

TAKE THE

SOUTHERN BAPTIST CONVENTION SERIES

SUNDAY-SCHOOL HELPS

FOR 1891.

DR. JOHN A. BROADUS will furnish several articles. Drs. Charles Manly, J. M. Frost, J. C. Hiden, and many others of the best writers will give their best thoughts.

It Is Your Own Series.

It is owned and controlled by the Southern Baptist Convention, which has no interest in any other.

TERMS AS FOLLOWS:

- KIND WORDS WEEKLY—Clubs of 8 or more, each, 50c. a year.
KIND WORDS SEMI-MONTHLY—Clubs of 8 or more, each, 25c. a year.
KIND WORDS TEACHER—Clubs of 3 or more, each, 50c. a year.
CHILD'S GEM—Clubs of 8 or more, each, 25c. a year.
ADVANCED QUARTERLY—Clubs of 3 or more, each, 25c. per quarter.
INTERMEDIATE QUARTERLY—Clubs of 3 or more, each, 25c. per quarter.
PRIMARY QUARTERLY—Clubs of 3 or more, each, 3c. per quarter.

Sample Sent on Application.

Address KIND WORDS, ATLANTA, GA.

The Baptist and Reflector

THE REPRESENTATIVE DENOMINATIONAL PAPER OF TENNESSEE.

EDGAR E. FOLK, Nashville, Editor.
O. L. HAILEY, Knoxville, Editor.
J. R. GRAVES, Memphis, Special Editor.

PUBLISHED EVERY THURSDAY AT THE AMERICAN BUILDING, NASHVILLE, TENN.
SUBSCRIPTION, TWO DOLLARS PER ANNUM.

Devoted to the cause of Pure Religion, and to all the interests of the Baptist Denomination.

Every Baptist Family in the State Should Read It.

AN AGENT IS WANTED in every Church to introduce the paper, and to take subscriptions. WRITE FOR TERMS AND SPECIMEN COPIES.

ADVERTISERS will find the Baptist and Reflector an excellent medium for reaching the 100,000 Baptists in the State of Tennessee.

BRYANT & STRATTON BUSINESS COLLEGE
LOUISVILLE, KY.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and Nervous Disorders.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, builds up the nervous system, restores energy to mind and body, creates new, rich, and pure blood in fact, rejuvenates the whole system.

LEADING SHORT HAND SCHOOL of the South. A thorough, practical education can be obtained here at a small cost.

National Bureau of Education. A reliable medium for correspondence between school officers and teachers seeking employment.

CHURCH SCHOOL FURNITURE. Before purchasing any Pews, Pulpits or any other Furniture, write to H. Morrow, No. 8 Woodville, Tenn.

THIRTEEN GRADED HELPS. REDUCTION IN PRICES.

COMPARE THESE PRICES WITH THOSE OF SIMILAR PUBLICATIONS.

PRIMARY GRADE.

Picture Lessons. Sold only in quarterly sets, beginning with January, April, July, and October.

Primary Quarterly.—TERMS:—Single copy, 5 cents. In packages of five and upward, 24 cents per copy for one quarter, or 9 cents per year. Reduced from 10 cents per year.

Our Little Ones.—Published weekly. TERMS:—Single copy, 30 cents per year. Four copies and upward, to one address, 25 cents per copy for one year.

INTERMEDIATE GRADE.

Intermediate Quarterly.—TERMS:—Single copy, 5 cents. In packages of five and upward, 24 cents per copy for one quarter, or 9 cents per year. Reduced from 10 cents per year.

Sunlight. Published monthly and semi-monthly. TERMS:—Single copy, semi-monthly, 25 cents per year. Five or more copies to one address, monthly, 8 cents per copy for one year. Semi-monthly, 16 cents per copy for one year. Reduced from 10 and 20 cents per year.

ADVANCED GRADE.

Advanced Quarterly.—TERMS:—Single copy, 5 cents. In packages of five and upward, 24 cents per copy for one quarter, or 10 cents per year. Reduced from 12 cents per year.

Bible Lessons. TERMS:—In packages of 5 or more copies, 6 cents each per year. 100 copies for one month, 50 cents. Reduced.

Young Reaper. Published monthly and semi-monthly. TERMS:—Single copy, semi-monthly, 30 cents per year. Five copies or more to one address, monthly, 10 cents per copy for one year. Semi-monthly, 20 cents per copy for one year. To be greatly improved.

SENIOR GRADE.

Senior Quarterly. TERMS:—Single copy, 7 cents. In packages of five and upward, 4 cents per copy for one quarter, or 24 cents per year.

Our Young People. Published fortnightly. TERMS:—Single copy, 50 cents per year. In packages of four and upward, 40 cents per copy for one year. Reduced from 50 cents per year.

The Worker.—For Adult Classes and the Family.—Monthly. In packages of ten and upward to one address, 6 cents each per year. Single copies, 10 cents. The cheapest paper published.

TEACHERS.

Baptist Teacher. A monthly journal for Sunday-school workers. TERMS:—Single copy for one year, 50 cents. Five or more copies to one address, 50 cents each per year.

SUPERINTENDENTS.

Baptist Superintendent.—A monthly journal. Designed exclusively for superintendents. TERMS:—25 cents per year. No subscription received for less than a year.

SAMPLES—Free. TERMS—Cash.

AMERICAN BAPTIST PUBLICATION SOCIETY.

PHILADELPHIA: 1420 Chestnut Street. CHICAGO: 122 Wabash Avenue.
BOSTON: 25 Washington Street. ST. LOUIS: 1109 Olive Street.
NEW YORK: Times Building, City Hall Park. ATLANTA: 605 Whitehall Street.

KNABE PIANOS. UNEQUALLED IN Tone, Touch, Workmanship & Durability.

Baltimore, 22 and 24 East Baltimore Street, New York, 148 Fifth Ave., Washington 617 Market Space.
A handsome book, abounding in illustrations, and thoroughly interesting and elevating. The equal, if not the superior, of any similar book in the market.

Geo. R. Cathoun & Son JEWELERS.

Always strive to keep the newest and best goods, and have just ready what you want. Don't Miss a Change to see their large stock of honest goods, and learn their honest prices. They lead in handsome presents.

PIANOS and ORGANS.

Direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked until instruments are received and fully tested. Write us before purchasing. An investment of 200 cents may save you many dollars.

KNABE STORIES His Wonderful Words and Works ABOUT JESUS.

A Choice Present for Every Christian Family. Rev. G. R. Blackall, and Mrs. Emily L. Blackall.

389 Pictorial Illustrations. Quarto. Price, \$1.25.

It is charming, as my little boy will testify. Rev. J. R. LATIMER, Gen. Sup. Va. S. B. and Bible Board. From a careful examination I am satisfied it will have a wide circulation. I will order immediately two hundred and six copies.

An Agent Wanted in Every Church. Philadelphia, 1420 Chestnut St.; Boston, 25 Washington St.; New York, Times Building; Chicago, 122 Wabash Ave.; St. Louis, 1109 Olive St.; Atlanta, 605 Whitehall St.

Baptist and Reflector

THE BAPTIST, Established 1848. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889. Published every Thursday. Speaking Truth in Love. VOL. 2. NASHVILLE, TENNESSEE, JANUARY 1, 1891. NO. 21.

Holy Boldness.

"That I may open my mouth boldly" was that for which even an apostle of light could request prayer. The same occasion for boldness exists to-day, because the same natures, the same sins, and the same opportunities for indulgence in sin exist now as then.

sound:

Like that long-buried body of the king Found lying with his urns and ornaments; Which at a touch of light and air of heaven, Slit into ashes and was found no more.

"This World is What We Make It."

A politician said to me the other day, "Every thing is being intensified; both in the political and religious world."

seem unavailing—the answer is long delayed.

Yet he is encouraged, because he believes God's promises are true, and that, although long delayed, the answer will come at last.

That I may open my mouth boldly

was that for which even an apostle of light could request prayer. The same occasion for boldness exists to-day, because the same natures, the same sins, and the same opportunities for indulgence in sin exist now as then.

Like that long-buried body of the king

Found lying with his urns and ornaments; Which at a touch of light and air of heaven, Slit into ashes and was found no more.

A politician said to me the other day,

"Every thing is being intensified; both in the political and religious world."

Yet he is encouraged, because he believes

God's promises are true, and that, although long delayed, the answer will come at last.

CONFERENCE

Church Treasuries.

"It must be that offenses come, but woe to that one by whom they come." Church treasuries seem to be the order of the day. Why all this? Whence the cause? Why should the churches of Christ be troubled with such confusions? As advice is cheap, and opinions plentiful, I will tell you what this scribe thinks about the matter. I think the greatest source of church difficulties and alienation between brethren, is an "unconverted membership."

I frequently hear brethren in revival meetings say: "It don't need much preaching on an occasion like this." These brethren are honest who make this and similar statements. They think they are correct. But I want to ask seriously: is this true? Brethren who believe this must allow me to disagree with them. My opinion is, if there is one time more than another that more preaching, better preaching, and sounder preaching should be done, it is in our protracted meetings. From these meetings come the greater part of our membership, and we want them soundly taught, thoroughly indoctrinated and genuinely converted before they enter. If they come in otherwise, trouble is the result. As long as sound is taken for sense, noise for teaching, and sympathetic stories for gospel, these evil results will follow. "The gospel is the power of God unto salvation."

When a minister comes before a congregation, and at the same time knows that there are a number of enquirers in the audience, what should he do? What do they need? What do they want? They evidently need light. They want to come to Christ. What will lead them to Christ? Will olap-trap grave-yard stories take a sinner to Christ? All will agree that the gospel is that by which sinners are directed to Christ. Now the question with me is this: How can a minister, with poor sin-burdened souls looking up into his face for instruction and guidance say: "They don't need much preaching?"

They are now ready to make a decision upon which hangs their eternal destiny. Should they make a mistake, all is lost. The man is at sea, a fearful storm has gathered over him, hell moans at his feet, heaven seems lost to him, and in the midst of his distress and despair he looks up to the minister for direction. O, fearful the responsibility that rests on the man of God. Wrong teachings, or a failure to teach, will prove disastrous. The soul is deluded, comes into the church with his carnal desires. With a church made up of such material, what could you expect but interminable confusion? These will not only become unruly themselves, but will be a constant source of annoyance to those who would live godly. They are carnally minded, therefore not subject

to the (spiritual) law of God." "They can not discern the things of the Spirit." What is to be done? You never can learn unregenerate men to keep house for the Lord. You had as well expect a shepherd to herd a flock composed partly of sheep and partly of wild beasts. Imagine a shepherd with a flock that somewhat resembles a flock of sheep. They all seem to have on sheep's clothing. But the facts are: a few sheep, a few lions, a few tigers, a few wolves, etc., compose the flock. Poor shepherd! Poor sheep! The shepherd prepares food only suitable for the sheep. He expects them to eat grass, chew the cud, and follow at his command. Alas, but there is that carnivorous nature, that blood-thirsty appetite that must be supplied. Hence their natures begin to assert themselves. And when the shepherd will not supply that which their natures demand, they fall upon the sheep and devour them, and snarl and tear each other. The shepherd interferes, hoping to quiet them and protect the innocent sheep. But alas, they have devoured the sheep. They stand snarling and snapping, ready, as soon as the shepherd appears on the spot, to dispatch him.

Now, reader, I can almost see you becoming indignant at these beasts. Cool down, my brother. Why blame the wolves? They are only carrying out their nature. Turn a dog into your smoke-house, and then abuse him for eating meat? Put a child in the closet, and then whip it for getting its hand into the sugar-barrel? Receive the devil into the church, and then complain because he kicks up a dust? Do not blame any thing for its nature.

If we would correct the evils we should begin with the cause. Some of us seem to think—the more noses we can count in our meetings the greater our success. But success is not measured in this way. The accumulation of members, instead of being a blessing, may be a curse. The strength of a church is not measured by its members. Churches sometimes break down of their own weight. Better have a church with ten converted working members, as to have one hundred, and the majority of them unconverted and constantly grumbling and devouring each other. It is like putting 4,000 weight of material into a wagon that is to have only a capacity of 3,000. It breaks down of its own weight.

Lord, hasten the time when our brethren shall go for the quality and not for the quantity. When we shall require good evidence of genuine conversion before baptism. Then all will be found "walking worthy of the vocation where, with they have been called," and thoubles in our churches will cease.

J. H. GRIMM, Shop Spring, Tenn.

Rever to whom is Due.

Mr. Editor:—While you have been dealing some deserved and heavy blows at certain Episcopal tyrants, it must be admitted that many who favor Episcopacy are not in favor of tyranny. We have an unconverted example here in East Tennessee. The rector of St. John's Episcopal church of Knoxville, recently went to the extreme of the fullest liberty for all; and preached a woman's suffrage sermon, an extract from which I insert below. He, however, is not a bishop.

A. R. CABANIS.

"There never was a time, there never was a country in which virtue and intelligence can accomplish more than at this time, in this country. And right here and now, you may double the power of virtue and intelligence by giving the best half of your population a vote in selecting the men to make the laws that

govern the country. In this year of grace, 1890, these disfranchised millions of Christian women are doing more to save this country than any portion of its citizens. They are one of the chief instrumentalities by which Almighty God is saving the world. They make real and palpable to the eyes of men the spirit of the gospel. They illustrate the world's advance by showing the rapid progress made since that very recent date when woman was man's beast of burden, or his toy or plaything. They are the best teachers in your schools, and are training the minds and forming the characters of the next generation. They are writing some of your best books, and they stand at the head of your highest schools of learning. They sanctify your homes and make life beautiful and blessed. But, with all their virtue and intelligence, they must not nullify the vote of the grog-sellers, the alien, or the tramp. With all their virtue and intelligence, a hundred or a hundred thousand of them may not nullify the vote of the man too ignorant to read his own ballot."

The Recent Decision of the United States Supreme Court on the Liquor Traffic.

The Supreme Court of the United States has spoken again on the liquor traffic. The following is a part of its decision clipped from a New York paper. So far as the writer has learned the court was unanimous in the opinion:

Justice Field on Rum. From the decision of the United States Supreme Court, November 10, 1890.

"By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram-shop, where intoxicating liquors, in small quantities to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. The sale of such liquors in this way has therefore been, at all times, by the courts of every State, considered as the proper subject of legislative regulation. Not only may a license be exacted from the keeper of a saloon before a glass of his liquors can thus be disposed of, but restrictions may be imposed as to the class of persons to whom they may be sold, and the hours of the day and the days of the week on which the saloons may be opened. Their sale in that form may be absolutely prohibited. It is a question of public expediency and public morality, and not of federal law. The police power of the State is fully competent to regulate the business—to mitigate its evils, or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail; it is not a privilege of the citizen to sell intoxicating liquors by retail; it is not a privilege of the citizen of the State or of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils."

Of this decision the Northwestern Brewer's Gazette thus indignantly speaks: "No right to sell—retailers such by suffrage—the Supreme Court of the United States declares that sales of intoxicating liquors by the glass may be absolutely prohibited." The Washington Sentinel illustratedly abuses the court. It says: "The decision shows that our highest court is no longer governed by constitutional obligations, but has become the hot-bed of the oraciest puritanical fanaticism. With such a Supreme Court behind it national prohibition is only a question of time, and we no longer look upon the prohibitionists as visionists when they cry, 'On to Washington! Let us have national prohibition!'"

Here is one more extract from the leading wholesale liquor paper of Chicago: "Justice Field, speaking for the whole court sweeps away the entire structure of the personal liberty party and his argument sounds like a New York Voice editorial. We have always imagined, and it has been hold by lawyers everywhere, that the right to vend liquors was a common law right, inherited from the body of English law, and that it required a special statute to restrict such right, but here we have Justice Field solemnly declaring that there is no inherited right to sell intoxicating liquors by retail, and it is not even a privilege of a citizen of the United States or of any State."

These are but specimens of the utterances of the organs of the whisky traffic in regard to this profound important decision. They are quick to recognize that its inevitable logic shakes the very foundation of saloonism. Christian men, patriotic men, can not much longer hesitate to withdraw legal support from a thing so horribly wrong, declared by the supreme tribunal of the nation to have no right to exist, except that given to it by special statute. In the estimation of all enlightened christians and intelligent patriots it was fast becoming the unanimous opinion that the saloon has no place in morals. The court of last resort now decides that it has none in law. J. W. B.

lational obligations, but has become the hot-bed of the oraciest puritanical fanaticism. With such a Supreme Court behind it national prohibition is only a question of time, and we no longer look upon the prohibitionists as visionists when they cry, 'On to Washington! Let us have national prohibition!'"

Here is one more extract from the leading wholesale liquor paper of Chicago:

"Justice Field, speaking for the whole court sweeps away the entire structure of the personal liberty party and his argument sounds like a New York Voice editorial. We have always imagined, and it has been hold by lawyers everywhere, that the right to vend liquors was a common law right, inherited from the body of English law, and that it required a special statute to restrict such right, but here we have Justice Field solemnly declaring that there is no inherited right to sell intoxicating liquors by retail, and it is not even a privilege of a citizen of the United States or of any State."

These are but specimens of the utterances of the organs of the whisky traffic in regard to this profound important decision. They are quick to recognize that its inevitable logic shakes the very foundation of saloonism. Christian men, patriotic men, can not much longer hesitate to withdraw legal support from a thing so horribly wrong, declared by the supreme tribunal of the nation to have no right to exist, except that given to it by special statute. In the estimation of all enlightened christians and intelligent patriots it was fast becoming the unanimous opinion that the saloon has no place in morals. The court of last resort now decides that it has none in law. J. W. B.

To the Baptists of Tennessee.

Dear Brethren: I send this week to every preacher in Tennessee whose address I can find, an appeal to come up to the help of the Lord during the next month on Foreign Missions. Before this is printed, I expect to get answers from many of them saying they will help. None, I hope, will throw the communication into the wastebasket as unworthy of notice.

Think of it, brethren of Tennessee, last month the whole State sent forward less than one hundred and fifty dollars, while one of our sister States for the same time sent over two thousand, and another over three thousand five hundred. Certainly Tennessee, much blessed, can do better. Within the next month let us have a grand move all along the line. I hope pastors will present this subject to their churches, and deacons and earnest brethren and sisters will urge it. Let every Sabbath-school superintendent teach it by precept and example. Of course there are some who will bemoan so many calls for money. Let them bemoan, that is generally the most they do.

What better way to celebrate this Christmas—the coming of Christ to earth—than by sending the glad news to those who know it not? What better way to close up the year than by giving funds to settle up the accounts with the faithful brethren whom we have sent out? What better way to begin the year than to make a free-will offering for the Lord, for enlarging the Master's work? Come, let us each do what we can. I have appealed personally by card to about eight hundred preachers. Through the papers I now come to thousands and thousands of you. In the name of our Master let us awaken and put forward new zeal in spreading his gospel. Where tracts or journals are needed, send to me for them. Forward your contributions directly to Dr. H. A. Tupper, Secretary of the Board at Chattanooga, Va., as they are needed now. Fraternally,

R. J. WILLINGHAM, Vice-President for Tennessee, Foreign Mission Board Southern Baptist Convention, Chattanooga, Tenn., Dec. 12, 1890.

What better way to celebrate this Christmas—the coming of Christ to earth—than by sending the glad news to those who know it not? What better way to close up the year than by giving funds to settle up the accounts with the faithful brethren whom we have sent out? What better way to begin the year than to make a free-will offering for the Lord, for enlarging the Master's work? Come, let us each do what we can. I have appealed personally by card to about eight hundred preachers. Through the papers I now come to thousands and thousands of you. In the name of our Master let us awaken and put forward new zeal in spreading his gospel. Where tracts or journals are needed, send to me for them. Forward your contributions directly to Dr. H. A. Tupper, Secretary of the Board at Chattanooga, Va., as they are needed now. Fraternally,

OUR PULPIT.

Jonah the Runaway.

BY THE REV. CHARLES H. SPURGEON.

"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish."—Jonah 1. 3.

Sad sight! Here is a servant of God running away from his work. When we read that he fled from the presence of God, we do not suppose that Jonah thought that he could get away from God as to his omnipresence; but he wanted to escape serving in the divine presence: he wished to avoid being employed by God in his special service as a prophet. If he did not want to get away from the toilsome and self-denying duty of prophecy, he did at least wish to avoid an expedition to the heathen of Nineveh—an expedition which he foresaw would not be for his own honor.

Now, why did he desire to get away from his work? Whatever reason he had it must have been a bad one; for no servant of God ought on any account whatever to think of quitting the service of his Lord. We should not wish to avoid the doing of the Lord's will, but when we know what our duty is, we ought to follow it out with unswerving determination. We must not wish to leave our post; no, not even to go to heaven. We must not be crying, "O that I had wings like a dove!" What should we do with them if we had them? Such heavy mortals as some of us are had better keep nearer the ground.

What was his reason? Was it, in part, that he considered the work to be too great for him? Certainly he had a great task appointed him. "Nineveh, an exceeding great city of three days' journey," how was one man to admonish and evangelise the whole of it? Preposterous! Might he not have been aided by at least one colleague? Even Moses had his Aaron. The odds were great against the lone man. Was that why Jonah ran away? I think not; but it has been the cause of the flight of many others. Is there a servant of God here who feels unequal to his work, and therefore wishes he could escape from it? My dear brother, you are unequal to your work, for you have no sufficiency of your own. I know also that I am, in and of myself, unequal to my own calling; shall we, therefore, run away? No, no; that is not the true line of argument; this is the reason why we should stick to our work all the more closely. With more prayer we shall have more power. I hardly think that fear of being overdone was Jonah's reason for deserting his post.

Why did Jonah wish to run away? Because he did not like the Ninevites? I think that there was something of that kind on his mind. He was a stern old Jew, and he loved his race, and he felt no desire to see any thing done for the Gentiles or for the heathen, outside the Abrahamic covenant; and therefore he had no passion for a mission to Nineveh. Is there any body here who does not want to go to a certain service because he does not like the people? Will you flee unto Tarshish to get away from a dreaded sphere? Come, my dear brother, this must not be. If those to whom you are sent are greater sinners than others, they need Christ all the more; and if you have heard a very bad character of them, surely there is a call for you to alleviate them. However, I am not sure that this was very much Jonah's case, though it may have been one of the many arguments that worked to produce his desertion.

Was it not, possibly, because Jonah knew that God was merciful? "Now," said he to himself, "if I have to go through Nineveh and say, 'Yat forty days, and Nineveh shall be overthrown,' and, if these people repent it will not be overthrown; and then they will say, 'Pretty prophet, that Jonah! He is a man that cries 'Wolf' when there is no wolf,' and I shall lose my reputation." Is there any servant of God here who is afraid of losing his reputation? This reason will not stand examination. My brother, that is a fear that does not trouble me. I have lost my reputation several times, and I would not go across the street to pick it up. Here am I tied to a work that I can not accomplish—pastor to more than five thousand people! A sheer impossibility! How can I watch over all your souls? If a reputation gets one into the position I now occupy it certainly is not a blessing to be coveted. But if you have any thing to do for Christ which will lose you the respect of good people, and yet you feel bound to do it, never give two thoughts to your reputation; for, if you do, it is already gone in that secret place where you should most of all cherish it. The highest reputation in the world is to be faithful—faithful to God and your own conscience. As to the approbation of the unconverted multitude, or of worldly professors, do not care the turn of a button for it; it may be a deadly heritage. I think that there was a little of regard for reputation in Jonah; possibly a great deal.

I have given too much time to these excuses of Jonah. If you have any excuse for not doing what you ought to do, turn them out of doors, and never let them in again. Away with them! You need not even take the trouble to repeat them to yourselves, or to judge their comparative value; they are all mischievous. If you are a servant of God, obey him at once without question. Now I come to the text. Jonah desired to go away from his prophetic work by journeying to the out-of-the-way place called Tarshish; and when he came to Joppa, which was the port of Jerusalem, he found a vessel bound for the place which he desired to reach. May we be taught of the Holy Spirit certain practical truths from this incident? I would teach you four things.

1. The first is, that we may not follow our impulses to do wrong. Jonah felt it come upon him, all of a sudden, not to go to Nineveh, but to Tarshish. "Tarshish! Tarshish!" was constantly whispered in his ear, till he had Tarshish on the brain, and he must. Now, I very commonly meet with persons who say, "I felt that I must do so and so. It came upon me that I must do so and so." I am afraid of these impulses—very greatly afraid of them. People may do right under their power, but they will spoil what they do by doing it out of mere impulse, and not because the action was right in itself. People far oftener do very wrong under the impulse, and I feel it needful to give a warning to any here who are prone to be so led. You must never obey an impulse to do wrong.

2. My second remark is this: We may not take a wrong course because it seems easy. Jonah says, "I will go to Tarshish." And he goes down to the port of Joppa, and there he finds a ship just going to Tarshish. Remember that the way of destruction is always easy. "Wide is the gate, and broad is the way, and many there be which go in theret." The way to hell is down hill; and this is easy traveling. Because it seems easy, natural, and almost inevitable for you to go along a certain questionable road, do not therefore dream that this gives you a license to follow it. You have reason to suspect a course in life in which there is no difficulty; for righteousness is by no means an easy thing.

3. Now, we will go a step further. We may never plead providential arrangement as an excuse for doing wrong. There could hardly ever be a more remarkable instance of apparently providential co-operation than we have here. Jonah wants to go to Tarshish; and having selected that place as the region of his hiding, he must needs go down to Joppa, on the Mediterranean Sea. He walks on the quay, and the first thing he sees is a ship going to Tarshish! Is not that a providence? This is often used as a cover for wicked actions. "I could not do otherwise," says one; "providence seems to point in that way. I should have been flying in the face of God, if I had not done as I have done." Ah, mel how base is man, to seek to saddle his sin upon God! How grossly you deceive yourself!

It will not do. The pretense is too barefaced. Yet I fear that many, who think themselves Christians, are deluded by this wicked argument.

Such a method of reasoning would have led many into sin who are famous in history for their virtue. I pray you, if ever every thing seems to lead up to wrong-doing, and many circumstances unite to steer you in that direction, do not yield to them. Your guide in life is not a so-called providence, but an unquestionable precept of the Lord. Do as God bids you, and do it at once.

4. We may not excuse ourselves by the lawfulness of an act in itself. What is right in another may not be right in me. That which another might do without offense may be a grievous wrong in a child of God. For the mariners to go to Tarshish was right enough. Yes, my dear friends, it may be quite right for certain persons to pursue a course which you must not even think of. For the Tyrian sailors to go to Tarshish was their business, their calling, their duty; but it was very different with the prophet. It was not Jonah's business, calling or duty; why should he go to Tarshish?

Two men may do the same thing, and the one may be improving his grace by doing it, and the other may be increasing his demerit by doing it. After all, it is the motive that must rule our judgment of the action. Beware of defending your transgression from the fact that others may do it without being censured.

Thus have I shown you that there is teaching in the incident at Joppa. I think it is legitimate teaching, from the fact that, when Jonah wanted to do his will, every thing seemed ready to his hand; and yet he was doing grievously wrong. May this warning be useful to some of you by God's grace! I do not

know for whom this sermon is meant, but I have felt bound in spirit to deliver it. It is intended as a warning to somebody who is hearing it, or shall hereafter read it. Perhaps some dozen or two may find it applicable to their cases, and, if it comes home to your consciences, I charge you, by the living God, do not turn a deaf ear to it.

What a Colored Brother Has to Say.

We read your paper with deep interest all the year. But my attention has been called for the last week or so to an important fact concerning pedobaptist leaders taking all power from the church and leaving them only little societies and very muffled at that. We have compared the facts found both in your paper and the Christian Advocate, where B. F. Haynes, presiding elder, is exposing the ruling and bossing of the Methodist conference held at Puhaski, October, 1890, how the conference lost all power to appoint a committee when desired, lost all power to discuss points of law, lost all power to appeal from the defective ruling of the chair, and lost all power as being recognized as messengers of the church of the Lord Jesus Christ, and from the facts stated in the presiding elder's letter, lost all power of being any thing but a society with a chamber of deputies to make their laws for them and send them a tyrannical boss to see them carried out by the society. (My God deliver me.)

Examination proves that Rev. Kiffin's Old Landmark church, of London, in 1840; Rev. Jesse Mercer, Old Landmark Association, of Georgia, in 1811; Rev. J. B. Graves Old Landmark Convention, of Cottonwood, W. T., in 1851; Rev. J. M. Pendleton, Old Landmark Essay, of Kentucky, in 1854, Rev. R. Sanderson, Old Landmark church, of Columbia, 1851, built a house called Old Landmark.

Bishop R. K. Hargrove lays the cap-stone for its coagulation.

Rev. R. Sanderson, D.D., though now feeble and poor, was pastor of this Mt. Lebanon (colored) Baptist church in 1846, and read the first little paper edited by Dr. Graves, and has been reading after him for well-nigh half a century, and, being influenced by Graves, he is, of course, an old Landmarker. He loves the BAPTIST AND REFLECTOR because J. B. Graves continues to speak through it.

The pastor took this \$150 collection to pay for Rev. R. Sanderson, D.D.'s paper as he does not want any one to give it to him save this church.

We are moving, on nicely. We are Old Landmarkers from sole to crown, and we adopted the Old Landmark platform again last week. We think it Christ-like to do so, and did it fairly and squarely. Yours truly for the paper, J. S. GILMORE, pastor, Columbia, Tenn.

—Every Christian should bear a part in the evangelisation of the world. This is the work to which God has called his church, and the call is not to the church in the abstract, or even as an organization, but to the individuals of which it is composed. God has laid upon every believer the obligation of bearing some positive part in bringing the world to Christ.—Pittsburg Christian Advocate

—A New York paper says: "Is it a sign of better days ahead that so much is said and written concerning temperance? Time was when a paragraph on temperance problems in the more important dailies looked lonesome; a whole temperance was touched most gingerly. The whole temperance vocabulary is now in constant use in the papers which mold public opinion."

know for whom this sermon is meant, but I have felt bound in spirit to deliver it. It is intended as a warning to somebody who is hearing it, or shall hereafter read it. Perhaps some dozen or two may find it applicable to their cases, and, if it comes home to your consciences, I charge you, by the living God, do not turn a deaf ear to it.

What a Colored Brother Has to Say.

We read your paper with deep interest all the year. But my attention has been called for the last week or so to an important fact concerning pedobaptist leaders taking all power from the church and leaving them only little societies and very muffled at that. We have compared the facts found both in your paper and the Christian Advocate, where B. F. Haynes, presiding elder, is exposing the ruling and bossing of the Methodist conference held at Puhaski, October, 1890, how the conference lost all power to appoint a committee when desired, lost all power to discuss points of law, lost all power to appeal from the defective ruling of the chair, and lost all power as being recognized as messengers of the church of the Lord Jesus Christ, and from the facts stated in the presiding elder's letter, lost all power of being any thing but a society with a chamber of deputies to make their laws for them and send them a tyrannical boss to see them carried out by the society. (My God deliver me.)

Examination proves that Rev. Kiffin's Old Landmark church, of London, in 1840; Rev. Jesse Mercer, Old Landmark Association, of Georgia, in 1811; Rev. J. B. Graves Old Landmark Convention, of Cottonwood, W. T., in 1851; Rev. J. M. Pendleton, Old Landmark Essay, of Kentucky, in 1854, Rev. R. Sanderson, Old Landmark church, of Columbia, 1851, built a house called Old Landmark.

Bishop R. K. Hargrove lays the cap-stone for its coagulation.

Rev. R. Sanderson, D.D., though now feeble and poor, was pastor of this Mt. Lebanon (colored) Baptist church in 1846, and read the first little paper edited by Dr. Graves, and has been reading after him for well-nigh half a century, and, being influenced by Graves, he is, of course, an old Landmarker. He loves the BAPTIST AND REFLECTOR because J. B. Graves continues to speak through it.

The pastor took this \$150 collection to pay for Rev. R. Sanderson, D.D.'s paper as he does not want any one to give it to him save this church.

We are moving, on nicely. We are Old Landmarkers from sole to crown, and we adopted the Old Landmark platform again last week. We think it Christ-like to do so, and did it fairly and squarely. Yours truly for the paper, J. S. GILMORE, pastor, Columbia, Tenn.

—Every Christian should bear a part in the evangelisation of the world. This is the work to which God has called his church, and the call is not to the church in the abstract, or even as an organization, but to the individuals of which it is composed. God has laid upon every believer the obligation of bearing some positive part in bringing the world to Christ.—Pittsburg Christian Advocate

—A New York paper says: "Is it a sign of better days ahead that so much is said and written concerning temperance? Time was when a paragraph on temperance problems in the more important dailies looked lonesome; a whole temperance was touched most gingerly. The whole temperance vocabulary is now in constant use in the papers which mold public opinion."

COMMUNICATIONS

That Temperance Report Once More—Reply to Rev. S. E. Jones.

BY GEO. A. LOFTON, D. D.

I beg pardon! I promised to drop the discussion, but self respect demands a reply to the misrepresentations and the ad captandum gush of my opponent's last article, and his effort to ridicule and tantalize me, I must say, seems unworthy of honorable controversy.

1. My opponent crow that I have lifted the "white flag"—shown the white feather—which charge I will not say is false, but without the slightest foundation by the wildest inference from any thing I have written.

2. He charges me with insinuating that he is an "anti-prohibitionist." I will not say that this charge is likewise false, but untrue by the faintest inference from any thing I wrote; and I presume it was made for effect, in order to get in the false assumption that I hold any Baptist opposed to any political measure for the suppression of crime, who does not "halloo prohibition."

3. I have never argued that the word prohibition, as used in the Chattanooga resolutions, was an "indefinite term." So far as I was concerned, I voted with the convention to create a moral sentiment against the national course of the liquor traffic, and to encourage its prohibition; and it made no difference with me what party it indirectly favored, or disfavored.

4. My opponent admits, as he did not do in his first article, that Baptists have a right to petition and press "the powers that be" for religious liberty. When, in the convention, I quoted the actions of the Baptists at Goodland in 1783, he asserted that their action "was out of place." He has dropped down considerably; but, while he has asserted most desperately and gushingly, he has not demonstrated that there is any essential difference between an appeal to government in favor of Baptist polity and Baptist morality.

(and then appealed to Caesar), both as a citizen and as an apostle. We no longer appeal to despotic Caesar, but to the free government of a Christian people, in which every Baptist is a sovereign—in which church and State, though organically separate, have a coordinate moral relationship—and where, morally, it has been pronounced by court decisions that our very government was founded upon Christianity itself.

If it is objected that any appeal for prohibition to the State must go through some political party, then the objection would be equally good against an appeal for religious liberty. Our government is run by parties; and no great question of reform could lodge before the government except at the hands of some political party or parties. The Southern Baptist Convention has always expressed itself on great moral issues—such as slavery, divorce, lottery, prohibition, Sabbath desecration and other prevalent evils. So of other great Baptist bodies, and the Chattanooga Convention was in perfect harmony with Baptist practice and history.

5. The ad captandum charge of cowardice on the part of churches and pastors afraid to turn out the "red noses," and appealing to the State to abolish the saloons for that reason, is an absurd misrepresentation. Nobody holds that drunken church members should not be disciplined simply because saloons are not abolished; and the charge is a slander on the churches from any such stand point, so far as my observation and reading go.

6. My opponent ridicules my doctrine of "undefined operations" under "general principles," according to "emergencies"; and he finds Baptist conventions missionary boards, theological seminaries, as such, all in the New Testament. Antioch sends two messengers to the church at Jerusalem, to confer with the apostles, elders, and brethren, under the inspiration of the Holy Spirit as to certain doctrinal questions, such as "circumcision," "things strangled," etc.; and, after passing some apostolic "decrees" they adjourn forever, sine die! Was this a Baptist convention of modern type? There were "certain prophets and teachers" in the church at Antioch, who separated and set apart Paul and Barnabas unto the work whereunto God had called them. "Each church," my opponent says, "was a missionary board." If this be so, how does his argument embrace the missionary boards of the Southern Baptist Convention? How does his argument for the "preparation" of the ministry, according to the New Testament, find its way to the Louisville Seminary, except upon my theory of the "general principles" which involve the "undefined operations" of Christianity, according as our "emergencies" arise? "O shade of Aristotle!" How, otherwise, should we have originated great missionary and Bible societies, seminaries, conventions, boards, church buildings, organs, and other appliances which have sprung up with the progress of society and Christianity, specifically unknown to the apostolic period?

7. Finally, my opponent charges me with "latter day legalism"—the "hateful and antichristian burrow of this age"—which argues that the gospel is not a sufficient rule of faith and

practice. This is in perfect harmony with all his wild and disordered assumptions. I have never said that we are left to any "discretion" as to the moral and positive institutions of Christ, which we must strictly construe. Conversion, church organization and church membership, the ordinances, offices, government, and doctrines committed to the churches—all these are involved in the well-defined operations of Christianity. The methods and forms of propagation, however, have varied according to "emergencies," as shown in Baptist history; and it would be a dead and restrictive literalism which would construe the "undefined operations" of Christianity to specific precepts. Even in the methods of propagation we are not to violate the spirit and principles of New Testament polity; but we are left to a progressive development, at discretion, under a clear interpretation of gospel spirit and principles; that is, so far as the methods of propagation are concerned. How, then, can this be claimed as "legislation for God" in the moral and positive institutions of Christ, as defined and established in the gospel? "O shade of Aristotle!"

I still stand impregnable upon my two irrefutable propositions: 1. The Chattanooga resolution was in perfect harmony with Baptist practice and history. 2. It was not inconsistent with the spirit and principles of the New Testament.

If permitted, I have done; but my opponent will charge me with showing the white feather. I do not want to weary the readers of the BAPTIST AND REFLECTOR; but I shall not stop so long as my opponent misrepresents me or seeks to tantalize me with ridicule. He may charge me with sophistry and dodging—criticize me, if he wishes—but I will not go misrepresented by his assumptions, nor scandalized by his crowing, under the presumption of his last lick. He began this controversy, and now I propose, if permitted, to end it.

East Tennessee Notes.

BY REV. A. B. CABANIS

Knoxville—It: Material and Religious Progress. Christmas Festivities, etc.

Reached Knoxville the 20th of December, and found the city had made many improvements and extended her borders since I was here last winter. I not only met a number of Kon-tuckians who have recently moved here to live; but persons from Kansas City, and one family from far-off Nebraska, and another from Baltimore. These are all Baptists and, I am happy to say, are not trunk Baptists, so far as I made their acquaintance. They have put in their letters in the churches, and gone to work like good Christians to build up the cause here. When asked why they came back from the West, they replied: The case is reversed since Horace Greeley's day, and the proper advice now is, Go East, young man; go East, and grow up with the country. For the real boom of prosperity is now in southwest Virginia, East Tennessee, northern Georgia, and Alabama, and western North Carolina. There is more valuable and varied mineral wealth in the mountains of those States than in all the rest of the United States besides. So say the geologists, and experts who have examined and reported.

I worshiped with the First church on Sunday morning, and heard a good sermon from the pastor, Carter Helm Jones. At night preached for Pastor O. L. Halley at the Second church.

Jones has crowded houses at every service, except the prayer-meetings, I am told. At the latter, he is just in the fix of your Nashville and Louisville pastors—he only expects to see the faithful low among the men, and a strong body of devoted sisters, who are always at their posts, ready to encourage the pastor in every good word and work. When I went to Dr. Davis, of the First church, to give me the locality and names of the members I ought to visit and get to take their State paper, he replied, I know all our live, working members, Brother Cabanis, and can even tell you where they live, for they attend all our regular meetings. But as to the many Sunday members and dead heads, you must excuse me; I don't know much about them.

The Proper Kind of Society. I found Halley's church in a growing condition. He has organized his young people into a society for work in the church; so that they can have no excuse to go off and join some society out side of the church in order to get an opportunity to work for the cause of Christ. There would never be any necessity for such societies, if every church would do her duty, and put her young members to work as soon as they join them. It is the natural impulse of every new convert to do something to spread Christianity. In fine, when we are born again, we are born missionaries. All we lack, then, is proper training and opportunity to make good soldiers for Christ. I pity the new convert that joins a dead church. He will suffer loss by it unless his zeal and convictions of duty are so strong that, like Cary, Judson, and Rice, he wakes up the dead church to life and activity.

I hear good reports from Pastor Grace's Third church. They have acted nobly during his protracted sickness in keeping up their services and finances. I am to preach for Pastor Brewer at Island Home next Sunday. In my next will tell you what they are doing on that side of the river.

What will the Yankees do next? To return to the temporal prosperity of the city, I find they have started a splendid system of electric street cars since I was here. One of those lines extends out to Lake Otessee, a fine summer resort. It is said, when these electric cars were first started, a Southern man exclaimed, "What will those Yankees do next? They first came down here and freed our negroes. Now they have actually come down and set our mules free." An old man who heard it told in the country, replied: "I'll tell you what they will do. These same persevering Yankees will never rest till they set the women free. Then we'll all be on an equality, and the men will be in a bad fix; for they will have no one that they can boss, and you know a man naturally loves to boss somebody."

Last night the Second church had an interesting time for the Sunday-school children. Singing, recitations, and a trip round the world, by means of a magic lantern. Brother Cooper even took us to China, Japan, and Hindostan. The pastor's sight elicited many exclamations of surprise and delight from the little folks. During the singing services, a visitor was requested to sing a Sunday-school song in Chinese, which created all the more excitement among the little ones because they could not understand the strange words, though they recognized the familiar tune.

The citizens have sacrificed a hecatomb or more of turkeys, and are now enjoying their Christmas feasts; while the small boys are overjoyed with the din of fire-crackers.

NEWS NOTES.

NASHVILLE.

—Brother Ellis reports the usual service. Sunday school fair. The pastor preached. . . . Brother Smith had a good day. Full congregation. Two additions by letter. Brother E. R. Baldy, of Cuthbert, Ga., preached at night. . . . Immanuel church—Brother Van Ness had a good congregation. One addition by letter. The pastor preached. . . . Third church—Brother E. E. Folk preached at 11 a.m. to a fair congregation. At night there was a praise meeting, conducted by Brother M. B. Pileher. Brother Weaver is still confined to his room, but somewhat improved. . . . North Edgefield church—Good congregations. The pastor preached. . . . Edgefield church—Bro. Gardner had fair congregations. The pastor preached. . . . Brother Strother had ninety-seven in school at Mill Creek. . . . At Howell Memorial there was one hundred and fourteen in Sunday-school. The pastor preached. A collection was taken up for missions. . . . Brother Vandavoll had good services all day. The pastor preached. . . . Brother E. V. Baldy, former temporary pastor of the First church, who is now pastor at Cuthbert, Ga., reports good work.

CHATTANOOGA.

Central church—Preaching by the pastor morning and night. Three additions by letter. . . . First church—Good congregations. Preaching by the pastor in the morning. On account of the burning in the Cumberland Presbyterian church early Sunday morning, their pastor was invited to preach at night. Two received by letter, one by restoration and one by experience. . . . Second church—Usual services by the pastor morning and night. Work on new building still continues, notwithstanding the money pressure. . . . Hill City—Bro. Stulce preached in the morning.

—On the 24th of December, at the residence of the bride's father, J. W. Thomas, Mr. W. A. Wilson and Miss Lizzie Thomas, all of Gibson county, Tenn., were united in marriage by the writer. May peace and joy accompany them through life and bring them safe to the portals of eternal joy, in the prayer of her pastor. J. M. NOWLIN.

MARRIED. — Carlyle—Dunn, near Leadvale, Tenn., on December 23, 1890, by Rev. W. A. Wilson, of Asheville, North Carolina, Prof. J. B. Carlyle, of Wake Forest, North Carolina, and Miss Dora V. Dunn, the bright and accomplished daughter of Capt. C. E. Dunn. They left on the morning train for Asheville, Fayetteville, Wilmington, and Raleigh, North Carolina, thence to Wake Forest, where they will make their future home.

—I want to, through your columns welcome my dear friend and brother and old pastor, Rev. G. S. Williams, back to the South and Tennessee. I want to meet him again and receive the warm grasp of his hand. May the Lord bless you and Sister Williams. I enjoyed Brother Halley's welcome to the Tennessee boy. With much success to the BAPTIST AND REFLECTOR for the new year. W. M. MANDLERBAUM. Buena Vista, Va.

—I am truly glad to see the old banner still kept up to that high order of excellence of former days, and that too, by one of our Haywood's and one of Hardeman's boys. Yes, I am proud of just such a paper as you and Brother Halley are giving to the people of Tennessee. It has the true ring about it to

suit me, and when the Czar of Tennessee (Bishop Hargrove), leaves his port-holes open, why shall him again. Eureka-ton, Tenn. W. F. SHORT.

—During my seven months' pastorate at this place, we have had 46 additions, have paid more than two hundred dollars on church debt and for benevolent purposes; the current expenses, and pastor's salary more than paid; and congregations at least double what they were. On the evening of the 23d, quite a number of the congregation paid us a delightful visit, bringing for the family at least forty dollars' worth of groceries and dry goods, besides putting into my hand several dollars in cash.

My gratitude to God and his people is unbounded. Surely the lines have fallen to us in pleasant places. T. T. THOMPSON. North Edgefield, D. C.

BULL RUN, TENN.—It is my privilege to say to you that we held a fifteen days' meeting with Bishopville church, in connection with brethren Martin and McLeod, ending December 21; and I must say that the work was the work of the Lord. The gospel was preached in its purity. The result was that the church was, to some extent, built up and strengthened, being drawn together. One poor sinner was made happy in the Lord.

My conviction is, that we should hold more of these services that tend to build up, instead of so many of the latter-day spasmodical revivals that pass away and leave no signs following. May the good Lord bless you. To him be all the glory. J. N. BISHOP.

—On Tuesday night before Christmas, my wife and I had just fallen asleep, when we were awakened by a rap at the door. I immediately rushed to the door, and on opening it I was introduced by Santa to his kind old lady mother Santa Claus. By this time a sight met my eyes, which made my heart run out in gratitude to the good people of this community, and in praise to God, the great giver of all good gifts. Before my door were piled up all kinds of good things—corn, meat, flour, potatoes, molasses, lard, canned goods, and many other articles which were very acceptable. May God richly reward those dear friends for the kindness and love they have shown to his servant. S. A. CHITWOOD. Hurricane Grove, Tenn.

Lewisburgh.

It is earnestly hoped that those who made subscriptions to the Lewisburgh church, and have not paid them, will do so at once. The money is now very much needed, and the building enterprise will suffer unless they are paid at once. I want to say that the little band here is struggling heroically. The body of the house is now up and covered in, but the brethren of Duck River Association and others must come to their relief. They have done the best they can in helping themselves. The building, when completed, will be one of which the denomination will not be ashamed.

This place is on the border of that great destitution in southern Middle Tennessee. If this is ever occupied, we will have to verge in on it from different directions. Very little outside help has been solicited so far. The reason is that other points were being pressed on the denomination, and there were fears that other interests would suffer. This is not so now. So let the interest and sympathy and material support of the denomination in Middle

Tennessee go out toward Lewisburgh, until that house is completed. J. H. ANDERSON. Nashville, Tenn.

Jackson Items.

The First church, since last report, has received seven by letters and one for baptism. When Brother Tribble began his pastorate with this church two and a half years ago, there were on the roll 192; now the membership is 317. The Sunday-school numbers 284. Besides an increase in donations to boards of missions, ministerial relief, and education, they have built a handsome parsonage on the lot adjacent to the church building. The pastor is now pleasantly domiciled, and has a stronger heart and purpose to work for the Master's cause. Mrs. Fannie Theus left a legacy of \$2,000 to the church with which to build a parsonage. The church came in possession of the money about fourteen years ago. They paid out of this \$1,500 for the lot, and the church has this month realized their long desired purpose of finishing what Sister Theus began in her days. The church and pastor are happy now.

Brother E. B. McNeil begins the pastorate with the Ararat church the first Sunday in the new year. The church is near Jackson, is a good working body, and in a fine community, noted for the intelligence, morality, and wealth of its citizens.

SECOND CHURCH.

Had no services yesterday, their supply, Brother Rd. McPherson, rusticating with a university chum. Their pastor-elect, Brother T. F. Moore, will begin a series of meetings with them the first Sunday in January.

SOUTH-WESTERN BAPTIST UNIVERSITY will call its corps of workers together on Monday, the 5th of January. Professors G. M. Savage and C. C. Freeman are visiting Nashville this week. MADISON.

Young Ministers at Jackson.

The express company delivered a box to-day containing quilts, towels, underwear, etc., for our young ministers, completing an ample supply for our wants this year. Many, many thanks.

The young brethren are keeping their demands for money within very reasonable limits. For instance, one required up to Christmas from 1st of September, \$26.68; another, \$25.51; another, \$16.10; and so forth. This shows about how much money, with careful management, it takes to keep a young minister in college here. I refer in this only to the young men whose entire expenses are paid by the Board. The "Club," and the Self-helpers are a success. We need some more money to meet all the bills for this month. Please present this matter to your church; and if more is sent in now than present needs require, it will be put on safe deposit for use later on.

I feel as if I would not deal with you honestly, if I did not mention that one of our noble preacher boys has obtained my consent to enter a Presbyterian school after Christmas; which he can attend without expense. He has taken a high stand in his classes, and is developing rapidly into a strong man. His humility and piety are also worthy of high commendation. It pains me to see him go. His Association has failed to send enough money to meet his expenses and it grieves him to have to use the money that comes in from other Associations. My books show that his expenses to this date amount to \$32.23, which includes some for furniture. It is a pity for him to lose the influence and associations of this Baptist college, and associations of this Baptist college, J. H. BROWN.

while preparing himself for the Baptist ministry. Does it seem to you that we ought to let the Presbyterians educate him without paying them for his tuition? I ask you to pardon me for not having mentioned this sooner. Jackson, Tenn. G. M. SAVAGE.

Johnson City.

On the evening of the 8th, Rev. J. R. Harrison, of Virginia, just from a great meeting in Manchester, Va., of four hundred and twenty-five conversions, began a series of meetings in the Johnson City Baptist church with the hearty co-operation of nearly all the pastors of the city.

The congregations were large from the first, and on several evenings people were turned away who could not even get standing room.

Bro. Harrison is the much loved pastor of the Baptist church at Glade Springs, Va., where he has established fine educational interests—South-West Virginia Institute, for young ladies, and Male Academy, for boys, which now have more than two hundred pupils. He gives much of his time to evangelical work, but uses no sensational methods. His presentation of the gospel is simple, direct, powerful, telling the old story in love, dealing with his hearers practically, candidly, and impresses all with his earnestness.

More than one hundred professed faith in Christ, the majority of whom were men, a number of them being the most influential in the business affairs of our city.

One of the most notable features of the meeting was the settlement of many misunderstandings. Any one growing skeptical as to the power of the gospel to adjust the differences of men, could have had his faith strengthened by looking upon some things that occurred in this meeting. I am sure there is no church in Tennessee that is more harmonious, or love each other better than the Johnson City Baptist church. Our differences are all behind us and a great work before us. There were fourteen additions to our church yesterday, among the number the mayor of our city. An invitation was given to those holding their membership in other churches, but intending to unite as soon as their letters could be secured, and quite a number of our strongest people presented themselves and were introduced to the church, and there are many more to follow. This field is white unto the harvest, and we trust the reaping has just begun. The pastors of different denominations, with their people, did faithful work, and will share the results of the meetings. We closed the series of meetings last evening with a crowded house, a number of conversions, and from fifty to seventy-five asking for the prayers of God's people. During the meetings a number of our business houses closed for the morning service, notwithstanding the press of holiday business upon them, but on last Friday an climax was reached when all the business houses, save the saloons, closed doors and came on mass to the morning service, which will be long remembered by our people. It was never my pleasure to look upon a finer class of business men—God bless them. But space will not permit me to speak of all the great things the Lord hath done for us. Prof. J. T. Henderson was with us the latter part of the week, looking after the interest of Carson and Newman, and reports satisfactory progress. With his energy, tact, and cooperation, he is accomplishing a great work for our much loved college. J. H. BROWN.

MISSIONS.

MISSION DIRECTORY.

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

Work in Cuba. Cuba is about as large as the State of Georgia, having nearly 60,000 square miles. It has a population of from one and a half to two millions.

The first Baptist church that ever existed upon the island was organized by Brother Dias and Brother W. F. Wood, of Key West, January 26, 1886, of seven members.

Their progress during the past year may be summed up as follows: A house of worship has been built for the congregation worshipping in Nepluno street, which will contain about 500 people.

A church has been organized at San Miguel, a small village about ten miles from Havana. The whole community has abandoned the Catholic church and become identified with the Baptist congregation.

A small church has been organized at Guanabacoa, a city of about 20,000 inhabitants, situated about eight or ten miles from Havana.

from the authorities, which resulted in the imprisonment of Brother Dias and two others of our missionaries.

Francisco Arriaga, a Catholic priest of great intelligence, a fine prosaizer and a most captivating writer, has joined the Baptist church.

These articles not only exposed the errors of Catholicism but evinced a knowledge of the Bible and an experimental acquaintance with the way of salvation.

Some weeks afterward, he came to Dias and said: "I have studied my examination. I believe your doctrine and practice are those of the New Testament, and I will accept your pro-

posal to unite with your people and work with you for the kingdom of God and the salvation of Cuba."

On Saturday evening preceding the first Sabbath in May, 1890, the Board held an informal meeting, when Brother Arriaga related his christian experience and his views of Bible truth.

Returning to Cuba he began his career as a Baptist missionary. Following the apostolic injunction as to a novice, he was assigned to no congregation, but preached anywhere that occasion offered.

About the first of November an article from his pen appeared in one of the papers in Havana in reply to a most violent attack made on him in the columns of the official organ of the Bishop of Havana.

Woman's Missionary Union. Central Committee for Tennessee: Mrs. G. A. LOTTON, President.

Programme, January, 1891. It will be understood that the programmes, as prepared, are simply suggestions, those in charge are expected to make such changes as the interests of the meeting may demand.

Motto for 1891: "Ever forward, never halting." Subject, "Cuba." 1. Opening sentence: (All rising). "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

2. Prayer. Thanksgiving for blessings of the past year, with special pleading for personal preparation for work for the coming year.

- 11. A missionary quartette or sextette. 12. Give resume of latest Cuban news from "Homo Field." 13. Doxology.

individually or by ApPOINTMENT. In a recent issue of the BAPTIST AND REFLECTOR appears a statement that a sister has devoted herself to the working up of missions in Salem Association.

The true way is to make it a matter of conscience. If you believe it is your duty to help in "preaching the gospel to every living creature," there is no power in this world that has a right to restrain you, nor can they even furnish a thoroughly awakened conscience a valid excuse for not helping in the great work.

There are over one thousand Baptist churches in this State that gave nothing to State missions last conventional year. There is probably in each one of them a good brother or sister who would like to do something in that direction, but who is waiting for an "appointment," or for the church to act.

Now, if that good brother or sister would talk up missions among the members, there would soon be a small sum raised, and the name of the church would appear in the next financial report of the board to which the money should be sent.

Sometimes the amount is so small you dislike to send it. Remember that you may send a small sum in postage stamps, and that it will only cost two cents to send them.

An examination of the minutes of 31 Associations held this year, shows that those which are confining their mission work to their own bounds are doing next to nothing for themselves, while those who are contributing liberally to State, Home and Foreign Missions are also looking after their Associational work.

If you want your Christian heart to become warm in work for Christ let it open sufficiently to take in the whole human family. W. M. WOODCOCK.

—More and more are the various missionary bodies recognizing the need of a thoroughly educated native ministry. The English Wesleyan Society has taken steps for establishing a theological seminary in Canton, with accommodations for twenty students.

—In connection with the accounts given of the abolition of the slave trade within his dominions, by the sultan of Zanzibar, it is interesting to recall these last words, written in his diary by Dr. Livingstone, and now inscribed upon the marble slab which covers his grave in Westminster Abbey: "All I can add in my loneliness, is, May Heaven's richest blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world."—Stanley.

Baptist and Reflector.

J. R. GRAVES, L.L.D., Special Editor. MEMPHIS, TENN.

He Goes No More to the "Opera House."

"Ho" or she "who has eyes to see, let him see; ears to hear, let him hear," and heed the true merits of this little instance which occurred in the winter of 1889, in the town of Johnson City, Tenn.

A young man who possessed all the traits of a true Christian, going to his church every Sabbath, and strictly attending all exercises of religious devotion; who never was known to visit a place of ill fame, or to stray from the paths of virtue; who, when he left his country home, was as pure and undofiled as the crystal mountain streams that chanted the tuneful notes of his obdurate heart, as he played upon their flowery brinks.

He, now, at this crisis, was twenty-six years of age, and, as we have said, came from the country to make his home in the city. Beautiful, grand, and noble; but the change in place was only necessary to bring a change in associates.

His temptations, prior to his coming to the city, were but few, and now to be multiplied. The tempter came in all the subtle art of the serpent in the garden of Eden; clothed in feminine apparel, and worked upon his weakest sympathies.

Young ladies, exercise good control of all the favored opportunities of doing good, and ever think of the young lady's advice at the little home in the rural district of East Tennessee.

J. A. DENTON.

Holy Wiggle-Waggles.

LAY OF MODERN ROME.

[Dedicated to His Hypocrisy, Leo XIII.] By way of introduction unto this story true, A doctrine, gentle reader, I will unfold to you; A doctrine all of water, a liquid sort of creed,

Which you must all believe in, if "Catholics" indeed. The Harlot of the Tiber, the "Holy Mother Church," "How pleasant it would be for Miss T— to go to the opera next week," he thought.

She turned about to realise her missionary action, But looks again to see her saints, when, oh, what stupefaction Imprints itself upon her face! What desperate condition, Occasioned by the orcal force of shoking recognition!

Her "saints" were animalcula—unhappy transformation! Her "angels," wiggle-waggles, end, oh! the consternation To find, for little baby saints, those nasty, slimy things, And wiggle-waggling little tails for waving angel's wings.

when she exercises her true loyalty to God and man. Young ladies, take this to your hearts, and remember that many a noble youth has sunk to rise no more beneath the turbid tide of your influence, while many a debased one has rose and glided smoothly on o'er the troubled seas of besetments, when you lend to them an assistant hand.

December, 1889. Mr. D.—Your kindness to hand, requesting me to visit the city and attend the opera on Thursday. Now, while I duly reverence you, as a friend and would do any thing to make you enjoy life, I must say that I can not go.

Here is true wisdom, and the effect of this rebuke to that young man "bites like a serpent and stings like an adder." He flung himself upon the sofa and in broken exclamation said, "O wretched man that I am, deliver me from evil, and from this day till the grass covers my grave I will never be caught in the opera house."

"Load me not into temptation, but rather deliver me from snob evil," rings sweetly in his ear, and till now that young man has kept his vow, and can not be induced or interviewed upon the subject of opera going.

"A miracle!" she shouted, "a miracle indeed! What evidence more holy can unbelievers need? For here are saints and angels—a hundred, at the least, A hatching in this water compounded by the priest.

"I'll show them to my neighbor, that cursed heretic, Who laughs at Holy Water as a treatment for the sick; And says baptismal water can't cleanse the sinner's soul, But that the blood of Jesus must make the sinner whole."

She turned about to realise her missionary action, But looks again to see her saints, when, oh, what stupefaction Imprints itself upon her face! What desperate condition, Occasioned by the orcal force of shoking recognition!

Her "saints" were animalcula—unhappy transformation! Her "angels," wiggle-waggles, end, oh! the consternation To find, for little baby saints, those nasty, slimy things, And wiggle-waggling little tails for waving angel's wings.

"They are naught but wiggle waggles, I'm forced to own it true. But then they must be holy from the place in which they grew."

"T was thus she was a thinking, but the blessed God of might

Nor can her water treatment the devil himself resist, For she my gentio reader, is the great Hydropathist.

And by a dash of water into a baby's face, Can jerk it out of the realm of wrath into the reign of grace.

Which she guarantees is "Holy," and good for every fault— Of mind, or soul, or body, and abeolutely enre,

If liberally sprinkled, to alleviate and cure Your spiritual diseases, and heal your running sores,

And keep the horned Satan a standing out of doors. A good and faithful follower of this Holy Harlot Church

Unto a priest, not long ago, addressed herself, in search Of "Holy Water," which you know, if sprinkled on the floor,

Will keep the pain from out your back, and the devil out your door. Straightway the "Holy Father," this water-cure expert,

Who liking not to turn his back upon this world of dirt, Makes priestly compromise with sin, and turns instead—his collar—

Compounds his water-mixture—for which she pays a dollar. So with the Father's "blessing," she hastened to her home,

And placed upon her mantel this water-god of Rome, And making signs of crosses, she daily prayed to be,

By it secure from sickness, from condemnation free. One morning very early, a ray of sunlight bright,

Revealed unto this woman an edifying sight; For in her Holy Water, all swimming round and round,

Did a hundred little creatures bear pious sight astound. "A miracle!" she shouted, "a miracle indeed!

What evidence more holy can unbelievers need? For here are saints and angels—a hundred, at the least, A hatching in this water compounded by the priest.

"I'll show them to my neighbor, that cursed heretic, Who laughs at Holy Water as a treatment for the sick; And says baptismal water can't cleanse the sinner's soul, But that the blood of Jesus must make the sinner whole."

She turned about to realise her missionary action, But looks again to see her saints, when, oh, what stupefaction Imprints itself upon her face! What desperate condition, Occasioned by the orcal force of shoking recognition!

Her "saints" were animalcula—unhappy transformation! Her "angels," wiggle-waggles, end, oh! the consternation To find, for little baby saints, those nasty, slimy things, And wiggle-waggling little tails for waving angel's wings.

"They are naught but wiggle waggles, I'm forced to own it true. But then they must be holy from the place in which they grew."

Send beaming through her darkened soul a ray of gospel light, And showed her all the folly of this Holy Water fraud

And that the only cleanser is Jesus Christ the Lord; And that it's but Idolatry to trust in any thing

Except the blessed Son of God, our Prophet, Priest, and King. And soon she saw the falseness, the low and drivelling shame

Of a church which is n't "Holy"—except in its name. And dashing out that water, there on the chamber floor,

She knelt to her Redeemer, and vowed for evermore To trust His Blood, and love him, and do his holy will,

And this, I joy to tell you, she's gladly doing still, For the hand of Jesus holds her, and his staff it is her stay,

And his loving smile about her is the light upon her way. "To worship things inanimate is pagan barbarism,

But 'Holy Water' 'll pardon sins 't—says the Bomish catechism, On images and bones of saints, and little gods of dough

You may in safety bank your faith, for the church has made it so." If, friends, you can't believe that, and seek a certain hope,

Just turn your eyes unto the Lord, your back upon the pope; And if you have for righteousness a thirsting and a hunger,

Come unto Jesus with your sins and leave your idol-monger. Then go unto your neighbors, show them this better way;

And how the blood of Jesus your sins has washed away, And don't neglect the "Fathers," ro-prova them for their lying,

And for their speculation vile on men whose souls are dying. HUGH P. McCORMICK. Zacatecas, Mexico.

"Sins are pardoned by repeating the Pater Noster, by blows on the breast, by Holy Bread and by Holy Water."—Father Ripalda's authorized catechism; "Let this Holy Water be unto me health and life, and by it may all my venial sins be pardoned. Amen."—Prayer in "Catholic catechism."—Ala Baptist.

—According to The Voice, the people of this country "paid \$104,040,618 more for liquor—omitting from consideration domestic wines and imported wines and liquors—for the fiscal year ending June 30, 1890, than the preceding fiscal year ending June 30, 1889."

—When you get into a tight place, and every thing goes against you, till it seems as if you could not hold on a minute longer, never give up hope, for that's just the place and time that the tide'll turn.—Harriet Beecher Stowe.

—There are now about four thousand ohnreha of all denominations in Great Britain, Mr. Spurgeon's tabernacle among the number, which are using unfermented wine for sacramental purposes.

—A man can no more be a Christian without feeling evil and conquering it, than he can be a soldier without going to battle and encountering the enemy in the field.—E. H. Chapin.

—Proffer no wine or other intoxicants during the holiday season.

Baptist and Reflector.

NASHVILLE, TENN., JANUARY 1, 1891.

EDGAR E. FOLK, Editors and Proprietors. O. L. HAILLY, OFFICE—ROOM 4, AMERICAN BUILDING.

Subscription, Per Annum, in Advance. Single Copy.....\$2.00. In clubs of ten or more.....\$1.75. Ministers.....\$1.50.

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 hear from us. 2. If you wish a change of Post-Office address, always give the Post-Office from which, as well as the Post-Office to which, you wish the change made. Always give in full, and plainly written, every name and Post-Office you write about. 3. Make all Checks, Money Orders, etc., payable to the BAPTIST AND REFLECTOR. 4. Address all letters on business and all correspondence intended for the paper to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal communications to the editors individually. 5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in three weeks after your subscription has been sent, drop us a card about it. 6. When you receive notice, stamped on your paper, saying, "Your subscription expires with this issue, please renew."—then please do so at once. 7. The address of Dr. J. R. Graves is 247 Main street, Memphis, Tenn. That of Rev. O. L. Hailly is 144 Central Avenue, Knoxville, Tenn. 8. Advertising rates liberal, and will be furnished on application. Any subscriber sending, with his own subscription, the name of a new subscriber, and \$3.50, shall have the two copies sent post free for one year.

AN INWARD STATE AND AN OUTWARD ACT.

Brother Srygloy, of the Gospel Advocate, says last week in replying to some brother in Texas, who accused him of too much love for the Baptists (!), "As I understand the matter, it takes two things to constitute scriptural baptism, viz., (1) an outward act, (2) an inward state."

Now, dear brother, you have in that little formula exactly, though unconsciously perhaps, expressed the difference between your belief and that of Baptists as to baptism. You say it consists of (1) an outward act, (2) an inward state. We say it consists of (1) an inward state and (2) an outward act. You put the outward act before the inward state, the external before the internal, the physical before the spiritual, the sign before the thing signified, the type before the anti-type. We put the inward state first, the outward act second, and we believe that the outward act is but a physical expression of the spiritual inward state previously existing. The inward state is the substance, the outward act the shadow; the inward state the tree, the outward act the fruit; the inward state the antitype, the outward act the type answering to it; the inward state the fact, and the outward act its sign, its symbol, its emblem, its picture, its overt representation. There must be first the inward state, the change of heart, effected by the Holy Spirit; through repentance and faith, and then should come the outward act of baptism, expressing by a beautiful figure that inward state. You do not reach that inward state through and as an effect of the outward act, but you perform the outward act because of and in illustration of the inward state. The

blood before the water, dear brother, the blood before the water. "The blood of Jesus Christ his Son cleanse us from all sin." The water typifies the cleansing of the blood. It is "the answer of a good conscience toward God." The blood is the all-cleansing power. Physical water can not wash away spiritual guilt. But the bathing in physical water can represent, can symbolize the spiritual washing, which has been effected by the blood. Yes, first an inward state, and second an outward act; or else the outward act is meaningless, a sham, a fraud, a hollow mockery and a lie. F.

CHRISTMAS AT ARCADIA.

We have had so many calls to know how our father, Dr. J. R. Graves, is, that once more we leave the door ajar that the passer-by may glance in, and he who passes on unimpressed is calous of heart to be sure. If you pause in sympathy to linger a little while you must pass on with serious thoughts and hard questions in your mind. Aunt Nora, little James, and the Knoxville editor felt as if we must go down to the old "family tree" for Christmas. A few hours on the well-equipped and well-managed East Tennessee and the Memphis and Charleston roads brought us to Memphis. We had a hearty reception, but he who erstwhile never failed to welcome us into the hospitable hall now sat a prisoner in his arm-chair to await our entering in. It would do one good to see the eyes of the grandsire kindle with delight as we brought his oldest daughter and his only grandchild to his chair. But on that face are the deep furrows plowed by the cruel heel of pain, pain, almost unendurable pain. It is enough to wring the heart to see him who has been so full of energy and activity sit disabled, his activity shut off, and his energy remaining.

The paralyzed and dislocated limb is causing intensest suffering. The leg is shortening and swelling. Paroxysms of suffering seize him both night and day, which seem almost unbearable. His heroism alone restrains his cries; and then will come a lull of the pain. He seeks refuge in reading or writing, so as to divert attention from his pain. With all that he is cheerful and hopeful and is planning for greater work. He is at present engaged in writing what he says is his last book—"John's Baptism." If it is completed it will make a profound impression and have a large circulation. It will be an eye-opener in several directions, and if it does not provoke a spirited discussion in certain quarters we shall be very much mistaken. Whatever else he may do, he will in this work leave a lasting monument. Then he is anxious to write out his "Chair Talks," so as to leave them for his friends. Let the Christians earnestly pray to God for strength and relief to be given to him to finish these talks! But the Christmas! It was a

wretched day without, but within was a calm, sweet peace that overshadowed us and made us to rejoice. And to those who have ever dined at Arcadia we need not discuss the dinner, we did that quite handsomely that day. To those who have never shared that bountiful hospitality we need not undertake to toll. But we who were there could ask nothing better nor more elegant.

Dr. Graves will probably never be able to travel any more. Let us hope he will be relieved from his suffering, and in the meantime his friends can cheer him greatly by writing to him cheerful and sympathetic letters.

It is enough to say that he bears his affliction with sublime Christian fortitude, and suffers not his unanswered questionings to trip his faith nor becloud his confidence in his God and Savior. He confesses the darkness in this providence, but he has walked too far with God to doubt him when the shadows fall. For the dawning must be brighter after such darkness. II.

THE LAST DECADE.

A year ago nearly every paper in the country was talking about our just entering the last decade of the nineteenth century. We pointed out at the time, however, that we were not just entering upon the last decade. How many years make a decade? Ten, of course. Every decade, then, must begin with the figure 1, and end with the figure 0. So that we are just now entering upon the last decade of the nineteenth century. The other decades have certainly been most wonderful in their results. In them we have seen the spirit of freedom broaden and deepen. In them France and Brazil have followed the example of the United States and become republics. In them the powers of kings and emperors have been more and more curtailed. In these decades the slaves of England have been emancipated, the serfs of Russia liberated, and the slaves of America set free.

In these nine decades we have seen the spirit of invention brooding over the land and producing in quick succession the steam engine, the steamboat, the sewing machine, the cotton gin, the telegraph, the telephone, the phonograph, the type-writer, and the Lord only knows what.

In these decades, too, the modern missionary movement saw its rise, and has progressed with rapid stride, until now it has encompassed the whole earth, and has even taken in its wide arms the islands of the sea.

What shall the last decade of this wonderful century bring forth? Are there now surprises in store for us? Shall we see other of the ancient thrones totter and fall before the onward march of freedom? Shall we see society revolutionized and reconstructed upon the theory of Edward Bellamy or

the plan of General Booth? Shall we have aerial navigation, and shall we expect the discovery of perpetual motion? Shall the gospel be preached in all lands, and shall the world be brought to the feet of Christ? We do not know. We can not say. But judging the next decade by the other nine, and especially by the one just preceding, we should not be astonished to see any of these things. Nay, it certainly looks as if all or most of them are probable events of the near future, and it may be of the last decade of this nineteenth century. Things are moving rapidly now. The world runs by electricity. Startling events crowd each other. The scenery of the grand panorama is quickly shifted, and the world seems to be getting ready for the last act of the great drama, the final scene of its strange history. How much the decade which begins to-day shall have to do in shaping the destiny of the universe only the future can determine. But from present indications it promises to have much to do with it.

"We are living, we are dwelling In a grand and awful time, In an age on ages tolling. To be living is sublime."

May God help us so to make use of our opportunities as to be worthy to live in such a time as this. F.

1890.

Gone! With all its hopes and all its fears, all its joys and all its sorrows, all its successes and all its failures, gone into the past, gone never to return, gone only to meet us again at the judgment throne of God. It has been a strange year, a year remarkable for its mild winter, its late spring, its hot summer, and its rainy fall; pregnant, too, with important political events, such as the Pan-American Congress, the bloodless revolution in America, the Irish grand jasco, and the Indian troubles. And then thank God it has been a year of peace. Except the little war cloud about the size of a man's hand upon our Western horizon, almost universal peace has brooded over the world, and especially over our own beloved land. Peace, sweet peace, white-robed, beautiful peace— Envelops she this land of ours, And charms us with her beautiful powers;

She spreads her wings o'er vale and bill And drives away much that was ill. She reaches with her magic wand To every corner of our land, Transforming, gladdening, beautifying Every thing around her lying; Uniting brother unto brother, So that no more they hate each other; Bringing section near to section, And driving out all dissension; Making us to feel once more The love we felt in days of yore. Peace, sweet peace, so pure and bright, Blessing, gladdening with thy light This song of praise we sing to thee, Because deep gratitude have we. Yet not to thee—O Him alone, Who sent thee smiling from his throne.

To some it has been a year of peculiar joy, which brought the sound of wedding bells and the bliss of conjugal life, or which marked the

period of their new birth into the kingdom of God. To such we offer congratulations.

May your cup of purest pleasure Be ever full as now it seems, And mingled with no sorrow; May the future's dark veiled measure Hold naught for you but sweetest dreams Which never know the morrow.

To some, alas, it has been a year of sadness. They have seen loved ones fade away, and, as they stood by the open grave and their tears fell thick and fast, the year 1890 was engraven upon their memories as the blackest, saddest year of their lives. God pity and comfort such.

What have we done in the year just gone? As we look back over it, now at its close, can we see where the world has been made any brighter or better for our having lived during the year? Have we spoken a kind word to any one in need or in sorrow? Have we done a loving deed to relieve suffering or to lift up fallen humanity? Have we led a soul to Christ? God forgive us that we have been so negligent of our duties, and God help us to live better, truer, nobler lives next year than we did this last. Amen, for Jesus' sake. F.

1891

1891! It hath a strange look. Its face is not familiar. It seems a stranger who has ushered herself unbidden into our presence. And yet we can not shut the door in her face. Admit her we must, whether we wish or not. What she brings in her hands for us we can not tell. It may be joy, it may be sorrow, it may be prosperity, it may be adversity, it may be laughter, it may be tears, it may be sunshine, it may be shadow.

"The future's dark veil our breath fitfully flaps, And behind it broods o'er the mighty Porch."

We may not peep behind the curtain and discern the secrets of the future. And it is well that we can not. For we should be either too elated with happiness, or depressed with sadness, to be fit for the practical duties of every-day life. Let us cheerfully toil on with a manly heart, and an unwavering faith, and accept what has God has in store for us with deep gratitude, or with humble resignation.

And may God grant that this next year may be the best of our lives, the year fullest of good deeds, and the most richly crowned with the blessings of God upon us. F.

QUESTION-BOX.

In the story of the woman taken in adultery, where Christ said, "He that is without sin among you let him first cast a stone at her," did he mean any kind of sin, or just that particular sin? J. B. JORDAN.

Williston, Tenn. We think he meant any kind of sin.

—The 1st of January has come. But we still need money, and shall need it every week in the year. Have you any idea of the expenses upon a weekly religious paper? You would be surprised to know them. How are they paid? Out of the one dollar and two dollar bills and checks you send, except what is received for advertising.

—The old year closed without so much as a line to mark its boundary. Time sweeps right on as when an express train sweeps by us at full speed. And we are whirled through counties and States, but stop not at the boundary lines. So swift we go that the incidents of one station are scarcely faded from our eyes till another breaks on our vision. How many more before our station is reached?

—We thought to do so much last year. In part we succeeded, in part we failed. What of the new one? If we know why we succeeded and why we failed, we are so much the better prepared for the tasks we set ourselves this year. Now calmly decide what you mean to do for God and for humanity, and then set yourself resolutely to do it.

—All the churches of Knoxville, we believe, without exception, gave some sort of pleasant entertainment to their Sunday-schools. We trust that pleasant memories are retained, and that teacher and pupil will have a pleasant and profitable journey to the next one. We trust that no entertainment contradicted the teaching of the year.

—We offer congratulations. This is what the card says: Mr. and Mrs. William W. Woodruff requests your presence at the marriage of their daughter, Lottie Mallory, to Mr. Edward Terry Sanford, Tuesday evening, January 6th, at half past eight o'clock. First Baptist church, Knoxville. The high social standing of the contracting parties and their families conspire to make this one of the most important occasions of the season. Deason W. W. Woodruff and his estimable wife give their oldest born to grace the home of this splendid young man. One reared in such a true home can not fail but make another like it. If so, the whole community rejoices. The BAPTIST AND REFLECTOR makes its best manners, and tenders hearty congratulations. May that new home be the Lord's abiding place. H.

PERSONAL AND PRACTICAL.

—Please let it be understood that every pastor is an authorized agent for the BAPTIST AND REFLECTOR. If you do not care to send the money yourself, just hand it to him and he will be glad to forward it.

—Rev. E. V. Baldy, of Cuthbert, Ga., has been in Nashville for a few days, visiting old friends. He is held in affectionate remembrance by the members of the First church, to which he ministered for a few months in 1889.

—At last accounts Bro. J. R. Thornhill had baptised 109, and had 52 more awaiting baptism, as the fruit of the great meeting held at Manchester, Va., in which he was assisted by Rev. J. R. Harrison, of Glade Spring, Va.

—Rev. C. E. W. Dobbs, D.D., of Columbus, Miss., has decided to accept the call of the church to Cartersville, Ga. The church will move to a more central part of the town and erect a splendid house of worship. We congratulate all parties.

—The Baptists of Tennessee gave for Home Missions during November \$143.88, making a total of \$749.67 since May. We must do better in the next four months which remain to us before the next meeting of the Southern Baptist Convention.

—The Third church, Atlanta, decided to give the pastor, Rev. A. H. Miteboll, a three months' leave of absence to attend the Southern Baptist Theological Seminary at Louisville, and have appointed a committee to supply a pastor during his absence. —Is n't our little man, Gardner,

humping himself lately?" said a prominent member of the Edgefield Baptist church to us the other day. As evidence of their appreciation, the members of the church have added three hundred dollars to his salary.

—Six persons were received into membership with the Raleigh Baptist Tabernacle Sunday night. Three by letter and three by baptism. The interest continues good. The church is filled at every service, and Pastor Hall and his people are working with much unanimity.—Biblical Recorder.

—It has been suggested to us to ask that all of those who have to sacrifice themselves in any special way to pay for their paper will tell us about it. It may be a matter of interest and of encouragement to others to know the difficulty which you have to raise the money for your paper.

—According to the custom of religious papers, we presume a subscriber to be permanent until he expresses a wish to the contrary. If, therefore, at any time you wish your paper discontinued just write us to that effect and it shall be done. Only please do not forget to inclose the amount due up to date, if any is.

—Christmas night at the home of Rev. J. T. Oakley was an occasion long to be remembered by those present. No one can be with Oakley long without having a good time. The songs, the jokes, the games, the laughter, brought joy to every heart. May God continue his blessings upon this noble pastor and his happy family.

—A sister came to us in great distress. She was in arrears on the paper. She paid up, and when we parted she was one of the happiest individuals we have seen for many a day. Kind reader, don't you want to be happy?—Central Baptist.

A good remedy for trouble. Try it. And then we suspect that the editor of the Central Baptist was a little happy too. So that here were two souls made happy by a small act of duty.

—Walking along the street the other day we passed a little negro bump-back whistling merrily, as he skipped along the pavement, seemingly unconscious of any misfortune which had befallen him. We could n't help thinking, O that every one upon whom misfortune has laid her hand could be thus cheerful and happy under it. Why not? Have you not as much to be thankful for as the little negro bump-back?

—Miss M. F. Cusack, the "Nnn of Kenmaro," was baptised into the Calvary Baptist church, by Dr. McArthur, on Friday, December 26th. She left the Catholics some time ago, and after much persecution has found a home among a people who are the antipodes of the Catholics. She will do mission work in connection with the Calvary church and will write for our denominational papers.

—The following explains itself. May God bless the noble old saint and crown his days with peace and joy! January 1, 1891—January 1, 1891—You are respectably invited by the First Baptist church of Clarksville, Tenn., to attend the eighty-seventh anniversary of the birth and the twenty-fifth anniversary of the pastorato of their beloved pastor, Rev. A. D. Sears, D.D., at the Tabernacle church, Clarksville, Tenn., January 1, 1891, 7 p.m.

—Brother J. P. Weaver, of the Third church, has been quite ill with pneumonia, but is much better now, we are glad to say. As we were talking with him the other day, he remarked, "When I had come down to the door (of death) and thought I was going out, I had one consolation, and that was that I had been faithful." The remark was

characteristic. There is no more faithful, earnest minister of the gospel in Nashville, or anywhere else than J. P. Weaver. May he long be spared to preach the old gospel he loves so well.

—The Maury Democrat, of Columbia, says that Rev. R. B. Maboney is rapidly building up the church there. He celebrated his first anniversary on December 28th. The year has been an exceedingly prosperous one. Some very valuable members have been added, and the church debt of \$2,000 has been reduced to \$600. We congratulate Bro. Maboney and the Baptists of Columbia.

—Our Home Field for December copies in full from our columns—with credit—the report of the North Carolina Baptist State Convention, instead of taking it from the Biblical Recorder. In doing that it paid a compliment not to us, but to our correspondent. That report was written by one of the most scholarly, thoughtful and eloquent men in our Southern Baptist pulpit.

—Dr. W. W. Landrum began the ninth year of his pastorato at the Second Baptist church, Richmond, Va., on Sunday, December 16th. After the sermon, the congregation decided by a unanimous vote to move to a new and more eligible location, and they contributed \$3,000 as a proof of their earnestness in the matter. There is no more genial, whole-souled man, no more cultured gentleman, no more eloquent speaker among our Southern Baptist ministry than W. W. Landrum, and his success in Richmond is very gratifying to his friends.

—The Sunday-school at Fall Creek had a Christmas tree on Christmas day. Despite the bad weather there was a large crowd in attendance. Superintendent J. H. Williams was master of ceremonies. By invitation, Brothens E. E. Folk and L. N. Brook made talks. The distribution of the presents brought joy to many a heart and made many an eye sparkle with delight, as well as occasioned a good deal of merriment to the jolly crowd as some good hit was made in the way of a present. Upon the whole the day seemed to be much enjoyed by all.

—A writer in the Western Recorder says:

"Rev. Wm. Henry Strickland, finding the climate of Greenville unsuited to him, has tendered his resignation, but the church and town rise up in protest, and say he must not go. The church propose to add twenty-five per cent to the salary, and accord such service as he is able, with inefficient health, to perform—quite an enthusiasm has been aroused in efforts to retain him—while numbers of Methodist, Presbyterian, and Episcopal churches are using their influence to keep him—he has not as yet announced his decision. He is just now on a visit to Atlanta; it is thought he will remain in his pastorato."

—The Nashville Christian Advocate thinks that it is safe in saying that 128,000,000 Protestants, 115,000,000 practice infant baptism. The editor has certainly not read Dr. Vedder's book on "Doctrines of Infant Baptism." To say that all members of pedobaptist churches can be counted among those who practice infant baptism, is an egregious error.—Central Baptist.

Wall said. But grant the figures to be correct, 115,000,000 pedobaptists to 10,000,000 Baptists. We have not been a definite statement of the number of those who in the time of Elijah had bowed the knee to Baal. No accurate census has, we believe, been taken of them, though it may be presumed that their number reached up into the millions. We are told, however, that the number of those who had not bowed the knee to Baal was 7,000. If the Methodist Advocate can get any comfort from such figures, it is welcome to them. F.

THE HOME.

FOR THE MOTHERS.

As boys grow up make companions of them; then they will not seek companions elsewhere.

Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets if they have concealments; worrying them will never make them tell, and patience will probably do the work.

Allow them as they grow older to have opinions of their own; make them individuals and not mere echoes.

Remember that without physical health mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.

Find out what their special tastes are, and develop them, instead of spending time, money, and patience in forcing them into studies which are repugnant to them.

As long as possible kiss them good-night after they are in bed; they do like it so, and it keeps them very close.

If you have lost a child remember that for the one that is gone there is no more to do—for those remaining every thing; hide your grief for their sakes.

Impress upon them from early infancy that actions have results, and they can not escape consequences even by being sorry when they have acted wrongly.

As your daughters grow up, teach them at least the true merits of house-keeping and cookery; they will thank you for it in later life a great deal more than for accomplishments.

Try and sympathize with girlish fights of fancy, even if they seem absurd to you; by so doing you will retain your influence over your daughters, and not teach them to seek sympathy elsewhere.

Remember that although they are all your children, each one has an individual character, and that tastes and qualities vary indefinitely.

Cultivate them separately, and not as if you were turning them out by machinery.

Encourage them to take good walking exercise. Young ladies in this country are rarely walkers. Girls ought to be able to walk as easily as boys. Half the nervous diseases which afflict young ladies would disappear if the habit of regular exercise were encouraged.

Keep up a right standard of principles; your children will be your keenest judges in the future. Do be honest with them in small things as well as in great. If you can not tell them what they wish to know, say so rather than deceive them.

Reprove your children for tale-bearing; a child taught to carry reports from the kitchen to the parlor is detestable.

Send the youngest to bed early; decide upon the proper time, and adhere to it.

Remember that strangers praise the children as much to please you as be-

cause they deserve it, and that their presence is oftener an affliction than not.—Selected.

A Ward About Politeness.

A short time since I chanced to be at a gathering of young people, whose ages ranged from fourteen to twenty, and watching the merry crowd of bright, happy faces, and taking notes of their manners, the question came up, Why is there such a marked difference in the natural politeness of young people of the same social status? The same thought has come to me before on similar occasions, and I fear that unless a decided and speedy reform occurs, we will soon have a sad lack of true politeness amongst our young people. I do not mean mere etiquette; there is a vast difference between the two, the latter including much that is merely society fad, while the former comprises all that goes to make up a really manly boy or womanly girl, much of grace, much of tact, and above all and through all, that quality of qualities which proceeds direct from the heart—simple goodness. The last is acquired, and others inborn, supplemented by early training. It must be instilled into the childish mind, to grow with its growth and strengthen with its strength. Habits formed in childhood become natural and are seldom forgotten, while on the other hand, if acquired later in life are apt to be forced. Early habits are difficult to shake off, and even if overcome in a measure, there is not that naturalness about the new which makes them attractive. Why are parents so negligent in this branch of the children's education?

Instead of recognizing the fact that the home is the school in which this sort of training must begin and end, many foolish parents give little or no heed to the matter, but allow their children to practice all manner of rude and selfish acts within the privacy of the home circle, fondly believing that outside their society manners are to be donned much as their hats and gloves.

Then, too, is there not a too noticeable lack of reverence and respect displayed by the young? It sometimes seems to me this rapidly growing tendency is almost appalling. I have in mind two homes, the contrast in which goes to improve the truth of what I have said. In the first are a family of four children, two young daughters and two sons. The mother, a fond, foolish woman, thinks herself, and has taught her children, to believe the entire household's first duty is to attend to each one's own comfort and wishes. Even the aged grandmother must suffer from the draught from door or window if perchance one of the young people feels inclined to have a little fresh air. Father, mother, and she, poor grandma, must sit wherever a place left after this youthful quartette have established themselves, and no matter how much engaged in conversation the older ones may be, or how important the subject, every thing must be suspended to listen to the groanings of these unbearable children. Yet these same children are bright children, capable of better things. Where does the fault lie? In the other home are three children, a boy and two girls. Care and thoughtfulness for others have been instilled into their minds from their earliest recollections until it has become part of their everyday life to see how much they can do for others. Father's allpayers are always ready, the comfortable chairs left for, or instantly given up to the older ones. They are always glad to see opportunities for taking the many little steps

that help so much, and are ever thoughtful of the old, showing them that respect and reverence which age commands. Which picture offers the most attractions, and to which does your family belong?—L. Francis, in *Christian at Work*.

The Beginnings of a Poet.

Whittier began to rhyme very early and kept his gift a secret from all, except his oldest sister, fearing that his father, who was a prosaic man, would think that he was wasting time. He wrote under the fence, in the attic, in the barn—wherever he could escape observation; and as pen and ink were not always available, he sometimes used chalk, and even charcoal. Great was the surprise of the family when some of his verses were unearthed, literally unearthed, under a heap of rubbish in a garret; but his father frowned upon these evidences of the bent of his mind, not out of unkindness, but because he doubted the sufficiency of the boy's education for literary life, and did not wish to inspire him with hopes which might never be fulfilled. His sister had faith in him, nevertheless, and without his knowledge sent one of his poems to the editor of *The Free Press*, a newspaper published in Newburyport. Whittier was helping his father to repair a stone wall by the roadside when the carrier flung a copy of the paper to him, and unconscious that any thing of his was in it, he opened it and glanced up and down the columns. His eyes fell upon some verses called "The Exile's Departure."

"Fond scenes, which delighted my youthful existence,
With feelings of sorrow I bid ye adieu—
A lasting adieu; for now, dim in the distance,
The shores of Hibernia recede from my view.
Farewell to the cliffs, tempest-beaten and gray,
Which guard the loved shores of my own native land;
Farewell to the village and sail-shadowed bay,
The forest-crowned hill and the water-washed strand."
His eyes swam; it was his own poem the first he ever had in print.

"What is the matter with thee?" his father demanded, seeing how dazed he was; but though he resumed his work on the wall, he could not speak, and he had to steal a glance at the paper again and again, before he could convince himself that he was not dreaming. Sure enough, the poem was there with his initials at the foot of it, "W. Haverhill, June 1st, 1826," and better still, this editorial notice: "If W. at Haverhill, will continue to favor us with pieces beautiful as the one inserted in our poetical department of to day, we shall esteem it a favor."

The editor thought so much of "The Exile's Departure," and some other verses which followed it from the same hand, that he resolved to make the acquaintance of his new contributor, and he drove over to see him. Whittier, then a boy of eighteen, was summoned from the fields where he was working, clad only in shirt, trousers, and straw hat, and having slipped his shoes and coat on, came into the room with "shrinking diffidence, almost unable to speak, and blushing like a maiden."

The editor was a young man himself, not more than twenty-two or twenty-three, and the friendship that began with this visit lasted until death ended it. How strong and how close it was,

and how it was made to serve the cause of freedom, may be learned in the life of the great abolitionist, William Lloyd Garrison, which was the editor's name.—St. Nicholas.

Self-Denial.

When Agassiz visited Oken, the great German naturalist, the latter showed to the young student his laboratory, his cabinet, his magnificent library and all his varied and costly apparatus. At length the dinner hour approached. Oken said to Agassiz: "Sir, to gather and maintain what you have seen uses up my income. To accomplish this, I have to economize in my style of living. Three times in the week we have meat on the table. On the other days we dine on potatoes and salt. I regret that your visit has fallen on a potato day." And so the naturalist, with the student Oken, dined on potatoes and salt. If a student of science can practice such self-denial, what should we expect of him who labors to spread the gospel of a cross-bearing Jesus.—*Times of Refreshing*.

Macaulay's Wondrous Memory.

Lord Macaulay, the historian and essayist, possessed the most remarkable memory of any man of modern times. He could repeat "Paradise Lost," and once said if there was a printed copy in existence he could reproduce it from memory. While only fourteen years of age, Macaulay, while on a visit to the house of a friend, came across, for the first time, a copy of Scott's "Lady of the Lake." He read the poem about half through that day, and that evening, on returning home, repeated three cantos to his mother and started on the fourth, when she stopped him. Later, when on a three days' sea voyage, he found himself without any books to read save a solitary German grammar. Though he had never studied German, by the aid of this book he learned to speak and write the German language in less than three days, and afterward astonished his friends by his sudden knowledge of German.—*Will Lisenbee, in St. Louis Magazine*.

Tact.

To be able to say the right thing at the right moment is a great art, and said only to be acquired by those who have a natural talent that way. When a careless talker, who was criticizing a young lady's father severely, paused a moment to say, "I hope he is no relation of yours, Miss B.?" Quick as thought she replied with the utmost nonchalance: "Only a connection of mother's by marriage."

Few could hope to show such a readiness of speech in a dilemma of this kind. Yet in a more curious and amusing way this was matched by a cautious, old woman, who, when asked what she thought of one of her neighbors of the name of Jones, with a knowing look replied: "Why, I don't like to say any thing of my neighbors; but as to Mr. Jones, sometimes I think, and then again I don't know; but, after all, I rather guess he'll turn out to be a good deal such a sort of man as I take him to be."—Selected.

"This sweet as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."
—Keble.

"Make others to see Christ in you,
moving, doing, speaking and thinking.
Your actions will speak of him, if he be in you."—Samuel Rutherford.

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR.

No. 144 Central Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Answer to Bible Querer Story—Paul and Silas in prison.

Perfect Ones—Tishie and Lola Cadwell, Nettie and Herbert Young, Olga Moore, Conyers Norvell, Beulah Green, Hugh Stokely, Esther Wingo, Florrie Rushing, Herbert, Rena, and Gordon Sample.

"Prison Cell" tripped three of our cousins this week. Namely, Robbie Longmire, Lillie Shippe, and Alice Butterff. And "baptised" tripped three others, namely, Josie Janeway, Alice Butterff, and James Bass.

Herbert, Rena, and Gordon Sample write: "We have seven dollars on our cards, have not given up the hope of filling them out." Good!

DEAR MRS. HAILEY: Inclosed find two dollars to fill a brick card. I thought it useless to send for a card. The Young South page has been very interesting to me ever since it started. I always try to contribute my mite to everything you undertake. You are certainly doing a noble work, and may God abundantly bless you it. Your sister,
MRS. M. E. GIBBS.
Social Circle, Ga.

DEAR AUNT NORA: Our president of the Sunbeam Society (Miss Kate Burnett) gave me Brother Dias' picture and a brick card. I think it snob a nice easy plan for raising money for Cuba and for Jesus. I have the card filled and send you the money (two dollars). I am seven years old. Grandma has to write for me. Papa takes the BAPTIST AND REFLECTOR. I will write a longer letter when I learn to write well. Wishing you a bright and happy Christmas, I am your little unknown friend,
KATIE CRUMP.
Morristown, Tenn.

Uncle Orren says he knows you, Katie, if I do not; and he thinks you did well for so little a girl. Says he knows your papa and mamma, too, and grandma.

MY DEAR MRS. HAILEY: Inclosed you will find a check for the amount collected on brick card, \$2.10. I thought this the best way of sending the money, as I saw in one of your letters not long since that some money was lost. I sold only one of Brother Dias' pictures this time, gave one away, and still have one. This time another member of our Riddleton Baptist church assisted me in getting my card filled—Senia Piper, a sweet little girl in her teens. In fact, she did the most of the work, and said she dearly loved to do it. If you see the brick cards next year, I will try them again, but not till after the winter months are passed. Please tell us at the end of the year how much you have collected in this way for the Cuba church. Quite a nice sum, I hope. Your sister in Christ.

MRS. A. D. BRANFORD.
Bixon's Springs, Tenn.

DEAR AUNT NORA: Inclosed you will find two dollars and twenty cents on my card. I enjoy the work. On the fifth Sunday we had Dr. Lofton to lecture on "Hard Shells." It was good. Much love to little James, and the cousin.
COBA ROBERTSON.
Walter Hill, Tenn.

DEAR AUNT NORA: I got the brick card last Thursday and had it filled by Saturday night. Nearly all my school-mates helped me to fill it, and said that

they had rather give the money for Cuba than spend it for toys. Papa says that I make a good collector for a little girl eight years old. I can not fill another now as I have to study for a Christmas concert. I inclose two dollars.
ANNIE EDENTON.
Macon, Tenn.

This is, indeed, well done for a little girl eight years old, and it was very nice of your school-mates to help. I wish them and you a merry Christmas and a happy New Year. I hope that you will try another card after Christmas.

DEAR AUNT NORA: I am glad that you did not think me such a long time filling my brick card. The other cousins filled theirs so quick and sent them back, I thought I was very slow. But Somerville is a very hard place to collect money in, at least I found it so. I would send for another card but am quite sure I could not get it filled. I promised you some time ago to send some money for Cuba, but the plan by which I was to make it failed, so I did not get to send it. I thought of the brick cards on Thanksgiving day and thanked God for the success of them, and the interest they have inspired in the hearts of so many Christian friends. I have been tardy with my Querer Stories a good deal this fall, but it was not negligence, but caused through illness and my continued absence from home, and Aunt Nora, I failed on this occasion to answer your question about the "Wheel Chair Circle." Let us have it by all means, I think it will be very interesting. I will start it by asking cousin Bettie Mathes how she manages to while away the long beautiful summer days, and the cold winter ones? Will she tell me what kind of amusements she has, and how old she is? I am very much interested in her. If any other little crippled children see this, will they join our circle and let us have a real nice time? Aunt Nora, what has become of Lillie? She never writes to me now. I was sorry indeed to hear of Dr. Graves' fall, how he must suffer. Little James, you are getting to be a fine little boy, I wish I could see. But hark! There is the dinner bell. Good-bye—lovingly,
BEULAH GREEN.
Somerville, Tenn.

DEAR AUNT NORA: My delaying writing so long I thought I would write again. This is a beautiful Sabbath day, there is no preaching at our church and so I thought I would spend part of my time in writing to you. We have preaching at our church every first Saturday and Sunday, the pastor's name is Brother Perry Hawkins. Aunt Nora, I did not have any trouble getting my card filled at Liberty Hill, the people there are missionary people, they prayed for my conversion, and it was hard to part with the people I loved so dearly. Aunt Nora, how is your father getting along, I hope he is doing well. I subscribed for his last two new books, we received the first one, and I thought it a splendid book. We were all sorry to hear of his misfortune, I hope he will soon be well. Uncle Orren, why is it we never hear from you? Aunt Nora, James is nearly big enough to write the cousin a letter, is he not? Please find inclosed ten cents for which please send me three brick cards, and use the rest for Cuba.

Hutto, Tex. EDDIE ORCHARD.
DEAR AUNT NORA: As it has been some time since I wrote you, I will endeavor to write one more, time to you while at our old homestead in Mississippi, where we have been living almost eleven years. We expect to move near Memphis some time between now and

the first of January, and as soon as an opportunity offers I'll write and tell you how well pleased I am with our new home. I had to give up the stories entirely, which I regretted very much to do, but it seemed almost an impossibility for me to spare time from my other work to correct them, as I have been so very busy helping to make preparations to move, though I know it does not require very much time to correct them. I went to hear the new Methodist preacher this morning and after Sunday-school was over, just before the preacher began his delivery, I walked a young couple to be married. They looked very handsome, indeed, the bride being dressed in blue silk, which was very becoming. Aunt Nora, you asked how many of the cousins thought of their brick cards on Thanksgiving day. Well, I am not confident that I thought of mine, if I did I do not remember. But I had to be housekeeper that day, as mamma was sick and sister was absent, so you see I had several responsibilities resting upon me. Thanksgiving night I attended my most intimate lady friend's wedding, which I enjoyed very much, indeed. The wedding was very nice and a host of relatives and friends were present. The young couple received several nice presents. I must stop for I fear I have already consumed too much space. I must say some thing about the brick cards. Eddie and Beulah Hume sent their brick cards' contribution last week, which was the last of the brick cards you sent me. Myself, and with the little children's assistance, have raised eight dollars with the brick cards, and without them I do not suppose we would have gotten any money at all. Therefore, I think they are so helpful for such a purpose. With much love and success for you and all the cousins, I am lovingly,
ANNIE D. COX.
Saulsbury, Tenn.

DEAR AUNT NORA: Ernest and myself have our brick cards filled at last, by pa helping us to fill them, and he sends an additional sum as a thank-offering. We send a post office order for the amount. School has just closed and I will have more time to correct the Bible Querer Stories. I went to Alexandria to the fifth Sunday meeting. It was very interesting. I heard Brother Moody preach, the first time I ever had the opportunity to hear him. Brother Folk preached a splendid sermon on Friday night. As I must correct the last Querer Story, I will close with love to you and all the cousins.
FLORENCE RUSHING.
Lebanon, Tenn.

DEAR AUNT NORA: Inclosed find two cents for a brick card. I want to try to do something for our cause in Cuba. We moved here from McKenzie, Tenn., last October, and we like this country very much. Papa is pastor of the Baptist church, and there have been fourteen additions since he took charge, although we have not had any protracted meeting yet. Two young men and a young lady are to be baptized next Sunday. The Toxsa State Normal College is located here, and a number of Indian boys and girls from the Indian Territory are here going to school. They are nearly all members of the Baptist church. Two of them joined our church a week ago last Sunday, and there are twenty-six that attend our Sunday-school. Gov. Porryman came down with them. He is a Baptist also, although he was once a Presbyterian. Papa called on him. He is a full-blooded Indian, and papa says he is a "nice looking, intelligent gentleman." But this letter is too long already. As my next I may tell the cousins something

more about this wonderful country. With love to all, I am your little niece,
ESSIE DU PONT.
Denton, Texas.

DEAR AUNT NORA: Inclosed you will find post-office order for \$2.50 for the brick card. I guess you thought I never was going to send the money, but I have been so very busy since I left school. I am trying to get ready to go to Alabama the 19th. I am going to take a position in my brother's office as stenographer. I will send the list of names who bought bricks. One Bonam Catholic bought a brick. There is now in progress in this town one of the most successful meetings that has ever been held in Winchester. It is being conducted by Dr. D. I. Purser, of Birmingham, assisted by Mr. Brown, of Chattanooga, who is a very fine singer. The house is crowded every night. About thirty five have professed, and ten have joined the church. Well, for fear that I have already made my letter too lengthy, I will close, with much love to you and all the cousins.
GUESSIE CRUM.
Winchester, Tenn.

DEAR AUNT NORA: My aunt takes the BAPTIST AND REFLECTOR. I read the nice letters on the Young South page, and I thought I would try. I don't know whether my letter will escape the waste-basket or not. I saw your husband, Rev. O. L. Hailey, at the Association, at Sharon church, in October. I think he is a nice man. I go to school now. I am thirteen years old. We are building a church close to us. We call it Glenwood. I will close now, for I guess my letter will go to the waste-basket.
PERRY BISHOP.
Powell Station, Tenn.

For Cuba.
December.
Mabel Heflin's brick card, \$2.20; Eddie Cox's brick card, \$2; Beulah Humes' brick card, \$2; Linnie Hopkins' brick card, \$2; Laura Farris, 6 cents; Drury May Bryson's brick card, \$2; Hallie Powers' brick card, \$1.95; Charlie Nixon's brick card, \$2; Mrs. M. G. Gibbs' brick card, \$2; Mabel Aiken's brick card, \$2; Lissie Huekaba's brick card, \$2; "A Friend," \$1; Henry Russell's brick card, \$2.60; Annie Edenton's brick card, \$2; Cora Robertson's brick card, \$2.20; Daisy Turley's brick card, \$2; Katie Crump's brick card, \$2; Cornelia Coltharp's brick card, \$2; Earnest and Florrie Buehling's brick cards, \$6; Gussie Orum's brick card, \$2.50; Mrs. A. D. Bransford's brick card, \$2.10; Drucilla La Grone's brick card, \$2; Lillie Burdette's brick card, \$2.00; Ada Anthony's brick card, \$1.20; Ida Hudson, 50 cents; Nina Hudson, 50 cents.

—For over fifty years Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world. 46/46

ROYAL BAKING POWDER
Absolutely Pure.

A crown of tartar baking powder. Highest of all in leavening strength.—Dr. A. C. Greenough's Report, Aug. 17, 1890.

—Brother Hailey's editorial on the ninth page of the BAPTIST AND REFLECTOR of December 18, has brought some very serious reflections to my mind. I quote his closing sentence: "We wish that all our churches would do something like this, (organize their young people), if so then we should be ready to add the young people's department to the BAPTIST AND REFLECTOR."

Now I wish to know if Brother Hailey intends that the BAPTIST AND REFLECTOR shall be only a reflector, and wait until a much needed work is accomplished, and then jump down out of the loft and exultingly vociferate "We, we killed a bear?" I can not think so. I can not believe that the BAPTIST AND REFLECTOR is only a reflector, but a thoroughly wide awake, enterprising, far-seeing Baptist paper, leading, forming, and enthusing its readers to engage in every good work.

If I am correct, and it is right that our young people should be organized for efficient work for the Master, why not at once "submit the plan of organization and show how it may meet the wants of the country as well as of the town or city," and also organize the young people's department in the BAPTIST AND REFLECTOR?

Come again, Brother Hailey, give us the plan and the department, and whether we accept the plan or not I am sure the young people's department in the paper will be productive of great good. Fraternally, W. H. SMITH, Willette, Tenn., Dec. 22, 1890.

—Bethel College, Russellville, Ky., begins the new year by sending us its first display school advertisement for the season of 1891, also the first entry for our new School Directory.

Bethel reports a gift of five hundred dollars from Mrs. I. N. Walton, of Todd county, Ky., for the purchase of new books for the college library. The money she has placed in the hands of her former pastor, Rev. J. D. Jordan, who, aided by a committee of the faculty, will select and purchase the books.

A new tower has been added to the main building, with a clock and bell. Both main building and boarding hall have been repainted and otherwise improved.

The session has been prosperous and encouraging, the attendance to date having exceeded the entire attendance of last year.

—Married, at the residence of Mr. George West, Eureka Springs, Ark., December 24, 1890, by G. A. Grammer, pastor of the First Baptist church, assisted by Rev. W. E. Penn, Mr. Ed. O. Overstreet, editor of the Daily Echo, and Miss Nannie Perry. G. A. GRAMMER, Eureka Springs, Ark.

—Bro. S. P. Hennard has held a good meeting with Meridian church, four miles east of Knoxville. As a result there were sixteen converts to be baptized yesterday. The church is much strengthened and encouraged. A. B. CANNON, Eureka Springs, Ark.

Throat Affections.

Those who overtax the voice in singing or public speaking will find "Brown's Bronchial Troches" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For throat diseases and coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not dis-

"Young People at Work."

THERE is a great uprising among the Baptist young people of the churches in many sections of the country, especially in the West. Large meetings have been held, or State organizations formed, recently in the following States:

- KANSAS, OREGON, IOWA,
- NEBRASKA, MINNESOTA, ILLINOIS,
- NORTH DAKOTA, WISCONSIN, INDIANA,
- SOUTH DAKOTA, MICHIGAN, OHIO.

This movement seems to be of the Lord, and many believe that it is destined to grow to large proportions. The Publication Society, wishing to help forward the good work, and after many earnest appeals, announces the publication of a paper for Baptist young people. The new paper will take the place of "THE LOYALIST," which was commenced in Chicago in October last, that paper having been transferred to the Society by its publishers, and its subscribers will be supplied by the new paper, which will be issued weekly under the name of the

"Young People at Work."

The paper will be made expressly for members of the Young People's Societies in Baptist churches. It has no purpose to antagonize existing organizations, but it will do its utmost to help all Baptist young people in their own great work. The page will be the same size as that of the "Sunday-school Times." No pains nor expense will be spared to make this a sprightly, wide-awake, and able paper. Revs. J. M. COON, III.; O. W. VANOSDEL, III.; O. P. GIFFORD, MASS.; A. C. DIXON, N. Y.; and DR. Z. GUENEL, MICH.; W. E. HATCHER, VA.; have been engaged to act as Associate Editors; and over thirty of the ablest writers for young people, selected from all sections of the country, are enrolled as contributors for the coming year.

Any one subscribing now for 1891 can have the paper for December free. Please canvas your Young People's Societies, and the young people of the Church generally, and send in your orders at once.

TERMS OF SUBSCRIPTION:

| | | | |
|---|------|-----------|--------|
| Single Copies, | 5¢ | per year, | \$1.25 |
| Clubs of Five or more Copies, mailed to individual, each, | 1.00 | " | " |
| Clubs of Ten or more Copies, in a package, | .80 | " | " |
| To Pastors, | 1.00 | " | " |

An extra copy will be sent free to the person getting up a club. In view of the size, cost, and very low price of the YOUNG PEOPLE AT WORK, the terms will be strictly and invariably cash in advance with the order.

Send money by post-office orders, drafts, or registered letters. Money sent otherwise will be at the sender's risk.

Sample Freely Sent on Application.

AMERICAN BAPTIST PUBLICATION SOCIETY,

1420 Chestnut Street, Philadelphia.

der the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

NASHVILLE AGOG.—Could the citizens of Nashville be brought fairly and searchingly to investigate the curative powers of the electropoise, great would be the stir. Some have done so. These are our enthusiastic friends. Any one desiring information as to the genuineness of our claims, by calling on DuBois & Webb, 56 and 58 Colo Building, will be referred to the best people of the city of Nashville.

Hall's Hair Renewer enjoys a world-wide reputation for restoring the hair to bald heads and changing gray hair to the original color of youth.

Now is the winter of our discontent made glorious summer" by Ayer's Sarsaparilla. This wonderful medicine invigorates the system and enriches the blood that cold weather becomes positively enjoyable. Arctid's explorers would do well to make a note of this.

Spring is coming; Planting Time is at hand. If you are thinking of planting Roses, Hardy Shrubs, Climbing Vines, Bulbs or Seeds of any kind, write the Dinges & Conard Co., West Grove, Pa., for their New Guide—124 pages, beautifully illustrated—free on application. This house is well known as one of the most popular and reliable in the country. They make a specialty of all the latest and choicest Roses, New Hardy Plants, Bulb Plants, New and Rare Flower and Vegetable seeds of all best kinds—almost every thing you can

THE CHILD OF THE GANGES.

By REV. ROBT. N. BARRETT.

A graphic pen picture of heathen people, their cities and country. Missionary history, sweetened with a touch of romantic imagery from the East. COMMENDATIONS.

"An admirable plan for diffusing missionary intelligence."—Edward Judson, J. D. New York. "I look upon it as accord to no modern work. It is true to history, and yet seems to be the product of a vivid imagination. No one can read it and not be benefited."—Rev. B. M. Hooper, Kentucky. "It is simply grand. I read it with tears."—Rev. J. T. Gentry, Tennessee. "I like it well."—Rev. J. G. Kendall, Texas. "The story as told will fire, I trust, many a Christian soul with greater zeal for Foreign Missions. I would beg every Baptist especially to read 'The Child of the Ganges.'"—Prof. J. P. Frost, Bethel College, Kentucky. 328 pages, illustrated. Elegantly bound in cloth, enclosed in gilt. Price, \$1.25. Agents wanted in every church and community. Literary Terms.

ROBT. N. BARRETT, Fairview, Ky.

THE SOUTHERN Baptist Book House

—AND—

South'n Bible & S. S. Depository

J. R. GRAVES & SON

PROPRIETORS, No. 347 Main St., MEMPHIS, TENN.

Will Keep a Fresh and Full Stock of

All the Standard Latest Baptist publications.

All the best Baptist Sunday School books, helps and libraries.

All the best books needed for Ministers' libraries and helps for the pulpit and study.

All the Standard Church Manuals and Baptist histories.

All the best Hymn and Song books for Churches, Revivals and Sunday Schools. In both round and shaped notes.

THE BIBLE DEPOSITORY

Will be made an especial feature of the House. All the very best and choicest styles of Bibles and Testaments in all versions published in America will be found here. The Double or Parallel Bible, the very best for the family and the pulpit, will be a specialty, and also, a rare and splendid line of books for children and young people.

Our purpose is to make the House a Bible and Book Supply for agents and canvassers where they can get easy terms, large discounts, and Save Freight. A market wanted in every association in the South. Address

J. R. GRAVES & SON, Memphis, Tenn.

THE GREAT STATE OF TEXAS.

Persons desiring information about THE RICH ABILENE COUNTRY, of TEXAS, its resources, advantages, etc., are requested to address W. H. BROWDER, Secretary of the Board of Trade of Abilene, Texas, who will forward maps, and descriptive matter, giving full particulars in detail. This section of Texas embraces more natural advantages than any part of the world.

CANCER and Tumor CURED; no matter how long it has existed.

3000 cases cured. DR. CHARLES C. DIX, No. 145 Elm St., Cincinnati, O.

PIANO ORGAN SUMMER OFFER

But in August, September, or October send per cash order \$10.00 and you will receive a grand piano or organ. The lowest price. Cash and little cash down, balance 12 months. No interest. Our entire stock—any make—open for sale. BEST Summer offer we ever made.

Write for Circular—SUMMER OFFER 1890

LUDDEN & BATES, SAVANNAH, GA.

PURE READING

The Young Idea three months free. Send for your copy. It is a 64 page, beautifully illustrated magazine. Bright, pure and instructive. Free. If you desire a copy send only 10¢. Write to: CHAS. W. HARRIS, P.O. Box 111, Nashville, Tenn.

MONEY

Can be earned at our new business, easily and honestly, by those of either sex, who are willing to invest a few dollars. We are now looking for persons who will invest \$500 to \$1000 per year and we will pay them \$1000 per year. We are now looking for persons who will invest \$500 to \$1000 per year and we will pay them \$1000 per year. We are now looking for persons who will invest \$500 to \$1000 per year and we will pay them \$1000 per year.

An Important Institution.

A visit to Boscebel College and a talk with Prof. Hamilton, the genial president, suggests some things that it seems to me ought to be said. One who has not seen this institution, so young and yet so vigorous, has a gratifying surprise in store for him. If he will only take occasion when he has a few hours in Nashville to run over and survey the premises, and see how much has been accomplished. What a beautiful location! And the new building is a gem. We do not scruple to say that the new study hall is the next best, most beautiful, most comfortable and best lighted room for this purpose that we have ever seen. And the girls' rooms can hardly be surpassed for neatness, comfort, and the charming views that greet the eyes from the windows. The whole atmosphere of the place seems to be one of honest, thorough work. The faculty is a strong one and their aim is to discountenance the shoddy, superficial smattering which passes for education in so many female colleges. The president informs me that the attendance for the term just closing, has been very gratifying, and that the prospect for the future is exceedingly encouraging.

I am of the opinion that the Baptists of the country do not realize what they have in Boscebel College. Its possibilities seem to be indefinitely great. Other denominations are wisely concentrating their educational institutions in Nashville, the great "Athens of the South," and the influences of these colleges and seminaries are being felt in the interest of these denominations to the remotest corners of the land. What a vast power the Methodists are exercising in Nashville; and throughout the State. That power is centered in Nashville, and every intelligent observer perceives that it emanates from their institutions located there—their publishing house, their university, and their three or four large female colleges. Their great female colleges in Nashville are educating a larger number of the girls of our Southern country than are being educated at any other three points in the South.

It seems to me that the Baptists ought to have a great educational institution in Nashville. Such an institution is a mighty power, and when it is located at an important center, such as Nashville, its influence is felt all over the land. Nobody can visit Boscebel without feeling that it is a noble foundation for such a grand college for women.

Such, Brother Editors, are my convictions, and I believe that the Baptists of Tennessee ought to patronize and support this college. OBSERVER.

SWEETWATER SUNDAY-SCHOOL — Every one has doubtless noticed "S. S. S." in many prominent places. From this time forward that will remind me of "Sweetwater Sunday school." On the evening of the 24th, at 6 o'clock, the bell rang out an invitation to the entire Sunday school to meet, and they came—boys and girls, youths and maidens, men and women. The meeting was presided over by the superintendent, Brother W. Morris, and after songs, prayer, recitations, letter from Santa Claus, and several talks, the children were delighted with the appearance of Santa Claus, who distributed from large baskets apples, oranges, candies, nuts, etc. The broad smile and radiant faces of the children indicated their pleasure. The superintendent, in behalf of the school, thanked Santa Claus, who took his seat. Prof. J. H. Richardson, President of



IN OLDEN TIMES

IF AN INVALID RECOVERED, THE PROCESS OF CURE WAS ALMOST AS RAD AS THE DISEASE. IT IS NOT SO NOW. NATURE AND SCIENCE ARE ON BETTER TERMS. NATURAL AGENTS INTELLIGENTLY USED HAVE ACCOMPLISHED WONDERFUL RESULTS. COMPOUND OXYGEN

IS A CONCENTRATION OF PURE OZONE: IT IS VITALIZED BY CHARGES OF ELECTRICITY. YOU INHALE IT: AT ONCE A GENIAL GLOW PERVADES THE SYSTEM, CIRCULATION IS QUICKENED, OBSTRUCTIONS DISAPPEAR FROM THE LUNGS, AND, BEST OF ALL, YOUR STRENGTH RETURNS. IN THIS SIMPLE AND NATURAL WAY DISEASE IS REMOVED. YOUR VIGOR BECOMES YOUR REMEDY, AND VIGOR IS NATURE'S BEST SPECIFIC.

A BOOK OF 200 PAGES WILL TELL YOU WHO HAVE BEEN RESTORED TO HEALTH AND STRENGTH BY THE USE OF COMPOUND OXYGEN.

THE BOOK WILL BE SENT ENTIRELY FREE OF CHARGE TO ANY ONE WHO WILL ADDRESS DR. STARKEY & PALEN, No. 1829 ARCH ST., PHILADELPHIA, PA. 120 BUTTER ST., SAN FRANCISCO, CAL. 68 CHURCH ST., TORONTO, CANADA.

SELECT GEMS.

This is a BAPTIST BOOK and NOT a BAPTIST EDITION of a book originally prepared for another denomination.

It was edited by the following well known BAPTIST AUTHORS: W. Howard Doano, Mrs. Doan, and Rev. Robert Lowry, D. D.

SUCCESS. It has met with wonderful success, and has received the warmest commendations. 56,500 copies have already been sold.

SOME NOTABLE COMMENDATIONS.

"We have used 'Select Gems' in our social meetings and Sunday-school for six months and find the book most admirably adapted to the work. Our singing has greatly improved since we adopted 'Select Gems.'"—W. H. STEPLER, D. D., Detroit, Mich.

"For several months past, we have used the 'Select Gems,' both in our Sunday evening song service and in our prayer meetings, and find them admirably adapted to our purpose. Indeed, we do not know where else to find in so compact a form so many beautiful hymns, both old and new—so well chosen, calculated to quicken and sustain a devotional spirit in the social meetings of the church."—REV. JOHN J. BROWN, New York City.

PRICE:—Music Edition, Boards, \$30.00 per 100; Cloth, \$15.00 per 100. Words Only, Boards, \$12.00 per 100.

A sample copy free for examination to any pastor or chorister.

AMERICAN BAPTIST PUBLICATION SOCIETY.

PHILADELPHIA: 1129 Chestnut Street; CHICAGO: 122 Wabash Avenue; BOSTON: 225 Washington Street; ST. LOUIS: 1109 Olive Street; NEW YORK: Times Building; ATLANTA: 117 Whitehall Street.

THE FAVORITE Piano and Organ House of Nashville.

The musical and mechanical excellence of my instruments, together with the low prices at which I sell them, will make it to your interest to trade with me. Church organs a specialty. Write for catalogue and prices.

ROBERT L. LOUD, 212 North Summer Street.

Sweetwater Seminary, then rose, holding a box in his hand, and proceeded in a felicitous manner to speak of the work of the church and the Sunday-school. He referred to the labors of the pastor, and the appreciation of his work, but said, "The church does not want him any longer," because if he were longer the children would have to look up so high that their necks might become tired. He then opened the box and presented the pastor a beautiful Oxford Bible, patent index and flexible cover—a superb book. Accompanying it was a list of the names of the donors. But this is not all. The surprised pastor must submit to being shut up in a room while his people just pounded him and his family with box, bag, and basket, every one of which was loaded too. Did you ask what they contained? Well, after the company left, we found the following articles: Sugar, coffee, tea, canned fruits, oysters, salmon, pickles, cranberries, jellies, ribs, sausage, butter, apples, oranges, soap, pepper, soda, baking powder, eggs, a nice turkey, low-

A New Country.

Whenever a new country is discovered a new market is opened, and commerce goes for it with a rush.

The State of Tennessee is to many practically a new world. New, because it has shaken off the lethargy which followed the close of the war, and is now wide awake and

Alive from end to end.

New also to those who produce something which they want to sell and which buyers need, because hitherto they have not known just how to get at these people, but now

The Baptist and Reflector

has opened one of the gates, and

Build an Electric Railroad to the homes of about 100,000 of them.

That sounds extravagant, but making a liberal discount on the rhetoric, the unadorned facts are:

(1) That there are more than 100,000 white Baptists in Tennessee enrolled upon the denominational records; and (2) that

The Baptist and Reflector,

founded forty years ago, and now located at the capital of the State, is the only Baptist newspaper published in Tennessee.

Compensation.

Unfortunately there are a good many of the aforesaid 100,000, who never read our paper—nor any other. Per contra, there are a good many Baptists in neighboring States—Kentucky, Georgia, Alabama, Mississippi, and Louisiana—who do read it. In Arkansas, Texas, and the regions beyond,

The woods are full

of Baptists who have emigrated from Tennessee, and who, for the old mother's sake, subscribe for the BAPTIST AND REFLECTOR, and read every word of it, and lend it to their neighbors.

This is "considerable" of a preamble considering that there isn't a whereas in it, but the "resolution" we are coming to is one that involves the question of

ADVERTISING.

To ad. or not to ad., that is the question. You know there is advertising, and advertising. There are several sorts—we need not specify them—which we don't want, and won't have at any price. There are other kinds to which the only objection is, that while they might put money in our purse they would not benefit you any, and

We don't want a dollar

of your money for which we can not give a fair equivalent. We aim to make our service so valuable to you that you'll come again and come often.

The Conclusion.

So, if you are manufacturing anything or dealing in anything which our people want, we will be glad to tell them about it. If you have anything to say to them that will benefit them in any way, we can put you in communication with them, and will be glad to do so.

As a rule, you will find it more advantageous, and in every way more satisfactory to do business with us direct.

For information as to rates, etc., write to

A. LARCOMBE, Manager Advertising Department Baptist and Reflector,

NASHVILLE, TENN.

Permanent Results,

And not a mere temporary exhilaration, are produced by the use of Ayer's Sarsaparilla. This medicine, being an alterative, and working constitutionally, through the blood, its effects may not be immediately apparent in all cases, but the gain in health and strength, through its persistent use, is real and lasting. It reaches every drop of blood in the body.

"I have none but good words to speak regarding Ayer's Sarsaparilla. All during the winter I was languid, tired, and without any appetite, until I commenced the use of this remedy. I took three bottles. Its effects have been revivifying, and I feel as if I had entered a new life. I did not think it was in the power of medicine to produce such a wonderful change, as has Ayer's Sarsaparilla in my case."—Mrs. C. Johnson, 310 Hicks st., Brooklyn, N. Y.

Ayer's Sarsaparilla FOR Debility.

"I have used Ayer's Sarsaparilla, and also other preparations of a like nature, for the purpose of a blood-purifier, and, while receiving no good, but often positive harm, from others, I have always derived benefit from Ayer's Sarsaparilla, and have no hesitation in recommending it to any one in want of a reliable blood-purifier."—Mrs. M. C. Hopkins, 110 Merrimack Corporation, Lowell, Mass.

Ayer's Sarsaparilla,

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1. Six bottles, \$5. Worth \$5 a bottle.

WHAT IS SAPOLIO?

It is a solid handsome cake of scouring soap which has no equal for all cleaning purposes except in the laundry. To use it is to value it...

What will SAPOLIO do? Why it will clean paint, make oil-cloths bright, and give the floors, tables and shelves a new appearance. It will take the grease off the dishes and off the pots and pans. You can scour the knives and forks with it, and make the tin things shine brightly. The wash-tub, the bath-tub, even the greasy kitchen sink will be as clean as a new pin if you use SAPOLIO. One cake will prove all we say. Be a clever housekeeper and try it.

BEWARE OF IMITATIONS. THERE IS BUT ONE SAPOLIO. ENOCH MORGAN'S SONS CO., NEW YORK.

McSHANE BELL FOUNDRY,
Best quality Copper and Tin for Churches, Schools, and Fire Alarms. Also CHIMNEYS AND BELLS. Prices and terms free. Name this paper.

BUCKEY BELL FOUNDRY,
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANOUZEN & TIFT, Cleveland, O.

TACOMA \$100 to \$1000 monthly interest from 1000%
Put in Tacoma Investment Co., Tacoma, Wash.

INCINNATI BELL FOUNDRY CO.
INCINNATI, O., sole makers of the "Brimmer" Church, School and Fire Alarm Bells. Catalogue with over 2000 illustrations. 2509925

OBITUARY.

Notice—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and must be paid in advance. Count the words and you will know exactly what the charge will be. The money must accompany the notice or it will be cut down to two hundred words.

MRS. JOHNSON CANTREL.
Died in hot 23d year, at her father's home, Sister Cantrel, wife of Johnson Cantrel, and daughter of Rev. I. M. Ashlock. She was a consistent member of the Baptist church.
Sister C. certainly was waited away upon the arms of love, so calmly and gently she seemed to fall asleep in Jesus. A few hours before her death she said not to give her any more medicine, as she wanted to be at herself. Soon after this she called for her friends, husband, little son and daughter first, saying "my

From Kansas.

We have just closed one of the most important meetings ever held in South Central Kansas for the Baptist denomination. On November 28, according to programme, and circular, at 10 a.m. there was assembled in the Pratt Baptist church a respectable congregation, consisting principally of delegates from the Baptist churches of Pratt, Barber, and Stafford counties. Elder William McNutt took the stand and preached the introductory sermon on ministerial support. Then the programme of the ministers and deacons meeting, prepared and arranged for the occasion, was followed until 12 m., when the convention adjourned. At 1:30 p.m., on reassembling, it was found that many more messengers had arrived. After enrolling the newly arrived delegates, the business was resumed, which became more and more interesting until you would have thought that instead of being "way out here in Kansas" you were sitting in some city church listening to "distinguished speakers who ought to command a salary anywhere as pastors. When the hour, late in the afternoon, arrived for miscellaneous business some one moved to take up the proposition of completing the organization of the new Association. Letters were read from several churches; also from distinguished individuals who favored the movement. After deliberate and careful consultation it was suggested that we go to God in prayer and seek to know his divine will, Elder W. McNutt leading in the divine service of prayer. Then, on motion of the writer to take up the business now pending, at 2 p.m. on to-morrow, dispensing with that part of the programme not filled. The convention then adjourned the day's session, to reassemble on Saturday, at 9 a.m. By 7 p.m. the church was filled with an expectant assembly. Elder C. W. Owens, of Sun City, preached an able sermon from Paul's advice to Timothy—"Preach the word." His remarks were listened to with rapt attention. Saturday morning long before the appointed time, the little Baptist chapel was filled, and the devotional services were conducted by Elder A. A. Brown, of Pratt.

The business of the convention was then resumed. Some spirited discussions, which were clear and convincing, then followed on the subjects of the policy of calling pastors for one year, of pastors' duties to churches, etc. Both the pastors present and the membership received some wholesome advice, and by the time of adjournment, every one present was so interested that it was 12:20 before the business was closed, and the brethren went to the hospitable tables of the good people of Pratt to partake of things necessary to sustain nature. At 2 p.m. re-assembled, and in a very short time the house was

filled, and it was apparent that a matter of unusual importance was to be considered. As the messengers arranged themselves, you could see that they were accustomed to the old habit of Baptist Associations. "To do all things decently and in order." A moderator, clerk and treasurer were elected, committees appointed, and the usual preliminary business transacted. When the committee on constitution and by-laws reported there was a stillness strong enough to be felt, and then a burst of applause when the recommendation to the churches was read that they utterly discard alien immersion and observe the ancient usage in the reception of members. Also, when the resolution was read by the writer to ask admission into the Southern Baptist convention, and that a delegate be appointed to represent us in that body on its next anniversary, the moderator could scarce restrain the enthusiasm. Following came the resolution to establish and maintain a denominational paper that would be bold and outspoken in denouncing the isms and heresies that have disturbed the Baptist churches of Kansas; it seemed that every messenger present wanted the floor to voice their approval, and when the subject of establishing a female college at Pratt, for the daughters of Kansas Baptists, was presented for consideration, there was another greeting of the people as well as a hearty approval of the messengers. I must close this article as it is already too lengthy, but allow me to say that within one hour after the session closed, the executive board employed a missionary to travel in the bounds of the Association, and labor to build up these enterprises, at a salary of fifty dollars a month, to begin at once, and the best of all nearly one half of the means was pledged on the spot, do you imagine that this can result in failure where there is such enthusiasm and earnestness? Should I venture a prediction it would be that before the year closes there will be half a hundred respectable churches united to this body of determined Baptists. May God bless the South Central Baptist Association. UNDER MARCHING ORDERS.

—Words of Life—is a wall roll of 32 pages 14 by 21 inches, adorned with a handsome white cover, fastened to an Antique Oak Rod. Each page contains a Bible gem for morning, noon, and night, in neat, clear type. Price, 75c. post-paid. Frank E. Housh & Co., Brattleboro, Vt.

—Six transit—An ocean voyage—Worcester Gazette. Where, oh where is the ambulance?
—Birds of a feather generally flock together, but geese and ducks are found in divers places.—Chicago Post.

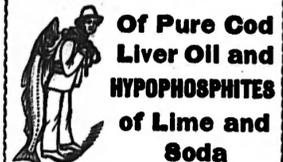


A Call for Pearline

brings the best washing compound in the world, and the original one—all others are imitations. It costs no more than common soap. It does more than soap's work, and half of your own besides. Anything that needs cleaning can be washed with it—without scouring, rubbing and scrubbing, and with absolute safety. Make its acquaintance; millions of women call it their best friend.

Every grocer keeps it, because he has constant calls for it. Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as" Pearline. IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—send it back. J. A. CASHVILLE, Johnson City, Tenn.

SCOTT'S EMULSION



Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda. Is endorsed and prescribed by leading physicians because both the Cod Liver Oil and Hypophosphites are the recognized agents in the cure of Consumption. It is as palatable as milk.

Tutt's Pills

CURE CONSTIPATION. To enjoy health one should have regular evacuations every twenty-four hours. The origin, both mental and physical, resulting from HABITUAL CONSTIPATION are many and serious. For the cure of the common trouble, Tutt's Liver Pills have gained a popularity unparalleled. Elegantly sugar coated. SOLD EVERYWHERE.

VASELINE

FOR A ONE-DOLLAR BILL sent by mail, we will deliver, free of all charges, to any person in the United States, all of the following articles, carefully packed:
One two-ounce bottle of Pure Vaseline... 10 cts.
One two-ounce bottle of Vaseline Pomade... 15 "
One jar of Vaseline Cold Cream... 15 "
One cake of Vaseline Camphor Ice... 10 "
One cake of Vaseline Soap, unscented... 10 "
One cake of Vaseline Soap, equally scented... 10 "
One two-ounce bottle of White Vaseline... 25 "
\$1.10
Or for postage stamps, any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation thereof, unless labelled with our name, because you will certainly receive an imitation which has little or no value.
CHESEBROUGH MFG. CO.
15-41 DETROIT, MICH. 84 State St., N. Y.

USE FERRY'S SEEDS

BECAUSE THEY ARE THE BEST. D. M. FERRY & CO.'S Illustrated, Descriptive and Priced SEED ANNUAL For 1891 will be mailed FREE to all applicants, and in last season's customers. It is better than ever. Every person using Gardens, Flower or Field Seeds, should send for it. Address D. M. FERRY & CO. DETROIT, MICH. Largest Seedman in the world.



Have you an old picture you want enlarged to any size? If so send for my price list—special prices to ministers. Any one that will send me a Cabinet Photo with 10 cents in one cent stamps, will get one dozen very nice Photo's made and returned from same. Will send sample first, if desired for 5 cent stamp.
J. A. CASHVILLE, Johnson City, Tenn.

—In loving remembrance of Daisy Slaughter Paeler, who died on her 23d birthday, February 14th, 1890: Farewell Daisy, but for a time, Which we do hope, will not be long. When we'll meet in that heavenly clime To join the redeemed in song. We feel, dearest, that you'll be of the band Of blood bought ones, around the great white throne, And only waiting to hear the command, Of enter thou, into thy rest, "well done."

We know none sweeter, or purer than thou, Was ever taken from a living home, But He that "doeth all things well" knows here, It's best for thee, that we be left alone. Yes, darling Daisy, thou art gone: Gone, where the pure in heart are blest, But soon will we follow thee home, That beautiful haven of rest. Sadly we miss your winsome smile, And grieve for you though, all in vain; Our aching hearts must bleed a while, E'er we are called to meet again. We're glad that naught of earth's worries disturb the best, For could she hear the call of her dear baby boy Methinks her mother heart could not enjoy the rest The Savior has prepared for her, without alloy. BY A FRIEND AND MOTHER. Waoo, Tex.

Literary Notes.

Among the most noteworthy productions of the year in the entire field of periodical literature has been the series of articles on "The Impregnable Book of Holy Scripture" which Mr. Gladstone has written for the Sunday School Times. The entire series, with important emanations and additions by their eminent author, is now issued in book form by a special arrangement with Mr. Gladstone by the publisher of The Sunday-School Times. A word from Mr. Gladstone, on any subject that is of interest to him, is sure of a welcome from Americans generally. But when Mr. Gladstone writes concerning the Book of books, an added interest attaches to his words in the minds of all. Bible lovers will be grateful for the service he has rendered to

the cause of truth, in this series of important papers in exhibit of the majestic grandeur of the "Impregnable Book of Holy Scripture." This book, issued November 21, contains over 350 pages, (size 7 1/2 by 5 1/2 inches.) It is handsomely bound in cloth, gilt top, with portrait and facsimile letter of Mr. Gladstone. Price, \$1. For sale by booksellers, or mailed, post-paid, by the publisher. JOHN D. WATTLIS, Publisher, 1031 Walnut Street, Philadelphia.

- Carson and Newman College.—Ladies' Column.
- In this column are inserted all cash contributions made by ladies to the building fund of Carson and Newman College, provided these contributions are made without private solicitation. Let many names be added each week.
- Mrs. Mary Stone Y Z..... 1 00
 - Miss Maggie Peak Mossy Creek 1 00
 - Miss Lula Catlett Mossy Creek... 1 00
 - Miss Dona Lowe, Catlettsburg... 1 00
 - Mrs. Catharine Wright, Thelma... 1 00
 - Miss Nannie Lillard, Dumplin... 5 00
 - Miss Gertrude McNeal, Mossy cr. 1 00
 - Mrs. John Smith, Oak Grove... 1 00
 - Tenn... 4..... 1 00
 - Miss Rebecca Clapp, Graveston, Tenn..... 1 00
 - Mrs. S. L. Grisham, Arkansas... 5 00
 - Mrs. J. O. Moss, Newport, Tenn. 25 00
 - Mattie Davis (ool.), Mossy Creek..... 50
 - Mrs. R. C. Bachman, Clover Bottom..... 100 00
 - Mrs. R. K. Collins, Johnson City..... 10 00
 - Miss Catharine Murren, Mossy Creek..... 1 00
 - Mrs. E. C. Dunn..... 1 00
 - Miss Doris Dunn..... 5 00
 - Mrs. E. P. Dawn, Andersonville, Mrs. E. S. Taylor, Nocton..... 1 00
 - Mrs. I. M. Cato, Dumplin..... 1 00
 - Miss Vernie French, Dumplin..... 2 00
 - Mrs. M. B. Jones, Dumplin..... 1 00
 - Mrs. L. C. Peak, Mossy Creek..... 5 00
 - Miss Flora Baker, Mossy Creek... 1 00
 - Mrs. J. D. Douglas, Knoxville... 10 00

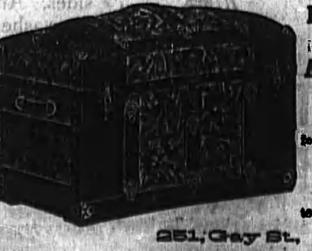
—"Porous plasters are good for a weak back." "That's all right; but I want a plaster that will be good for a week hence."—Harper's Bazaar.
—Boocham's Pills cure sick headache.

JOHN RAMAGE & SON,

FINE BOOTS, SHOES, AND SLIPPERS, TRUNKS, TRAVELING BAGS, AND UMBRELLAS. 305 North Cherry St., Nashville, Tenn. Mail Orders Promptly Filled. 10 20

FRANK GIVENS,

—Dealer In— FURNITURE, MATTRESSES, Etc. No. 228 North College Street, Telephone 620. NASHVILLE, TENN.



J. A. POSTER, Secretary
KNOXVILLE - TRUNK - CO., Wholesale and Retail Manufacturers All Kinds of Trunks, Traveling Bags, &c. Write for prices. We will give you as nice goods for the money as you can get in the United States. We will not be undersold. Satisfaction guaranteed of any order forwarded to us. 251 Gay St., Knoxville, Tenn.

Wolff's ACME Blacking



18 WATER PROOF & HANDSOME POLISH. NO BRUISING OF SHOES. Used by men, women and children.

BIK-RON

Use the SMALL SIZE (40 little bottles 6 to 8 cts. each). They are the most convenient, and all sizes. Price of either size, 25 cents per bottle. KISSING No. 17, 7th Photo print, 4 cents (coppers or stamps). J. F. SMITH & CO. Makers of "Bile Beans." St. Louis, Mo.

TENNESSEE BAKE PAN

Unexcelled for baking meats, fowls, fish, game, bread, cakes, puddings, etc. Self-Basting. No greasing, no burning, no scorching, retains juices, flavors and nutrients. Saves time, fuel and trouble. A BAKING WARRIOR. LIBERAL TERMS. Address—A. T. T. CO., Jr., Troy, Tennessee, Tenn.

RANGUM ROOT LINIMENT

THE King of all Liniments. THE BEST, THE QUICKEST, THE SUREST.

TO CURE FOR MAN: Rheumatism, Sprains, Bruises, Swellings, Soreness, Stiffness, Sore Throat, Weak Back, Cramps, Glands, Bunions, Warts, Insect Bites, Frost Bites, Pains, Aches, Pains in the Back, Breast or Side, Wounds, Cuts, Hurts, Etc. FOR HORSES and STOCK: Spavin, Splint, Ringbone, Wind Galls, Scratches, Bruises, Strains, Swellings, Swiney, Harness and Saddle-burns, Soreness, Stiffness, Knots, Lame Back, Stiff Joints, Puffs, Etc. HUNLOCK, NEAL & CO., Props., Nashville, Tenn.

PIANOS and ORGANS

Direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money taken until instruments are received and fully tested. Write us before purchasing. An investment of 2 cts. may save you many dollars. Address

Jesse French Piano & Organ Co., NASHVILLE, TENN. In writing mention his paper.

Geo. R. Calhoun & Son JEWELERS

Always strive to keep the newest and best goods, and have just, exactly what you want. Don't miss a chance to see their large stock of new goods, and test their honest prices. They lead in handsome presents. Cor. Sumner & Union Sts. Nashville, Tenn.

KNABE PIANOS. UNEQUALLED IN Tone, Touch, Workmanship & Durability.

BALTIMORE, 22 and 24 East Baltimore Street, New York, 148 Fifth Ave. Washington 817 Market Space. 14-25

LEADING SHORT HAND SCHOOL

of the South. A thorough, practical education can be obtained here at a small cost. Positions secured all graduates. Catalogue free. Send for it. Nashville, Tenn. ALLIANCE BUILDING AND PRINCIPAL. 48 49

Baptist Book Depository, 144 CENTRAL AVE., Knoxville, - Tennessee.

Fulfill the imperative need of some place where Baptist literature might be purchased in East Tennessee in connection with the Baptist and Reflector. I have opened a book department. The department has clearly demonstrated the need, and I propose to continue selling books and circulating literature. Any Baptist or religious book or tract supplied at publisher's price. Orders for books, tracts or Sunday-school literature earnestly solicited. Help me to supply this great need. Below is a partial list of books and prices.

| | |
|---|--------------------|
| Bible to suit teachers, from 25c to \$6.00 | |
| Testament and Psalms, large print, 40c to .75 | |
| Broadens-Preparation and Delivery of Sermons..... | 1.75 |
| Broadsides-Sermons and Addresses..... | 1.50 |
| Story of the Baptists..... | 1.50 |
| Grace Trumpet..... | 1.50 |
| Smith's Bible Dictionary..... | 1.50 |
| Pillar of Fire..... | \$1.50 Three vols. |
| Throne of David..... | 1.50 One vol. |
| Principles of the House of David..... | 1.50 One vol. |
| Josephus complete..... | 2.00 |
| The Church-Harvey..... | 1.00 |
| The Pastor-Harvey..... | 1.00 |
| Notes of Sermons-Pendleton..... | 1.00 |
| Distinctive Principles of Baptists-Pendleton..... | 1.25 |
| Christian Doctrine-Pendleton..... | 1.25 |
| Church Manual-Pendleton..... | 1.50 |
| Three Reasons Why I am a Baptist-Pendleton..... | .50 |
| New Great Iron Works-Graves..... | 2.00 |
| Seven Depositions-Graves..... | 1.00 |
| First Baptist Church in America-Graves..... | 1.00 |
| Parables-Graves (all his works kept)..... | 1.00 |
| Pilgrim's Progress-Graves..... | 1.00 |
| Theodora Ernest, Vol. I and II, each..... | 1.00 |
| Infidel's Daughter..... | 1.00 |
| Howell on Communion..... | .50 |
| Howell on the Deacons..... | .50 |
| Life of William Carey..... | 1.25 |
| Life of Abraham Jackson, by his son Edward..... | 1.25 |
| Life of Three Mrs. Judsons..... | 1.25 |
| Little Baptist..... | .75 |
| Pastor's Hand Book-Everts..... | .75 and 1.00 |
| Baptist Layman's Book-Everts..... | .75 |
| Miscels of Truth and Church Communion-Gardner, each..... | 1.00 |
| Commentary on whole Bible..... | 1.00 |
| Cast, and Brown..... | 1.00 |
| All the publications of the A. B. P. Society, at publisher's price. | |

There are some tracts we heartily commend: Upsa Tract, 27 cts.; Penn, 10c.; Obedience Essential, 4c.; The Devil's Mission of Amusement, 4c.; What Principles Have Been Worth to the World, 1c.; A Pious Christian, Church to Home for a Baptist, 1c.; Origin of the Baptists, 4c.; Position of Baptists, 5c.; Catechism, 5c., 10c., and 15c.; New Mill Society, 1c.; Systematic Giving, 10c.; Will, 10c.; the Baptist's Aunt, 10c.; Black's Three Lessons, 10c. For catalogue and further information, Address, O. L. HAILEY

Address, O. L. HAILEY

ETHEL COLLEGE, Russellville, Kentucky.

Thirty-seventh Session. Spring Term Begins January 22, 1891. Tuition, per term of twenty weeks 827 50 Board, including furnished room, fuel, etc. 50 00 Total 877 50

Sons of active ministers and licentiates of Baptist churches have tuition free. The latter have aid from "Enloe Fund," if needed. For catalogues or information address REV. W. S. RYLAND, President.

B. H. STIEF JEWELRY CO. JAMES B. CARR, Manager.

208, 210 Union Street, Nashville, Tenn. Offer the Largest, Richest, and Choicest Stock to be found in the South. DIAMONDS. A full line of the best AMERICAN. Sole agents for the celebrated PATHEK PHILLIPS & CO. SWISS WATCHES. Sterling Silver and Fine Silver-plated Ware. Clocks, Bionzes, Onyx-top Tables, Pine Lamps. NOVELTIES FOR WEDDING AND BIRTHDAY GIFTS. REPAIRING A SPECIALTY, and all work warranted. Prompt and careful attention to all mail orders. All the old force of the house retained. OPEN AT NIGHT UNTIL AFTER CHRISTMAS.

THE DINGEE & CONARD CO'S ROSES AND SEEDS FOR SPRING PLANTING.

If you plant Roses, Hardy Plants, Bulbs or Seeds, we would like to send you our NEW GUIDE, 16 pages, beautifully illustrated, FREE on application. You will find it interesting and useful. We offer all the choicest Novelties and best things in NEW ROSES, HARDY PLANTS, BULBS and SEEDS, postpaid to your door, satisfaction guaranteed. Our business is one of the largest in the Country and we will be pleased to serve you no difference whether your orders are large or small. Write to-day for our New Guide, FREE. THE DINGEE & CONARD CO. WEST GROVE, PA.

\$12.00, \$15.00, AND \$18.00 SUITS FOR ONLY

TEN DOLLARS.

We are making the above inducements to work off an immense stock that MUST GO. Come and see our line, and we will save you money. We have made big reductions in OVERCOATS, CHILDREN'S SUITS, and CHILDREN'S OVERCOATS.

Come and See Us or Send Us an Order.

W. A. LANNOM, The One-Price Cash Clothier, 215 PUBLIC SQUARE, NASHVILLE, TENN.

The Baptist and Reflector

THE REPRESENTATIVE DENOMINATIONAL PAPER OF TENNESSEE. EDGAR E. FOLK, Nashville, Editor. O. L. HAILEY, Knoxville, Editor. J. R. GRAVES, L.L.D., Memphis, Special Editor.

PUBLISHED EVERY THURSDAY AT THE AMERICAN BUILDING, NASHVILLE, TENN.

Devoted to the cause of Pure Religion, and to all the Interests of the Baptist Denomination. Every Baptist Family in the State Should Read It.

AN AGENT IS WANTED in every Church to introduce this paper, and to take subscriptions. Write for TERMS and SPECIMEN COPIES.

ADVERTISERS will find the Baptist and Reflector an excellent medium for reaching the 100,000 Baptists in the State of Tennessee.

BRYANT & STRATTON BUSINESS COLLEGE LOUISVILLE, KY.

Begin the year right. Subscribe to the BAPTIST & REFLECTOR.

BUSINESS DIRECTORY.

- Agricultural Implementants.** GEO. W. STOCKELL & CO.—Seed, Implements of all kinds. Every thing on wheels. Correspondence solicited.
- Architects.** H. C. THOMPSON ARCHITECT Rooms 69 and 70 Baxter Court, Church street, Nashville, Tenn. 45-45. WILLIAM C. SMITH—ARCHITECT, Berry Street, corner of Church and Cherry streets, Nashville. —42.
- Attorneys.** C. W. BEALE, Attorney at Law. Room 16 Van-derbilt Building, Cherry street, Nashville, Tenn. Telephone, No. 987. JOHN L. KENNEDY, Attorney at Law and Notary in Chancery. Room 4 Vanderbilt Building, Cherry street. General practice. 45-45. WHITMAN & GAMBLE, Attorneys at Law. Rooms 28 and 27 Vanderbilt Building, Cherry St. Practice in State and Federal Courts. 45-45. FERRY D. MADDEN, Attorney, McGavock Block, Cherry street.—Practice in all the courts. Refers to First National Bank, Nashville Trust Co.
- Art Instruction.** CALVERT BROTHERS—Studio: Cole Building, Room 70. Give instructions in oil painting, water colors, pastel, and crayon work. Portraiture a specialty.
- Books, Periodicals, Etc.** GILLESPIE & HARD, Church St.—Leading book and stationery Dealer. Catalogues free. Postage prepaid on books, etc., mailed. —42. WHEELER PUBLISHING CO.—Bookellers, stationers, printers, and binders. Any book in print mailed on receipt of the publishers' price. Carriages, Wagons, Etc. ALLEN BROTHERS, 119 and 121 N. Cherry. We manufacture and carry a full stock of Spring Wagons, Carriages, Buggies, and Phaetons. Drugs, Medicines, Etc. DEMOVILLE & CO.—Dispensing Druggists, Cherry St., opp. Maxwell House. Drugs, toilet articles, mineral waters, wines, and liquors for medicinal use. Orders by mail solicited.
- Electrical Work.** J. W. BRAID & CO.—Electricians. Manufacturers, etc. and dealers in electrical instruments and supplies for hotels, factories, and residences. 207 Union St. (Established, 1879).
- Hotels, and Men's Furnishings.** E. BURTON & CO., 111 Public Square.—Keep best goods. They make a specialty of supplying hotels, boarding schools, and families. QUINTARD JONES—The leading hatter and furnisher. 221 North Cherry Street. W. T. GATES, Cor. College and Union Sts.—Diamonds, watches, jewelry, clocks, optical goods, silver and plated ware, general repairs.
- Marble Work—Monuments.** SWAN.—Marble and granite monuments, statuary, urns, vases, etc. 418 Union street, near Sumner. —42.
- Painters—House and Sign.** ROBERT L. BELL—House and sign painter, 130 South College Street, Nashville, Tenn. —43.
- Photographers.** THUSS 232 1/2 N. Cherry st., McGavock Block. —Photographer. Portraits in oil, pastel, crayon, or water colors; copying and enlarging.
- Pictures and Picture Frames.** NASHVILLE FRAME CO., Watkins Block, Church street. Wall paper, Picture Frames, Window Shades, New Goods Special Prices, Old Experience. Telephone 988. [45-45] LARSEN, Manufacturer, 417, Union street.—All kinds of pictures, paintings, pictures, of all kinds. Gilding of all kinds done in the latest style.
- Real Estate.** WILLIAMS, PEASE & BAXTER, real estate dealers, Cherry st., Maxwell House.—If you have a bargain we want it. If you want a bargain we have it.
- Real Estate and Loan Agency.** ARINGTON FARRAR & CO., Real Estate and Loan agents, 228 N. College street. Buy and sell real estate, collect rents, negotiate loans, pay taxes and give special attention to auction sales.
- Real Estate and General Agency.** VANHOUGH, MAIDUX & DAVIS, 217 Union St. Real estate and general agency. Loans negotiated. Special attention given to collections, insuring, buying, and selling.
- Rubber Stamps.** SOUTHERN RUBBER STAMP WORKS, 227 Union street.—Stamps, stenols, seals, ledgers, bank and railroad supplies, Etc. —41.
- Stencils, Seals, Etc.** JOHN F. BREGGS & CO.—Engravers, stencils and seals. Union street, & W. corner of Cherry, upstairs.
- Wall Paper, Pictures, Mirrors, etc.** THE R. FREEMAN WALL PAPER CO. Interior decorations, wall paper, window shades, and pictures. 210 North College street. Wall paper samples on application.

Baptist and Reflector

THE BAPTIST, Established 1846. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889. Published every Thursday. Mrs. E. E. Folk, Comp. 516 Boscolol st. Speaking Truth in Love. [Entered at the post-office at Nashville, Tenn., as second class matter.] VOL. 2. NASHVILLE, TENNESSEE, JANUARY 8, 1891. NO. 22.

Strauss as a Biblical Critic.

David Friedrich Strauss, the father of the "Mythical Theory" of the origin and character of the Gospels, was for some time a student, and afterward a teacher, at Tubingen. He seems to have made no very high reputation as an instructor in the Theological Seminary, and was little known until the publication of his "Life of Jesus"—the work in which he propounded his "Mythical Theory."

For some years I have, in the course of my general reading, and especially in matters pertaining to biblical criticism, found frequent mention made of the writings of Strauss, and, after reading a good deal about him, it recently occurred to me that it might be interesting to go to the fountain-head, and study Strauss himself.

It was no easy task in the line of summer work, but the two massive volumes, as translated by "George Eliot," were honestly read through, and, like the charity boy when he had mastered the alphabet, I can seriously ask "whether it was worth while to go through so much to learn so little."

These volumes seem to have been born of Strauss' fierce and malignant hatred of the supernatural; say "miracle" to him, and he flies into a passion which is uncontrolled, if not uncontrollable. For the "orthodox" theologian, who accepts as history the miracles of the Bible, he has the most boundless contempt, and this contempt he is at no pains to conceal, but pours it out in a style which resembles the

Mad streams of speech, which, in tumultuous flood, Shook men and angels with their threats of blood.

The "Mythical Theory" assumes that the evangelists had made up their minds just what the Messiah was to be, and just what he was to do; and then, without troubling themselves about the facts of the case, they proceed to manufacture out of Jesus of Nazareth the Messiah of their own conceptions.

To this end they imagine a long series of works which Jesus never pretended to perform, and a variety of marvelous discourses which Jesus never could have delivered; and they coolly attribute these works and these discourses to the Galilean peasant—a plain carpenter's son, who never intended to play any such part. It is assumed, without a shred of proof, that a "miracle" is necessarily "an historical"—that no miracle ever did, or ever can, occur.

In accounting for the miraculous elements of the Gospels, the author resorts to the "Tendental" theory, as advocated and elaborated by Haur. This theory assumes that certain "tendencies" of the ages passed upon the minds of the apostles in such a way as to lead them to write their works in the form in which we have them, or

nearly so, and that these same "tendencies" and their results are no authority for us, so far as the historical facts are concerned. The historical facts, if established at all, must be established by critical and scientific investigation.

The miracles were needed, and therefore were invented, in order to make the Messiah of the Prophets out of Jesus of Nazareth. How the Messiah of the Prophets originated—how the Messianic idea was originated and developed among a people so superstitious as were the Hebrews—this is left without the least approach to an explanation. And yet the Messiah of Isaiah needs to be accounted for just as much as does the Christ of John's Gospel.

As an expositor of Scripture, Strauss is perfectly wild. In his hands any thing can be made to mean any thing. The "spiritualizing" of the most illiterate "Hardehell" preacher at a "bush-meeting" is not more fanciful than are many of the expositions given by this German professor!

When Hotspur, in his teasing way, said to his wife Kate:

I will believe That wilt not utter what thou dost not know,

he was unconsciously paying her a very high compliment, and it is a compliment which I can by no means pay to Strauss. Indeed he is continually uttering what nobody knows. The opinion of Strauss as to the ability, the character, and the purposes of the several evangelists are here set forth with as much clearness as one could expect under the circumstances. The evangelists, he thinks, were no vulgar liars, though they are constantly and seriously telling things that they knew were not true, and that no rational human can believe.

Matthew was an iron-clad Jew, filled with the narrow pedantry of an effete superstition. Luke was more liberal, being to some extent under the influence of Paul; but he is utterly untrustworthy as to his facts, and does not hesitate to twist contemporary Roman history to suit his purpose. Mark is a weak dilution of Matthew and Luke, with an unhealthy ambition to be graphic. "John" is really not John; but was written by some Gnostic, who lived in the second century, and who chose to personate the beloved disciple. He was disgusted with the Christ of the Synoptics, and therefore made a new Christ out of some shreds and patches of Platonism, which he had somewhere and somehow picked up, and which he confirmed with other scraps from Philo.

What Strauss thought of Christ himself I have in vain tried to learn from a careful study of these volumes. He believes that he was accented by Postum Plate, because Tacitus says, so. But what manner of man he was, this biographer (?) fails to inform us. In the capacity to play fast and loose

with the documents before him, no critic—not even Renan—exceeds Strauss. Wellhausen himself is not cooler. Strauss knows, and indeed tells us in this book, that the oldest extant Greek manuscripts are without the last twelve verses of Mark's Gospel. Strauss almost certainly believed the passage to be a spurious addition by a later hand. But when it suits his purpose to cite it in the course of his destructive argument, he hesitates not a moment, but presses it into service with as much coolness as he would do so if it were a part of the parable of the "Good Samaritan."

Of course, this is grossly unfair, un candid, and indeed uncritical; but all this seems to be of no consequence to the critic, who has evidently made up his mind to carry his point. Eufaula, Ala.

Accepting Christ.

BY J. M. FENDLETON, D.D.

I have read with painful interest an article in the BAPTIST AND REFLECTOR of December 25th, 1890, entitled "The Mourner's Bench," and signed "L. N. Brook." It seems that there was a discussion in a recent meeting of a Sunday-school Institute, and that brethren differed very widely as to the best way of treating inquirers after salvation. The writer says, "Some of us thought it best to separate the seekers or inquirers from the congregation by reserved seats, so that they would be more accessible to the workers. That it is a good thing to pray for inquirers, and give them special instructions. Dr. Z. C. Graves, Rev. S. E. Jones, and Prof. Baile, took a very decided stand against this method of operation. They wanted us to preach and simply ask people to accept Christ and join the church without any fuss (weeping and mourning) about it."

I would be very glad to believe that there is some mistake about all this. It is amusing if the three brethren named expressed themselves as they are said to have done. I know that many evangelists, so-called, attach very little importance to repentance, and they say to sinners, "accept Christ." These are their favorite words, and if it is meant that there is such a thing as an acceptance of Christ without repentance, they are words of delusion, as well as of danger. It would be very agreeable to the "natural man" to dispense with the humiliation and self-abasement involved in repentance; but no one can "pass from death to life" without feeling as did the publican when he cried, "God be merciful to me a sinner." I think some evangelists and some pastors very seldom refer to the publican and his earnest prayer. What is the consequence? Our churches are cursed with converts, so-called, who are utterly destitute of the grace of God. They have had no genuine conviction of sin, they have not felt themselves to be guilty sinners, justly condemned by God's holy law, and deserving of his

righteous displeasure. I have not heard of an old-fashioned Christian experience for a number of years. I think the plan now is for the pastor to ask a few leading questions, so framed that they are of necessity answered in but one way. "Accepting Christ, I have two things to say:

The first is that no one will accept Christ without repentance. Christ is a Savior, the only Savior. Why do men need a Savior? Because they are sinners. This is the reason, and the only reason. But they do not accept Christ because they are sinners (misdemeanors do not accept him), but because they feel their need of him as a Savior. This feeling of need is never experienced without that sense of sin which repentance implies. It follows that no one will accept Christ without repentance. The second thing I have to say, is this:

No one can accept Christ without repentance. In the natural world certain things follow, but never precede other things. It is so in the moral world. Acceptance of Christ as the Savior follows, but never precedes repentance. The sinner can not accept Christ without feeling that he is a sinner in need of a Savior. This consciousness of sin is included in repentance, and it makes possible a reception of Christ; but without it he can not be accepted. The proper thing to do, then, is first to preach repentance, as John the Baptist did, as Jesus did, as the apostles did. The sinner convicted, humbled, and subdued, must come to the cross for pardon, and life, and salvation.

I think Bro. Weaver said some weeks ago that the purpose of some evangelists seems to be "to bring Christ to the sinner's feet, and not the sinner to Christ's feet." The Lord pity such evangelists! They need his pity, for they reverse the gospel order. May our pastors be preserved from imbibing the sentiments and copying the examples of these evangelists! Bowling Green, Ky.

The finest meeting ever held among the Baptists of Nashville was that held last Sunday night in the First Baptist church. The splendid large house was soon filled, and it was an audience of representative Baptists, all of the churches in the city being represented, and all pastors being seated on the platform. Dr. W. R. L. Smith, the genial pastor of the First church, presided gracefully. Rev. C. S. Gardner, of the Edgemoor church, spoke eloquently of the past of Nashville Baptists, and Rev. I. J. Van Ness, of the Immanuel church, discussed their future in a speech of much interest. Dr. W. D. Powell, an old Tennesseean, spoke of his pleasure in being present upon an occasion of the kind, and said that he thought the effects of the meeting would reach down into Mexico. The spirit of the meeting was fine. Every one went away delighted. It will have the effect of solidifying the Baptists of Nashville more thoroughly than they have ever been before.