

MOUNTAIN JOTTINGS.

Mountain is healthy—why not mountain jottings?

Rev. W. E. Jones just closed a successful pastorate at Jellico, Tenn., 14 seasons. The church has increased in membership...

Rev. G. D. Henrichson becomes pastor at Benton, Ky. He has a noble pastorate. This church has grown from 11 members to nearly 100 within the last three years.

Rev. W. H. Brownout takes charge at Watt's Creek, which church will be assisted by the District Missionary Society. His congregations are large. The indications are that many will be added to the church.

Rev. J. Shull's church at Cumberland River, three-fourths of a mile from the Baptist church in Williamson, is about finishing a most desirable and commodious church building.

Your article took charge of the church at Williamson the first of November, and already the congregation has grown to 175. The prayer-meetings are growing in interest. Two were baptized last Sunday, and there will be more next Sunday.

Rockcastle Association sent Rev. J. C. Carmichael to Mt. Vernon to preach, and on Monday night he was successful.

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Rev. J. M. Mahan, of Jellico, Tenn., has recently been licensed by his church to preach the gospel. He bids fair to be a useful minister.

Rev. J. M. Bowling is a feeble being. May God grant wisdom to this servant of the Lord. We have few such working ministers at Jellico.

Dr. A. T. Shalton, of Jellico, Tenn., has recently been licensed by his church to preach the gospel. He bids fair to be a useful minister.

The Sunday School.

INTERNATIONAL BIBLE LESSONS, 1888

FIRST QUARTER. Sunday, Feb. 1. HEROD AND JOHN THE BAPTIST. Matthew 16:1-11.

MORRO TEXA.—And his disciples came and took up the body and buried it, and went to the desert. Mat. 14:12.

PARALLEL PARABLES.—Mark 6:14-30; Luke 9:7-9.

"At that time,"—When Jesus and his disciples were preaching and working miracles in Capernaum and the villages of Galilee. Herod may have heard of Jesus before, but this is the first time his attention was attracted.

"This is John the Baptist,"—is risen from the dead. The disciples were not dead in this wicked man's thought. He had no power to restrain him.

"For Herodias' sake,"—His brother Philip's wife, Herodias was a granddaughter of Herod the Great, and therefore both her husbands were her kinsmen.

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stead party on their couches, forming a circle about her. Each conduct was equally reprehensible by Jews, Greeks, and Romans." (Schaff).

"And she being instructed of her mother,"—instructed here means led on, instigated, wrought upon.—Her mother who put her up to his promoting, and after Herod had made his promise, Salome went to her mother's apartments and was further instructed.

"In a charger,"—In a wide, shallow dish, a platter. The narrative seems to imply that the head of the Baptist was brought while the feast still lasted (Lange). It would not take long for the execution, or to go into the dungeon, around the sleeping Baptist, out off his head, and bring it to Salome on a charger.

"The one being being who Jesus treated with supreme contempt was the wicked Herod. Whether he was a Roman or a native, Herodias and her hypocrites whom Jesus denounced, or whether it was because of the contemptible weakness which led him to surrender his manhood to an imperious, wicked man, is not for us to say.

"And Antipas may be designated as the representative of that class with whom the Savior entered into terms—whom he avoided, when they bet, rebukes when they threaten, and at last punishes by complete silence." (Lange).

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