God."

Published every Thursday.

VOL. I.

Paul said, "Do ye despise the assembly of God?" Yes, many do now fairs. (1 Peter i. 12.) What is still a church. Would pinning a "messenby saying that it is not the body of more remarkable is that angels are to ger" label on the lappel of his coat be which God speaks when he says such derive some new degree of blessing wondrous things of its future. The from this kingdom. For it has pleased true "assembly of God," which is the God, "having made peace by the blood only one on earth named in God's Book, of the Redeemer's cross, to re-reconcile is that which consisted of newly-cre all things to himself, whether they be ated, trusting and hely disciples, who things on earth or things in heaven;" had expressed their devotion to Christ | (Col. i. 20); and "to gather together in by being immersed in God's name. in heaven and which are on earth."

Some say that " the assembly of God ' is that of the elect, but God's chosen are not yet an assembled body, either on earth or in heaven. Nor will they created (Col. i. 6), and to him as God assemble till they meet in a "general in manhood they all bend the knee. assembly," when they shell all be (Phil. ii. 10.) "The assembly of God" "gathered together to Christ." (Heb. on earth is said to be God's lesson book xii. 23; 2 Thes. ii. 1.) Yet some speak | for angels to study. He who "created" of a "Catholic" or "universal" as sembly, as if it were at present exist- signed that "now to the principalities sembly who do not assemble, and the known by the assembly the manifold sented by the dumb word church, is calls their attention to this book as a assembly. But a "universal assembly" of all the elect now living, even if they added to the library of the universe. were known, would be impossible. No The members of this "assembly" are earth. It is impossible, therefore, that the apostles should have referred to any such assembly when they spoke of ated, the trusting, the holy, the im-"the assemblies of God" then existing. | mersed, there is to be "glory to God by this dream of the imagination, these generations of the age of ages." (Eph. persons call this fiction; "the mystical" or secret body of Christ an expression never found in Scripture, but one which resembles the word "mystery" or secret written on the forshead of the mother of abominations, (Rov. xvii. a.) The invention of this flotion must surely be that of him who invented the tales told of heathen gods, and of miraeles done by relies and images. It is astonishing that intelligent men should deceive themselves and others by an untruth so manifest.

The use made of this fletion is that persons profess to be able to judge who of those who are admitted to be disobedient to various parts of Christ's will, are actually saved, notwithstanding sins unrepented of, in what they call "nonessentials." The result is that those who assume to themselves this knowledge, tolerate in their followship as many errors of belief and as much disobedience of practice as they themselves deem to be tolerable. This is the chief reason why so many are fill- the received and the revised versions, ing the trains on the down grade. In and I do not think citber of them makes the kingdom of Christ all are bound to any mention of State Conventions or obey his will, and instead of bu ying District Associations. I do remember themselves with decisions as to those comething about a "messenger of outside," bays to remember that than," who gave the Apostia Panta. "the assembly of because it has not any more relaying traumet business business business business that the delegates are anthorized to traumet business the representatives of

NASHVILLE ENNESSEE, NOVEMBER 21, 1889. God," of which and Ilorious things to the question at issue than Art. IV. the churches, then they are delegate are spoken, is that I deh' in God'e of the Constitution has the churches, then they are delegate and not errand boys.

book is said to consia mewly-created persons who have all mand the same The "Convention shall have no edeliminatical jurisdiction over the churches." Whoever said it had? Not I. I stand by Art. IV. (shake for that, and if there is any thing that ple," which is to be God's "dwelling not be moved," (Heb. xii. 28); a king horn, But suppose come reformer del. But 17 Brother A? wants the het word dom which is to be so glorious that egate in the convention; should under- he can have it. I am through. I have angels delight to "look into" its af- take to "discipline" an Association or said my say, where the

the most effectual way to stop him? Brother'A. invites me to learn comething about Beptist doctrine and polity. Having been a member of a Baptist church for something over forty years, I imagined that I did know something about Baptist detrine and policy. Perbaps I was mistaker." Let us see, Lawyers and judges attach great weight to precedents. Let us search the records and see if we can find a precedent, at the

Fifteen years ago the Tewassee Baptist Convention framed and adopted a Constitution. Art. II. says: This body shall be composed of delegates from Baptist churches, etc In almost the the next breath it says: Art. IV. This Convention shall have no ecolseisstical ing on earth. No persons are an as- and powers in heavenly places should be jurisdiction over the churches, etc. If Art. II. nullifies Art. IV., or If Art. irue meaning of the Greek word repre. | wisdom of God." (Eph. iii. 10.) God IV. demolishes Art. II., the Constitution makers must have been very stupid not to have discovered it. Strange, too. that the obnoxious Art. II. should have stood nneballenged for filteen years, and such assembly has over existed on called members of the Redeemer's until Brother Reformer came along "body, flesh, and bones." (Eph. v. 30.) with his microscope and pronounced it

"In this assembly" of the newly cre- unscriptural. Let us look again. Forty years ago the Southern Baptist Convention built To give the appearance of reality to desus the anointed through all the a Constitution, and started off by saying, over all things as a gift to the assembly. which is his body," and which is to bo Well, they may perhaps be excused," etc "the fullness of him who fills all in They were in the Dark Ages, and possibly reformors were not so plentiful ders! Let us bow down in the dust of then as now. But why, O why, have they perpetuated this grievous error down to the present day?"

If either the delegates of the Tennessee Baptist Convention or of the Southern Baptist Convention have ever at tempted to "exercise ecclesiastical jurisdiction," I have never heard of it. On that point I confess ignorance, I lay down four propositions:

1. If the delegates to the Convention are not representatives of the churches, then the churches ere not represented.

2. If the delegates "are simply bearers of greetings, statistics." etc., they mey just as well stay at home and save their time and money. The mails can carry and deliver gractings and statistics just as reliably and at far less expense,

in pretending to transact burliness. No

I did not spring this que any expectation of provoking a minable discussion. Life is to

The Cost of Universities

In the subject of an elaborate article liv David J. Hill in The Phrom dop this month. It is apropos to quote at least the first two paragraphs in view of the rising question among countern the test at to one common way.

"The inquiry is often raised by those

who do not know; pracisely the datalis of university organization and expenditure, why our institutions, which heen popularly empowed to be amply provided tor, should be constantly demadding an increase of their funds The true answar is, that although some of our American universities have been endowed with many millions of dol no one or them has been so liberally provided for as to satisfy the needs of a really ...rst-class university.

The wealthiest of our American intitutions of learning are Johns-Hope kins University, whose total possessions are less than \$4,000,000, not including the hospital; Harvard University, whose property is less than \$8,000,000; Cornell University, which reports \$6,268,457; and Columbia College, which has \$8,788,910 after dednoting its debts. If we consider incomes, which is a more practical manner of regard-"We, the delegates of missionary soJohns-Hopkins to be less than its encieties, churches, and other religions dowment would lead us to suppose on account of unfortunate investments: that of Harvard to be \$363,121; that of Cornell, \$314,811; that of Columbia \$377,546. These seem to the general public to he very great anms, and so they are in comparison with the seasty provisions enjoyed by the majority of our higher schools of learning generally. .. We have only to sompe anma, however, with the possessions and revenues of the great European institutions to see that even these most fortunate ones are but inadequately apppiled with meens."

This article further shows among its details that many of the professors in those wealthy German universities do as not receive as big salaries as the common school-tascher in this country. But I will out short my commant on Mr.:Hill's valuable paper, adding only a brief practical application.

8. If the delegates have no power to transact business then there is no senso mands of a first-cless university; and in pretending to transact business. No sense in having; a secretary so keep it record of the pretended husiness. No of existing of executed as will a executed as will a to the pride, patriotical to transact business he representatives of existing of the Haptists of given the laptists of the Haptists of the Haptists of the laptists o

### CONTRIBUTIONS

Prohibition War. BY HON. JOB HARRAL.

It is not on record that any great moral, political, philosophical, or even scientific reform ever won its way to success, without encountering great opposition, and sometimes meeting with signal defeats. In times of such depression its former friends eften abandoned it, and many of them joined its foes. Most men love popularity, and to gain it many of them will often sacrifice their principles and openly advooate what they cocretly despise, and know in their bearts to be wrong. Ona day it was popular to be on the side of Christ, and great multitudes joined in the procession that was formed in his honor, and londly oried, "Hosanna: blessed is the King of Israel," and the next day it was popular to be against Christ, and some of those same people eried as loudly, "Crucify him," and instances of the like character oan be multiplied a thousand-fold. Although they erucified Christ he still lives and is marching to the conquest of the nations, while his summer friends have an infamous history. This is not a very pretty pieture of human nature, but it is true nevertheless; and it is also true that from Adam until now men have fought against their own good. and tried to destroy their benefactors Columbus was derided, and his grand scheme of discovery laughed at by little minds as the production of a diseased brain, and because some high in authority opposed their ignorance to his well-metured plan, it was popular to be against him, and do him all the injury in their power. But when be ancceedod, those same opposers' flooked about him and claimed to be recognized as his first and fast friends. His enemies have a place in history in which it is the judgment of men that the world would have been as well, if not better, if they had never been born, while Columbus stands out grandly as one of the world's great oharacters, having given a home to oppressed millions. It is even so with prohibition. A abert time age, it was popular to be a prohibitioniat and show. asnda ranged themselves under its ban-ner, but when defeated in some hard fought battles, many of its friends fell away, and if not active chemica, they are doing all the injury they can, by their croskings that prohibition will never succeed, that men will drink, and it is labor and money thrown away to oppose the rum power. Poor, shortsighted mortals! as if a great moral reform like that can go back against the will and power of Jehovak. The little stone out out of the mountain is to roil on until it fills the whole earth, and if it does that, will it not crush and grind to powder all epposition? Christ's goapel is to spread, though men and devila oppose, and will not every obstruction be hurled to the dust: and trodden under foot? Is not whisky an obstruction. lifting up its flery horus of power, and threatoning to gore to death the vory caints of God, and will not be who holds the lightnings in his hand hurl them against this flery monster and destroy

it? I hear some peuple say: "I'was n

prohibitionist, but when I see a great

it. I think it must be wrang." Because

there is a moral power gathering its forces that will sweep all the Daviser, and Milless out of power, and place, and influence, and pension them to the oblivion they so much deserve, Reader, wken you hear two anab men talking about its being an abridgement of human liberty to prevent men by law from commisting the filthiest, foulest, blackest. bloodiest erimes, can you wonder that the land secures when such men are in power? "O liberty, what crimes are committed in thy name!" la it an sbridgement to human liberty to say, that a man shall not carry in his bosom the murderous pistal, and the gleaming knife, with which to abed the blood of his fellow-men? Is it a sumptuary law that iiuts beyond the reach of men that which fires the heart, and nerves the arm to the commission of the bloody deed?

The Tories in this country, during the Amorican revolution, said it was useless to oppose England, for she was the greatest power in Enrope, had millions of dollars, and boundless resources, and could buy sol diers enough to overwhelm the colonies in a few months. They said that Lord North was against us in Parliament, and Lord Cornwallia was against us in the field, and we could not succeed, but they forgot the Lord Jeans Christ was for us, and the Lord God Almighty was for us. and we would anoceed, and brave-hearted men fought on and won the victory, and the American Republic, the greatest power upon the carth, is the glorious result. The enemies of prohibition may croak as they wish, and predict our failure, but God is marching with us and we shall not fail. I know that the face of the Lord ia against all evil, and if the whisky power is not an evil, there is no such

The people of this great country have

right and just cause to demand of their

government a change in its policy and to reform ita abuses. What are governments instituted for if not for the protection of the lives, liberty, property, and character of their subjects? But when they fail in all those purposes they become oppressive, and abould be reformed or abolished. If the government of the United States should, in addition to the other enormous taxes collected from the people, levy a direct tax of a thousand million of dollars upon them annually, imprison a half million of citizens, and put to death annually, and without cause, one hundred thousand persons, would not one united cry go up against the government, and demand its reform or everthrow? Would not the forests and fields flash with the light reflected from glistening bayonets in the hands of men determined to put down such abuses, even though the rivers might run blood? This government does all those things. It licenses the production and sale of paper as a young man loves his sweet- it will never get so ould again. I found and is, therefore, responsible for all the 1850. Then the boot in the swap is ren at this place, and their good treatwaste of treasure and for the crimee that flow from it. One thousand milldrink in this country every year; one since she was a school girl at Winchesin vice, degradation, regs, and disease. and panperism; and one hundred thouthe paupare and criminals to be ann- and conclude that much good will reported, the crimes committed, and the pressention of avil-doers, that amounts Brother W. J. Couch has gone to Jackto aix hundred millions of dollars more, son. Let our young prophets be eduman like Jeff. Davis come out sgainst and we have an array of facts that should startle the sivilised wurld and Joff. Davis and Roger Q. Mills are ground the moral element in all lands to put down this avil. Who is responsible about sumptuary laws, and the ourtail- for this great wickedness? All man them Brothers Windes, Lofton, Staoy P. S.—We received twenty-five dol-

for it. What riabs bas and government to flisten any wrong noos its people? None whatever, and if the license and sale of strong drink is not wrong, then acthing is wrong. Whatever is morally be reformed, or it will at last work the corruption and destruction of such gavernment. These are facts patent to all who think and observe, and is attested by the experience of all the past. Then can this government continue to inflict this gigantic wrong upon the people and hope to stand firmly in its wrongs? Intemperanco is the gigantic evil of the earth, and it will be overthrown as certainly as there is a God of justice and run away from the battle may live to feel the shame and disgrace of their desertion. They talk about high license being a cure for it by lessening the number of drink houses, but that it is only

putting the rills together in a larger stream, and will not the whisky drank in a high license saloon make a man drunk as quick as the whisky in a low license saloon, and if he gets drunk in either one, is he not the same ferceions beast? The question is often asked if the drunkard should not himself be punished? And I answer yes; put him in the penitentiary six months, and increase the time with every offense, put the salooniat who sold him the whiaky in for six years; put the manufacturer in for ten years, and put in the legislators who licensed it (the manufacture and sale of it) for life. I know that many will think such punishment out of ail proportion to the crime, but not so. They are administering an active poison to thousands every day, and killing our citizens at the fearful rate of one hundred thousand every year. Should not the man who beggars, and diagraces, and starves, and ruina his family go to the penitentiary, and should not those who assist him in his crime go to the penitentiary also? The day is coming when such men will be punished, and should be, for they are as guilty of murder as is Mrs. Maybrick, who has just been convicted of the murder of her husband down, and it will be put down.

#### Dr. Conison Says a Word.

It is now eleven o'clock p. m., and you say I ought to go to bed and rest. grant it; but you know that when a man who writes for the papers occasionally gets in a humor to write, he must have his say or he can not sleep. regret the loss of Brother J. B. Moody from the paper, but rejoice that so good a man as Brother O. L. Hailey heart, for I have been taking it since quite a consideration, in Sister Nora. You see. I have been knowing Sister very best regults.

I have read the report of the work sand dis annually. And then think of of the State Convention with interest, sult. I am truly rejoiced that young cated, that their lives may be more useful and orowned with grand results. I recognize many names that are familiar who were at the convention. Among mally, ment of human liberty, many have ba-are compalied to see that the national gons, for I enjoy the Conventien most-Lord and others. I wish I could have lars and fifty cents for our labors.

ings. I shall leave home the 6th ings for the Alabama Convention, and will ba glad to see many of the Tonnessee brothron there. I will try to I old for the "Old Banner" at Bolma. and politically wrong in the organism or Those who are seasing the paper here administration of any government must are highly pleased with it. A will now close my rambling letter with about two suggestions :

First, I suggest that Baptists are not Protestanta in every sense, and when speaking of Protestants it would be nearer the truth to say Baptists and Protestanta do this or that.

Second. I suggest that we quit classing Baptists with the denominations. for they, as I understand, are not a denomination, but the churches of the mercy, and the faint hearted who now Lord Christ.

Third, They are not to be classed as one of the evangelical churches or denominations, but churches of Christ. and we should not tolerate any nick naming, but stand by our guns and our colors as the servants of the Lord Jesus Christ, keeping house for him.

Now, then, I have had my say, Good night to one and all, and may God bless grandpa, grandma and little Robert and all of God's Israel. Amen. L. C. COULSON.

ELK RIVER CHURCH.-This is the first time I have taken up my pencil to write to you since the marriage of the two papers. Not that I have been displeased with their union, for I have been a reader of the Reflector almost from its origin, and was just thinking of taking the Baptist about the time of the marriage. So I am delighted at having induced a few to take it, and hope I will be able to get many. How Baptists can get along without a religious paper is somewhat a mystery to

Brother W. C. Patton and I have

just closed a fifteen days' meeting at

Elk River church, Carter county, Tenn .

with glorious results. This church was organized a few years ago by some preachers from North Carolina, and seemed to prosper for a while, but the devil, in the shape of blockade whisky. and other things too tedions to men tion, discouraged the brethren at this by administering arsenic to him. It is place until they had almost concluded a fearful wrong, and it should be put to disband. I trust that the Lord directed us to this church. Things looked very gloomy for three or four days, just a few of the brothren came out, but from that time on the house would not so much as hold the people. never have seen people so much interested in a meeting. They would come for seven and eight miles. The result was twenty by experience, six by restoration, and I had the privilege of burying eighteen of that number in Elk River before the meeting closed. I left a number at the anxious seat and takes his place. You see, I love this the church greatly revived, and we hope many clever and good people and brethment we will not soon forget. I think it would not be out of place to say that ion of dollars are expended for atrong | Nora for a good long time; I mean among that number were two Methodists, one Dunkard, and one Campbellite. million drunkards become such every | ter, and I know more, that her work | The Campbellites wanted to know if we year; five hundred thousand are gone | among the little folks is producing the | could find the mourner's bench in the Bible. I told them that when Christ was here on earth be east out devils by the Spirit of God, and that he was the same yesterday, to-day, and forever, and that there were certain people that said he east tham ont by Beelsebub, but we were in n good meeting, and did not have time to argue the question.

So this article being much lengthier than I axpected, I will close. Frater-

OUR PULPIT

How Spurgeon Became a Baptist, It is well known that Mr. Spurrous was brought up in the Independent (or

(longregational) denomination. In a letter to the Haptist Reporter, 1833, he tells the story of his "conversion:"

I am a Baptist, not by education, but by conviction. Coming out from an ancient Independent family, I am a convert from sprinkling with water to baptism in water.

I will not say a word of what I heard of Baptiats in my childhood, for I do not think my parents meant mue to believe that Baptists were had people; but I certainly did think so, and I can not help thinking that somewhere or other I must have heard some calumnies against them, or else how should I have had the opinion?

I remember seeing a baby sprinkled within less than an hour of its death; and I seem to hear even now the comfort which certain parties gave to the bereaved parents: "What a mercy it was baptized! What a consolation it must be. " This was an Independent family, and the words were spoken by an Indopendent minister.

I knew an instance of an aged minister of the same persuasion, who baptized a little boy, although the father was averse to it The child was running about in the hall of the minister's house. and the mother looking on. He was caught up, and the pious man exclaimed, "Come along, Mrs. S., the poor child shall not live like a heathen any longer." So the conjuration was performed, and the little boy was put into the pedobaptist covenant. He was not only suffered to come, but forced to come; and doubtless went on his way rejoicing to think it was over.

I was, at fourteen, sent to a Church of England school, where we had three clergymen, who by turns come to teach us their religion. But, somehow or other, the young gents did not seem to get on much; for when one of them was asked by the clergyman how many sacraments there was he said, "Seven; and when that was denied, he said, "O sir, there is one that they take at the halter." I pon which I could not help saying, "That's hanging, I should think." which suggestion made even the reverend gentlemen spile, although, of course, I was bidden not to be so rude as to interrupt again. I am sure that many of the sons of the gentry in this of Beripture than the boys in some of our ragged schools.

One of the clergy was, I believo, a good man, and it is to him I owe that ray of light which sufficed to show me believers' baptism. I was usually at the head of the class, and when the catechism was to be repeated, something like the following conversation took place :

Clergyman-What is your name? Spurgeon-Spurgeon, sir. U.-No, no, what is your name?

S.—Charles Spurgeon, sir. C. Now, you should not behave so, for you know I only want your Chris-

tian name S .- If you please, sir, I am afraid have n't got one.

C .- Why, how is that? S .- Because I do not think I am a Christian,

C .- What are you then-a heathen? S .- No, sir; but we may not be heathen, and yet be without the grace of God, and so not be truly Christians. U .- Well, wall, nover mind; what is your first name?

8.—Charlest

C .-- Who gave you that name? S .- I am sure I don's know, sir; I know no godfathers ever did any thing for me, for I never had any. Likely enough my mother and father did.

U.-Now, you abould not set these boys a laughing. Of course, I do not wish you to say the usual answer. He accomed always to have respect for ma, and gave me the "Christian Year,"

in calf, at a reward for my great proficiency in religious knowledge. Proceeding with the oatechism, he suddenly turned to me and said : "Spurgeon, you were never properly bap-

8.-O yes, sir, I was; my grandfather baptised me in the little parior, and he a minister, so I know he did it right U .- Ah, but you had neither faith nor repentance, and, therefore, ought not to have received baptism.

S .- Why, sir, that has nothing to do with it. All infants ought to be bap-

C.-How do you know that? Does not the Prayer-hook say faith and repentance are necessary before baptism? and this is so Scriptural a doctrine that no one ought to deny it. (Here he went on to show that all persons spoken of in the Bible as being baptized wore be lievers; which, of course, was an easy tash). Now, I will give you till next week to find whether the Bible does not declare faith and repentance to be necessary qualifications before baptism.

I fe't sure enough of victory, for thought that a ceremony my grandfather and my father both had practiced in their ministry must be right. But I could not find it, I was beaten, and made up my mind as to the course I would take.

C.-Well, Charles, what do you think DOW?

S .- Why, sir, I think you are right; but then, it applies to you as well as to

C .- I wanted to show you this: for this is the reason why we appoint sponsors. It is true that without faith I had no more right than you to holy baptism; but the promise of my sponsors was socepted by the church as an equivalent. You have no doubt, seen your father. when he has no money, give a note of hand for it; and this is regarded as payment, because, as an honest man, we have every reason to expect that he will pay it. Now, sponsors are generally good people, and in charity we ac cept their promise on behalf of the child. As the child can not at the large establishment were more ignorant | that he will, which promise he fulfills at | confirmation, whom he takes the bond into his own hands.

note of hand.

C.- I have no time to argue that, but only ask you this. Which seems to you to have most regard to Scripturo -I as a ohurchman, or your grandfather as a dissenter? He baptized in the very teeth of Scripture : and I do not. in my opinion, do so, for I require a promise which I look upon as the equivalent of repontance and faith, to be rendered in future years.

8.—Really, sir, I think you are most like right; but since it seems to ba the truth that only believers should be haptised, I think you are both wrong, though you seem to trost the Bible with most politenoss.

C.-Well, than, you confess that you were not properly haptised, and you would think it your duty, if in your power, to join with us, and have aponsors to promise on your bahalf?

before I ought. I will wait next time till I am fit for it.

O. (Smilling)-Ah, you are wrong; but I like to see you keep to the word of God. Shah Bon him a new heart and divine direction, and you will see ons truth after another, and very probably there will be a great change in those opinions which now seem so deeply rooted in you.

I resolved from that moment that if ever divine grace should work a change in me, I would be baptized, since, as I afterward told my friend, the olergyman, I never ought to be blamed for improper baptism, since I had nothing to do with it. The error, if any, rested with my parents.

I have, I hope, felt the power of Jesus' love, and by means of a good Baptiat minister I was set right as to the mode and was baptized in the river.

I am only nineteen, and have been for two years minister of a Baptist church, whose baptisms you had of late to re- have been additions at each meeting

I have a brother younger still, who has come out and has passed through | icated, of which Brother J. T. Oaklay the same ordinance.

We are charged with making too much of baptism. and we're told that we ought to wait and sit down at the Lord's table in hopes that our views might yet change. But we do not make too much of baptism; I count it but dross, if men trust in it, mere | into this church also. stubble to be consumed. Christ 14 all, Nothing bring I in my hands. Away with " putting into the covenant." " regenerating," "christening," and all this popish merit-mongering! Let us have baptism in its place within the church, but not as a more useful ordinance for all, or indeed, as merit for anv. As to which has the best of the point, the man with the gown or the aprinkler in plain black, I think I might

A certain king had a window in his palace which, being broken, caused him much inconvenience. Having in his service two glaziers, he commanded them to repair the said window; the one flatly refused to obey his majesty. and the other hung a cobweb over it. Whereupon the monarch fined one for ganized in the little town, which no six months and the other for half a

I rejoice to have got clear of both. whilst yet I love and give the hand of fellowship to all who believe the doctrine: "By grace are ye saved through faith, and that not of yourselves: It is the gift of God." N.B.-I am ready to give names for

all parties should any of my old friends see this; but it will be better for themselves if they let me alone, as any tap on S.-Well, sir, I think it is a very bad the vessel will only let more run out. The conversations are as near as recollect after five years have clapsed. I believe it to be good. I would as correct as possible, and I have not knowingly altered a word.

[Mr. Spurgeon was baptized at Tale. ham on May 3, 1850.]-Nat. Baptist.

#### Several Good Meetiuga.

I have just returned from a two weeks' visit to Peyton's Creek church. Smith county, Tenn., where I was invited by the church to assist their pastor R. B. Davis in a series of meetings. On reaching the community I was inor avs days, and then the good work we are glad. L. B. JASHON. S.-O no; I have been baptized ones | was alserly visible. I romained thir- | Wartroos, Tenn.

teen days and did all the preachly log that time There had been, when I left, several bright professions, some of them the most promisting young man of the country. Siveral additions to the church; in fact, it was a good mesting and the interest was deeper and wider the day I left than at any time previous. Do not know how long it lasted. I said, surely it was good to be there. This people showed their appreciation of my service + by their hospitality, and the way they replacished the proscher's pure when he left. Surely such kindness will not soon be forgotten. Brother Davia, the pastor, though somewhat feeble in body, is a faithful, untiring, and sealous worker and has the utmost confidence of his people. I also have held several other meetings with churches of my own charges, vis. : Dry Creek, with some fifty or fifty five additions to the church, though not all at one mooting. There since the protracted meeting is August, at which time their new house was dedgave a brief report. Dry Creek is climbing This church is located in D.Kalb county, Tenn. Also at Mount Zion we bad a good meeting. Several professed faith, but have not as yet united with the ohnroh, but [ am sure there will soon be a good ingathering

At Indian Creek, a splendid meeting with several additions. I have resigned my pastoral charge at Bethel. Brother M. W. Russell is now their pastor.

On the fifth Sabbath in September I commenced a meeting near Lancaster, Smith county, on the Nashville and Knoxville railroad. Was as sisted by Brother R. E. Smith.

On the following Wednesday we organised a church of ten members. illustrate their relative position, by a Then this church received into her fellowship thirteen more, who were baptized in the Caney Fork river by the writer. One more received by letter. They now number twenty-five of the best people of this section, and will procoed to build a house of worship at once. This is a good field for Baptists, as there is no other denomination ordoubt will be repidly built up on account of the railroad facilities, etc. To God be the praise.

J. M. STEWART. Dowelltown, Tenn.

-In a meeting of nine days and nights with my church at Big Spring there were about thirteen professions of faith in Christ. The church was powerfully revived. Four ware added by experience and baptism. Brother J. J. Porter, of Owenton, Ky., did most of the presching. We can truly say of Brother Porter that he is a workman that needath not to be ashamed. May he live long to deal out," "sledge-hammer blows against vice and immorality. Brother S. H. Price, of Shalbyville, presched two excellent sermons during the meeting. At the close of the meeting at Big Spring Brother Porter came over to Wartrece and preached for us aix days and nights. His preaching here was greatly onjoyed by all. There were about eleven conversions. Brother Portor had to leave on Sunday formed that there had assmingly boon n | to fill an engagement at Bellbnokla, but celd wave throughout nearly; all the | we continued the meeting for several churches in that section north of the days, and five more were converted. Cumbarland river. Consequently, the making in all sixteen. Seven have been first thing to be done wes to inspire the | added to the church by experience and people with hope and expeciation, and baptism, and one by letter. We think to correct n little disorder in the con- others will join coon. The Lord bas gragations, which required some four done great things for us here, whereof

## **CORRESPONDENCE**

A Handsome Thing

That is a handseme and sie thing Mesers. Samuel and J. B. Colgate are dolng. One patiently writing all over the country, collecting all the Bsptist records he sen find; the other putting \$130,000 of his money in the erection of a fire proof library building, a part of which is to contain this collection of Baptist history. All ball to the men who are willing to give their time and money to the preservation of our history. It is a matter greatly to be regretted that a denomination which has done so faithfully and battled so beroically for the very principles which are the crowning glory of our nation, should baye no complete history of their deeds. It has been said Baptists have been so busy making it that they have given little time to recording history. There are several reasons for the mesgerness of our records.

In the past the Baptists have been the sect everywhere spoken against, and, having our strength among the masses, we could not write history as well as our brethren of other denominationa. But now we have strength, education, and money enough to take care of our history. We have reached a period when other denominations are bound to recognize our great influence upon the world, and when they deem it prudent to say as little sgainst us as possible. Surely now some of our people should set to work to collect as complote a history as can be found by searching in every record attainable. Who can do this better than those men just mentioned? They have time and money which they gladly give to this noble work. Will not all help them and send to Mr. Samuel Colgate. Oranga, N. J., any old minutes of Distriet Associations, or any other old records which would suit to go into the collection?

This suggests another thing, the need of good elerka in our eburches and Associations. One reason, which I did not mention, for having so few records of our past, is the independent (or rather negligent) way in which Baptiata net. Generally, you know, we will if it auita us, if it is entirely convenient, and we won't if we don't want to. In other words, every man does about as he pleases. Well, with all the faults of the Baptists I love them still, and wouldn't give them for any body of people under the sun. However, we ought to improve on our loose way of keeping records. The elerk is about the most important officer wa have, and the churches and Associations ought to elect no man who will act do the work right, and if they maka a mistake and put in the wrong man, why, get him out at once. On the other hund, no brother ought to take the office unless he is going to keep the records as carafully as a bookkeeper in u bank. Away with the idea of taking suob a position for the honor it confers. It is not honor, but work, that is given you, dear brother. The honor awalts you ain heaven. Let every church and every Association have such u clark as to keep a caraful

If you want to know exactly how the First ohurek in Jacksen has been doing for the past two years, write to Troi . O. Irby. He keeps bla recorde up and atruight.

One other thing, at least, every ebureh in Tennessee should do, and that is appoint an agent to get subscribers for the BAPTIST AND

BEFLEOTOR. We willindo all we can for the paper in our church. Dr. T. J Dupree has been appointed erent, and is doing finaly.

H. W. TRIDRLE.

#### Juokson Items

The First church received one by letter on November 3d, November (ith received one by letter, and one by expedence; November 10th received eleven by letter. On the last given date the Sunday school bad an historical comnemoration, when Professor Irby read the history of the school, which exhibited the following facts: The school was organized in March. 1837, with Moses H. Prewett superintendent of the male department, and Sister Mary B. Ganaway superintendent of the female department. To us young feliows this sounds a little strange that the school had a superintendent of males and one for the females, and no reason is left on record as to why this division of labor, but it is quite probable that it came about from this fact : The church was organized about six weeks before, while Miss Ganaway had organized a Sunday school some time before this, and had carried it on very successfully, and recognizing her ability and success, she was awarded the honor of co-superintendent. On her resignation she was succeeded by the pastor's | the city, Brother Hatch found that he wi'e, who held the office until her bus band resigned the pastoral care of the arduous a work, and so the meeting church. After her resignation there seems to be no superintendent of the female department. Sister Sarah Tay ler is the only survivor of that organization. She was the first person baptized into the then new church. She can tell more about the history of the Baptists of West Tennessee than any one now living. The Sunday-school had four different superintendents from our people rejoice at the success of the its organisation up to the war, and three | work done by them. since. The present incumbent, Captain T. M. Gates, bas served about four another man to work in Memphis. The years. There were about three hundred in attendance last Sunday, though

this is much above the average attend Our young pastor bas no idle bours. besides his work of pastor, he is chairman of the Executive Board of Trustees of the University, and chairman of the Board of Ministerial Education, both requiring much attention.

Jackson supplies pastors as follows: Rev. W. H. Bruton, pastor of Cane Creek (near Jackson); Lavinis, Carroll county: Beech Grove, Gibson county.

Rov. A. J. Hall, Pleasant Plains demand. (near Jackson), Grand Junction, and New Salem. Obion county.

Rev. G. T. Webb, Liberty Grove (near Jackson), and Hepzeba, Henderson county. Rev. E. B. McNeil, Mt. Moriah, Faytte county.

The following pastors are students in the University:

Rev. W. B. Clifton, pastor of Fiaberville, Second Jackson, Prison, and Caro-

lina, Haywood county. Rev. R. D. Wilson, pastor of Holly Grove, Haywood county.

Rev R. P. Mahon, pastor of Denmark. Rev. C. L. Owen, pastor of Ararat

(near Jackson). Rev. A. L. Davis, paster of Medina. Rev. H. F. Burns, pastor of Union.

Henderson county. Rev. W. F. Dorris, pastor of New Liberty (near Jackson), and Wilders. ville. F. Di van ...

All these oburebes are in good condltion spiritually, and are growing.

Madison.

#### Memphis Notes

I suppose a few lines from Memphis might interest your readers. Rev. J. H. Boyett, D.D., of Texas, in now engaged in a meeting with First church. There have been about thirty conversions. Such a prespect for a meeting I have never seen before in this city, for the time the meetings have been in progress. Sam Jones did not inspire this interest the first ten days of his great meeting here, which Dr. Bayett bas in the ten days he bas been laboring with us. At present the rain is keeping many away. The last favorable night between thirty and forty persons, mostly men, rose for prayer. Dr. Boyett bas nothing of sensationalism in his methods. He preaches the pure gospel in a plain but eloquent way. He never fails to move his audience. He keeps continually before the people the doctrines of grace. Salvation by grace is the heart and life of all his sermons. lie is in every sense a Baptist evangelist and one none of our churches need fear to trust. He is sound in the faith, sound in methods, sound in head, sound in heart, eloquent in speech, clear in his conceptions of truth, and concise in his statements of the same.

Brother Snow, of Rowan Memorial church, invited Brother Haich, of Miss., to assist him in a meeting this week, but very soon after his arrival in was too much overworked to begin so has been deferred and Brother Hatch is work and so his church is always grow. ing. His missionary wife is a helpment | self. Besides his hands full in the indeed for him and with him. Our State Board just simply has two missionaries, unexcelled anywhere, in Brother and Sister Snow. The Lord is blessing the labor of their hands. All

We shall very soon be ready to put new mission in East Memphis is a certainty We have a lot, will soon have a house. There is a man in sight to take charge and the money is in sight to pay him. Success is sure by the grace of God.

Rev. Dr. Boston preached his first sermon to the Central Baptist church last Sunday. The Central is delighted with her new pastor, and be of course can't help being pleased with them. Boston will do a great work we predict. There are splendid possibilities before him and be is a man quite equal to the

Memphia Baptists are well pleased with the BAPTIST AND REFLECTOR. All say it is the best paper Tennessee bas bad for years. Look out for subscribers from these parts. Two young | was that be was gathering too many poor editors, and the oldest editor in the people into the church, and the wealthy South to look after the special features, people would not join them. How like ought to give us not only a good paper, but a great one. Let the paper spread berself. Dr. Graves left us for Texas, to be gone for some weeks. What an indefatigable man he is! Tire! Never. Surrender! Never, till God takes bim from the field of conflict. As long as he is in the land of the living he will be alive.

DELEGATE, OR MESSENGER?-"J. C. A." attempts to demolish "A. L., but finally winds up by referring us to the "New Testament or some of our over heard. gospel ministers." "J. C. A." could Brother E. O. Ware, of Chaneyville, notice prevented so, much anxions inquiry by naming those pessages of the New Testament which would settle the question, and failing in that he might have given us the name of some gospel minister who could give the decired in-

iali. formation. We are waiting anxiously to hear what be will may, If the Convention did right in adopting the word messenger" instead of "delegate," let's have the evidence to that effect but if it simply atumbled into a sentimental mud-hole, let's find it out and prepare to get out. "J. C. A." goes off on a tangent about " eccicei atical jurisdiction over the churches," which has about as much connection with the question at issue as does the tariff. Please give us a REAHON.

#### SEMIMARY MOTES

Rev. Fred. D. Hale is engaged in a meeting at Bowling Green. His pulpit was filled yesterday at both services by H. E. Truex.

Dr. Whitsitt returned Saturday from attending the North Carolina State Convention. He says they gave him some money for the "Students' fund." and that he onjoyed the convention very much. It was held at Henderson. which is an old town modernized since they learned how to grow bright leaf

"Three things I never find time to do to my satisfaction," says Dr. Kerfoot, to write all the letters I have to write; to read the newspapers as I would like to, in order to keep up with current news and thought; to read the Bible for devotional purposes."

Brother S. M. Hughes, of South Carolina, left last Friday for home, his health having given down. This is his third year in the seminary and he would resting for a while. Snow is always at | have been a full graduate in June. Brother Hughes has overworked himseminary, be has taught mathematics for nearly two years in the Rugby achool.

> Rev. R. G Pearson, of the Cumber land Presbyterian church, is assisting Dr. Cockrell in a meeting at Second and Oak. Last Friday he took dinner with us, and made us a talk as full of good sense and gospel truth as has been our plasure to hear for some time.

R. C. Hubbard is doing fine work with his two churches, Jeffersontown and Saunders; his congregations growing, and he is making inroads on other denominations by preaching the plain

Brother A. J. Harris is baving a tilt with a Methodist minister on baptism. Last week the Methodist preached on baptism, and Brother Harris, being notified by his members, was present. After the sermon the Methodist invited Brother Harris to review bim, which Brother II. will do at his next appointment.

A Presbyterian minister in Louisville has been asked by his elders to resign, and the principal objection to him the objections urged against Jesus, "this man receiveth sinners." The glory of the gospel is that "the poor have the gospel preached to them."

Dr. Tupper says Broadway is going to have the finest singing in the city. Several superexcellent volces have recently been added to the ohoir. The people love to have good singing as well as good presching.

Yeaterday Dr. Kerfoot preached at the MeFerrin Memorial. Some sald his morning sermon was the finest they

bave prevented so, much anxions in- Louislana, is spending a few days with

### NEWS NOTES.

NASHVILLE.

First - Brother Baldy preached morning and night. In afternoon at at Industrial School.

-Howell Memorial-Meeting closed on account of wet weather, with one conversion. Brother J. H. Anderson did the preaching.

-Third-Brother Weaver presched morning and night.

-Central-Brother Lofton reports " a fine day for a bad day." Two received by letter. Atternoon feeture costly. fully attended.

-Brother Gilbert's meeting continued through the week to arouse and stimulate the people. Congregation good. -Brother Coker preached at Mill

Creek. Congregation (for the weather) -Brother Vandavell had a good

Spruse Street church. -Brother Thompson preached at lumanuel morning and night. In the afternoon at Ryman Hall.

-Very interesting paper was read by Brother M. W. Gilbert, paster of Spruce Street Baptist church, which, by unanimous request, is to be published

Brother Gardner reports usual SCTVICE

Brother Goldsmith, of Gallatin is visiting.

-Brother Amacker reports good meetings. Preaching by pastor. CHATTANOOGA.

-Central-Preaching morning and night by the Pastor D. M McReynolds. Good congregation in the morning. At night bad weather prevented some from coming out.

-Second - Usual services Sunday. Good interest. A club of twenty five was made up for the Foreign Mission Journal.

-First - Preaching by the paster morning and night.

#### KNOXVILLE

-The interest of the Pastor's conference was very much increased last Monday morning, by the presence of quite a large number of colored brethren, who have been attending the institute held in the city by Revs. E. M. Brawley and Mr. Vann, during the past week. The reports given by institue most satisfactory. The white pastors of the city attended frequently, and their presence was highly appreciated by the members of the institute.

At the First church Brother Jones reported one received by letter. Young people's meeting organized Friday evening, and ready for efficient work. Services well attended on Sunday, both morning and evening, with a prayer meeting of unusual fervor. Services will he held every evening during the week, and the ladies will have a prayer service on Tuesday afternoon.

Brother Haily, at Second church, entered his puipit under physical suffering, but was blessed in the delivery of his message. The prayer-meeting was also one of more than usual interest, and the young men's prayer-meeting advancing in power. Five were received by letter and one hy baptiam.

The usual services were held at Third church. The congregation was good for the day.

Brother Brewer is assisting Dr. Goforth this week in a meeting at Rice-

ing. The following resolution was of- and those that are able are paying what fored by Dr. McCoungas expressina they can, I expect soon to send some the sentiments of the conference on the Resolved, That the members of this

confirmed ere in hearty sympathy with every enort to promote the cause of higher education, and therefore we consider the establishment of a great Baptist University in the city of Nashville a very desirable thing, but in the present condition of educational affairs in Tennessee, we are of the opinion that it would be unwise to undertake at this time an enterprise so large and so

#### Tennessee. A Request.

The moderators or clerks of the various Associations in Tennessee wil confer a favor by sending me copies of your last Associational minutes. wish them, brethren, to help in work. Sunday-school. No preaching because ing up the interest in foreign missions of taking part in funeral service at in Tennessee. Please send at once.

ROBT. J. WILLINGHAM. Chattanooga, Tenn.

CHRISTMAS EXERCISE, -Any school desiring to have a Christmas exercise, and willing to take a collection for the Sunday-school work can get matter for | the church at Third Creek, five miles an interesting programme by writing west of Knoxville, with the following me. I will have it sent at once. As singular resulta: Twenty professions, Christmas is a time of general rejoicing only twelve of whom were baptized, and let us remember the dear Lord's work | thirteen additions on experiences, dating by a special collection for the month of from one to fourteen years. The re-December. J. S. THOMAS, Knoxville, or Memphis, Tenn.

-REV. J. S THOMAS, Knowville-Dear Brother: I inclose you five dollars contribution from the Wartrace Baptist Sunday-school to the Sundayschool work of the State. It is also our purpose, beginning with the new year, to give you the contribution of our school for the first Sunday in each month, which is certainly the most desirable plan. Yours fraternally,

JAMES ARNOLD, Supt. Wartrace, Tenn.

TULLAHOMA. -The meeting that reported as commencing on the 3d November has resulted in eighteen conversions and one backslider reclaimed. l am doing the preaching. Dr. A. B. Cabiniss, agent for the Western Recorder, preached for us a fine sermon Sunday morning. Our congregations them of their Sunday services were the week. Many are interested. I send in two or three stamps for the are fine. I only preach at night during

H. R. SCHRAMM.

-Have received since last reported: One quilt from Mrs. C S Peak, of preaching for a month, Brother First Church, Chattanoogs; one quilt Chockley has been sick most of the from L. A. S., of Sweetwater; one time since be came, but his doctor and steps have been taken that bring quilt from Mrs. G. L. Henderson, Mad- thinks he is better. We like bim all parties into harmonious isonville; one quilt from Pine Grove finely. We have had some good Bap-Sunday-school No. 1, Baker's Gap, tista to come to our live city of lato, and Johnson county; one quilt from Pine | we are proud to see them. I trust the Grove Sunday school No. 2, Baker's Lord will bleas us in our eburch work. Gap, Johnson county; three comforts We have a fine Sunday school, and this from unknown parties. Total number received, eleven. We feel thankful and encouraged. Very respectfully there is a bright future for the Baptists yours. MRS. S. E. W. NELSON. 22 Vine street, Chattanooga, Tenn.

FROM ROCKFORD.—We have bad a glorious religions revival at this church. The meeting lasted ten days. Six conversions, five additions. The church is revived. There are some as devoted workers at Rookford as ever lived. O how I love my Rockford poople. I be- Marshel county, Miss., want a pastor for

names for the BAPTIST AND RE-FLECTOR. Yours truly, W. L. LEATHERWOOD,

Clover Hill, Tenn.

-A few lines from my field of labor, I have just vicesu a revivel meeting at Hopewell Springa, resulting in nine conversions and two additions. Others unity." will join soon. The church is greatly revived. I am informed that this is the mother oburch of Sweetwater Association, and a dear people they are. They have finished ceiling their bouse of worship since I took charge of the church. We aim to go forward. Wo expect to have Sabbath achool soon, and Brother Thomas may expect us to fall in line. The cause of our Master has been dragging here for sometime. These brethren and sisters are a liberal and kindhearted people. May the blessings of God be with the editors of the BAPTIST AND REFLECTOR.

W. L. LEATHERWOOD.

-Pastor A. Demarcus, assisted by myself, S. A. Johnson, the Duncan Brothers and others, has just closed a meeting of four weeks and two days with suits of the meeting are as follows: Professions, twenty; baptisms, twelve; old professors baptised, thirteen; by letter, two; by enrollment, one. Total additions, twenty-eight. One from the Presbyterians, one from the United Brethren. The membership is greatly revived as far as we can see, and hope for other good results soon.

J. K. Love.

O THE POSSIBILITIES!-I received number of letters this morning containing checks, postal notes, and stamps, the largest five dollars, the smallest twenty two cents. Would you not be ashamed to confess that your school could not collect twenty-two cents per month when by so doing you make a success of a great work? I appreciate Six have joined the church up to date | the five-dollar collections for the work's sake, but for duty's sake and the sake of a general interest I do heartily enjoy these little collections. Please begin your little collections at once. Some don't know how much longer it will school to begin with and put your school on record. J. S. THOMAS.

Knoxville, or Memphis, Tenn.

JOHNSON CITY.-We have not bad is due much to our good superintendent, Brother James A. Corgille. I think of Johnson City. I like your paper bettor every time, and think every Baptist in Tennessee should aubscribe for it. With best wishes, your brother, RORT. C. HUNTER.

BYHALIA, Miss.-Will you please state in the BAPTIST AND REVLECTOR that Byhalia and Red River churches. ville. He reported good congregations at Mount Olivea both Saturday and Sunday, with Sabbath-school increase great many poor people in Rockford,

Sunday, with Sabbath-school increase great many poor people in Rockford,

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Sunday, with Sabbath-school increase great many po

-Rev. B. H. Phillipe

call to the pastorate at Whitesville -Rev. James McBride died at his

home near Rockmart, Ga., Qetober 31, "Behold how good end how pleasant it is for brethren to dwell together in

-Rev. Duncan McLood has accepte call to the pastorate at Morehe City, N. C.

A week's meeting at Benton Ulty Mo., recently resulted in six additions to the oburch.

-The Baptists of Cairo, Mo., dedicated their new house of worship on a recent Sunday. -The Alabama State Convention ca-

ected Mobile as the place for holding its meeting next year.

-A good meeting has just olded at Bates City, Mo. There were nine additions, seven by baptism.

-Four young men were ordained to the office of deacon in the First Baptut church, Macon, Ga., November 4th.

-A series of meetings in the Hise ville, oburob, Ky., resulted in thirty one additions, twenty-six by baptism. -An interesting meeting of nine days at Mill Creek, Wilton, Ga., re-

cently resulted in seven additions to the church. -There were ten conversions and eight baptisms in the Baptist church a Kaufman, Tex., as the result of a recon-

series of meetings. -There are still ten million aquare miles of nnoccupled districts in various heathen lands where missionaries have

thus far never entered. -The meetings at the Third church, Birmingham, Ala., still continue, with nereasing interest. Four were added

to the membership last week. -The Chinese Mission of Augusta. Ga., subscribed twenty dollars to the fund for paying off the indebteduese of the First church of that city.

-Rev. E. P. Hawkins has recigned the care of the Cedar Creek Bantist church, Ga., being disabled by afflictions from talking and preaching.

-Rev. P. W. Casey conducted! a meeting recently at Willoo church, in Cobb county, Ga., which lasted eight days and resulted in eight conversions.

-The Second Dapust church, of Rome, Ga., has been greatly revived end strengthened by a recent masting Pastor McCall was aasleted by Rev. A. H. Mitchell. Eighteen were received by baptism, sixteen by letter, and one by restoration.

-The divisions so long existing in Western Arkansas, and which resulted some years ago in the sundering of Concord Association have been removed, agaia. God be preised for the peace-makers.— W. L. Compere, in Arkensett Baptist.

-The Baptist cause in Alabams is prospering. About twenty-five thousand dollars for our schools (ten thonsand dollars for the Judson and fiftagu thon-and dollars for the Howard) tells the story of s nultod denomination, Ministerial education was pledged to the amount of two thousand dollars. Other interests will be liberally supported.—Alabama Baptist.

-The First Baptist church, Johnstown, was re-dedicated with special services on Sunday, November 10th. The huilding has been pieced in complate order, and throngk the generous

right to inflict the resultment, according to Rom. xvi. 17. 1 Cor. v. 9. 3. Thes, iii. 6, 14; 2 John x. A brother uninformed should a way in a was done by Aquilla and Priscilla to Apollos (Acts xviii. 26), but whit he knows forbearance ceased to be a virtue. Do you sustain me in my ruling? Yours fraterbally. W. H. BARKSDALE.

Answer. We think your ruilng

perfectly correct. The complainant

## MISSIONS

#### MISSION DIRECTORY.

STATE MISSIONS.

Rev. J. H. ANDERSON, Missionary Secretary, All communications destined for him should be addressed to him at Nashville, Tann. W. M. Woodcock, Treasurer, Send all money for State Missions to him at Nashville, Tenn. POREION MISSIONS.

REV. H. A. TUPPER, D.D., Corresponding Secre-tery. Sendull money for Foreign Missions to blue at Blehmond, Ve. REV. R. J. WILLIBERAN, Chattanoogs, Vice Presi dent of the Foreign Board for Temussees, to whom all inquiries for information may be ad-HOME MISSIONS.

REV. I. T. TICHEROR, D.D., Corresponding Secre-tary. Send all money for Home Missions and Charch Building to him, at Atlanta, Ca. Rev. O. L. Hailey, Knoxville, Tenn., Vice Presi-dent of the Home Beard for Tennessee, to whom all information or inquiries about work in the State may be addressed.

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

Per young ministers at Carson College, to Prof. J.
T. Henderson, Mossy Creek, Tenn.

#### Debt.

My last article may have left the inprossion that the Board of Missions and Sunday-schools was loaded with a large and rapidly increasing debt, while, in point of fact, the debt was smaller than at any time since my connection with the Board as treasurer. Still we had a debt, and it was and is increasing just as it does in the first half of every conventional year, and it was in the hope that something might be done to break up this bad habit that I wrote that article and this. Just two months before the Couvention the Board was in debt over \$2 500, nearly every dollar of which was due to the missionaries. When the Convention adjourned the indebtedness had been reduced to about three hundred dollars, but that does not relieve us of the unpleasant fact that we required our missionaries and secretaries to work a whole twelve months, and did not pay them on an average more than one fourth of their salaries in the first three fourths of the year. We should blush for shame at this fact. A few (very few) churches have systematic collections and the Board hears from them at regular intervals throughout the year, but the others as a rule wait till the summer months to collect money for missions and leave the missionaries to the unpleasant and injurious task of in some way eking out a living in the most expensive season of the year on faith of wages to be reocived several months hence.

Dear reader, you intend to give something at some time during the year for missions. Just think of some poor preacher, who, on account of your negligenco, must, with blushing countenance and aching heart, put off the payment of his grocery bill from month to month. While thinking over it give a few moments to earnest prayer and along.

Don't wait for your church to move in the matter. Toll them what you have already done, show your receipt if necessary, and then ask them to move. If you intend to give only a dollar in the year send twenty-five cents now. W. M. WOODCOCK.

#### Appointment.

-The following points have so far been selected by, the Board of State Missions to be occupied for the present year. Other points will be selected hereafter:

Elisebathton, Dr. J. T. Kincanon. Greeneville, W. H. Oaborna. Third ohursh & Knoxville, W. O. Grace.

superstition and idolatrous forms of Cliaton, M. D. L. Burnatt. South Chattenooga, O. E. Wright, The Parree mission is under lasting Hill City, B. N. Brooks. South Pittaburg.

Fayetteville.

Huntingdon.

East Memphis.

LaGrange, W. H. Burksdale.

Letter from Mexico.

The word " Parras," the name of our

town, is the plural of parra, which

means-or, as the Mexicans say, " which

wishes to say "-vine. If your readers

could visit Parras at this particular sea

son, they would be persuaded of the ap-

propriateness of the name. Such vine-

yards I have never before seen, and

such delicious grapes-well, they can

not be described. Nor are they all of

one kind I think I have already tried

six varieties, each of which seems the

best. And, then, such clusters as we

have! I have in my room this morning

one that I have never seen equalled in

the States. There are grapes enough

on it to last two persons a whole day.

But our fruit list is not exhausted when

the grapes have been mentioned.

Peaches, pears, pomegranates, figs, and

others peculiar to this country, deserve

also to be mentioned. And the best of

it all is, the fruit is so very cheap that

we can all have as much as we want.

Think of buying as much fruit as you

can eat for a whole day for three cents.

Mexican money, which would be not

more than two cents American money.

Our work here has reconly sustained

heavy loss in the removal of my native

assistant, Brother Samuel Dominguez,

who goes to take charge of the church

in Progreso. He had been with me

ince the first of the year, and had en-

deared himself to us all during his stay

among us. His departure, of course,

leaves all the work on my hands. Three

services a week in Spinish is not very

light work for one who knows so little

of the language. I hope it will only be

question of some months more when I

shall be free from the embarrassment

of not being able to speak the language.

trust, profitable service, in which I

tried to talk to the people about "The

works of the flesh and the fruit of the

we could not otherwise reach.

\*\*\*\*\*

Next week I hope to visit two small

ranches some twenty or twenty-five

milee from Parras, where there are al-

ready some believers, and many others

Last night we had a pleasant and, I

Greenfield.

obligation for the recent contribution made by the Frankfort Baptist church, Dayton, W. R. Briscoe. of Kentucky, and the Bruington church, Big Emory Association, J. P. Roddy. of Virginia. This contribution comes Upper Cumberland country. Seventh, Nashville, G. L. Eilis. in the form of another worker for our mission. Our work all through Mex-North Edgefield. ico needs just such expressions of per-West Nashville. sonal interest. Miss Sallie Hale is get-Franklin, W. J. Couch. ting on nicely with her school. So far, she has only given English lessons, but when she shall have mastered the language, other branches will also be Molina, A. L. Davis. taught. We are hoping that the day Atwood, J. L. Daws. may not be very far distant when we Friendship, -- Holt. may be able to have a school here which Lexington, B. F. Bartles. Unity Association, P. M. Nolen. will meet the demand that there seems to be for one. A. BARTOW RUDD. Covington, J. L. Sprowles. Parras. Mexico. South Memphis, J. II. Snow

- Religious Herald.

#### The Alabama State Convention.

I returned yesterday from the Alabama Baptist State Convention, that convened with the Solma First Baptist church November 8, 1889. Many of the delegates went to Selma on the 7th, for the purpose of attending the Board meetings with secretary and treasurer, and to do some work preparatory to the meeting of the Convention. Hon. Jonathan Haralson was re-elected president, and J. Curtis Bush and John A. Foster, vice presidents, and W. A. Davis was re-closted clerk. The reports on the various objects of the Convention were read by the respective chairmen, and each disposed of in their order. The report on Female Education was made the special order for Saturday morning, November 9. The Convention on Friday night adjourned to meet in the audience hall of the New Judson, at Marion, Ala., and hold the morning session of Saturday there. es Brethren Smith and Fitzgerald had placed a train of cars at the depot at their own expense to convey the Convention to Marion. We reached the Judson at 10 o'clock a.m., and as soon as the dole gates collected in the hall Judge Haralson called them to order, and the chairman of the Committee on Female Education read the report, showing what had been done during the year. Dr. Frost, late pastor of the Solma First Baptist church, proceeded to address the Convention. Dr. Frost is a good speaker and withal very humorous and witty. He is a success in taking collections. He said the Judson was the daughter of the Convention and that we had come there to put a wreath upon the brow of the bride that would last for the ages. He then said that the Judson girls had prepared a wedding dinner for her guest and that every avenue of egress had been closed by the hand of Dr. Sam Henderson, as he supposed, as the Doctor had done an in the house of a lame sister, who lives | without permission. Now, he says, one some distance from our mission and so of two things must happen. You can not often enjoy the privilege of be- can give the Judson ten thouing with us. We are hoping that by sand dollars or do without this means we may not only give our dinner, and may be supper. The ten sister an opportunity of worshiping thousand dollars was raised in a few with us, but that possibly we may be minutes, and as soon as it was anable to preach the gospel to some whom | nounced that we had more than the amount asked, a young college giri walked upon the restrum, and taking the president by the arm and archly looking back over the andlence, said sweetly, "Come, dinner is ready," and every body went down into the dlningwho are much interested in the gospel. hall end partook of a wedding feast In one of these ranches we expect soon to organise a church. Let the dear sure enough. Dinner ended, we boarded plain Rom. xvi. 1, 27 brethren at home, whose eyes may the train for Selma, and soon we were chance to fall on these lines, send up a back and in the First church. As we

up the light of the Cross in the midst of the Judson grandly. What tof the Horard? What shall we provide for it? Soon after reaching the church Dr. Purser proceeded to talk for the Howard He bad not proceeded far until the president made some remark to Dr. Frest about shis being tickled. Yes, said Dr. Frost, I was just thinking what a fine opportunity Dr. Pur sor was losing, and his beautiful white teeth shone like rows of ivory, and he came around and said that we had in the forenoon placed a wreath on the brow of the bride. Now let us crown the bridegroom: and they did it, by raising more than fourteen thousand dollars for the Howard. In addition to these sums they raised some two thousand five hundred dollars for the students a the Howard, and about three theusand nine hundred dollars for the church in Cuba. This pleased Dr. Dias im mensely. So you see that Alabama Baptists are not dead. It would have done the heart of any Christian good to have even looked over the Convention and hear the encouraging words as they feil from the lips of the brethren would like to say more, but space forbids. I must say that the people of Selma treated us most royally in every

#### Lexington, Tennesace.

a permanent pastor soon.

The writer of this was re-elected pas tor at Spring Creek for two Sundays a month on the indefinite plan, with the understanding that each give the other three months' notice in case of dissatis faction Brother F. DeCourcy was with us the second Sunday and preached an excellent sermon at night. His theme was "A lack of spirituality in our worship." The subject was ably handled. I think all present felt its force. Any church needing a pastor would do well to correspond with him. (Jackson, Tenn.)

creasing interest.

I sent you some subscribers the other B. F. BARTLES. fully, we want

-The BAPTIST AND REFLECTOR prayer to our heavenly Father for these came hack every body was feeling from now until February 1, 1890, for native Uhristians, who are trying to hold good, and many said we have done for twenty-five cents,

way. The report on temperance wan L. C. COULSON. very strong Scottsboro, Ala.

The interest is still increasing at ('ot ton Grove. We organized there about a month ago, with six members. Three have been added since by baptism two of them substantial heads of fami lies. Others speak of joining next meeting. They are making preparation to build at once. A beautiful lot has been secured. J. D. Bumpass giving half and a Mr. Phillips the other half Pretty well all the lumber has been bought and is being rapidly placed on the ground. Mr. J. W. Barnett is the most active man in the work, and yet he is not a member of the church. I think he will join soon. His help is certainly appreciated. I am only serving them as pastor temporarily. We hope to get

Union church, nino miles east of this place, on the Tennessee Midland Railroad, at its last regular meeting, called to its pastorate Brother H. F. Burns, a University. The brethren are highly pleased with him. They will likely call him for two Sundays a month. This is one among our best country churches. I hold a good revival with them this summer. Their Sunday-school had gone down. I helped them revive it. A great many said that it would fail as usual, but it goes right on, with in-

day. I will send you some more soon Thanks for a good paper. Respect-P. S .- Will some brother rise and ox-

## Baptist and Reflector. they are not a church of Christ. airnough there may be members of the body of Christ among them. [He evidently means Christians, eince Christ has no other body save

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

Nashville, Tenn., November 21, 1889.

QUESTIONS AND ANSWERS In this coinma any suitable question will be an-swored by Dr. J. it Oraves. Natural bales ell questions to recies attention must be signed by the name of a subscriber to the Baptist and Raplico-TOR. Direct all questions, the answers to which are denired from Dr. Graves, to blen, 847 Main Street, Memphis, fenn.

The little Baptist and good deal Kingdom, of the New York Christean Inquirer (Baptist, Dr. MeArthur, editor : )

THE KINGDOM -- We are Baptists because we believe that our denomination holds a little more of God's truth than any other; because we think we come a little nearer the New Testament model of a Christian church in organization, methods, and ordinances than some other branches of Christ's great army, Did we not, we should not be Baptists. But we have no idea that we are better than other people, nor that we have all the truth. We are truth seekers, going on to perfection -not yet there, by any means. Nor do we underestimate nor undervalue the efforts of other denominations to set up the kingdom of Christ. That kingdom is broader than a sect, and grander than any one denomination. It has been set up in our world by the Lord himself, and is the divinely appointed agency to bring the world to Christ It is set as a pillar of detense of all truth, and as the opposer of all forms of error. It arms at the annihilation of all false systens of religion. It is in conflict with Popery, with Buddhism, with Mohammedentsm, with Atheism, and every other form of evil propagandism. All Christian denominations, however deteerive in creed, in rites, in methods, are parts of the kingdom, of which Christ is

the sole head and law-giver. Loyalty to Christ is the test of the kingdom. But is it a fact that Baptist churches hold but "a part of the truth " only a little more than do the other denominations that claim to be Christian, or only a little more than do Protestants and Campbell. iles, that are acknowledged by the editor of the Inquirer to be " crangeli. al churches?" What scriptural doctrine do the Methodists, or Presby. terians, or Episcopalians hold, in the estimation of our brother, that Baptists do not? It is not the Arminianism of Wesley, we trust, nor the "federal holiness" of the children of believing parents as held by the Presbyterians. Cortainly not the sprinkling in lien of immersion, nor the infant baptism or the ant and Campbollite organizations promounced ritualism and sacramental efficacy of all Protostant domonimations? Will our brother mention the least particle of "the truth as it is in Jesus" that the Campbollites hold and teach that Baptists do not more clearly hold and more emphatically tooland more omphatically tooland more omphatically tooland more omphatically tooland more on at all Protostant domoment, are not all Protostant domoment pronounced ritualism and sacra-

faith, but as correct and sorlptural; grogate together for the purpose of

churches of Christ, or their officers,

ordinations, or ordinances recog-

nized as scriptural or valid. The

most eminent Protestant writers

freely and frankly admit that

without a scriptural baptism

there can be no church, and

that without a scriptural church

there can be no scriptural

officers, ministers, or ordinances,

For a fuller discussion of this quos-

tion see "Trilomma," which con-

tains the action of the General As-

semblies of Old School Presbyte-

rians and Cumberland Presbyte-

rians, with the speeches of their

For the benefit of others, as well as

my own satisfaction, I wish to secortain

if you indorse my ruling. At our last

meeting a sensation was attempted to

be created at one of our churches on

tne subject of communion, by a quon-

dam member, who is a lawyer, and who

Methodist brethren, communing with them, and teaching a class in their Sun-

day-school, instead of the Baptist's The church, having remonstrated

has been for years affiliating with the

most eminent ministers.

unless they organize upon the apostolic model. We do not suppose that any unmjudiced mind would call any body of men and women the true church-so particularly described by the inspired writers as the true church has been-unless it comes up fairly and fully in every minute particular to a description proceed. ng from that wisdom that could not orr in the description in any remote or concoivable dogree.

a local church—a visible organism,

Ministers and members profess

ing the religion of Christ may con-

worship, and may organiao, yot they will not be a church of Christ

that has officers and ordinance

See 1 Cor. xii, 11.1

There is no misunderstanding those statements

1. That Christ did leave one, and but one, church as a model of church building to the apostles and for all subsequent ages.

2. That the marks, or features, of this divine pattern are so particuinrly described by the inspired apostles that no intelligent inquirer noed mistake it.

3. That a body of members and

ministors, although all Christians,

should organize and congregate for worship should not be called a church of Christ unless they are organized upon the apostolic model. Wo most heartily and fully indorse these statements. Their truth must be apparent to all. If the officers and members of a Masonic lodge, the lodge could not be called a church of Christ, because not a scripturally organized, not possessing the faith and order of the scriptural and apostolic model. This is not calling in question the Christian character of the individual members, but the scriptural faith and order of organization. An Evangolical gospel or scriptural church. then must hold and teach "the faith once delivered to the saints," and possess the order of the divine model, after which the apostles pattorned the churches they planted. Will our estoemed brother of the Christian Inquirer say that Protestant and Campbollite organizations do hold "the faith" and proserve still persisted, excluded him without

ganise upon the apoetolle model los? We must disternally entrest of him to do this. We most intelligently and consciencionaly maintain that the First Baptist church af Momphia, of which we are member, is not only as pure invite in its order of discipline as was the church at Jerusalem or Corintb was in the days of the apoetles. " .....

We say this not in the spirit of had been properly excluded for a manifest violation of the law of God controversialist, but in that of an honest and earnest Christian inand church order and he was a no quirer, and of respectful and fratersonse a member, and had no right nal protest against the teachings of whatever to be heard on ble ground. the article of which the above exless plea of informal exclusion years tract is copied. To our mind it is before. He was confessedly guilty as solf-ovident as it was to the mind of a gross general offense, and there of Dr. Doggett when he wrote his was no need of a citation before the article, that Christ originated and church for a "trial," or sometina organized but one church on this tion, to ascertain an acknowledowd earth and that he designed and fact. The church should have commanded that every organizamoved to exclude him for heresy and tion that in all subsequent ages not to "drop." ought to boar his name, should be exactly patterned after his devine Our Louisiana brethren are just model, and that to that model now indignant, as they may woll church the inspired apostles did be, over the statement that one brother who has gone among them, conform the churches they planted in every minute particular, and has lifted thom out of the "narrow rut of sectarian bigotry" they were that no organization existing in. As they gave more per capita on earth to-day, differing from for foreign missions last year than them in faith or order, should be any of our States, except Maryland, we beg them most carneetly not to called, or by act recognized as

> men who are called "Baptist bigots." - Western Recorder. That was a most unfortunate article, and we wonder not that the majority of Southern Baptists are indignant at it. The words of the Recorder are refreshing to us. The martyrs of olden time wore bated and denounced, persecuted and put to death as intolerable "bigots."

let any body lift them out of the rut

twisted and mushy days, every year

we love and prize more highly the

they are in. And in those slack.

Our friend, the Central Baptist. does the Cambridge church, Mass, unintentional injustice in saving that Professor C. H. Toy hus "withdrawn" from all church connection and is not a "ohurch-going man." The Cambridge church excluded him from her fellowship, though she gave him a cortificate of good private character, showing thus she excluded him for heresy. Men do not withdraw from Baptist churches. - Western Recorder,

ONE of the pleasant things con nected with the State Convention

## Bapti t and Reflector.

EDGAR E. FOLK, | Editors and Proprietor OFFICE-ROOM 4, AMERICAN BUILDING.

Subscription, Per Annum, in Advance.

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Advertising rates liberal, and will be furnished on application.

WATCH FOR THE STAMP!-When your suberription expires the words: 'Your subse intion stamped upon your peper.

In justice to ourselves we shall be commelled to drop the asmos of all when their time is us. unthey renew at oace. We should regret to part company with you. Indeed we do not believe that you want us to do so. You expect to renew at some time. Please do so now.

#### DIOTREPHES.

church, but Diotrophes, who loveth to have pre-ominence among them, wond the boundaries of his own in mind to work, take back your receiveth us not. Therefore, if I dividuality. He was a bull-headed, voice by which you said to the come, I will bring to remembrance bull-dog, stubborn, overbearing, world they were preachers his works, which he doeth, prating tyrannical-fool, or knave, shall we against us with wicked words : and not content therewith, neither docth he himselveceive the broth- either as minister or deacon? Do world. Let us pray the Lord of the ren, and them that would be forbiddeth, and casteth them out of heard of such. But we had no one into the harvest, and then ask him the church." 3 John 9, 10.

one of a class. He was not alone. Indeed, we fear he was but the We hope, however, it does nt fit forerunner of a very large tribemen who love to have pre eminence in the church, prating against God's servants with wicked words, tyrants who do not hesitate to east out of the church those who oppose their whims. We do not know whether Diotrophes was a preacher or a deacon. He may have been either so far as we can tell. Perhaps he was a preacher. If so, he was puffed up ones. Overwhelmingly too many with a sense of his own importance. Ho had been flattered, probably, by | been a grave blunder somewhere. some of the brothren, and particularly the sisters of the church, until he had come to magnify his authority, and to conclude that his word must be law in the church. refused to do the service to which Consequently if any one crossed his | God called them. We are disposed will be determined to teach him a to open the question for investiga lesson." He could brook no opposi- tion and reports; and we are led to tion. It was rule or ruin with him, do so from the records that go out more of the strength and grace it. His rule was with an iron hand, own knowledge of preachers who He would go so far 'ns 'to turn out of the church all that did not agree with him; and even refused to allow the letter of the beloved John to said. "A preacher is a man what be read in the church, probably | preaches." And that definition through foar that it would lead tho brethren to think more of John than they did of himself. He was a tyrant of the Nero stripe, an egotiat, and we are almost inclined to add, s fraud.

.Rut may be Diotrophea was a deapoint, we are rather inclined to lious servants of God. think be was if He was one of those | Perhaps we are too ready to cry able. Rowan, Gatos, Eager, Trotter, Figure from now to January 1st, 1800,

Milmagined that the whole church public. rested upon his shoulders. He knew exactly what was best for the church, and if any body opposed him, ovon the pastor, he had bottor look out. Several pasters had been compelled to leave already by putting their will against his. He was a kind of occlesinstical bully, a rogular hull-dozor, and had got the church into such a state of terror that the brothren would do almost any thing to please him. If, now and then, one, more rash than the going to be the leader of that church or know the reason why. letter was not to be received by the of that church, because it contained something which Diotrophes did not that they inquire into the activity like. Diotrephes, indeed, was too of those whom they have set before

vou know any such now? We have harvest to send forth more laborers Diotrephes, unfortunately, was above. We should say, whomsoever the cap fits let him wear it.

tion of such a character as John's.

#### TOO MANY PREACHERS.

Not too many good ones too many carnest ones. Not too many faithful ones. Not too many diligent ones. Not too many called of God. But too many nominal preachers By far too many idle who do not preach. There has Either the churches have named some whom the Lord did not call. or else the Lord has found them unfit for service, or else they have rule and ruin might better express to the public as well as from our are not preaching. The old colored brother did not miss the truth as far as he did his grammar when he would surname a number of men. and that is about all the effect it would bave on them.

It is our deliberate conviction that the churches have not been as careful and as faitbful us they should. Men have been named for con, and, in fact; idnes we some to this high salling who other have think of it from a preacher's stand- no fitness for it or else are rebel-

Clad in the authority of a deacon, gins to speak or pray or sing in to us, directly or indirectly from

But the idle prescher replies that he hoard the call of God and offered himself for service, and now finds nothing to do. Let him considor well what he save, lest he convicts himself, for God makes no such mistakes. if God called you. brother, there is work for you to be doing, and you have wisdom enough to find it. If he did not call you, then you have been guilty of very grievous sins. This is not a work for a man to thrust himself into, rest, dared raise his head against and besides you said, did you not, Diotrophes, off it went. He was that God had called you, or that you believed he had. If you have discovered your mistake, go like a Unfortunately, with him leader man and tell the church; lay aside meant ruler. To such a man the this harness and put on that which saintly John was no more to be re- God has for you, for if you are his spected than any body else, and his son, he has work for you, be sure

And to the churches we suggest small a man to rise to an apprecia- the world as preachers, and if they are found idle, inquire the cause. "I wrote somewhat unto the The horizon of his vision was very If they have a mind to work, put narrow. It scarcely extended be them to work, if they have no

> Now there is great need of more preachers all over the State all Pid you ever see a Diotrophes, over the other States, all over the particular in mind in writing the to send some of these to work who stand idle all the day saying no of Christ or of Smith's Dictionary man hath hired them

#### MISSISSIPPI TO TENNESSEE. CONORATULATIONS.

We congratulate Tennessee of securing Prof. J. L. Johnson, to be president of Mary Sharp College This noble institution, with its army of alumna, has attained to a good position among colleges of the best grade. It has passed the experimental period and is rich in its traditions and memories. The time has come to enlarge its scope and add new attractions to the " Female University of the South." In the person of Prof. Johnson, the man and the opportunity have met. In the whole range of our acquaintance we know of no man with more educational powers, with occessary to bring out the best the situation contains, than Professor

In former years Mississippi drew heavily on Tennessee for men: we give Prof. Johnson to Tonnessee as a large payment on our debt. That he will prove a worthy successor to the venerable President Graves we have no doubt at all .- Southern Baptist Record.

TENNESSEE TO MISSISSIPPL -THANKS. We accept your congratulations and also your Dr. Johnson-ours now-with hearty thanks. Tennessee has also drawn heavily on Mississippi in times past. Ven-

her. But no nobler, truer man, no more pollshed gentleman, no finer scholar has she given than whon she gave Dr. J. L. Johnson. Thanks, kind sister. If you have any more such left, we shall be glad to take them. Mississippi seems to be a good State to raise good men, but they flourish bost whon transplanted to Tonnessee

#### OUR PREMIUM LIST.

JUST READ.

1. To any one sending us one new subscriber and the money (two dollars), we will mail a copy of Ford's Brief Baptist History or of Bunyan's Pilgrim's Progress.

2. To any one sending us two subscribers, new or old, and the money (four dollars), we will mail a beautiful copy, nicely bound, of any one of the following poets Shakespeare, Milton, Burns, Ten nyson, Longfellow, Pope, Cowper Dryden, Homer, Shelley, Moore Byron, Meredith, Tupper, Words worth, Hood, Mrs. Hemans, or a copy of Sacred Poems, 1001 Poems Humorous Poems, etc. Or if you prefer we will send you a copy of Dr. Lamar's book, "Many Things for Many People.

3. To any one sending us three subscribers, new or old with the money (six dollars), we will mail a copy of Spurgeon's "Lectures to My Students," or of Farrar's Life of the Bible

4. To any one sending us four subscribers, new or old, with the money (eight dollars), we will mail a copy of Broadus' Sermons and Addresses, or his Preparation and Delivery of Sermons, or of Geikie's Life of Christ or Farrar's Life of

5. To any one sending us five subscribers, new or old, with the money (ten dollars), we will mail a copy of Broadus' Commentary on Matthew-the best ever written.

6. To any one sending us twelve subscribers, new or old, with the money (twenty-four dollars) we will mail a complete sot of either Scott or Dickons.

We want over ten thousand sub scribers, and are going to make it profitable for you to help us get thom. All of these books are nicely bound, and all of them are standard works. We will send any of them to your address, postage paid. Be sure in sending names to say what book you want, if any, and also to give your own name and address plainly written.

Also, we make the following offer To any one renewing his subscription by January 1st, and paying two dollars, we will send a copy of " Ford's Brief Baptist History," if desired, or we will credit him to January, 1891.

#### Lowest of All!

Listen! The BAPTIST AND REshort-horned doacons, wyon know. out" preacher" when a brother be- Amacker, Joiner, Taylor, all came to any new subscriber, for tan cents. tf

Brother James H. Cruze, and after an lusts, and turn and turn and turn and turn the same thing substantially sup-At the Institute held in Knoxville it was our pleasure to hear some adlu overy sumily in our church. dresses and axpositions of Soripture by CARTER HELM JOHNS. the brethren that would not only do Pastor First church, Knowville. eredit to any body, but would do good in any body. We took down at the Such words and such actions as indi-

It will do any body good to read it.

blows, but he constantly does that. He

selves negroes-not colored people.

what I can learn of the devil, and of

people who are about us. I sometimes

think the devil is a white man."

Laughter | [The editor was present

and suggested that it is scriptural to ex-

peet him to transform himself. But

when so transformed, he was as an angel

of light. Then the laugh was on the

other side | " But, brethren," he went

on, "we are negroes, and I believe we

ought to claim that name, and make it

-The meeting has done great good

and Brother Russell, the pastor, and his

people are much benefited. Let all

the negro churches invite these broth-

ren. We are unable to report Dr.

-A new book, by W. W. Everts.

D.D., is in press, and from advanced

sheets and from the opinions of leading

brethren, as well as from the reputation

of the author, we are justified in pre-

dicting that "The Chri tian Aposto-

late" will be a valuable addition to the

literature of missions. It will certainly

provoke thought, and we predict some

lively discussion. Look out for it.

Edward Judson, D.D., chairman of

the American Baptist Mission Union,

says: "I have long been in sympathy

with many of your views, and I shall

pearance of this new volume. The

thoughts you present are very far-reach-

ing, and while they may provoke dis-

cussion through their startling origi

nality, yet I think many of them will in

the long run prevail. It seems to me

that you will make a very valuable con-

tribution to the missionary literature of

the present day by thus giving to the

public the well-digested views of a life-

-We of Knoxville felicitate our

preachers, to make this place his home.

The business of his brother, Deacon S

T. Powers, requires some of his atten

tion. But he will be ready to serve

churches, and the eburch that secures

-First church, Knoxville, speaks:

learned with pleasure of the consolida-

tion of papers resulting in the issue of

the BAPTIST AND REPLECTOR, and that

we hall with joy the addition of our be-

loved brother, O. L. Halley, to the ed-

2. That we pledge our most carnest

efforts to extend the infinence and in-

Resolved, 1. That this church has

workmen.

itorial staff.

worthy by the lives we live."

at his hours for speaking.

cated above do exceedingly cheer and time the address of Brother Vann, and gladden us. To bave such indorsement offer it to our readers as a sample of from the church which was instrunegro speaking and preaching. We do mental in our returning to Tennessee not hesitate to say that it was better and locating in this city, strengthens than most speeches made by negroes. our faith in the judgment that led us to enter this work, and the apology, if any -Brother Vann strikes sooie sharp is needed, for making public the above very kind expressions, is that those who is a master workman when it comes to do not know us so we'l may see what laving bare and enforcing the truth. our intimate friends say of us. Mt. He says he believes in calling them-Morlah, in Fayette county, the church There are many colored peoples. But that baptized me, gave me a large list of subscribers as her indorsement. Now. only one race properly called Negroes. our own Second church, Knoxville, is And he said, "Wo are the only people moving to put the paper into every that I ever saw who were ashamed of their race name. We dodge and smirk family. The Lord open for us a wide door of usefulness. when called negroes and say, 'The devil is a nigger.' Well, brothren, from

#### PERSONAL AND PRACTICAL.

-Ten cents | Did you ever hear of paper so cheap?

-All that we ask of you is just to try the BAPTIST AND REFLECTOR for one month. At the end of that you can continue it or not, as you choose.

-There is a good deal of difference between being affecting and being affeeted. A preacher who is affected is not likely to be very affecting. Neither will he be apt to be greatly effective.

-We are determined to put the paper into every Baptist home in Tennessee possible, and to leave no excuse for any one not to take it. So we offer it to you this week for ten cents to Jan-Brawley, as we were unavoidably absent

-Bp. S. M. Gupton, of Springfield. who bad tendered his resignation recently, received last week a hearty and building, Mary Sharp College, Winchesmanimous call again to the pastorate of the church, and has decided to continue

-Did you look over our premium list last week? If not, do so this week, and see what book you would like to 1891, we had in mind only those whose have. Then send us the new subscriber with the money, and you shall have the book. Won't you do it?

-Busy are you? Very good. 'not slothful in business." But reanticipate with deep pleasure the ap- God and for God, and do not fail to atmember that you have business with tend to that. God's business is as important as yours, is it not?

-We learn that it is not yet definitely decided that Prof. W. T. Russell will accept the agency for Carson and Newman College. He is still considering it. We hope he will see his way clear to accept.

-Of course the rates of our twentyfive cent and ten cent propositions are lower than we can afford to publish the their silver wedding, at home, Cumberpaper for regularly, but we make them selves and congratulate the whole State just to introduce the BAPTIST AND REthat we are to have Rev. J. Pike PLECTOR to you, hoping that you will Powers, one of Kentucky's best desire a further acquaintance.

-The BAPTIST AND REFLECTOR is worth two dollars for a year by itself, we believe. If not, we would not ask that price for it. But in order to get our ten thousand subscribers we make nim will have one of God's approved our special offers and propose to give a handsome premium for subscribers.

At the pastor's conference in this city last Monday, Rev. M. W. Gilbert, (colored), read a most admirable essay upon the Scriptural law of divorce. The conference unanimously requested it for publication in the BAPTIST AND REFLECTOR, and it will appear next that article. We are no bishop. A week.

-" For the time will come when they will not endure the sound doctrine. crease the circulation of this, our paper. hut, having Itching cars, will heap to

fables." Paul, writing to Timothy, predicted that. Heen't that hime come ouw?

-Brother J. S. Thomas will spind several months in West Teangaso, and he will be pleased to take subscriptions from the brethren for the BAPTIST AND REPLECTOR, of which he is the authorused agent. He will also be glad to give any aid to Sunday-schools and churches they may desire. Write to him at Memphis.

-We were delighted to learn of the great liberality of the Alabama Baptists, as told by our correspondent, Brother Coulson, on page 6. They gave over ten thousand dollars for the Judson Female College, and about fourteen thousand for Howard, then added \$2,500 for the students at Howard, and wound up with a collection of \$3,900 for the church in Cuba. Such generosity will certainly be blessed of God.

-Our office, as you see announced, is in the American Building, corner of Church and Cherry streets. We want that to be considered Baptist headquartors in the city. Drop in to see us at any time. We will always have a welcome for any Baptist. And especially do we invite our brethren from the country to call in upon us when they are in the city. Do n't come to Nashville, please, without at least peeping in for a moment upon us. We shall always be glad to see you.

-We have received the following. and regret our inability to be present. We offer our congratulations and our best wishes for happiness, prosperity. and usefulness: " Dr. and Mrs. John L. Johnson request your presence at the marriage of their daughter, Julia Toy, to Rev P. I. Lipsey, Thursday, November 21st, at two o'clock p.m., chapel ter, Tenn. 1889. At home, after November 25th. Columbus, Ind."

-Of course where we have offered to credit any old subscriber who would renew his subscription now until January. subscriptions are about expiring. We could not afford to do so, if your subscription expired some months ago. We had in mind, also, only two dollar subscribers in all of our propositions. We could not afford to give the reduction of fifty cents to ministers, and offer a premium in addition for their subscriptions at that rate.

-Who would have thought it? The idea of Bishop and Mrs. Haymore celelook at them you would hardly suppose them to have been married ten years. But here is the card: "Rev. R. D. and Mrs. Haymore request the pleasure of your company at | and we hope it may be gratified, and land street, Bristol, Tenn., November 19th, 1889, from 7.30 to 11 p.m." We similar end in other States, however, are sorry - we can not attend. It would be a real pleasure for us to do so. We join, however, with hundreds of others of their friends in wishing them many happy returns of the anniversary of their marriage. We promise also, to be present if possible, at the celebration of their golden wedding, which we hope they will live to see.

—Some good brothron are writing to us and addressing us as Bishop, to express their approbation, we presume, of bas not yet succeeded in putting the our article upon that subject. We thank them for their kindness, but regret that they have misunderstood bishop is a pastor. We once enjoyed that privilege and long for it sgain, hat. we will try to be patient. If we do fueat present we are plain "Ray," "Rev." | coad, Colonel, we will certainly let you is the official designation of all preach. know the secret-if you are still on the The above resolutions were offered by themselves teachers after their own ers, ordained or unordained, postors or earth,

to one who has oversight of a look Keep the distinction in mind.

-Some brethren do not seem to understand the figurae upon their papers. Let us explain. The Barrist put volume and number of the paper at which your time was out upon the label. The Fallecon pat and date After the consolidation is was ledded to adopt the latter style, as alm plan; and as first as the old subscribers of the Baptist renew their subscriptions, the date to which they have paid is marked upon the label. w If any old subscriber of the Baptist wishes to know when his time is out on the consolidated imperpaper to the last number of the Boptlet. volume three, number ten, and when the number reaches the one on his label he may know his time is out. Har in stance, the unmber on your label is 3-24. Three standing for volume. twen y-four for number. Now add fourteen, the number of this paper, to ten, the last number of the Baptist, and you get 24. That means, what the stamp says : "Your subscription expires with this izeue. Please renew," The old subscribers of the Reflector, however, will find the label on their neper marked in dates, as December 1.

-The Christian Advocate, of this city, quotes our remarks two weeks ago about a Woman's Missionary Conference of the M. E. Church, South, at Tullahoma, and adds:

There are several errors in the above paragraph:

1. No Missionary Conference of the lethodist church was held at Tullahoma at the time stated.

2. Mrs. Lide Meriwether is not president of that body.

3. There is no such body as "the Woman's Missionary Conference."

4. Mrs. Lide Meriwether, according to our best knowledge and belief, is not a member of the Methodist church. The BAPTIST AND REPLECTOR will please make those corrections.

With pleasure. It was a meeting of the W. C. T. U. we had in mind. But writing harriedy, without a paper before us at the time, we made the mistake. We beg pardon for it. That correction being made, however, the other things in the

paragraph remain the same. -The Baptist Courier quotes a part of Brother Halley's salutatory, which brating their silver wedding! Why, to | It calls "graceful," and adds: "To put the BAPTIST AND REFLECTOR into 'every Baptist family' in Tennessee and as many as possible beyond the State, is, indeed, a worthy ambition, that right early. Some of the older ed-COTS DAVE DEED Striving to secomplish with only partial success, hut perhaps they have not made their papers as bright, and sparkling, and attructive as the BAPTIST AND REPLECTOR WILL be in the future. If it can be done, we suppose Hailey and Folk will find the way of doing it, and, of scoree, will not keep the corret all to thetaselves." If Colonel Hoyt with all of his courtesy, Baptist Courier into every Raptist home in South Carolina, after so many years. we confess that we almost daspair of doing a similar work in Tounsesse. How-ever, we are young and hopeful, and

## THE HOME.

In the Cross of Christ I Glory.

" In the Cross of Christ I glory." Sweetly sang with lisping tongue, Caught his lips the earred story. Loved ones o'er his cradic sang. Caught his ear the tuneful measure Ere his beart saw in the rhyme Mortel's hope of heavan's treasure,

"Tow'ring o'er the wrecks of time. "In the Cross of Christ I glory." Sang his youth's maturer years. Saug as blithely, promissory

As the lark when sammer nears : "When the woes of life o'ertake me." Rise as bubbles children toes. "Never shall the Cross forsake me,"

Ab. would be forsake the Cross? "In the Cross of Christ I glory," Proudly sang his manhood's prime. Through his soul swept transitory

As the whispering winds of time; When the aun of bliss is beaming," Ah, it so blindly shone, "From the Cross the radiance stream

Lighted up his lips alone. "In the Cross of Christ I glory,"

Sang a trusting child again. Bowed the head with sorrows boary, Now as humble, meck as then, "Bane and blessing, pain and pleasure," And all these his soul had tried : Heart and lips poured forth the meas

" By the Cross are sanctified."

" In the Cross of Christ I glory." Tolled the bells in measures slow "In the Cross of Christ I glory," Sang the singers sweet and low Spake the paster of the glory

"Tow'ring o'er the wrecks of time: Over there is heard the story, "Gathered 'round its head sublime." -Lu B. Cake, in The Current.

#### A Day on Eiffel Tower.

C. A. STEPHENS.

Classic history records the fute of the giants who sttempted to scale the heights of the empyrean by piling Mount Ossa upon Mount Pelium. Sacred history, too, recounts the discomfiture of the builders of the Tower of

But unterrified by these cohoes from out of the semi mythic past, that bold Frenchman, M. Gustave Riffel, bas had the hardihood to plan an iron tower. three hundred meters (nine hundred and eighty-four feet) in height, and bas succeeded in building it, quite without accident, and to the immense satisfaction and pride of the French people.

Personally, M. Eiffel is a plain, unassuming man, with a pleasant, open not in the least given to boastfulness and somewhat retiring, even bashful, it is said, in his relatione with his fellow-

There is nothing retiring about the Eiffel tower, however. It looms from the banks of the Seine with a certain grand assurance, a self-conscious majesty, one might say, like a titular guardian of the city, and, Coloseus-like pretty village of restaurants and shops, heatrides the very portal of the precent French Exhibition.

It is, in fact, the distinguishing feat- It is only when he obsness to omerge urs of the fair, and gives to it a cartain upon the long galleries, on the outer oharacter and preetige, not possessed sides of the stage, which command a by any previous exhibition in Paris or view of the entire exhibition grounds

But proud now as era the Parisians of this wondorful fest of French enginsering skill, the tower bas not been erected without bitter opposition,

There was, indeed, a Babel of hostile voices at the outset. It was pronounced a rash, dangerons, and impossible project. Neighboring propertyowners threatened suits for demages. Journalists, architects, and artista clamored against it, on the ground that it would dwarf and belittle all surrounding structures, and, in short, disfigure beautiful Paris.

But the persevering engineer clung to his idea, and contrived to secure government permission to proceed with his enterprise; and the result is the stupendous, yet graceful, " Tour Eiffel. which, so far from disfiguring, has added new beauty to the city. For whether seen from afar or near at hand. the first impression which comes to the newly arrived tourist is not one of the vast size and height of the structure. but of its symmetry and grace.

Of all obelisks and spires now standing, the Eiffel is easily chief, surpassing by more than five hundred feet the height of the great Pyramid of Egypt.

If the Washington Monument at our own national capital were to have placed upon its summit the Bunker Hill shaft, and still above this the lofty Baltimore Monument were to be superadded, the combined heights of all three would yet fell short fifty feet of the stately campanile of the Eiffel Tower, over which the great electric candle now nightly sends forth its far-reaching beam. None of the lofty cathedral towers of mediaval architecture are half as high as this structure.

The tower is of iron, resting upon stone foundations, sunk to the depth of forty five feet on the side next to the river, and twenty-five feet on the land side. More than seven thousand tons of iron were used in the mazy net-work of girders, beams, rods, braces, and rivets of the superstructure.

The four enormous arches, which spring from corner to corner of the foundation pillars, span an area of fully two acres of ground-a space where one may walk about and never think of the great tower overhead, unless he chances to glance upward.

But these facts and figures, which have often been repeated, convey but a meager picture of the real aspect and grandeur of the great tower itself.

Unlike most of the celebrated obelisks and towers, the Eiffel is designed to be something more than a mere monument. Aside from its scientific uses. its purpose is recrestion and pleasure rather than commemoration. In furtherance of this design, three platforms or stages have been constructed within it, one above another, to all of which the public are admitted upon payment of a moderate fee.

The first platform, or stage, is placed directly above the four great iron arches which unite the corner pillars, countenance, tenacious of his ideas, but | and at a height of two hundred and | so splendidly interred as was the First twenty-five feet-about that of the Bunker Hill Monument. Two powerful elevators, each capable of containing fifty persons, carry up visitors. Any one may climb up by a winding escalier, or stairoase, but the fee must be paid whether one climbs or rides.

Reaching the floor of the first stage. one finds himself in the midst of a and may forget for the time being, that ho is so far above the earth's surface. and of the city, that he fully realises

his sxalted ritus tion. Some ides of the size and extent of Paris, from Mt. Valerian to Montthis stage may be obtained, when the martre, looks like a map at our fact, and itself. A few applications of this ram-

cafes bare will accommodate one thousand six hundred persons at one time. and that aix thousand people may be present apon sa, and move about without being too much orowded.

It is estimated, indeed, that tan thousand people may be on the various stages and escaliers of the tower at one and the same time, the population of a amail city. One may spend a half day very pleasantly upon the first stage of the Eiffel.

The second stage, or platform, is feet higher in the tower, or nearly four hundred foet from the earth. Here the leading feature of the first stages are reproduced, but upon a somewhat smaller scale, with the addition, however, of a printing office, from which a daily newspaper in the interest of the exhibition is issued.

At this height the visitor is free from the dust and heat of the summer day beneatle, and can, if he chooses, hire an opera glass and view all Paris at his

Like a shining ribbon, winding through the city, flows the Seine, speckled with steamers, and spanned by half a score of broad stone bridges. Just across it, on the high ground to the north-west, rises the great Trocadero Palace, with its lofty towers, immensely long wings, and superb grounds.

Beyond stretches away the great green park of the Bois de Boulogne. while a little farther around to the right, and nearer, is the Arc de Triomphe, which commemorates the victories of the French nation over foreign enemies.

Still farther around to the north and east, and near the Seine, is the Place de la Concorde, the scene of so many stirring and often terrible events in the annals of Paris. In the same direction. but beyond, are visible the classic roof and columns of the Church of the Madcline, in the architectural style of the Athenian Parthenon, also the new Grand Opera and the top of the Column Vendome, the latter cast from Austrian cannon, captured mainly at Austerlitz by Napoleon I.

Farther along the Seine to the cast are the Gardens of the Tuilleries, the famous Fine Arts Museum of the Louvre, Notre Dame Cathedral, the Hotel de Ville, Tour St. Jacques, and the French Institute.

Almost in line from the corner of the south pillar of the Eiffel Tower are the palace and the gardens of the Luxem bourg, also the Pantheon and St. Sulpice church, while nearer at hand, directly beneath the eye, glows the righly gilded dome of the Invalides, beneath which Napoleon I. and his three brothers lie buried in regal magnificence. No king of the present ago, no mortal man, indeed, of our era, has been Napoleon. Yet even among Frenchmen there are many who view this grand mausoleum but coldly.

this view from the second stage of the she looked up and was comforted, and great iron tower, and one which it is im- put her arms around my neck; but I do

An Edoux ascenseur, or hydraulic lift, carries visitors up from the second to the third and highest stage, a distance of almost five hundred feet, at a single saltus.

One is apt to experience a humming of the cars, and perhaps feel sudden, sbarp pains in the head, both in ascending to and descending from this great height, for we are now nine hundred feet from the earth.

fact is stated that the restaurants and far out beyond the city limits, fortile, ady will usually ours the worst osse.

green France can be seen, if the day be olear, stratching away to the shining sea on the far-off horison.

Persons subject to vertigo are apt to

be nuplessently affected by the secent. or by the first look around from this lofty stage. After a single glauce, some wish to descend at once. It is, indeed a iong way from terra firma, and many are seen to bastow concerned regards upon the gear of the ascenseur.

Although curiosity may incite thousanda to make the ascent, it is safe to placed one hundred and seventy-five say that there are few who will not draw a long breath of relief, not unmixed with thankfulness, on finding themselves safe down to earth again.

The general public are permitted to ascend no higher than the third stage . but from this platform a spiral escalier leads upward still to the campanile and to the phere, or extreme upper portion of the tower, which contains the large composite lantern for the electric light.

The campanile consists of several small rooms, set apart especially for scientific purposes. The lantern is a complex arrangement of dioptric and katadioptric glasses, for reflecting and refracting the light, similar to those made use of in light-houses of the first

The dynamo for the production of the light is placed in the basement of the south pillar of the tower, and the light itself is of between five and six thou sand candle power, which the reflectors of the lantern augment to not far from seventy thousand candle power.

By means of a revolving drum of colored glass, the lantern is made to give forth, alternately, the three colors of the national bunting, blue, white and red; and it is said that the white light can be seen from vessels in the British Channel.

The tower is otherwise lighted by hundreds of gas jets and smaller electrie lanterns, and presents by night a very beautiful appearance. - Youth's Companion.

SYMPATHY .- A mother who was in the habit of asking her children before they retired at night, what they had done to make others happy, found her her two young daughters silent. She spoke tenderly of habits and disposi tions founded on the golden rule, "Do unto others as you would have them do unto you." Still these bright little faces were bowed in silence, and the question was repeated.

" I can not remember any thing good all this day, dear mother," said one of the little girls. "Only one of my classmates was happy because she had gained the head of the class, and I smiled on her and ran to kiss her. She said I was good. That is all, dear mother."

The other spoke still more tenderly "A little girl who sat with me on the bench at school lost a little brother, and saw that while she studied her lessons she hid her face in the book and wept. I felt sorry, and laid my face on the Altogether, it is a noble panorama, same book and wept with her. Then possible to look upon without emotion. act know why she said I had done her good."

> -Some children have a habit of throwing themselves on the floor, kicking and screaming whan any thing goes contrary to their wisbes. The usual remedy applied is spenking. A much better plan is to walk quietly and unconcernedly away. look the door, and leave the obild to kick and sersam to its heart's contant. It will soon wisely conclude that it is harting no one but

## YOUNG SOUTH.

MRS O. L. HAILEY, EDITOR.

No. 117 Morross attrot. Kanaville, Tenn., fo

-Explanations are never satisfactory. They never fully explain. But secidents will somatimes happen, you know. Mrs. Hailey's matter for this page was duly received and promptly sent to the printers, but in some unaccountable way it failed to reach them and can not now be found. ()f course it is very annoying, and the only relief for one's feelings is to lay the blame on the "devil." Do you know who he is, children? Well, the one we speak of is the messenger boy about a printer's establishment. Why is he called a "devil?" We suppose it is because he frequently causes so much mischief-as in this case.-F.

#### If! If!

if every boy and every girl Arising with the sun, Should plan this day to do alone The good deeds to be done:

Should scatter smiles and kindly words Strong helpful hands should lend. And to each other's wants and cries Attentive cars should bend:

If every man, and woman, too, Should ioin these workers small-() what a flood of happiness Upon our earth would fall!

How many homes would sunny be, Which now are filled with care! And joyous, smiling faces, too, Would greet us everywhere.

I do believe the very sun Would shine more clear and bright, And every little twinkling star Would shed a softer light.

But we, instead, must watch to see If other folks are true, And thus neglect so much that God Intends for us to do.

-Golden Days.

#### +--A Hard-Worked Boy.

Now, Jacky, I'll tell you what chares you have to do this morning." "O dear!" wailed Jack, "I want to go fishing, right off.'

You can go fishing. All you have to do won't take you more than half an hour if you hurry."

"I hate to do chores," said Jack. "Of course you do. Every body k ows that. But chores have to be done, and it is a good thing for small boys to have something to do."

"Yes, yes," said Jack. "Every body thinks small boys ought to work all the time."

"You are to carry this pail of cream over to Mrs. Loe's.

"It's ever so far." "It is scarcely half a mile. And cut a basket of kindling and dig enough

potatoes for dinner." "I hate to dig. It always makes my hack acho. And I hate to split kindlings; I 'most out myself the other

"Here's the cream." "It's such a splendid morning for fishing."

Jack whined dolefully as he took the small pail and went through the back

"Chores, oborsel" he grumbled. do beliave they think boys were made to do nothing alse but ohores. I shall be all tired out before I go fishing. If over in that row." mother 'd aver been a boy and had to For an hour the small boy walked up stances will permit. Onlitivato a cheery look wrong when there is dust on one's do ohores sha 'd know."

Hannah, the girl that balped in the was in the yard, and Jack's remarks had been half to her and half to

Do you think your mother has no hores to do, than?" asked Hannah. "Of course she has n't," said Jack. Did you over see he piling wood, or coming orrands, or driving the oaws, or outting kindling ?"

Did you ever aso her making bread or pies or cakes for little boys to cat?" asked Hannah. "Did you ever see her making butter and cheese, and soft soap? Did you ever see her aweeping and dusting and making boys' beds? Did you ever see her making pante and coets, and mending stockings and sewing on huttons?" "Here, Watch, Watch, Watch!

called Jack, as he turned into the lane. "I believe I'll hitch Watch to the little eart and make him draw me," said Jack. "He 'a a lasy fellow, and ought to be good for something."

Jack set his pail down and hunted in the barn for some straps and strings. By the time he had found enough Watch was gone, and had to be hunted up sgain. It took some time to harness him in, and theu he showed, as he had often shown before, that he did not enjoy being turned into a horse.

"Got up, Watch! behave yourself, I say." Jack seated himself in the cart. and ordered Watch to go on. Then Watch came to a dead standstill until Jack got out and led him, when he would start off on a brisk run, and Jack would jump into the cart. But the moment he felt the small boy's weight Watch sgain came to a halt. After this had taken place about a dozen times, the cream, strange to say, arrived safely at Mrs. Lee's.

Jack worked his way home as he had come, and turned his dismal face toward the wood yard.

"I never did like to chop kindling, don't see why Hannah uses up such a lot of it. I don't see why she can't cut it herself. Stop now-there are good pieces lying here. That'll be so much less to cut.'

He pounced upon some small bits of wood and then began looking for more. " Perhaps I can find enough without cutting a mite."

Up and down the yard went Jack. carefully picking up chips and small bits of wood. He found a long stick, and, with much labor, broke it into short pieces with his bands. He turned over some heavy sticks of wood to find a few bits which lay under them. He spent a good deal of time breaking splinters from the hard wood, getting many a sliver into his fingers.

"I do declare, I've 'most got basket full," be at length said. "I'll finish with some of these dry bushes over on that heap in the corner."

The bushes were thorny and hard to get at, but in the course of time Jack exercise if she would not worry, but cent of an act before he has been had the satisfaction of seeing his basket "Now for the potatoes. I think Joe

ought to dig the potatoes. It's dreadfully hard work to dig. I believe I'll get my bait first and then I shall be all ready to go fishing."

Bait was rather scarce, and it took Jack a full half hour to get enough. This duty done, Jack looked with a groan into the potato patch.

"It'll take three hills, anyhow, wonder what folks want to oat so many potatoes for. Ah! thera's one 'most on top of the ground. I wonder why they plant potatoes so deep under the ground. anyway. Perhaps I can find some more on top of the hills. Yes, there's one

pon any potato which might chance to be peoping out of the ground, often root-ing deeply with his hands for others which lay concealed near them.

Well, I 've got my potatoes at last! he said, standing up to wipe his fore-hoad, "and I didn't have to dig a bit. But it's hot, and my beak sches. Of course, it's hard to get potatoes, even if you don't have to dig. What's that? It's the dinner-horn. But it can't he dinnar-time, But what would they be plowing the horn for? I do baliave it's dinner-time. There are the men coming. Dear mel I wanted to go fish-

"Jacky," called his mother, as she saw him, "why did n't you come and get the potatoes for dinner? Hannah had to get them an hour ago. Where were you?"

"I-guess I was digging bait," said

"Hello, Jack!" shouted a boy who, with two or three others, came along the lane: "you were a great goose not to come down to the river this morning. The fish bit splendid. And Mr. Grant had his sail-hoat out and gave us all a

"Why didn't you come?" asked another.

"I had to do chores," whimpered Jack .- Selected.

#### The Folly of Worry.

It is not the work that kills, but worry, truthfully observes the Albany (N. 1.) Journal. It is not the revolution that destroys the machinery, but the friction. Work is good for the soul, good for the body, and good for the mind. If you want a good appetito. do n't worry. If you want a healthy body, do not worry. If you want to stand well with yourself and the world. and want things to go right in your home and your business, do not worry. If you want to size up to one hundred cents on the dollar, do not worry.

The faculty of looking on the bright side of life and making the best of things, is a fortune to any one. Fretting only deranges one's temper, excites unplessant feelings toward every body, and confuses the mind. If things go wrong one day there will be opportunities to right them in the days coming; and it is a good plan to just let things take to his people what they should not do; their course and not get discouraged.

Women have a sea of trouble over their bousekeeping, and they allow the merest trifles to harasa them into illtemper and nervousness, which is the bane of the American woman. Dirt and disorder in the household are the cause | eye on him to see. of the most nervousness. The housevorry is worse than dirt and order. They had hotter live ankle-deep in dirt, take things as they come and be

us. If we grasp it by the hand and get hold of some of the snnshine that When a men adopts abuse instead of brightens it, it will be the best friend get disconraged. The world is full of of the advocato. human sympathy. If you lose your way When a man seeks notoriety and up and show you the way if they know | ly what he is. of your need. Cultivata a spirit of When a paster becomes a perpetual patienca. Onltivato a habit of getting seold and critic, I know his own heart all the anjoyment that your olreum- aseds swaotening. Things in general and down between the rows, ponneing disposition that will dispel worry as the speciacles.

trouble till trouble troubles you, and you will find that life is worth living and hat this world is not so bad a place

Behind the cloud the starlight lurks: Through shadows the sunbeams fall;
For trod, who lovath all his works, Hath left his hope with all."

#### Whaus.

BY LAURENS.

Wa take the following itams from the

Whan a young minister mys he finds it much easier to preach exthan to write his sarmons. I have sym-

pathy for his congregation. When a member of another danom ination says ha has changed his views of doctrine and wante to unite with mine, at the same time seeking a small loan to help him ont of immediato necessities. I look into his record to discover how many other churches ha has belonged to and borrowed from. A Christian should not be suspicious vermuch, neither should he squander overmuch

on church tramps. When the deacons of a church are to be found in the vestibule before and after service, walcoming strangers, and smiling every body luto good spirits, I congratulate the pastor, and parhaps envy him a trifle.

ALC: NO. When the saloon keepers offer the argument against prohibition that it does not prohibit, I feel as good deal more confident that it does. And when they raise corruption funds to defeat it. I know that every good man onght to vote for it.

When a real estate agent tries to um pastors as his assistanta in disposing of valuable new lots and plate by offering them a land or money consideration. instinctively question the real value of what he has to sell, and fear the buyer

would be more sold than the property. When newspaper orition characteriac preacher as the "Beecher of Buncombville," or the "Talmage of the Blank Denomination," or the "Spurgoon of America." I have pity for tha preacher and contempt for the oritios. As if there were any honor in being the any body but one's self.

When a minister constantly preaches and rarely tolls them what they should, I expect to find them doing what they should not.

When a man tolls me that he would n't do such a masn sot as Brother Blank was guilty of, I keep my

When a merchant advertises that ho wife hates dirt, and begins, a new always gives honest measure. I deal campaign against it every morning with somehody also. Honesty that has and hunta it down wherever it to be advertised may well be suspected. hides itself. This would be healthy When a man protests that he is inno-

protest" too soon, if not " too mnob," When a man tells me that he be contented than live in grandeur and lieves Shakespeare has done the world as much good as the Bible, I do not This life is just what one makes it. know how well he is acquainted with If we worry through the world it stings | Shakespeare, but I do know he must be

argument for the advocacy of a cause. one can have. Do not worry. Do not am sorry for the cause and suspicious

or fall down, a large portion of the sympathy on the score of what he has human family will be ready to pick you bean, I am at once lad to question closes

charged with it, "methinks ha doth

In this column we propose to keep standing a list of contributions for the education of young ministers, gither at the South-western Beptist University or at Carson and Newman College, Contributors will please indicate to which eshool they wish their money sent, You can give any amount you choose from a postage stamp up. God doesn't love large given so much as he does oheerful givers. Liberality is proportionate to ability. Send your contributions either directly to us to be forwarded, or, if you prefer, to Prof. G. W. Jarman, Jackson, Tenn., for the Sonth-western Baptist University, or Prof. John T. Henderson, Mossy Creek, Tenn , for Carson and Newman College.] SOUTH WESTERN BAPTIST UNIVERSITY. BAPTIST AND REFLECTOR......\$ 5 00 (Quite a number of brethren gave to this cause at the Convention. We do

not remember their names.) CARSON AND NEWMAN COLLEGE. N. J. Phillips and wife, Blount-

ville..... \$ 5 00 J. H. Anderson, Nashville ..... 5 00 BAPTIST AND REFLECTOR ..... 5 00

-The programme for the fifth Sabbath of December, commencing Friday before, and meeting with Gray's Creek church, some four and a half miles south-east of Hernando, Miss.: Introductory sermon, John Thompson: "What is it to remember the Sabbath day to keep it holy?" M. Whittle: "Origin and succession of Baptists." E. L. Wesson; "Mississippi College." J. W. Lee; "Why I am a Baptist," E. S. Manning; "The duties and obligations of church members to each other," J. M. Gray; "The sovereignty of God," Job Harral; "How is Christianity best promoted," S. P. Dollahite.



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BAPTIST AND REFLECTOR

WIDE-AWAKE Sunday school superintendents and teachers are already on the lookout for the best things for the new year. Such of these as are already acquainted with The Sunday School Times know that profess the response is spared to secure for that paper, each year, that which will be in the highest decrease industries to the response to the secure of degree helpful to its reader. It is nemeved that the following outline of its plane will meet with general approval, and also that the new publications for Subday-school scholars. The Scholar's Magazine, and The Scholar's Lesson Guide, will be welcomed as fresh and timely helpers in their field.

THE SUNDAY SCHOOL TIMES. A 14 page weekly paper for superintendents, postors, teachers, the older sche tars, and all Bible students. This raper has been no widely adopted by schools of all denominations that its regular issue during the past year has exceeded 125,000 copies per week.

The variety of reading-matter, outside of the lesson department, will, for 1700, remine special articles, a country community arranged for, from many eminent Christian writers among whom are: Rt. Hon. William Ewart Gladstone, M. P., who will write one or more

articles on "The Impregnable Rock of Holy Scripture." Bishop Ellicott, Canon Farrar, Professor A. H. Sayce, and Miss American, visualization of the Canon Professor Frams Delitumeh of Garmann, Towney Court of Sufficient ; and, from America, the Rev. Dr. R. S. Marran of Brooking and princeton, Frommer Plaker of Yale University, Professors Bylggwand Neham of Union Theological Seminary, Bishop Foss of the Mathematic Spicopal Church, and

President Broadus of the Southern Bepais Theological Seminary.

The International Sunday-citicol Joseph will be treated in The Sunday School Times each week, during 1890, ee follows:—President Dwight, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and Professor Green, of Princeton, those on the Old Testament.

Dr. Cumuling has tieffile, of England, of Princeton, those on the Old Testament. Dr. Cumningham Gelikie, of England, will present, in his graphic way, "The Lesson Story," The elections Dr. Alexander McLaren, of England, will continue his practical lesson articles. Bishop Warren will give his vigorous "Teaching Points." Dr. Trumbull, the Editor of the paper, will supply "Illustrative Applications." Dr. A. P. Schamfiler will continue the "Teaching Hints," as will Faster Les asmer the "Hints for the Primary Teacher;" while the "Oriental Lesson-Lights" will come from the paper. Canon Tristram, of England, the noted Palestinian traveler and writer. England, the noted Palestinian traveler and writer,

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#### OBITUARIES.

DEACOR S. T. POWERS. The First Baptlet church of Knoxville, Tonn., met with a great loss en the 22d of August, 1889, when God called from labor to roward, from a life of faith to an eternity of perfect knowlodge, our honest Deacon S. T. Powers. For him to live was Christ, for he was a true follower of the orom, and was a very pillar of the church. Brother Powers had been with us but a chort time. yet he had come to be loved and honored by every one, and his death east a gloom over us all. He was a man of rare natural gifts of mind and heart. which strongly attracted toward him all with whom he came in contact. Intelligent and well-informed upon all general matters, he made the word of God the subject of his most earnest study and prayerful meditation, and from its depths he drew treasures which will remain with his personal friends, with his associates in the prayer-meeting, and with his Sunday-school class as a precious memory and an inspiration. As an active, conscorated Christian, Brother Powers exemplified in his walk the beauty of the personal life which renders to God the reasonable service of a living sacrifice. He seemed to strive to attain the model Christian life held up by the apostle as such sacrifice, and few came so near to a living conformity thereto as did he. His life conformity thereto as did he. His life
was a benediction and a benefaction because he strove to follow Christ and to
live according to the word of God. In
every good word and work he was active
and efficient. Punctual and regular in and efficient. Punctual and regular in his attendance upon the preaching of the word, the prayer meetings, and the skies. business meetings of the church, a faithful and successful teacher in the Sunday-school, an earnest and intelligent advocate of the active prosecution of mission work by churches and individual members, conscientious in the discharge of every Christian duty, pure, upright, and kind in word and in life, by his death Deacon Powers has left a void in bis church that will scarcely be filled, and we mourn his loss, praying God to bless the family, the church, and the community so bereaved, and help all to follow him as he followed Christ.

The committee respectfully submit the following preamble and resolutions: Whereas, the First Baptist church has sustained a great loss by the death of Deacon S. T. Powers, who faithfully served God in his day and fell asleep August 22d, 1889; be it, therefore,

Resolved, 1. That, bowing submissively to the divine will and feeling thankful that it has been ours to know him and to have the benefit of hia association, we do express our profound sorrow at the dispensation which has deprived us of the companionship of Brother Powers, and do hereby ten der to the stricken family our aincere sympathy, commending each member to the heavenly Father, who sendeth the clouds as well as the sunshine in love. and doeth all things well.

2. That a portion of the records of this church be set apart as memorial pages in honor of Descou Powers.

THOMAS L. MOSES. J. P. HAYNES. John McCoy.

Committee.

WILLIE LANE.

Resolutions adopted by Rutland's Sunday school, October 27, 1880.

taken from us, September 25, 1889, one of our membera, Willie Lane, who was much loved by all who knew him, and in whose death our Sunday-school ha

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lost one of its best members, be it therefore

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has only gone before to welcome them Little Lessons, Part I, B. Manly, Jr. Per to that beautiful home beyond the

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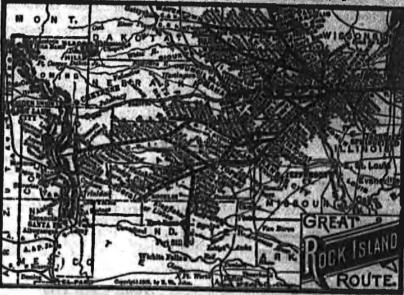
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#### A Rara Conversion in Italy.

Several years ago there lived in a city of northern Italy a porter, whom we shall all Antonio, a famous man, almost as well known as the mayor or any other important personage in the city. Unfortunately, however, he was famous not for his goodness and morality and usefulness, but for his wickedness and vice, and evil influence. He was very often drunk and noisy, and scarcely a week passed that he was not arrested and fined, or else sent to the lock-up for the night. He was large, strong, and reckless, especially when under the infinence of liquor. At such times even his best friends were afraid of him and avoided him, and his poor wife trembled when she heard his heavy tread on the door step. Even the policemen sometimes hesitated to lay hands on him.

There were moments, however, when this burly, reekless fellow was as gentle and kind-hearted as any one, and when serious thoughts took possession of him. causing him to be ashamed of his past conduct, and to make good resolutions for the future.

In this same city there had been for some years a small Evangelical church. which, in spite of hatred and persecution and very many peculiar difficulties had been able to make some progress. Three times a week the brothren met in their little " hired house " to study God's word together, or to hear a sermon. The congregations were small, for prejudice, and the base mis representations of the priests kept most of the people away. The few who came regularly were delighted and one by one found and embraced the truth; and though greatly persecuted, renounced Catholiciam, and east in their lot with the ac-called heretica. Antonio had often heard of this little church. though he had never been to one of its meetings He had several times passed the evil things he had heard of him, was surprised to find that he had a kind expression on hie fane, which seemed to invite friendship and confidence.

Ouce he had a short conversation with one of the members of this little flock. and after all he had heard of their being infidela and bad people, he was astonished to hear him talk about God' and Christ, and the duty of loving all mew, even one's eaemice. Sometime after, while in one of his heat moods, Antonio concluded to visit the Protectout church, to see and hear for himself. He was not astimid man, and though dressed in his every day elothes, he did not besitate to take a seat ager the frunt. He enjoyed the singing very much, though he could not tell anactly why. He listened attentively while the herself. .

pastor read the Bible and prayed, and As she listened to the sweet singing, be concluded that he had never beard a the earnest praying, and the simple and priest, or any body else, pray like that. oleer exposition of God's word, her His heart was atirred as never before, facilings were those of mingled surprise and he began to wonder what would come next. The sermon was a good one, dealing mostly with the first prin ciples of the gospel, and no one listened not long before husband and wife bemore attentively from the very begincame regular members of the church ning than Antonio. It happened to be in spite of bitter opposition. About communion Sunday, and when the bread this time the chief of police bewas passed around, the new hearer gan to wonder where Antonio looked on with interest and curiosity was, and how it happened that while the members were partaking, and he never disturbed the peace any more, when he saw that the good deacon was with his drunken sprees and rowdy conabout to pass him, he beckoned him to duct. On inquiry he learned that he his side, and before the deacon had time to ask what he wanted, calmly helped ban joined the Protestants, a great himself to the bread, never dreaming change had come over him, and that he that he was doing any thing improper or was now a sober, industrious man, a wrong. This act did not escape the kind husband, and a worthy citizen. pastor's eyes, and he inquired of the "This is a curious story, and I must go deacon who the stranger was. "lie is and see what it means. If becoming a Protestant makes such a change the bully of the town, a turbulent and dangerous character." "Toen why did in a man I think I had better you give him the bread?" said the pasbecome one myself." So the next Suntor. "He beckoned me to his side, and day the chief of police was found in the before I knew what he wanted he had little evangelical hall, listening attenbeloed himself." The pastor was not tively to all that was said, and wondersatisfied, and concluded that it was his ing at the change that he recognized in duty to go at once and explain the mat-Antonio's manner and expression. He ter to him as kindly as possible, in order was so much pleased that he came again to avoid a repetition of the act. " And and again, and soon he too was conwho knows," thought the pastor, " pervinced that these people had the truth, haps this may be the turning point ie and that it was his duty and privilege his life." He told him how pleased he to follow the example of Antonio. was that he had come to the meet-The gospel is still the power of God ing, and that he had been

unto salvation to every one that believeth, to the poor priest-ridden people But I am afraid," continued the of unfortunate Italy, as well as those of our own highly favored land. Some what you have just done, for not every bright jewels for the Savior's crown one has the right to eat the bread that have already been gathered here, and was passed around this morning. No who can say that many others may not one who swears and gets drunk and be found, if God's people are faithful to the trust he has committed to them! only those who love and believe in the This hope cheers and sustains us

Rome, Italy. John H. EAGER,

#### Collections.

Why have our churches fallen into

the habit of waiting till the summer and fall to take collections for missions? It is because they have never learned the more convenient and easier | ville, or Dr. H. A. Tupper, Rich method of raising money by systematic | mond, Va. collections and by individual effort. Much larger congregations gather to the country churches in summer than in winter for an obvious reason, but the city churches, whose congregations are as large in winter as in summer, delay agent in each church to look after the the missionary collections, and hence it can not be said that the pastor is waiting till he can find a large congregation present. The usual delay may be imputed to the saying that "what 's every body's business is nobody's business." Where there is no member of the church specially Board met with the Fourth Sundaycharged with the duty of looking after school Circle at Oak Grove church, on the missionary cause, the matter of col- the fourth Sabbath in October last, ections will be put off from day to day and from month to month till near the close of the year, and then there must be a "high pressure" meeting to raise the desired amount: and in order to rais that amount a few brothren genre is have to pay largely above a fair are; whoreas, if some one were specially charged with the matter, and would secure a list of anbsoribers who would pay a few dollars or a few conts each month, and collect those subscriptions regularly and promptly, and in addition to this take an occasional public collection, to give these who had not subscribed an opportunity to contribute, it would be seen at the end of the year that the church bad raised a surprisingly large amount, without any one having been compelled to pay a

large amount to make the collection re-

spectable. It would also tend to an large the missionary spirit among the membership. The missionary collector. by making personal appeals to individand delight. She willingly enrolled her ; uals, would get a dellar from many who name as a catechumen, to receive special | would be centent to 'drop a nickel in instruction from the pastor, and it was the contribution basket at a public collection

If your church does not see proper to appoint some one to look after its missionary collections, you can go to work at it without appointment. There is no law of church, State, or society to prevent you asking your Christian brother or sister to give something for missions, while there is the strong mowas still in the city, but that since he | tive of love to God and man to impel you in that direction.

W. M. Woodcock

#### Will You Help?

We are near to the time set apart for general thanksgiving all over our land. It seems to me we can in no way show our thanks to God better than by bringing up free will thank-offerings. At our late Convention in Humboldt the pressing need of lunds for Foreign Missions just at this time was clearly set forth. Other States are coming to the rescue, why not Tennessee also? Brother Bell says that the delay of the churches in sending funds, creates a debt, the interest on which amounts to a sum which would support four men as foreign mission aries. If we would pay in the begin ning of the year, or even systematically along through the year, this would be changed. Now, let us make a good move off, and have a collection for Foreign Missions all through Tennessee, either the Sabbath before or after Thankegiving day. God has blessed our land and country. Let us send up as a thank-offering contributions to proclaim the glad tidings of his love to the nations in darkness I hope pastors and laymen will take hold and let us make one united effort for ('hrist, and the Lord will own and bless. Fraternally. R. J. W Send all contributions for this work to Brother J. II. Anderson, at Nash

FINANCIAL AGENTS - At the meet ing of the State ('onvention a resolution was passed requesting the churches of the entire State to elect a financial collection of money for all missions. At once the Executive Board of Contral Association elected Brother Jones for the Association, and wrote letters to all of the churches, urging them to appoint their collectors and report to the treasurer of the Association. ()ur meeting on Saturday. Quite a large number of practical subjects were discussed during the meeting. Brother Windes preached a most appropriate missionary sermen at 11 o'clock on Sabbath, after which a nice collection was taken for Sunday-school purposes. The meeting adjourned to convone with Eldad church at such a time as Brother W. M. Hunt, the vice-president, might suggest. Let it he held as all-important, that before we can expect to be s generous giving people, we must oducato. The hope is in educating the children in the Sunday-school. Brethren, be patient and persevere on that line, for there is where it is.

Yours in hope, J. M. SENTER.

-The BAPTIST AND REFLECTOR from now until January, 1891, for \$2.00

## Baptist and Reflector.

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

Nashville, Tenn., November 28, 1889.

QUESTIONS AND ANSWERS.

in this column any suitable question will be answered by Dr. J. R. Graves. Mayertheless all quotions to receive attention must be signed by the name of a subscriber to the BAPTIST AND REPLEC ros Direct all questions, the answers to which are desired from Dr. Graves, to bim, 847 Main Street, Mruphls, Tenn.

#### PALESTINE RE-PROPLED.

The Rev. James Neil addressed the Prophetical Conference recently held in England, and a brief outline of his very interesting remarks may be acceptable to many, and should be to all, of our readers: lie said the apostles had a last

question to ask the Lord-" Will

thou at this time restore again the kingdom to Israel?" They do not ask if it is the Lord's intention to bring about such a restoration. On the contrary, their question implies that Messiah had already satisfied them that God would indeed do this. and confirms all the plain and glorious promises given in the Old Testament. But what they ask about so engerly is the time when this happy and wonderful national recovery was to take place. The time, however, was then far distant, and our blessed Lord turned their thoughts away from it to the spiritnal power that was about to be immediately poured out on all who believed. But it is not possible to suppose that if their evident hope and expectation of a national restoration were wrong the Lord would not at such a solemn moment have disabased their minds of so grave an error. This reply, then, from the lips of Him who is the truth itself, deliberately sanctions the grand hope expressed in their words- a hope which animated all the nation at that day, and to which Israel through eighteen hundred years of dispersion and ruin still devoutly clings. The answer to all questions with regard to when Israel's return is explicitly foretold marks the event as one yet to take place, and it is a very solemn and unmistakable sign of the last days in which we live that the Jows are now crowding back to Palestine in unprecedented numbers. When he (the speaker) first made this known

in his " Palestine Re peopled " it was donbted, but no one doubts it now. In 1871 he had the privilege of observing the beginning of this in Palestine. Then the Jewish population of Jorusalem was about ten thousand; now it has risen to thirty thousand. It is, however, very difficult to got the actual numbers, for Eastern Jews dread a consus, believing it wicked to number the people, and also from fear of an additional poll-tax, but it is thought by those well qualified to know that there can not be less than sixty thousand Jows at present in Palestine. Three causes in the providence of God have led to this longforetold return. First, the new land laws affecting Palestine, which from the time of the Crimean war gave

in Palestine in their own name. A second cause is new laws of take arms, but in 1874 Russia adopted the German system of military conscription, which comtry to enter the army. Now, the tion for the same.

quently, are making the greatest efforts to escape. There are over four millions of Jews in that ompire, but, like Fgypt of old, she holds thom in bondage and refuses to let them go. They are, however, getting away from time to time, and are mostly returning to the Hely Land, and 11 even a considerable proportion of them arrive there, Palestine will be again repeopled. A third cause of the return is the new civilization of Syria. Formerly the Jews in Jorusalem were ill-treated, shut up in their own quarter, without mod ern schools, hospitals, or proper medical treatment, and dared not venture outside the walls after dark. So cruel was their oppression that a common Arab shonkeeper would take off his shoe, and throwing it at some Jew of noble family, would hail him as a "dog" and bid bim fotch it-an indignity to which he was forced to submit. But all this has been changed. First faithful missionaries, then foreign consuls, then European travelers came. Roads have been made. good houses built, trades of all kinds introduced. This made it possible for a large lewish popula-Palestine may seem small, but it must be borne in mind that the and that the great bulk of the poonorant, neither able to read or write. The lews are really in the proportion of twenty to one of all the other nationalities; hence they are virtually taking possession of administrators. It may be asked, For what purpose is the Lord tine?" The answer is, " For the infliction of a terrible and final judgment" and " For their converplete and glorious restoration to

in many public acts of idolatry,

All the Jews in Russia, conse-

the Land of Promise A number of passages show that the Jews are first to have a partial return in unbelief, for final, unparalleled, and purifying judgments. Russia--" the Assyrian "-- Gog, the Prince of Rosh, Meshock and Tubal (Russia, Muscovy, and Tobolsk-a country thus named before it was formed) will, in confederacy with Persia and a host of Central Asian and African powers. be the inflictors of these last judgmonts on Israel. The speaker then described the period of their conversion and final restoration, and cited countless biblical passages relating thereto; then the whole nalost tribes recognized and recovored. This will inaugurate the millennium-that one thousand venrs of blessedness of which the Jowish prophets drew such glowing pictures.

#### A REQUEST.

Brother Murphy writes to us that on moving from Missouri to Colothe subjects of foreign powers the rado he lost the Baptist file containing his articles on " My Church. and the Ordinances," and can not military service in Russin. For. for the want of them prepare them merly in that vast empire the Jews for a book as intended. Any one these articles by communicating

## Jows droad this military service PREACHING AT ASSOCIATIONS. more than death. It means for them incorporation into a body of idolaters, and enforced compliance

We submit the following thoughts on the subject from the Baptist Courter, South Carolina, which will be of interest to the brothren just at this time, when the matter is before the Associations to give the people more preaching. The Big Hatchle at its last session went back to the old day and, included a Sabbath, so as to have four sermons at least, the introductory and three on the Sabbath. Here is what Brother Halley and the Bantist

Courier have to say : Rev. O. L. Hailey, of Knoxville, loun., in offering a few suggestions for the consideration of the brethren as to the conduct of Associations, has this to say on the subject of preaching: "Have a good sormon once a day at least. I for one do not believe it wise to suppress the desire of the people to hear preaching at such a time. It is one of the most propitious times to preach the truth. And besides, the community that entertains an Association is entitled to some consideration. Left to a vote they will always call preaching, and mossengers are desirous to hear." agree with much that is said by Brother Hailey, and yet the custom in some of our Associations is tion to live there in peace. To many to make the preaching interfere nett for what Mark says, or Mata population of 60,000 Jews in seriously with the business for which the Association was organized. For instance, not a thousand country is ruined and depopulated, years ago we were present when the topic of State Missions was unple-the fallaheen-are utterly ig- der consideration, and the corresponding secretary was about to begin his speech. The moderator announced that there would be preaching at the stand, which upset the entire congregation, and Palestine, and must be its future they flocked out of the house until less than fifty persons remained to hear one of the best speeches of the now leading Israel back to Pales- occasion. The congregation had heard already (only two or three and as many ministers belong to hours before, including the inter. Tennessee. It is a missionary and mission), a splendid sermon from sion as a nation, and there com- one of the visiting ministers, and the people were filled with the very marrow of the gospel, but the custom of an afternoon sermon was adhored to, and they were urgently invited to go outside for the purpose of hearing the pastor of the church with which the Association was meeting! That is one extreme which ought to be avoided.

#### A MORLE STAND FOR CHRIST

The Arkansas Baptist states that when a traveling evangelist of the Y. M. C. A. visited Pine Bluff, Ark, the Baptist pastor, Rov. W. C Golden, declined to take part in the union meeting, which he had a right to do. This occasioned some stir, and a committee of women waited upon Brother Golden and tried to induce him to take part in the meetings. He was firm. They then threatened him, declaring that all who sympathized with the union meeting would refuse to attend upon Brother Golden's preaching, The fight began, but, so far from losing popularity, the Bantist de-clares that the Baptist church will not hold the people who desire fo attend upon Brother Goldon's preaching. So much for an attempt to "bulldozo" a Baptist proacher.

- Baltimore Bantist. Brother Jarrell was driven out of the pastership of the Waxabatchie were not compelled as a body to having the papers containing all of church, Texas, because he would not co-operate with, but opposed, the fact-not the papers-to us the Y. M. C. A. He stood firm to pels all the male Jows in the conn. shall receive a handsome proposi- his principles and was martyred. the steeple, and the little knots on the God be praised for such noble men! other threads are the panthers."

I HEARD Mr. Stennett, a Cumber land Presbyterian minister, say is sermon on baptism, last Sunda (that I intend to answer), that he heard you say that the juil at Philippi contained a bathing convenience—tank or pool—in which Paul could have been or was, baptized. This he denied. What your authority for saying if? He also said that "Bethabara "moans a house or tavern, and in it John bal-tized the Savior and the multitude What does it mean? Ho also disclared you and Elder Ponn ignoramusos.

We may have said, and probably did, that all Rastern prisons, as do our modern ones, had connected with them a convenience for bath ing, the climate and condition of things making frequent bathing necessary, and that Paul could have used one of these tanks, or pools, but that be probably resorted to the river that flowed past the city. We did not conceive that an intelligent man would question the state ment, much loss a minister of the gospel. Bethabara means a house of passage, a house at a ferry, or? fording place. Mark says that John baptized (immorsed) the Savior in the river Jordan, and not in a tavern or house. But what cared Mr. Stonthew, or even the Holy Spirit, who says (Rom. vi.) that Christ was buried whon he was baptland. planted in the likeness of death. which is baptism, the only likeness of death?

Tur minutes of the Tennesseq Association are before us, and altogother the nicest ones we have seen this year: Elder L. C. Coulson, clork. Five of the churches progressive body, and recommended the BAPTIST AND REFLECTOR as well as the Alabama Baptist to the patronage of its churches. Elder Coulson has long been the clerk of this body and should long be continued.

An experienced Baptist dentist wishes a healthy location on the East of the Mississippi river, where he can educate his children. Address, Special Editor. Memphis. Tenn. We know this brother, and that he would be a valuable acquisition to any oburch or community.

DR. BOYRTT, of Dailas, Tox., is aiding Pastor Venable in a meeting at the First church. The interest is manifestly increasing."

WE are needing twenty-five dollars to pay the board of three selfhelping young ministers, at Jackson, up to November 1. Who will be one of five, or twenty-five to make up this amount? We shall bo delighted to chronicle their names.

LESSON IN BOTANY.—A little boy who had been given a few lessons in simple botsny was heard explaining to his younger sister that "this little

Helphanu.

so attentive during the whole service.

pastor, "that you do not fully realize

fights can take part in this feast, but

Lord Jesus Christ." "Yes, I under-

stand," said Antonio. "And do you

intend to leave off those bad habits?"

asked the pastor. "Yes, for I have

been convinced by what I have seen

and heard to day that they are wrong.

and that I ought to lead a different

life." The pastor was much pleased.

and encouraged him to come again, and

to remain true to his new but good res-

olution, explaining to him at the same

ime that he must not take the bread

and wine again till he had given good

proof of his conversion and had been

received as a member of the church.

He was accepted at once as a cate-

chumen, and the pastor was delighted

with his progress and evident sincerity.

After a while Antonie began to think

of his poor wife, who had been com-

pelled to abandon him on account of

his neglect and brutality, and he longed

to have her with him that he might, if

possible, atone for the past. With

great difficulty he succeeded in per-

suading her that he was in carnest, and

hat be was really a changed man, and

that he would remain faithful to his

promises, for this was not the first time

that he had promised to lead a better

life, and give her the love and care she

deserved. However, while he con-

tinued to explain, and to plead and

promise, the tender love of other days

heart, and with trembling hope she re-

solved to try him again. She soon

realised, to her great joy, that her hus-

band was no longer what he had been

and that some remarkable change had

come over him. Though she had board

dreadful stories of the Protestants, and

until now had been greatly sfraid of

them, she readily consented to accom-

pany her husband to one of their meet-

ings, that she might see and hear for

seemed to spring up afresh in the wife's

Toxas.

THE BAPTIST | THE BAPTIST REFLECTOR | Consolidated August 14.

First Sabbath in December and Saturday night before, Luling,

Second Sabbath in Docember and Saturday night before, Flatonia, Toxas.

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

-Two brethren who heard Dr. Graves' Chair Talks on Salvation recently spoke of them very highly, Would n't you like to hear them? They will do you good, Write to him and tell him that you will give him twentyfive two-dollar or fifty one-dollar subscribers if he will come and deliver them to your ohurch. In that way you not only get the benefit of the talks, but also of the paper at its regular price. Really it is the same as getting the five talks for nothing.

The following have been returned to us marked "misdirected." Who will

give us information?

I. B. Given, Glady's, Tenn.
Rev. W. D. Hancock, Selden, Ala.
J. H. Boixers, Bald Place, Tenn. Rev. P. Brown, Samples, Ala. J. G. Davis, Huntsville, Tenn. A. S. Reeves, Hartswell, Texas. H. B. Ray, William's Station, Tenn. J. Patterson, Hanner's (Jap, Tenn. M. Steineiphns, Brownsville,

-Will Brother T. J. Everett, who wishes to be pixed on our list as a lifetime subscriber, please give us his post-office address?

#### **BUSINESS NOTICES.**

Bescham's Pills cure sick-headache

Hood's Sarssparilla is a purely vegetable preparation, being free from injurious ingredients. It is peculiar in its curative power.

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The Royal Academician,

W. P. Frith, whose obarming reminis-osnose bays been so widely quoted, has written two fascinating articles for the ith I when Models," including Italian boot blacks, occurry Arch, and children of the royal family.

I cordially recommend [Salvation Oil to all suffering with rhoumatism.

Jon S. Fox, Castle Dealer. 117 North Broadway, Haltimore, Md.

The mother more often than the father is the one who looks most carefully after the little ills of the family. The frightral ent made by the new jack knife, or the ominous congb which tmeatens pnenmonia and all the other allments, little and great, come to her for relief and sympathy. She must be often aurely tried to know what to do, and at sugli times turns with on fidence, born of long acquaintance with his repedies, to Dr. Hart, and from the shelf takes down his Relief Discovery, pills, or Winslow's Vermifuge, as the case requires, administers the proper dose and feels that all has been done that can be. iz ti

Firs.—All Fits stopped free by Dr. Kline's Nerve restorer. No fits after first day's use, Marvelous cures. first day's use, Marvelous cures.
Treatise and \$2,00 trial bottle free to Fits cases. Send to Dr. Kline, 931 Arch street, Philadelphia, Pa. 13

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"The Royal Baking Powder is undoubtedly the purest and most railer to haking powder offeres to the public. "The Royal Baking Powder is purest in quality and highest in strength of any baking powder of which I have knowledge."
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ington, D. C.

I have several times examined baking nowders in the market to determine their purity, to sing power and influence on the health of those using them. If have uniformly found Dr. Price's Cream Bakter Powder the best in all respects. It raising power to stands at the head. It is a once, clean, elegans and healthful preparation. I have used "Price's" in my family for years.—Prof. R. C. REINZIE, Late Free ident M chigan Stato Board of Health.

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Speaking Truth in the .... the tentered the tenter of the and to 2 to 40 to 10 to NASHVILLE, TENNESSER, NOVEMBER 28, 1889..... last day of the age. Uod in his infinite windom selected haptism (not something else, or something in place of bap-tism, but baptism) as his winces to testify of him and of his resurrection, and during the more than eigh een centuries that have passed since this wit-ness has been testilying to poor, sinful, the resurrection, or that baptiam is a fallen men, thousands have been convicted by its testimony of their need of a Savior, of the divine reality of the religion of our Lord Jesus Curist. But

Baptism God's Witness of th Besur-

I BE.W. H. SMITH.

This was became or only and I

No one, I presume, would conclude,

that baptism is God's only witness of

witness of the resurrection only. Be

cause we find many other witnesses of

the resurrection, and baptism mbst cer-

tainly testifies other things in addition

to the resurrection. However, as the

shadow of a tree is proof positive of

the existence of a tree obstructing the

light, so baptism is proof positive of the

resurrection. If we have no tree, we can

not possibly have the shadow of one.

wise, that is, if there is no resurrection).

what shall they do which are haptixed

Pendleton, says: "Baptized in the be"

lief of the resurrection of the dead, thoir

emersion from the baptismal waters not

only commemorating Chainty housing

tion, but anticipating their own

to the resurrection of the saints." John

says: "There are three that hear wit

nesh in earth, the Spirit, and the water.

and the blood, and these three agree in

one. If we receive the witness of men,

the witness of God is greater; for this is

the witness of God which he hath tos-

This passage teaches us that "these three agree in one"—one object, in bear

ing witness for Christ, to his messiah-

ship, his divinity, his anthority, his

stonement. The Spirit witnessed for

him at his baptism. The Spirit takes the things of Christ and shows them to

men, opens their licarts, enlightens their

minds, convinces them of the truth, and

bears withess with their sphits. The

Blood which Christ shed on the cross as

the price of human redemption, testifies

everywhere for Christ, since by it wd

tified of his Son." I John v. 8, 9.

even an a ..... as for that matter?" Yes, baptism (not something in place of it) is God's witness of the resurrection; his witness that the person being baptized is dead, indeed, unto sin and however much light we may have, Paul alive unto holiness through Jesus Christ thus argues when he says. "Lise (other-our Lord, who died for our sins and rose again for our ju tilication. To him be glory, honor, and dominion until for the dead." I Cor. xv. 20. Or, as Dr. the last enemy shall have been conquered and the Father's name glorified. Willette, Tenn

may we not ask. Who wes ever thus

Attention!

On behalf of the Education Board

Again, Amid the rice sympotism of baptism, we find the ordinance pointing located at Jackson, I wish to sava few things. Now, for nearly ten years I have been connected in some way with an Education Board; either on or under one. This interest in the work, and travel-sround among the churches iw Virginia, Kehtneky, and Tennessed, matter. I have found generally some complaint of the Board! The churches should recognise that such a. Board is their organ appointed by the Baptist State Convention; and that when se young man comes here to school, regul larly indorsed by them, we could hardly be 'expected to refuse' him. especially under the street rule of young ...man, and mot the diducation

think they are called who are not and some think they are holf child who are and we should help the trake ones to with the bottle and bottle holders; in about the first ones to with the bottle and bottle holders; in about the first ones to discuss the powers of discuss and in striving in every possible ways. God hever makes a mistake but men often d, and reflect on God; wisdom by saying he has called then to preach. Then, after they come to college, why, do n't coxipiain because all do not succeed. There are many poor preachers; yes, but he more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters, or blackington or more than there are poor carpenters. preachers, yes, but no more than there are poor carpenters, or blacksmiths, or convicted by seeing a baby sprinkled, or lawyers, or physicisms. It you lend a young min to college now and then whit Brother J. S. Thomas, our effection

Now, having said this much, I want pledied to his works. In take have me to tree "one other "think at the good without, in which hadd not for churches. Please read that carefully gut to mention the BAPTER LAD Red We have ut the South wettern the prison and to aree about all the nient Uhlversity this season in an an article period and besit to with the ... It to very tideportains to roung men studying for the ministry! Brother Thomas to his work that the some twenty two or twenty three! Will paper be unten in every chirch him hor "kill "those brethren "Who " wirds that the members keep theniselves the lection in thelf churches hight way and when he sole to contractitie which sent lt to Plor G. W. Jarmin Jack! Beptist papers from other Stead her

I am pleased. I am pratified I am delighted. I want to compliment and thank the clerks of Associations who have broughs me some observation of are sending in their minutes for 1889, how the people feel and think about the fusicad of a scurvy, discreditable little pamphlet of eight or ten pages, printed on mean paper, with battered worn-out type, and barred of nearly all the information that any one wants, they are now giving us from sixteen to datibtics, etc., well arranged hand comely printed on good paper, and in a church independence; therefore, they decent cover. The minutes of the are to blame for the failure in my Hatthie, 'Central," Clinton, "Cohoord, Holston, Nolachticky, Ococe, Salem, I Board or the college. The old ladags, and Tennessed Associations, and others dre cleamed from all sin. So also does ". You cam't make a silk purse out of a that night be haded, are creditable to the water agree with the Spirit and the som's car," is a true, ous. .. I. don't the denomination, while in those that know whether I have the words: right are not yet up to the standard there is have notified the State Board that they who were baptised were baptized into og not but that is what it means, So, marked improvement over the issues of

show whether I have the words right with were baptised rath his death. Not 'liberally to be after But 'in 'the 'ilikeness of.' Christ way in out, hat, he what, it, means, and the standard there is maked improvement over the instance of make a standard there is a significant of the dead. We', being "death indeed unto win"—having renounced the world; and gives up all to Ohrist two are buried as evidence of said death to signished are resized as 4-estimony that we have (previously) releved the abdrement' or resonablistion.

The shadow of a stone, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, does not consultation.

The shadow of a stone or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a hour, or, of a human being, or, of a hour, or, of a hour, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being, or, of a hour, or, of a human being or being or

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Brother Thomas in West Tenness

disappolitie you. It is bo more than be! Sunday school affectary, was with us on out 'ld your docton and a sed - ware the zien: 'He ende his excellent' will selson. 'Some hills do h't mirrors, thit before the Suntay school and got the you continue to plant your seed to fall into line with it monthly collection. son, Tenn. ? ... H. W. TRIBBLE ... | taken, but where our State paper Has no drodalion, and begins to talk to the The Morning Cometh. people about his work, he finds that has to begin back at the a, b, e's of if and explain in full: So' and he for not taking one's own State paper and theop. ing one's self informed about the work being done there: Brother Thomas is doing excellent work for the Board.

He took up a collection from our church for the State Mesion Board, amounting to hime dollars and lixty ave CHECK att tree temt tort mit amilian termitals

Our pastor, Rev. W. L. Anthony, W. pects to leave in a shouth or so for his Meule Bome Tal Clianis, Re ... His fabily are now there." We 'refree ou's desdibile olding the Rolling and We'hive no paster is view wither and 

THE SUNDAY SCHOOL WORK - The