Mention this paper.

Books

New Books every week. Catalogue, 132 pages, free; *not sold* by Dealers; *prices too low*; buy of the Publisher, JOHN B. ALDEN, 393 Pearl St., New York.

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 2 cts. may save you many dollars. Address

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

Geo. R. Calhoun & Son

—LEADING—

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 honest goods, and learn their honest prices. They lead in handsome presents.

Cor. Summer & 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. 14-26

JAMES T. CAMP,
Book, Newspaper and Job
-PRINTING-
Northwest Cor. Cherry and Union Streets,
NASHVILLE, TENN.

BUSINESS CARDS, CIRCULARS, SCHOOL CATALOGUES, AND OTHER PAMPHLET WORK. BILL HEADS, LETTER HEADS, ENVELOPES. ALL KINDS OF PRINTING NEEDED BY SOCIETIES.

First-class Work and Prices Reasonable.

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. Students enter any time. Address Nashville Short Hand Institute, Nashville, Tenn. "ALEXANDER FALL, PROPRIETOR AND PRINCIPAL." 49 50

National Bureau of Education.

A reliable medium for correspondence between school officers and teachers seeking employment. Miss E. Crosthwait, Prop. Removed to S. W. cor. Church and Spruce St., Nashville, Tenn. 19-19

PIANOS ORGANS SUMMER OFFER

BUY in August, September, or October and pay when crops are sold. Spot Cash Prices. The Lowest known. Just a little cash down, balance December 15th. No interest. Our entire stock—any make—price or style. BEST Summer offer we ever made.

SUMMER SALE 1890

Write for Circular—SUMMER OFFER 1890

LUDDEN & BATES,
SAVANNAH, GA.

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 Doane, Mus. Doc., 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. STIFLER, D. D., *Detroit, Mich.*

"For several months past, we have 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. BROUNER, *New York City.*

PRICE:—Music Edition, Boards, $30.00 per 100; Cloth, $45.00 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: 1420 Chestnut Street; BOSTON: 256 Washington Street; NEW YORK: Times Building; CHICAGO: 122 Wabash Avenue; ST. LOUIS: 1109 Olive Street; ATLANTA: 66½ Whitehall Street.

BETHEL COLLEGE,

Russellville, Kentucky.

Thirty-seventh Session. Spring Term Begins January 22, 1891.

Tuition, per term of twenty weeks	$27 50
Board, including furnished room, fuel, etc.	50 00
Total	$77 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.

FRANK GIVENS,

—Dealer In—

FURNITURE, MATTRESSES, Etc.

No. 228 North College Street,

Telephone 620. 3 28 *NASHVILLE, TENN.*

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 catalogues and prices.

4849 **ROBERT L. LOUD,**
212 North Summer Street.

The Baptist and Reflector

THE REPRESENTATIVE DENOMINATIONAL PAPER OF TENNESSEE.

EDGAR E. FOLK, Nashville, O. L. HAILEY, Knoxville, } Editors.
J. R. GRAVES, LL.D., 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.

BUSINESS DIRECTORY.

Agricultural Implements.

GEO. W. STOCKELL & CO.—Seeds. 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 Block, corner of Church and Cherry streets, Nashville. —42

Attorneys.

C. W. BEALE, Attorney at Law. Room 15 Vanderbilt Building, Cherry street, Nashville, Tenn. Telephone, No. 987.

JOHN L. KENNEDY. Attorney at Law, and Solicitor in Chancery. Room 4 Vanderbilt Building, Cherry street. General practice. 45—45

WHITMAN A GAMBLE, Attorneys at Law, Rooms 26 and 27 Vanderbilt Building, Cherry St. Practice in State and Federal Courts. 45-45

PERCY D. MADDIN, Attorney, McGavock Block, Cherry street.—Practices 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 A HARD, Church St.—Leading book and stationery Dealers. Catalogues free. Postage prepaid on books, etc., mailed. —42

Books, Etc.

WHEELER PUBLISHING CO.—Booksellers, stationers, printers, and binders. Any book in print mailed on receipt of the publishers' price.

Carriages, Wagons, Etc.

ALLEN BROTHERS, 119 and 121 S. 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 and dealers in electrical instruments and supplies for hotels, factories, and residences. 207 Union St. (Established, 1879.)

Grocers.

C. E. BURTON A CO., 111 Public Square.—Keep best goods. They make a specialty of supplying hotels, boarding schools, and families.

Hats, and Men's Furnishings.

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 repairing.

Marble Work—Monuments.

P. SWAN.—Marble and granite monuments, statues, urns, vases, etc. 412 Union street, near Summer. —42

Painters—House and Sign.

ROBERT L. BELL.—House and sign painter, 130 South College Street, Nashville, Tenn. —43

Photographers.

THUSS 230½ 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

C. LARSEN, Manufacturer, 417, Union street.—Mirrors, picture frames, 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.

ARRINGTON FARRAR & CO., Real Estate and Loan agents, 226 N. College street. Buy and sell real estate, collect rents, negotiate loans, pay taxes and give special attention to auction sales.

WARBROUGH, MADDUX A DAVIS, 217 Union St. Real estate and general agents. Loans negotiated. Special attention given to collections, insuring, buying, and selling.

Rubber Stamps.

SOUTHERN RUBBER STAMP WORKS, 207 Union street.—Stamps, stencils, seals, badges, bank and railroad supplies, etc. —43

Stencils, Seals, Etc.

JOHN F. SKEGGS & CO.—Engravers, stencils and seals. Union street, S. W. corner of Cherry, up stairs. —43

Wall Paper, Pictures, Mirrors, etc.

THE L. B. FREEMAN WALL PAPER CO. Interior Decorators. Manufacturers of mirrors, frames, etc. Dealers in wall paper, window shades, and pictures. 210 North College street. Wall paper samples on application. 45—46

Mrs E E Folk comp
516 Boscobel st

Baptist and Reflector

THE BAPTIST, Established 1846. } THE BAPTIST REFLECTOR, Established 1871. } Consolidated August 14, 1889.

Published every Thursday. } **Speaking Truth in Love.** {Entered at the post-office at Nashville, Tenn., as second class matter.}

VOL. 2. NASHVILLE, TENNESSEE, JANUARY 29, 1891. NO. 25.

The Public Collection.

BY O. M. SAVAGE, LL.D.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

The Greek text exemplifies a degree of fullness and accuracy of expression perhaps unattainable in English with any thing like the same number of words.

In consulting that text of Mark xii. 41, I see that it was a custom of Christ to sit near the treasury and watch how the people contributed their money. He did not do this just once, but often. Complete this picture in imagination and contemplate it, and then follow him to the next synagogue, and see him seated in the same relative position again. In the loving and confiding manner of a true disciple go with him into the next synagogue on the Sabbath day, and assure yourself that the author of our faith and redeemer of our souls places no light estimate on the public collection. This is all that the genuine Christian wants to know in relation to the matter.

The said text also shows that in this oft-repeated observation of the treasury service, once the magnanimous act of giving one's whole living, met his eyes. We are not warranted in believing that it occurred oftener. It was a poor woman. The Savior praised her; the common man would have censured her.

Nor do we have to leave this verse to learn that the Jews were accustomed to giving. This custom was still in vogue at the time Mark's Gospel was written. I am convinced that the pious Jew gave most likely not less than a third of his income to moral and religious purposes.

There is nothing to take the place of the public collection. It has its own peculiar function in the body into which we have all been baptized. There is no objection to sending a member to a brother in the field or shop for a contribution; nor can I see an objection to any moral and legitimate method of raising money for the Lord's cause; but none of these can take the place of the regular, oft-repeated public collection. Of what benefit is it to the giver? Try it for the sake of Christ and humanity, and be convinced by that which you experience, but can not express. There is something wrong in the method of the collection if religious sentiment is not quickened and strengthened thereby. Who that saw the noble action of our last Convention, when that fifteen hundred dollar debt was lifted in a few minutes, that regrets the fact or the part that he took in it? We had come to a place of great danger. I felt an indescribable horror as the darkness enveloped us, when by some superhuman effort the clouds were rifted, the chasm bridged, and we passed over in safety. From that time to this I have felt more sensibly the tender ties of our common brotherhood. How I wish the whole country, as in some great amphitheater, could have watched that scene!

What proper effect has the public collection on others? Men may speak for that in which they feel little interest, but joyful giving implies stronger convictions and deeper interest. The world knows this. There are few services more impressive than a purely religious collection. Certainly no one can lightly esteem evidence that proves to the world the sincerity of our motives, the unselfish character of our religion, the strength of our convictions, and deep enlistment of our feelings.

It does not require extraordinary analytic powers in the observer to see with what condition of the soul these voluntary gifts associate themselves. In illustration, let me copy a part of a letter received only to-day. It is from Bro. Clement, now over seventy years of age, and fifty-six years in the Baptist church: "Having seen in the BAPTIST AND REFLECTOR of January 1st, your call for help to assist the young brethren attending the college to educate themselves for the ministry, although very feeble, having been confined most of my time to the bed for twelve months, I desire to do something for my Master. Inclosed I send you five dollars, which you will apply as you think best. I feel that my time is short, but my faith is strong. Thanks to God for it; hope will soon enter into full fruition, when I shall behold my Savior as he is. Bless the Lord, O my soul."

When querulous heirs prevent the aged Christian from remembering in his will the church, or some one of our Boards, they rob him of the consolation of erecting an enduring monument of his faith in God and of his love for his country and mankind.

What are some of the *minor* benefits of regular, frequent public collections? More people participate. In the practice of that abnormal and unscriptural way of an annual collection just before the Association meets, considerable risks are taken. It may be a rainy day and few out; or it may occur just when Brother A. has to start to be there on Monday, or Sister B. has the headache, and the opportunity is lost with them. But it is hardly supposable that even they will miss every meeting during the year; and, therefore, will be present at some collections. More nearly by far will the whole strength of the church be represented in the contributions if a public collection is taken at every meeting.

A man can give usually one dollar a month more easily than twelve dollars at one time. Almost any child can give a nickel each week; but few children can give $2.50 at one time. Besides, if these floating coins are not caught as they pass, they will often go to some unworthy object. The most of the people are going to spend their money for something, but not likely for church purposes unless called upon. Goods that sell on the installment plan bring more money.

The products of the country are becoming more varied, and people are beginning to have about as much ready cash at one time of the year as another.

Observation confirms me in the conviction that the same giver grows more liberal with the progress of regular and frequent collections. The townsman worth just the same as the countryman will give three times as much in a year to various religious purposes. I need not say why. I have seen the man commence with his regular nickel or dime and end with the dollar.

It is wonderful how the Jews, who were always giving liberally, prospered so largely, both in mind and material things. It is also wonderful how the farming classes, who hold the bulk of the country in their own hands, are so hard pressed—always hard pressed. Even legislation seems to be against them. They do not come in for a share of protection. They buy at high prices and sell cheap. They are poor in the midst of plenty.

Providential happenings seem to be against them. Note the series of disasters last year. A good corn crop was made. Much of it was fed to hogs, which in large numbers were killed in a cold spell, about thanksgiving day. The weather turned off warm. The meat that had been killed, nearly all, was lost; and the weather continued warm so long that what hogs were left, ate up about all the rest of the corn, and were then killed when the weather was too warm to save the meat. During this warm weather the wheat was growing luxuriantly, and was getting into joint when that late and heavy frost and freeze came and killed *it*. This frost was so unusually severe that it reached even to Monterey, Mexico, killing the oranges and other tropical fruits. This disaster enveloped the fruit both small and large of the whole country. Vain man, to think that he can get any advantage by withholding from the Lord that which is due.

Put this general stress along-side of the fact that in Nashville I can pick out from among the Baptists, perhaps twenty-five men, if not fifty, who are each giving more than several whole Associations in the rural districts are now giving, or have been giving for many years. I know there are some of the most noble brethren and sisters in the country, but they must suffer from the covetousness of the class of people to which they belong, as the camp of Israel did for the sin of Achan.

Listen, my countrymen, with whom I sympathize in your sorrows, and suffer in your losses, listen to the impassioned address of Haggai: "Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye ran every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

Put along with this the call of Malachi: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Will not this frequent public collection embarrass the congregation? Not more than the singing of a song. Gratitude naturally seeks to express itself in some gift. Where the surgeon by his skill has restored sunshine to a once darkened home, even before the pleasant converse is ended and the buggy drives from the gate, every one, from the father even to the youngest child, thinks of giving him something.

Brother Powell attributes the large sums which are so cheerfully given for the cause he represents, as he passes through the United States, to the manner of the collection; but I think them the spontaneous offerings of a grateful people for his heroic services.

"And Jacob vowed a vow, saying, If God will be with me and keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

This natural instinct of man is, with many, sufficient to account for the origin of sacrifice. Admit the existence of gratitude and love, which are satisfied in much the same way, and it is a sad reflection on a congregation to suppose there is no one present who wants to give something. It is always to be presumed that there is some one present who has something to give, and who will go home better satisfied if the gift is made. To reach this person of doubtful identity it is necessary to pass the basket to all, with the distinct understanding that we are seeking only grateful and cheerful givers. There is too much freedom in this collection to allow of any embarrassment.

What are the objects for which these contributions are taken? Foreign Missions, Home Missions, State Missions, and education.

The Menle Springs church has passed unanimously a resolution to take a collection at every meeting for our boards, reserving ten per cent for current expenses. This resolution to her honor is now on record in her minutes. Imagine all the churches doing the same, and complete the picture in your own way.

[redacted]

Self-Examination.

BY REV. T. W. YOUNG.

We hear so many exhortations to self-examination that we have come to take it as very good advice, and to believe that the Bible abounds in commands to this solemn duty. From the pulpit and prayer-meeting room the devout and saintly will exhort, "Brethren, let us examine ourselves;" "Brethren, we must look into our own hearts and examine them," etc. But when we search for a "thus saith the Lord," as to this rigid self-introspection, we find two passages usually quoted as teaching it; but a study of the context shows that one of them has no reference to this inward heart-searching, and the other only indirectly.

In 2 Cor. xiii. 5, Paul says, "Try your own selves whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you?" This is often used as teaching that God enjoins us to look into our hearts and see whether we love him or not, or to see if we have faith in him. The context shows that apparently the Corinthians had accused Paul of having no influence over them for good, and his ministry as being weak and insignificant. Paul replies by telling them to look at their present condition as compared with their power, see the change that has taken place in their lives, see the possession they now have, and in the light of these things let them say whether his influence over them has been for good or not, or if his ministry is weak and insignificant. In this passage there is no command, or reference to any self-scrutiny, or heart-searching, to see if they be Christians or not. Again, in 1 Cor. xi. 28, he says, "Let a man examine himself." But in this Paul means only to interpose a caution to prepare the receiver to eat the Lord's supper worthily. Only very indirectly could it be said that Paul is commanding a course of self-introspection, and then not in order to determine if be be a Christian, but rather whether he has fulfilled the scriptural requirements, and is in accord with what he proposes to do.

It is impossible to know ourselves by looking into our hearts. We only know ourselves truly as we see our life in the past. Every day our actions surprise us, and frequently we find that we have done the very thing we never thought we would do. I suppose Abraham did not really know the strength of his faith till called upon to sacrifice Isaac. In the light of that trial he could estimate the real strength of his faith. In the shortness of memory we fail to profit by past mistakes. In every action of ours there are so many details giving rise to so many causes of actions which may differ in each action, thus making it impossible for us to know fully and truly our own heart. The Greeks had a favorite motto among their philosophers, "Know thyself," but by this they did not mean to teach that by looking into their own hearts and studying them they came to understand their character and be able to estimate their real worth, but rather that each one should examine the basis and facts of his philosophy for himself, and not be content to receive them second-hand. Then, again, people do not grow better from any rigid self-introspection. The bad only see good and excuses for the evil in their hearts. The good only see evil in theirs, and sadden their life by deploring it. One of the saintliest women I ever knew, and whom all reverenced, began to direct her attention to her own heart, to examine it, to search it, and to question whether she truly did believe or not, till in a few months she concluded she had no faith, her life was full of evil deeds, she was unsaved, had no hope, and that there was none for her; and in this state she lives to-day. The humble believer grows no better by looking into his own heart, for he sees only unbelief and sin. It is an artificial life, after all, to stop work and go into heart-gazing. The mother never questions whether she loves her children or not; the industrious man never stops to wonder if he is industrious. Christ says, He that heareth my words and doeth, he it is that loveth me.

We can only know our hearts as God, who sits as a refiner of gold, tries us, and under the hand of his proving we learn to know ourselves. God does the searching to see if there be any evil way in us. He searches, tries, and proves us, and not we our own hearts. The Christian only grows Godlike, strong in faith and hope, as he learns to look away from himself to the Son of man. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even equal, yet the infinite superiority did not crush him, nor cause him to despair. He saw realised those conceptions that had long floated vaguely before him in unsubstantial form; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming, "And I, too, am a painter." Let the hesitating believer look on Christ, the embodiment of the highest and holiest of all conceptions, till his heart can feel his spirit and touch, then he can turn to the world believing, "I, too, am a Christian."

Louisville, Ky.

Dr. Savage and Preparatory Schools.

That temperance controversy reminds us of one of the French and Indian wars. The colonies of France and England in the New World had espoused the cause of their respective mother countries. After eight years of fighting, burning, and murdering, a treaty of peace was entered into, by which each party held the same territory that each had possessed before the opening of hostilities. Now that the smoke of battle has cleared away we find the combatants upon either side of the temperance report occupying about the same relative positions as before—no one hurt, no one converted, but each side confident of victory. The pale looker on is of the opinion that both sides are "inorganic."

The gentle reader will pardon us for inviting his attention to a matter more nearly affecting Tennessee Baptists—Dr. Savage's admirable suggestion concerning preparatory schools.

It has long been a problem with the writer how this evil—this want of a proper co-relation between our universities and our preparatory schools—could be remedied. But it must be confessed that a satisfactory solution has not presented itself to us. Everywhere we hear the complaint from universities that the material sent to them is unfit for the application of university methods and university curricula; and to day this condition clings to university results to such an extent that the university is deprived of the opportunity to perform its legitimate functions. Moreover, on account of the erroneous conception commonly held as to the functions of a university, the material rightfully belonging to the preparatory school is withdrawn and given to the university. The common school reaches up and the university reaches down. The sequel is a discouraging one for the preparatory school. True, in a few instances, the training school thrives, but it is in spite of these adverse conditions.

Dr. Savage has, in our opinion, prescribed a certain cure. Let each Association have a preparatory school of its own. Perhaps a greater number of Associations to each preparatory school would be better. Send the material intended for the university first to these schools, where by a well directed process it is fitted for the refinement of the university. The university continues, not begins education. Notwithstanding this parents persist in sending their boys to universities when they are not only not prepared to enter, but are not even sufficiently advanced to join the fifth grade of an ordinary public school. An instance in point: A few days ago a young man of eighteen from the country presented himself to us, applying for entrance into our school. He stated that his father preferred sending him to a certain Northern university, but that he (the boy) thought he "had better learn what was in the school at home first." We examined him. He had nearly completed "Ray's Third Part," had studied but little grammar, no geography, and could write scarcely legibly. Here was a boy possessed of better judgment than his father. What could he do at a university? He would remain probably a month, discover his mistake, and come home thoroughly disgusted with himself, withal discouraged from ever again making the attempt.

This is not an unusual case. Dr. Savage can doubtless multiply instances. What, then, shall we do about it? What can be done? Dr. Savage's suggestion is the best one we know of. But what does it involve? Simply this: That universities must not only complain of the evil, but they must also inaugurate the remedy. How? By lopping off the preparatory department from the university. This done and a far-reaching stride is made toward the end desired. Will the university consent to this? We hope so. The Vanderbilt has already taken the step, and as a result we have two flourishing preparatory schools at Bellbuckle and at Franklin. What is the South-western Baptist University going to do?

W. P. MAURY.

Our Texas Letter.

The BAPTIST AND REFLECTOR of January 8, comes to us brimming full of good things. How a Baptist can make up his mind to deprive himself and family of his State paper, when it is as good as the BAPTIST AND REFLECTOR, I can not understand. The price is a mere bagatelle in comparison with the worth of the information received. Dr. Hiden's article on "Strauss as a Biblical Critic" is excellent, inasmuch as he so effectually unmasks this bold apostle of the "Mythical Theory." It would be well for all our preachers to read and digest the timely article of Dr. Pendleton on "Accepting Christ." There are numbers in our day who merely accept the propositions of an evangelist and then flatter themselves that they have accepted Christ, when really they are entire strangers to the new birth. They resolve to do better and they do better, and straightway go about to establish their own righteousness

"A Subscribor" gets into a little tangle as to how to get a man out of the church who has been initiated into it by baptism. He says he must be gotten out by baptism or not get out at all. He might just as well say that a man has to be born out of the world, as that is the way he comes in; or that one must be initiated out of a Masonic lodge, as that is the way he came in and is the only door through which he can come in. The brother should learn that churches should be provided with back doors as well as front doors.

Dr. Powell's interview is interesting and instructive, as all things are which come from his tongue or pen.

I was a little sorry to learn that of all the preachers who were present at Dr. Scars' anniversaries, there was only one present from 'the Christian church." If they had all been members of Christian churches the occasion would doubtless have been even more interesting and impressive.

The editorial on "Praying in the Family" was timely and pointed and ought to bring forth fruit.

The admission quoted from the *Christian Advocate* that the Methodist Polity "is the work of men's hands," is certainly candid, and should open the eyes of the average Methodist, who, by the way, seems to be strangely unconscious of his ecclesiastical bondage. In conversation a few days ago with a Methodist of more than average intelligence, who is known to be a zealous Democrat, I asked how it was that he could be both a Methodist and a Democrat? With evident surprise he asked where was the incongruity? I explained that the principles of Democracy taught that all power was in the people, that the people elected their own officers, and would not for a moment submit to any despot who should assume to appoint officers over them, while the principles of Methodism taught that a Bishop, whom the people had no hand in making, and whose tenure of office was for life, should appoint preachers of his own selection to every district, station, and circuit, and the people had not a word to say. He replied, "Well, that is so, but I never thought of it before."

It is my opinion, Bro. Editor, that we should very kindly enlighten our dear brethren whose necks are made such an ecclesiastical yoke, and let them know that the Bible teaches that "one is your Master, and all ye are brethren."

It has too long been the custom to cover up their own unscriptural practices, and shout "close communion," until they were hoarse, to keep people out of the Baptist church. True, the people do not, as a rule, know what close communion really is, but they think it must be some thing dreadful, and hence they are willing to swallow apostacy, effusion, baby sprinkling, and all, to avoid it. I asked some parties if they had ever heard of any one objecting to the Lord's supper as celebrated by the Baptists, on the ground that they could not thereby show the Lord's death The answer was no—they objected to it on the ground that they could not show their love to other Christians. So, the very thing that it was designed to show, is left entirely out of view by open communionists.

But, I started in to recount the feast that I had enjoyed in the perusal of the paper, and have switched off. Well, I suppose your readers all enjoyed it as much as I, and I predict that with such a bill of fare the number of your guests will be largely augmented during the coming year.

S. J. ANDERSON.

Gainesville, Texas.

OUR PULPIT.

Contentment.

BY REV. JOSEPH PARKER, D.D.

"I have learned, in whatsoever state I am, therewith to be content." (Phil. iv. 11.)

We may now pass from the word "learned" to the word "content." The one refers to a process; the other to a result. The solution of the difficulty may, in my opinion, be condensed into a single sentence—the apostle was "content" with every state as educational, not final. The whole mystery of the word is to be explained, I submit, by some such expression as educational, not final—preliminary, not ultimate. No man could be content with suffering as a permanent condition of being; but the Christian reaches that high moral estate in which he can not only accept, but even cherish it as a purifying and perfecting discipline. He is "content" with it as a preparation for something better; he is "content" with the plow, because it is preparing the very heart which it crushes to receive the seed which shall bloom in immortal beauty and fruitfulness. An illustration will bring the idea within the capacity of a child. You are building a mansion; you are engaged in a work which must be prosecuted little by little; you begin by digging deep foundations, and when the earth is opened like a gigantic tomb, I ask, Are you "contont" with this? You answer "Yes, as part of the process;" then you pile the roughest of the work as a great enduring basis, and I ask, Are you "content" with these immense, unpolished, and ungainly-looking stones?" You answer, "Yes, as a part of the process;" you are "content," because each stage is essential to the completion, and your contentment arises from the progress and the prophecy rather than from each particular state of the work. Day by day you proceed, through shine and storm, "content" with every thing that is done, because it is tending to the realization of your ideal. Were the work to be abandoned when it is only half done, you could not be "content" with it; but you are content with even the half when you know that the other half is to be perfected. Thus "our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look, not at the things which are seen, but at the things which are not seen." Observe the words which are to receive the explaining emphasis. We bring "the power of an endless life" to bear upon the transient scenes of earth, and that "power" turns our heaviest woes into "afflictions which are but for a moment," and thus we are more than "content" and we "glory in tribulations also." The same idea may receive illustration from the case of a man who is engaged in the study of a language. He knows the price which he must pay, and has resolved to pay it. He sits down to the alphabet—the shell which contains the kernels of richest genius and attainment—and having mastered that, he is "content." In what is he "content?" He can not read Homer, or Virgil, or Dante; how, then, can he be "content?" The answer is, he is "content" with his acquisition as educational, not final—preliminary, not ultimate. He next proceeds to the primers, and having put monosyllables together, and seen, as it were, the faintest outline of an idea gleaming through the words, he is more and more "content." He knows that this process must be accomplished, or he must remain in ignorance of the language. Patiently, therefore, he plods on until charmed by the numbers of the poet and informed by the narrations of the historian. The analogy would hold good also in the matter of pursuing a journey. The traveler is "content" with each mile, each scene, each tunnel, not on its own account, but because each brings him nearer his desired destination. Thus it should be in building human character. To-day a joy, to morrow a grief; now on the hill-head, inhaling the life of the mountains; anon in the deep valley, cloaked with fogs or pelted with concentrated storms; known yet unknown honored yet dishonored, strong yet weak, passing through all the paradoxes which constitute a rich and manifold experience. We take life by installments; we receive light by glimpses; we accept our joys in succession, and our sorrows come one by one; we are "content" with each, because, being anchored in the infinite ocean of divine love, we have "a good hope through grace;" we believe, therefore, we are "content" we do not count ourselves to have apprehended, but we "press toward the mark;" and we go along life's rugged way, saying, now with a song and anon with a sob, "I shall be satisfied when I awake with Thy likeness."

This question of contentment is emphatically one of great principles. The moment we close our eyes to the ultimate purposes of the divine government, we are inclosed in utter night. Our sorrows blind us to every thing but themselves. We persist in looking at the things which are seen, rather than at the things which are not seen. We weep over the look, forgetting that the key is at hand! The mysteries of life can not be read in the artificial light of time. Heaven must interpret death. The secrets of the first volume will be fully revealed in the second. The morning can not tell the story of midday; noon must be its own interpreter! Spring can only sing its own sweet lyric; it must leave summer to utter its deep, full, thrilling song! Don't expect too much from earth; this acre, of which Death has taken a lease for all time, is not spacious enough to grow fruits on which immortality can feed. There is also a reflection arising from the fact that boundaries which we can not pass are set round about us. Job asks, as if affronted, "Am I a sea or a whale that thou settest a watch over me?" Jesus recalls this fact of our limitation, and founds upon it an argument: "Which of you by taking thought can add one cubit unto his stature? If ye then be not able to do that thing which is least, why take ye thought for the rest?" As if he had inquired, "What does all your discontent amount to? Why attempt to do that which is impossible? Why not accept the allotments of paternal providence, and regard them as ladders on which angels decend and ascend in their ministry as servants of man?" The apostle continues the remonstrance, and in his expostulation gives words of most inspiring assurance: "Let your conversation be without covetousness; and be content with such things as ye have." This is severe, this is dogmatic; but listen, and you will see that it is the dogmatism of love, "For He hath said, I will never leave thee nor forsake thee." In this epistle, too, the apostle dwells on the same theme. He talks much about himself. In many a verse round about the text the first personal pronoun may be found. He says, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." This is personal detail. It sounds like boasting. The voice appears to be the voice of a man well pleased with himself. But we must hear his whole statement; for just as our rashness is about to pronounce the apostle an egotist, he reveals the golden secret of his mastery in the minor spheres, by saying, "I can do all things through Christ which strengthenoth me." It is enough! We deemed the boast presumptuous, whereas there blushes upon it the humility of deepest self-abasement. True contentment comes alone from Jesus. He understands us, and meets every requirement of our needy nature. He created angels, but he *redeemed* man; if the expression may be allowed, Christ is more closely identified with man than with any other class of intelligences in the universe. He bought him with his own precious blood. Only, therefore, as man is vitally related to Christ can he enjoy the contentment which is too profound to be agitated by changing circumstances.

"These surface troubles come and go
Like waves upon the sea;
The deeper depths are out of reach
To all, my God, but thee."

Need I employ the argument thus outlined for the purpose of clearing the field of fatal misapprehensions? Let no one quote these words as a plea for intellectual indolence. The wilfully ignorant man is not at liberty to desecrate the language by saying, "I have learned, in whatsoever state I am, therewith to be content." No book is so provocative of intellectual exertion as God's book. From end to end there is a call for thought and reasoning, and consideration, and growth. Every time the Bible asks man a question, it acknowledges the dignity, independence, and responsibility of human reason. Will you think of this, you who thoughtlessly talk about the dogmatism of revelation and the tyranny of faith? What more could even God himself do than submit the profoundest questions to your personal consideration and decision? There is in reality no book which is blasphemously charged with ignoring it. Let no man use his text as a plea for moral deformity, saying, "I have learned, in whatsoever state I am, therewith to be content." This is not contentment. Contentment is not a *negative* but a *positive* condition of being. To claim contentment while in a state of unpardoned guilt, is to trifle with the foundations of moral life and government, and to insult, in one terrific act, the Father and the Son and the Holy Ghost. Sin and discontentment can never be disassociated. "What God hath joined together let not man put asunder." I will not, therefore, permit the rebellious to chant the words which can be truly uttered only by the lips of the loyal. Alas! are not the best of men occasionally rebellious? Much have I been reproved on this point. It was once my lot to wait upon a dying loved one—to mark her shrivelling cheek, and weep over her dimming eyes. Such discipline never befel me. Beforetime I had fled from death, and had never looked upon any human being while enfolded in the last undreaming sleep. But now Death came to wage war on my own hearth, and there was terrible earnestness in his method. He smote youth, and beauty, and tenderness, and then mocked the ruin he was working. In a whisper the dying one asked me to read some of the words of Jesus—she knew that Jesus had fought and conquered the last enemy, and much she loved the Savior's name. Never was harder task allotted me, for grief conquers speech. I would rather faced a ravening lion than undertaken that duty. I read, with hurried expression, how the blind man spake to Jesus about his blindness, saying, "Jesus, thou Son of David, have mercy on me." Then the dying hearer said, "Do n't you be rebellious, but utter that cry mightily." The word cleft my heart. The dying seeking to inspire the living with hope and confidence so impressed me, that when the last sweet breath passed from the stricken breast, I called her MORE THAN CONQUEROR.

Do not *cherish* your *griefs*. They do but wear out the finest springs and faculties of nature. You must have grief. It is the lot of man; but let grief lean her aching head on great principle; let her pour her tears on the pitying bosom of the Savior; and then round about her shall shine the rainbow which ever speaks of an unchanging covenant.

It would appear as though some persons delighted to prolong their grief. This may be affirmed of some who profess Christianity. From the ancient church there comes a voice which such mistaken ones should heed: "Fret not thyself in any wise to do evil." Are there not predictions which proclaim the final conquest of the trustful heart, and the perpetual overthrow of the rebellious spirit? "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long." If we found our judgment upon mere accidents, we shall stumble as the blind, we shall err as those who have no understanding. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." God shall mock the men of false contentment, and on their boasted palaces he shall hail destroying fire! "There shall be no reward to the evil man; the candle of the wicked shall be put out." We are not called upon to criticise God's moral government. God is his own interpreter. "Cast thy burden upon the Lord; trust also in him; and he shall bring it to pass." This is the only method by which the spirit can know the meaning, the quiet, the joy, of perpetual content. Our repining dishonors Christ. It implies a lack of power on his part to give satisfaction to the aching heart. Every act of distrust is an act of dishonor toward the Savior. Think, if Christ can carry the universe, is he not able to carry the handful of dust which you call your "property?" If he can govern and control all the affairs of creation, is he unequal to the supervision of your insignificant circumstances? Be wise! Be wise now! "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

A PRAYER.—The most beautiful and efficient feature of the order of the King's Daughters is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this:

"Each morning I seek to give myself to my heavenly Father for the day, saying:

"Take me Lord, and use me to-day as thou wilt.

"Whatever work thou hast for me to do, give it unto my hands.

"If there are those thou wouldst have me to help in any way, send them to me.

"Take my time and use it as thou wilt.

"Let me be a vessel close to thy hand, and meet for thy service, to be employed only for thee and for ministry to others 'in his name.'"—*Youth's World.*

—Real glory springs from the silent conquest of ourselves, and without that the conqueror is naught but the first slave.—*Thomson.*

A Methodist Revolt.

[Some Methodists in Yell county, Ark., have split off from the M. E. church, South, and formed a new organization, which they call the Congregational Methodist church. The reasons which they give for their revolt, as published in the *Arkansas Gazette* of January 22, will, we think, prove interesting reading at this time, and we copy them in full, as follows:]

If the decision of Bishop Hargrove in the Kelley case is correct the law of the church is defective, for it demonstrates the fact that too much power is vested in one man; or, if incorrect, then his decision is a clear case of usurpation.

If the decision of Bishop Fitzgerald, in the case of Professor J. G. Smyth is correct it clearly reveals the fact that the action of a quarterly conference is like the law of the Modes and Persians, and, however great and numerous the blunders committed by that body, there is no power to correct them.

We hold further that there is too much power vested in the traveling connection of the Methodist Episcopal church, South.

If the annual conference has power to pass the character of one of its members when charges have been legally brought against him, and with the evidence in its possession, without breaking the seal thereof or even proposing to consider said evidence, it discloses the fact that the law is defective, in that it places an accused minister in the traveling connection beyond the reach of complaints on the part of laymen.

If a Presiding Elder has the right to wholly disregard the wishes of the church in the selection of a preacher, it arraues the infallibility of the Bishop and his cabinet (which we deny, for all men are fallible), or else that the laity have no right to express an opinion as to who shall serve them. In either case it is legislation without representation.

If the Bishop has the right to transfer a preacher whose improper conduct has rendered him no lodger useful where he is known, it evinces the fact that the law is defective in allowing the Bishop to impose an unworthy man upon an innocent people.

If a preacher in charge has a right to appoint at any time as many class-leaders as he chooses, he may appoint them even while the quarterly conference is in session, for no other purpose than to carry out his own plans, though they be in opposition to the wishes of the church. Hence, again, we see the centralization of too much power in one man.

If a quarterly conference has the right, after passing upon the official and moral character of a local preacher, to hear complaints on the question of renewing his license, and then vote against renewal by way of inflicting a penalty, thus cutting a man off from the ministry and depriving him of the right to be heard in his own defense, it falls far beneath the standard of our civil law, and violat s the first principle of justice—that no man shall be condemned without a hearing.

If a traveling preacher can misrepresent, falsely accuse and slander his local preachers and members, and then pass an annual conference with some of the best and most liberal supporters of the church testifying against him, it argues that the laity have a very poor show to have their wrongs redressed under the law; or else that the traveling connection consider that the church belongs to them, and that they have a right to lord it over God's heritage.

We believe in equality in the ministry; but the fact that local preachers are regarded as an inferior class, and must have their work laid out by and labor under the direction of the preacher in charge, who is often a stranger and unacquainted with the demands of the work; or else, as is frequently the case, he entirely ignored, has the effect to neutralise the energy, and in a great measure destroy the usefulness of the local ministry. That local preachers are regarded as an inferior class is further established by the fact that an annual conference may locate one of its members without his consent, thus showing that location is in some cases regarded as a penalty.

If a divine call to the ministry carries with it the right to administer the sacraments of the church, the law is defective in allowing deacons to administer only one of the sacraments. Still further, the term of probation to orders for a local preacher is double that of a traveling preacher, and finally, his ordination depends entirely upon the will and pleasure of the traveling preachers.

Therefore, for these and other reasons that might be given, we believe that there is a demand in this country for a church, Methodist in doctrine, with a government in harmony with our civil institutions and the rights of man as set forth in the Declaration of Independence and the divine law which requires all Christians to lay aside every weight or hindrance and pursue that course which will enable them to do the greatest amount of good in the world. Hence we have separated ourselves from the Methodist Episcopal church, South, in the most respectful manner by procuring our church letter, and have adopted the government of the Congregational Methodist church as best subservient to these great ends and principles.

J. B. HECK,
J. H. HARKNESS,
W. J. PARKS,
Committee.

Adopted January 5, 1891.
J. B. HECK,
Church Secretary.

State Mission Items.

When the limit of appropriations (eight thousand dollars) has been reached, with enough debt brought forward from last year to make the sum total nearly nine thousand five hundred dollars, and applications for help coming in weekly, who envies a member of the State Mission Board his position? And these applications are nearly all from points that really need help, and from brethren who press these needs with the utmost vehemence, seeing the needs as they exist. And then there are quite a number of our most faithful missionaries whose salaries were reduced in order to enter new fields, and who felt at the time, and others along with them, that there should have been an increase rather than a diminution. Well, what shall the denomination do? Let all agree to sacrifice together. Let self-denial be practiced by both churches and ministers. Let the sisters take off and sell that jewelry that flashes upon their person. Let ministers take gold rings off their fingers, where they are so much out of place. Let the proceeds of these be put into the Lord's treasury. Let parents cease hoarding money with which to curse their children, and commit the children and their own money both to the Lord. We complain very often of hard times, but are we not harder than the times? Does n't our hardness make the times what they are?

A brother at Rockwood writes: "We have now a clear title to the church building lot, and material is being put on the ground for our house of worship, which we expect to complete before the first of June." Brother S. W. Gage began work as pastor here with the new year. His zeal and devotion and conscientiousness commend him wherever he goes.

At one of our important points the members have managed to keep the pastor out of print but very little for fear others would see his ability and dispossess them. One of his members writes of him: "While this brother gets only the meager sum of —— each year, and he can out preach any of your two thousand dollar men in the S ate." Will any one upon reading this ask, "Is it I?"

Brother B. McNatt, pastor at Booneville, writes: "The work here is getting along very well. We have a good congregation and will organise a Sunday-school soon. The outlook is good. We have a membership of thirty-six. We have a nice lot bought and paid for, with most of the material for building our house on the ground. We will begin the building in the near future. We hope to have a church and house that the denomination will not be ashamed of and to be self-sustaining soon."

The brethren at Huntingdon are delighted at having secured the services of Brother J. N. Hall, who has just entered upon the work there. They have just finished ceiling their house of worship. May they have a year of great prosperity. Clinton has gone from once-a-month preaching to services every Sunday. Young Brother Boothe, principal of the Clinton high school, becomes pastor. He is spoken of in high terms by the membership and by outsiders. They are now meeting in the basement of their house.

The following is from a brother whose Association has hitherto failed to co-operate in the State Mission work. He is chairman of their board. "I have thought for some time that our Association should do more co-operative work. We are trying to cultivate some little destitution in our bounds, but I am satisfied we could do much more good in connection with the State Board. I see from the BAPTIST AND REFLECTOR that the State Convention is doing a grand work throughout the State, and I believe you could almost take the State for the Baptists if all our churches would do their full duty."

That brother is correct.

I select at random a few reports for December, from workers here and there in the State. A. D. Phillips—days, 31; sermons, 10; addresse, 8; prayer-meetings, 5; family visits, 78. S. M. Gupton—days, 31; sermons, 8; prayer-meetings, 16; family visits, 75; conversions, 2; baptisms, 2; additions, 8. J. T. Barrow—days, 15; sermons, 4; addresses, 2; family visits, 15; baptisms, 2 G. L. Ellis—days, 31; sermons, 8; addresses, 6; prayer-meetings, 4; family visits, 19. B. F. Bartles—days, 15; sermons, 5; addresses, 1; prayer-meetings, 3; family visits, 34 J. J. Burnett—days, 31; sermons, 20; addresses, 2; prayer-meetings, 4; family visits, 65; additions, 3. M. D. Early—days, 31; sermons, 14; prayer-meetings, 4; family visits, 53; additions, 1.

J. H. ANDERSON.

From Professor Henderson.

This is the ninth day since I left home, and in the meanwhile I have "taken in" Jonesboro, Johnson City, and Bristol, and reached this marvelous mountain town last night at eight o'clock.

I found Brother Osborne and his church at Jonesborne in the midst of a successful revival. Dr. Willingham, of Chattanooga, who is doing all the preaching, has completely captivated the people of the entire town and they are packing the church at every service. The interest is deep and genuine and numbers are "turning unto the Lord."

At Johnson City I found the church harmonious, active, and enthusiastic. The spirit of revival enkindled during Dr. Harrison's recent visit still survives. Rev. J. H. Snow, the pastor, urges the unconverted to scoopt Christ at every service, and on last Sunday evening one young man arose for prayer—the correct idea. Mrs. Snow's Industrial school is taking on larger proportions every week, the children from families of all denominations and of no denomination failing in line.

I find Bristol to be a veritable city, rapidly "longthening its cords and strongthening its stakes." Many have grown suddenly rich through the marvelous advance in real estate, and among these are a number of our Baptist brethren. Rev. G. S. Williams, the pastor elect, has arrived. The church is charmed with him, and all feel confident that there is a bright future for the church.

While I have not met with the encouragement I could wish, yet I have instituted some plans, which it would not be "lawful for a man to utter," that I hope will yet bring handsome returns for the college. Colonel T. H. Reeves gave me some suggestions which I think will prove valuable. The way is rough, yet "my heart is fixed," and I have no thought of giving up the struggle until I see the success of our enterprise assured. Brethren of East Tennessee, I would that you could feel the importance and urgency of this building as I feel it. Then I should have such hearty co-operation as would render the work comparatively easy. I must have three thousand dollars cash before March 1st. How many will promote the work, as well as encourage me, by a remittance? Now is our opportunity, while the Education Society, as well as some individuals of means, stand waiting to help us on endowment. Give this last sentence serious thought.

If the pastors of East Tennessee believe in this work please say so occasionally through the paper, for this is too heavy a load for me to carry all alone. J. T. HENDERSON.

Big Stone Gap, Va.

A Southern Baptist University.

Chicago has gained a great victory, and recovered from painful loss and defeat, in the restoration of its university. Already the tone of the denomination has changed, and with a great rallying centre they look forward with hope and buoyancy to the future.

What has begun to be realized there is yet in hope in this part of the country. Nothing like what they have gained has yet been attempted here. And yet for the work we have to do nothing is more necessary or important. It is impossible to overestimate the value of a great university, or its bearing on denominational unity, activity, and power. It rallies and unifies all the living forces which otherwise would go to waste. It gives dignity and suitable place in the educational progress of the people. It stimulates and encourages the young people to attempt the best things. It forms a fortress for the defense of truth against the insidious and deadly approach of error. It puts a people in line with the march of progress, and helps them to feel that they are not failing to do their part in the contest which the church is waging against her adversaries.

Considering these things, it has seemed to me that the time had come for a movement along the whole line. It is not necessary to disparage or overlook any of the colleges now doing their noble work. All are needed and doing good. But it is necessary to concentrate upon some central position, and build up a university so strong and powerful that it may become a rallying point and support for all the rest. It is not needful to fix upon the location now. The thing to determine is, first, that it ought to be done. Then the assembly of representative men from all the field, with the best possible light they can gain, without passion or prejudice, should decide what point would be best for the whole, and unite the whole in a common purpose. I throw out these thoughts in the hope that others may take up the theme, and that there may be a rally along the whole line. A. O.

Nashville, Jan. 20, 1891.

NEWS NOTES.

NASHVILLE.

All the pastors were present at the meeting of the Pastors' Association on Monday, January 26th, Brother G. L. Ellis presiding. Brethern Penn, Couch and Vann were present as visitors.....All the churches had fairly good congregations and pleasant services. Additions were reported as follows: Central, four by letter, three by baptism; Edgefield, one by baptism; North Edgefield, one by letter; Immanuel, two by letter, making eleven in all.....The meeting at the Central church was carried on during the week by Dr. W. R. L. Smith. Four professions were made and a delightful and growing interest was manifested. Brother W. E. Penn took charge Sunday and preached to crowded houses, and a number came forward for prayer. The outlook is hopeful.....Brother G. L. Ellis read an interesting paper on "The importance of moral character in prominent church officials," which received the hearty approval of the association, and was requested for publication.... Brother Couch reported favorably of his work at Franklin and Lebanon, the outlook of the latter field being particularly bright.....Brother Vann, the State missionary of the colored Baptists, brought good news from his recent trip to Memphis and thereabouts. The pledge system of supporting the State work is being adopted and is meeting with better responses than in previous years.

CHATTANOOGA.

—First church—Delightful services morning and night on Sabbath. Two received by letter and one by experience. The church voted the pastor a leave of absence to visit the Holy Land sometime during the spring and summer. Deacon I. B. Morriam, superintendent of the Sunday-school, has been elected mayor of the city. An excellent selection.....Central church—Preaching by the pastor on Sunday morning. No service at night..... Second church—Preaching on Sunday by Pastor Wright, morning and night. One received by letter.....Hill City church—The usual services on Sunday. Preaching by Brother Brooks, the pastor.....St. Elmo—Interesting services morning and night. Pastor Bartles preached. Large crowd at night. The Sunday-school had seventy-eight in attendance. Three were received by letter. Interest growing.....Citico Mission—Pleasant Sabbath-school. Bro. W. K. Pendleton and his excellent wife are doing fine work at this school. They have removed the prayer-meeting to their home so as to have a warm, comfortable room for the services..... Brother John L. Kinsey, who is a student in the university here, and pastor at Shell Mound, was in at our pastors' conference and reported good congregations and delightful services yesterday.

KNOXVILLE.

Second church—A good day. The pastor had three services, including a funeral. Text in the morning: John vii. 37. In the evening—subject: "How to conquer an enemy wisely." (1 Sam. xxvi. 17-20.) Three additions by letter. Sunday-school excellent.... Third church—Brother J. A. Hitch was ordained a deacon. Rev. J. Pike Powers assisted the pastor in the service. The pastor preached at night from Rom. ix. 3. A good congregation considering the wretched condition of the streets. The Sunday-school was well attended....Now Hopewell church—Pastor Smith reports a good meeting, closing on the second Sunday in January. The pastor preached the first week, when Brother S. P. Hennard, of Hawkins county, came to his assistance and continued to the close of the meeting. Results: Twenty professions, with sixteen additions to the church.... Mt. Lebanon church, Blount county, closed a meeting yesterday. Brother Smith was assisted here also by Brother Hennard, who did most of the preaching, resulting in nine professions and ten additions, all by baptism. Brother J. W. Hitch was made supremely happy in having two sons converted, thus making all his family members of the church.....First church—No report this week.

—W. L. Martin, of Athens, Ala., and Miss Mamie Chandler, of McKenzie, Tenn., were united in marriage at the Baptist church, McKenzie, Tenn., January 15, 1891, by W. J. F. Allen.

—Just home from a good meeting at River Bend church. This is the most important point for Baptists to occupy I know of in this county (Sullivan). Brother Upchurch is pastor. Will tell you more soon. J. W. WATSON.

Bluff City, Tenn.

—On the 4th of January I, in connection with Rev. T. W. L. George, began a series of fifteen days' meeting at Lester's school-house, near Gravestone, which resulted in fifty-five conversions; eighteen joined the church by experience, and fifteen persons were baptised into the fellowship of the church. The brethren and sisters in attendance were graciously blessed.

B. S. RUTLEDGE.

—Rev. P. B. Buntin, assisted part of the time by Rev. A. J. Harden, held a meeting recently at Williams' school-house, near Watauga church, which resulted in four conversions and three additions to the church, and the revival of many Christians. He agreed to preach to the brethren there every second Sunday. He is devoting his whole time to the ministry and seems to be a young man of much earnestness and zeal. May the Lord continue to bless his labors.

—Your type makes Brother Cabaniss report me as receiving into the First Baptist church, Little Rock, in three years and one month, forty-four. The truth is, there were one hundred and forty four received during that time. That is a number much smaller than I could wish, but to put down only forty-four is rather a great mistake. I am not mad, nor do I blame any body—mistakes will occur. My last official act on the last night of my stay there was to receive a man for baptism. God bless you. Affectionately, J. K PAGE.

—A good-natured letter from one brother says that I have accused those who did not answer the postal cards of the grave offense of "impudence." Lest some others should put the same construction on it and take offense thereat, I would say that my intention was to suggest in your issue of last week that it was I who was probably guilty of the offense, in having presumed to ask the Baptist ministers of the State to reply to a postal card. W. M. WOODCOCK.

Nashville, Tenn.

—Annual report of H. L. Finley in Big Hatchie Association:

Number of days in service	327
Number of miles traveled	4 222
Number of Bibles sold	107
Number of Testaments sold	227
Number of Bibles donated	62
Number of Testaments donated	126
Number of books donated	130
Number of books sold	883
Number of volumes distributed	1,535
Number of pages of tracts dis	49,330
Number of sermons preached	133
Number of addresses delivered	140
Number of prayer-meetings held	70
Number of families visited	577
No. of official letters written	165
Amount of sales	$674 15
Amount of donations	30 95
Whole amount	$705 10
Sunday-school periodicals distributed	3,000
Circulars distributed	1,200

—The wonders of our Father in heaven are grand to behold. We see one in the person of our much beloved and esteemed J. M. Pendleton, at once father and brother to me. I sat under his teaching when young. He says so much in few words. We always agreed with him in doctrine and every thing except war (and about that he was right in his views of the result). But to the subject of the conversion of sinners. I was in the fifth Sunday meeting he referred to in the BAPTIST AND REFLECTOR, and made several talks. He gives my views all the way through. I have no fondness for the words mourners' bench and altar, but for contrition and sorrowing of heart on account of sin. We all enjoy our work in the country. The mechanically accepting Christ without excitement, as they say, does not mean much. I hope and pray that Brother Pendleton may live years yet to come, to give words of caution and advice to our people. I don't shout much, but I felt so much like it late last night when my eyes fell upon the words of Brother Pendleton—they sounded like the words of the beloved disciple John of old.

A. J. BRANDON.

Jordan's Valley.

Beech River Association.

The BAPTIST AND REFLECTOR of January 15th, contained a card from me, asking for minutes from a number of associations, but not a sing le response has been received.

I now wish to modify the scope of the request, and turn the attention of the readers of the BAPTIST AND REFLECTOR to the association whose name heads this card. When I find the effort to be a success or failure, I will take up the next association on the list

I want the minutes of the association for 1890, or the name and address of the clerk of the association, or the name and address of the moderator of the association, or, failing in all these, the name and address of any Baptist who lives within the bounds of the association.

When you read this, if you can furnish information on any of the above points please write me at Nashville, Tenn., regardless of where you happen to live.

If you live in Bristol or Memphis, or no matter where, please write.

W. M. WOODCOCK.

Jackson Items.

Since last report three have joined the First church by letter and two have been baptised. The Sunday-school is growing in numbers, in interest, and in good work. The congregations at the services last Sunday were unusually large, and Pastor Tribble preached with more than his usual vigor.

Three have joined the Second church by letter and one by baptism. Pastor T. R. Waggoner is very much encouraged in his work. His congregation is growing rapidly and so is the Sunday-school.

The university has taken on new life with the opening of the new term, with a new teacher and many new pupils.

Brother W. F. Dorris, the pastor of Fishervillo church, in Shelby county one of the young ministers of the university, brought a nice sum from said church for the Board of Ministerial Education, on returning from his last appointment.

Stewart County.

Dover Furnace Association was organised at Dover Furnace church, Stewart county, Tenn., Saturday before the fifth Sunday in November, 1890. The following churches went into the organisation:

Dover Furnace, Stewart county, represented by Elders W. E. Davis, H. C. Brake, and G. E. Davis. Liberty, by J. E. Fitshugh and G. Fisher. Hickory Grove, Montgomery county, by N. Smith. Walnut Grove, Trigg county, Ky., by Eld. R. R. Allen. W. E. Davis was chosen moderator and M. C. Hooks clerk.

Among the visiting brethren present were Elders S. L. Loudermilk, of Judson Association; J. L. Perryman, of Little River, Ky., A. J. Byrd, of Blood River, Ky.; and several zealous lay brethren from Cumberland Association.

It was resolved to enter into hearty co-operation with the Tennessee State Mission Board, and appoint a mission board, vis: H. C. Brake, A. J. Byrd, and M. C. Hooks.

Next meeting will be held with Hickory Grove church, Montgomery county, Tenn., 18 miles west of Clarksville, Friday before the 5th Sunday in November, 1891. All the Baptist churches of this and adjoining counties are invited to send fraternal messengers. Eld. W. E. Davis will preach the introductory sermon, Eld. R. R. Allen, alternate.

W. E. DAVIS, Mod.
M. C. HOOKS, Clerk.

Dover, Tenn.

P. S.—Several other churches have signified their intention of going into this Association as soon as they can get letters of dismission from the Associations to which they belong. M. C. H.

Seminary Notes.

Dr. Kerfoot filled the pulpit of Warren Memorial (Broadway Tabornacle) Presbyterian church, Sunday morning. He preached to a crowded house on "Love," from 1 Cor. xiii. 1. His sermon was a remarkable one, in that it was specially applicable, and was addressed to the audience present.

Intermediate examinations are nearly past, and the students are beginning to breathe freely once more.

Several students have gone home on account of sickness and lack of means. Our Tennessee students have been specially favored by Providence, and "we are all here." Yes, but pardon me for saying it, if you intend to come to the Seminary, and are depending on friends or brethren at home, get at least half of what they promise you before you start, or don't come till you get enough money to pay your expenses.

The Episcopalians have been holding special "mission" service in all their churches the past week, and considerable interest has been manifested.

The Baptist Workers' Convention, to meet with Walnut-street church the 7th of February, promises to be an interesting meeting. It is proposed that nearly all the Baptist churches will immediately thereafter hold protracted services.

Dr. Boyett, of Owensboro, will assist Pastor Eaton at Walnut street. Dr. Ellis, of Baltimore, will assist Pastor Tupper at Broadway. Student Knight, of Mississippi, will assist Pastor Frasell at Franklin street. It is earnestly hoped that much good will result.

The BAPTIST AND REFLECTOR continues to come to us laden with good things. We are rejoiced to see such timely articles as those from our "fathers in Israel," Drs. Pendleton and Burleson, on the "mourner's bench."

STUDENT.

—Real glory springs from the silent conquest of ourselves, and without that the conqueror is nought but the first slave.—*Thomson.*

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

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

FOREIGN MISSIONS.

REV. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.
Rev. R. J. WILLINGHAM, Chattmooga, Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

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

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. University should be sent to G. W. Jarmon, Jackson, Tenn.
For young ministers at Carson College, to Prof. J. T. Henderson, Mossy Creek, Tenn.

Women's Missionary Union.

Central Committee for Tennessee:
MRS. G. A. LOFTON, President.
MRS. EBENEZER CALVERT, Cor. Sec. and Treas. 70 Cole Building, Nashville, Tenn.

Reports have been received of the Christmas offerings for North China from the following societies:

Beech Grove	$30 00
Orysa	3 00
Jonesboro	10 00
Covington	6 95
Little Hope	2 07
Temperance Hall	1 25
Winchester, Mary Sharp College	5 00
Shelbyville	1 00
Concord church, Thula	5 00
Sunbeams, Clarksville	60
Humboldt	4 00
Lascassas	4 75
Bellbuckle	13 27
Making a total of	$57 19

A box for missionaries in Indian Territory, valued at $25.25, has been sent by the ladies of Union Ridge church, Rover, Tenn. Thus: What are our Tennessee sisters going to do about the Girls' School in Cuba? At the ladies' meeting in connection with the State Convention it was voted to keep two girls in the school. Nothing more has been done about the matter. The Ladies' Aid and Missionary Society of Central Avenue church, Buntyn, are sending six dollars a month, or one half the support of a girl, to the Home Board. What society will do the same? Or if you can not do as much who will pledge one or two dollars a month for this work?

Mr. Dias has written to learn the latest information about the action of the societies. He sends the following letter, dated November 25th, 1890:

Miss Annie Armstrong—Dear Sister: My motive in writing to you to-day is to know if you are still of the opinion to aid in sustaining the Female College in Havana, according to our proposals, while I was in the States. I have been working with that idea, and have eight girls ready in the school, from ten to twelve years of age, and more waiting to enter, up to the number of twenty-five, as we agreed. But I have not the means of supporting any more, and would like to know just what your plans are, before taking further steps in the matter. I shall be pleased to hear from you upon this subject, and any thing that you wish to send us, please do so through the Home Mission Board.

I am your brother in Him,

A. J. DIAS.

Now, what shall our answer be to this appeal? It is only contemplated to educate twenty-five girls, the tuition for each to cost $120 for the twelve months' term.

Heber Rutherford, Or the Evils of Bad Company.

BY B. P. TAYLOR.

Mrs. Rutherford had been a widow eleven years when Hebor, her eldest son, now nineteen, left her for a city life in G——. Five children remained with her, and, as Heber had done, faithfully helped her to make a living on her little farm. With the dreadful responsibilities devolved upon her by the death of her husband, she conceived a holy ambition to rear her family for heaven, and by daily prayer and efforts in that direction kept that end steadily in view. She knew what it was to be pressed for life's necessaries, and Hober became an old man in his boyhood. But his inimitable worth was almost a proverb.

Mr. Saterfield, by far the most wealthy, and, I might say, worthy gentleman of the city—a merchant, a banker, and a speculator—had an equally lovely wife and a daughter of fourteen; smart, beautiful, cultivated, and pious. Her parents, by common consent, deemed her a none-such, and often wondered how she, when of suitable age to marry, might be appropriately mated. While the old folks were talking over this grave matter, Mr. Saterfield said he believed that Hober was the noblest youth he know; indeed, the only one he could feel happy in giving Adelle to if she lived to complete her studies. To this Mrs. Saterfield replied, "It would be so nice. Could n't we bring it about?"

"I think so; I'll do my part," said the delighted old man. "I 'll give him a clerkship in the bank and very soon promote him to cashier."

"And I'll give him as good a room as our house has, a seat at our table, and unrestrained access to our parlor," replied the mother as she seemed to antedate the pleasure that would soon light up her mansion.

They were not mistaken in supposing that Hober, with the cheerful consent of his mother and family, would accept the situation. In a few days the new boarder was inducted into the mansion, with nothing to pay for all its accommodations. The parties were delighted with their relations. No son could surpass Heber's devotions to the old folks. And Adelle felt for three years, that she had a brother indeed. But the considerate reader will scarcely need be told that this mutual love changed its type as Miss Adelle became a young lady, the charm of her circle. She was nearing her twentieth year and the close of her school-days, the time when all parties expected the espoused and fond couple to seal their marriage vows in holy wedlock, when on a Monday morning, Miss Adelle varied her wont, and came not to breakfast until Heber had eaten and gone. Nor could the curiosity of the old folks be quieted till they knew why. She soon appeared with her usual smiles veiled with a cloud, which told that her heart was troubled. For a while all efforts to tell her trouble were suppressed by sobs.

Adelle had, been a faithful student, and owed no little of her accuracy and proficiency to the fact that she so often rooted her lessons to Hober. On the previous evening, her recitation was in "*evidences of Christianity*." Hober, as usual, marked the performance perfect; but began to take off Christianity with such terms of contempt as Ingersol doles out to his foolish dupes, and begged her to discard it as a relic of the dark ages; even said he did not believe any such stuff as a God—a heaven—a hell—and begged her to dismiss from the life which she hoped to share with her all such gloomy things.

"And what did you reply?" asked her astonished mother. "I could not reply. I bade him good-night and retired. I could not—can not, trust the vows of one with such sentiments. I am solemnly pledged to wed him; but I trust God to forgive me, I can not. I have matured my decision. If it be not unpardonable wickedness, please do n't advise me to reverse it. While brooding over it last night, I thought of a letter I received about six months ago. I then thought it originated in jealousy, and can not imagine why I saved it. But *now* I think it may have come from a friend. Here it is:

"*Miss Adelle*: It is believed that you and Mr. Rutherford will marry. My love for your happiness induces me to brave all the hazards of revealing to you some things of which you never suspect him. He has sat at the feet of Jim Plummer, and taken in such a course of dram shop theology as unfits him for the confidence of any one. And his sentiments are rapidly going to seed in the formation of a debauchee. To my knowledge he spends part of nearly every night in one of the lowest dives in this city. I beg you let him alone. If, by my hand-writing or otherwise, you find out who your kind and timely monitor is, please do not give me away. I am, and ever have been, for thirty years, an ardent friend to your parents."

When she ceased, her father's eager hand seized the letter. "No!" said he, "this comes from no jealous heart. Its hand writing shows that it comes from Dr. May, our family physician. For about a year Hober's salary has not been equal to his needs, and he is all the time under the doctor. He has never asked my consent to the marriage. I have been decided for a good while to oppose it, if it became a probable event." Both parents commended her wisdom in wishing no more of his attentions.

Hober was not slow about resigning his office in the bank, his boarding with the banker and his evenings with Miss Adelle.

Mr. Saterfield asked him if his resignation was induced by any mistreatment, or suspected unfaithfulness on his part. He said no, but he thought he could get a good position with a man of more congenial sentiments.

Mr. J. R. Plummer was his man. He just at that time needed a head clerk, and as Mr. Rutherford had been an earnest student in his school of infidelity and contempt of Christianity, he doubted not that he could get the situation.

Mrs. Rutherford was no stranger to the debauchery of her son—faithful parents are the first to see and deplore the faults of their children. Long before Mr. Saterfield suspected his immoralities, they were crushing her heart, and she lost no opportunity to wean him from Plummer's influence. He shunned her company; and finally ceased to visit her, telling her he wanted no more of her Baptist advice—that he had such contempt for nothing else—that it had constantly marred the pleasure of his boyhood, but now he had a right, and would free himself from such annoyance—that whenever she desired a visit from him, she could have it in answer to a written promise not to name her religion to him. She believed in prayer, and made no conscience of making him that promise. Still he very seldom came. Debauchery quails before virtue. Every kindness that a mother's heart could invent failed to embolden him. He dreaded and shunned her presence. He delayed not to interview Plummer for the clerkship. But to his great surprise he found Plummer disposed to ask him some testy questions; as "why did you leave the bank? Has your new morality worked you out?"

To these he answered, "I suppose so."

Plummer rejoined, "I am not surprised. The sentiments I hold as to religion are only good for the use I have for them—to quiet a troubled conscience. I have to advocate them all the time, or they would leave me miserable. The only reason they do n't ruin my morals is because I do n't believe them. You seem to believe them with all your heart. If one really believes them, he can despise a good mother—move his lodgings from a mansion of neatness and virtue to a filthy brothel—drink, gamble, lie, steal, murder. Such sentiments are strangers to all restraints. They are the hot-house of all manner of crimes. I want a clerk, and can pay a suitable one twenty-two hundred and fifty. But one of your sentiments could not buy the place for the sum."

"I am surprised to hear you say so," said the dumb-struck applicant.

"You may be," said Plummer, and continued: "If I had had the sense to know that you were fool enough to believe the sentiments my benevolence would have kept me from offering them to you. Young friend, I 'll tell you a truth. There are some men, and, perhaps, women, too, who have sealed the covenant with death. I speak from experience. I am one. I had my opportunity sixteen years ago to become a Christian. All the impulses in that direction converged upon a single point of time. Like a raindrop trembling in the breeze as it descends from the cloud undecided which side of the dividing ridge it will light, whether on this side to join the onrushing tide of the rapid Missouri, or on that side, to mingle forever with the great Mississippi, he for a moment or more hesitates in an agony of indecision, whether to accept God's time and be a Christian, or to decline it and be forever free from all hopeful influences in that direction. That struggle I have passed. My prayer to be given up by Heaven has been answered. I am doomed, but not a fool. God, truth, heaven, hell still exist. I am a wreck. Right or wrong, I seize any thing that will quench the fires of a ruined conscience. While I desire to relieve my own pangs, I don't wish to hurt you. There may be some who believe Ingersoll's vagaries. I do not. If you do, I would not put you in any place of trust. The weak logic of some minds may yield to the sophisms of skeptics. Mine never has. I know the fallacies of my own sophistry. But I don't care. It divides and momentarily suspends the agonies of a ruined soul."

"I can't see why," said the astonished young man.

"Perhaps you can 't," said Plummer; "but when you realize that hell is your inevitable portion, you will know what pangs a Christian's testimony, that the punishment is just, will add to your trouble, and you will try to bluff all testimony, and to get every one you can to say your punishment is not just. I have a thousand times thought I found comfort in gathering up and weighing over and over the motives to my infidelity. But I have never before told them to a soul. Nor till now have I ever revealed the foregoing matters of consciousness to any one. My father was a Presbyterian preacher. His house was the frequent lodging for other ministers. I heard him justifying his position on baptism with what seemed to me flimsy sophistry. I asked if he did not know it was sophistry. 'O yes,' said he; 'but it is the best our ministers can do. It keeps some people of our way of thinking. I am not alone by thousands.' In my use of sophisms with people who can 't detect their fallacy, I keep some sympathizers. You have given me much help to believe the lies of the system I have taught you."

Rutherford left in more trouble about his soul than about a clerkship. He said he never heard such preaching before. In a few weeks it brought him to his mother for her prayers and counsels, and very soon, to the Savior for pardon and salvation.

Baptist and Reflector.

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

MEMPHIS, TENN.

JOHN'S BAPTISM.

Was it from Moses or Christ?

We wish to inform our brethren that continuing to improve, we expect to be able to have this book ready for mailing on our 71st birthday (April 10). To secure its prompt delivery and to afford it at $1.00 per copy, we desire to secure 1,000 prepaid orders before the 15th of March next.

PREMIUM.

We will send to each pre-paid order a beautiful little book, bound with linen and embossed with gold, entitled "What Is it to Eat and Drink Unworthily?" Price 25 cents.

This premium book should be on the center table of every Baptist family. The pre-order must be sent on or before the 15th of March. Many brethren could secure ten or twelve pre-orders. We will send a premium for each order. It will be a beautiful gift for a child.

TO IMPRESS our readers with the desperate stress pedobaptist scholars are in to make a show of argument or warrant to sustain infant baptism since they can find no precept for or example of practice in the word of God, we submit the following, which we copy from the *Western Recorder*:

Dr. Tydings, a Methodist brother in this city, has sent us a tract he has just issued, to prove infant baptism and infant church membership. He begins thus:

"POSTULATE—As is the relation of the infant to *sin*, so is its relation to *Christ*; and as is its relation to *Christ*, so is its relation to *his church*.

PROSYLLOGISM.

Christ died for *all* sinners.
All infants are sinners.
Therefore Christ died for *all* infants.

MAIN SYLLOGISM.

All for whom Christ died are his.
Christ died for *all* infants.
Therefore *all* infants are his.

EPISYLLOGISM.

All his are members of his church.
All infants are his.
Therefore *all* infants are members of his church.

This is the funniest thing of the kind we have seen for many a day, and the Doctor should have waited till the first day of April to publish it. That "postulate" is a stunner, and, perhaps, was intended to so daze the mind of the reader as to make him liable to be convinced by what follows. If the word *men* he substituted for *infants* in the triple syllogism the absurdity of the argument will appear. It will then read thus:

PROSYLLOGISM.

Christ died for *all* sinners.
All men are sinners.
Therefore Christ died for *all* men.

MAIN SYLLOGISM.

All for whom Christ died are his.
Christ died for *all* men.
Therefore *all* men are his.

EPISYLLOGISM.

All his members are of his church.
All men are his.
Therefore *all* men are members of his church.

This goes beyond the Universalists. Or we might put it thus: All his are members of his church. The cattle on a thousand hills are his. Therefore they are members of his church. We would advise the good Doctor to let syllogisms alone. The rest of the tract is equally rich. We will preserve it as a curiosity of polemics.

Note Bene: If this is the best warrant, or argument, a learned D.D. can produce, who can for a moment believe there is any warrant in God's word for infant baptism?

We truly appreciate these kind words of fraternal esteem and sympathy from our brethren, and they greatly endear themselves to us as loving friends. It was for freedom from intense pain, so that we could sleep that night, and we did sleep sweetly all night, and without a twinge of pain, which we had not done for two months past—a signal answer to special prayer.

Dr. J. R. Graves is still confined from paralysis. While in Memphis last month Editor H. N. Wharton of the *Baltimore Baptist* reports a visit to Brother Graves from which we quote:

"While I was in Memphis it was my privilege in company with several bretbren to visit Dr. Graves, who lives just outside the city. We found him sitting helpless in his chair, the victim of paralysis. We had a delightful hour with him. His mind is clear and strong, his heart as tender, and his faith as sweet and simple as a little child. Before we left he requested prayer, and we asked the Lord to give his servant relief from pain and rest. There was great joy. All were in tears, as he would cry out like a child during the time we were before the Lord. We left him weeping, and heard in broken accents as we passed through the door, 'I was sick and ye visited me.'"

We are pleased to hear of the faith and patience of our dear brother in his sore affliction. He can now appropriate the Scriptures which says: "For which cause we faint not; but though our outward man perish yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 16-18.

Should Women Speak in Church. By JNO. A. BROADUS, D.D. Baptist Book Concern.

This is a brief tract of only ten pages but exhaustive—a complete answer to the question in the negative, provided the New Testament is an inspired portion of God's word and designed for the instruction in all ages, which no Christian will doubt.

This is the first publication of "The Baptist Book Concern," Louisville, Ky., so we will be the first to send in an order. The Book Concern may send the Southern Baptist Book House one hundred copies, and we will honor its order for amount of bill in any one of our tract publications.

—The men and women who delight to discuss their neighbors' faults may have a very pious way of doing it, and they may be very zealous in keeping the Sabbath and in attending religious services, but they are doing the devil's binding as truly as is the Sabbath breaker. It was after Paul had been in the seventh heaven that he said, "Now abideth faith, hope, love, and the greatest of these is love." People who find pleasure in hawking around the real or supposed frailties of others have denied the faith and are worse than infidels.

Self-Knowledge.

Through Self-examination we will attain unto Self knowledge; and the advantages and benefits to be derived from our knowledge of ourselves will be numerous.

Self-knowledge will make us less egotistical. The man who is thoroughly acquainted with himself is more than apt to be a very humble man; and if these self-confident, conceited, and vain men and women could but see themselves reflected in a truth-exposing glass they would wilt away into insignificance and self-contempt." Behind their proud looks and gaudy apparel, they would discover shallow brains and withered hearts, and dwarfish, grinning souls.

Self-knowledge will cause us to be more charitable toward others. If the pot had only taken time to glance into a mirror, it never would have been found making faces at the kettle for being black and smutty. When we become aware of our own short-comings, and when we realize how weak and faulty we are ourselves, we will have more patience and more sympathy for the balance of fallen humanity.

Finally, Self-knowledge will awaken within us a longing and striving after Self-improvement. If you desire to quicken into growth all the latent germs of goodness and nobility slumbering in your bosom, causing them to spring up and develop into full-blown fruit, then obey the injunction of the great Apostle Paul, and "Examine yourselves."—*Pastoral Visitor.*

Uncounted Results.

Pastors are sometimes disappointed and discouraged because little or no fruit of their labor appears. They want to see effects; they crave the encouragement of actual, tangible results. Their chief work is to win souls, and if souls are not won, they fear that their work is in vain. They forget that in building up those already won in the faith and hope and knowledge of the gospel they are achieving a great and incalculable good. In our eagerness to seek and save the lost we are not to neglect to lead and feed the sheep already in the fold. Only a little of the fruit of a faithful ministry is reckoned in statistical tables. Preaching bears much fruit, unseen by human eyes; it can only be felt, experienced, in human hearts. It is incapable of arithmetical calculation. Converts are enrolled among church members; we count their numbers and rejoice. But we can not reckon the heart-throbs, the holy desires excited, the religious resolves formed in secret, the sacred vows made in silence, the growth in spiritual mindedness, and the increase of trust and peace and joy that the potent touch of truth produces. This is the fruitage of our sowing, of which God does most of the reaping and the reckoning. We shall be permitted to behold the full, ripe harvest when we rest from our labors, and enter into the joy of the Lord.—*Christian Intelligencer.*

All common things, each day's event,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.
—*Henry W. Longfellow.*

—Every day, as it rises out of eternity, keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"—*F. W. Robertson.*

QUESTIONS AND ANSWERS.

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

DEAR SIR and Brother: Does Calvinistic theology teach apostacy or not? You will please answer in BAPTIST AND REFLECTOR and oblige

A SUBSCRIBER.

Answer 1066. No. Nor can a man be an Arminian who denies it. We believe in apostacy.

DEAR SIR: Please explain the latter clause of the following scripture: "For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance *though he sought it carefully with tears.*" (Heb. xii. 17.)

What I wish to ask is this: Was not Esau's *carnal seeking* for repentance, with *tears*, repentance itself? Truly yours, JAMES A. MCCLARAN.

Answer 1067.—The connection in which this statement stands (Gen. xxvii. 30-36) will aid in the understanding it. "As Esau, for one morsel of meat, sold his birthright. For ye know how that afterward, when he would have *inherited* the *blessing*, he was rejected; for he found no place of repentence, though he sought it carefully with tears." Now, by reading the history of the case (see Gen. xxvii. 30-36), you will get the explanation desired. It is: "And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau.' And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?" We see that it was the blessing which Jacob had stolen from him that was the object uppermost in his mind, and to obtain this he must influence his father to relent—that is, to change his mind; for this is the literal secular definition of the verb. "And it repented the Lord that he had made man on the earth." (Gen. vi. 6.) It is used here manifestly in the sense of "changed his mind." Again, in 1 Sam. xv. 28, 29, "And Samuel said unto him (Saul), The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. And also the Strength of Israel will not lie nor repent; for he is not a man that he should repent"—Change his mind. Also, in Psalm cx. 4, "The Lord hath sworn, and will not repent, Thou art priest forever after the order of Melchisedek." Read, "and will not change his mind." Isaac had blessed Jacob, and no tears nor entreaties of Esau could cause him to change his mind.

—The last, best fruit which comes to late perfection, even in the kindliest sone, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—*Richter.*

Baptist and Reflector.

NASHVILLE, TENN., JANUARY 29, 1891

EDGAR E. FOLK, O. L. HAILEY, } Editors and Proprietors.

REV. A. H. CAJANISS, Field Editor and General Agent for East Tennessee.

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 387 Main street, Memphis, Tenn. That of Rev. O. L. Hailey 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.

COLUMBIAN EXPOSITION—SABBATH.

A question that is exercising the minds of many good people is whether the great World's Fair should be opened on Sundays or not. So far as our information extends, we believe that all Christians are in favor of the closing. There are many who are not Christians, but are friendly to Christianity, who favor it also. Then large numbers of those who do not regard God or the Sabbath, or think of them only as disagreeable restraints, would favor the opening. We are in danger of taking a biased view. We are so decidedly in favor of the closing that we are in danger of ignoring the reasons that may be, and no doubt will be, urged upon the committee for its opening. If Christianity would maintain the respect it has hitherto had it must be consistent with reason in its demands upon the world, and it is evident that in this matter somebody must make concessions. The attitude of Christianity to the world God has made is that of overtures and not of commandment. We beseech you. Come ye. Believe and thou shalt be saved; believe not if you choose, and ye shall be condemned—damned.

But this is not what we started to say. There are some cogent reasons urged why the grounds of the Exposition should be opened to visitors on the Sabbath. There are to be multitudes of strangers in the city on the Sabbath with nothing to occupy all their time, and the wise men have already taught us to beware of idle minds. There are the churches, you say. Yes, there are, and beyond all doubt such men as Henson, Tarlmer, Moody, and Jacobs, and hundreds of others, will not be slow to provide for their needs. But not half the people already in that great city could obtain a hearing of the gospel on Sunday if they wished, even now before the tide comes in. Then there are to be multitudes with whom the churches will have no influence, sad as it may be; it is as true as sad. And it is simple folly to insist that, so far as they are concerned, the church question has any thing to do with the problem, for it will have no more place with them than will Armour's packing house. So we must estimate the problem with the church as a factor left out in their case. Now, is it better to open the grounds as a breathing place for those teeming thousands, or leave them easy prey for the open saloon and all the other horrible pits of vice? It may be very easy for us, a thousand miles away, to solemnly say, Shut up, and congratulate ourselves that we are extremely loyal. But what does the problem present to the saints in Chicago, who know the whole situation?

And again, there are thousands of toil-driven men and women in Chicago who are likely never to see this great exposition, unless they can see it on Sunday. Which is better that these should lose this recreation, the educative influence and the stimulus, or that they should remain untouched by this great object lesson, and only made more discontented and greedy for its having been there. We have somehow gotten the impression that there was about as sore a need of cultivating the American spirit and patriotism in Chicago as in almost any one spot on the continent. Would Christianity be likely to lose or gain, by shewing this much consideration and sympathy for them? While we are overwhelmingly in favor of closing the exhibits and releasing the exhibitors, and stopping the machinery and all business, if the grounds were opened as a park for a reduced fare, and guards were stationed where needed, we should feel compelled to vote for the partial opening.

But of all the remedies we have seen proposed for this difficult problem, we think the least reasonable one comes from a pseudonymic writer in the *Western Recorder*, which was in substance, for all Christians to refuse to patronize it at all.

There are several objections to this. Christianity is not founded on the principle of *let be*. It is to be aggressive. Go into the world, and change it, not leave the world to go to the devil and say our hands are off. That seems to us the very spirit of Pharisaism, which defined to a nicety all the regulations about the Sabbath, one of which they were scandalized to see broken when the disciples plucked and eat corn on the Sabbath. Jesus then announced the true principle of the Sabbath. It was made for man, not man for the Sabbath. If the interests of one must go down before the interests of the other, let the Sabbath go down.

And then I wonder if our gifted contemporary refuses to patronize railroads or street cars, because they run on Sunday? Let us not let it alone, but regulate it. li.

CHRISTIAN UNION.

The *Gospel Advocate* in its issue of January 7th, in discussing the subject of Christian Union says:

Here is the BAPTIST AND REFLECTOR, for instance. it could think out some very good ideas of its own, and express them in very creditable English, if it only had room. But, my! Wouldn't the Baptist bosses sit down on it with a crash if it should happen some day to think a little thought all by itself, without consulting the doctrinal standards?

With thanks for the compliment in the above, we may be allowed to say that it has always been a characteristic of this paper that it "thinks out its little thoughts all by itself," "without consulting the doctrinal standards" except the New Testament. Usually its "little thoughts" were in accord with the "Baptist bosses"—sometimes they were not. But it has never been "sat down on with a crash" by them. At any rate, it is alive and vigorous at this present writing.

In concluding the *Advocate* says:

"The basis of our union ought always to be as broad as the conditions of salvation. No man has any right to make his plea for union narrower than this. It is wrong to make any thing a condition of fellowship which is not essential to salvation. We draw the line here. That which will damn a soul and separate us in the next world should divide us in this—nothing else should."

The question comes then: What is "essential to salvation?" The Bible lays down only two conditions—repentance and faith. These two conditions are supposed to have been, and we believe have been, fulfilled by most Baptists, and Methodists, and Presbyterians, and Cumberland Presbyterians, and Episcopalians, and many Catholics. All of these, then, would come into the "union" under the conditions laid down by the *Advocate*. What kind of "union" would it be? Have we not that much "union" now? Then what is the *Advocate* keeping up so much fuss about "Christian union" for? But the *Advocate* would claim that *baptism* is also "essential to salvation." If so, it distinctly admits that the lack of baptism "will damn a soul and separate us in the next world"—the clearest admission of belief in water salvation we have seen for sometime. If the *Advocate* is talking about a *spiritual* union, we agree with it that these are the only conditions which should be required. But if it means as it appears to mean—and if it does n't mean that, what does it mean?—an *organic* union, then we deny its premises that "The basis of our union ought always to be as broad as the conditions of salvation." You mix up a lot of Baptists and Methodists and Presbyterians and Episcopalians and Catholics into one organization, each with his peculiar ideas of church government, of falling from grace, of predestination, and such like, and what kind of a "union" have you got? And then if you just throw in a Campbellite or two to get up a "spute" with the brethren and so stir up the animals a little, you will have a pretty time of it sure enough—just about such a time as our Campbellite brethren have been having with each other lately. No, while the basis of *spiritual* union must be as broad as the conditions of salvation the basis of organic union must be limited by agreement as to other conditions, *not* "essential to salvation," but very important, and very essential to an harmonious and brotherly union in one organization. F.

A SOUTHERN BAPTIST UNIVERSITY.

We want to call special attention to the article on page 4 by "A. O." upon "A Southern Baptist University." We should like also to add a word to it.

1. There is no question of the fact, we think, that the Baptists of the South *need* such a university, with an endowment of a million dollars or more. While they have many most excellent colleges they need something of a higher order and with a larger endowment than any school they now have. Such a university would not, we think, interfere with existing institutions, but would rather be a help to them by inspiring a greater and more general interest in education among the Baptists of the South, while at the same time it would give us prestige and influence such as nothing else would, and would enable us to compete with other denominations for the mastery of this Southland as we could not otherwise do. We have the scholars to man such a school, and with our 1,200,000 Baptists we have the young men to fill it. We only want the start and the rest will be easy.

2. We can have it if we want it. We speak advisedly when we say that the attention of Mr. John D. Rockefeller is now turned toward the South, and he is, we think, ready to give us one million dollars or more to establish a great university here similar to the one that has just been established in Chicago by his princely aid. Besides, any one of several cities would be willing to give the site for such a school, with probably enough money in addition to erect magnificent buildings upon it. The time is ripe. The hour is ready to strike. The opportunity is at hand. Let us seize it. Nothing will be done unless the Baptists of the South show that they want such annstitution.

3. Let us leave the question of location out of account, for the present. Of course each one would prefer that the school be located in his own State and his own city. But let us beware lest in quarreling over the shadow we lose the substance. Let us get the *thing* first, and decide about the *place* afterward. *What we want is a Southern Baptist University, no matter where it may be located.* Let us all work and talk and write and pray for that grand end. When that is secured, a committee of wise and impartial brethren can determine the rest. F.

THAT METHODIST REVOLT.

The revolt of the Methodists of Yell county, Ark., an account of which with the reasons therefor, we publish on page 4, was not very surprising to us. In fact, we had predicted something similar to it. This may not have assumed very large proportions at present, but it is indicative. It is a straw showing the direction of the wind. It is a sign of the times. It is a cloud the size of a man's hand. It is but a beginning. It will grow. On all hands there are mutterings of discontent. Sooner or later the storm will burst. It may wait until the next General Conference; but it will come. And if Bishop Hargrove is sustained there, if his policy is decided to be the policy of the Methodist church, then—mark our prediction—Methodism is doomed. *Tyranny can not live in free America.* F.

QUESTION BOX.

1. Is it right for a deacon in a Baptist church to have fashionable dances in his house? 2 If he does should he be retained as deacon? W.

1. We think not.

2. We doubt it seriously. Some of the qualifications of deacons are that they must be "*grave*," "holding the mystery of the faith in a *pure conscience*," "*blameless*," "ruling their children and their own houses *well*." 1 Tim. iii. 8-10, 12. We do not see how they can possess these qualifications and have fashionable dances in their homes. F.

ITEMS.

—The Pastors' Union of Knoxville, of which the BAPTIST AND REFLECTOR has the reputed honor to be elected president, is grappling with a very serious and important subject—city evangelization. Some of the wisest men of the various denominations, both ministers and laymen, are formulating plans for aggressive work of a permanent character. Of this we may be able to speak further at another time.

—Another subject of vital interest has engrossed their attention—rescue work. This most difficult of all questions of practical Christianity has been seriously considered. But our opinion is that the rational method is to reconstruct the homes of those who supply and those who sustain the devotees. But, meantime, what is to be done for the poor unfortunates who are now wallowing in the mire and filth? Take the mask of respectability off of those men who consort with harlots and sustain prostitutes. Why stone the woman and license the man? He is no better than she. Make whoredom a misdemeanor punishable by imprisonment. Then try to preach the gospel to all.

—But let no enthusiast hope to legislate men and women into goodness or purity. That is a mistake as old as Pharaoh. The law of Egypt to protect the land did not do it. The law of Moses given by God had not the power to make the conscience clean. Its purpose was to discover the need of divine help, and to discover the Helper. Let us make the law a school-master to bring men to Christ.

—Petitions are being circulated for signatures, to be presented to our present Legislature, asking that a law be passed forbidding the running of freight trains on Sunday in Tennessee. We hope every friend of our Sabbath, and of the working men will sign the petition. Never mind the objection about perishable freight. Its friends will look after that. Let us look after the perishing man.

—And a simular petition is being circulated asking that the Columbian Exposition be closed on Sunday. With proper modifications let that be done also. As to that modifications see another article.

PERSONAL AND PRACTICAL.

—Will Bro. James Givens please give the name of his post-office, so we can attend to his request?

—We are glad to know that Dr. Pendleton is writing his reminiscences. They will be interesting.

—The King of Siam has donated to the Baptist mission at Bankok $240,000 for a hospital and school.

—We regret to learn that Sister M. D. Early, of Memphis, continues very ill. May God spare the life of this noble servant of his.

—The continued cold weather is causing much misery in and about Berlin, in Germany. Over sixty-two thousand persons are out of work, and must remain so until the weather moderates.

—H. Rider Haggard, the author of "She" and other like wild stories, was in Chattanooga last week, on his way to Mexico to saturate himself with legends of the Aztecs and Montezumas.

—A statement has been given the public, with the authority of Sir Wilford Lawson, showing by statistics that the people of Ireland spend $9,000,000 more per annum for whisky than for rent.

—The result of the vote in the Methodist Episcopal church on the admission of women as delegates to the General Conference, is 182,281 for and 109,033 against, making 73,248 majority for their admission. The majority of the preachers was against the innovation.

—An American gentleman, named James I. King, of Buffalo, N. Y., entered his name on the hotel register at Carlsbad, Germany. A hasty reporter announced in the daily paper that James the First, King of Buffalo, had arrived in town.

—Dr. J. B. Hawthorne lectured at the prayer-meeting of his church lately on marriage, strongly advising the unmarried to seek life partners. Two in his audience took his advice and were then and there made one. It was unexpected to him, but, it is to be hoped, not to them, for an old adage says: "Marry in haste and repent at leisure."

—Rev. S. H. Price has recently moved from Sholbyville to Eagleville, and taken charge of the Eagleville and Smyrna churches. We congratulate the brethren of those churches. There is no sounder, stronger, more solid gospel preacher in the State than S. H. Price. And we may add, where will you find better people than those of Eagleville and Smyrna?

—According to the *census* announcement there are 140 religious bodies in the United States. Suppose each sect or body could have its way about the observance or non-observance of the civil laws in regard to the Sabbath, or marriage, or any other institution established by State laws, "confusion worse confounded," would hardly express the state of things.

—A magazine sent Mrs. Cleveland a check for $500 the other day, with the request that she write some of her reminiscences of the White House for its columns. She quietly returned the check and declined with thanks. We can but express our admiration for the sturdy honesty and genuine modesty of such an action.

—The *Western Recorder* states that Mary Anderson has announced her permanent retirement from the stage, although she had an offer of $5,000 a week at the time. She says she will never attend another theater, giving as her reason for it the impurity of the stage. And yet some church members will insist that there is "no harm in the theater."

—Dr. John A. Broadus, says the *Alabama Baptist*, received a letter from a church seeking a pastor, but adding that "he must not be one of your D.D., L.L.D. sort, but a man willing to work." Dr. Hatcher, always ready to score a good point when he sees it, says, facetiously, that it was tough on the Doctor, and may have been designed as a rebuke to him for his able and persistent idleness.

—A little girl of our acquaintance was being taught the Lord's Prayer. She was born in the North, where she had been accustomed to cold bread, but had lived for some months in the South, and had become quite fond of hot biscuit. When she came to the petition, "Gives us this day our daily bread," she stopped short in her prayer to say, "Unless you have some good biscuit you can give." Very pretty for a five-year-old, was n't it?

—After forty years in the ministry, Dr. J. L. Burrows has resigned the care of the Freemason Street church, Norfolk, Va., and will retire from its active duties. He expects to spend the remainder of his days with his devoted and very talented son, Dr. Lansing Burrows, of Augusta, Ga. May his last days be filled with the peace and joy of that gospel he has so long preached to others with so much eloquence and power.

—We see that our good Baptist brother and friend, I. B. Merriam, has been elected mayor of Chattanooga by acclamation by the City Council to fill out an unexpired term. An honor worthily bestowed, and which will be worthily borne. Brother Merriam is a man who does every thing well. It is said that the building of the new First Baptist church in Chattanooga is due more to him than to any one else.

—There seems to have been an epidemic of increase of salaries among our Tennessee Baptist pastors recently. Lofton and Gardner, of Nashville; Jones, of Knoxville, and Truex, of Gallatin, we have heard of as among the victims, with perhaps still others. We are glad of it. There is no truer, more consecrated ministry, no more hard working, self-sacrificing set of men any where than the Baptist pastors of Tennessee. God bless them. We love them all, and we wish that each one could have one thousand dollars added to his salary this year.

—As stated in our Chattanooga notes the First Baptist church of that place has granted their pastor, Dr. Willingham, a vacation to visit the Holy Land. After the long, hard struggle they have had to get into their new house, this, we are sure, will be very acceptable to him. He will not be able to go with the Wharton party, as he will begin a meeting with his church next Sunday. But he will probably go about March 10th, with another party which expects to leave about that time. He hopes to have some friends from Georgia or Tennessee along. We wish we could be one.

—Dr. B. R. Womack, of Senatobia, Miss., was in the city recently to see his wife, who we are sorry to know, is here under the treatment of a physician. Dr. Womack is a graduate of Union University, where he took the highest honors in his class. He attended the seminaries at Greenville and at Chicago. He used to preach in the Central church, Nashville, and was the originator of the movement which resulted in the Third church. He was for a while editor of the *Baptist Reflector* in Nashville, was pastor of the First Baptist church, Memphis, and afterwards founded the *Arkansas Baptist*, which he edited with ability for five years, until his eyes failed. He is now pastor at Senatobia, Miss. We can not help feeling, however, that he belongs to Tennessee. We trust that some good church in this State will soon call him back home. We need such men.

—The editors of the paper have been overwhelmed with kind words of late from all sources. We have ventured to publish a few, but they are not a tithe of those we have received. Allow us to say, brethren, that we appreciate these kind expressions more than we can tell. They cheer and inspire us in our very laborious duties. Some time ago in an article to the *Religious Herald*, which was afterward copied into the BAPTIST AND REFLECTOR, upon the subject, "The Pastorate and the Sanctum," we said, "Who sympathizes with an editor? Did you ever hear of any body praying for him? Who loves him—as an editor? No one thanks him for kindness done. He receives more kicks than kisses, more curses than blessings, more wrath than love." Now, after our recent experience, we want to take all that back. And we want also to thank the brethren again and again for their kind words.

—Dr. W. D. Powell said to us when he was in Nashville recently, on his return from the Holy Land, that the place where Christ was baptised in the Jordan was just about such a place as Stone's River at Salem bridge, near Murfreesboro, where he was baptized, and where we have ourself baptised a number. And this is what Rev. W. A. Whittle says of the river in his book just published: "From the west side one wades down into the river, getting deeper and deeper the further he goes from the bank. When about half way across the water becomes too deep for wading, and close to the eastern bank it is so deep that one can hardly dive to the bottom. One finds water any depth from two to twelve feet. The bottom, being composed of sand and smooth rock, is all that could be desired." And yet some preachers have actually told us that the river is so small that they could stop it with their foot! Pretty big foot, or pretty big—something else.

—We have just finished "A Baptist Abroad, or Travels and Adventures in all Bible Lands," by Rev. W. A. Whittie. Despite some little defects in spelling, punctuation, etc., mostly typographical, and which can easily be corrected in the second edition, we found the book exceedingly interesting. Mr. Whittie did not take a hasty three-months' tour abroad, but spent a year or more in the old world, stopping in each country long enough to see every thing that was to be seen and to study the history, traditions, manners, customs, etc., of each country on the spot, writing down the results of his study while they were fresh in his mind. In this way he has added instruction to entertainment. Mr. Whittle had three things in his favor in making his tour. One was he is young, with the vigor to go everywhere; another, he is an American with the curiosity to see every thing; and the other, he is a Baptist, with the candor to look at it impartially. As a result he has given us a book of exceeding interest, and with information of much value, especially in treating of the Holy Land. The book is published by J. A. Hill & Co., Union square, New York, and is sold only by subscription.

THE HOME.

Farewell.

Friend of my heart, adieu.
God keep thee in his care!
Receive this parting sigh,
Believe this parting prayer,
And do not quite forget the few
Bright hopes we 've known.
Adieu, adieu.

Remember vanished hours;
Let memory softly dwell
On one who thinks of thee,
With thoughts too deep to tell,
One whose love more steadfast grew
'Mid clouds and tears.
Adieu, adieu.

Let gentle dreams arise
When thou art far from me,
Of all the counsel sweet,
That I have shared with thee:
Think of me still, as when we two
Mingled sweet thoughts.
Adieu, adieu.

Think of the heart of love
That ever sprang to meet
The slightest wish, and deemed
No earthly joy so sweet
As when, on wings of love, it flew
To speak with thine.
Adieu, adieu.

Think of the heart of faith,
That watched with anxious pain
For tidings fond and true,
O'er the dividing plain;
Think of the loving heart and true,
That writes with tears,
Adieu, adieu! K. B.

The Power of a Hyme.

BY MARGARET CURRY.

The words of the hymn, "Nearer, my God, to thee," came floating out from the kitchen, where Sarah was at her daily work. They fell, softened by the distance, on the ears of two women as they sat on the front porch of the spacious country-house, watching the sun set. The younger woman spoke:

"Aunt Catherine, that hymn is inseparably connected in my mind with an incident which happened here in our little village a few years ago. We were just now speaking of trust. This illustrates my idea of trust, and what it does for us.

"You never knew our neighbor, Mrs. G——, so I must tell you of her in the first place. She was one of the most lovable women I ever knew—always cheerful and sympathetic. Although she never seemed to realise it, she was the leading spirit in all Christian efforts, inspiring us all with her bright, sunny ways. Mr. G—— was just such a husband as you would wish such a woman to have. A lovely daughter, two promising boys, and a little curly-headed tot, the pet of all, completed the happiest home circle it has ever been my good fortune to enter.

"In the spring of that year Mrs. G—— had a severe illness. After many weeks of suffering, she arose from her sick bed, but with the loss of her reason. The woman we had so admired and honored was a complete wreck, henceforth to be a burden in the home she had before made so happy.

"I know Mr. G—— to be a man of deepest piety. Often I had heard him in our prayer-meetings thank God for a religion that could comfort us in the darkest hours of trial. My own religious experience was quite limited then, and I confess I was wondering whether he found grace sufficient to support him under this terrible blow—whether he could say, 'As for God, his way is perfect.'

"When the evening came for the next prayer-meeting, he was at his post as usual. His face was pale, but otherwise calm, even peaceful. He had always led the congregation in singing; and when the meeting had progressed a little, our pastor, who was leading, asked him to start 'Nearer, my God, to thee.' From the first words, the old hymn I had known from my childhood began to take on a new meaning. I had thought it a beautiful conception, and f liked the music; but to-night it was the impassioned outpouring of a soul filled with intensest longing for God, as the weary, benighted, storm-driven traveler longs for home. The song was soon a solo. Every heart in the little congregation was stirred. Tears choked our utterance and blinded our eyes. The singer seemed unconscious that he sang alone, or that he had any hearers save God. What infinite pathos he threw into the pleading:

"'There let the way appear
Steps unto heaven:
All that thou sendest me,
In mercy given:
Angels to beckon me
Nearer, my God, to thee!
Nearer to thee!'

"It was not a pleading that the afflicting hand might be removed, but for a faith that could pierce the gloom and recognise it as the hand of love. Even while he asked the answer came. A note of victory shook the air as he sang:

"'Out of my stony griefs,
Bethel I 'll raise;
So by my woes to be
Nearer, my God, to thee!
Nearer to thee!'

"I felt certain that he had an experience like that of Moses on Sinai, for his face shone, and we knew that the most joyous man among us that night was he over whose home there hung so dark a pall of misery."—*Sunday school Times.*

My Imaginary Daughter.

It is, I dare say, because I have no daughter of my own, that I have such perfect confidence in my ability to train up a daughter in the way she should go. It is, I know, much easier to criticise the conduct of other men's daughters than it is to make your own do better, still, if I had daughters, I fully believe I could train them better than a great many girls of my acquaintance are trained.

I hardly think that I should go to my bed at ten o'clock at night not knowing whether my daughter of sixteen years was safely sheltered under my own roof or running around the streets with boys and girls of her own age. I should like her to possess a certain ease of manner and a certain degree of self-confidence, but I would have her acquire them in quite a different way from this.

I should not want her to go walking or driving with a young man of twenty years, as the seventeen year old daughter of a neighbor of mine went several times last summer. I should not want her to have gentlemen callers or be "in society" while she was yet a school-girl.

I should not want her mother to do any thing for my daughter that she could do for herself. If I ever found her in the horse-cars, or in any other place, with a great wad of gum bulging out her cheeks, there would be serious trouble between my daughter and myself. I should not send her to school in a gown of silk, a dangling chain of gold, bracelets, laces, or wildly plumed Gainsborough hat and flaunting ribbons. I should have her taught to cook, bake, and sew, and give her a thorough knowledge of housekeeping in all its details. This much would I do for the benefit of the man she might some day marry.

The many things that I should be sorry to have her do I see done daily by the young daughters of intelligent and respectable parents, who would furiously resent this criticism on their training of their daughters; but I should be very sorry, indeed, to see my daughter doing these and other things done by many young American girls of to-day.—*Zenas Dane, in Housewife.*

One Stitch.

One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been;
And the one stitch dropping pulled the next stitch out,
And a weak place grew in the fabric stout,
And the perfect pattern was marred for aye,
By the one small stitch that was dropped that day.

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of the true intent,
Mars the perfect plan that its Master meant.

—*Christian Observer.*

Getting Ready to Be Happy.

Too many of us are looking forward to happiness in the future years instead of getting all the enjoyment possible out of the present. It is well to remember that the time never will come in this world when we shall have every thing we want, just where and when we want it. The only way to be happy is to enjoy all we have to the utmost as we go along. It is right to lay up for old age in youth, right to prepare for a rainy day, but it is not right to bend all our energies to this end, and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts, to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy and begin to take comfort. The hoped-for point may never be attained, or if it is, sickness or death may have come first, and the dear ones whom we expected to be happy with may be gone forever.

How much better to use some of the good things of life as we go along—to make our humble homes as cheery and bright as possible now, instead of waiting for a better house! Don't starve to-day, either body, mind, or soul, thinking that you will riot to-morrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills. Life is uncertain, and it is better to make your children happy while they are under the home roof—to call to that home every agency which will make their lives sweeter and better, than to deny them these that you may leave them a large bank account when you are gone.

Don't keep the parlor shut up and live in the kitchen, unless you want the boys and girls to be anxious to leave you. Take time to read, to rest, and to enjoy the society of friends. Especially take time to enjoy the companionship of your children. It will only be a few years at best that they will be with you, and those ought to be years of happiness to both you and them. If we are ever happy in this life we must enjoy what every day brings us. We must be grateful and glad for all the good which comes into our lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter.—*Selected.*

A Happy Sabbath.

That is profound philosophy which counsels parents to make Sunday the happiest day of the week. And the chief requisite to this is that they give themselves to their children—at church as well as at home. The Sunday-school must not be allowed to usurp the place of the church service. The child, nestled in the family pew at his mother's side, holding his father's hand, enters naturally from the shelter of warm human love, and the house of God very early becomes to him the gate of heaven.

For little children it is a pretty plan to set aside for Sabbath use the most attractive toys, the favorite pictures and stories, the sweetest child songs and hymns, and to join with them more than ever in their plays and their quiet moods, until, when they wake Sunday morning, they shall exclaim, with a four-year old of our acquaintance, "O I 'm so glad it 's Sunday."

Music is the heritage of the family Sabbath. Not church hymns and Sunday-school songs only, but the music of the masters as well, those great compositions that tell without words the story of human life, and tell it religiously, because truly and profoundly; that speak to the children as plainly as to the elders; that open the heart, and intensify in each his own living and longing. Books belong to the family Sabbath. Not sickly or precocious story papers, nor sordid secular papers, nor scrappy religious ones, but real books, and all the real books, poetry as well as books of devotion, essays, and biographies, and every other kind of book that sets the heart throbbing with a wish to be something greater and better than we have ever been before. And often some will read aloud, while the chairs, drawn together, the reader pausing all the way along for the children's questions, and the commentary of the parents, and for reminiscences and hopes ahead.

Then, as the family walk abroad, the father assumes his most ancient, most sacred office of high-priest of his household. Then all become psalmists, all prophets. The harvest waves the promise of better things than loaves for the table. The solemn mountains, the deep skies, are more than backgrounds for landscapes, show-places for rainbows; for underneath the voices of the winds and waters they hear earth spirit in her most secret utterance:

"'T is thus at the roaring loom of time I ply,
And weave for God the garment thou seest him by."

They who walk the earth together shall not be separated in heavenly places.—*Harper's Bazaar.*

—Teaching men morals is as though I had a clock that would not go, and I turned round one of the cog-wheels. But faith takes the key and winds up the mainspring, and the whole thing runs on readily.—*Spurgeon.*

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.

DEAR CHILDREN: I am at last ready to give you a report of our work for 1890, and of our brick cards up to date (January 20th).

In the first place, our sum total from January 1st, 1890, to January 20th, 1891, is $457.50, fully twice as much as we have ever before raised in one year.

I did not begin sending out brick cards till the latter part of June, and the first one filled and returned was from Neta Hyder, Happy Valley, Tenn., on July 10, 1890.

And yet I have received from brick cards alone $342 35 up to date, and fully half of the cards sent out have not as yet been heard from. For I have sent out exactly 300, and am still receiving orders for them daily.

The proceeds of our brick cards go toward helping to pay for the large church in Havana, Cuba, of which Bro. Diaz is pastor; but otherwise we have been working for simply the "Mission work in Cuba," by request of Dr. Tichenor. Hence, by taking our brick money from our sum total, you find we have raised $115.15 for Cuban Missions, $92 50 of which has already been sent on.

Now, children, is not this report enough to make you clap your hands in delight? I feel sure every one of you—young or old—who reads this, if you have helped to make it so, will praise God in your heart that he has opened the way and permitted you to help on in such a great and good work. And if you have not helped, I feel sure you are sorry, and God grant you may make up your mind right now that you will help this year, and no longer be a mere "looker on."

We will continue working for Cuba till we see some good reason for changing, and I will send out brick cards as long as the cousins and friends wish them.

BIBLE QUEER STORIES.

You know I offered a prize at the beginning of our Queer Stories to the one who would answer the largest number of them perfectly during the years. On examining my records I find Esther Wingo heads the list, and it reads something like this: Esther Wingo, 30; Robbie Longmiro, 25; Ernest and Florrie Rushing, 25; Beulah Green, 22; Conyers Norvell, 21; Hattie Moses, 20; Hugh Stokely, 17; Tisbie and Lela Cadwell, 17; Nettie and Herbert Young, 17; and so on and on. However, Esther Wingo has won the prise, and has earned it by hard, faithful work, too; for these Bible Queer Stories have been hard work, and I had no idea the cousins would take hold of them and hold on as they have. They have all done well, and I feel very proud of my faithful band of Bible students.

Now, children, what shall we take hold of this year? I have not yet decided, and would like you to help me decide.

We have had "Enigmas," "Pillow Texts," "Bible Portraits," "Bible Landscapes," "Bible Questions," and "Queer Stories." Which did you like best of all? What or which shall it be this year?

I want you to write and tell me what you think and wish in the matter, and if you are ready for a Bible study at all or not. I can not undertake any thing that will require any more time or space than the Queer Stories did; for I am limited as to both. But I am ready and anxious to make our page as interesting and helpful to my young readers as possible. Let me hear from you all who have any wish or preference in the matter. Lovingly, AUNT NORA.

DEAR AUNT NORA: It has been a long time since I wrote you last. I guess you and the cousins have forgotten me, but I have not forgotten you. I have been reading the cousins' letters regularly for several months. Papa is agent for the BAPTIST AND REFLECTOR. He is anxious for all the members of our church (Hannah's Gap) to become readers of the paper. Aunt Nora, you will find inclosed two cents for a brick card. I think it a very good way in making money for Cuba. Wishing you much success in your noble work I will close. MARY E. WAGSTER.

Chestnut Ridge, Tenn.

DEAR AUNT NORA: Will you let another cousin join your band of workers? I am a little girl five and one half years old. I attend Sabbath-school at Blue Spring church, Mr. Gray is my teacher, I like him and think he is a good teacher. I send you a stamp for a brick card. I love you and little James and Uncle Orren. With kindest regards for you and the cousins I will close.

ALLIE C. L. MCCULLEY.

Blue Spring Station.

DEAR AUNT NORA: Perhaps you have thought that we, your helpers, at Mossy Creek had forgotten you and your work, but indeed we have not, and come again with our "mites." Sue Livingston, 50 cents; Meldona Livingston, $2.20; Sallie Howery, 70 cents; Flora Baker, 40 cents; Lula Witt, 55 cents; Bertie Cowan, 5 cents.—Total, $4 40. Please accept my best wishes for your success in the grand work in which you are engaged.

SUE LIVINGSTON.

Mossy Creek, Tenn.

DEAR AUNT NORA: Here comes another little cousin to join your happy band. We are through picking cotton and are ready to go to school. I study reading and arithmetic. We have a nice time at school. I am a little boy working for the missionary, we had a missionary meeting a few days ago at Mr. Neelys', which we all enjoyed very much, dipping the toys of the pie. As this is my first I will close for fear of the waste-basket. TOMMIE BUNTIN.

Andrew Chapel, Tenn.

Tell us more about that missionary pie, Tommie. I know all the cousins would like to know how you dipped toys out of a pie, etc. Write and tell them.

DEAR AUNT NORA: After reading the Young South, and seeing that the cousins have done and are doing so much I want to lend a helping hand. I am a little girl nine years old. My papa is a minister, and he takes the BAPTIST AND REFLECTOR, and I like to read the Young South very much. My papa teaches school and I try to learn as much as I can. I will try to write a better letter when I grow older, if it does not go into the waste-basket. I send a five cent stamp for a brick card and Brother Diaz's picture. I am your little unknown friend,

MARY EDWARDS.

San Antonio, Fla.

P. S. My papa is Rev. H. E. Edwards, M. E.

DEAR AUNT NORA: I guess you think I am a long time sending you the money for those brick cards. I have had mine filled for a good while but I have been waiting on sister. I have two dollars and sister has one. Sister has n't both sides of hers filled but we have been waiting so long we will just send three dollars in all. Love to you and little James. ORVAL PENNEL.

Lascassas, Tenn.

DEAR AUNT NORA: I will write again as I saw my other letter in print. I am going to school now, my teacher's name is Mr. Albert Johnson. I like him very well so far, he started last Wednesday. I study spelling, grammar, geography, reading and arithmetic. Aunt Nora, I will send a two cent stamp for Brother Diaz's picture. Well, I will close for fear of the waste-basket. Aunt Nora, we had the misfortune to loose our old gentle horse we had to ride to Sunday-school. I do n't know how we will go to Sunday school this winter, as the roads are so muddy.

MAGGIE BUNTIN.

Andrews Chapel, Tenn.

DEAR AUNT NORA: I hope that you have not despaired of ever hearing from my brick card. I have been quite a while in getting it filled, but bad weather has been the cause of this tardiness. Inclosed you will find a post-office order for two dollars, which I collected on my brick card. I met with success. Well, I will say adieu for the present. Love to you and all the cousins. IDA TURNER.

Plano, Texas.

DEAR AUNT NORA: I have never written to you before. I am eleven years old. My mother takes the BAPTIST AND REFLECTOR. I like to read the Bible Queer Stories. Inclosed find two stamps for Brother Diaz's picture and a brick card. ALBERT DAVIS.

Woodbury, Tenn.

DEAR AUNT NORA: Inclosed find two dollars, the proceeds of my brick card. Many thanks for Brother Diaz's picture. MOLLIE PARROTT.

Center Point, Texas.

DEAR AUNT NORA: Inclosed you will find two dollars for brick card. It took me a long time to get it filled. I am glad that I can send it at last.

Bolivar, Tenn. SALLIE KEARNEY.

DEAR AUNT NORA: I have been thinking of writing to you ever since I read of the brick cards. I have written twice before. My papa takes the BAPTIST AND REFLECTOR, and I like to read it. I will be fourteen my next birthday. I will now send you a two-cent stamp for a brick card. I had better close for fear it might cause this letter to find its way to the waste-basket.

MINNIE PATTON.

Watertown, Tenn.

DEAR AUNT NORA: I have sold all of my bricks at last and will send you the amount, two dollars and five cents. I am sorry that I could not send in my card earlier. My little sister, Jennie, is very much interested in the brick card plan. She says she wants me to tell Aunt Nora to send her one. She thinks that she can get it filled. You will find inclosed a stamp, with which, please, send her one. Aunt Nora, during the protracted meeting in October I joined the Baptist church, and was immersed with four other girls. I, with a party of friends, will attend the Semi-Tropical Exposition, at Ocala, on the 20th inst. I anticipate a nice time. I hope that you enjoyed your trip to Memphis. Our school closed several weeks ago for the Christmas holidays. It will open again Monday. Aunt Nora, why do n't you tell us something about little James? He is walking and talking by now, is n't he? I will close now with love to all the cousins and yourself. SALLIE MAY ROWLETT.

Erle, Fla.

DEAR AUNT NORA: I am a little Nova Scotian girl, eight years old. I have no brothers or sisters. My papa has taken the BAPTIST AND REFLECTOR for three years and we like it very much. I am much interested in the Young South, and I would like to join it if I did not live so far away. Besides we have our own mission to work for. I have an aunt a missionary in India. Her name is Abbie Gray. She writes me nice letters about her work of teaching the poor heathen the way of salvation. I go to school every day, and I like to study very much. It has been very cold and stormy this winter to go to school. As my letter is already too long I will now close with love to the Young South. LOTTIE E. GRAY.

New Annan, N. S.

DEAR AUNT NORA: Here I come again. I have corrected the Bible Queer Story. I hope it is right. Aunt Nora, I have five cents for Cuba. I am going to plant some thing to make it larger. I think it is a good plan to raise money. Aunt Nora, there is nobody in Jersey takes the BAPTIST AND REFLECTOR but father. I do n't know how we could do without it. Now, I must close. Yours, as ever,

HANNIBAL LIGHTFOOT.

Jersey, Tenn.

That is a very good plan to get missionary money, Hannibal. I wish you success. Can you not get some one else in Jersey to take the BAPTIST AND REFLECTOR?

DEAR AUNT NORA: I will try to write you a short letter this evening for the first time. Papa takes the BAPTIST AND REFLECTOR. I read the little cousins' letters, and I feel much interested in them, so I wish to join in with them. I am twelve years old. I go to Sunday-school every Sunday. I live three miles from Hopewell Baptist church. Inclosed find a two cent stamp, for which you will please send me a brick card. I will try to fill it. I will close. MARY HAGER.

Bethpage, Tenn.

DEAR AUNT NORA: As I am a little girl ten years old, and can not write, have to get pa to write for me. I professed faith in Christ last summer, and joined the Baptist church at Holly Creek—was baptised in September. I see so many letters from the little cousins in the Young South in their labor, and I want to help what I can. I inclose ten cents for Bro. Diaz, and two cent stamp for Bro. Diss's picture. I want to see the man that was imprisoned for Christ's sake; and two cents for a brick card. If admitted among the cousins, will help in the Master's work what I can. GRACE WESTER.

Wayland Spring, Tenn.

For Cuba.

Dora Susong, $1.10; Sallie Kearney, $2; Orval Pennel, $3; Jimmie McGlathey, $2; Sallie May Rowlette, $2.05; Mollie Parrott, $2; Meldona Livingston, $2.20; Miss Sue Livingston, $2.20; Grace Wester, 10 cents; Ida Turner, $2; Mrs. M. A. Callaway, Texas, $1.

ROYAL
BAKING
POWDER
Absolutely Pure.
A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1888.

Recent Events.

—The London *Times* has opened a campaign against General Booth and his plans for the relief of "Darkest England."

—Rev. Sherwood Fison, of Ohio, has become pastor of the Baptist church at Cleveland, East Tennessee. We welcome Bro. Fison to the State.

—Rev. Jas. A. Smith, now of North Carolina, and a Baptist preacher, was at one time pastor of the Presbyterian church in Valdosta, Ga.

—Rev. Geo. B. Eager reports in the *Alabama Baptist* a fine meeting in his church at Anniston. There were 20 accessions. Evangelist H. M. Wharton assisted.

—Miss Etta M. Berry gave up her position as head of the art department in a first class college, for that of queen of hearts and mistress of a home. Sensible, she.

—The muster rolls show that no less than twenty-one thousand Union veterans have answered to death's roll call in 1890. But still the pension appropriations increase.

—And now come the Adventists and oppose the movement to close the World's Fair on Sunday. They have the fanatical notion that Saturday is the Sabbath of rest, and that Sunday is a work day.

—Mr. S. L. Clements (Mark Twain) and his wife listened by telephone to the funeral sermon of her mother, preached by Rev. T. K. Beecher, four hundred and fifty miles away, on the 11th inst.

—Rev. T. L. Fullbright closed a successful meeting at Bentonville, Ark., with twenty additions to the church, sixteen by baptism. He has been called to the care of the church for all his time, and has accepted. May God bless him and his charge.

—The great railroad magnate, Chauncey M. Depew, who has won success in life, says the way for a young man to succeed is to go to work and work hard, and be temperate and economical. If he earns a dollar, he must never spend it all. He must save at least 25 cents of it. That's the way he did.

—The distinguished Dr. C. K. Marshall, of the M. E. church, South, died at Vicksburg on the 16th inst. He made a fine record as a Christian citizen and philanthropist, as well as an able preacher. During the war he had charge of the Quartermaster's department of the Mississippi troops.

—The corporation of the city of Edinburgh has withdrawn the honorary freedom of the city conferred upon Mr. Parnell some time ago, because of the outrage to good morals that the evidence in the O'Shea trial fastened upon him. Right you are, sturdy land of the godly John Knox.

"The Sum of It All.
The boy that by addition grows,
And suffers no subtraction,
Who multiplies the things he knows
And carries every fraction,
Who well divides his precious time,
The due proportion giving,
To sure success aloft will climb,
Interest compound receiving.
—*Dr. Ray Palmer.*

—Mrs. T. H. Pritchard, wife of our friend and brother, Dr. Pritchard, of Wilmington, N. C., has a class of sixty young men studying the Bible, and she is, as we know she ought to be, enthroned in every heart. It is not surprising that Dr. Pritchard is doing so grand a work for the Master with such a helpmeet.

—Says a writer from Richmond, in the Baltimore *Baptist*, of January 22, inst.: "Rev. J. R. Harrison has preached twice a day at Pine Street Baptist church for the last two weeks. He continues to aid Brother Hutson this week. People from all parts of the city attend. The house can not hold the people that wish to attend. Two hundred and thirty-five have professed, one hundred and thirty one have been received for baptism."

—From latest dispatches the threatened Indian war cloud has dissolved, the great majority of the hostiles having surrendered to General Miles. Some of the chiefs are now on their way to Washington to see the Great Father, the President. The Indian Department of the Interior, it is urged by some, should be abolished, as it has not been successful in the civilisation and pacification of the Indians, and the War Department should take charge of them.

Cloture.—This word, so much in use now with reference to the proposed action of the United States Senate in cutting off debate on the force or elections bill, is French, and signifies the same as the English word "closure." In parliamentary practice, it is a method of putting an end to debate and securing an immediate vote upon a measure before a legislative body. It is similar in effect, says Webster, to *the previous question*. It was first introduced in the British House of Commons in 1882.

—The expenditures for pensions for the year ending June 30, as now officially stated, amounted to $109,357,534. In the previous year we paid $87,644,779.11, while in the year before that we paid $80,288 508 77. And this increase is notwithstanding the decease of 21,000 pensioners for the year. The increase is in an inverse ratio to the decease. At this rate, when all pensioners have died, what an immense sum will be paid out!

—Our churches without pastors, and ministers without pastorates, and how to bring them into correspondence with each other? is a grave question. In Michigan the Baptists have a Ministerial Intelligence Bureau. This is of doubtful propriety in bringing about a relation so sacred and tender as that of pastor and people. From the *Pacific Baptist*, of Portland, Ore., we see this question is being discussed over there. What can you say, Brother A., Brother B., or Brother C., of the readers of the Baptist and Reflector, to solve this problem?

—The *Wesleyan Christian Advocate*, of Atlanta, of January 21st, publishes in full the letter of Dr. D. C. Kelley, in vindication of Rev. B. F. Haynes, from the charge of "vindictiveness and spleen," with which, he says, some of the church papers charaterized his article in the Nashville *Christian Advocate*, entitled, "The Tennessee Conference versus Bishop R. K. Hargrove." The Rev. Dr. E. E. Hoss, editor of the last-named paper, declined to publish Dr. Kelley's letter. The editor of the first-named *Advocate* says he thinks Dr. Kelley has the right of way in his paper.

—The sewing machine is only 44 years old. Matches for lighting fires have been in use since 1820 only; street cars since 1856; telegraphing since 1844; lighting by gas since 1816; and by electricity since 1875; as a motor electricity has only been in use within the last ten years. The telephone and phonograph are of later dates. Transportion of passengers by railroad was not known within the first quarter of the present century. And now it seems probable that, before the 20th century, air ships for transportation of passengers, will be in common use. "Can these things be, and overcome us like a summer cloud without our special wonder?"

—Major W. E. Penn, in the *Arkansas Baptist* of January 15, 1891, gives Rev. Wayland Hoyt a "broadsider," because of his affiliation with and indorsement of Christian Endeavor Societies. We may soon have an opportunity to hear Bro. Penn on the Young People's Society of Christian Endeavor. He is now conducting a revival service at the Central church, Nashville. If they work through the church, all right they are. If independent of the church, all wrong they are.

—States, whose legislatures now in session, have refused to make appropriations for exhibits in the World's Fair at Chicago, in 1892, if the pending elections bill becomes a national law, are Arkansas, Tennessee, Alabama, Texas, and Missouri. The contention is that it would be useless to make exhibits to induce immigration, as that measure, if enacted into a law, would forestall such. These legislative resolutions are not intended to be retaliatory, but simply economical. The legislatures of Illinois and Minnesota have had before them resolutions protesting against the passage of the elections bill. Likewise New York, New Jersey, and Indiana.

[Continued on page 13.]

The Electropoise.

The following testimony comes from one who is no stranger to the readers of the Baptist and Reflector:

Montgomery, Ala., July 26, 1890.

I have used the Electropoise, and find it a most valuable instrument. I think it benefited me greatly, and all who have used it, speak in the highest terms of its powers.

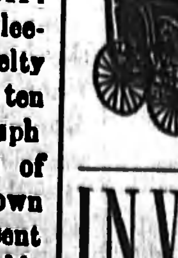
Rev. M. B. Wharton.

True Merit Appreciated.—Brown's Bronchial Troches are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles. In a letter from Hon Mrs. Pery, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'Bronchial Troches' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few." Obtain only "Brown's Bronchial Troches." Sold only in boxes.

DONALD KENNEDY

Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you will find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.



BABY CARRIAGES!

I make a specialty of manufacturing Baby Carriages to sell direct to private parties. You can, therefore, do better with me than with a dealer. Carriages

Delivered Free of Charge

to all points in the United States. Send for Illustrated Catalogue.

CHAS. RAISER, Mfr.,
62-64 Clybourn Ave., Chicago, Ill.

INVALID LIFTER

Wanted.—Every helpless invalid to know that they can be lifted, and moved from a bed to a rolling chair, or from one position to another, or in and out of a carriage, with perfect ease and safety, by the use of The Cutting A Stelle

INVALID LIFTER.

A helper that never grows weary. A wonderful invention! mention this to helpless invalids. Pamphlet, four cents, in stamps.

J. R. KING, Hudson, Ohio.

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. Now, 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.

Now 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

Built an lectric 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 is n'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 do n'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 do n'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 any thing or dealing in any thing which our people want, we will be glad to tell them about it. If you have any thing 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.

THE SOUTHERN
BAPTIST BOOK HOUSE
BIBLE —and— Sunday-School Depository.

J. R. GRAVES & SON,
PROPRIETORS,
347 MAIN ST., MEMPHIS, TENN.

WILL KEEP A FRESH AND FULL STOCK OF

ALL the Latest Standard 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 cheapest 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. An agent wanted in every association in America.

The Church Roll and Record Book, 20 Church Letters. $3.00.

WORKS BY GRAVES.

JOHN'S BAPTISM—from Moses or from Christ.	$1 00
FIRST BAPTIST CHURCH IN AMERICA, not Founded by Roger Williams	1 00
THE SEVEN DISPENSATIONS. A key to the whole Bible and of the prophetic Scriptures, embracing a complete work on Eschatology	2 00
THE NEW GREAT IRON WHEEL. A complete exposition of the doctrines and policy of New Methodism	1 50
EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST. An invaluable book for pastors, sunday-school teachers and Bible students	1 25
THE BIBLE DOCTRINE OF THE MIDDLE LIFE, or the State of the Dead between Death and the Resurrection	75
SEVEN DENOMINATIONAL SERMONS	75
INTERCOMMUNION UNSCRIPTURAL	75
OLD LANDMARKISM—WHAT IS IT?	75
THE TRILEMMA. A startling discussion. Few books have made so many converts to the truth	60
THE RELATION OF BAPTISM TO SALVATION.	10
THE ACT OF BAPTISM	10
WHAT IS IT TO EAT AND DRINK UNWORTHILY? Bound, 25 cents	25
CONSCIENCE—WHAT IS IT? Have you a good conscience?	10
BAPTISM THE PROFESSION OF OUR FAITH?	10

☞ All of the above books are published only by the Southern Baptist Book House, Memphis, Tenn., and will be sent post-paid on receipt of price; also, the following:

WORKS BY PENDLETON.

THE DISTINCTIVE PRINCIPLES OF BAPTISTS.	$1 25
NOTES ON NEW TESTAMENT	1 00
THREE REASONS WHY I AM A BAPTIST, AND TREATISE ON COMMUNION	50
QUESTIONS TO THE IMPENITENT, & THOUGHTS ON CHRISTIAN DUTY. Paper, 15 cts; clo.	25
A COMPENDIUM OF THEOLOGY. No minister should be without it	1 50
CHURCH MANUAL	50

WORKS BY DAYTON.

THEODOSIA EARNEST, 2 vols. Each	$1 00
INFIDEL'S DAUGHTER	1 00
HOW CHILDREN MAY BE BROUGHT TO CHRIST	10
SUNDAY-SCHOOL QUESTION BOOKS	20

CHURCH HISTORIES.

THE ORIGIN OF BAPTISTS. Ford	$0 60
ORCHARD. 2 vols. Each	1 00
THE BAPTISTS. Dr. T. G. Jones	90
BAPTIST SUCCESSION. Ray	1 50
CRAMP'S HISTORY. From the Organization of the First Church to the Nineteenth Century. Excellent	1 75
MOSHEIM'S HISTORY. 2 vols	5 00

HYMN BOOKS.

THE NEW BAPTIST PSALMIST AND TUNE BOOK. The best of the best. Single copy,	$0 75
Per dozen, by express	6 25
Per dozen, by mail, post-paid	7 50
THE NEW BAPTIST PSALMIST. Without music. Single copy	60
Per dozen, by express	5 50
Per dozen, by mail, post-paid	6 50
THE LITTLE SERAPH. Shaped notes. The "sweetest of the sweetest." For the sabbath-school, prayer and revival meetings. It has been pronounced "the sweetest of all" by Prof. Fish, the sweetest of all song singers. Specimen copy 25 cents. Send for one. Single copy	30
Per dozen, by mail	3 00

☞ We design to make our House the **Bible Depository of the South and West.** Here will be found

The latest, best and cheapest styles of BIBLES from all the leading Publishers in America.

Agents should examine our catalogue and discounts before purchasing elsewhere.

We can make it to the advantage of pastors to give us a call or send for catalogue.

☞ We will send you any Book published in America at Publishers' retail price.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will [illegible] a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 181 Pearl St., N. Y.

[Continued from page 12.]

—There has been very cold weather and heavy snows north of Tennessee. For the first time in many years the whole heavens over Nashville were filled with falling snow-flakes as large as partridge eggs, Saturday, January 24th inst. It was magnificent to behold. For several hours they fell "thick as leaves in Valambrosa," but the warmth and moisture of the earth melted them as quickly as they touched it, unlike the tears of Blennerhassett's wife, which, William Wirt said, "froze as they fell." A remarkable phenomenon occurred in the midst of the falling snow, on Broad street, vouched for as true by reliable persons. It was a shower of fish, in size from one to two inches. This seems to be incredible, but why may it not be true? A truthful gentleman said, in speaking of the phenomenon, that he had witnessed a shower of frogs. At the time of the great fire of Chicago showers of cinders fell on board of a ship a thousand miles from land in the Atlantic Ocean.

H. B. F.

The Trip to Cuba.

Home Mission Board of S. B. C.
Atlanta, Ga., Jan. 22, 1891.

We have just received the following letter from Bro. Diaz:

Havana, Jan. 14, '91.

Dear Dr. Tichenor:—All our work is in better condition than ever. Our meeting houses are all crowded, and we have many additions in all our meetings.

The mission of Neptuno street has increased in number and scholars since Mr. Peres left it. I am in charge of it, and preach there as before, Wednesday evenings. Peres gave me 20 children, and 100 persons peresent. Last Wednesday I had 600 persons present, and 80 children in the school.

I visit Arriaga [he is still in prison] twice a week, and Porta I visit him also twice a week. My family and members of our church do the same once a week, so I hear from Arriaga, and take care of him every day.

I got a letter from "El Pasajo" [the principal hotel] where they say they will reduce the rate for our Baptist Excursion, and give it at $2.75 American currency, and "the Roma" for $2.50 Spanish gold—it will be $2 25.

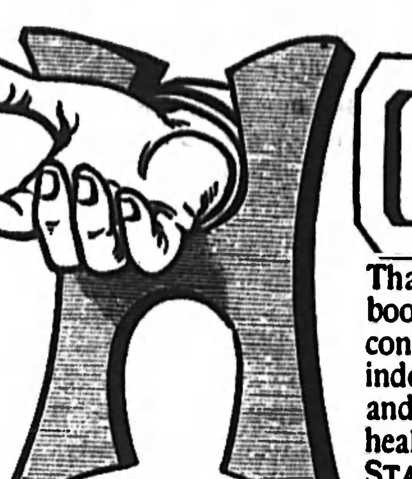
The whole crowd may come on one passport, or they may bring different ones if they choose. One train is ready for the excursion to Matanzas, and another for the sugar plantation. All these things can be had for half price.

The Bishop's paper has published that our government ought not to consent to such council in Havana, because this will show the power of the Baptist people. Another thing, this step may be for the annexation of Cuba to the United States. The people in the street all ask, "When that council come?" and the government has answered to the Bishop, that we are into the law, and we may have our re-union.

Try to interest many brethren there to come. Their visit here will give us influence among this people, and that will help us to develop the gospel. Please telegraph me how many will come one week before hand, so I can prepare the hotels and every thing for them. Could you bring a couple of hundred of Baptists with you? Your brother,

Diaz.

—Confirmed invalids, and those severely wounded, will find an item of special interest in our advertising columns this week.



HOLD OUT YOUR HAND

That's about all you have to do to get a book of 200 pages FREE. This book contains the names, addresses, and signed indorsements of many well known men and women who have been restored to health and strength by the use of Drs. Starkey & Palen's Compound Oxygen. Of course the full list is not here, many patients prefer that their names should not be used. But the book has 200 pages of signed testimony, and is accompanied by a quarterly review of eight large pages more, entirely filled with new names of revitalized men and women.

The patients themselves do the talking. You get your knowledge of Compound Oxygen from what they say—not what Drs. Starkey & Palen say. The next step is personal knowledge from positive contact with the treatment itself. This is the most satisfactory of all—it is the real point.

Send for the book. Address

DRS. STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa.
120 Sutter St., San Francisco, Cal. 58 Church St., Toronto Canada.

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-basin, 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.

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 catalogues and prices.

ROBERT L. LOUD,
4849 **212 North Summer Street.**

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

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

BRYANT & STRATTON BUSINESS COLLEGE
Book Keeping, Short Hand, Penmanship, &c. Write for Catalogue and full information. **LOUISVILLE, KY.**

DEAFNESS
ITS CAUSES AND CURE,

Scientifically treated by an aurist of world-wide reputation. Deafness eradicated and entirely cured, of from 20 to 30 years' standing, after all other treatments have failed. How the difficulty is reached and the cause removed, fully explained in circulars, with affidavits and testimonials of cures from prominent people, mailed free.

Dr. A. FONTAINE, 34 W. 14th St., N. Y.
24—24

PLAYS Dialogues, Tableaux, Speakers, for School, Club & Parlor. Best out. Catalogue free. T. S. Denison, Chicago, Ill.

FITS STOPPED FREE
Marvelous success. Insane Persons Restored. Dr. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. [illegible]

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing." – Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

Ayer's Hair Vigor

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists and Perfumers.

For a Disordered Liver
Try BEECHAM'S PILLS.
25cts. a Box.
OF ALL DRUGGISTS.

PURE READING matter; that is what you want for your children. Try THE YOUNG IDEA three months for ten cents. It is a large, handsomely illustrated magazine. Bright, pure and instructive. Price $1.00 per year. Above offer is good only till March 1st, 1891. GRANT C. WHITNEY, Pub., Box 2161, Belvidere, Ill.

Two Evils.

I see two grave errors among Baptist churches which ought not to be. I speak of setting forth gifts to the ministry. First, let us speak of one omission which I have observed for a number of years. We read of nursing fathers and nursing mothers in Israel. What are we to understand by this figure but that the older membership of the church is to search out the different gifts in the body, and instruct and encourage them to do the work which providence and grace have assigned them? For it is clearly taught in 1 Cor. xii. that each one has his special place in the body, not by chance, but by Him who has the right to do so. But many of our churches do very little to develop their membership in this way, and as a consequence, no doubt, many valuable talents are smothered till late in life, till, by some adverse providence they are brought to the surface, and then may be they will not have that encouragement they have a right to expect from their brethren. I know of one church about fifty years old, with, perhaps, an average membership of two hundred members, which has in all that time turned out but one ordained preacher. Has that church done its full duty by its gifts? I wot not.

Brethren, from the facts before us, is it too much to conclude that our beloved Zion is to-day suffering for the loss of much valuable talent thus hidden away? But there is another side to this subject. I think oftentimes young men are too hastily set forth to the full work of the ministry to the injury of the cause, and of us, as a people, some are not sufficiently instructed in the word—not even in the commonest doctrines of Christianity.

Now, I think this a great blunder. It is argued that the twelve apostles were unlearned, but I suppose almost any preacher of the present day would be willing to exchange his qualifications for that of any of the apostles, and give some boot besides.

It would be easy to show that our denomination all the way back required some educational qualifications of its candidates for the ministry, and that as a rule they did not lay hands suddenly on men. They required their candidates to give evidence of their soundness in the faith, and of some ability to defend that faith. But of late years they are ordained without much regard to their qualifications, only as to moral character—that is generally an indispensable prerequisite. I would not be understood to mean that every one must be a thorough scholar, for these are still vastly in the minority of the Baptist ministry. No, no! Many that are not thus educated are doing a grand work for the Master, but they are not novices by any means, they are profound in the knowledge of the Holy Scriptures and keep abreast of their congregations, all honor to them, and God bless them. But if the young minister's age and other surroundings will permit, by all means he ought to get an education first, and offer to the Lord the best sacrifice he can bring. Andrew Fuller says, there are two things necessary to the preacher, one is a sincere desire for the work and an aptitude for the work. Of the first, the candidate himself must be the judge, and of the second the church must be the judge and we ought to act faithfully in this matter as in the fear of God, and not be swayed by mere sympathy, to turn loose upon the denomination and the world those that ought to have been taught the way of the Lord more perfectly.

B. F. DICKSON.

Helena, Mo., Jan. 10, 1891.

—Attention! If you desire a fine head of hair of a natural hue and free from dandruff, Hall's Hair Renewer is the best and safest preparation to accomplish it.

—By a very ingenious and original process, Dr. J. C. Ayer & Co., of Lowell, Mass., are enabled to extract the essential properties of the materials used in the preparation of their famous "Ayer's Sarsaparilla," thus securing a purity and strength that can be obtained in no other way.

—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 dirrocha. Twenty-five cents a bottle. Sold by all druggists throughout the world.

—Beecham's pills cure bilious and nervous ills. 3

FITS.—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and $2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931, Arch St., Phil., Pa.

THE TRUE MANETTIA VINE

Here shown is the most magnificent flowering vine in cultivation, either for the house or garden, for it is loaded with bloom every day in the year. In the house it can be trained all around a window, and will be a solid wreath of bloom both summer and winter. In the garden, its charming beauty surpasses everything. Flowers, intense scarlet, tipped with yellow, the most brilliant and striking combination, and borne by the thousand, each flower keeping perfect over a month before fading. It is of the easiest culture, and sure to thrive for any one with ordinary care. It can be trained on a trellis, strings, or used for drooping from hanging baskets; in any way a perfect mass of the most lovely flowers and foliage from the root to the tips of the branches. Its great beauty and novelty attract every eye. Supply limited, and this offer will not appear again. Order at once, and if you are not ready for the plants now we will send them later; just when you say. PRICE of strong plants, of the true variety, ALREADY BUDDED OR BLOOMING, by mail, post-paid, guaranteed to arrive in good order, 30 cents each, two for 50 cents, five for $1. To every order we will add another elegant novelty free.

THE GREAT SPIDER LILY. An elegant large bulb of the Amaryllis family which commences to bloom soon after it is potted, sending up great spikes of lovely, large pure white blossoms of exquisite fragrance and unsurpassed beauty. It is one of the oddest, sweetest, and loveliest flowers grown. Large bulbs which will soon bloom, 30 cents each, three for 50 cents, post paid, or for 50 cents we will send Manettia Vine, Spider Lily, a Superb Seed Novelty and Catalogue.

SEEDS, BULBS, PLANTS, Extra Choice, by Mail Post-paid.

12 Extra choice mixed Gladiolus, flowering bulbs,	25c.	5 Grand Lilies, 5 sorts, includ'ng Auratum,	50c.
6 New Double Pearl Tuberoses " "	25c.	5 " Cacti, different sorts named,	50c.
5 Rare Chrysanthemums, 5 sorts named,	50c.	20 Bulbs and 10 pkts. Flower Seeds, all different,	50c.

SPECIAL OFFER. The above liberal offers are made to introduce our superior goods. We will send, post-paid, everything offered for only $2.50: Manettia, Spider Lily, Gladiolus, Tuberoses, Chrysanthemums, Lilies, Cacti, Bulbs, Seeds, etc.

OUR BLUE CATALOGUE. (A superb work of art in blue) of FLOWER AND VEGETABLE SEEDS, BULBS, PLANTS, AND RARE FRUITS, is the finest ever issued. 128 pages, hundreds of elegant engravings, Stipple Lithograph Covers and 5 large colored plates. We offer the finest novelties in Flowers, Vegetables and Fruits, notably: Our great Japanese Wineberry, Floral Park Plums, Butterfly Orchid, Star Phloxes, Water Plants, New Roses, Dahlias, Gladiolus, Chrysanthemums, etc. Also the greatest collection of rare Cacti and Flowering shrubs. This elegant and expensive Catalogue will be sent for only TEN CENTS, which is only a part of its cost to us, or if you order anything here offered and ask for a Catalogue it will be sent FREE. Address

JOHN LEWIS CHILDS, Floral Park, Queens Co., N. Y.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

SORGHUM

A LITTLE book that every farmer ought to have is the "Sorghum Hand Book" which may be had free, by addressing The Blymyer Iron Works Co., of Cincinnati, O. Sorghum is a very valuable crop for syrup-making, feed, and fodder, and this pamphlet gives full information about the different species, best modes of cultivation, etc. Send and get it and read it.

THE GREAT STATE OF TEXAS.

Persons desiring information about THE RICH ABILENE COUNTRY, of Texas, its resources, products, advantages, etc., are requested to address W. H. EDDINGTON, 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 Tumors CURED: no knife: book free. Drs. GRATIGNY & DIX, No. 163 Elm St., Cincinnati, O.

McSHANE BELL FOUNDRY, BALTIMORE, MD. Best quality Copper and Tin BELLS for Churches, Schools, &c. Also CHIMES AND BELLS. Price and terms free. Name this paper.

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

PENSIONS OLD CLAIMS Settled under New Law. Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C. 4–4

CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

LADIES can have smaller feet. Solid comfort. Pamphlet free. Sample package 10 cts. THE PEDINE CO., New York.

MONEY can be earned at our NEW line of work, rapidly and honorably, by those of either sex, young or old, and in their own localities, wherever they live. Any one can do the work. Easy to learn. We furnish everything. We start you. No risk. You can devote your spare moments, or all your time to the work. This is an entirely new lead, and brings wonderful success to every worker. Beginners are earning from $25 to $50 per week and upwards, and more after a little experience. We can furnish you the employment and teach you FREE. No space to explain here. Full information FREE. TRUE & CO., AUGUSTA, MAINE.

Some Children Growing Too Fast become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Avoid substitutions offered.

Tutt's Pills

The dyspeptic, the debilitated, whether from excess of work of mind or body, drink or exposure in

Malarial Regions,

will find Tutt's Pills the most genial restorative ever offered the suffering invalid.

Try Them Fairly

A vigorous body, pure blood, strong nerves and a cheerful mind will result.

SOLD EVERYWHERE.

20n rm

VASELINE.

FOR A ONE-DOLLAR BILL sent us 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, exquisitely scented	25 "
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 therefrom, unless labelled with our name, because you will certainly receive an imitation which has little or no value.

CHESEBROUGH MFG. CO. 24 State St., N. Y.

15–41

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 to last season's customers. It is better than ever. Every person using *Garden, Flower or Field Seeds,* should send for it. Address D. M. FERRY & CO. DETROIT, MICH. Largest Seedsmen 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 50 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 3 one cent stamps. Address, J. A. CARGILLE. Johnson City, Tenn.

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.

ELIZABETH G. MORRIS.

Two questions are there that present themselves at some period of life to every intelligent mind. One, "For what purpose was the creation?" the other, "Upon what depends success?" Vital questions both, and to mortals is given the privilege of knowing their answers. Infidels may scoff and weak Christians may shrink, but the reverent, earnest heart will seek to know, and after finding, will grow purer and holier for the knowledge. Early in life Elizabeth G. Morris learned from the only true source that to glorify God was the purpose of her creation; that the seeking of his kingdom and righteousness was the first step toward success. Steadily advancing in the well-marked path she constantly grew more like the Savior she followed. Silently, surely, and satisfactorily her life testified to the wisdom of her knowledge. Riches are hers for eternity, for her storehouse was heaven, where her spirit now dwells. Honors are hers, for the Lord confesses before his holy angels those who on earth have honored him. Love is hers—it was richly so in life and death has no power to destroy it, for God is love. An heir with Christ—nay, even more, a joint heir insomuch as she suffered with him.

Humbly, she sat at the feet of the great Teacher; thankfully drank from the unfailing well, and to her was revealed the beauty of the Lord until her countenance reflected radiant kindness. As the lily freely breathing its fragrant thanksgiving, so the heart of this pure Christian exhaled love to its Creator. As the diamond, sending forth exquisite brightness, so gleamed her love for humanity. Wearing an everlasting bloom, the flower adorneth the courts above. Shining as the stars forever and ever, gloweth the transferred gem; and as the glistening of the firmament, so is the soul of the wise.

The life of our dear friend had been so spent that its close, "whilst others wept, she alone smiled." Thus was the spirit yielded up to the great Giver, and as a boat gliding from its moorings leaves only rippling water to mark its course, so the smile, perchance a tribute from the waiting angels, adorned the gentle face, stilled for its last long sleep.

"Angels say, and through the word
I think their happy smile is heard,
'He giveth His beloved sleep.'
'Sleep soft, beloved!' we sometime say,
But have no tune to charm away
Sad dreams that through the eyelids creep.
But never doleful dream again
Shall break the happy slumber when
'He giveth His belovéd sleep.'"

M. B. W.

MISS HARRIET HARRIS.

That was a sad midsummer day to a number of relatives and friends who were called upon to grasp by the hand and say farewell, to one who had ever been the joy and comfort of father, mother, brothers, and sisters. It was the first day of August past, that day Miss Harriet Harris fell asleep in Jesus. Miss Harriet was a daughter of J. C and Emeline Harris—born in Pontotoc county, Miss., in 1846, professed faith in Christ at the age of fifteen, united with the Mt. Moriah Baptist church, and lived a consecrated life until 1874, when she, with her father and mother, united with the with Spring Hill church in which she remained a faithful member until death called her home to the "sweet, sweet rest."

Life is over with her! she has passed from our midst into the presence of Jesus. No more shall we hear her sweet voice around the family altar, or in the earthly sanctuary, but in heaven we hope to meet her angelic spirit wrapped in the robe of spotless white. God help us to meet her there, in the morning of the blessed resurrection.

HER NEPHEW.

—The test of your Christian character should be that you are a joy-bearing angel to the world.—*Beecher.*

—Exactness in little duties is a wonderful source of cheerfulness.—*F. W. Faber.*

See it grow! You won't have to look back far. 1877 was the year when *Pearline* started in to take charge of washing and cleaning. It was a new idea; people didn't know about it; when they did find out, they were afraid of it.

But look at it now. Every year has been a big advance on the year before — and 1890 a bigger advance than ever. It's the biggest year, against the biggest opposition—smooth-tongued peddlers to fight against, cheap prices and poor quality, prize packages, imitations of all sorts. But *Pearline* started ahead and has kept there—and now it's farther ahead than ever.

A poor thing can't grow like this. A dangerous thing can't. Find out for yourself why *Pearline* grows. Ask about it of some one who is using it.

Beware of peddlers and imitations. 300 JAMES PYLE, New York.

R. D. WHITTLE, President. J. A. PORTER, 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 on any order intrusted to us. 251, Gay St., Knoxville, Tenn.

Wolff's ACME Blacking

IS WATERPROOF, A HANDSOME POLISH, A LEATHER PRESERVER, NO BRUSHING REQUIRED. Shoes can be washed daily. Used by men, women and children.

Look at my old chip basket, isn't it a beauty! I have just finished painting it with

PIK-RON TRY IT. A PAINT THAT ONE CAN SEE THROUGH. Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON beautifies other things besides baskets. It makes a white glass vase any color you desire to match. It changes a pine table to walnut, a cane rocker to mahogany. It stains, paints, lacquers, japans.

To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient: suit all ages. Price of either size, 25 cents per bottle.

KISSING at 7, 17, 70; Photo gravure panel size of this picture for 4 cents (coppers or stamps).

J. F. SMITH & CO., Makers of "Bile Beans," St. Louis, Mo.

26 50 arm

Unexcelled for baking meats, fowls, fish, game, bread, cakes, puddings, etc. Self-Basting. No Parboiling. No Burning. No Scorching. Retains juices, flavors and nutriment. Saves time, fuel and trouble. AGENTS WANTED. LIBERAL TERMS. Address Q. A. TIPTON, Jr. Prop'r, London, 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, Corns, 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-hurts, Soreness, Stiffness, Knots, Lame Back, Stiff Joints, Puffs, Etc.

SPURLOCK, NEAL & CO., Props., Nashville, Tenn.

Mention this paper.

Books

Now Books every week. Catalogue, 132 pages, free; *not sold* by Dealers; *prices too low;* buy of the Publisher, JOHN B. ALDEN, 393 Pearl St., New York.

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 2 cts. may save you many dollars. Address

Jesse French Piano & Organ Co.,

NASHVILLE, TENN.

In writing mention his paper.

Geo. R. Calhoun & Son

—LEADING—

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 honest goods, and learn their honest prices. They lead in handsome presents.

Cor. Summer & 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. 14-26

JAMES T. CAMP,
Book, Newspaper and Job
- PRINTING -

Northwest Cor. Cherry and Union Streets, NASHVILLE, TENN.

BUSINESS CARDS, CIRCULARS, SCHOOL CATALOGUES, AND OTHER PAMPHLET WORK. BILL HEADS, LETTER HEADS, ENVELOPES. ALL KINDS OF PRINTING NEEDED BY SOCIETIES.

First-class Work and Prices Reasonable.

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. Students enter any time. Address Nashville Short Hand Institute, Nashville, Tenn. "ALEXANDER FALL, PROPRIETOR AND PRINCIPAL." 49 50

National Bureau of Education.

A reliable medium for correspondence between school officers and teachers seeking employment. Miss E. Crosthwait, Prop. Removed to S. W. cor. Church and Spruce St., Nashville, Tenn. 19-19

PIANOS ORGANS SUMMER OFFER

PUT in August, September, or October and pay when crops are ... Cash Prices. The Lowest known. Just a little cash down, balance December 15th. No interest. Our entire stock—any make—price or style. BEST Summer offer we ever made.

Write for Circular—SUMMER OFFER 1890

SUMMER SALE 1890

LUDDEN & BATES, SAVANNAH, GA.

The B. H. Stief Jewelry Company

Tender sincere and hearty thanks to their numerous friends for the generous patronage bestowed during the holiday season which has just passed. A volume of business, which in spite of the prevalent money pressure, has surpassed that of all previous seasons gives gratifying testimony that their efforts to furnish the newest, choicest, and best goods at the lowest possible prices are not unappreciated.

Since Christmas their depleted stock has been largely replenished. Many beautiful things now in the house are still unpacked but are daily being put in order and placed on exhibition. For the weddings that are coming, for anniversary days and all winter festivities, special provision has been made, and friends old and new are cordially invited to call and examine.

JAMES B. CARR, Manager,
208 and 210 Union St.

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 Doane, Mus. Doc., 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. STIFLER, D. D., *Detroit, Mich.*

"For several months past, we have 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. BROUNER, *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: 1420 Chestnut Street; BOSTON: 256 Washington Street; NEW YORK: Times Building; CHICAGO: 122 Wabash Avenue; ST. LOUIS: 1109 Olive street; ATLANTA: 66½ Whitehall Street.

BETHEL COLLEGE,

Russellville, Kentucky.

Thirty-seventh Session. Spring Term Begins January 22, 1891.

Tuition, per term of twenty weeks	$27 50
Board, including furnished room, fuel, etc.	50 00
Total	$77 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.

THE DINGEE & CONARD CO'S NEW GUIDE

If you want ROSES, FLOWERS or SEEDS of any kind, write for OUR NEW GUIDE—FREE. It will help you select the best things NEW and OLD—Correct prices, careful service, whether you buy much, or little, or nothing, is immaterial. If you are interested in Flowers we want you to have our Book, and understand our methods of business. If not interested don't send for it, it is intended for those who plant things.

THE DINGEE & CONARD CO., WEST GROVE, PA.

The Baptist and Reflector

THE REPRESENTATIVE DENOMINATIONAL PAPER OF TENNESSEE.

EDGAR E. FOLK, Nashville, } *Editors.*
O. L. HAILEY, Knoxville, }
J. R. GRAVES, LL.D., 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.

BUSINESS DIRECTORY.

Agricultural Implements.

GEO. W. STOCKELL & CO.—Seeds. 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 Block, corner of Church and Cherry streets, Nashville. —42

Attorneys.

C. W. BEALE, Attorney at Law. Room 15 Vanderbilt Building, Cherry street, Nashville, Tenn. Telephone, No. 987.

JOHN L. KENNEDY. Attorney at Law, and Solicitor in Chancery. Room 4 Vanderbilt Building, Cherry street. General practice. 45—45

WHITMAN & GAMBLE, Attorneys at Law, Rooms 26 and 27 Vanderbilt Building, Cherry St. Practice in State and Federal Courts. 45-45

PERCY D. MADDIN, Attorney, McGavock Block Cherry street.—Practices 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 Dealers. Catalogues free. Postage prepaid on books, etc., mailed. —42

Books, Etc.

WHEELER PUBLISHING CO.—Booksellers, stationers, printers, and binders. Any book in print mailed on receipt of the publishers' price.

Carriages, Wagons, Etc.

ALLEN BROTHERS, 119 and 121 S. 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 and dealers in electrical instruments and supplies for hotels, factories, and residences. 207 Union St. (Established, 1879.)

Grocers.

C. E. BURTON & CO., 111 Public Square.—Keep best goods. They make a specialty of supplying hotels, boarding schools, and families.

Hats, and Men's Furnishings.

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 repairing.

Marble Work—Monuments.

P. SWAN.—Marble and granite monuments, statues, urns, vases, etc. 412 Union street, near Summer. —47

Painters—House and Sign.

ROBERT L. BELL.—House and sign painter, 130 South College Street, Nashville, Tenn. —43

Photographers.

THUSS 230½ 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 965. 45—45

C. LARSEN, Manufacturer, 417, Union street.—Mirrors, picture frames, pictures, of all kinds. Gilding of all kinds done in the latest style.

Real Estate.

WILLIAMS, PEARSE & BAXTER, real estate dealers, Cherry st., Maxwell House.—If you have a bargain we want it. If you want a bargain we have it.

ARRINGTON FARRAR & CO., Real Estate and Loan agents, 226 N. College street. Buy and sell real estate, collect rents, negotiate loans, pay taxes and give special attention to auction sales.

YARBROUGH, MADDUX & DAVIS, 217 Union St. Real estate and general agents. Loans negotiated. Special attention given to collections, insuring, buying, and selling.

Rubber Stamps.

SOUTHERN RUBBER STAMP WORKS, 207 Union street.—Stamps, stencils, seals, badges, bank and railroad supplies, etc. —42

Stencils, Seals, Etc.

JOHN F. SKEGGS & CO.—Engravers, stencils and seals. Union street, S. W. corner of Cherry, upstairs. —42

Wall Paper, Pictures, Mirrors, etc.

THE L. B. FREEMAN WALL PAPER CO. Interior Decorators. Manufacturers of ... frames, etc. Dealers in wall paper, window shades and pictures. 210 North College street. Wall paper samples on application. 45—45

Baptist and Reflector

THE BAPTIST, Established 1846. } THE BAPTIST REFLECTOR, Established 1871. } Consolidated August 14, 1889.

Published every Thursday. } ... in Love. { [Entered at the post-office at Nashville, Tenn., as second class matter.]

Mrs EE Folk 516 Boscobel ...

VOL. 2. NASHVILLE, TENNESSEE, FEBRUARY 5, 1891. NO. 26.

Pulpit Elocution.—Its Abuses.

BY REV. OSCAR HAYWOOD.

This scribe has no desire to rush into print, for he realizes that scores of others can utilise the columns of this paper with tenfold more ability than he. He has been requested to contribute these notes, hence the intrusion. They will appear from time to time, as opportunity is afforded.

The day of "hell fire" and "judgment preaching" is gone. As to whether the spirituality of the pulpit, the elocution of the pulpit, the power of the pulpit have been enhanced by the departure of that day, is a question. Perhaps, that character of preaching was a necessity of its time; perhaps, it is a pity the customs and manners and thought of the country have all undergone such a radical change as to demand any other kind of preaching. Is there really a demand for this new theology, this new progressive (?) pulpit? Were our fathers fogies, or are we fanatics? Which is the better fogyism, or fanaticism? Which is the better "hell fire and judgment preaching," or the modern, sensational pulpit? Are we preaching to more people than assembled to hear our fathers preach?

With that old-time preaching has departed much coarseness, much thunder, much noise. We have no longer the stamping, pugilism, and high kicking of "ye olden time." Our pulpit is to be congratulated upon a timely correction of these grave and serious faults. It used to be the custom, in some sections, to measure a preacher's pulpit aptitude by his pugilistic, high kicking, and ear-splitting qualities; but the pulpit has been toned up, or toned down, in these respects. Yet, in lopping off these faults the pulpit and platform have abused many of the traits of character so powerful and eloquent in the old time preacher and speaker. The "Mountain orator," Rev. Mr. Wells, of Big Stone Gap, Va., is considered a wonder now.

WHY A WONDER?

The N. Y. *World* sends a reporter down here to write him up. and take pictures of him. Yes, he is a wonder. Why a wonder? There was a time when his kith and kin, his peers, were not considered wonders, and were not written up, and asked to "sit for a picture." There is in Surry county, North Carolina, a great mountain, known as the Pilot. It is surrounded by mountain peaks of greater or less magnitude, but visitors forgot these surrounding hills, and stand in rapt awe at the base of the bold, eternal old Pilot, stand spell-bound beneath the dumb, majestic, awful eloquence of the Pilot. That mountain is a wonder. Why a wonder? Well, these other hills were once just as wonderful, perhaps, but through these centuries and years the waters have been washing them away, men have entered their forests and destroyed their romantic beauty, the plow has furrowed them, and the railroad has split them, leaving the Pilot as a monument of past grandeur. So with Mr. Wells. He is a wonder, because he is so natural and so rare. Would to God he could live a century yet, that our great-grandchildren might know and feel the eloquent beauty of God's handiwork, before man tried to improve on it and made such a desperate failure. Yes,

HE IS NATURAL,

that is the secret of his power. Is a natural preacher a show that he should be dug up out of the mountains after preaching twenty-five years, and be portrayed in the *World* to the extent of one whole page? It seems so. A man who has never learned the art of combing his hair apart in the middle, and who never heard Broadus! Many of our preachers are not natural.

They are artificial. They do not develop their voices—they change them. They do not cultivate their powers of delivery—they contort them. They do not try to purify their inherited faults, and blemishes of complexion and countenance—they grow long beards as masks as Demosthenes meant, be natural when you act. Be as natural as the oak, as powerful as the acorn, as irresistible as the tempest. No affected speaker is great. No artificial man is an orator. Men prefer a phonograph to a mimic; the phonograph does it better. I have in mind

TWO PREACHERS,

one is as natural and as simple as a child. He is an orator of the first water. After hearing the finest elocutionists in this country, and one of the finest ever produced by Europe, I am prepared to say he is one of *the* best in this respect. He moves men, for men go to hear him by the multitude. He lives in Tennessee. The other lives in North Carolina. He is not himself. He is a living burlesque on a great man. If he preaches about "short weights and bad measures," the only thing you remember is, "Go home and burn the bushel." He makes no impression.

"An orator is born, not made." Oratory is not acquired, is not bought or stolen. In the respect above spoken of, pulpit elocution has been criminally abused.

Again, the true orator

IS EARNEST.

He feels and understands his words before and while he utters them. He thrills his hearers with the same emotion that sways his own soul. He clutches the heart of the crowd, he wrings it with anguish, or thrills it with joy.

Some preachers are non conductors. None except the earnest preacher is a good conductor. The stiff, formal preacher breaks the connection between the great battery of truth and the hearer. Earnestness is not ranting, blowing, puffing, swelling, and foaming. It consists in being overpowered by the almightiness of a purpose, absorbed in eternal interest, impelled by resistless demands. Formalism and the cast-iron rules of propriety (?) have played havoc with this feature of the old-time pulpit. Men rise before eager, waiting, thirsting crowds of immortal souls and read long essays and disquisitions to the tune of "Old Hundred." They stand as stiff as a clothing-store "dummy," expecting (?) their hearers to repent, while half of them snore a basso to the sermon. After working hard all the week with hands and mind one is sure to fall asleep in a comfortable pew with nothing to stir his emotions on Sunday.

Greeneville, Tenn.

"Living Epistles."

BY REV. J. J. BURNETT.

Perhaps the fittest characterisation that could be made of the true Christian is to say that he is "manifestly an epistle of Christ, known and read of all men, written not with ink, but with the Holy Spirit, and ministered" by a true gospel preacher. It is thus that Paul characterises his Corinthian converts, whom he presents to the world as his best and only testimonials, the sufficient vouchers of his apostolic ministry and calling.

The ~~true~~ Christian is a copy of Christ, an embodiment of the Holy Spirit, the gospel incarnate. His office and mission is to reproduce in himself and others the life of Christ in the world. He is not a dead letter, but a vital transcript of the divine law, which he seeks to translate and illustrate in his life. This transcript he bears in his heart on "fleshly tablets," not on tablets of stone, or parchment, or paper, and printed, not with any material or fading substance of man's invention, but with the indelible ink of the Holy Spirit. "The law of the spirit of life" in the Christian is not simply a liberating, but an informing principle, producing character after its kind, insuring also the fruits of character in their season.

Hence the religion of Christ, while it is a heart religion, is not a mere sentiment; does not consist in certain secret, invisible operations and conditions, mystic signs, and pietistic feelings, nor is it a mere closet religion. Neither is Christianity a book religion. It is a life. The inner life has its necessary outward manifestations. We are the people's Bibles, everywhere "known and read." The "epistle"—Christian character—is "manifest," says the apostle, even as light and life are manifest.

Cato studied philosophy, not for the sake of controversy, but in order that he might live philosophically. So the Christian learns, or should learn, Christianity, that he may live Christianly.

The author of these living epistles is Christ. Christ makes the Christian. Hence the Christian is necessarily Christlike. Christ lives in the Christian, and is one with him. The indwelling of Christ, the living word, in men, makes them living epistles of Christ—Christ lives more truly in his people, than in his written or preached word. "Lo! I am with you," is his promise.

The great business of our lives should be the manifestation of Christ, even as he is of the Father.

"Epistles of Christ!" not sermons. We are to be read more than heard. Deeds are mightier than words. There is an eloquence in living goodness that surpasses all the eloquence of mere preaching.

While the making of a Christian is a divine creative act, it is not without human instrumentality. In the conversion of the Corinthians Paul, by preaching the gospel, acted his part, but it was a subordinate part; he served only as an amanuensis or penman, to the real author, Christ. "Ye are my epistle," says the apostle; an epistle "ministered by me." There are few conversions apart from the co operation of the human with the divine. "The Lord works with us," "builds the house," "gives the increase," the divine agency using the human instrumentality.

Happy the preacher who, like Paul, makes his record in the hearts and lives of his hearers, and who can make his confident appeal to the character of his work, as the God-given credential and seal to his ministry.

But such epistles were produced, not by preaching humanity, or nature, or natural or moral law, or human wisdom, but by preaching the simple, powerful gospel of the Lord Jesus Christ, "not in words which man's wisdom teacheth, but in demonstration of the spirit and in power, in words which the Holy Ghost teacheth."

Dayton, Jan. 22, 1891.

Ahead of the Telephone.

BY REV. A. B. CABANISS.

Bellamy, in his interesting book entitled, "Looking Backward," describes a golden future age, when a city pastor will not only preach to the audience in his church, but, by means of telephones from all parts of the town connected with his pulpit, he will preach to hundreds of others in their parlors every Sunday. It may seem presumption to some, but we affirm that the BAPTIST AND REFLECTOR, without waiting for that golden age, is already far ahead of such telephonic preaching. Here is the proof. Let any one put his sermon in connection with this paper and he will have not only a city audience at their houses, but both a city and a country audience at their homes all over Tennessee, and in many other States of our Union, out to the Pacific coast, and even down to Mexico and South America, and around the globe to China and Japan, with a select few in Rome also, where Paul preached in his own hired house, over eighteen hundred years ago.

MORAL.—This shows that we often overlook our present blessings and opportunities while we are anxiously looking for imaginary benefits in some golden future.