

CONTRIBUTIONS.

The Practical Force of the Term "Believer's Baptism"

It seems that revival work in some portions of the country has been left in no small degree to the management of "revival preachers," many pastors included in the number. It is to be feared that often the pastor has had such special regard to the number he should baptize as to be quite slack on the question whether the candidates were genuine converts. Perhaps they have regarded it only a candidate's concern whether he has been converted or not. However this may be, it has become sadly true that by some unwarranted means or other, even where revivals have been counted most signal, the churches in some instances have been filling up with unconverted members. Now, as a pastor opens his eyes to this state of things, nothing is more reasonable than that he should urge upon the membership the most thorough self-examination and that, in so far as they find themselves living in the neglect of Christian duty, and, by consequence, destitute of religious enjoyment (and, it may be, without hope) urge upon the necessity of seeking God's forgiveness and leading a more spiritual life. In the event of their becoming convinced that they never have experienced a change of heart, we should advise this very conviction would tend very much to bring them to God with the true cry of the penitent for mercy. Thus we might well expect that, occasionally at least, in the social meetings of the church some one would be heard telling of his having such joy in believing as he has never known before. Suppose, now, the pastor requires of such a person if he knew nothing of this joy in the Lord when he was baptized, and this brother sincerely answers that he did not, shall the pastor proceed to explain to this brother that the baptism he received was of no account, that if he was not a converted person he has never been baptized?

Here we wish to say that in our view such a course would be very inconsistent with the nature of a gospel church and the relation of baptism thereto.

We, as Baptists, believe in a "converted membership"—believe in this strongly. But what is meant by this? That we are to receive no one to membership unless we are certain of his conversion, certain that he belongs to the kingdom of grace? If it means this, then the increase of membership is impossible, for of no one can we have such a certainty. Now what is fact in this matter of legitimate increase? What do we mean by a "converted membership?" What do we mean by "believer's baptism?" We mean first that there is such a thing as one's becoming a new creature, an heir of salvation, a saved person through belief on the Lord Jesus Christ. Second, as to whether this person, that or the other, is a true believer, whether it is a matter of certainty as to his being such a saved person, we must be governed by what we know. Whether therefore, a person should be admitted to baptism must depend upon what we know. Third, now what do we know? What is the most we can know? We can know that the applicant for baptism professes to have a hope in Christ. And when he gives an account of this hope, it may be such that we have a good hope for him as being a true believer in Christ. All that we know, all we can know is this: he has a hope for himself, and we have hope for him as being a saved person. And upon this

he is admitted to baptism, is baptized. By submitting to this rite he makes public profession of a saving belief in Christ, and we make a public profession of our confidence in him as being what he professes. And this is all that is meant, or can be meant by "believer's baptism";—all that is meant or can be meant by a "converted membership." It means that no one is to be admitted to baptism without our using the best means at hand to gain an evidence of his being a saved person, with a result in the candidate's favor.

In the matter of baptism the candidate stands as the party to be baptized. He does not do the baptizing. He no more does this than he pardons his own sins—he no more does this than the party that applies to be insured issues his own policy. There is obliged to be another party to do the baptizing. The direction is, "Repent and be baptized." Herein is law both for the candidate and for the administrator. The former must assert his consciousness of having repented, and the latter must have the evidence that such repentance exists. He has no more right to baptize without this evidence than he has under the civil law to marry a couple without a license, hence the wisdom of having the whole church satisfied as to the evidence. A candidate comes before a church for baptism. He gives an account of the work of grace in his heart—the good hope he has in Christ—and this is all he does. As to whether he is to be baptized or not, he leaves it entirely with the church. If they admit him, the administration of the rite follows as the church's act, done through her appointed minister, and being thus done, it is as genuine a baptism as the forerunner of Christ or either of his apostles ever administered.

Here we must repeat and keep in mind these three points: First, the candidate trusts he has a saving belief in Christ. Second, the church gains an evidence to the same effect on his behalf. Third, the church can not be, nor does she ever pretend to be, certain that such a belief exists. These are the essential conditions of a true gospel baptism in our day as professedly observed by the Baptists.

How stands the case when a person who has thus received baptism, afterward gives up his hope and then gains an evidence of what he considers a sure acceptance with Christ? Suppose that under these new spiritual illuminations he assures his brethren that when he was baptized he only thought he was converted, but that he knows it? What is to be done? If now he is a genuine believer, his heart right with God, what is already done is all that God wants. If one has got into the church without conversion, then the conversion must come afterward if it comes at all. It is not necessary for a person in the church to be turned out of the church in order to be converted. There is a trouble when one in the church is without religion—has never been converted; but let him be converted and the trouble ends.

Baptism was to be the safeguard to the purity of the church. Only those who feel assured of their conversion, and on whose behalf the church gain the same assurance, are admitted to baptism. Then this baptism was employed by the Holy Spirit to constitute church admittance. Thus baptism aimed at a converted membership. Baptism declared conversion as the qualification of membership, because no one was admitted to the rite without the evidence of having been converted. But if one is baptized upon this profession and evidence without possessing the reality, the only need is that he

possess that he acquire the reality. And if he does acquire the reality—really becomes possessed of what baptism declared—what is the need of repeating the declaration?

Baptism is the answer of a good conscience. This means that the consciousness of a convert does not allow him to live without declaring Christ to the world. But if one has declared Christ and yet does not know him, what is the operation of conscience now? Just this: he can not live without knowing Christ as he has professed. He has the lamp, but he must have the oil. He is not to be told that his lamp is good for nothing—that he must throw it away and get another. He must have the oil, the grace of conversion; and if he only has it in time, every thing is as right as it can be both for church and heaven.

In baptism one presents himself to the church as free from the bonds of Satan, presents himself as the Lord's free man. If, afterward, he finds himself still under those old bonds, what is necessary but to get a discharge from those bonds as soon as possible? This does, his character harmonizes with his profession. What more is needed? When we make a conveyance of real estate and afterward find that there is some old incumbrance on it, we hasten—don't sleep, perhaps—until that incumbrance is removed. This done, what sense is there in declaring the deed void? It is not so. To do this is to utter a falsehood. That old deed is better than any new one that can be made.

Toccoa, Ga. P. S. WHITMAN.

Religious Literature as a Factor in Christian Work.

1. What is Christian work? Answering this question, I would say, The evangelization of the world. All Christian work has for its ultimate object this end. Preaching, circulating the Bible, missions, Sunday-schools, building churches, giving, and whatever else Christian people may do to advance the cause of Christ's kingdom on earth.

2. What is a factor? Simply an agent. And what are we to understand by religious literature? The first, and incomparably the best, is the Bible, and, secondly, under this head, all writing drawn from or illustrative of the doctrines of the Bible. But worldly people do not read the Bible, and even among Christians there is a wide-spread and sinful neglect of this plain duty. All our success as a denomination in the past has been achieved by our close adherence to the plain teachings of the Bible, and our prosperity in the future will depend upon our knowing and sticking close to the great principles which we have learned from the Holy Scriptures. From those we draw our doctrine of repentance, of justification by faith, of baptism, of the Lord's supper, and of holiness of life.

But, as I said before, the world does not read the Bible, and hence the importance of reaching them by other means, and for this purpose nothing better has ever been discovered than religious tracts. These must be given away in order to accomplish the desired effect. Much good has been accomplished by the distribution of tracts. They are an important factor in Christian work. Tracts have been prepared on every subject connected with church work, such as calls to the unconverted, on repentance, on faith in Jesus, on the new birth, on baptism, on communion, on regularly attending all the meetings of the church, on missions, on systematic giving for the support of the gospel, on Sunday-schools, and on all kindred subjects. These tracts are reduced to

the lowest price possible, being sold at one dollar per thousand pages, from ten to one or two brief sentences up to forty or more pages, each one a sermon in itself. Many persons who can not be prevailed upon to buy and read a larger book will read these tracts if given away, and thus have their minds fixed upon religious truth. It is like sowing seed in the name of the Lord. Some will fall on good ground and bring forth fruit. Every church should have its tract department and every Association its colporteur for the distribution of religious books. This is no new and untried experiment, but it has been proven to be one of the most fruitful agents in the prosecution of Christian work.

We as a denomination will never attain our full measure of success until we learn how to utilize religious literature as one of the main factors in Christian work.

Among the agencies for the evangelization of the world next to the Bible and the preaching of the word may be classed religious newspapers. Our denominational papers are a prime necessity to every Christian worker in the Lord's vineyard.

The evangelization of the world is a vast enterprise, the greatest, indeed, which has ever engaged the minds and hearts of men. Compared to this the success and prosperity of the greatest empire of the world sinks into utter insignificance. How can so vast an enterprise be successfully prosecuted without the universal circulation of the news? What the secular newspaper is to the various trades and business enterprises of the country the religious newspaper is to the vast army of Christian workers. The religious newspaper spreads the needed information every where, and shows us where supplies of men and money are most needed. It brings us the news of victories won on every part of the field, and cheers and encourages us to greater efforts in the Master's cause. Books and tracts speak but once and then are silent, but the religious newspaper comes every week throughout the year freighted with a fresh budget of news from week to week.

Our religious paper puts us in communication with our brethren, and keeps us in sympathy with each other, and thus helps us to keep the unity of the Spirit in the bonds of peace.

But on the contrary the man that takes no paper and reads nothing fresh isolates himself from the world in which he lives, and sinks into a state of, at least, partial selfishness. The man that knows nothing of the world beyond his own church and his own neighborhood will not be likely to feel much interest in the spread of the gospel in regions beyond, nor will he be willing to make sacrifices for the salvation of people he knows nothing about. Is this not selfishness? This accords neither with the Spirit nor the letter of the great commission.

What I would emphasize here is that our denominational papers are indispensable factors in carrying forward this great work. They are full of information on this subject. They keep us posted on the condition of the work. They tell us of the success of the cause and of the constantly increasing demand for more laborers, the necessity for more liberal contributions, and they appeal to us for the love of Christ to wake up and do something worthy of ourselves as Christians.

S. A. DAYTON.

—Only he who has the spirit of Christ can do the will of Christ.—
Joseph Parker.

OUR PULPIT.

Drought and Rain—Rev. C. H. Spurgeon Shows Man's Dependence on God.

"And their nobles have sent their little ones to the waters; they came to the pits and found no water," etc. (Jer. xiv. 3, 4, 22.)

In the last verse we have the word "therefore," which shows that the speakers had come to this conclusion by an argument. In truth, they had been forced to their resolution by a very painful and personal argument, which God had set before them in the order of his providence. By their thirst, and by their failure to find water anywhere, the Lord had driven them to say, "Therefore we will wait upon thee." I trust it will not be needful to urge us to conversion by sufferings as terrible. "Be ye not as the horse, or as the mule, which have no understanding." Come willingly, since the argument for coming is clear and cogent. I should like you to go this morning mentally through the process by which the Israelites passed practically when they came to the gracious conclusion, "Therefore we will wait upon thee." Let us begin at once with the argument, praying God to send it home to every heart by his good Spirit, that we may reach the desired conclusion.

1. First, consider that man is a very dependent creature. He is, in some respects, the most dependent creature that God has made, for the range of his wants is very wide, and at a thousand points he is dependent upon something outside of himself. He is peculiarly dependent upon God as to temporals. We see in the text that when the dews no longer fell, and the rains were withheld, then the unhappy inhabitants of Palestine suffered from drought, and that drought brought with it failure of the harvest, famine, disease, and death. To quote our common saying, the people died like flies. They fell everywhere by thousands, fainting, famished, doomed. On what a feeble thread hangs human life! Water, though it be itself unstable, is needful to the establishment of human life, and without it man expires.

Yes, and life itself would vanish as the food of life ceased. It would be an instructive calculation if it could be accurately wrought put—to estimate how much bread-food there is at any time laid up upon the surface of the earth. If all harvests were to fail from this date; if there were no harvests in Australia during our winter, no harvests early in the year in India and the warm regions, if there were no harvests in America and in Europe, I have been informed that, by the time of our own harvest months, there would be upon the face of the earth no more food than would last us for six weeks. How dependent we are for each year's crop! For should there be universal failure, starvation would be closely within sight.

In spiritual things this dependence is most evident. Brethren, if God shall bless us with his saving health, and with the visitation of his Spirit, we shall be as a field that God has blessed, and our lives shall be glad with a harvest to his praise. But apart from God what can we do? In this realm of spiritual things we are absolutely and wholly dependent upon God, and without his aid we are as a salt land, which is destitute of verdure. Salvation is of the Lord. Vain is all trust which builds not on him.

The priceless blessings of pardon and grace: how can we produce them apart from God in Christ Jesus? What can

we and I do to justify ourselves, or to make ourselves acceptable with God? These are the gifts of the covenant of grace, and God can give them; but if he gives them not, we can never obtain them.

So it is with the life and the power of the Spirit of God, by which we are able to receive and enjoy the blessings of the covenant; the Holy Spirit, like the wind, bloweth where he listeth, and the order of his working is with the Lord alone. The new life whereby we receive the Lord Jesus: how can it come to us but from the living God himself? Can a dead soul quicken itself? Can a man steeped in iniquity liberate and purify himself? Every beginning of good, yes, every desire after it, is wrought in us by God, or else it is never in us at all. We are absolutely dependent upon God, not only for all spiritual gifts, but for the power to be partakers of them.

2. Our second remark is this: Men may be reduced to dire distress. Men, being dependent upon God, may be reduced to dire distress if they disobey him, and incur his just displeasure. Kindly follow me in the earlier verses of my text. Here we have great temporal distress, the people had no water! The highest ranks of society were made to feel the terrible pinch. The whole of the city was tormented with thirst, and the leading men instituted diligent search to find water. They sent to the great reservoirs which Solomon had constructed in his time—the upper and the lower pools; but they found no water. They searched again and again, but the waters had utterly failed, and they were driven to despair. They covered their heads as men who gave them selves up to die without hope. Terrible was the drought which Jehovah sent upon his land because of the sin of his people.

My dear hearers, there is a spiritual distress of which this drought is a figure. Behold, as in a parable, the state into which we have seen many brought when God had begun to deal with them, to such there cometh drought of life and famine of hope. My hearer, do you know what is meant by God's dealing with a man? If so, you will follow me with understanding when I say God makes the aroused and convicted man conscious of the greatest conceivable want, even of a drought in his own soul. Those people were conscious that they wanted water; the case was worse than that, they were tormented with thirst. So does God come to men, and make them feel that they need the living water of his grace, and he sets them thirsting for it.

To proceed a little in detail with the words of my text. When the Lord causes sinners to feel the spiritual drought, pride is humbled. Their nobles have sent their little ones to the waters." Generally, the nobility concern themselves little enough about water; but in great drought King Abab and his chancellor, Obadiah, went forth themselves to find water. In this case the nobles sent their servants, nay, even their sons and daughters, to discover some source of supply. So God knows how to teach a man so that his lofty thoughts are humbled, and his pride brought down to the dust. The philosopher grows into a little child, and gladly accepts the cup which aforesaid he sneered at. Our noblest thoughts become lowly seekers after the water of life in our distress.

But you observe that when humbled and made thirsty, these people went to secondary causes; they came to the pits or reservoirs. Reservoirs in the East are sometimes great caverns in the natural rock; and at other times they are

excavated by labor, or built up by skill, and then streams are turned into them, and they hold a great storage of water. Some of the children of the nobles thought that they knew of caverns which others had not seen, hidden caverns underground, which had been forgotten, and they went forth to find them. They hurried to the place where they hoped for the priceless water; but we read not that they cried unto God, or sought mercy of Jehovah, who could speedily have given them rain. They resorted to the secondary causes, but they turned not to the hand which smote them. Thus souls, when they are awakened, go to fifty things before they come to God.

If you read on, you will find that when they went to these secondary supplies they were disappointed. "They came to the pits, and found no water." Disappointed, "they returned with their vessels empty." The women, with their water-pots upon their heads, presented a sad sight as they entered the city gate, and one after another alighted, "Empty! Empty!" They thirsted to drink, but not a drop was found to cool their tongues. It is an awful thing to come home from sermon with vessels empty; to rise from the communion table, having found no living water, and return with vessels empty; to close the Bible, and sigh, "I find no comfort here, I must return with my vessel empty." When the ordinances and the word yield us no grace, things have come to an awful pass with us.

3. I have brought you so far in the argument, now I must rush on to the conclusion. Man is a very dependent creature: man may be reduced to dire distress; and thirdly, man's only resort is his God. There is no help anywhere else. Read verse 22: "Are there any among the vanities of the Gentiles that can cause rain?" He saith not "the gods of the Gentiles": those who were "gods" in better days are seen to be, in truth, nothing but vanities in the time of need. To make rain is a divine prerogative, hence the priests of the idols pretend to it for their false deities. The rain-maker is found in every idolatrous country, but I think scarcely any body believes in him now. What antics and tricks the rain makers go through to produce rain, but it does not come, neither can their gods create a cloud! And where can you get grace if you refuse to look to God alone?

But with God is all power. There is the mercy: "Art not thou He, O Lord our God? for Thou hast made all these things." See in how short a time he covers the heavens with clouds, and pours forth an abundance of rain till he makes the wilderness a pool, and the dry land springs of water. He can! He can! He can reach the extremity of human weakness and woe.

What can he not do? Nothing is too hard for the Lord: and thou, poor sinner, dried up like the sand of the desert, God can, within an hour, ay, in a moment, make thy heart to be flooded with his grace. What though thou hast no grace this morning, no hot a drop of it; he can open streams in the desert. Thou canst not find within thyself, wherever thou lookest, any trace of love, or holy feeling, or aught that is good; yet he can give thee all, can give thee all for nothing, can give it thee just now! If thou believe that he can, and will trust him, as he displays his love in the Lord Jesus, he will save thee. He can give thee the power to believe it, and lead thee now to cast thyself on him.

Well, then, what follows from this? "I God hath all this power, our wisdom is to wait upon him, since he alone can

help. We draw this inference, "Therefore we will wait upon thee." Come to him by prayer in the name of Jesus.

Let me advise you to make a full confession of sin. Read verse 23: "We acknowledge, O Lord, our wickedness, for we have sinned against thee." Take a clean breast of it, unbosom thy heart, lay bare the present. Think not to cloak sin. To conceal sin is to falsify yourself; to confess it is to find mercy. Place yourself among the guilty, for there mercy can fitly reach you.

When you have done this, cast yourself down before your God, saying, "Therefore I will wait upon thee." Come through Christ, believing in the power of his precious blood, and you may draw nigh to God. Though you be loaded with sins enough to sink a world of sinners down to hell, yet if you will believe in the mercy of God through Christ Jesus, and cast yourself down at his feet, and lie there, he will never say "Depart." Jesus hath said, "If thou comest unto me I will in no wise cast thee out." If you perish, it is because you do not come, not because you come and he rejects you. Does your heart say, "I will arise and go unto my Father?" Then am I glad. You have tried the riches of this country, and they have sent you into the fields to feed swine; and husks are all that you have to feed upon. You have spent your money and wasted your substance in riotous living; you can find no pleasure now, go where you may. Vanity of vanities; all is vanity! Quit the vanities and seek the realities. Turn unto your God. Turn instantly! Hark, hark! Hark, hark! You have gone too far already in the evil way. A precipice is before you. One more step, ay, one more step, and you are over, and your eternal ruin is complete. Hark, hark as quickly as you can to the great God from whom you have departed! Come now, even now, for he invites you: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." While he speaks in this manner, I hope you will answer to the call and bow at his feet at once. "To-day, if you will hear his voice, harden not your hearts." May the Holy Spirit lay hold on you, that you may lay hold on Jesus! God grant it, for Christ's sake! Amen.

A Plan for Country Churches.

Our progressive young brother, Wright, of New Hope church, Concord Association, introduced a plan last year for raising missions among the young people, that is so good in every respect that it is here submitted with the hope that many will follow the example of this noble band at New Hope. Brother Wright took from his pocket fifty nickels and distributed to fifty of the young folks, giving one nickel to each with the request that each should invest his money in a way to increase the amount. Some of them bought eggs and raised chickens, selling and investing again and again as opportunity presented. Some planted vegetables, etc. The nickels were given out in March and they all took stock. Christmas the result was more than forty dollars for missions. This was extra and above the regular contributions of the church. The greatest blessing in the operation of this plan is the education and training of the young people. The plan is purely scriptural in principle being the same as the talents of the pounds of Luke xix. 12-27.

Let there be no more time lost over the question of plans, but let every country church go to work on this plan with the young people, and within a few months they will be as happy over results as Brother Wright is. L. N. B. La Guardia, Conn.

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DR SMITH WELCOMED.

The New Pastor of the First Baptist Church Given a Reception by a Large Congregation Last Thursday Night

At the First Baptist church last Thursday evening there was a large assemblage of members and citizens generally to welcome the new pastor, Rev. Dr. Smith, who arrived Wednesday morning from Lynchburg, Va.

Seated on the rostrum were Dr. W. P. Jones, Dr. Geo. A. Lofton, Rev. C. S. Gardner, Rev. J. P. Weaver, Rev. J. H. Amsacker, Rev. T. T. Thompson, Rev. D. W. Phillips, Rev. Ellis, Anson Nelson, Judge R. R. Caldwell and Rev. Dr. O. P. Fitzgerald. Dr. W. P. Jones acted as master of ceremonies.

Dr. J. P. Weaver, pastor of the North Nashville Baptist church, then led in prayer and most feelingly and tenderly invoked divine grace and the blessings of the Holy Spirit on the new pastor and his flock.

Brother G. L. Ellis, pastor of the Seventh Baptist church, then read the hymn, "Blest be the tie that binds," which was beautifully rendered by the choir.

Dr. W. P. Jones in a few appropriate and feeling remarks introduced the new pastor to the large congregation, composed of members of all Christian denominations, as well as the Baptists of Nashville, which had assembled to witness the ceremonies and to join in the welcome.

This cordial welcome goes straight to my heart. The Apostle Paul said at the close of his work, "I thank God that he counted me worthy, putting me into the ministry."

To night I am welcomed to a great State, into the fellowship of a larger and growing denomination, to the homes and hearts of a generous people, and to the charge of an influential church.

I am not a total stranger in Tennessee. My father and mother were born on your sacred soil, and I spent three and a half years in Cumberland University at Lebanon, Tenn.

wife and my two little children to my new charge in Tennessee, one nurse was fixed in my heart—I mean I like them.

I am aware that in this pulpit I follow in the procession of able, colored, and godly men. My humble effort shall be, not to rival their fame, but to carry on the good work founded in and fostered by their labors.

I recognize that a pastor should be a good man. Andrew Fuller said, "The people take it for granted that the preacher is a good man, and the danger is that the preacher also will take it for granted."

Dr. J. P. Weaver, pastor of the North Nashville Baptist church, then led in prayer and most feelingly and tenderly invoked divine grace and the blessings of the Holy Spirit on the new pastor and his flock.

The choir sang that blessed old hymn "All hail the power of Jesus' name" in grand style, and the exercises closed.

A Batch of News Items.

SEVERAL CHANGES in pastoral work have recently taken place in the territory now covered by Salem and New Salem Associations.

During 1889, I preached about one hundred and fifty times. Received by experience and baptism into my churches over one hundred.

Brother Shrygley, of the Advocate, gave rather a deplorable account about the house in which the late Grime-Kid-will debate was held.

I see in Brother Lipoomb's paper several accounts of meetings in which there are reports like this: "Six received by gospel obedience and two from the Baptists."

obeyed? Were they in Christ, in the kingdom, in the church, and in a changed state? If so, what did they join when they were received without baptism? Is it not a confession that obedience rendered to enter a Baptist church is called by the Disciples gospel obedience, as they require no more? "Consistency, thou art a jewel."

is well spoken of by the brethren generally. I hope it may continue so. The paper is more readable to the masses than ever. If all the pastors in the State will rally to its circulation there will be soon a boom the like of which has never been seen.

[Amen and thanks. You have given us a model news-letter.—ED]

Seminary Notes

—The warm weather and examination are making some of the brethren sick. —Last Friday Dr. Broadus introduced the series of January entertainments, as he calls them, with the examination of his class in Homiletics.

—On New Year's day all of the faculty, by invitation, took dinner with us. Dr. Tichenor was also with us and made a very entertaining after-dinner speech.

—At the missionary meeting last Wednesday, Dr. Tichenor was present and made one of his captivating speeches. None who heard it will ever forget the burning words of Dr. Tichenor.

—Bro. R. P. Johnston has been called to the church at Athens, Ky., and will accept. —The pulpit of McFerran was occupied yesterday by Rev. E. A. Taylor, of Marquette, Mich.

—There is to be in Louisville soon a Baptist book and publishing house under the management of Drs. Harvey, Eaton, J. B. Moody, and others.

JACKSON ITEMS.—Since the last communication one has been received into the membership of first church. —Young ministers of the university have accepted work as follows: Bev. G. F. Bosman, pastor of Bolivar; Bev. R. P. Mahon, pastor of Zion, Haywood county; Rev. W. B. Olifton, pastor of Poplar Corner, Madison county.

county; Rev. W. B. Olifton, pastor of Poplar Corner, Madison county. —Rev. W. F. Norris reports a collection of six dollars for Cuban missions from Wildersburg church.

—The Second church seems to have taken on new life with the beginning of the year. They have contracted for a lot in the north-eastern portion of the city, have the money in the treasury with which to pay for it and have a committee canvassing the city for money with which to build, and the prospect is very encouraging for them to have a house ready for use by early summer.

—North Edgefield.—Bro W. J. Couch, of Franklin, Tenn., preached morning and night; good interest. Couch will begin a meeting at the North Edgefield church next Sunday. —Immanuel.—Preaching at 11 a. m. by Dr. D. W. Phillips, at night by the pastor. One baptized; good interest with entire congregation.

—Central.—Dr. Lofton preached to large and interested audiences, the afternoon service being densely packed. The Sunday school reached three hundred and seventy. Two were received by letter. The new year opened up happily and grandly to the old Central, as the old year closed.

—Brother M. Vann conducted the services at Pleasant Green church, Pastor Haynes being sick. Subject at 3 p. m. "Growth of the Word." (Acts xi 24) At night "A Refuge in God." (Ps. lxii 2 8) Good audiences all day.

—Pastor's Conference was opened with prayer by Brother J. K. Pace, of Little Rock, Ark., who is visiting our city at present. —First church.—Brother Jones reported pleasant meeting Wednesday (New Year's) night. Largest attendance at an ordinary prayer-meeting.

—Pastor's Conference met this morning, and will hereafter meet in the study of the First Baptist church. —Ministers visiting or passing through Memphis will be cordially welcomed to these meetings.

—The Executive Board of Big Hatchie Association will hold its Second Quarterly meeting immediately after adjournment of Pastors' Conference next Monday. —Pastors Venable and Boston held their usual services yesterday.

—Second church.—Brother Haily reported a red-letter day. Two hundred and sixty in Sunday school. New Year's sermon from Luke xii, 35, 36. Baptised four in the afternoon, one from the Methodists and one from the Presbyterian. At night, text Luke xii.

NEWS NOTES.

NASHVILLE.

—Mill Creek.—Preaching by Bro. E. E. Falk. Bro. Strother, the pastor-elect, will take charge the third Sunday. —Edgefield.—Bro Gardner preached; had a good day. One received by letter.

—North Edgefield.—Bro W. J. Couch, of Franklin, Tenn., preached morning and night; good interest. Couch will begin a meeting at the North Edgefield church next Sunday.

—Immanuel.—Preaching at 11 a. m. by Dr. D. W. Phillips, at night by the pastor. One baptized; good interest with entire congregation. —Bro. Couch reports an encouraging increase in the Sunday-school. Have had fifteen additions since the present pastorate.

—Central.—Dr. Lofton preached to large and interested audiences, the afternoon service being densely packed. The Sunday school reached three hundred and seventy. Two were received by letter. The new year opened up happily and grandly to the old Central, as the old year closed.

—Brother M. Vann conducted the services at Pleasant Green church, Pastor Haynes being sick. Subject at 3 p. m. "Growth of the Word." (Acts xi 24) At night "A Refuge in God." (Ps. lxii 2 8) Good audiences all day.

—Pastor's Conference was opened with prayer by Brother J. K. Pace, of Little Rock, Ark., who is visiting our city at present. —First church.—Brother Jones reported pleasant meeting Wednesday (New Year's) night. Largest attendance at an ordinary prayer-meeting.

—Pastor's Conference met this morning, and will hereafter meet in the study of the First Baptist church. —Ministers visiting or passing through Memphis will be cordially welcomed to these meetings.

—The Executive Board of Big Hatchie Association will hold its Second Quarterly meeting immediately after adjournment of Pastors' Conference next Monday. —Pastors Venable and Boston held their usual services yesterday.

—Second church.—Brother Haily reported a red-letter day. Two hundred and sixty in Sunday school. New Year's sermon from Luke xii, 35, 36. Baptised four in the afternoon, one from the Methodists and one from the Presbyterian. At night, text Luke xii.

47. Congregation quarters are too small for the congregation and Sunday school, and the desire is to enter the new home so as not to retard the work.

—Third church.—The Sunday-school room was crowded until it was uncomfortable. Congregations good. The pastor preached from Eph. v. 15, '16. Sunday-school officers were elected for the year. The work on the new house is moving on encouragingly, and the pastor and people are hopeful.

—Island Home.—Eighty-five present at Sunday-school. The church observed the week of prayer. Text, 2 Chron. xxii. 17. The Sunday school of this church had a pleasant Christmas entertainment, and on the tree were presents for the pastor's family and a purse for the pastor.

—Brother G. W. Brewer reported services at Meridian well attended. Week of prayer had been observed by the congregation, and a good spirit pervaded the exercises. Text for morning service, 1 Cor. xv. 58. Night service, text, Psalms xxiii.

—Brother A. D. Smith was at Stock Creek church. He met a good congregation, especially as the Methodist quarterly meeting was in session only a short distance away. Brother B. N. Brooks preached from Christmas day until Sunday, and Brother Smith continued until Thursday night. Three received for baptism.

—Sweetwater.—Brother McCown preached from Eph. v. 16. A good congregation and a pleasant service in the morning. The rain interfered with the services at night.

—Brother Pace attended service at the Third Presbyterian church, Brother Pike Powers preaching. —Brother Cunningham has spent the last four weeks in different meetings, mostly in Sevier county. One meeting in Jefferson. About twenty-five professions.

—Brother C. C. Russell, of Mt Zion (Knoxville) church, reported a fine Sunday-school. Since the last report six have been received by letter and six by baptism. Two from the Presbyterian. Text in the morning, Acts ii. 1. Prayer-meeting in the week largely attended. At the 3 p. m. services the pastor spoke on "What is the Lord's Supper and Who Shall Partake of it?" Four hundred communicants. Text at night, 2 Kings v. 10.

CHATTANOOGA. Pastors' conference held at nine o'clock Monday morning in the study of the First Baptist church. Present, C. E. Wright, D. M. McReynolds, A. L. Stulco, and Robt. J. Willingham. Bro D. M. McReynolds was elected chairman for this quarter and C. E. Wright secretary. The pastors all reported good congregations on Sabbath, and interesting services. Bro. Stulco gave a report of the work in Hill City. A lot has been given them and measures are being taken to erect a building. Oak Grove church, just across Mission Ridge, has been enjoying a good protracted meeting, the services being conducted by the pastor, Bro. Hiram H. Horn.

MEMPHIS. —The Pastors' Conference met this morning, and will hereafter meet in the study of the First Baptist church. —Ministers visiting or passing through Memphis will be cordially welcomed to these meetings.

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—Early and Snow were absent from the city attending fifth Sunday meeting at Ebenssar. Their pulpits were filled by Brothers Traver and Allen. They report interesting meetings at Ebenssar; programme carried out in full, and collected more than sixty dollars for missions.

—Brother J. S. Thomas was present and gave an encouraging report of his work. Tennessee.

FAIRFIELD.—Our church at Fairfield gave the Sunday-school a Christmas tree and concert combined, and showed their appreciation of their superintendent, Brother T. J. Lee, and his faithful services by instructing Santa to bring him a nice pair of gold spectacles. When the articles began to be distributed it was ascertained by Miss Mat Singleton, our worthy missionary agent, that a poor boy of the school had been overlooked, and she, in search of something for him, found a book, Before the Footlights. W. B. R.

ROCKFORD.—I have just closed a seven days' meeting at Rockford, Tenn., which resulted in two conversions and three additions to the church by experience and baptism. The church was revived and has two weekly night prayer-meetings and a flourishing Sabbath-school. A very interesting time was had Christmas day at the Sabbath-school treat which was given by the church in the interest of the Sunday-school. It was a success in every way. W. L. LEATHERWOOD. Clover Hill, Tenn., Dec. 30, 1889.

COLUMBIA.—Brother R. B. Mahoney preached his first sermon Sunday morning, taking as a basis for his remarks 2 Cor. ii. 16. "And who is sufficient for these things," bringing out the responsibilities of the preacher's office and his work, and suggesting some of the ways by which the church could help the pastor to carry these responsibilities and advance the work. After the sermon it was suggested by one of the members that the entire membership come forward and give him their band, thereby pledging their support and hearty co-operation. This they did with an earnestness and cordiality which is not often seen on such occasions.

TULLAHOMA.—Our Sunday-school elected their officers yesterday. Bro. T. G. Moore elected superintendent, Bro. S. A. Chitwood assistant, Bro. O. G. Bush secretary and treasurer. We have a flourishing Sunday-school. We had seventy-seven present yesterday. I wish that Bro. J. S. Thomas may find it convenient to visit our school soon and let us get acquainted with him. After preaching yesterday morning two united with the church, one by letter, the other under watch care. The Ladies' Aid Society kindly remembered us on the Christmas tree by putting on a silk handkerchief for me and a fine cloak for our baby, for which we are thankful. H. R. SCHRAMM. Tullahoma, Tenn., January 6, 1890.

—The fifth Sunday meeting of Concord Association met with the church at Gladville, Friday, December 27, and closed its session on the following Sunday. While all the churches were not represented, yet we had a pleasant and profitable meeting. The spirit of the meeting was most excellent. Its discussion of the various subjects presented for the consideration of the body, as well as all the proceedings, were characterized by a great deal of earnestness. The question, being asked Brother B.

LEXINGTON, TENN.—Our year closes with fair prospects. There have been twenty-one additions to the church, with large attendance at the church and prayer meeting service. The congregations are all the time on the increase. Our Sunday-school is largely attended, having gone up from thirty to fifty average attendance. I am serving Spring Creek in addition to this church, with Cotton Grove wedged in between times. Both churches have elected their pastor for an indefinite time, and the Sunday-school at both places are giving one Sunday a month collections for State Sabbath-school work. Brother Thomas was with us a few weeks ago and gave us a splendid sermon on "Sanctification." It was well taken. He made a splendid impression on our people, and if Brother Thompson sees this, he will learn that the late string hangs on the outside at Lexington.

Our town is still on a boom. Since the Tennessee Midland Railroad came our population has nearly doubled. If any one wants to become identified with a live town, let them come to Lexington. There is a strong probability that the railroad shops will be put here when the road is finished, as we are on half way ground from Memphis to Nashville, as well as high, dry, and healthy. Respectfully, B. F. BARTLETT.

—My last left me with Bro. J. J. Warriner. I preached for him on Thursday night and went with him to Big Spring church, Bedford county, one of my old charges. It was very pleasant indeed to meet the brethren and take the hand of the brethren again. They gave such a welcome and such sympathy as filled my heart with joy. I preached at night at Shelbyville and spent the night with Bro. Aiken, that prince of Middle Tennessee Baptists, spending time and money for the cause. I arrived at home and found all well. My paper is moving on grandly. I will endeavor to put it in every family I can. My little church at Franklin had a nice Christmas tree, with which our children were delighted, and that will create great good, for which our good ladies deserve great credit. God bless them. W. J. COOPER. Franklin, Tenn., January 6, 1890.

By James W. Conant Association would pay her appointment, was answered with an emphasis. It is to be regretted that all the churches were not represented as they might have sought through their representatives some of the earnestness thus evidenced. A. GURTON.

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WINCHESTER.—Permit me to say to your numerous readers, many of whom have a deep interest in our famous Mary Sharp College, that after having had its present president, Dr. J. L. Johnson, for several months as a member of our church (he, his wife, and several of his children joined us by letter) I find him to be a devout, earnest worker in the cause of Christ. I am glad to say that his character as a Christian seems to be as high as his well earned reputation as a teacher. His going from under his influence will go deeply impressed with the plain teachings of God's word as to the way of salvation. The school now numbers about eighty, representing eight or nine States. A much larger number is expected at the spring term, which begins about the 20th of this month.

Our church enters upon the New Year harmoniously and hopefully. G. W. DALBY.

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MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary. All communications sent for him should be addressed to him at Nashville, Tenn.

west voices. Amazed, he turned in the direction from which the voices seemed to proceed, and saw on the hill a white, shining cloud, gazed by a beautiful rainbow. As, astonished, he contemplated it, a sweet voice called him by name, and bade him come up into the hill.

The archbishop with great reverence and a thousand thanksgivings placed the wonderful image in his oratory, from where it was afterward taken to the larger church. Later it was taken to the beautiful hermitage, or as we call it now the Capilla del Poeta.

To day is the anniversary of that "memorable twelfth of December." The windows of every house where lives a "good Catholic," and doubtless those of many others carried on by the current of popular feeling, are adorned with white curtains hung on the outside, with a picture of the virgin at tached, and also a tri-colored slip of paper some three inches broad and fifteen long, with the device printed in large letters, "Glory and Honor to the Mother of the Mexicans."

Receipts for State Missions Tennessee Baptist Convention from December 1 to December 31, 1889. Central Association: Atwood church 5 70 Trenton church 6 50 Salem church 10 00 Spring Hill church 1 50 Gibson church 2 50 Bradford church, fifth Sunday collection 8 70 Gibson Sunday school 5 00 Milan Sunday school 5 00 Gadadon Sunday school 7 00 Salem Association: Fall Creek church 10 50 Woodbury church 26 25 Woodbury Sunday school 3 75 Duck River Association: Wartrace Sunday school 5 00 Friends of Missions 3 00 Nollachucky Association: Morristown Sunday school 1 82 Whitesburg Sunday school 78 Big Hatchie Association: Durhamville Sunday school 9 65 Memphis, Rowan Mission S. S. 9 60 Central Avenue Sunday school: Eastanallee Association: Eastanallee Sunday school 30 Ocoee Association: Chattanooga Second church S. S. Sweetwater Association: Sweetwater church 1 56 Chestnut church 4 82 Concord Association: Murfreesboro church 10 50 Lebanon church 3 00 Rocky Valley church 1 50 Fellowship church 2 00 Powell's obepel 4 00 Gladovilla church 4 70 Gladaville church (fifth Sunday collection) 4 45

Novel reading is probably valuable on the whole, if done discreetly. There are many novels that will be stimulating to all that is good within us—so many of them that if one confines him self to them, he will not need to go outside. Why should people read novels of the "Quick or the Dead" and the "Robert Elmers" order, or those written by the Duchess, when there are so many of a higher order? Why should one gather broken shells when he can find diamonds? Why eat poison when there is plenty of food?—Central Baptist

It would be hard to put the above more forcibly. The reading occasionally of a volume of Scott, Dickens, George Eliot, or Cooper is no doubt beneficial, but for the low, fourth rate fiction there can be made no defense. We have never seen a mind or heart of healthy tone that found Haggard or Overton congenial companions. Parents what are your children reading? They are reading something.

Solomon declared "As a man thinketh in his heart, so is he," and a wiser than Solomon said, "Blessed are the pure in heart, for they shall see God." The thoughts which arise in the heart and find expression in living words and deeds determine the real character. "One of the highest of spiritual luxuries," says Dr. Cuyler, "is the enjoyment of pure and exhilarating and sublime thoughts." Rutherford, when in prison, could say "I thought of Jesus until every stone in the walls of my cell shone like a ruby."—Missionary Weekly

True. We know of no subject better calculated to enlarge, develop, uplift, and expand the mind than a serious prayerful consideration of the great problem of Foreign Missions. No one can contemplate this without growing in reverence for God and love for humanity.

Baptist and Reflector.

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

Nashville, Tenn., January 9, 1890.

QUESTIONS AND ANSWERS.

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

We are needing twenty-five dollars to pay the board of three self-helping young ministers, at Jackson, 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.

Paragraphs and Comments.

Dr. J. M. Pendleton stated to the writer that during his eighteen years' pastorate at Upland, Pa., his most pleasant and profitable visit of a pastoral nature was made to a poor woman, who, with sleeves rolled up above her elbows, stooped over the wash-tub, and while she rubbed the clothes, wept, talked of her sins, and, by Dr. Pendleton's help, was able to find her Savior.

The Christian At Work earnestly advocates the committing to memory of more scripture in our Sunday schools. It believes, and rightly, that there is no possible substitute for this old-fashioned practice. In youth memory is the most active faculty of the mind. It can store away knowledge with marvelous ease. And no knowledge will prove a source of greater blessing in all succeeding life than that embodied in select and precious portions of God's word, with which the memory has been carefully stored.

Here is a lesson for you. It is known that Miss Caldwell contributed three hundred thousand dollars toward the Catholic University in Washington. That lady is the niece of the celebrated Dr. Robert Breckinridge, the Presbyterian preacher. She was reared in a Protestant family, but her parents sent her to a convent school, of course she became a Catholic and to her, in large part, is due the existence of what promises to be the most powerful Catholic institution in this country. When will Protestant parents cease the folly and sin of sending their children to Catholic schools.

Comment is unnecessary. The Christian is he whose life-work glows and grows under his hand, who is conscious of an unceasing call for strenuous activity, who takes for his watch-word the great apostle's question: "Lord, what wilt thou have me do?"—Rev. A. P. Peabody

Yes, he who lives and daily asks that question will always find much to do. Much more than he can accomplish. Rev. W. H. Cooper, of Cartersville, said last week, "I do wish I could so arrange my life as to preach once every day in the year."

No drunkard shall enter the kingdom of heaven. That scriptural declaration settles beyond dispute the duty of every Christian man toward the liquor traffic. If we write down murder, drunkenness, and blasphemy, as sins which shut souls out from heaven, then whoever does not seek to save men from those is not seeking their salvation. Whoever makes it easier to commit these is helping men to perdition. This reasoning will not seem severe to any except to those who are friendly to the whisky traffic.—Central Baptist

woman sitting by it, with a large Testament on her lap. The minister asked her what she was doing there. She said she was reading. "Don't you feel lonely here?" he asked. "No, no," was her reply. "What do you do here all these long winter nights?" "O," she said, "I just sit here with my light and will 'mi' New Testament on my knees, talkin' wi' Jesus."—Sabbath Recorder

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If these propositions be true—and who can refute them—what attitude toward God and his fellow men do they occupy who vote against prohibition? With the above and the following from Joseph Cook we heartily agree:

Then, in the words of the Lord to Ananias, it seems to me Paul's condition is expressed, "Behold he prayeth."

The saloon, the gambling-hall, the brothel-hall, all go together, and may my right arm fall from its socket, and my tongue cleave to the roof of my mouth, if over I vote for high license of any kind.

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Would these words as usually received have given Ananias any assurance? Did not the Pharisees pray often and everywhere? Was it an unusual thing for Paul, a strict Pharisee, to be found praying?

In the last place, perhaps only a small part of what Ananias said unto Paul is recorded, but with it all he was instructed to "call on the name of the Lord." This is Paul's language, and as to how he understood it is expressed in Romans, x. "For whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher, etc.

Chattanooga, Tenn. [It seems to us that when Paul said "What shall I do, Lord?" he did not mean to ask, like the Philippian jailer, "What shall I do to be saved?" but to indicate that he was conquered, he made a complete surrender to Christ, and was now willing to do anything the Lord would say. If that was not a Christian spirit what was it? It was perfectly natural for him to pray afterward as it is for any Christian to pray.—Ed.]

First Baptist Church of Nashville

Rev. F. V. Baldy. The following preamble and resolutions were offered by Deacon Anson Nelson, at the regular church meeting on Wednesday evening, January 1st, and were unanimously adopted:

Whereas, Rev. E. V. Baldy has occupied the position of temporary pastor of the First Baptist church of Nashville for the five months just elapsed; and, whereas, our members and the congregation usually worshiping with us have been greatly pleased with his ministrations; therefore,

Resolved, 1. That we hereby tender to Brother Baldy this expression of our sincere esteem and affection, and this acknowledgment of his faithful labors and his earnest efforts to advance the cause of Christ during his pastorate in our midst; and we commend him to the God of all grace, praying for his future prosperity in the ministry, wherever his lot may be cast.

2. That we especially rejoice with the church at Cuthbert, Ga., that they have secured his services as pastor, feeling assured of his usefulness, under the blessing and guidance of the Lord, in that important field of labor.

3. That this paper be spread upon our minutes, and that a copy of the same be forwarded to Brother Baldy, with the request that it be read in the hearing of our sister church at Cuthbert; also, that a copy of the same be furnished to the BAPTIST AND REFLECTOR and to the Christian Index for publication.

WALTER McCORME, Church Clerk.

—Every one must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, as we please, make of this world either a palace or a prison.—Sir John Lubbock

—There is a church building at Bergen, Norway, which is constructed of papier mache, which will accommodate one thousand persons.

—The great difference between virtue and vice is this: For virtue you have a price to receive, for vice you have a price to pay.

Baptist and Reflector.

KOGAR E. FOLK, Editors and Proprietors. O. L. HAILEY, Manager.

Subscription, Per Annum, in Advance. Single Copy, 10 Cents.

PLEASE NOTICE.

1. The label on your paper will tell you when your subscription expires. Notice that and when your time is out send on your renewal without waiting to be asked.

TOO MANY MEMBERS.

Then there are members whose conduct in a social way is against the advancement of Christianity. The world has a charmed circle which it denominates very proudly as "Society."

Then there are members who attend clubs and other drinking saloons, and so drag the name and reproach of the Lord into a dram shop, and there engage in gambling which the world assures the "too fastidious" church is not gambling at all, but merely an easy way to fortune.

Again, there are some whose ways are dark and tricks are vain, concerning whom the apostle that could portray the depravity of the human heart, as in Romans and Galatians, said, "It is a shame even to speak of those things which are done of them in secret."

shins in society vastly more than in the churches. O God, how long must we endure? Is there no relief?

"That is the very point aimed at in all this scorbic array. There is a relief. God has provided a remedy. Have you the courage or the conviction to apply it? Cut them off. Purge the body. Awake to righteousness, and sin not, for some have not the knowledge of God. I speak this to your shame."

If these things are so and who will deny it?—will not some wise head point out the reasons that we may avoid them in the future, and the remedy for our present malady that we may apply it?

OUR TENNESSEE AFFAIRS.

There never was a time in the history of Tennessee Baptists when the outlook for them was more hopeful or encouraging than now in the beginning of this year 1890. Take a glance over the State. Our principal cities—Knoxville, Chattanooga, Nashville, Memphis—have their pulpits all manned, and well-manned. They have all organized pastors' conferences, meeting every Monday, and making weekly reports to this paper, which show constant signs of activity and progress in every city.

Baptists of the State are thoroughly united upon that one paper, and propose to give it their sympathy and support, discouraging the starting of another in the State for ever hereafter. Let us put that now in every home. We have been divided long enough, brethren of Tennessee. Let us now get together. Let us bury any past differences. Let us learn to love each other more fully. We thank God for these encouraging signs, these rainbows of promise spanning our Tennessee heavens.

FIFTH SUNDAY IN EAST TENNESSEE.

Next to the weekly preaching of the gospel, we believe the Fifth Sunday meetings are the most potent agencies at work for the advancement of our cause. And churches that do not give earnest heed to them will soon find that others are outstripping them. All over this magnificent country during Christmas week Baptists were assembled in numbers varying from one to three hundred. And earnest men, whose hearts are yearning for the prosperity of Zion, were giving vent to thoughts that live and words that burn. Sometimes these speeches were halting and broken, but they went crashing through the ranks like broken shells. Sometimes the eloquence was as rugged as our own eternal mountains, and results must follow. Mr. Phelps, in "Men and Books," says, "The low grounds of society are the birthplace of great ideas."

Here are some of the indications. There is going to be more emphasis laid on strict obedience to the word of God, in regard to his ordinances. This will have the effect to draw denominational lines more clearly. For our part we hail the indication. Then there is going to be an exaltation of the

pastoral office. This will lead to the proper settlement and support of pastors. Then the office and work of the deacon will receive a corresponding attention. Next to that will come the question of church finances and missions hand in hand. The Bible doctrine of contributions will be better understood and practiced. In the meantime brethren will be looking into the organization and workings of "A Baptist Church," and the church covenant is to be revived and emphasized. With all of these the Sunday-school will share the attention and support. In different sections the order of progress will be different, but ideas migrate, and ere long we shall be in the midst of thrilling activity. There are at least a round dozen of potent causes that are co-operating here to lift East Tennessee up. Only a few more years, O ye patient toilers! and we shall rise. O Switzerland of America, the day of thy joy is dawning! Up ye men, and let us hail the coming light. Thank God the morning cometh.

TO PASTORS OVER THE STATE.

DEAR BROTHERS—You and we must work together. You can help us and we can help you. But we can help you only as much as you help us, and your help must come first. Don't you find that those of your members who read their State paper are as a rule the most intelligent and active and liberal you have? Now why should not all be so? Speak a kind word for us from your pulpit next Sunday, near the beginning of the year, will you not? Get as many members as you can to subscribe and you will never regret it. May we depend on you?

TO OUR FRIENDS.

We are doing our best to give you a first class paper. You say you are pleased with it. Thanks. We have been very much gratified at the kind expressions which come to us in almost every letter, not one-tenth of which we have published. But we want something more than compliments, much as we appreciate them. Won't you work for us a little? Won't you say a kind word for us, and send us a new subscriber or two? Do. It will be little trouble to you, but may be of a good deal of benefit to us. Besides it will enable us to give you even a better paper than we are giving now. "We are in the hands of our friends," as the politicians say.

—As we were passing a corner grocery on our way home the other day we heard loud voices within, and caught just those words in passing: "And confess your sins." "But it don't say to a priest." "One to another." We did not bear the reply, but suppose it was the same as before, "But it don't say to a priest." It was evidently a Catholic, and perhaps, a Baptist in discussion. We could not help but secretly rejoice at the spunk of the Baptist, and felt a little like taking a hand in the fight ourselves. But there was little more to say than the reply: "But it don't say to a priest."

ITEMS.

The Sunday-school at Knoxville are all ready for the new year's work, and they are well officered. What a blessing to any church and pastor to have such a superintendent as John McCoy, of the First church, or W. A. J. Moore, of the Second. And there are other men in each church that could almost fill their places.

—And all our schools are helping Brother J. S. Thomas in his work throughout the State. He is such an earnest, faithful worker, it seems to us all the schools would be glad to help him and the cause.

—"Our Pulpit" puts the preacher before a splendid audience. And it gratifies us very much to receive such hearty words of commendation. Surely all the preachers must be favorites. You who have read that queer book of Mr. Belamy's—"Looking Backward"—can find here almost the fulfillment of his ideal. Every body can have a sermon at home, whether they have a telephone or not.

—That sermon on dancing was worth more to me than the price of the paper," said a subscriber. Yes, and Dr. Parker's Regular Baptists in England was worth many times the price of the paper. And there is coming another from Mr. Spurgeon on "Baptismal regeneration" that will be worth five years' subscription. Don't fail to read it, any of you. And another soon from Dr. Edward Judson, of New York. Don't fail to read it.

—CHRISTMAS GIFT!—Why who ever thought of giving an editor a Christmas gift? It has always been our understanding that an editor never receives gifts like a pastor. Nobody ever thinks to give him a "pounding" or a suit of clothes or a hat, nor send him to any public meeting of his brethren. But would you believe it, the Knoxville office received a real Christmas gift! It was a copy of the "Life of Adoniram Judson," by his son Edward Judson, and it came with the compliments of the author. It is prized very highly for many reasons. The life itself, the charming record of it, and the love and friendship of the author, who is a worthy son of such a man, which is saying about as much as the English language can say.

PERSONAL AND PRACTICAL.

—We added seventy-four new names to our list last week—very good for the first week in the year. But we want at least one hundred every week. Won't you help us get them, friend?

—Bro. J. W. Lipsey, of Coldwater, Miss., has accepted a call from the church at Fayetteville, Ark., and will move immediately. Correspondents will please address him there.

—Said Paul to Timothy: "But foolish and ignorant questionings refuse, knowing that they gender strifes." Do you suppose that he meant for us to apply that to the Question Box of the BAPTIST AND REFLECTOR?

—Dr. G. A. Lofton has received an earnest and unanimous call to his old field in Talladega, Ala. It will be impossible, however, and would be very unwise, if possible, for him to leave the great work he is doing here. He will remain, we hope, for many years yet.

—Some kind friend at Paris, Tenn., sends us an envelope containing \$1.50, without any letter or instructions, or even a name. We presume the brother intended the amount for a Christmas present to us. If so, we thank him, but should be glad to know his name. If, however, he intended the money as payment of subscription for the paper, as is possible, it will be necessary for our book-keeper to have the name, so as to give proper credit.

—We publish on the fourth page an account of the welcome service to Dr. Smith at the First Baptist church. We

they propose to respond with more liberal support. Good for "our old mother of Associations." This is a move in the right direction. Tennessee Association is doing the same thing. What these two do must provoke others to follow their example. Go on, brethren. When you get a pastor settled in every church, and supported by that church, you will be scriptural.

J. K. P. Hall, of Greenville, is a brother full of good works, and now he proposes to adopt "the envelope system" of collection in his church. He thinks they ought to have a pastor for all his time at Greenville, and we believe he is right about it.

JONESBORO, January 3.—Last evening, at the home of the bride's uncle, Major John D. Cox, in Jonesboro, Rev. Will H. Osborne, pastor of the Baptist churches at this place and Greenville, was united in marriage to Miss Mary Kitzmiller, of Sullivan county, Rev. O. L. Hailey, of Knoxville, officiating. The bridegroom is a brilliant young minister, holding high rank in his church. The bride belongs to one of the leading families of upper East Tennessee, a lady of many graces of person and heart.

Quite a party of young ladies and gentlemen from this and adjoining counties was present. Among them were Misses Delia and Annie Osborne, Asheville, N. C.; Margurite Buchanan, Bristol; Anna Scott, Knoxville; J. H. Osborne, Batesville, Ark.

The wedding party left on the noon train for a brief visit to Asheville, N. C., the former home of the bridegroom. The affair was in all respects a brilliant one.—Knoxville Journal.

It was our pleasure to share in this pleasant occasion, and we regard it as one of the best works of our life, to have joined together two such worthy people. Few men are to be more congratulated than our Brother Osborne, and the bride will find in her choice all that any woman ought to ask to make her happy. May their usefulness abound.

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want to say that we believe the teaching of Dr. Smith to Tennessee marks a new era with us. Young, ardent, talented, deeply pious, he will be able, we trust, to lead the forces of the First Baptist church, and indeed of all Tennessee, to higher, grander, broader deeds than they have ever done before. So may it be.

—We note with sadness that Brother J. N. Prestridge has been compelled to resign his pastorate at San Antonio on account of ill health. Several weeks ago he had a severe spell of sickness, from the effects of which he has not recovered. His physicians advised absolute rest from every kind of pastoral work for six months or more. Brother Prestridge has done good work in San Antonio during his brief pastorate of six months and a half. We join his people in the prayer that he may soon be restored to his wonted health and vigor.

—Dr. J. W. Johnson, of Mary Sharp College, carried a party of girls to Lookout Mountain during the holidays. All were delighted with the trip—as well they might be. For there is no more magnificent scene in all this South-land, and hardly in all this country, than that to be seen from Point Lookout, where your eye sweeps over a range of two hundred miles and embraces in its vision seven States at one time. It is grand, beautiful, inspiring, and is worth a trip across the continent to see.

—How many New Year's resolutions did you make? How many did you break? Well, we think, better make them, if you break them, than not to make them at all. Better struggle, if you fall, than not to struggle at all. Better rise and fall again than stay forever down. The ignoble man is not he who tries and fails, but he who never tries at all. "Hell is paved with good resolutions." No. Hell is paved with broken resolutions, but better they than paved with irresolutions, with stagnation.

—After reading the very selfish prayer which we offered two or three weeks ago that the nation in general and ourselves in particular might be spared the visitation of the Russian influenza, then sweeping over Europe, it will be a matter of interest and possibly of a little secret satisfaction to some to know that the nation in general and ourselves in particular have got it, and that we were one of the very first in this part of the country to catch it. So much for selfishness. "How does it feel?" Wait and see.

—We owe it to ourselves to say that the report of the Memphis pastors' conference reaches us always a day, sometimes two days, late, and consequently the report for the preceding week is put in. It is due also to the pastors of Memphis to say that the fault is not theirs, as the report is mailed always on Monday, so Brother Snow, the secretary, writes, and ought to reach us Tuesday morning. Where the fault lies we do not know exactly, but we think it is in the Memphis post office. We hope the brethren there will investigate the matter and have the fault corrected. In this connection we may state that nothing which reaches us later than Tuesday morning can go in the paper that week, and the sooner it comes the more apt it is to go in.

—The Gospel Advocate is greatly exercised over two recent "apostacies" in the ranks of its ministerial brethren. One takes the position that Campbellite Christians have no creed, that each one is a law to himself, so he regards himself as inspired as was Paul. The other denies the inspiration of the Old Testament, though maintaining the inspiration of the New, and repudiates the

idea that Christ suffered to satisfy the demands of God or the law, claiming that he is simply an example for us. With all due respect, may we not say that these positions simply the legitimate outcome of the teachings of Brother Lipscomb and others? They themselves repudiate creeds, and also put so much more stress on the New Testament than on the Old as almost to give the impression that they do not believe the Old to be inspired. Are they not reaping the fruit of seed sown by Alexander Campbell and others?

—Bro. Lipscomb, of the Gospel Advocate will pardon us for saying that we claim to be Christians, too—we Baptists and Methodists and Presbyterians, etc.—Christians with a big C. True, we don't always live up to our claims, but we think we do as much as his people do. So we want to say that we recant their using the name Christian to distinguish themselves from other denominations, as Bro. Lipscomb does in the last Advocate, as if no other but they are Christians. If he and his people do not like the name Campbellite, which the world has settled upon them and by which they will be known in history, then let them decide upon some other name, but not the name Christian, the very use of which in that distinctive sense is an insult to other religious bodies. We believe we are about as good Christians as they are and sometimes we think we are a little better. A friend of ours who, by the way, recently married a girl of that persuasion, used to call them Campbellite Christians. How will that name do?

—It is none of our fight, but we can not help taking a hand in it. The Nashville American offered a "prize" of one hundred dollars in gold for the best Christmas story. A committee of three distinguished literary gentlemen decided in favor of a story by a Clarksville lady—a most interesting and touching story by the way, with the single exception that she apparently represented Christ as being born in Jerusalem. A rustic writer in the Nashville Christian Advocate, in rather caustic sarcasm, calls attention to the remarkable error, which seems to have escaped author, editor, committee, and proof-reader. But the editor of the American comes back with an explanation, in which he says: "It is a very poor Sunday-school scholar, indeed, that does not recognize in the phrase 'going up to Jerusalem' a reference to the traditional custom of all travelers to and from the great city stopping at the little caravansary of Bethlehem." New, that is funny. The explanation is worse than the first fault. There are several errors in the above sentence. 1. Joseph and Mary were not travelers either to or from the great city. They were "going up to" Bethlehem, the city of David, of which house Joseph was a descendant, to be enrolled for taxation, according to a decree of Augustus Cæsar. They started from Nazareth, their home, about sixty miles north of Jerusalem, passed through that city and went on to Bethlehem, their destination, six miles south of it. 2. Bethlehem was not simply a "little caravansary." It was at that time certainly a town of several hundred, and, perhaps, of several thousand, inhabitants. See Luke ii, 1-5, and Matt. ii, 18-19, though we may be pardoned for saying that "it is a very poor Sunday school scholar, indeed," that does not know these things. Perhaps, however, the editor of the American is not a Sunday school scholar at all. We should like to add this, that he who reads Ben Hur, to which the American refers in such complimentary terms, to learn the life of Christ will know little of the real facts of his history.

THE HOME.

Lift Me Up

Out of myself, dear Lord, O lift me up. No more I trust myself in life's dim maze...

The Iron Wolf

"I conducted two months ago," said a clergyman, the funeral service of one of my parishioners. He had been a farmer...

to his broad fields. "I own down to the creek. D'ye know why? When I started to keep house I brought this into it the first thing, taking an iron savings bank in the shape of a wolf out of the closet..."

Great Men's Noses

It is the world's anxiety to find some physical peculiarity in a great man, a survival of the notion that genius puts its mark upon the body which clothes it...

A Genuine Love Story

This story was originally told by Spurgeon. A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner...

A Geographical Clock

Among new school appliances is a clock designed to show the time at any given moment in all parts of the world. The clock does not differ in mechanism from any other clock...

YOUNG SOUTH.

MRS. O. L. HAILLEY, EDITOR.

No. 117 Morgan st. at Knoxville, Tenn.

When all communications for this department may be addressed.

POST-OFFICE.

DEAR CHILDREN: One year ago you began our work for Cuba, and now that the year has gone, would you like to know how much we have raised...

to school, and was twelve years old, and a member of the BAPTIST AND REFLECTOR. I enjoy reading it very much...

DEAR AUNT NORA: Christmas is coming fast, so I must write and send my money. I expect you had concluded that I was not going to send it...

DEAR AUNT NORA: I write you a few lines to let you know I have not forgotten you. I have been so busy with my studies that I have not had time to write to you, but I have more time now...

DEAR AUNT NORA: I have been reading the Young South, and have decided to write a short letter. So I will write to you and introduce myself as a little girl not quite fourteen years old...

Sister Butler: So if you want more, we will send you again. Many thanks for your helping hand.

DEAR AUNT NORA: I wrote to you once before, but I expect you have forgotten me. I like to read the cousins' letters. I have joined the church since I wrote to you before...

DEAR AUNT NORA: I would like to join your band of little cousins. I am a little boy ten years old. I have been going to school. My school is out now, and I must go to work to make money to pay the missionaries...

DEAR AUNT NORA: May I join your happy band. I think you are doing a noble work. Grandpa takes the BAPTIST AND REFLECTOR. I enjoy reading the cousins letters, and the Bible Queer Stories...

DEAR AUNT NORA: I have been reading the Young South, and have decided to write a short letter. So I will write to you and introduce myself as a little girl not quite fourteen years old...

take, for I spell "receive" correctly. Tishie and Lilla Cadwell, had you corrected my "Jerrico" you would have been among the perfect ones, Tom had.

I want to ask the cousins to notice and see how this blind man's name is spelt. All except Willie Watto and Bertha Samples missed it. I hope those who did not get on the perfect list this week will not be discouraged.

BIRN'S QUEER STORY. [I wish the cousins to tell me how many mistakes they find in the following little story, and to write it out correctly in every respect and send it to me, and I will publish the names of the perfect ones.]

Many centuries ago there reigned a very wicked king over Israel. It is said he did more to provoke the Lord God of Israel to anger than all the kings of Israel that war before him...

DEAR AUNT NORA: I have been reading the Young South, and have decided to write a short letter. So I will write to you and introduce myself as a little girl not quite fourteen years old...

Seating the Young South Chapel. Mrs. N. J. Phillips, 25 cents; Bessee Phillips, 25 cents; Bertha Sample, 25 cents; Beniah Green \$1.05; Belle Smith and brother 35 cents.

For Cuba. Mrs. Thompson, \$2; Mrs. Norman, \$2; Willie Trotter, 10 cents; Ollie Gano, sister and brother, 35 cents; Davis Garding, 6 cents; Viola Ashby, 10 cents; Wallace Mynatt, 10 cents; Mrs. Jennie Butler, \$1; Tishie Cadwell, \$1; Lilla Cadwell, \$1; Julia Daughdrill, \$1; Pearl Johnson, 10 cents; Essie Ayres, 10 cents; Irma Ayres, 10 cents.

OBITUARIES.

CHARLOTTE PHILLIPS. It is with sadness that we chronicle the death of Sister Charlotte Phillips, the wife of Garrett Phillips. She was born June 1, 1816, and departed this life December 13, 1889, at her own home.

Mrs. ELIZABETH P. CLEMMONS. Died at her home near Gladville, Wilson county, Tennessee, on December 3, 1889, Mrs. Elizabeth P. Clemmons, daughter of Brother Randle and Sister Fanny Clemmons. She was born February 14, 1804, professed religion in September, 1879, was baptized by the writer into the fellowship of the Gladville Baptist church in the same year.

Mrs. P. ALBERTINE JONES. A model woman is gone! Mrs. P. Albertine Jones, wife of Rev. J. B. Jones, died at her home, in Morris-town, Tenn., on Monday evening, December 24, 1889, aged fifty-nine years, five months, and three days. She was converted and joined the Fancy Hill Baptist church, West Virginia, when about eighteen, and had been growing in grace from that time until she died.

—What can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster?—Jeremy Taylor.

National Bureau of Education. A reliable medium for correspondence between school officers and teachers on their employment, Miss Crothwell, Prop., 54 Cole Building, Nashville, Tenn.

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In the direction of the nearest drug-store, is not too fast for a person to make who is troubled with any of the myriad forms of disease resulting from a torpid or deranged liver and its attendant impure blood, and is, therefore, in need of that world-famed and only guaranteed blood-purifier and liver invigorator known as Dr. Pierce's Golden Medical Discovery.

\$500 OFFERED for an incurable case of Catarrh in the Head by the proprietors of DR. SAGE'S CATARRH REMEDY. Symptoms of Catarrh.—Headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody, putrid and offensive; all eyes watery, ringed in, ears deafness; offensive breath; small and taste impaired, and general debility. Only a few of these symptoms likely to be present at onset.

Dr. Sage's Remedy cures the worst cases. Only 50 cents. Sold by druggists, everywhere.

BETHEL COLLEGE,

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Endowed, Permanent, Prosperous, Healthful, Accessible, Seven Schools of Instruction, Prohibition Town and County. Moral and Social advantages unsurpassed.

Board and Tuition per term of twenty weeks \$77.50. Tuition free to sons of Ministers and Students for the Ministry. Licentiate of Baptist churches have \$20.00 each per term from "Yellow Pass" if needed. For further information address Rev. W. S. RYLAND, Pres., RUSSELLVILLE, KENTUCKY.

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Free offer for One Quarter. Regular school will make you. Read the paper and you will see. It is the best I have ever seen. It is the best I have ever seen. It is the best I have ever seen. It is the best I have ever seen.

WHITE'S Neuralgia Cure

Give a single trial of this famous Remedy. It is the most powerful disease breaker. Try it, and Suffer no more. Price: Small Bottle, 25 cts. Large Bottle, 50 cts. For Sale by all Druggists. E. B. WHITE, Sole Prop., Lancaster, O.

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Pupils will be taken any time during the session.

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DANCING.

Thousands have quit on reading "THE UPAS TREE." Send ten cents to

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THE Equipment and Physical Condition of the line are first-class in every particular, permitting a high rate of speed and insuring the comfort and safety of passengers. TOURIST TICKETS at reduced round trip rates are on sale at ticket offices to Florida and Cuba.

MAGNIFICENT Pullman Buffet Sleeping Cars run between Louisville and New Orleans via Memphis without change. MEMBERS should purchase tickets via this line. It is emphatically the most attractive route to the South to-day.

For time tables, map folders, and price of tickets address R. H. MAURY, Jr., (Gen. Trav. Pass. Agt., Memphis, Tenn., or R. W. HOWE, General Passenger Agent, P. O. BOX 108, Louisville, Ky.)

A. J. B. HOWARD, Assistant General Passenger Agent, J. M. HOWARD, Vice-Pres. and Gen. Man., Memphis, Tenn.

Literary Notes.

The Treasury for Pastor and People commences the year with a prime number. Each article and illustration is first-class. The great object of the magazine—excellence in matter and helpfulness in preparation for Christian work—is never overlooked. Rev. Dr. Pratt, of Norwich, Conn., has the first place. His excellent portrait, line sermon, beautiful view of church, and sketch of his life, will be gratifying to all friends. The lecture by Dr. M. B. Wharton, on "The Elect Lady," is a fine specimen of pulpit exposition. "Industrious children," by Rev. W. H. Whitbread, is a model sermon for the young. President Andrews, of Brown University, discusses with great ability the question, "Does the Christian Ministry meet the Educational Requirements of the Age?" This is the first of a series of articles on "Living Issues," by College Presidents, which will appear in successive monthly numbers of this magazine. Bishop Fos's article on "Qualifications for the Ministry of the Times," Professor Austin Phelps' discussion of "Retribution and How to Preach it," and Dr. Murphy's response of "Jesuitism," which is a counterpart of Dr. Gordon's famous article in the December number on "The Character and Aim of the Society of Jesus," deserve the earnest, careful attention of every reader. Other articles of special note are "The Preacher's Power," "How to Have a Working Church," "Speak Well of your Pastor," "Missions in the Sandwich Islands," "Hindrances to the Success of Missions," "Doing for Others and Walking with God." These, with "Leading Thoughts of Sermons," "Light on the International Lessons," and bright, suggestive editorials, etc., make a number filled with the richest matter. Yearly, \$2.50; clergyman, \$2. Single copies, twenty-five cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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

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25 per month and expenses for any active man or woman in any business by mail and live at home. Salary paid promptly and payable weekly. We want what we say. Write for literature. See how we do it. EUROPEAN WATCH CO., 47 College Place, New York.

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Wolff's ACME Blacking saves in shoe care, and a bottle of 15 cents lasts three months, for how many years blacking with one year's saving in shoe leather pay! Any child sees at a glance how WOLFF'S ACME BLACKING saves in shoe care, and a bottle of 15 cents lasts three months, for how many years blacking with one year's saving in shoe leather pay!

ELY'S CATARRH CREAM BALM

Cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the Sores. Restores the Sense of Taste and Smell. TRY THE CURE. HAY-FEVER. A particle is applied into each nostril and is absorbed. Price 20 cents a drugist; by mail, 25 cents. ELY BROTHERS, 56 Warren St., New York.

Many Witnesses.

100,000 witnesses testify to the virtues of Dr. Tatt's Pills. Whenever Chills and Biliousness or Liver Affections prevail, they have proven a great blessing. Readers, a single trial will convince you that this is no ordinary medicine. Twenty years' experience established their merits all over the world.

Gains Fifteen Pounds. I have been using Tatt's Pills for Dyspepsia, and find them the best remedy I ever tried. It is the best time ever. I have agreed with you. I can never disagree with you. I never have a headache, and have gained fifteen pounds of solid flesh. W. C. SCHULTZ, Columbia, S. C.

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GIVE STRENGTH AND HARD MUSCLE! 20 20 DPM

SOLID GOLD STEEL WINDING. FILLED GOLD CASES. AMERICAN PATENT. 50 CENTS PER SIZE.

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These watches must be sold, and as an inducement for your order quickly, we will give you a special price. Write for literature. See how we do it. EUROPEAN WATCH CO., 47 College Place, New York.

CHILL TONIC. DUNCAN'S HILL TONIC. COUGH BALSAM. It takes in time, will cure whooping cough, hoarse voice, croup, etc. It should be in every home during the fall and winter, and will save doctor bills. THE ABOVE REMEDIES ARE SOLELY THE PROPERTY OF THE WEBB MANUFACTURING CO., PROPRIETORS, NASHVILLE, TENN.

THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY. Including main lines, branches and extensions East and West of the Missouri River. To all points East, North and Northwest from Kansas City—Rock Island, Davenport, Des Moines, Chicago, and via ALBERT LEA ROUTE, to Spirit Lake, Pipestone, Worthington, Sioux Falls, Watertown, Minneapolis, and intervening towns and cities—St. Louis, Cincinnati, St. Paul, and Eastern and Southern points converging at Kansas City, it also constitutes THE SHORT LINE TO DENVER AND THE WEST, FROM THE MISSOURI RIVER. It traverses vast areas of the richest farming and grazing lands in the world, forming the most popular and economical system of transportation to and from all cities, towns and sections in Kansas, Colorado and the Indian Territory. FINE Reclining Chair Cars between Kansas City and Caldwell, Hutchinson and Dodge City, and Pullman Palace Sleeping Cars to and from Wichita and St. Paul.

MAGNIFICENT VESTIBULE EXPRESS TRAINS. Leading all competitors in splendor of equipment, cool in summer and by steam from the locomotive in winter, well ventilated and free from dust. Leaving Kansas City and St. Joseph daily, on arrival of trains from the East and Southeast, with elegant Day Coaches, Pullman Palace Sleeping Cars and FINE Reclining Chair Cars, BURNING THROUGH WITHOUT DELAYS to intervening stations in Kansas and Colorado. Superb Dining Hotels at convenient stations west of Kansas City and St. Joseph furnish delicious meals at reasonable hours and at moderate prices.

THE ROCK ISLAND IS THE FAVORITE TOURIST LINE. To Manitou, Pike's Peak, the Garden of the Gods, Cascade, Green Mountain Falls, Idaho Springs, the mountain parks, mining camps and cities, and resorts, hunting and fishing grounds, and scenic attractions of Colorado, the Vestibule Express Trains are equipped with every modern improvement that can add to safety, convenience, comfort and luxurious enjoyment. They also make close connections at terminal cities in Colorado via Union Pacific, Denver, Texas and Fort Worth, and all other diverging lines. For Tickets, Maps, Time Tables, Foldors, copies of the "Western Trail" (issued monthly), or further desired information, address:

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PUBLISHERS OF COUNTRY NEWSPAPERS. We have some type, suitable for newspaper and display work, which we will sell exceedingly low, if called for at once. Address BAPTIST AND REFLECTOR, NASHVILLE, TENNESSEE.

The following have been returned to us marked "misdirected." Who will give us information? Rev. W. D. Hencock, Selden, Ala. J. H. Bowers, Bald Place, Tenn. D. M. Steinhilber, Brownsville, Tenn.

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

BUSINESS NOTICES.

The Great American Chorus. Sounding, anming, and oughing! This is the music all over the land just now. "I've got such an awful cold in my head." Cure it with Ely's Cream Balm or it may end in the toughest form of catarrh. May be you have catarrh now. Nothing is more nauseous and dreadful. This remedy masters it as no other ever did. Not a sniff nor a liquid. Pleasant, certain, radical.

Whatever tends to increase useful ness, by banishing pain and suffering, will certainly secure notice and approval. We allude to Salvation Oil.

Insure your life for twenty-five cents against all the danger of a consumptive's death by keeping a bottle of Dr. Ball's Cough Syrup convenient. It is the best.

The most remarkable cures of scrofula on record have been accomplished by Hood's Sarsaparilla. Try it. Sold by all druggists.

More People Made Happy.

The past week, we are informed, has been an unusually good one for the sale of Symplyx, and very many people have, no doubt, been relieved by its use. The changeable weather of the season is almost sure to bring colds, coughs, and lung troubles with it, and Symplyx is in demand as a consequence, for the people begin to understand its value in such diseases.

Electric Belt Free.

To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts, invented by Prof. Van der Wejde, President of the New York Electrical Society. (U. S. Pat. 267,847.) A positive cure for nervous debility, rheumatism, loss of power, etc. Address Electric Agency, P. O. Box 178, Brooklyn, N. Y. Write to them to-day. 4-3

Fits.—All fits stopped free by Dr. Kline's Nerve restorer. No fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to fits cases. Send to Dr. Kline, 931 Arch street, Philadelphia, Pa. 18 24

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease catarrh and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge. 12 20

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully T. A. Sleasam, M. C., 181 Pearl street, New York. 4-3

Look Here, Friend, Are You Sick? Do you suffer from dyspepsia, indigestion, sour stomach, liver complaint, nervousness, lost appetite, biliousness, exhausted, tired feeling, pains in chest, dry cough, night-sweats, or any form of consumption? If so, send no crutches. Write to Dr. H. H. Hays, 88 Warren street, New York, who will send you free, by mail, a bottle of Chlorophyll, which is a sure cure. Sent to-day. 13 21

THE YOUTH'S COMPANION. Announcements for 1890. A National Family Paper—Two Millions of Readers. Ten Serial Stories. Illustrated Weekly Supplements. Eminent Contributors. Four Double Holiday Numbers. \$5,000 Prize Stories. The Girl That's Wanted. The Backward Boy. New Subscribers. THE YOUTH'S COMPANION, Boston, Mass.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON. For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and Scrofulous Humors.

KNABE PIANO FORTES. Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., BALTIMORE, 22 and 24 East Baltimore Street. New York, 146 Fifth Avenue. Washington, 117 Market Street.

Baptist and Reflector

THE BAPTIST AND REFLECTOR. Consolidated August 14 1889. VOL. I. NASHVILLE, TENNESSEE, JANUARY 16, 1890. NO. 22.

WITHIN a short time of Bethlehem will be visible, seventh appearance since the Christ. It comes once in two and fifteen years, and is of wondrous brilliance for the space of three weeks. Then it wanes and disappears after seventeen months. It will be a sixth star added to the five fixed stars in the constellation of Cassiopeia, while it remains in sight.

THE slender thread upon which monarchy rests is illustrated in the case of the infant king of Spain. He has been quite ill and supposed to be dying, nay, reported at one time to be dead. The republicans seem to be awaiting his death as a signal for a revolution, and the overthrow of monarchy and the establishment of a republic. A republic in Spain! The idea seems strange to the students of history. The little king may yet live and avert the calamity (?), however.

THANKS to those who have expressed their sympathy with us in our sufferings with La Grippe, of which we spoke last week. We are over it now, but it was severe while it lasted. We believe we had as genuine a case of it as the Czar of Russia did. If any one is uncertain whether he has it or not, we can give him an almost infallible test. If he doesn't have to take his bed sooner or later, and doesn't think that he is going to die, nay, doesn't almost wish that he would die, then he has not got La Grippe. It is simply an ordinary cold.

It looks now as if England and Portugal would go to war in spite of every thing the latter can do to prevent it. Of course, if such should be the case, there could be but one result, unless France, and Austria, and Italy, whose friendship Portugal is courting, should lend her active help. In that event Germany may help England, while Russia in turn may ally herself on the side of Portugal, and so the general conflict expected between the nations of Europe, and prepared for by them, may be brought about. May it be averted, though it seems as if it must come soon.

A DESTRUCTIVE storm swept down the Mississippi Valley last Sunday overturning houses, felling trees, desolating towns, and destroying lives. St. Louis suffered greatly, as, also, did Clinton, Wokkiffe, and Mosooov, Ky. At Clinton quite a number of lives were lost and a great many were wounded. What a great thing it is to have a sure shelter in the time of storm: "Janna, lover of my soul, Let me to thy bosom fly, While the billows near me roll, While the tempest still is high. Hide me, O my Saviour, hide, Till the storm of life be past, Safe into the haven guide, O receive my soul at last."

ANCESTRAL WORSHIP. [A paper read before the Nashville Woman's Mission Societies, at the special meeting in behalf of Pingtu, China, January 8th 1890, by Miss S. E. S. Shankland, and requested for publication in the BAPTIST AND REFLECTOR.]

The universal devotion to the worship of ancestors is the greatest obstacle to the spread of Christ's gospel in China. Nominally, China has three religions, but these are perverted from the precepts of their founders, and so intermingled as to be scarcely distinguishable one from another. The whole theory of government, however, is the embodiment of parental and filial piety. To Christian hearts this attachment to the ancient patriarchal system—a system endeared to us by Old Testament history—is a touching reminder of our universal brotherhood. Our God was the God of their first parents; Adam's sin brought death and woe upon them as upon us; the Second Adam came to deliver them from the grave, that in him they, as well as we, might be made alive.

In their sacred books are many evidences that the remembrance of God's early revelation of himself to man has never been wholly lost; but, alas! what proof is also afforded of direct and continued transgression of his laws! The divine commands against dealing with spirits and against necromancy, or attempted intercourse with the dead, indicate an unhalloved practice existing among people already denominated heathen. Ancestral worship among the Chinese and other races may be traceable to this tendency. Tawism, that one of the Chinese religions which contains the most ancient elements, involves the most implicit belief in sorcery, while Buddhism, as adopted by the Chinese, is almost purely a worship of magic. Thus the beautiful trait of perfect filial reverence is vitiated by superstition and distorted into the grossest idolatry.

Their most solemn sacrifice is that in commemoration of their ancestors, offered on the 14th of August. It is performed in a temple having images of departed relatives, with accompanying inscriptions upon its walls. Tables are spread with dressed meats and raw flesh, with fruits, flowers, and perfumes, which are burned in small dishes. Heaps of papers cut into the shape of coins lie upon carpets in the yard adjoining the temple. These, the people imagine, will be changed into real money in the other world, and serve to redeem the souls of their relatives. The priest, with numerous assistants, perfumes the images with frankincense, and elevates a chalice filled with wine, then sets it down and samples it, the ceremonies being suggestive of the mass in Roman Catholic churches. Then the priest assures the congregation that they will receive particular favors from the de-

ceased in return for their pious attentions. The whole formulary of this worship is set down in the Chinese ritual with the prayers and supplications which should be made to their deceased ancestors, and on this worship the Chinese ground all their hopes of future happiness. Only sons can offer these sacrifices to secure the repose of the father's soul therefore is it that the possession of sons is greatly coveted, while girl children are unwelcome, and their lives sacrificed, among the poorer classes, without hesitation.

Can we conceive of the joy which must fill the hearts of these unhappy Chinese women when Christ's love and sympathy are brought to them! No wonder it is often long before they can be made to understand the blessed gift. Those who receive it are in many senses "born again"—born to the possession of a soul before denied them; born to the hope of a glorious immortality; to the right of enjoying the delights of education; to the equality of human beings in the sight of their Creator.

Let us rejoice to lead them from the dread of false spirits conjured up by a lying priesthood, to the Great Spirit, author of heaven and earth, source of all life. Let us gladly teach those, our poor, blinded sisters, to worship, not a human father deified by the reverent imagination of his children, but our Almighty Father, with whom is no variableness, neither shadow of turning, yet who can be touched with the feeling of our infirmities, and whose ear is ever open to our cry.

Christ our King. The real charge against the Savior of men, when on trial for his life, was that he claimed to be a king. It was this that made his case a serious one at the bar of an earthly potentate. There is no feature of the Christian religion so repugnant to the nature of man as the idea of the right of another to rule. We are proud of our boasted freedom, and we love to say, as did the Jews: "We were never in bondage to any man." If we could be Christians, and at the same time do as we liked in all matters, then would religion be a popular affair. But Christ is a king. He has a right to command us, and our only prerogative is to obey.

Christ's kingship is not through the line of his reputed father, Joseph, for Joseph did not belong to the line of kings. But he is a king because God is his father, and God is the King of kings.

2. His mother belonged to a royal family, however, and he is a king among men because royal blood courses his veins. He is a king through his connection with both his Father and his mother and is a king from both a human and a divine standpoint.

3. Christ claimed to be a king while here on earth, and said his kingdom was

then in the world. He pointed to his subjects, and to them he committed the important matters of the salvation of the world. 4. Pilate wrote on his cross when he sentenced him to die, in Hebrew, Greek, and Latin, "King of the Jews." Pilate was satisfied that he was a king. 5. He rose from the grave, and thus proved that he was the king of death and of the tomb. He laid down his life and he took it again. A "mighty king only could do this."

6. When Peter presided of his glorious exaltation he declared that God had made him "Both a prince and a Savior." In heaven they call him a king. He has a name above every name, and all authority in heaven and in earth is in his hand.

7. Does he reign as a king in our hearts? Have we confessed his divine Lordship over us? Are we arrayed in rebellion against his holy law? Down with your puny arms of opposition. He has conquered every foe that contended against him, and he will conquer you. Make peace with him before his wrath is kindled against you, for he will destroy his enemies with the breath of his mouth and the brightness of his countenance. He is coming again to enter on his universal reign over the earth, and let the earth get ready to receive her king. Come, Lord Jesus, and reign in my heart, and my life, and in all men, and in all worlds, for thou art worthy. "Saying that he, himself, is Christ a King." (Luke xxiii. 2.)

How it Can Be Done. The following letter suggests how a great work may be easily accomplished: Rev. J. S. Thomas, Memphis, Tenn. Dear Brother: Inclosed you will find a post-office order for two dollars and fifty cents for State Sunday-school work. It was raining or we might have had a four or five dollar collection. We make no special effort to have a large collection on that day, but prefer to just give you whatever is collected on the first Sunday in each month. God bless you and your work, and may be never let this people rest until they have built a church and Sunday-school in every civil district in Tennessee. Your brother in Christ, W. J. O'CONNOR, Jackson, Tenn.

I am responsible for italleasing the sentence. It contains the key-note of success, and every one should study it. When two thirds of the schools catch that spirit they will do as much work as the entire convention did last year at State missions.

O what a work can be done without pressing ourselves in the least! In your school in the working circle I am a little surprised that one or two towns where they have progressive men have not fallen into line yet. They certainly see what others are doing, and they are requested to do. We'll hear from them doubtless for 1890 every month. J. S. THOMAS, Knoxville or Memphis, Ga.