

CONTRIBUTIONS.

"Modern Holiness."

No. 2.

This movement informs us that Paul was not sanctified when he penned the seventh chapter of Romans, but when he wrote the eighth chapter he was a sanctified man. As to the seventh chapter the so-called Holiness people have soared away beyond into heights of ecstasy.

Now this chapter must be so changed so as to meet the demand of this lofty state of Christian experience. The version of this movement would be about as follows: "I know that the law is spiritual, and I too am spiritual; that which I do I allow; for what I would not, that do I not; to will is present with me, and I find how to perform that which is good. For the good that I would, I always do; and the evil which I would not, I never do. I find in myself a law that when I would do good, good is always present with me. For not only do I delight in the law of God after the inward man, but I see no law in my members which wars against the law of my mind. It was otherwise with me; the flesh used to lust against the Spirit, but that has all ceased now, infinite grace has rescued me, and while I still have outward foes, I now have none within. One law controls my whole innerbeing. The merit all belongs to Christ, but I have the blessed consciousness of never offending him. My will is absorbed in his will, and I not only will to serve him without sin day by day, month by month, year by year, but I actually do it."

If you put aside the seventh chapter of Romans you put aside the experience of every true child of God. We have been informed by some of the leaders of this system that it is over in the eighth chapter that they live with Paul in his sanctified state, not in the seventh chapter.

"There is, therefore, now no condemnation to them which are in Christ Jesus." This passage is used in a way peculiar to this false system, as having the pre-eminence above all that make any claims upon the plan of salvation. When the Son of God took the believer's sins up to the cross he nailed them there forever. He may be in Doubting Castle, but he shall not come into eternal condemnation.

This movement informs us that in its precepts there is no doubt, pain, nor sin. It is much better than Paul, who, in the eighth chapter of Romans, the very chapter in which it glorifies, says, "We groan within ourselves, waiting for the adoption, to wit: the redemption of our bodies." (Verse 23) Why does Paul say, "We groan within ourselves?" It must be that there is sin and corruption in these Adamite bodies of ours and that we long for a final glorification. Paul carries out this thought in the seventh chapter when he cries out, "O wretched man that I am, who shall deliver me from the body of this death?" or, "this body of death?" (Verse 24.) Hence, this movement must reject the eighth chapter, or a part at least. Certainly Paul was not sanctified, according to the claims of this Holiness element, when he said, "We groan within ourselves." The same Paul that cries out, "O wretched man that I am," in the seventh of Romans, groans in the eighth chapter.

Some claim to be pure, soul and body. Then such texts as the following, "This corruptible must put on in-

corruption," (the Lord at his coming) "shall change our vile body," can not take place with the so-called sanctified when the user shall come forth from their graves incorruptible. Well, this modern movement has ascended so high above the ordinary child of God that it will never see corruption. The bodies of such a system are much better than David's which saw corruption. If this persuasion should die a natural death perhaps a resurrection will take place the third day after interment. Or it may be that a transport will be given to pass into paradise without having to die a natural death. Paul in all of his letters to the churches in some way recognizes the members as saints. The word *saint* means *holy*. Yet these holy, saintly, brethren were admonished to keep up a perpetual warfare against sin, and "press toward the mark for the prize of the high calling of God in Christ Jesus." Paul disclaims for himself the idea of perfection in the following words: "Not that I have already obtained" (the prize) "or am already made perfect, but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus." (Phil. iii 12.) Modern Perfectionists have gone away in advance of the New Testament saints, and have made Paul and all of the apostles ashamed of themselves. What a pity they did not live in the age of the apostles, then Christianity would have been in possession of a grander revelation and a more glorious Christian manhood. Revelation is given to fallen humanity, imperfect saints.

Angels are pure, above rebuke, modern perfectionists are pure, above rebuke, therefore, revelation is useless to angels and modern perfectionists.

When the apostles were commissioned to go into all the world with the gospel the women were not included in that commission. But in this modern movement sometimes the women exceed the men, and not unfrequently the most of the outfit are unmarried. Now, such a troop moving from place to place, who can vouch for its perfection and virtue? Its tendency, it seems, is toward Free Loveism. When any one gets out of the reach of scriptural admonition his morals may be questioned. Our churches should not dare to open their houses of worship or give any countenance to such a false system. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is a partaker of his evil deeds." 2 John x. 11.

G. T. CALVIN.

Grenola, Kan.

The Prohibition War.

The writer wants to say that he appreciates the ringing article on prohibition on the second page of your issue of the 21st. We should certainly like to hear from the Hon. Job Harral again. There are too many men nowadays skulking about like old Saul and trembling before the terrible whisky Goliath, insisting that it is no use to try; men will drink and whisky will be sold; that the efforts at prohibition are unwise and illy directed, and that we are such a small minority. They seem to forget that one with God on his side is a majority. And, O my, in to-day's Chattanooga Times one poor, weak, "eloquent divine," in writing to a So-dalla (Mo.) newspaper, gets off the following: "All the saints are not in the Prohibition party. That small party has a large proportion of the demagogues in trousers and in skirts—the

fools are not all dead yet. This "eminent D.D." is evidently trying to say something and he doesn't know just how. Good Lord and good devil, seems to be his prayer just now. He is so anxious to say something that means nothing, and he is succeeding.

Again, the editor of the able Democratic Chattanooga Times last Friday, November 22d, in criticizing the W. C. T. U., calls St. John a cranky fraud, and the Prohibitionists of the United States "the most puerile and purchasable lot of hypocrites this country ever saw." Now this is very amusing to us and it must be a very conclusive argument to the many intelligent readers of this fair and impartial (?) sheet. It steadily refuses to inform itself on the Prohibition question. There are a thousand papers in the United States, many of them bitter and malignant, steadily refusing to give prohibition facts and figures, many of them are religious papers, too.

In reply to the sworn statement of Judge H. B. Moulton and Reporter Julius Levy, regarding Vice-President Levi P. Morton's rum shop in the said Vice-president's apartment building—the Shoreham—the cry comes, "Lies, lies! False! fools! cranks! hypocrites!" And this amuses me, too, and reminds me of some fellows that argued (?) for the space of two hours, "Great is Diana of the Ephesians!" "Great is Diana of the Ephesians!" But the temple of Diana was not so great but that it fell, and to-day its very site is in doubt, while the poor crank who dared to stand up alone still lives. But thank God for such men as Job Harral and Talmage, and the thousands in our country who dare to stand—and to stand alone—for what they think is right.

Surely, the religious press is waking up to this stupendous evil, the liquor traffic. There was more space taken last week in discussing the temperance and prohibition question in the religious press than ever before in the history of the world.

All the electric lightning wires in New York are being put under ground. A few poor men have been killed by them. Recently a man was roasted alive, hanging among a net-work of wires, and a contribution box was put upon the fatal post for the widow and the orphans. According to the infernal revenue returns, Dr. Hargroaves, the eminent and unchallenged statistician estimates that \$110,000,000 was expended last year for liquors; that 19,227,808 gallons were drunk; that 100,000 men died of drink between July 1, 1888, and June 30, 1889; 110,000,000 silver dollars would load 344 teams, each team hauling a ton; 19,227,808 gallons, would fill a canal three feet deep, ten feet wide, sixteen and one fourth miles long; 100,000 men in a year means 271 men daily—yesterday 274 men, to-day 274 men, and to-morrow 274 men. And yet we license this sum of all vices, and this license is the screen that the devil draws across the eyes of Christian men and women to keep them from seeing the evil.

The two hundred thousand saloons in the United States, with their one hundred thousand dead men put in the one side of a balance, would bear up in their evil and destructive influences all other vices and crimes known to man. The question arises, Who slow these one hundred thousand men? First and foremost, "the saloon." Second, the minister who sees this evil and is blind, and deaf, and dumb before it. Third, the layman who fails to cry out against it, who fails to vote against it. Very truly yours,

L. R. SBAZLE.

Christmas Entertainment.

I cheerfully tell of the Christmas entertainment at Calvary Baptist church. One of the most difficult problems that confronts the thoughtful Sunday-school worker is how to pass the Christmas holidays wisely. To us, in a mission school, this has been important. Our church numbers less than two hundred, and we have three hundred and twenty-five in our school. Hence, to give a present of any value to every member of the school would be quite an undertaking. We had been experimenting some for our own satisfaction. Once, we asked every one to give something to the poor, and not expect to receive anything. This they most cheerfully did; and all seemed entirely satisfied.

But we thought it rather a hard lesson for the children, especially for those who were not Christians, or who were not trained to so lofty self-forgetfulness. So we tried to combine the two. In connection with a Christmas tree, we asked for gifts to the poor. The results made us thank God for such generous scholars, not to say such true hearted teachers. But we felt that we had not yet reached the ideal. So we tried the plan of a holiday store, with entire satisfaction to all parties.

By the generosity of some of our merchants we were able to purchase what ever goods we needed at wholesale rates. Our sisters, who have always worked as members of the church rather than as members of a separate society, made fancy candy, and a great variety of tasteful and useful articles for sale. We bought whatever we thought the children or grown people would want, either for themselves or to give as presents. Then we secured a large hall, where we made the most artistic display practicable of our goods, taking care to mark nothing at a higher price than they were sold by the merchants in the city. The sisters were on hand with oysters and ice-cream.

On the preceding Sunday we gave every member of the school a check for twenty-five cents, which admitted the holder to the hall and gave the right to select at will its value from the articles on sale. If he should choose something worth less, change in similar checks was given him, if he chose something worth more than twenty-five cents he would add the difference from his own purse. Those who had no check paid an admittance fee, and paid full price only for any article selected.

The children had ample room for their games, and the older ones had opportunity for social intercourse. We had no literary exercises at all; but we had a Chinese art exhibition, having many real curiosities. Most of our goods were sold, and the merchants took back all that were returned in good condition. By liberal contributions previously made in the school, the treasurer was able to redeem all the twenty-five cent checks. This left us with the snug little sum of fifty dollars, as the proceeds of the evening, after all expenses were paid. On the next Sunday the school was as full as on the preceding one. And then we made a liberal contribution to the poor.—Rev. O. L. Bailey, in Baptist Superintendent.

—There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy-makers."—Willis.

OUR PULPIT.

Four Phases of the Dance.

BY REV. J. J. TAYLOR, D.D., OF MOBILE.

Mark xiv. 6: "The daughter of Herodias danced before them."

(3) Useless dancing. The dance custom has come down to us from the remote ages, and is a sort of social fetish. The ancients thought the Laedemonians received it from the gods; and all classes have worshiped at their shrine. Bacchanalian dances, church dances, clog dances, festive dances, funeral dances, gladiatorial dances, green corn dances, religious dances, round dances, square dances, scalp dances, stag dances, war dances, Saint Vitus' dance. We have inherited it, and have never stopped to ask what good? I have talked with dancers, but I never heard a solid argument in favor of the dance. One of the brightest women of my acquaintance told me that she danced because the young men who frequented balls could not well be entertained in any other way. She insisted upon it, and confirmed it by saying, "When I got married I took a gentleman who had made better use of his time."

Apart from all moral considerations, the dance will not bear rational investigation. It is not an accomplishment. The finest dancer I ever saw was an apish darkey named Tumbler, who could jump on a plank and almost make you fancy you heard a brass band playing Mississippi Sawyer. The savages who dance in the shadow of the forest and keep time to the music of the storm are as graceful in their movements as any pampered child of fashion, who sweeps through the giddy mazes of the ball-room. The most ardent dancer will hardly claim that the custom contributes one iota to personal character or usefulness. It does not promote thought, develop the intellect, or widen the mental scope in any direction. So far as my knowledge extends no great thinker ever excelled in the art of tripping the light fantastic toe. Centuries ago the great orator and philosopher of Rome said "No one dances unless he is either drunk or crazy." And whilst times have changed, so that to-day some persons dance, who are neither drunk nor crazy, there is a deep conviction that the habitual dancer is giddy and empty-headed and unprepared for the higher duties of life.

There may be some sociability in a dancing party before the dance begins or between the sets. But the dance itself is an unequal performance. The primal ideas of sociability are friendship, repose, interchange of thought, and the dance violates them all. It brings strangers into intimate relations. It tends to excitement. And instead of thinking, the dancer must put his muscle into the performance, and perspire and pant. If I should call on you and to display my social qualities by tearing around the room, you would probably inquire where I had been brought up. And whatever we think of dancing people, when the spell is not on them, we must admit that the dance itself is thoroughly unsocial and thoroughly selfish. It draws the dancer away from persons however accomplished who do not dance, and erects social barriers which are often very embarrassing. And whether innocent or harmful, I ask, in all candor, what desirable end is accomplished by it?

(4) Dangerous dancing. My last proposition is that the most innocent dancing is dangerous, not that harm

always comes of it, but that harm may come of it. Take the case of David. His dancing was purely an outburst of rejoicing for what God had done in Israel. It was free from all the corrupting influences of the social dance, and seems utterly harmless and even commendable. Nevertheless, he was shaking the foundations of his domestic happiness. His wife, the lovely daughter of a king, saw him dancing and she despised him in her heart. She considered his conduct more appropriate to the sheep-folds, whence he came, than to his exalted place at the head of God's people. She taunted him with being like one of the base fellows, devoid of shame, and made him feel her contemptuous wrath.

It was the beginning of a domestic breach which was never healed. The dance of the women of Israel seemed like an innocent exhibition of joy, but a little word dropped by the dancers awoke the demon of jealousy in the heart of Saul, and started a feud which was never settled in this world. When the daughter of Herod danced it was a state occasion. Herod was ruler of the realm, and his guests were the chief captains and high social dignitaries of the land, her beauty and her chivalry. The dancer was a princess. Surely it would be cowardly and prudish to think of danger here. And yet the tramp of her bounding feet sounded the knell of the world's greatest prophet; and the giddy mazes through which she swept wove the net which dragged her own mother down to a murderer's guilt. All unawares the princely dancer was making herself the instrument of malice, and murder, and gnawing remorse. And as she brought the ghastly head of John, we may fancy her exclaiming: "Take it! The still pale sorrow of the face hath left upon my soul its living trace, never to pass away. Take it! My heart is sad. The pure white forehead hath an icy chill, I dare not touch it, for avenging Heaven hath shuddering visions to my fancy given, and the closed lips, so cold and still, appall me!"

It is a curious fact, that while there is no specific command in the Bible against dancing nearly every case mentioned therein is attended by some evil. Even the parable of the prodigal can not close without recording the envy and jealousy aroused by his festive reception. The tramping feet of the most innocent of dancers shake the pillars of happiness in many a home. The spirit of the ball-room sows the seeds of strife and extravagance, dishonesty and alienation, disease, and untimely death.

Indeed, I can not look upon the joyful dancing of the little children, without wondering in my heart what the end shall be. In all their sweet innocence they are immortal spirits. If they are spared to maturity, they must make a record which they can meet at the judgment seat of Christ. The love of the dance may grow with the growth. The spirit of the revel may strengthen as the years go by; and after a while the parent may stand with breaking heart and see the child drifting out into eternity unprepared. Who ever expects the slave of fashion and folly to come to Christ?

I lately read a story that deeply affected me. The hero of the community, the petted child of wealth, lay consumed of a fever which no power of love or money could stay. For some weeks the last grand hall of the season had been the expected event, and now the evening had come. The town clock aroused the sufferer, and she softly counted: "One, two, three, four, five, six—O I must dress now; I wear the

white silk, with the lilies at the throat. It will be the last dance of the season, the very last."

The watchers hid their faces in grief, as her mind wandered to all the corrupting influences of the social dance, and she prepared her toilet: "I look well to-night, mother; those lilies are fit to bloom in paradise." Wait, Frank, I'm almost ready."

Yes, ready for earth, but not for heaven; and the wretched mother hid her face in the pillows and wept aloud, as her child danced out into the darkness. "Frank, do you hear that music? It's the last waltz. Hurry, or I shall miss it after all. It's the old Danube waltz; isn't it lovely?"

The white arms were lifted for the lover's clasp; but death was weary of the farce. The lights in the ball-room were flickering, and the tired dancer sighed: "Frank, where—are—you? Can't you take me home? It's late—so late, and dark and chill the night. Why do n't the music stop? It's out of tune. Hurry, Frank, we stayed too late—I'm cold, so—cold."

The end had come. It was the dance of death.—Alabama Baptist.

A Short Sermon by a Layman.

LOST MAN.

"Of man's first disobedience and the fruit
Of that forbidden tree whose mortal
taste
Brought death into the world and all
our woe,
Sing heavenly muse."—Milton.

Let us expatiate over this scene of man. A mighty maze, but not without a plan. Placed on this isthmus of a middle state, A being darkly wise and rudely great; With too much knowledge for the skeptic's side, With too much weakness for the stoic's pride, He hangs between in doubt, to act or rest, In doubt to deem himself a god or beast.

—Pope.

Created in the image of God, with a single test, the penalty whereof was death, he was put upon his first probation. Failing to keep the law, he fell from a state of holiness and became corrupt, and being made the representative of his race, his fatal sin was transmitted to all his posterity. The whole race was lost. Justice stood with his drawn sword ready to execute the death penalty. But Christ interposed. He offered to suffer the penalty of the law in man's stead. He was holy, harmless, and separate from sinners. He was the brightness of his Father's glory and the express image of his person. He agreed to take upon himself our nature and thus become our substitute. In this arrangement all the ends of law and justice were satisfied, and God could then be just and the justifier of all them that truly believed on his Son. But man was still a rebel. It is true when caught in the act of eating the forbidden fruit he was greatly ashamed, but still he thought his punishment was greatly out of proportion to his offense. What! just the eating of an apple and then this death was a horrible thing. It was not only returning to dust, which was bad enough, but Adam had a soul; there was a second death awaiting his soul which meant eternal sorrow.

In the mean time the guilty pair busied themselves sewing fig leaves together in order to hide their nakedness, but when they heard the voice of the Lord they fled and hid themselves. Thus conscience makes cowards of us all. If God should speak to us in an audible voice the best of us would become as dead men. (See Rev. i. 17.)

But when brought face to face with the Lord they both tried to excuse themselves. Adam said the woman was the cause of it. The woman said "The serpent beguiled me." The devil stood by, but had nothing to say. Adam no doubt was ready to promise not to do so any more, and perhaps he thought the Lord would look over this little offense. But God was not to be mocked. Neither of the culprits showed the least sign of repentance; neither saw nor received God. "If we regard iniquity—our hearts the Lord will not hear us." God looks at the heart. But the Lord did not stop to parley with these wretched sinners, but drove them out of the garden.

Now the moral status of our first parents after they sinned was precisely the same as that of all the generations that have followed. They were neither better nor worse than we are at the present day. Their natures were depraved the same as ours. They needed regeneration the same as we. God in pronouncing sentence upon them let fall a precious promise in the seed of the woman. If they heeded that promise and walked according to the light which God gave them they might regain the favor of God and enjoy the blessings of salvation, but if they remained self-willed and impenitent they died in their sins and were lost.

Our Lord Jesus Christ "tasted death for every man." He is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "God sent not his Son into world to condemn the world, but that the world through him might be saved." What Christ did for Adam was done for us all, for we were all represented in him. God has exhausted the resources of heaven to bring us into a savable condition, and warns us to take heed of the promises left us of entering into rest, lest at any time we should let them all slip.

FROM TEXAS.—This is the first time I have attempted to write you a word since your paper has assumed its present name. I always loved its former name, and I still love it. For forty years I worked for the Tennessee Baptist. Two years I sent Brother Graves two hundred and seven subscribers. The first of this year, my health failed, so much so I spent the summer and fall in the mountains of Alabama. My health recuperated, so I am again holding forth the sword of life in Texas. I have just returned from Brown county, two hundred and fifty miles west of my home. We had a fine meeting. Tea united with the Liberty church. This is a live church. Two of its deacons subscribe for your paper. I think I will go back when they finish their new house. They are a lovely band of brethren. I will give you the names and post-office on a slip. Yours in love or the truth.

Ennis, Texas. J. J. ANDREWS.

—IN THE BAPTIST AND REFLECTOR of November 21st I read with great interest the editorial under the head of "Too Many Preachers." Now, if some of these would-be preachers should conclude that we need all of their time in the Sunday-school work, and our people would quit trying to divide the Sunday-school from the church work, we, as a denomination, would do more effective work among the young. Now during the winter let some good writers give their ideas as to whether we should have a Sunday-school department separate and apart from the church, or shall it take its place in the order of business and become a part and parcel of the church work? What say you?

CORRESPONDENCE.

Nashville Debate—Now Ready.

By J. B. Moody, Baptist, and J. A. Harding, "Disciple." Baptist, 12 Nights, \$1.50. Work of the Spirit, 4 Nights, 50c.

The following notices of the opening speech are from those who have examined the issues discussed. Some of them are from our best debaters:

From Arkansas: The advance proof sheets of the forth-coming Moody-Harding debate are on our table, and it is putting it tamely when we say that this will be the ablest discussion of the principal points at issue between Baptist and Campbellites that is in print. Brother Moody is a master builder at any thing, and more especially at the business of exposing the false doctrines of Campbellism. This book will contain the utter overthrow of this modern system of Phariseism, and we trust that every reader of this paper will make it a point to own the book. It will contain about four hundred pages, and will sell for one dollar and fifty cents. Send in your order to J. B. Moody, Nashville, Tenn.—J. N. Hall, in *Arkansas Baptist*.

From Texas: We have received the advance sheets of Brother J. B. Moody's forth-coming book on the "Relation of Baptism to Remission of Sins." His treatment of this subject is peculiarly clear, comprehensive, and satisfactory. Notwithstanding the pressure upon our space, we can not forbear quoting a few paragraphs from his first speech. All Baptists will be struck with his forcible and lucid style and fine analysis of his subject.—*Texas Baptist Herald*.

From Georgia: Dear Brother Moody, I have read and carefully re-read your first speech on the affirmative of the proposition "Remission of sins, with like blessings of salvation, is received before baptism." I consider it a strong speech. As a foundation it is deep and broad. If its plan was thoroughly executed, with every needed point properly broached, the building altogether must be an immovable structure. The book in our community will be received with open arms. God bless you in your work. But few men have the hold on our church that you have, and every movement of yours is eagerly watched, but with little fear as to results. Count on Eastman Baptists for you and yours.—P. A. Jessup, Eastman, Ga.

From Kentucky: I have read Elder J. B. Moody's first speech in the great Nashville debate. He lays his foundation broad and strong, and with great precision and care. Quite enough is said in the first speech to convince the reader that Brother Moody has thoroughly investigated his subject—that he thought profoundly and broadly. Clear statement, strong logic, the trenchant power of Scripture, concentrate their light, force, and divine authority, in overthrowing at the very outset the human theory of Campbellism. Those acquainted with Brother Moody are assured that the truth is confided to competent hands, and that this debate will become a standard defense of the points as held by the Baptists, as well as an able exposure and refutation of the fearful errors of Campbellism. The book will be eagerly sought by the Baptists of Kentucky, and the whole country. Brother Moody has done the Baptists a timely and honored service in this manly discussion. May our hero of many battles live long, to enjoy other victories over the champions of error,

and to see this debate widely circulated.

—J. W. Brown, *Chapman, Ky.*
Dear Brother Moody: I have read your opening speech in the Nashville debate. You laid a broad, deep, and I think, impregnable foundation. Your positions are well taken and stated with precision and simplicity. It occurs to me that your arguments are simply unanswerable, and I am curious to know what course Mr. Harding took in his negative. I wish you great success.—N. G. Terry, *Chapman, Ky.*

Please address orders to J. B. Moody, Nashville, Tenn. As he contemplates a move, order at once to insure prompt returns.

Dr. W. R. L. Smith—What the Papers Say of His Coming to Nashville

We congratulate both the First Baptist church of Nashville and Dr. W. R. L. Smith on his becoming their pastor. They are mutually worthy of each other. We have known them long and well. The coming of Dr. Smith to Tennessee will be of great service to our cause in that noble State and in all the south west, as well as in Nashville. We are also glad to have him near Louisville.—*Western Recorder*.

The Virginia Baptists have need to put on mourning in view of the loss of Dr. W. R. L. Smith. He has done a really wonderful work in Lynchburg, and is indeed a brother of strong and growing influence throughout the State. But the cause is one and he will serve the same Lord in Tennessee that he has been serving in Virginia, and we trust with the same gracious results.—Dr. W. E. Hatcher, in the *Baltimore Baptist*.

His (Dr. Smith's) pastorate in Lynchburg has been a long and successful one. Twelve years ago he entered upon his work, having just finished his course at the seminary. Steadily his church has advanced under his leadership, until it is one of the strongest and most influential bodies in the State. His power as preacher and pastor have also steadily grown until now he has hardly a superior in the State. No wonder his church gave him up with tears. He will be greatly missed in our State. But what is Lynchburg's loss is Nashville's gain. Our brother will be followed by the prayers and good-will of a host of friends whom he leaves behind in Virginia.—Geo. C. Abbott, in *Baltimore Baptist*.

His letter of resignation is as follows: "Dear Brothers and Sisters:—In the providence of God, an unanimous and solid call has come to me for pastoral service in another church, which I do not feel at liberty to disregard. There is not a single ground of dissatisfaction in my present charge. For twelve years we have worked happily together, and the Lord has greatly prospered his work in our hands. My deacons have stood by me like true men, and the members, young and old, have lightened my labors by kindness and love. You need no assurance of my undying affection. I need none from you. I believe the same Lord Jesus who called me here now beckons me away.

"I commit myself and you, my dear church, to his guiding hand and sovereign grace, and to you I now return the sacred trust I have held so long, the pastorate of this church, to take effect January 1st, 1890.

"Affectionately your pastor,
"W. B. L. SMITH."

To which the *Religious Herald* adds: His sweet and brotherly spirit is faithfully reflected in this brief and tender letter. The church accepted his resignation because there was no other course open to them, but those who know how universally and sincerely he

was loved and respected need not be told that it was an occasion of profound and general grief. It is hard for Virginia to reconcile themselves to Dr. Smith's removal. May God bless him in his new field.

SEMINARY NOTES.

—Board for November was eight dollars and seventy-five cents. Mrs. Brown knows how to feed the boys.

—W. C. Cleveland has been spending some days at his home, Nashville, but is now back and ready for work.

—T. M. Callaway is doing pastoral work at McFerrin Memorial church. The pulpit was occupied yesterday by Professor Robertson.

—H. N. Quisenberry is out again from his sick room looking as vigorous as ever.

—J. J. Baird has charge of the coal department of the seminary.

—Professor T. M. Hawes is absent this week giving readings and recitations in St. Louis.

—The illuminated lecture of Dr. Broadus at Walnut street church Tuesday night promises to be exceedingly interesting. The subject is, "The Roman Empire at the Birth of Christ."

—Saturday afternoon Brother E. Z. Simmons, of Canton, China, addressed the students. His talk was exceedingly practical and full of interest. Yesterday afternoon he spoke to a large mass meeting at Twenty-second and Walnut, and as a result a good number increased their regular subscriptions to Foreign Missions. Last night he preached at Walnut street to a good congregation.

—In the Pastor's Conference Monday, Brother Simmons stated that he had recently attended seven State Conventions and the missionary spirit everywhere was exceedingly encouraging. Increased activity all along the lines. Of his work in Canton he was full of hope. There the Baptists have fewer workers but more members. The Presbyterians and Wesleyans spend much of their time and money in education. Most of the members come from the lower and middle classes, but the upper class is not unfavorable to Christian religion. The educated government officials do not look upon Christianity unfavorably, but are prevented from becoming Christians on account of their official relation. Their duties require them to perform heathen rites, so we need not hope for many of these to turn Christian. But Western science is making itself felt in China. It is undermining their long settled convictions and breaking in upon their examinations of candidates for government offices. Nothing is hereditary in China, but all depends upon literary attainments. The great statesman of the "Celestial Kingdom" is himself quite favorably disposed to Christianity, and has recently built a hospital at his own expense, and hires the medical aid out of his own means. The great need of the mission field is more workers. The outlook in China is encouraging, and all the workers upon the field are doing noble work.

—I am very sorry that you are to lose Brother Goldsmith from Gallatin, but Versailles will receive him royally and treat him in regular "blue-grass" fashion. T. W. Young, Louisville, Ky.

To the Churches of the Tennessee Association.

Dear Brethren: The time of our next Fifth Sunday meeting draws near. (See programme in this issue of this paper.)

We desire that all the churches of our Association be represented. Especially should the members of the Executive Board attend. Each church is also requested to send a contribution to defray expenses of the Executive Board. Come, brethren, let us not neglect this opportunity of working together for the advancement of the cause of Christ.

W. B. BRYAN,
Chairman Executive Board.

From a Young Minister.

I send you the names of a few persons who want the BAPTIST AND REFLECTOR.

Owing to the sickness of Elder Dorris' wife I filled his appointment at Wildersville the fourth Sabbath in last month. This church is about ten miles north of Lexington, Henderson county. We had a very pleasant meeting. I formed the acquaintance of many good brethren and sisters, who know just how to make a stranger feel at home in a strange land. They are all highly pleased with Brother Dorris as pastor.

At night I had the pleasure of preaching at Brother B. F. Bartles church, to a very large and attentive congregation. This church is in Lexington county, on the Tennessee Midland Railroad. This place is improving rapidly, and will soon be a very important little town. They have a neat house of worship. Brother Bartles is full of Christian zeal and is doing all he can to build up the cause there and elsewhere.

I filled my regular appointment at Union church last Saturday and Sunday. This church is in Chesterfield Henderson county, thirty-seven miles east of Jackson, on the Tennessee Midland Railroad. I was called to its care one month ago. It is composed of many good brethren and sisters who seem ready to work for the Lord's cause. This is the old home church of our dear brother and school mate, Elder W. T. Skipper, whose body lies in the cemetery, but a few steps from the church house. They are carrying on a good Sabbath school. I shall try to put the BAPTIST AND REFLECTOR in every Baptist family that is within the bounds of the church. Quite a number take it now, and several others are almost persuaded.

On Sunday of our meeting at half past one o'clock, Elder J. H. Esary quietly passed away at the ripe age of seventy-three. He once lived in that settlement, but had been living in Franklin county, Illinois, for near thirty-five years. He came back on a visit to see his brother and two sisters. He took sick in about two weeks after he came, which took him away after about three weeks' suffering. He had been a member of the Baptist church about forty-six years, forty-two of which were mostly spent in preaching the gospel. A good, old servant of God has gone to his reward. His grief-stricken wife at once started back to her home with the corpse, where it was interred.

I was made to rejoice last week by receiving a letter from Sister Blankenship, of Texarkana, Arkansas, containing fourteen dollars for myself, which her church had contributed, and which came just as I had spent about my last dollar. I shall never forget how that noble little hand has stood by me in my struggles to better prepare myself for the great work. Also, I shall not forget how kindly some of my East Tennessee friends aided me in my last vacation. H. F. Bunns, Jackson.

NEWS NOTES.

NASHVILLE.

—Central Baptist church—Pastor Lofton reports five congregations and a Sunday-school of three hundred and seventy present Sunday. The black-board lectures in the afternoon are very largely attended, so much so that the crowds can not all be seated.

—North Edgefield church—A meeting in progress conducted by the pastor. The interest among the members of the church is great. Several have joined by letter, and a number have asked for prayer. There has been one or two conversions.

—Spruce Street church—Rev. E. M. Brawley, D.D., preached an effective sermon in the morning. A student of Roger Williams preached in the evening. The pastor preached a sermon to a benevolent society in the afternoon. There was a good attendance in the Sunday school. There is also greater interest in the prayer-meeting. One noted by letter.

—First Baptist—Brother E. V. Baldy preached morning and night. Fine congregations. One received for baptism at morning service. Baptized five at close of evening service.

—Mills Creek—Preaching at 11 a.m. by Rev. E. L. Falk large congregation. Edgefield church—Pleasant services morning and evening with good congregations.

—Seventh Baptist church—G. L. Ellis, the pastor, preached morning and night to large congregations. Two received by letter. Increase in Sunday school and contributions.

—Third church—Rev. J. B. Moody preached in the morning. Usual services at night.

CHATTANOOGA.

—Second church—Pastor C. E. Wright preached morning and night. The congregations have increased largely and much interest developed.

—First church—Usual services on the Sabbath. Three additions by letter. Seventy-five copies of the *Foreign Missionary Journal* were ordered.

KNOXVILLE.

—First church—C. H. Jones preached morning and night. There was an inquiry meeting last Monday night. The young converts were instructed in regard to their duty. On Wednesday night forty-nine were received for baptism. Fifteen others are applying for the ordinance. There were four hundred and sixty-two present in the Sunday school. In the morning—Subject: Num. x. 29. "Come thou with us and we will do thee good." Evening—Subject: "An old-fashioned conversion." Text: "He went on the way rejoicing." Thirty-one were baptized. The work still goes on quietly. It was a great meeting.

—Second church—Two hundred and seven attended Sunday school. There were large congregations. Morning subject: "Heavenly association with the Lord." Rev. iii. 4. At night: "God's faithfulness." 1 Cor. x. 13. Three were received into fellowship.

—Third church—Brother Grace preached to a good audience. He preached at Island Home in the morning to a large congregation. —Brother A. P. Smith was with his Mount Lebanon church. There was a good Sunday-school and congregation. A young men's prayer-meeting was organized at Maryville, Sunday night, and there are good indications for a meeting.

—Brother Brewer has been in a very interesting meeting with Brother Goforth at Mouse Creek. The meeting took deep hold on the whole community. Sixteen were approved for baptism. Two were received by letter, and a number of others are to join. Some strong additions resulted and the Baptist cause has been very much strengthened. This is a very church and is beginning to show the vigor of its youth.

—So the bishops of East Tennessee feel greatly encouraged. Their work is enlarging. There are good meetings all over the country, and good reports are coming in. In spite of all the efforts being made to arrest our growth, we are gaining on all hands.

TENNESSEE.

—Brother Jenkins has closed a flourishing meeting at Galliher View, with eighteen conversions. Twenty-one joined the church. J. V. INDINA.

—RICEVILLE.—We had a splendid meeting at Mouse Creek, which closed December 1. I baptized eleven, and five or six approved for baptism.

N. B. GOFORTH.

—My debate with Kidwell is over, and I am happy over the results. I feel that the Lord was with me to fight his battles. Kidwell backed down from three propositions. J. H. GRIME.

—A union Thanksgiving service was held at the Methodist church on Thursday. The sermon by Rev. R. W. Norton, pastor of the Baptist church, was very appropriate and was earnestly delivered. The service was greatly enjoyed by those present.—*Union Democrat*.

—ONE CHANGE.—I will continue at my old churches (two of which I have pastored for nine years) next year, except Fellowship. I go to Isaker's Grove on the fourth instead of Fellowship, so my appointments will be for 1890. Mars Hill, Bradley Creek, Salem, and Baker's Grove. I will work for the paper. G. A. CHALK.

—MOSSY CREEK.—I have just closed a meeting of nineteen days with the Newport church, in Cocke county.

—Brother E. Allison, of Morristown, was with me and did nearly all the preaching. He preaches the pure gospel with great power and pathos.

There were twenty-five professions, fourteen baptisms, and three others approved, and three joined by letter. JESSE BAKER.

—LEXINGTON, TENN.—At the last regular meeting of the Cotton Grove church, Brethren Abel Rushing and W. M. Griffin were ordained to the diaconship. These brethren give promise of great efficiency in this responsible work. The church is to be congratulated. Although this church is newly organized it is rapidly coming to the front. There were two more splendid additions last Friday night. Respectfully, BARTLES.

—CHATTANOOGA.—In addition to the eleven quilts already reported, I have received four from the Blaza-Gomez Sanborn Society, of Lebanon; two from Mrs. E. J. Gilbert, Springfield; one from Sunbeam Missionary Society, Morristown; six from the Woman's Missionary Society of Powell's Baptist Church, Walter Hill; two from the Woman's Missionary Society of Big Creek Baptist church, Del Rio. Total shipped to Brother Wright December 4, twenty-six. Very respectfully yours, MRS. S. E. W. NELSON.

—Dr. Sears had a large audience to hear him preach Sunday evening. His text was the first chapter in the Bible.

Among his auditors were a number of theological students from the university. The young men waited till the venerable pastor came down from the pulpit and then gathered around him and congratulated him on the able manner in which he presented the sermon. Dr. Sears has always been a favorite with the young people, and it is a noteworthy fact that his Sunday evening audiences are almost wholly composed of young people.—*Clarksville Tobacco Leaf*.

—FRANKLIN.—I have just got moved. I was met at the depot by the brethren and carried up where I found supper awaiting me. We have a kind-hearted people here that will do all they can to sustain their pastor and the cause. I expect we will have preaching here the third and fourth Sundays, and I am ready to assist any pastor in any protracted meetings. I do not propose to ignore pastors, nor run meetings on the style of modern evangelism, but to preach the whole gospel as I understand Jesus and his apostles to teach it. I can spend three weeks at a time with any church that desires such work.

W. J. COUCH.

—STRAWBERRY PLAINS.—We have nothing good to write to you from Paw-Paw Hollow church, more than we have a good Sunday-school going on, which, I think, aims to stand the storms of winter, and come out in the spring brighter, stronger, and more able to fight the battles of Christ than if we had laid up during the winter. We are without a pastor, and feel like the lost sheep of Israel. We had a good pastor, Elder D. F. Manly. But he left us, we are sorry to say. I hope God will be with him wherever he goes. During his two years with us we spent over five hundred dollars on our church. We have a very good house, just painted, and a good bell, and we need some good preacher now to preach for us. We hope and trust the Lord will send us a preacher. We can pay a preacher about one hundred dollars. The BAPTIST AND REFLECTOR is read by a great many of our members. We hope our sheep will be gathered together again to the honor and glory of God.

J. A. N.

—Will some of our good and wise brethren tell us why so many of our brethren make pledges at our Associations and Conventions and go home and forget all about their promises? Here is a case in point. At the meeting of the State Convention, at Columbia, Dr. Eaton took a collection in cash and subscriptions amounting to about seven hundred dollars, which subscriptions were to be paid when these brethren returned home (as the writer of this note understood), and now after a lapse of a whole year about half of the amount remains unpaid. (Strange Baptists these are.) Moreover when their attention is called to the fact by private letter they do not even condescend to notice the modest appeal. Now if these good brethren could only realize how our brethren of the Columbia church are being pressed, and may be sued on the debt for our seats, surely they will respond at once and send to Brother O. W. Witherspoon what they promised. Dear Brethren, our church has paid about four hundred dollars on our church debt since our pastor left us last July, and we are now making the best effort possible for us to do to procure a pastor for the next year, also to pay off our church debt. So I take the responsibility upon myself of writing as I have, leaving all with the good Lord.

S. O. EVANS.

—KNOXVILLE.—You are an ever welcome visitor, and I wish to report through you a meeting at our church, Pine Grove, Knox county. We have just closed a meeting in which Elders W. M. Witt and E. N. Johnson did the preaching. There were nine additions. Brother Witt preached the best sermon I ever heard on the visible kingdom. Sunday, December 1. We had good congregations and good interest, with a good deal of excitement. I do not see why every Baptist does not take your valuable paper, as he can have it at his own price. Look for me to come again.

A. J. FRANCIS.

—P. S.—Please tell me where I can get Ray's work on Campbellism. [Write to W. C. Graves, 347 Main street, Memphis. He will send by mail.—Ed.]

—A meeting is called by the Executive board of the Central Association to meet with Bradford church, nine miles north of Milan, on the Illinois Central railroad, on the fifth Sabbath in this month. Meeting on Saturday fore at 10 o'clock A. M.

The object of the meeting is to call together the ministers, brethren, and sisters of the whole surrounding country and have an old-fashioned hand-shaking and reason together as to how we can do most in our Lord's vineyard. We urge the prompt attendance of the members of the board. Chaires are requested to send delegates and money for missions. A suitable programme will be ready at the meeting. Brethren be at the meeting if it costs you a sacrifice. Your brother in the work,

J. M. SMITH,
Chairman Executive Board,
Trenton.

—Brother A. O. Montague, of Sorby, Tennessee, sent us last week a copy of *The Tennessee Baptist*, dated February 7, 1852—nearly thirty-eight years old. The paper is worn, and torn, and faded, but we found it full of interest. It is a four-page, eight-column paper. In the heading on the first page is an open Bible, in which is inscribed on one page "John, chap. v. 30; Search the Scriptures," and on the other, "Ephesians, chap. iv. 5: One Lord, one faith, one baptism," and under that is written on a scroll, "The Bible, the Bible alone the creed of Baptists." The next line below reads, "Published weekly by Graves & Shankland, J. R. Graves, editor." The leading editorials are devoted to a discussion of the Cotton Grove resolutions and Methodism, with many articles upon kindred topics. Has any one an older paper than this?

—JONESBORO.—The Baptist church in this place has just had a revival, which resulted in about twelve conversions, nearly all of whom joined the Baptist church. The meeting was conducted by Dr. Nelson, pastor of the First Baptist church, of Asheville, N. C. Dr. Nelson is a square and solid man and preaches the word in its purity, making no pretensions to flower or display of eloquence. He preaches God's word as it is in Christ, and leaves the rest with him who alone is able to bestow a blessing. All denominations fell in love with the man, and lent their hearty co-operation, and much good was accomplished in the name of our Master.

Our Sunday-school, with Col. T. H. Beeves as superintendent, is doing very well, though the enrollment is not quite so large as last year. We have prayer-meeting once a week, which is conducted by Brother W. H. Osborne, our pastor, or any one of the brethren whom he may see fit to appoint. The church in general is doing very well.

J. G. MURRAY.

MISSIONS.

MISSION DIRECTORY.

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

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

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

MINISTERIAL EDUCATION.
Funds for young ministers to the S. W. R. Union city should be sent to O. W. Jarnon, Jackson, Tenn.
For young ministers at Caryn College, to Prof. J. T. Henderson, Mossy Creek, Tenn.

A SEARCH FOR HAPPINESS.

BY ALTA REID.

I dreamed I was a peri fair,
My home the fairy land,
I heard the great weird minstrel sing,
I saw the myotic band.
I saw the birds with gilded wings
Through Diamond Valley fly,
And light upon a golden mount
That towered toward the sky.
The flowers sprang up within a night
And bloomed at morning's dawn,
The zephyrs played with bright sun-
beams
Upon the grassy lawn.
But, ah! I sighed for something real,
For true unsullied bliss,
So pluming my fantastic wing
I left in search of this.
The borders of the fairy land
Soon faded from my view,
And I emerged into a land
So real, so strange, so new.
I paused upon a mountain peak,
To rest my weary wing,
And saw in the far-off distance
The palace of the king.
Enraptured with the gleaming dome
I paused no longer there;
Made buoyant by this gladome thought
That there, if any where,
Where royalty wears a golden crown
And is a nation's pride,
I'll find the gem—true happiness,
For which my soul has sighed.
On entering those marble halls
Where echoes faintly play,
I heard the king's sad voice
And stopped. I heard him say
"This is a perplexing question,
I fear the kingdom's fall!
Such a responsibility,
And I must bear it all!"
With feelings akin to pity
For this the nation's head,
Coveting not his regal power,
I on my journey sped.
I next sought out the millionaire,
I knew the precious date,
He had treasured up in coffers
To oanker and to rust.
I watched him 'mid the social scenes
So happy, blithe, and gay,
I followed him when the surfew rang
The knell of parting day.
When Morpheus had charmed thou-
sands
To dreamland's happy shore
The millionaire set with knitted brow,
Counting his money o'er.
Not here, I said, is happiness,
Unmixed with pain and care,
I'll visit now the cottage home,
Paraphrase it may be there.
Mid lovely trees the cottage stood,
The garden walks were neat,

The beautiful lawn was often kissed
By children's happy feet.

The husband sang as he labored,
The wife smiled sweetly too,
I've found at last, I whispered,
Happiness real and true.
Not so, for then the loving wife
Said in a voice of pain,
"Our Willie has not yet arrived:
I fear he's drunk again."

Alas! I sighed, my search is vain,
No perfect bliss is here,
To find unalloyed happiness
I'll leave this mundane sphere.
Not far distant a Christian lay
Upon his dying bed,
Upon the promises of God,
He pillowed his frail head.

I saw his sweet life ebb away,
And saw the angel band
That came to bear his spirit home
To the celestial land.
And when they reached the pearly
gate

It open wide was thrown,
And heavenly anthems echoed
Around the Father's throne.
Forever thus 'ab, happy thought
To mortals frail and weak,
That when life's checkered scenes are
o'er
The lowly and the meek
Will sweetly bask in love divine
And sing around the throne.
Where perfect happiness is found,
Where sorrows are unknown.
Rover, Tenn

State Missions

Receipts for State Missions, Ten-
nessee Baptist Convention, from October
19th to December 1st, 1889.

East Tennessee Association	
Newport Church Woman's Mis- sionary Society	\$ 20.00
Concord Association	
Mill Creek Sunday-school	10.00
New Hope church	8.18
Lascassas church	5.00
Nashville Central church	11.00
Concord church	5.15
Smith Springs church	6.60
Judson Association	2.75
Cross Bridges church	2.35
Tennessee Association	
Alder Branch church Woman's Missionary Society	8.62
Alder Branch Sunday-school	1.50
Cumberland Association	
Nashville First church	6.00
E. Nashville (Edgefield) chh	16.38
Central Association	
Oak Grove church, fourth Sun- day-school circle	14.65
Lexington church	10.00
Lexington Sunday-school	2.00
Big Blatchie Association	
Rowan S. S., Memphis	2.00
Germantown Sunday-school	3.00
Holston Association	
Johnson City church	10.00
Union church	3.58
Holston Association	25.00
Sequatchie Valley Association	8.98
Western District Association	
McKenzie church	5.00
Collection at State Convention	100.05
Total	\$288.29

Gain on same period of last year, \$114.75
In order to meet the requirements of
the board, acting under instructions of
the convention, the gains on last year
must average \$250 per month.

W. M. WOODCOCK,
Treasurer.

—I have been asked why, in discuss-
ing the missionary work of the State, I
have nothing to say of the Sunday-
school work, and, in reply, would say
when I speak of the first I invariably

mean both, and feel about as capable of
separating and analyzing them as I do
of explaining the work of the Trinity.
Mission stations are almost invari-
ably the outgrowth of a Sunday-school,
and if it is desired to locate such sta-
tions (and, of course, it is) there is no
better way than to establish Sunday-
schools in destitute places. In that way
we may soon have one hundred differ-
ent points calling on the State Board
for help—points that need help, too—
and important as relating to our general
work. But where is the money to come
from to supply these points? The Bap-
tists of Tennessee paid less than ten
cents each for State Missions last year,
but if they paid it regularly—so much
per month—it would have saved so
much embarrassment to the officers of
the board and the missionaries who
must, all through the long winter and
spring, from month to month, postpone
the payment of provision and clothing
bills, or go without the necessities of
life.

There have been pastors who were
afraid to press the subject of missions
on their congregations lest the pastor's
salary should suffer. But it may be
taken as a rule that the church that is
most liberal on the subject of missions
will be prompt in the payment of the
pastor's salary. If the pastor will of
factively preach missions, the church
will learn to love him more, and hence
be more solicitous for his personal com-
fort.

The State Convention authorized the
board to operate on a basis of ten thou-
sand dollars per year, or a little over ten
cents for each white Baptist in the
State. Reader, when will you pay your
part? Will you pay it now, or will you
wait till next fall?

W. M. WOODCOCK

Our Baptists Census.

Reports for the year 1889 re-
ceived from twenty-three Asso-
ciations show an aggregate mem-
bership of 63,640.
Fifteen Associations reported in
1888 25,834
Four Associations there are
whose strength is not known—
estimated 5,206

In all forty-two Associations with
a total membership of 69,840
These ninety-five thousand Baptists
gave this year for State Missions seven
thousand dollars.

Who gave this money?
Perhaps by figuring a little we may
arrive at an estimate that will approxi-
mate the truth. It is pretty safe to say
that there are not less than ten men
whose contributions will average twenty
dollars each.
Ten at \$20 200.00
Fifty at \$10 500.00
Five hundred at \$5 2,500.00
One thousand at \$2 2,000.00
One thousand at \$1 1,000.00
Sixteen hundred at one cent a
week 800.00
\$7,000.00

Five hundred and twenty added for
possible errors.

We then have apparently 4,680 Baptists,
who have given \$7,000, an average of a
dollar and a half each for the year, and
100,000 professed believers who from Jan-
uary to December never gave a nickel.

Doubtless some will take exception
to the above estimate, and say that it is
all guess-work and wholly unreliable.
Possibly, but the fact which nobody can
dispute is that if five thousand contrib-
utors had given three cents a week for
State Missions the amount raised would
have been just seven thousand eight

hundred dollars, which was eight hun-
dred dollars more than was received,
and there would still be left the ninety
thousand dead-heads.

My brother, is your Association,
your church, one of those enrolled in
this noble army of ninety thousand?
What are you going to do about it?
L.

Appointments.

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.
Elizabethtown, Dr. J. T. Kincaid.
Greeneville, W. H. Osborne.
Third church, Knoxville, W. C.
Grace.

Athens.
Clinton, M. D. L. Burnett.
South Chattanooga, C. E. Wright.
Hill City, B. N. Brooks.
South Pittsburg.
Dayton, W. R. Briscoe.
Big Emory Association, J. P. Roddy.
Upper Cumberland country.
McMinnville, A. D. Phillips.
Seventh, Nashville, G. L. Ellis.
North Edgefield, J. H. Amacker.
West Nashville.
Franklin, W. J. Couch.
Fayetteville.
Huntingdon.
Greenfield.
Medina, A. L. Davis.
Atwood, G. B. Davis.
Friendship, J. H. Holt.
Lexington, B. F. Bartles.
Unity Association, P. M. Nolan.
Covington, J. L. Spoles.
South Memphis, J. H. Snow.
East Memphis, M. D. Early.
LaGrange, W. H. Barksdale.

The Fifth Sunday meeting of
the Tennessee Association of Bap-
tists, will be held at Alder Branch
church, Sevier county, Tennessee, Fri-
day, Saturday, and Sunday, December
27th, 28th, and 29th, 1889, commencing
at 10 o'clock A. M.

1. Introductory sermon, by the Rev.
D. F. Manley. Subject, Convert cult-
ure.

2. How shall pastors be settled among
churches? P. Maples.

3. Church letters—their purpose, use
and limitations, H. C. Hamsted.

4. Church covenants: their contents,
their importance, their observance.
W. S. Bryan.

5. The organization and mission of a
Baptist Sunday-school, A. P. Smith.

6. Are we up to our duty on mis-
sions? If not, why not? J. G. Stephens.

7. How can we help Carson and New
man college? D. F. Manley.

8. Denominational literature, J. A.
Newman.

Query box, Saturday night.
The Executive Board will meet at 11
A. M. on Friday, the 27th, for any work
that may require its attention.

Note to the Churches.—Dear Breth-
ren: We desire all who will, to prepare
to discuss one or more of these topics,
also to bring any query they may wish
to present. Come, and let us confer to-
gether.

O. L. HALEY,
C. H. JONES,
W. R. COOPER,
Committee on Programme.

—Married, at the residence of the
bride's parents, near Glass, Obion
county, Tenn., in the presence of a small
circle of friends, Mr. H. L. Jones to
Miss Cora May Witherpoon, Novem-
ber 21st, 1889, Rev. G. L. Ellis officiat-
ing. May theirs be a long, useful and
happy life.

Baptist and Reflector.

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

Nashville, Tenn., December 12, 1889

QUESTIONS AND ANSWERS.

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

Dr. Grayes is in Texas and too
busy to write for this week's paper.
You will hear from him again
soon.

We are needing twenty-five dol-
lars to pay the board of three self-
helping young ministers, at Jack-
son up to November 1. Who will
be one of five, or twenty-five to
make up this amount? We shall
be delighted to chronicle their
names.

More Preaching and Less Educa- tion in Our Foreign Mission Work.

Our friend, the *Central Baptist*, a
few weeks ago asked for the author-
ity of the statement which appeared
in the items of the *Recorder* that our
Northern brethren give less to fore-
ign missions relatively than they
have twenty years ago. We have
been too busy to look up the *Bap-
tist Quarterly* from which our in-
formation was gained till the present
writing.

If the *Central Baptist* will exam-
ine the *Baptist Quarterly* for July of
last year, on page 387, it will find
the following words: "On the con-
trary we have barely held our own
by the help of legacies spoken of
in a previous part of this article.—
Eds." and the serious thing about
this is that a little analysis of the
benevolent statistics for the past
two or three decades shows that
there is a steady proportionate de-
crease in our missionary giving,
that is to say, while we raise in the
aggregate more money than we did
twenty-five years ago, the *per capita*
amount is not so large now as it
was then, and shows a tendency to
grow less year by year—at least, so
far as the published reports are an
authority. It can not be doubted
that Northern Baptists are richer
than they were twenty-five years
ago, and that they are increasing in
wealth from year to year, but their
benevolent contributions—at least
their contributions to Home and
Foreign Missions—do not show a
commensurate increase. We give
absolutely more, but relatively less,
according to the statistics of the So-
cieties."

These societies are too much
given to the salvation by education
idea. They support teachers and
call that missionary work. The
New York Evening Post, the ablest
of the daily press in that city, said:
"American missionary work all
over the world has devoted itself
of recent years much more to civil-
ization, education, and medical aid
than to conversion." And for that
ignoring of the Holy Spirit and
his work, these Missionary Soci-
eties are in a large degree re-
sponsible. It is right, of course, to
educate the heathen; it is kind and
charitable, and all that. But it is
not religion, it is not missionary
work at all.

The *Christian Enquirer*, in a re-
cent number, said: "Some of our
older brethren remember how
much controversy there was among
Baptists, more than thirty years
ago, concerning schools in connec-
tion with missions to the heathen.
Drs. Peck and Granger, who had
been sent to visit Burma, took
strong ground against the prom-
inence given to educational work
by Dr. Duff and others in Presby-
terian missions, and insisted that
preaching the gospel should be the
chief work of missionaries. Now
we find that leading English mis-
sionaries of the Wesleyan body are
deprecating the extent to which
mission funds are devoted to more
educational work, which, they say,
is comparatively unproductive of
spiritual results. They want their
society to employ fewer school-
teachers and more evangelists. The
teachings and experience seem to
be toward the methods which
Baptists have favored and fol-
lowed."

Our belief is that the cause is to
be found in the organization of
Missionary Societies, on lines of
age and sex in the churches. God
made two great institutions, the
church and the family. Each has
its appointed work in this world,
which no human institution can do.
If either does not do its work in a
satisfactory way, we must not try
to find some human substitute, but
bring God's institutions up to their
duty.

In all religious things God's way
is not only the best, it is the only
way in which the work will be
done. Instead of appealing to the
churches alone; instead of bringing
the members to their duty as Chris-
tians; instead of insisting that the
church itself is a mission-
ary society and must do its
duty, societies founded on age
lines and sex lines were or-
ganized. The object was to raise
more money. The result is less
money is raised. Such are the cold
facts in the case. The churches
felt that the societies had taken the
responsibility of missionary instruc-
tion and raising money for them,
and the natural result has followed.

The societies often pledge them-
selves to raise so much. Either the
Lord does not prosper them to that
extent, or being appealed to by
considerations of age and sex they
do not give as they would if ap-
pealed to simply as Christians.
Then follows all sorts of devices to
raise money. The churches as
churches would never do such
things, they, in what they still do
as churches, take up collections on
the first day of the week, giving
as the Lord hath prospered them
from love to him. But they let the
societies do these things, let them
engage in all sorts of devices to
get unconsecrated money out of
the pockets of those who will not
give "as to the Lord."

We have no reason to hope the
Lord will bless one penny of un-
consecrated money in the mission
work. Souls will not be saved by
means of it. Schools can be run,
and "civilization," so-called, ex-
tended, but souls will not be saved.
Men in foreign lands may even be
willing to join the church and
adopt "Christianity" as the na-
tional religion, just as eight thou-
sand offered themselves in one year
to Diaz for baptism. But souls
will not be saved.

gradually bringing the Northern
Baptists and us to a less degree
into the "education salvation"
ideas. Unless the churches rouse
themselves and face the situation
fairly and prayerfully, the contribu-
tions at home and the conversions
abroad will grow steadily less. In
the last anniversary some of the
missionaries in their appeals spoke
out boldly. They wished no more
teachers—send them men to preach
the gospel as the Lord commanded.
After the heathen have been con-
verted, then it is well to teach them
and their children to read the
Bible. But it is not missionary
work to run schools for the benefit
of others.

The idea that by bringing boys
or girls under "Christian" influ-
ence in the schools they will be re-
generated is a strange one for Cal-
vinistic Christians or any evangeli-
cistic Christians to hold. And its
falsity has been abundantly shown.
In the Presbyterian College at
Madras, India, a rebellion broke out
among the students, and four hun-
dred and forty insulted the pro-
fessors and left the school. Why?
Because one of the students an-
nounced its conversion to Chris-
tianity. It is to be hoped that les-
son of the failure of education to re-
generate will effectually open the
eyes of our Presbyterian friends
and serve as a warning to Baptists.

—Western Recorder.

Elam Noticed.

I know that our paper is too clean,
and our time too valuable, and our re-
sponsibilities too great to stop to reply
to Mr. Elam's low-flying personal at-
tacks which appear in the *Gospel Advocate*, of No-
vember 6, 1889, under the caption,
"Brother Grime's Retort." But as a
great deal of the article refers to me and
my past work, I will kindly ask space
to say a few words.

It is when Brother Grime begins to
count the fruits of the debate at Auburn
that he grows mad and seems to be won-
derfully surprised that things were just
so on account of the Baptist champion.
He had forgotten that God had "chosen
the weak things of the world to con-
found the mighty." In reply to the
statistics that Brother Grime gave, he
says: "He (referring to Grime) even
brags over the debate at Auburn, Tenn.
Our cause was represented by friend
Ogle. This more than demonstrates
that our Baptist friends claim every
victory with a loud hurrah." And
then he illustrates the above by a
drunken, sleeping judge trying a lot
of fellows up in the mountains for "kn-
kluxing," the 'quire giving his decision
before he heard the evidence. Elam
knew when he penned the above that
Brother Grime only referred to what
followed the debate, and to nothing oc-
curring in the debate. Nothing but
criminal blindness can fail to see that
Elam resorts to these slangy and ill-got-
ten illustrations to drown and stigma-
tize the glaring truths that stand out
before the world. Elam knows that
before our debate at Auburn the Bap-
tists were on a drag and that Campb-
ellites were in a flourishing condition,
and that since the debate the Baptists
have had about seventy-five or eighty ad-
ditions, and many of them from the Camp-
bellites, and he also knows that Robert-
son (one of his preachers) preached a
week there since the debate and bap-
tized one. A short time after Mr. Bry-
ant preached a week and baptized one.
Soon after that Mr. Sewell preached a
week and baptized one. Brother Oak-
ley preached a few sermons there, and
baptized about twenty for the Baptists
just below there (Auburn). Brother
Oakley baptized about fifty more just

back a little, at Spasmore. Brother
Grime baptized about forty. No won-
der we hear such a howling. We
shall know the tree by its fruits. But,
no, says Elam, counting fruit is brag-
ging. No wonder he must empty the
malice and envy that has been gather-
ing in his poor, prejudiced heart on our
devoted heads when we were busy about
our Father's work.

Again, further on, he says,
"Brother Grime must remember, too,
that every Baptist preacher present
tried to get their champion out of the
discussion of the conversion of the
Spirit." Well, it may be that Elam
knew more about my work than I
do.

Reader, will you see the soph-
istry that lurks in the above statement?
My brethren are the more than named
the proposition, and yet they try to get
me out of it! Fortunately, I have the
proposition. Here it is: "The word
of God is the only influence put forth
in conversion." I said I was there to
deny it and sustain the negative, and I
will say by way of parenthesis that I
am still ready to debate it as I have found
and as Elam accepted before the day
of the debate. But, no, Elam says I will
not debate it, unless I am permitted to
run the heading through it, and that is
"the Spirit proposition."

Our brethren (we Baptists) believe
that the Word of God is the influence
put forth by the Spirit in conversion,
but that is not the proposition. The
proposition leaves out the Spirit in con-
version—just what Elam teaches. But
he backs out and will not debate it, and
then comes up at this late date and says
Ogle backed out. Again Elam says:
"When friend Ogle was urged to tell
what Christ means is saying 'On this
rock I will build my church, and I will
give unto thee the keys of the kingdom,'
and was pressed to tell the time and
place of the setting up of the kingdom
he dare not do it." I remember very
distinctly that Elder Elam did try very
hard to force me into the discussion of
something not contained in the propo-
sition. The proposition read, "The
Kingdom of Christ was set up on the
day of Pentecost." I showed clearly
that it was not set up on that day, and
now he complains that I did not set
it up. I suppose he thinks some one
ought to have set it up, and as he failed
I ought to have attended to the matter.
Again Elam says: "Ogle introduced
a few Greek words, and objected to two
gentlemen on his side reading them." I
thought I was there to debate, with
Elam, and not his two gentlemen from
abroad. I read the Greek correctly and
he never denied but it was read cor-
rectly, and now three years later he
grumbles that he could not get help in
the use of the Greek by his two brethren.

Again Elam says: "Ogle's brother and
brother-in-law said he had no sense."

I remember what my brother *did* say.
He said, "If victory depended on wind,
sweat, and noise Elam certainly had it."
My brother-in-law said that Elam had
less sense about debating than any man
he had heard, and that he was really
ungentlemanly and uncouth in his man-
ner.

Now, in concluding this say, I would
remark, keep cool, Elder Elam; although
we are yet gathering up the fruits of
the debate, yet it may cease, and you
may have a chance to delude a few more
souls. I am sorry for any poor soul
that walks out on your cold sectarian
formalism.

G. A. OGLE.

Milton, Tenn.

—He that soweth to the Spirit, shall
of the Spirit reap life everlasting. And
let us not be weary in well-doing; for
due season we shall reap, if we faint not.
—Gal. vi. 8.

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WHAT MADE SOLOMON GREAT?

We have just been studying the history of Solomon, and we find that God said that there was none like him before his time, and there should be none like him after him. His greatness is clearly shown, and he stands in history such a colossal character, and at the same time so symmetrical, that all modern history can still see him, and we are greatly influenced by him to day. His career, his proverbs, his commercial ideas are still with us.

Perhaps we accept God's gracious promise and its fulfillment as the sole cause of his greatness. That depends upon what we mean to include in the fulfillment. There were natural causes that made Solomon great, and these same causes would have made him great without the special gift of political and judicial wisdom. Let us briefly enumerate some of these causes.

He was the son of a great ancestry. His paternal grandfather was Jesse, the chief man politically and religiously of Bethlehem and of the great historic centers. His father, David, was a great scholar, warrior, and statesman, as well as a man of fervent piety. His maternal grandfather was Athithophel, the high-priest, and his mother was Bathsheba, whose force of character is felt in the reign of two kings. Say what you will, blood will tell.

And then he was the son of a great period. Times make men, as well as men make times. Solomon was born in the morning of the Jewish Augustan age as it neared its noon. The forces of the last century had gathered themselves together and had quickened the national impulse, as well as enhanced the national glory. Remember that all the impulses were fresh that came from Sampson, Jotham, Gideon, Samuel, and Saul. Then add to this the fusing of the tribes. The

national heart had melted these distinct clans and they had run together as one mighty kingdom, and Solomon came to the throne at such a time, and he was wise enough to know what he needed, which proclaimed the wise man already.

—And in the third place, Solomon was the son of God. It is said that he walked in all the statutes of the Lord, and his religious zeal that took him on his circuit of sacrifices indicates his fervor. It was at Gibeon, where he had offered a thousand sacrifices, that God appeared to him. He was in a high state of religious excitement. That means that his spiritual faculties were active. And when the body was exercising its least possible influence upon the spirit, it reached out beyond the body and found itself in the presence of God, within speaking distance, and when God offered his great gift it was the better nature of Solomon that made the choice, for the spirit was more active than the body. He that humbled himself was exalted that time, and here is an object lesson teaching the Jews what the Savior taught later in parables and promises. We congratulate Solomon and wish for his chance. Presto! You have it. Seek first the kingdom of God and his righteousness and all these things shall be added unto you. Ask what ye will. If any man lack wisdom, let him ask of God.

ANNUAL CALLS

The time has come when those churches which have a habit of annually calling their pastor are beginning to look around for some one to serve them. Meanwhile we beg you to stop and think a moment upon a few things we have to say on the subject.

These annual calls unsettle the pastor. They leave him in an uncertain state of mind. He does not know, and can not know, whether the church will recall him or not. Consequently he has to be looking out for himself, and is forced to do a little flitting with some neighboring church to get a call from it in case his old church decides to take some other man. He becomes nervous and uneasy. He feels some what as if he is preaching a trial sermon as the time for the call approaches, and naturally as far as the effect goes, can not do his best. Indeed, during the whole year his freedom of thought and independence of action are hampered to a great extent by the sword of that annual call forever suspended above him. He does not give expression to some of the thoughts of his heart, perhaps, for fear of displeasing the people, and losing the call for next year. He must trim his sails to try to catch the popular breeze. He is forced to be a follower, and not a leader, of the people. He keeps the fear of men more than the fear of God before his eyes. Such unpleasant, though important, subjects as money, self-sacrifice, devotion to duty, must be touched lightly upon,

if not banished from the pulpit. He must tread softly and carefully choose his way to keep from treading on some one's toes. Of course, this is not true of every minister who is subjected to an annual call. But it is true of many, and the tendency is that way. And then the results are equally disastrous upon the church. It becomes unsettled. It is not sure whether the pastor will consent to serve another year, and is compelled to be looking around for some available man in case of necessity. And sometimes it happens that there is a separation between pastor and people when neither intended it, and neither desired it. But through a want of understanding of each other's wishes, or through some little misunderstanding, which pride, on the part of each, widened more and more, they drift apart.

They give such an opportunity for disaffection. If any brother has the least ground of complaint against the pastor now is the time to express it—which he generally does. Now is the sore head's chance, and the disaffected brother's opportunity. Now he can make himself heard and his power felt. Now he can get revenge for fancied wrongs. And one rotten apple you know will soon spoil the whole barrel. It left alone and given a chance to do its mischief. But if the dissatisfied brother can not carry a majority with him he can generally carry enough to make a respectable minority—in numbers, and the majority begins to think. Well, rather than have a fuss and split the church we will yield. Better that one man should leave than half a dozen. And so the pastor goes any way, the disaffected brother has carried his point, and the annual call was at the bottom of it. The consequence of it all is short pastorates, lasting only one year, or two, or three at most in the majority of cases. The fact is we Baptists laugh at the Methodists about their system of its ministry, and the evils growing out of the frequent changes it necessitates, when we have such a system of itinerancy ourselves, only the change is made among us not by the bishop, but by the church, not at the annual conference, but at the annual call. But the results are about the same. The changes are about as frequent, sometimes more so, and the attendant evils are just as great. We need to call a halt. We need to get back to the old system of indefinite calls and lengthy pastorates—the longer the better. For as a rule, the longer the pastorate the greater the amount of good accomplished, the stronger the pastor will grow and the wider his influence will extend; the more also the church will be developed in grace and activity and liberality. Changing pastors is like changing touch-ore—say, is like changing husbands. The pastoral relation is like the marriage relation, intimate and tender. It can not be lightly broken

without injury. Two of the greatest evils of the day are divorce and annual calls. Away with both of them. What say you?

WHAT KIND OF SHOES?

Do you think this is a question of prurient curiosity? Not so. Your editors are very much interested in your shoes. Not, of course, the shoes you buy, but those given to you. If those you buy keep your feet dry and drossy, we are content. But there is another kind of shoes. They are the soldier shoes that belong to the soldiers of the Cross. Paul said, have your feet shod with the preparation of the gospel of peace. Those are the shoes we ask about. Myer says that it means having your feet underbored with the preparedness of the gospel of peace—the readiness which the gospel bestows. How about these? You are a Christian soldier. And strange combination! You are a soldier in a warfare of peace. And you are to be ready, as the man said, to have peace if you have a fight for it. The military shoes enabled the soldier to advance quickly and safely over stones and thorns, so that he could keep his eye upon the foe, and not divide his attention to pick out a smooth path for his feet. The preparation is that of the gospel of peace—that which the gospel bestows on the soldier rather than that which he carries to the enemy. For in God's warfare with sin there are no terms of peace, but unconditional surrender. He offers the peace you have to go who will accept it, but he does not commission us to make compromises. It is a warfare in which his soldiers are at peace whatever comes. But at the same time it is a war to the victory, so far as the enemy is concerned.

Now, what kind of shoes have you on? Do they afford you peace? Are they ready for the conflict? Have you tried to see whether they are real soldier shoes, or are you doing as some of our modern knights and soldiers do? They keep their arms, swords, and regalia carefully stored away till parade day, and you would never suspect that they were soldiers till the crowd gathers. The gospel shoes make you ready. Ready for service all the time. Ready to defend the truth. Ready to bear its reproach. Ready to advance with it. Ready to carry it everywhere. Do yours do these things? Do they make you ready? If not, you had better inquire what is the matter, for something is wrong.

NOTICE.

Our book-keeper is sending out statements this week to those whose subscriptions have expired. We desire to say several things:

1. These statements are not intended as duns, but as reminders of the fact that your time is out.
2. It is possible that some mistakes have been made. If so, please write us the correction, and we will gladly make it.
3. To see whether the book-keeper is

correct or not, let the old subscribers of the Baptist take 10, the last number of that paper, from the number on their label, then compare the result with the present number and date of the BAPTIST AND REFLECTOR.

4. We hope no one will simply pay up to date and discontinue. We do not want you to do so. But if for any reason you can not continue, we should be glad to have you send the amount due.

5. Two dollars is a small amount with you, but five hundred two dollars would make one thousand dollars to us.

6. If you are a minister, a fact which our book-keeper did not know in all instances, the paper, of course, will go to you at the rate of one dollar and fifty cents a year.

7. If it is not convenient for you to pay now, just drop us a card to say when you can probably do so. We will take that as a note of promise. We do not wish to press any one. We just thought that if it would be convenient to you to pay at any time it would be now. Let us hear from you, please.

Notice! Notice!

We are sending out statements to all who are indebted to the old firms at Memphis. It is exceedingly desirable that the business be closed up. We appeal to all the brethren on behalf of Dr. Graves, as well as in the interest of proper business management, to respond promptly. By doing so you will have the sincere thanks of

O. L. HALEY, A.M.

ITEMS.

The steps of faith fall on the seeming void and find the rock beneath.—Walter.

It is gratifying to the editors to have the news from all parts of the State and South. Give us short, pithy reports. Don't feel called on to write long reports, lest the editors feel called on to cut them down. Write often rather than lengthily.

The half of our ills are imaginary. We are forever crossing bridges before we come to them, and which, indeed, we never reach. O for the blessing of contentment.—The Treasury.

And yet we think it requires something we do not possess to make us contented. That is one of the most popular fallacies. If you have not the spirit of contentment you would not be contented even though you had all you now wish. If you are not contented as you are, you would not be contented if you were like you want to be.

—It is a degrading thing to enjoy bunks till there is no man to give them. It is a base thing to resolve to give to God as little as possible and not to serve him till you must.—Frederick W. Robertson.

—Only the generous soul can be happy. The selfish, grasping soul always shuts up the doors to keep all in, thinking thus to achieve happiness. But instead he shuts out all that would make him happy, and besides shuts in the most unsatisfactory companion—himself. And so he sits cold and cheerless, alone in the dark, when if he only opened the doors and windows of his soul God would send him in the light and sunshine, and with these would come the warmth of joy.

—A brother writes to us from Alabama about that "Baptistic affair" at Morristown, and asks if the majority had excluded the persistent minority, which would be the constitutional party and which would be the true church, and then calls for the Bible ruling on the subject. The constitutional party would be the one that conformed to the constitution. If such exclusion was unconstitutional, the minority would have been wronged and entitled to their rights. No body has a right to violate its own constitution, and those who persist in doing so thereby put themselves in disorder, and should be so regarded and treated. We are not aware of any Bible ruling on such a question, and, therefore, can not give it. It will scarcely do to say that a church by a wrong act destroys itself, or that the majority by doing a wrong act thereby unchurches itself, for if so, the minority may do likewise, and then there would be no church. Those who stand by the Bible and the constitution it would seem are the church.

—Dr. Judson said, "Paul did not get so high up as some of our modern Christians. They say they get so high up they don't sin, and are not troubled with temptation. But Paul, after he was sixty years old, and nearly at the close of his ministry, said, 'Brother, I count not myself to have apprehended but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before. I press towards the mark for the prize of the high calling of God in Christ Jesus.' It might do Gilderoy and all who believe as he does, to consider that passage awhile. It seems to be one of the passages they have forgotten. If they will study that passage well they will find that the progress in Christian life is ever onward.

—As some of the results of the most quiet meeting we have ever seen, when Dr. Judson was gone, the pastor, C. H. Jones, greeted about sixty-five who came asking for membership into the First church. The interest in the meeting was deep and strong, and it involved a large part of the city. Crowds went away from the thronging doors, unable to obtain admittance. If I were asked what is the secret, I should say it was faith in God, and a faithful use of his word. There were no pious frauds, nor pious cant, but a straight-forward, plain, earnest gospel work. True, there was great skill and wise control of assemblies, yet every one could see what was being done, and could see how it was done. The only secret is that Dr. Judson has the power and skill to do it and others have not. We may know exactly how a watch is made and yet not be able to make it, and some men trying to imitate Dr. Judson would make about as good success as we would trying to make a watch.

—THE USE OF TRACTS.—Dr. Judson is the prince of tract distributors. He knows what a tract is good for, and he knows too what a good tract is. He brings with him a large number of them, and at the proper time he and his co-laborers go through the audience distributing them, and at the same time secures an opportunity to speak personally to every member of the congregation, and in this way can gain approach to and speak with many an unconverted sinner, and so make a direct personal appeal to him to become a Christian. We have been long persuaded that the gospel idea of labor for souls was that of direct personal contact and appeal. But how to compass that was the difficulty, and here the difficulty is solved. The tract is a polite introduction of the subject, and you have only to follow up the advantage thus gained. This is taking them by guile.

—A private note Dr. Smith says: "I'm nothing but a house in order, expecting to reach Nashville January 1." Nashville will be ready to receive you, doctor. She will open her arms and her heart wide.

PERSONAL AND PRACTICAL.

—In a private note Dr. Smith says: "I'm nothing but a house in order, expecting to reach Nashville January 1." Nashville will be ready to receive you, doctor. She will open her arms and her heart wide.

—The article on our second page signed G. T. Calvin, should have been Colvin. The mistake was made because of the similarity in writing between an "a" and "o." Perhaps also it was thought that the article in question was sufficiently Calvinistic to have been written by a Calvin.

—You must have your two thousand new subscribers by Christmas," says Brother Thos. Gilbert, of Whitesburg, as he sends in several names to help along the two thousand. If every friend of the paper should do as he, there would be no difficulty about securing the two thousand, or even five thousand, by Christmas.

—We learn that the Rev. L. N. Brook, who had contemplated a call to Tupelo and New Albany, Miss., has decided to accept rather the call to La Grange, Tenn., at which fact we are glad, as we want him in Tennessee. We shall expect to hear good news of him. He is a stronger man, and a stronger Baptist, and stronger preacher now than ever before.

—Dr. T. H. Pritchard, of Wilmington, N. C., publishes A. A. Scruggs as a bad man and a fraud. He has been posing as a preacher. He is described as a "moral leper." If he comes your way pass him by. We have had enough such in Tennessee. Why Tennessee should be the asylum for ministerial cranks and impostors we do not know, but such seems to have been the case. It is time our churches should call a halt.

—We are delighted to hear of the grand work of grace now going on in the First church, Knoxville. It is no more than we expected, though. It is no more than an outcome of the zeal and earnestness and eloquence of the pastor, Rev. Carter Helm Jones, as well as the faithfulness of the members. God will always bless such consecration to his service as has been shown by the pastor and people of that church in the last few months.

—The downward course of a young man is a good deal like the East Nashville street cars. They start off very slowly, but when they get well under way, they go rapidly. And some people who are aiming to get to heaven are going to be like we have found ourselves once or twice—in sight of the car to carry us home, in fact, almost on it, but it moves off and leaves us behind. The difference, however, is that here there are other cars that will be along after a while to bear us home, but there is only one car to our heavenly home—Christ Jesus—and when we miss that we miss all.

—We have never been one of those who believed that the world was coming to an end in a short time. We do not know about such things and are content to leave them with God. But when we read such passages as the following from Paul we almost think that the last days are at hand: "But know this, that in the last days grievous times will come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholly, without natural affection, implacable, slanderous, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." Does not that seem a pretty accurate photograph of the present age?

—A daily paper says of a certain minister, in reporting a special occasion, that he delivered an "eloquent prayer." Is prayer the place to display gifts of eloquence? Is prayer any how intended to reach and influence men or God? The minister may be eloquent in the sermon where he is speaking to men,

but in prayer, where he is supposed, at least, to be speaking to God, eloquence is out of place, except it be the eloquence of earnestness. The trouble with many men when praying in public is that they forget that their prayer should be directed to God, and they pray only to the people present. We heard a brother recently in praying actually go off into an exhortation to the young men present. Putting all about God evidently. Henry Ward Beecher said once that his people in Plymouth church had heard "some of the most eloquent prayers which had ever been addressed to a congregation." Would you seek for the secret of Beecher's spiritual failure? May it not be found in his wrong idea of prayer?

—Quite a pleasant "recognition service" was held at the Seventh Baptist church, this city, on Thursday night of last week, to receive the new pastor, Rev. G. L. Ellis. Professor J. E. Bailey was called to the chair. Brother S. A. Davidson, senior deacon of the church, delivered the address of welcome to the church. Rev. J. H. Anderson, our State secretary, welcomed Brother Ellis to the city. Rev. E. E. Folk made the charge to the new pastor, and Rev. J. B. Eads then responded in a very felicitous address, which touched and won all hearts, and made a good beginning for him. The exercises were interspersed with music and prayer, and on the whole seemed to be much enjoyed by the large audience present. The Seventh church has a beautiful little house of worship, just completed, and the signs for their growth and prosperity are very auspicious.

—A brother from Atlanta writes us: "We have a big sensation here to-day in the arrest of 'Rev.' W. R. Dale, pastor of the Seventh Baptist church, and one of the chief writers on the 'Christian Index,' on the charge of bigamy, and various other crimes, and the worst of it is that the case seems to be fully made out against him. 'Dale,' alias 'Nuttall,' alias 'Fontaine,' alias 'King,' alias a first-class rascal, generally."

We always regret to hear of such cases. They bring the ministry into disrepute, and cause doubts in many minds as to the genuineness of religion. Let it be remembered, however, that one counterfeit dollar does not make all dollars counterfeit. Reject Dale and all like him as spurious, but hold on to the genuine. There are snobs in the ministry. Indeed, the false preacher is the exception; the true one is the rule.

—A. F. Cox writes to the Christian Advocate his peculiar and original interpretation of "baptized for the dead," which briefly is that it means in the name of the dead Christ. In view of the fact that nothing is said about "name" in the text, and that "ton nekron," the dead, is plural while Christ of course is singular, it is difficult to understand his statement that this interpretation "was arrived at after having closely studied the subject in connection with the context and the Greek text, and that quite a number of intelligent preachers and laymen with whom he has conversed had accepted his exegesis." The passage, of course, is quite a difficult one, and while we have our views about it, which have been expressed publicly, we do not know certainly what it means. One thing we do know, certainly, however, and that is that the passage does not mean what Mr. Cox says it does, whatever else it may mean. This is as certain as the rule in Greek that an adjective or a pronoun must agree with the noun to which it refers in gender and number is true.

THE HOME.

On Growing Old.

They call it "growing down the hill" when we are growing old, And speak with mournful accents when our tale is nearly told; They sigh when talking of the past, the days that used to be, As if the future were not bright with immortality.

But oh, it is not going down—'tis climbing higher and higher, Until we almost see the mountains that our souls desire; For if the natural eye grows dim, it is but dim to earth, While the eye of faith grows keener to perceive the Savior's worth.

Those by-gone days, though days of joy, we wish not back again, Were there not also many days of sorrow and of pain? But in the days awaiting us, the days beyond the tomb, Sorrow shall find no place, but joy unmarred forever bloom.

Who would exchange for shooting blade the waving, golden grain? Or, when the corn is fully ripe, would wish it green again? And who would wish the hoary head, found in the way of truth, To be again encircled with the sunny locks of youth?

For, though in truth the outward man must perish and decay, The inward man shall be renewed by grace from day to day; Those who are planted by the Lord, unshaken in their root, When in old age shall flourish still, and still bring forth their fruit.

It is not years that make men old, the spirit may be young, Though for three-score years and ten, the wheels of life have run, God has himself recorded, in his blessed Word of Truth, That they who wait upon the Lord, they shall renew their youth.

And when the eyes now dim shall open to behold the King, And ears now dull with age shall hear the harps of heaven ring— And on the head now hoary shall be placed the crown of gold, Then shall be known the lasting joy of never growing old.

Phil's Experiment.

"Have I got to take up these leaves every day?" asked Phil, with a whine in his voice.

"Yes, every day."

"But what is the use? They keep on falling, and make just as big a litter as before."

"Your room has to be set in order every day," said his mother, smiling.

"I would n't care much if it was n't," said Phil.

"And your shirts have to be washed every week. And the dishes you eat off of have to be washed three times a day. You keep on eating, you know."

Phil could not forbear a smile, as he slowly raked away at the leaves. He might easily have gathered them in ten minutes, leaving in good order the little lawn which his mother liked to see nicely kept, but he usually dawdled over them for half an hour.

"Seems to me I have to do a great deal of work for other folks," he went on mournfully. "I have to pile wood, and cut kindling, and drive the cow, and water the flowers—and things."

"Do you have more to do for others

than others do for you?" asked his mother.

"Yes, ma'am; I guess so. Any way, if I could stop doing things for folks, they might stop doing things for me."

"Do you really mean that?"

"Yes, indeed," said Phil eagerly.

"May I try it, mamma?"

"If you like. You may try it for one day."

"One day! (I want to try it for a week. And if it works well, can I keep it up?"

"Yes."

"Remember, then, mamma, nobody's to ask me to do a single thing, and I'll remember my part. Hurrah!" Phil dropped the rake over the small pile of leaves, and rushed away to look at his fishing-line, for he had made up his mind to go fishing in the afternoon, and have a pleasant time, now that none of those troublesome chores were to be thought of.

Running hastily to the barn, he fell and tore a hole in his trousers.

"Mamma," he cried, picking himself up and going toward the house. But he suddenly remembered that mamma was not to be called upon. He ran up stairs to change the torn garments.

"Ah! two buttons off my other pants and I forgot to tell about it. Never mind; I can sew them on myself. I often have. It's easy enough to sew on buttons."

It had been when mamma gave him the needle and thread. But now, as he took a fine needle and coarse thread he wondered why it had never seemed so hard before. It took him a long time to thread the needle, and then every stitch was a separate trial. He tugged away, got hot and flurried, and pricked his fingers time and again.

At last he felt sure the button was sewed on tight. But as he sprang up to put on his trousers, he found that they were sewed to the skirt of the coat he had on. With tears half way to his eyes, he took out his knife and cut the stitches. No one was waiting to see if his necktie was neatly tied, or to hand him his books. The school-bell was ringing, and he rushed away with the torn trousers on.

But he was late, to his regret, for he had begun school with a resolution not to have one tardy mark during the year.

The tear in the trousers kept catching in things and tearing larger until he was very much ashamed of it, and was glad, at length, to hurry home. As he again sewed on the buttons, he could not help wondering if mending one's clothes were not a little harder than cutting kindling.

"Never mind," he said to himself. "Nobody will ask me to do anything after dinner, and I can do just what I please all day when I get out of school."

He went to the dinner-table with a boy's appetite.

"Where's my plate?" he asked, seeing no place ready for him.

"Have you forgotten our agreement?" asked his mother.

"Why, no, mamma. I said nobody need do any thing for me. I am going to wash my own dishes when I'm done."

"But do you expect any one to cook for you?"

Phil stared at her for a moment, then gave a rather blank look at the roast beef and sweet potatoes. But he was not ready to give up.

"I did forget, that's a fact," he said with a laugh, as he turned and went out.

But there was little spirit in the laugh, and mamma looked after him with a sober face.

"I can't see him miss his dinner," she said.

But his father said: "Let him learn his own lesson well. It will not hurt him."

Phil went out to the orchard and ate apples, not troubling himself to think whether any one had raised them for him, and rejoicing in the reflection that when picking time came he would not have any part of that work to do.

He went fishing, and on his way home had the satisfaction of sitting on the fence to watch his brother Ben drive the cow home. Ben hailed him.

"The Pratt's have come to tea."

"That's jolly!" shouted Phil, springing from the fence and running home, leaving Ben to plod along with the cow. He hurried to his room. The bed was not made, and every thing he had touched that day lay where he had left it, which did not trouble him.

"Hello—no water!" he exclaimed, as his empty pitcher flew up in his hand. But, bethinking himself, he ran for his own water.

"Now for a clean collar!" But his face fell as he saw none in his drawer. It was plain that they had not come up from the wash, and he would not ask for one. What did he want of a collar any way, when no one would expect to see him at the tea-table?

He crept out to the barn, found a cup, and managed to get a good drink of milk from the cow. Then he ate more apples, and from the hay loft watched the merry group at play on the lawn, trying to think it very nice not to be expected to help about the chores.

But as he lay awake, after going to bed, resting and a trifle hungry, he began to wonder if his bargain was altogether a satisfactory one. He recalled something he had heard his mother say about its being impossible for any one to live unto himself, or to escape the duties and responsibilities owed by each to others, and that all peace and harmony and happiness depend upon the good-will and cheeriness and loving-kindness with which these duties are performed. He fell asleep thinking he would probably not try his new plan longer than the week he had spoken of.

The clothing kept slipping from his unmade bed, causing him much discomfort as the coolness of the autumn night settled down. He awoke at the sound of the breakfast bell to a keen perception of the delightful smells of mutton chops, buckwheat cakes, and other good things.

"Well!" he exclaimed jumping up. "I'm not going to live another day on apples, if I know myself. After all," he went on as he dressed himself, "it's a mean and sneaking thing to try and shirk things. I got all I want to eat, and good too [he sniffed eagerly at the appetizing smell came stronger], and it's a pity if I can't do a little to help on."

He was out and had the leaves raked before breakfast, at which he appeared with a glowing color and a side-long glance at mamma.

"I think I've tried it long enough, mamma," he said with a smile. "I believe I'll do chores, and heard with you, if you'll take me back."

"I will," said mamma, passing him the hot cakes.—*Sunday-school Times.*

—Religion in its purity is not so much a pursuit as a temper; or rather it is a temper leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self and benevolence to men.—*Edwards.*

—There is a transcendent power in example. We reform others unconsciously when we walk uprightly.

—Her Thimble.

She hunted in the closet,

She hunted on the stair,

She hunted 'round the door-step,

She hunted everywhere.

She hunted thro' the twilight,

But when the dark had come,

She paused to wipe her tears away—

And found it on her thumb!

—*Exchange.*

Do Girls Do A Short Essay After the Fashion of "Do n't."

The girls who have poured over the pages of the little book called "Do n't" are now invited by an exchange to accept advice in regard to things that they should do:

Do be natural; a poor diamond is better than a good imitation.

Do try to be accurate, not only for your own sake, but for the sake of your sex; the incapacity of the female mind for accuracy is a standard argument against the equality of the sexes.

Do be exact in money matters; every debt you incur means loss to some one, probably to some less able than you to bear it.

Do answer your letters soon after they are received, and do try to reply to them with some relation to their contents, a rambling, ill-considered letter is a satire upon your education.

Do, when you talk, keep your hands still.

Do observe, the faculty of observation, well cultivated, makes practical men and women.

Do attach as much importance to your mind as to your body.

Do try to remember where you put your gloves and card case, keep the former mended and the latter filled.

Do recollect that your health is more important than your amusement, you can live without the one, but you'll die early without the other.

Do try to be sensible, it is not a particular sign of superiority to talk like a fool.

Do put your hair-pins in so that they will stay, it looks slovenly, to say the least, to see them half dropping out.

Do be ready in time for church, if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

Do get up in time for breakfast.

Do avoid causes of irritation in your family circle, do reflect that home is the place in which to be agreeable.

Do be reticent, the world at large has no interest in your private affairs.

Do cultivate the habit of listening to others, it will make you an invaluable member of society, to say nothing of the advantage it will be to you when you marry, every man likes to talk about himself, a good listener makes a delightful wife.

Do be contented, "martyrs" are detestable, a cheerful, happy spirit is infectious, you can carry it about with you like a sunny atmosphere; do avoid whine; it is as bad as giggling, both are to be condemned; there is no excuse for either one of them; if you have anything to say, say it; if you have not, hold your tongue altogether, silence is golden.

Do be truthful; do avoid exaggeration; if you mean a mile, say a mile—not a mile and a half; if you mean one, say one, and not a dozen.

Do, sometimes at least, allow your mother to know better than you do, she was educated before you were born.

Do sign your full name to your letters.

—*Exchange.*

—*Exchange.*

—*Exchange.*

—*Exchange.*

—*Exchange.*

—*Exchange.*

—*Exchange.*

—*Exchange.*

—*Exchange.*

—*Exchange.*

YOUNG SOUTH.

MRS. O. L. HAILEY, Editor.

No. 117 Morgan street, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

DEAR CHILDREN: I find that since our page has been printed in larger type we seldom have room for clippings, so I will abandon the plans I laid to a great extent—the plans the little "devil" ran away with—content myself that you never read them, and make of our page a Young South and Post-office, sure enough, for you know it has been reading so for a long time. A post-office through which our young people may chat with me and each other and do all the good they can. We will keep our funds going, and study our Bibles, and give the rest of the space to letters; and could you see the pile I have on hand and had to keep over this week, you would think I could easily fill all the space with them. But they will not spoil by keeping, so write all you feel like writing, and tell me what you are planning for Christmas, and if you have planned a birthday present for Jesus among your other presents. I will try to find time to write you a letter each week, and if you do your part, I think we can have a very pleasant and profitable post-office, for you have "The Home" page for general reading. So let us keep our post office on a boom, for I do not mind keeping over letters if you do not mind having me do so, especially when they are your own.

LOVINGLY,

AUNT NORA.

MEPHISBOSETH.

Two more "perfect" ones on Mephistoth, Esther Wingo and Jimmie Bass.

Waverly Smith perfect except until for until, and one I in continually, which have been very common mistakes.

Kate and Louisa Brackett corrected all my mistakes except palice, but I found several of their own.

Willie Jackson and Jennie Barr were perfect after a good deal of correcting by some kind pencil.

Now, children, what shall we do about this? Some of the letters show that the writers of them have honestly done their best by themselves, and others that some loving hand and older head has helped. Is this fair? What shall we do? I leave you to decide. Let me hear from you.

THE LITTLE MAID.

Out of seven answers received, I can report only one as perfect, Esther Wingo, unless it be Willie Trotter, who corrected all my mistakes, but misused his capitals several times. Write it all yourself next time, Willie, and then we shall see. Beulah Green and Jimmie Bass only one, my verb, "railroads was not thought of," which also tripped the Cadwell girls. Thomas McGregor only one, enemies for enemies, which the Cadwells and Lillie Graves also overlooked. They also misused chariot. But I say this is well done. Only one, two, and three mistakes in so long a story! They will all be in the perfect list next week if they try. Try again. See if they will not.

DEAR AUNT NORA: I have been so very busy getting ready for Christmas I have not had time to write until this morning. My mother died when I was quite small, and papa married again, and so I have a step-mother, and she is not like my own mother. I have to do all my work and help sister do hers, as she is quite young. We have a Baptist church at Fairfield, and Brother W. B. Rutledge is the pastor. We all like

him fine. I received Brother Diaz's pictures and was more than pleased with them. I am going to a birthday dinner the nine—, and will write and tell you how I enjoyed myself. I will send you some money for Cuba next time. Lovingly your new cousin,

Fairfield. BETTIE BISHOP.

That is right, Bettie, tell us of the dinner, and tell us to whom you gave your extra pictures of Brother Diaz, and if they caused any one to give you more money to his work in Cuba.

DEAR AUNT NORA: I have been interested in the "Young South" for some time though I kept silent, but now in my humble way I'll try to introduce myself to you and the many cousins. I am going to take an interest in the "Young South" when the new year of 1890 is opened upon us. Will send all the money I can to you for Cuba, or whatever country you work for. I will answer all the Bible questions I possibly can, but will not promise to answer them all. I have not the privilege of attending Sunday-school as a great many of the Cousins, but try to interest myself in reading the BAPTIST AND REFLECTOR and the Bible these gloomy Sundays when I can not attend church. I live in the northern part of Mississippi, one and a half miles from the Tennessee line, but you see my post-office is in Tennessee—not quite a Tennesseean. I am a member of the Baptist church. I send a two-cent stamp for a picture of the Cuban missionary—Brother Diaz. I thought I would introduce myself before the new year so I would not be such a stranger. I must close as this is my first. Expect it is already too lengthy. I hope to see this in print. If I do will think that I am welcome. May God bless you, Aunt Nora, in your good and noble work. With much love to you, Uncle Orren, little James, and cousins, your new niece,

Saulsbury, Tenn. ANNIE COX.

AUNT NORA: I am a little boy twelve years old. Uncle Orren was with us the third Sabbath in October. He preached two sermons that I enjoyed very much. I saw him baptize Cousin Beulah Green into Mt. Moriah church—an account of which the cousins have by Big Boy. I have a little money I made picking cotton, so I thought I would send you five cents and it looked so small I took up a collection. Papa gave me five cents, mamma five cents, Miss Ollie Gates five cents, Miss Nonie Gates five cents, making twenty-five cents in all, which you may use as you think best. Also find inclosed a stamp, for which send me Brother Diaz's picture. I will close with love to you and the cousins. Your nephew,

Whiteville. VERNON PREWITT.

Welcome, Vernon. I remember seeing you several years ago, and have always wanted you to join our band. Come again.

DEAR AUNT NORA: Will you allow me space in your corner? My father is a subscriber of the BAPTIST AND REFLECTOR. If I am not a very little girl, however, I am still in my "teens," with the "flowerettes" of childhood not yet faded from my cheeks, though by no means am I a child in stature. We'll, I only wanted to answer some questions seen in the last issue of this paper headed "A Queer Bible Story."

1. The name of the captain was Naaman, an officer under King Benhadad. The name of the prophet was Elisha. The cure was wrought by Naaman dipping himself seven times in the river of Jordan according to the prophet's instructions. Must close. Best wishes for the BAPTIST AND REFLECTOR.

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Fairfield. BETTIE BISHOP.

That is right, Bettie, tell us of the dinner, and tell us to whom you gave your extra pictures of Brother Diaz, and if they caused any one to give you more money to his work in Cuba.

DEAR AUNT NORA: I have been interested in the "Young South" for some time though I kept silent, but now in my humble way I'll try to introduce myself to you and the many cousins. I am going to take an interest in the "Young South" when the new year of 1890 is opened upon us. Will send all the money I can to you for Cuba, or whatever country you work for. I will answer all the Bible questions I possibly can, but will not promise to answer them all. I have not the privilege of attending Sunday-school as a great many of the Cousins, but try to interest myself in reading the BAPTIST AND REFLECTOR and the Bible these gloomy Sundays when I can not attend church. I live in the northern part of Mississippi, one and a half miles from the Tennessee line, but you see my post-office is in Tennessee—not quite a Tennesseean. I am a member of the Baptist church. I send a two-cent stamp for a picture of the Cuban missionary—Brother Diaz. I thought I would introduce myself before the new year so I would not be such a stranger. I must close as this is my first. Expect it is already too lengthy. I hope to see this in print. If I do will think that I am welcome. May God bless you, Aunt Nora, in your good and noble work. With much love to you, Uncle Orren, little James, and cousins, your new niece,

Saulsbury, Tenn. ANNIE COX.

AUNT NORA: I am a little boy twelve years old. Uncle Orren was with us the third Sabbath in October. He preached two sermons that I enjoyed very much. I saw him baptize Cousin Beulah Green into Mt. Moriah church—an account of which the cousins have by Big Boy. I have a little money I made picking cotton, so I thought I would send you five cents and it looked so small I took up a collection. Papa gave me five cents, mamma five cents, Miss Ollie Gates five cents, Miss Nonie Gates five cents, making twenty-five cents in all, which you may use as you think best. Also find inclosed a stamp, for which send me Brother Diaz's picture. I will close with love to you and the cousins. Your nephew,

Whiteville. VERNON PREWITT.

Welcome, Vernon. I remember seeing you several years ago, and have always wanted you to join our band. Come again.

DEAR AUNT NORA: Will you allow me space in your corner? My father is a subscriber of the BAPTIST AND REFLECTOR. If I am not a very little girl, however, I am still in my "teens," with the "flowerettes" of childhood not yet faded from my cheeks, though by no means am I a child in stature. We'll, I only wanted to answer some questions seen in the last issue of this paper headed "A Queer Bible Story."

1. The name of the captain was Naaman, an officer under King Benhadad. The name of the prophet was Elisha. The cure was wrought by Naaman dipping himself seven times in the river of Jordan according to the prophet's instructions. Must close. Best wishes for the BAPTIST AND REFLECTOR.

C. V. HENDERSON.
Pigeon Forge, Tenn.

DEAR AUNT NORA: I will write again and send my dues for November and December. I am going to school now and learning fast. My two brothers go to school with me. I am glad to hear of you having such a nice and pleasant time while you were at home. I wish your recently married sister a happy and prosperous life. Aunt Nora,

OBITUARIES.

MISS SUE G. HARRISON.

Died, November 24, at the residence of Mr. R. H. Pitts, Miss Sue G. Harrison. She was born March 4th, 1816, in North Carolina. She came to Tennessee with a widowed mother in 1846. She was a member of the Missionary Baptist church. It is with tearful reverence that we chronicle the death of this quiet, unobtrusive Christian woman. She was the last of her family. All had gone. So her death could have been nothing but going home, willingly, gladly, being prepared through the merits of Christ Jesus, her weary spirit found rest after a pilgrimage of seventy-three years. How beautifully is the divinity of our holy religion exemplified in the constant, unselfish, pure life, and peaceful death of this humble, faithful follower of her Lord. Every day of her long life was crowned with good deeds, kind words, and charity for all. May the world be admonished to live righteously if they would realize the blessedness of her death and the glory of her awakening in the morning of the resurrection.

MRS. MARY A. C. SMITH

departed this life, at her home, in Oakland, Tenn., surrounded by all her children, November 19th, 1899. In the sixty-second year of her age. She lived the life of the righteous. It goes without saying, she died their death. Having been left a widow when most of her children were of tender years, she managed to educate them all, and had the comfort of seeing them all become exemplary church members. She had been for a long time a faithful, devoted, and zealous member of the Baptist church, in the bosom of which abided. She was true and loyal to her faith. She was firm and decided in her convictions, and she had the courage and ability to maintain the doctrines she professed.

It was granted to her just before her disembodied spirit took its flight to look into the nearly dark ajar. At nine o'clock at night, whilst it was all dark, dreary, rainy without, she looked up and said to her devoted daughter sitting by her, "How bright the sun shines! How light it is!" These were her last intelligible words. It is said mother, home, heaven, are the sweetest words in the English language. She was a mother beloved by her children and her church. Her home was the delightful home of them and of the servants of God, and now that mother is forever at home in heaven. As I turned away from the flower-crowned grave, in which loving friends deposited her body, I could but say to myself:

"Green be the turf above thee,
Friend of my latter days;
None knew thee but to love thee,
None named thee but to praise."
H. B. FOLK.

THOMAS ARNOLD WHITE.

In loving remembrance of Thomas Arnold White, born January 31, 1837, died July 24, 1899. God sometimes sends us a little tender blossom to brighten our lives, and just as it has become dearest to us, ere it has known aught of sin and sorrow, he takes it back to himself, and while we mourn the loss of the little white rosebud, yet we know the all-wise and loving Father has taken it to a brighter home where sin can never enter. It seems that the sickle of death always cuts down the purest, brightest, sweetest flowers, but they are transplanted in a happier world, where they may bask in the sunshine of God's love.

Loved ones—
"A precious one from you has gone,
A voice you loved is stilled,
A place is vacant in your home
Which never can be filled."
"God, in his wisdom, has recalled
The boon his love had given,
And though the body molder here
The soul is safe in heaven."

Mourn not for the little blossom who is safe in the Father's bosom, for beyond the shadow of death there is an eternal kingdom, where we will meet those who have gone before us.
L. B. JAMON.
Wartrace, November 16, 1899.

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

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BETTER AND BETTER.
THE BAPTIST TEACHER
FOR 1890.

The hearty appreciation of *The Teacher* during the past year, proven by the large increase in its circulation, has led the American Baptist Publication Society to make still further effort in the line of its improvement. A beautiful map, printed in colors, will hereafter appear in each issue.

Dr. P. S. Henson continues Editor and will furnish the Lesson Topics, as heretofore. The Expository Notes and Practical Hints to teachers will be furnished by Prof. H. H. Harris, LL. D., President of Richmond College, Va.
Hints to Teachers of Primary and Intermediate classes, by Mrs. M. G. Kennedy

Side Lights on the Lessons.

The following named articles will be given during the year
By John A. Broadus, D. D., LL. D.
President Southern Baptist Theological Seminary

New Matter in the Gospel of Luke. Pharisaic Thanksgiving.
Authority of the Apostolic Teaching. Jesus Promising Paradise.

By Prof. A. F. Fleet, LL. D.

Missouri State University

The Gospel of Luke. The Triumphal Entry.
The Good Samaritan. The True Site of Calvary.

Prof. Fleet recently spent a year in Greece, Egypt and Palestine, and among other experiences passed over exactly the road traversed by our Lord in his triumphal entry into Jerusalem

Practical Articles on Methods in the Primary Class.
By Mrs. M. G. Kennedy.

Practical Sunday-school Topics, by Leading Institute and Normal Class Teachers of Other Denominations.

Christ, the Teacher's Model. Jas. A. Worden, D. D., S. S. Secretary Presbyterian Board.
The Teacher's View of the Bible. A. E. Dunning, D. D., Secretary of the Congregational Sunday-school Society, Boston.

How to Study a Bible Lesson. E. W. Rice, D. D., Editor of *The Sunday School World*.
Use of Illustrations in Bible Teaching. Col. Robert Cowden, Principal Bible Normal Union, United Brethren.

How to Teach a Normal Lesson. J. E. Hurlbut, D. D., Editor of the *Sunday School Journal*.
Sunday-school Conventions. Mr. William Reynolds, Pres. International S. S. Association

CONTRIBUTORS.

DR. T. H. PRITCHARD, N. C.; J. M. FROST, JR., Va.; W. S. RYLAND, Va.; A. T. SPALDING, Tex.; A. C. DIXON, Md.; W. S. PENICK, La.; H. A. TOPPER, Va.; H. M. WHARTON, Md.; G. A. NUNNALLY, Ga.; J. B. GAMBRELL, Miss.; LANNING BURROWS, Ga.; Col. JAMES A. HOYT, S. C., and many others have been positively engaged to write for the *Teacher*.

AMERICAN BAPTIST PUBLICATION SOCIETY.

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Literary Notes.

We have received the Thanksgiving double number of *The Youth's Companion*. The stories are all complete and are profusely illustrated. Among the writers are Hjalmar Hjorth Boyesen, with a story for the boys, entitled "The Nixy's Strain." Hereklah Butterworth writes a story of the "Coyotes of New Mexico," written in the style which has made him so popular among the young people. Adelaide D. Rollason tells "Why Eben was Thankful," a story for Thanksgiving Day. Sara Lee on "Siam and its Royal White Elephant." Erastus Osgood writes about "Grandpa Fenton's Androns." The editorials refer briefly to the Imperial travels of the Emperor William, and to other current events. A page is filled with pictures, puzzles, and short stories for the very youngest readers.

Washington, D. C., December 1, 1899.
EDITORS BAPTIST AND REFLECTOR, Nashville, Tenn. This office desires to secure the best results possible regarding the schools of the country with a few salient inquiries.

James H. Blodgett, A. M., of Rockford, Illinois, a gentleman of long experience in educational work and in public affairs, has been appointed a special agent for the collection of statistics of education for the United States.

Public schools are so related to systems of public record that their statistics are obtainable through established methods.
Incorporated private schools have a place in public records.

Parochial schools generally render stated reports to some controlling body. Unincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the tax payers.

The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school, and for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid.

Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office. Very respectfully,
ROBERT P. PORTER,
Superintendent of Census.

National Bureau of Education.

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Miss Connelley, Prop., 54 Cole Building, Nashville, Tenn.
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