

CONTRIBUTIONS.

A Symposium.

BOOKS THAT HAVE HELPED ME.

I take it you mean the uninspired books that have powerfully impressed my mind and heart since I began to preach. In the summer of 1876 I became acquainted with "Young's Christ of History," and through all the succeeding years my ministry has felt its power. It emphasized to my mind the real humanness of Jesus, and made his true human brotherhood more helpful and precious than I had ever known before. At the same time, the intense feeling of humanity created by the book, lays the foundation for one of the strongest proofs of divinity. Bernard's Progress of Doctrine was the next book to lay me under perpetual obligation. It uncovered to me the fact of the moral and spiritual evolution of the teachings of the New Testament. From the voice in the wilderness to the doctrinal subtleties of Ephesians and Revelation, the distance is long. There is a gradual unfolding of doctrine arising necessarily from the slowly enlarging capacity of men to receive. This little book will stretch and enrich the preacher's mind.

In an almost equal position of eminence I am disposed to place "Bruce's Training of the Twelve." This is a Scotch book, and that is a tolerably sure warrant of its value. My experience is that the Scotch book commonly excels in strength. I find in it less rhetorical flourish and more brains than is usual in the English book. Preachers need doctrine for their ministry, but they need certain dispositions more. Meekness, patience, humility, faith and love are primary and indispensable qualities in which the Master trained the twelve with tender and loving assiduity. He taught them and he trained them. The preacher who thinks more about his doctrine than his virtues ought to study Bruce. I believe that nine-tenths of ministerial failures come from untrained dispositions rather than from undisciplined faculties.

Three biographies, read about the time of my leaving the Seminary, left upon me a profoundly wholesome influence. The lives of Charles Kingsley, F. W. Robertson and Norman McLeod impressed me with the inestimable grace and worth of a preacher's manliness. To me, the pre-eminent value of those books, was the making of littleness and meanness despicable, and the reinvestigation of my views concerning nobleness and manliness in the pulpit. A minister can hardly read them without acquiring a feeling of scorn for the littleness of egotism, pride, selfishness and hate.

All in all, I believe "Robertson's Sermons" are the most stimulating I have ever read. They never pall on the taste. They combine with singular beauty of expression density of thought, and great intensity of moral earnestness. I used to say I would rather preach as Robertson did, than as any other modern preacher, and I am not sure that my early preference has changed to this day.

Hammerton's "Intellectual Life" has been more valuable to me than line gold. It is an emancipative book.

It breaks yokes of bondage which cow the spirits of many men. It destroys illusions concerning education, and helps the honest student to hopefulness, and to a certain healthful and commendable self-appreciation. Comment to me always the book that frees, kindles and stirs the soul. W. R. L. SMITH. Nashville, Tenn.

By way of introduction, let me say that there are two kinds of reading which needs to be carefully distinguished, and each to have its proper place assigned to it.

There is reading for improvement, and reading for entertainment; reading as a mental task, and reading as a mental recreation; reading with thought, and reading without thought. In the one case a man takes a book to aid his inquiries or his reasonings, to obtain information, or to assist his mind in coming to some conclusion. In the other he resorts to a book only for amusement. This distinction, I admit, is very general. But I think it will be found, without being very accurate, to answer the practical purpose which I have in view. Reading, doubtless, may combine both instruction and amusement, and the reader may seek both. I have pursued both with profit. There is a kind of reading which is of a far higher character. I frequently take a book with the express intent to think over it. My purpose is not passively to receive what the book communicates, but to think, to examine what the book says, to give my mind a task; to strengthen my powers. My mind is a crucible, and what I take into it, is to be melted and moulded into a form that makes it my own; makes it my own, not by reception, but by reformation; not by simple transfusion, but by thorough transmutation. Our mental acquisitions are of very little worth without something, more or less, of this habit. But while I thus speak, I do not intend to depreciate reading merely for amusement, in its place. There is a place for both kinds of reading; and he who has never made this distinction in his mind or practice, has scarcely, as I conceive, commenced in any proper manner the business of intellectual improvement. To be always reading for amusement and nothing else, is not to have begun yet to put the mind into any lofty training.

In the preparations for the pulpit, the Bible with its variety of literature should be the principle study. There is no book in all the realms of literature that contains such a vast store of subjects and themes. Whatever, therefore, will help to unlock its mysteries ought to be utilized. I try to make every book I read aid me in this line of my studies. In this line may be classed critical reviews, and Homiletical works, such as Dr. Broadus' "Preparation and Delivery of Sermons," Vinet's "Outlines of Theology," Vinet's "Gospel Studies," Andrew Fullers' works. Along this line also may be classed several Commentaries, such as Matthew Henry, Jamieson, Fauset and Brown, Adam Clark; the "American Commentary on the New Testament," "Discourses on Redemption," by Stuart Robertson; "Dictionary of the Bible," by Rev. Wm. Smith; Westcott's "Introduction to the Study of the Gospels;" "Life and Epistles of St. Paul," by Conybeare and Hawson;

Christian Doctrines," by J. M. Pendleton, D.D. Ecclesiastical History--Mosheim's "Ecclesiastical History" in four volumes; D'Aubigne's "Reformation;" Robinson's "History of Baptism," Jones' "Church History," "History of the Baptists," by Benedict; "History of the Baptists," by Armitage; Prideaux's "Connections," in two volumes; "The Baptists," by Rev. T. G. Jones, D.D. "Origin of the Baptists," by Rev. S. H. Ford, L.L. D.; "Lectures on Baptist History," by Rev. Wm. R. Williams, D.D.; "The History of Preaching," by Dr. Broadus; "The Progress of Baptist Principles," by Curtis. These and others too numerous to mention have been helpful to me in the line of my ministerial work.

That is, you ask to come inside my study door and have a social, familiar talk. In other words, you are asking what has colored the mental store of these thirty years of book study. Very well, I shall consider you my sympathizing friend, and will speak without hesitancy. As a farmer's son, who had very few books and less time for reading, I did not do much but study the school books of the first half of this century, till I was "of age." Of my school books and books in theology it is not expected I should speak. But there was one old book that fell into my hands, soon after I had entered McKenzie College, that was worth twice its weight in gold. That was Todd's "Student's Manual." It came at an opportune time and has affected my whole life to the present. I would not have the results of that book stolen from me to-day for any reasonable consideration.

There are two other books that have made deep impressions upon my school idea, if I may so express it. These are "Tom Brown at Rugby" and "David Copperfield." Let any boy who is 15 years old, or better 18, read them, and he will be a better and more determined student and a kinder, more generous teacher.

"David Copperfield" perhaps gave me a better insight into some social features of English life than any book up to the time of reading. "Our Mutual Friend" did ever more. I have not read the Dickens of American social life. I have sought rather extensively, but have to say that up to the present I do not know the author who has done for America anything like what Dickens has done for England. There is a little scamp of a book, "Thinks I to Myself," half of which is quite cleverly done. I must say I do not know what the last half contains. It touches off some American people.

In the study of history and the life of nations there are four books that deserve to live always. Abbott's "Life of Napoleon," Headley's "Napoleon and his Marshals," Green's "History of the English People" and Motley's "Rise and Fall of the Dutch Republic." I would put "The Talisman" and "Ivanhoe" in this category. Abbott deserves the ceaseless thanks of all young readers. As a preacher, student and pastor I should name "The Life and Labors of Charles Spurgeon" first. It stirred in me a desire so large that I have not been quite comfortable since, but it left such a hopeful spirit that I have

Humboldt, Tenn.

W. G. ISMAN.

Knnoxville, Tenn.

You ask me for a brief list of books which have been helpful to me. Here it is.

Above all others, and more than all others put together, the Bible has helped me.

Next to that Shakespeare has taught me human nature and widened my views of life. Taste for this was acquired. At first I did not understand what was meant. No one ought to fail to study thoroughly Shakespeare. Frederic W. Robertson has helped me greatly two books, "Life and Sermons." He is skeptical and must be read cautiously, but there is a contagious love and charming manhood everywhere which elevates and enlarges the reader's soul.

Austin Phelps' works, several books. Lucid and strong. Your mind is both strengthened and enriched by reading the works of Phelps. W. M. Taylor, several books. Devout and spiritual. Just been re-reading his "Peter the Apostle." A. H. Strong, "President of Rochester Theological Seminary. Two books. "Philosophy and Religion" is a collection of admirable essays and addresses. His "Systematic Theology" is the best work on that subject for a pastor's use. So says my judgment. It is a scientific compendium of the Scripture doctrines, put into our present language. The author has been able to divest himself of the formula of the schoolmen without losing any of the truth they set forth. Gives Scripture passages for all his statements, and puts all along illustrations and extracts that are very useful. Besides the above I have found the Expositor's Bible, McClintock and Strong's Encyclopedia and Thayer's Greek Lexicon especially helpful in the preparation of sermons. Any minister's library is certainly much the better for having these books. The books named are a few that have been especially beneficial to me as a man and as a preacher.

A BOOK THAT HAS GREATLY INFLUENCED ME.

When I left the Seminary for the active duties of the pastorate, I settled at Hernando, Miss. I was young in every respect--young in years and experience. But the people opened their hearts for the young pastor and his young wife. The memories of those early years are still green and very fragrant.

Maj. Chalmers, a lawyer in Hernando, who afterwards became honored and distinguished in his profession and in high offices which he filled in the land, was a warm friend of the young pastor, often came to hear him preach, and by pleasant words and in other ways encouraged him in his work. The custom of my friend was loaning books, sending over bright articles. One day a servant brought two books with a note from the Major saying the books contained the sermons of F. W. Robertson, of Brighton, England. They were remarkable; he wanted me to read them. I opened the books; I read everything; I wanted his life; I got his life. Those sermons, that life, so spiritual, so beautiful, struggling to the light, away from traditional belief to his own personal experience with contact with Christ. I have

H. W. TRIBBLE. Jackson, Tenn. Dec. 23, 1891.

All books are not good. Nor are all good books good for all men alike. I have read many books that were to me seemingly of no profit. Some I have read without gathering an idea and yet an unfortunate character of thought was awakened by the reading. Of all the books I have ever studied not one has helped me as a minister of the gospel half as much

daily thanked God for the privilege of trying what one may do with and for men. The next two should be Phelps' on "Preaching" and his "Men and Books," with "Life of Judson" a close third. I have read many books of sermons, but two authors shall now be mentioned, Frederic Robertson and Thomas Guthrie. Of the latter's works I expect to write more soon.

There are two books that have been worth more than I could express to me and mine in my relation of husband and father. The "Complete Home" and "Hints on Child Training," by Dr. Broadus; "The Progress of Baptist Principles," by Curtis. These and others too numerous to mention have been helpful to me in the line of my ministerial work.

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Maj. Chalmers, a lawyer in Hernando, who afterwards became honored and distinguished in his profession and in high offices which he filled in the land, was a warm friend of the young pastor, often came to hear him preach, and by pleasant words and in other ways encouraged him in his work. The custom of my friend was loaning books, sending over bright articles. One day a servant brought two books with a note from the Major saying the books contained the sermons of F. W. Robertson, of Brighton, England. They were remarkable; he wanted me to read them. I opened the books; I read everything; I wanted his life; I got his life. Those sermons, that life, so spiritual, so beautiful, struggling to the light, away from traditional belief to his own personal experience with contact with Christ. I have

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never gotten from under their influence. Dr. Kerfoot, my almost life-long friend, said, some years ago, to me: "Robertson's sermons and life have had a greater influence over me than any books I have ever read." Some have said to me: Read him with caution, or he will lead you astray. Yes, of course. That is true for blind following of any man. We must follow only God's word. I came out of the Seminary drilled under the most careful theological teacher of this age, I am sure--Dr. Pepper. My system was clear in my own mind. The little eccentric movements of Robertson in his seeking the light did not affect me in the least. It ought not to affect any one with well governed and clear-cut convictions, but my whole heart did respond to his hunger for light. O, that struggle for a solid foot-hold by which he could say: I believe, I am sure, I know. When the deep waters like a torrent were sweeping him along, when doubt racked his heart, he caught by this, as a man would the overhanging branch: I know that God is, I know that right is. So he recovered himself.

How wonderful his sermons for a student--clear, analytic, opening the very heart of his subject. He seemed to understand the very soul of things and principles. Know the man, and then read his sermons. They thrill you.

In his impassioned speech he had a certain way of letting one hand fall over the pulpit. A friend said to him: It looks like affectation. Then he said: I will never let it seem so again.

Everybody loved him. He was called the working man's friend; he worked with them, lectured for them, and tried in every way to open up the beauties of literature to them, and the comfort and help of the gospel for them. Some said: It is very strange; with your refined sensibilities, you have so great a concern for the working man. He said: My tastes are with the refined, but my heart is with the mob.

He died in his prime. His after influence has been really greater than his living. His published sermons let the world know that a great preacher had fallen, and a beautiful life had been lived.

In his last illness, when suffering from great pain, a friend wanted to change his position. "No," he said; "let God's work go on." So it went on and consummated in his death. Those dying words have continued in my heart in times of pain, sorrow, trouble, death. Let God's work go on. Amen! F. R. BOSTON.

Memphis, Tenn.

A Helpful Thought.

Every-day work requires every-day grace, and every-day grace requires every-day asking. Whatever your work is take it first to God.--Thoughts for Weary Hours.

God leaves a touch of the angel in all little children to compensate those about them for the inevitable cares they bring with them.--Miss Mulock.

It will not make the fires of hell any cooler to remember that you were called "a pretty good sort of a fellow" on earth.

see what was the matter, ah! And what do you think he was a barkin' at? Why, he was a barkin' at the moon, ah! And what was the moon a doin', ah! The moon just kept a shinin' on, a shinin' on ah! Yet my little dog kept a barkin' and a barkin', ah! But the moon just kept a shinin' on, a shinin' on, ah!"

Just so with these societies. While the Hardshells and Campbellites kept barking at them, they just kept shining on, shining on, growing in favor with God and man, till they have now become mighty factors for God and truth, both at home and abroad--from America to the ends of the earth!

What a bright and shining light has our Baptist Sunday-school and Publication Society, at Philadelphia, become! Instead of stopping these societies from shining on, they have been duplicated at the South, where they are shining on with increasing splendor. Our Sunday-school Publication Society, at Nashville, is now shining with increasing brightness, since our new secretary took charge of it; and it will go shining on, shining on through the coming years, instructing and elevating our youth, till it will equal the mother society in strength and usefulness.

The Baptists at the South have the numbers, the means, and the culture to make this society a bright and shining light, and one of the strongest factors for building up the denomination in the faith and the hope of the gospel, and for developing the Christian gifts and graces of our young people. That our new secretary will wisely draw upon our abundant pecuniary and intellectual resources to make this society go shining on, through the coming years, who can doubt? But if any one is skeptical about it, let him drop a note of inquiry to Dr. Frost, at Nashville, who, I am sure will confirm our assertion and help to strengthen the faith of the weak brother on this point.

What became of the barking little dog, the Hardshell brother did not tell us. But what became of the barking Hardshells we know full well. They nearly all barked themselves to death; till there are but few left to bark at our shining societies.

And what became of the barking Campbellites?

Seeing the fate of the Hardshells, the most of them wisely stopped their barking and Mr. Campbell started Bethany College. They then organized mission societies under a new name, and called their theological school a Bible School, and something else they called Corporation Meeting, etc. So they have the same kind of societies we have, only under new names.

Editor Lipscomb, of Nashville, and his friends, however, are exceptions to this Campbellite change of base. They kept up their Hardshell barking; not so much at our societies, as at the Campbellite societies. You must know they are Primitive Campbellites, who have not profited by the fatal barking of the Hardshell Baptist.

Moral. The moral of the above is so obvious, we leave it to Editor Lipscomb and the croaking critics in our own and other folds to make the application, and profit by the fate of those who have barked themselves to death and had but few mourners at their funeral.

Our Field Glass. BY REV. A. B. CABANISS.

"JUVENILE CHRISTIAN PRECOCITY."

In The Baptist of Boston I recently read an interesting account of the meeting of the Maryland Union Association. It stated that on Wednesday night the topic for consideration was the work of the Maryland Baptist Young People's Union. They had good speeches, and the ministers present heartily endorsed the work of the young people. The reporter says: "It proved a most inspiring meeting, and all felt that it was good to be there."

All seemed to be so enthused by the meeting, and the report of what the young people were doing, that a brother Clarke, with some facetious remarks, "added a pleasant breeze to the meeting" by offering the following resolution:

Resolved, That we take into consideration the propriety of forming an Old People's Society for the regulation of juvenile Christian precocity.

In offering this resolution, we infer from Bro. Clarke's facetious remarks that he really approved the work of the young people and took this mode of complimenting their zeal. Yet this resolution reminds me forcibly of the pessimistic writers and papers that are constantly discussing the impropriety of young people's associations for Christian work, laymen's societies and women's mission societies, saying these societies are outside of the church and all wrong.

HISTORY REPEATS ITSELF.

Though these writers and editors may not think of it, their objections are nothing new. They are the very same arguments the Hardshell writers made fifty and sixty years ago against our missionary societies, Bible societies, tract societies, temperance societies, and our education societies. Like the objectors of the present day, they said these societies are all outside of the church, and are all wrong. They said God started his church as a society for the conversion of the world, and now men wish to improve on God's plan by getting up mission, Bible and tract and temperance societies, as if God needed any outside help, or as if men thought God's church was inadequate to the work he assigned it.

I remember well that Alexander Campbell joined in with the Hardshell objector and even ridiculed Baptist associations as men made institutions outside of the Christian churches, and criticised our Baptist Mission, Bible, Sunday-school and tract societies ad nauseam, just as some are now criticising our Baptist young people's societies, women's mission societies, laymen's societies, etc. But what was the influence of those Hardshell and Campbellite objections and criticisms? and what did these societies do?

A HARDSELL ILLUSTRATION aptly comes in here to emphasize the futility of these objections and to illustrate the continued success of these societies.

On a certain occasion a Hardshell preacher, wishing to point a moral, said: "My brethren, a few nights ago I heard my little dog a barkin' and a barkin' at a great rate behind my barn; and he kept a barkin' and a barkin' till I thought I'd go out and

CORRESPONDENCE

Baptist Workers' Convention.

The Baptist Workers' Convention will be held at the First Baptist Church, Nashville, Tenn., February 7-12th, 1892. The following are the committees and program.

ADVISORY COMMITTEE: Pastors of the Baptist Churches of the city. COMMITTEE ON ARRANGEMENT: M. B. Pileher, Esq., Chairman. INVITATION COMMITTEE: Gen. J. L. Wasky, Chairman.

THURSDAY, FEBRUARY 11th. 9:00 A. M. Educational. 9:15 A. M. Address: "The Value of Doctrinal Teaching in Regular Pulpit and Revival Work." Rev. W. S. Penick, D. D.

WEDNESDAY, FEBRUARY 10th. 9:00 A. M. Educational. 9:15 A. M. Prayer Meeting. Rev. Geo. A. Lofton, D. D. 10:00 A. M. Bible Study. Rev. A. C. Davidson, D. D.

8:45 P. M. Address: "The Character and Ministry of John the Baptist." Rev. J. B. Hawthorne, D. D. 10:35 A. M. Prophetic Studies. Prof. J. R. Saunpey, D. D.

FRIDAY, FEBRUARY 12th. 9:00 A. M. Bible Study. Rev. F. R. Boston. 9:15 A. M. Address: "Missions, Latin America." (Cuba excepted). Rev. T. T. Eaton, D. D., LL.D.

MONDAY, FEBRUARY 8th. 3:00 P. M. Prayer Meeting. Rev. G. L. Ellis. 3:45 P. M. Bible Study. Rev. I. B. Timberlake. 7:30 P. M. Praise Service. Prof. D. B. Towner.

TUESDAY, FEBRUARY 9th. 9:00 A. M. Educational. 9:45 A. M. Prayer Meeting. Rev. J. Van Ness. 10:00 A. M. Address: "The Condition of the Sunday School Cause in the South." Hon. T. C. Bell.

of the Bible and Methods of Christian Work are cordially invited. There is a strong demand that the proceedings of the Convention be published. This will be done if three hundred and fifty copies are subscribed for by February 15th.

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taken up with this young daughter of the "mother of harlots." All the fools among Baptists are not dead yet. But it is to be hoped that our churches will rid themselves of all such dead weight.

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in the field. In my last I left the reader at New Middle Fork Church, Ky. Our meeting there was a very interesting one, long to be remembered, but it closed prematurely on account of the "grip."

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NEWS NOTES.

NASHVILLE.

Brother Strother, Van Ness, Ellis, Folk, Vandavell and McPherson were at the Pastors' Association. A feature of the services the preceding Sunday was the visits of various laymen to the different churches, in the interest of the Workers' Convention.

Rev. E. E. Folk is supplying at the Edgefield Church until Bro. Gardner is well enough to be at his post again. At Mill Creek a call was extended to Bro. S. H. Price of Englewood.

Bro. Wm. Shelton preached in the morning for Bro. Strother at Howell Memorial. Additions were reported at the First Church, one by letter; at Emmanuel, one by letter; at the Edgefield, one by letter; at the Seventh, two by letter.

CHATTANOOGA. The unfavorable day kept the larger part of the church going people indoors, consequently our congregations were greatly reduced. The First Church was very much disappointed at not having Bro. Jones, of Murfreesboro, with them.

At Pastors' Conference: Brethren Hailey, Jones, Smith, Pace. Bro. Smith preached at Mt. Lebanon. Heb. xii. 1 was the text, and the spiritual feeling was marked.

Bro. Jones preached to good audiences morning and night. Text, in the morning, James iv. 15, 17: "How we make our plans and how we ought to make them." In the evening, sermon to young men. Eccles. xi. 9.

MEMPHIS. First Church—Usual services. Congregations good considering weather. Supt. Craig highly pleased with the attendance at Sunday-school. Pastor much pleased to have present with him Bro. J. D. Anderson.

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Bro. Hailey had a busy week and the signs for the year's work are hopeful. Text in the morning Ex. xiv. 15: "Go forward." At night, 1 Kings xviii. 21. "How long halt ye between two opinions?"

Bro. Pace preached at Asylum-street Mission. Text in the morning, Mark iii. 35. In the evening, Luke xviii. 1. Subject: "Prayer." Evening audience specially good. Sunday-school in the afternoon numbered 147.

ing exercises, the reading of a hymn; and a motion carried unanimously to devote the time to songs, prayers, and spontaneous talks. It was the largest attendance for the first meeting after the holidays that I ever saw.

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Hale comes next week (D. V.) to help me in a meeting. I trust we shall have a blessing. If you had been with me at Christmas, you might have thought you were in Florida. So many oranges were sent me that they still linger all through the house, and I feel myself to be quite an "orangeman," though not in the Irish sense.

CHATTANOOGA. The unfavorable day kept the larger part of the church going people indoors, consequently our congregations were greatly reduced. The First Church was very much disappointed at not having Bro. Jones, of Murfreesboro, with them.

At Pastors' Conference: Brethren Hailey, Jones, Smith, Pace. Bro. Smith preached at Mt. Lebanon. Heb. xii. 1 was the text, and the spiritual feeling was marked.

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MISSIONS.

MISSION DIRECTORY.

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

FOREIGN MISSIONS.

Rev. H. A. TUPPER, D. D., Corresponding Secretary, Richmond, Va.

HOME MISSIONS.

Rev. T. T. TUCKER, D. D., Corresponding Secretary, Atlanta, Ga.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. I. University should be sent to C. M. SWEET, D. D., Jackson, Tenn.

WOMAN'S MISSIONARY UNION.

CENTRAL COMMITTEE FOR TENNESSEE. Mrs. C. A. LUTON, President, 601 South Sumner Street.

THE MITES AND HOW TO MAKE THEM.

In the December number of the "Foreign Mission Journal" a writer speaking of the \$125,000 which is wanted for missions this year says: "The most of it will have to be given by the men of large means among us."

A Source of Centennial Missionary Supplies.

Come with me to one of our large cities and turn aside into a narrow but busy thoroughfare. A few steps and we reach a book store, over the door of which is a sign bearing names not unfamiliar.

UPPER ROOM.

If our visits were on Monday morning, we would see a Minister's Conference in session, while any other day several ladies would be found busy at work in various ways.

A RESERVOIR.

Nor is it simply to supply local demands. It is designed to send out streams of refreshing and life far and wide throughout our land.

and the discarded garments of children and send them to the corresponding secretary of the Central Committee, who will divide them among the Associational Vice Presidents, who will give them out in remote country districts to those who are willing to give their time to the work of ripping, washing, recoloring and piecing into quilts?

And now a suggestion to the business men. A great many of you are doing business on borrowed capital and you have to pay interest on every dollar that you borrow, but is not every dollar you make lent you of the Lord, and is He alone to be defrauded of his legal interest?

The room described above is the Maryland Baptist Mission Room, 10 East Fayette Street, Baltimore, Md. Six cents sent to this address would bring you by mail a catalogue. This would give you an account of the richness of the reservoir and how cheaply you can enjoy the good things it offers.

TRY IT AND SEE.

Macon, Ga.

Cumberland Appointment.

Bro. F. F. Fox, Chairman of the Cumberland Association Executive Board, has made the following apportionment of amounts for State Missions desired from the churches of the Association.

Table listing church names and amounts: Big Rock \$30.00, Battle Creek 20.00, Bethel 10.00, Blooming Grove 5.00, Bethlehem 20.00, Clarksville 10.00, Gallatin 10.00, Hobron 8.00, Harmony 30.00, Hopewell 20.00, Kirkwood 12.00, Little Hope 20.00, Lebanon 40.00, Mt. Hermon 10.00, Mt. Zion 5.00, Edgefield 220.00, Third, Nashville 45.00, Howell Memorial 60.00, North Edgefield 25.00, First, Nashville 475.00, Immanuel 10.00, New Bethel 20.00, New Providence 30.00, New Hope 24.00, Orinda 50.00, Oakland 10.00, Oak Grove 25.00, Pleasant View 10.00, Pleasant Valley 10.00, Reuben Ross 25.00, Red River 25.00, Springfield 20.00, Station Camp 5.00, Spring Creek 40.00, Union Hill 10.00, Williams Chapel 15.00, West Fork 5.00, Ebenezer 10.00, Green Briar 10.00, Concord 8.00, Pleasant Hill 10.00, Rock Springs 10.00.

J. H. ANDERSON.

The devil puts in a good deal of his time trying to keep God's children from finding out they are rich.

fullness. But with what is it filled? Chiefly with

NOTHING BUT LEAVES.

Not leaves that have been kissed by the sun and breezes all summer, but leaves to which the printing press has given thoughts and facts that burn, leaves which have been sewed together into tracts, leaves which concern "the healing of the nations."

BORN AGAIN.

A distinguished Virginian preacher used to speak of the missionary birth which every Christian needed to experience. How many are there in your church who have never been "born again" as regards missions?

THE ROOM DESCRIBED ABOVE IS THE

Maryland Baptist Mission Room, 10 East Fayette Street, Baltimore, Md. Six cents sent to this address would bring you by mail a catalogue.

Geo. BRANTON TAYLOR.

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Treasurer's Report.

Receipts for MISSIONS in December, 1891.

Table with columns: Name, Home, Foreign, State. Lists various churches and their contributions, including Big State Association, Cumberland Association, Howell Memorial, etc.

Overman's Specific Oxygen



And all diseases of the Head, Throat and Lungs. Specific Oxygen contains a germicide which kills the microbes or germs, and disinfects the membranes in the parts affected.

BAPTIST AND REFLECTOR

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

MEMPHIS, TENN.

OUR PULPIT.

Resurrection Power.

BY PASTOR C. H. SPURLOCK.

(CONSULDED.)

"That I may know him, and the power of his resurrection." Philipians iii. 10.

II. We will deal next upon the justifying power of his resurrection. Under the first head I compared the resurrection to a seal; under this second head I must liken it to a note of acquittance, or a receipt.

Observe, first, that our Lord must have fully paid the penalty due to sin. He was discharged because he had satisfied the claim of justice.

When our Lord rose from the dead, it was certified that the righteousness, which he came to work out, was finished. For what remained to be done?

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should feel resurrection power. We have many technical Christians, who know the phrase of godliness, but know not the power of godliness. We have ritualistic Christians, who sicken for the outward, but know not the power. We are pestered with conventional, regulation Christians. Oh, yes, no doubt we are Christians; but we are not enthusiasts, fanatics, nor even as this bigot. Such men have a name to live, and are dead. They have a form of godliness, but deny the power of it. I pray you, my hearers, be not content with a truth till you feel the force of it. Do not praise the spiritual food set before you, but eat of it till you know its power to nourish. Do not even talk of Jesus till you know his power to save. God grant that you may know the powers of the world to come for Jesus' sake. Amen.

Program.

- The next fifth Sunday meeting of Salem Baptist Association will meet with Smithville Baptist Church, DeKalb County, Tenn., on Friday, Jan. 20th, 1892, at 10 o'clock a. m. Eld. J. T. Oakley will preach the introductory sermon. Eld. G. A. Ogle, alternate. 1. What is the duty of the church members to the Sabbath-school? G. A. Ogle, John R. Rushing and Wm. White. 2. Duty of church to pastor. J. J. Martin, F. M. Bowling and D. B. Nance. 3. Distinctive principles of Baptists. J. H. Grime, J. H. Williams and W. H. Smith. 4. Is it right for a church to call a pastor without offering him a stated salary? John T. Oakley, John C. New and J. S. Gribble. 5. How far can Baptists consistently or Scripturally affiliate with other religious societies? Dr. John A. Fuson, John T. Oakley and T. S. Patton. 6. What about Christmas and how should it be celebrated by Christians? D. B. Vance, J. T. Hancock, A. J. Pugh and Robt. Keaton. 7. What is the duty of the church in training young converts. A. C. Webb, Jno. H. Davis and Wm. Simpson. 8. The consequences of neglecting the education of young ministers. A. D. Phillips, J. H. Grime and D. F. Wallace. 9. How can the mission spirit be successfully cultivated among our members? D. B. Vance, A. J. Brien and W. H. Summers. 10. Prayer-meeting. W. E. Raikes, C. B. Tedder, W. S. Vickers and D. C. Taylor. The question box will be interspersed according to the will of the body. Committee: Wm. Simpson, Ch'm; Z. P. Lee, Sec'y; J. J. Smith, W. M. Wilson.

HUMORS OF THE BLOOD & SKIN Cured by CUTICURA. HUMORS OF THE BLOOD, SKIN, AND SCALP. Itch, dandruff, burning, itching, scaly, crusts, pimples, blotchy, or copper-colored, with loss of hair, either simple, acro-nia, hereditary or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, an exquisite Skin and Hair Purifier, and CUTICURA RESOLVENT, the new blood and Skin Purifier and Humor Remedy, when the best of physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood-purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined. Sold everywhere. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c.; RESOLVENT, 50c. Prepared by Parke, Davis & Chemical Corporation, Boston, Mass. "How to Cure Blood and Skin Diseases." "Pimples, blackheads, chapped and oily skin, can now be cured by CUTICURA SOAP." 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ECCLIASTICAL POLITY.

These may seem two rather big words. Let us define them, to get clearer ideas of them. Ecclesiastical comes from the Greek word "Ecclesia," a congregation or church, and means, relating to the church. Polity means the form or constitution by which an institution is organized. It is akin to both politics and policy, but differs materially from both. Politics means the abstract science of government, policy means the ideas which control that government, while polity refers to the framework or organization of the government. Polity is external, policy internal. Polity is physical, policy intellectual. Polity is fixed, policy variable, according to circumstances. Ecclesiastical polity then means the form of organization for a church, or what we usually term church government.

Now we want to inquire, in what may probably take several articles, if there is any form for the government of churches laid down in the New Testament and if so, what is it? We make this inquiry for two reasons: First, because we think it important that we should know if there be such a polity, for our guidance. Second, because there are so many different polities among churches, all claiming to be true. But all cannot be true. Which one is it?

Without entering into any elaborate discussion of the meaning of the word ecclesia, church, which is not necessary to our purpose, we may simply say that it is used 115 times in the New Testament and out of these 115 times in 92

instances it refers to a local congregation. Sometimes it means the aggregation of those who in all ages have believed on Christ, what is usually called the invisible church, though it is claimed that when used in this sense it is simply, by a figure of speech, putting the whole for the part.

Never, however, is it used in the sense of a National organization, as the church of England, or in the sense of a denomination, as the Methodist church, the Presbyterian church &c. There is no such thing as the Baptist church, though there are plenty of Baptist churches.

The prevailing use of the word ecclesia in the New Testament then is in the sense of a local, independent congregation composed of baptized believers, associated together for the purpose of observing the laws and keeping the ordinances of Christ as well as for the purpose of carrying out his great commission to go into all the world and make disciples of all the nations. We might stop here to dwell upon each one of these points. But our special inquiry at present is as to the government of this church and we pass to the consideration of this point. Says Dr. H. Harvey in "The Church,"

Three distinct forms of the church exist, differing from each other in the fundamental principles of their organization: 1. The Episcopal, in which the hierarchical idea is dominant, ecclesiastical power belonging to the priesthood in three orders, bishops, priests, and deacons, who constitute a hierarchy or priestly government. To this form belongs the Roman Catholic Church, in which the pope is supreme bishop, the Church of England and the Protestant Episcopal Church of the United States, and the Methodist Episcopal Church; in which last, however, the bishops differ from presbyters, not as a distinct order, but only in function. With all these the chief power resides in the clergy, who constitute a self-perpetuating body, distinct from and virtually independent of the individual local congregation. 2. The Presbyterian, in which the reception of members and the discipline are committed to the session, composed of the pastor and elders elected by the congregation; but all ecclesiastical acts are subject to revision before higher church courts, composed of pastors and elders from many other congregations. The church, according to the Presbyterian conception, consists of many distinct congregations assembled representatively, by pastors and elders, in one body, with which body resides all ecclesiastical power. Hence, there is a gradation of courts—the session, elected by the individual congregation; the presbytery, composed of delegates from the several missions; the synod, a local body composed of delegates from several presbyteries; and the general assembly, composed of delegates from all the presbyteries, and constituting the court of last appeal. All officers appointed and all acts performed by the individual congregation may be set aside by these higher church authorities. 3. The Congregational, in which all ecclesiastical power is exercised by each local church, assembled as a

congregation; and the decisions thus made in the individual church are subject to no reversal by any other ecclesiastical body. To this class belong, with slight difference in details of organization, the Independents of England, the Congregational churches in America, and the Baptist churches throughout the world.

Next week we propose to show that the congregational form is the New Testament form of church government.

AS TO NAMES.

It seems necessary for us to remind the Gospel Advocate again that every one who believes on Christ as his Saviour is a Christian, and that all denominations Baptist, Presbyterian, Methodist, Episcopalian, Catholic and all profess to be Christians. Does it deny that they are? But they differ in such principles as relate to the ordinances, church government, etc. These differences give them their individual names in some cases. In other cases the name is taken from the founder of the denomination. We do not believe in these different denominations. We wish we were all one, as Christ prayed that his followers might be. But they exist, and there is no use trying to blind your eyes to the fact. Even if you could induce everybody to call himself a Christian simply without any other name to designate him that would not wipe out the distinctions which now exist. If every man in the world should call himself Mr. Smith, that would not do away with differences of eyes, hair, expression, color, character, etc. These would still remain. If you want them all to be one in fact you must change the individual characteristics. As long as these remain, no amount of unanimity in name will make them one in reality. Or, suppose everybody were named Smith, but still have their different characteristics. How are you going to distinguish them? One would be called John, another Tom, another Jim, another Bill, etc. As long as differences exist there must be designations to indicate them. So in religion. All the followers of Christ were at first called Disciples, or if you choose, Christians. But soon they began to differ among themselves and it was necessary that some terms be used to express these differences. In this way different designations arose. Christian is the surname or general name of all. But Baptist, Methodist, Presbyterian, Catholic, Campbellite, etc., is the given name, according to individual peculiarity. The name Baptist is not "one of our choice," as the Advocate says. It was given to us. We are not ashamed of it, however. It means much and at the same time it has a glorious history. We should prefer that every one should be called Disciples or Christians, if all could see alike and aright—which, we think, would be to see the way we

do. As we have said before, we admit that the name Baptist Church is not in the Bible. But we claim that the thing is there, the principles in which we believe. And that is the great point. It matters little about the name so you have the thing. And claiming the name does not make the thing. A man's calling himself a Christian does not make him one. A leopard cannot change his spots by calling himself a lion. Principles determine the name, not the name the principles. A Campbellite means a follower of Alexander Campbell in doctrine. So long as he remains such, no matter what name he may choose to apply to himself, he will be a simple Campbellite still unless he be a Campbellist.

A LAST APPEAL.

As stated in last week's paper, the Education Society extended the time of raising the endowment for the University to January 20th. This issue of the BAPTIST AND REFLECTOR will be the last one before that time. We have given a good deal of space to the University lately, on account of the urgency and importance of the case. Now let us in a final word suggest that pastors and others who can do so, will make an effort to raise some donations to the endowment, whether the amounts be large or small. Let us urge also upon each one to give something, if possible, to the cause. And remember, "what thou doest do quickly."

THE WORKERS' CONVENTION.

On page 4 we publish the programme of the Workers' Convention to be held here February 7-12. As you see, it is a fine one, and will not only be very interesting but very helpful. Special rates of 1 1/2 fare have been granted over nearly all the Southern railroads to those who shall be in attendance upon the meeting. Free entertainment will be provided here for ministers. A large number of visitors is expected. We trust that the influence of the meeting will be felt not only in Nashville but all over Tennessee and indeed throughout the South.

PERSONAL AND PRACTICAL.

—If we are not a denomination, what are we? Respectfully submitted to D. Lipscomb & Co.

We give you another Symposium this week upon "Books that have helped me." The one two weeks ago was read with much interest, and we think this will be also.

—We are overcrowded with all kinds of articles—obituaries, communications, news articles, etc. We are doing the best we can under the circumstances. Have patience with us and we will publish all so far as we can and when we can.

—Money is said to be easier in New York than it has been for years, and the most prosperous times which we have seen in a long while are predicted for the country. Of course the low price of cotton is going to affect us in the South, but with reduced acreage, which is now being

urged, that will improve, and with it the price of everything else will improve.

Bro. N. A. Anthony, the Methodist minister, sends in a reply to Bro. Grime. The article is entirely too personal, however, for publication, though it is our rule to publish both sides of a disputed question, in the interest of fairness. We may state, however, that Bro. Anthony still denies the original charge made against him of baptizing a boy in an indecent manner.

Speaking of the Symposium now being published in the BAPTIST AND REFLECTOR, Dr. Lofton received a note the other day expressing the surprise of a brother that he had not read more books. Dr. Lofton wishes it to be understood that he thought the Symposium only called for prominent books which had been most serviceable as helps to the preacher. He wishes to inform his inquirer that he has read and read at something over a thousand volumes, but did not understand that the Symposium writers were to be permitted to enter the whole field of literature. He still claims, however, that he is not much of a reader by the side of many of his brethren.

That is an excellent article on page 6 by "Mrs. A. B. R.," who, by the way, is a lady of much culture, and who is the wife of one of our most consecrated and generous men. The trouble with most people about giving is usually one of several things: (1) Either they have the money and are too stingy to give it; (2) Or they have not been educated up to doing so; (3) Or they can give so little that they are ashamed to give anything, never having learned the value of mites; (4) Or they do not know how to make these mites. Mrs. R.'s article is quite practical and suggestive in respect to the last trouble. We should be glad, not only to have it read, but acted upon.

It is stated that the priests of Mexico are backing Garza in his rebellion against the Mexican Government. The reason of it is simply that President Diaz has shown a disposition to favor the Baptists and other denominations in that country, and will not be ruled by the priests. It is the old rule or ruin policy of Rome again cropping out—a policy which led to the inquisition when it had the power. The power is gone, and with it the inquisition, but the spirit still remains, and shows itself upon occasion. As Bunyan represents, Giant Pope has had his teeth extracted so that he cannot bite, but he still snarls and snaps at passers by. They had better be careful, too, that they do not come too near him.

—"Now That You Are Married" is the title of a neat little volume by Miss Sally B. Hamner, formerly principal of Richmond Female Institute, Virginia. In her preface she modestly says: "Of the fifteen hundred girls whom it has been my privilege to educate, many are happy wives and many will be. To these I send this leaflet." But we think that others besides these will be glad to read the wise words of counsel given to a young married woman. How one who has never "been there" herself could know so much about married life seems strange. But that she does is very evident to any one who

reads these pages. We would give examples, but that would be to quote the whole book—which we wish we could do.

—We want to say a word to Nashville Baptists, which, we hope, will apply to Baptists elsewhere as well. We have been very much gratified to see the beautiful harmony which prevails among the Baptist pastors of the city. There has never been a time, we think, when there has been more of unity and brotherly love among them. Now we trust that the churches will stand by their pastors, and will hold up their hands in their efforts, not only to build up their local church, but also to unify the Baptist interests of the city. In union there is strength. Let us stand shoulder to shoulder each with the other and all with our pastors in the effort to take this large city for Christ and for the Baptist cause. We believe also that our doing so will have an influence for good, not only here in the city, but in Middle Tennessee all over the State, and indeed throughout the world. God help us to do

The funeral of the three colored firemen who lost their lives in the great fire of January 2nd occurred on January 6th in the Hall of Representatives at the Capitol. It was attended by the mayor of Nashville, the chairman of the Board of Public Works, the chiefs of the police and fire departments, besides many other white citizens and a vast concourse of colored people. The funeral procession was one of the longest and most imposing ever seen in the city. We were glad to see the honor put upon these men. Their skins were black, but their hearts were white. They were brave and true, and fell at the post of duty in defense of the property of others. Such heroism deserved to be honored. The facts above mentioned suggested to us one solution of the negro problem. If colored people will stand to their post of duty, as these men did, white men will honor them for it, not only when they die, but while they are living, and there will not only be little friction, but much genuine sympathy between the two races.

We regret to learn of the resignation of Dr. W. A. Nelson at Asheville, N. C., on December 27th. He was formerly pastor of the Edgemoor church, this city—indeed, he may be said to have been the father of that church. He still has many warm friends here, besides a brother, Anson Nelson. He had done a fine work in Asheville. In his five years' pastorate he received into the church 637 new members. His people organized and built a new church at Biltmore, a village two miles from the city. They erected a \$5,000 house at a mission station in the western part of the city, and a small one in the eastern part of the mountain city. They have an assistant pastor to look after these missions at a salary of \$60 per month, and they are now building a large new church on an eligible corner, which will cost in the neighborhood of \$50,000. Besides, they pay the entire salary of one missionary to China. He leaves an active membership of 646. His resignation was rendered necessary by a chronic case of capillary bronchitis, resulting from the grip which he had two years ago. He preached his farewell sermon on Sunday, Jan-

uary 3rd, to an overflowing house, and at night baptized one convert. His voice was so weak that he had to speak in a whisper part of the time. We sympathize with Dr. Nelson in his afflictions, and trust that he may soon be restored to his usual vigorous health and to the pastorate, in which he has everywhere been so singularly blessed.

ITEMS.

—The fifth Sunday meetings of the Tennessee Association will be held at Rocky Valley and Third Creek. The meetings will be held Friday, Saturday and Sunday. Let the brethren see to it that these are large and enthusiastic meetings.

Up in these regions winter is on. Thursday morning, the 7th inst., the temperature was down in the neighborhood of zero; that is, there was very little temperature in our part of the country. But the cyclones did not strike us. East Tennessee does not often suffer from wind.

—We were greatly cheered to have Dr. Jones say that Dr. Tichenor had gone to Cuba with the money to make the next payment on the Havana house; that Tennessee had almost reached her quota, and be expected the rest. It is a great satisfaction to know that even amid the universal cry of hard times we can give the Lord's money to his cause. Now, brethren, for State Missions. We must press right on. Our own State is sorely needing some money. Let us make this centennial year memorable as the year in which we deny ourselves for God.

—La grippe seems to be getting in its work in these parts. There have been several deaths as a result. It has ceased to be a laughing matter. And people are taking care of themselves. This is a case where the ounce of preventive sustains its full value.

The First Church had a rather remarkable meeting last Sunday. In the afternoon they had their communion service. All the members were urged to be present. Nearly seven hundred, they say, were there, and they had a glorious meeting of great spiritual power. No service at night. The membership has run up to almost 800 now, and the effects of their revival are still being felt. They will be under the necessity of enlarging their house or colonizing some of their members. Perhaps the latter is the desirable and probable thing.

—We are hoping to have Bro. F. C. McConnell of Gainesville, Ga., with us in a series of meetings soon. Our people are looking forward with great anxiety to his coming. Bro. Jones goes next month to Lexington, Ky., to help Pastor Felix in a meeting. Let God's people pray for us that souls may be saved.

—We rejoice to hear such good news from our brethren in Memphis. Boston and Early are careering ahead like true soldiers of the cross. Williamson is marshalling the forces in the old First, and is starting out grandly. We never doubted that he would. And Bro. Slack and the Rowan Memorial are holding steadily on their way. And all together are making themselves felt. With Knoxville, Chattanooga, Nashville and Memphis and a large number of

scarcely less important and no less active fields, surely the missions shall not suffer. Ye men of Israel, help. H.

RECENT EVENTS.

—It is said there are now twelve Baptist churches in Knoxville, Tenn.

—Rev. Dr. Hall of the Baptist Tabernacle, Raleigh, N. C., received twelve members the first Sunday in 1892.

—Elders E. Kinchelo and Slaughter closed a meeting at Walker's Fork, Sullivan County, Jan. 2, 1892, with five professions.

—The first Baptist periodical published in America was the Analytical Repository. It was published in Savannah, Ga., in 1802.

The Third Church, St. Louis, Rev. J. P. Greene, pastor, has a membership of 775, and baptisms are solemnized every Sunday.

—Dr. W. W. Landrum found on his desk a New Year's gift of \$100. His church raised during the year 1891, for all purposes, \$15,000.

Dr. H. Allen Tupper, for many years pastor of the Broadway Baptist Church, Louisville, Ky., has accepted the pastorate of the Seventh Baptist Church, Baltimore.

—Rev. Dr. Pope Yeaman is canvassing for the governorship of Missouri, it is said, with good prospects of winning the prize. But does he not lose sight, for the time, of a grander prize?

—Elder James E. Smith closed a meeting with Fall Branch Church on Dec. 14, 1891, in which one was restored. On Dec. 20th thirteen were baptized and three more stand approved for baptism.

Mr. Stephen B. Elkins, the new Secretary of War, offers the Baptists of West Virginia twenty-five acres of land for a college in the town that bears his name, and money amounting to the President's yearly salary.

—Does the label on your paper show that your time to which you have paid has expired? If so, does it speak the truth? If not, please write and have it made correct. If it does speak truly, please write and renew.

Dr. A. W. Lamar, lately of Omaha, Neb., and formerly of the Memphis Central Church, has agreed to supply for the church in Ocala, Fla., for the winter. When the spring time comes he hopes to be ready to settle in some pastorate.

—The church at Eastman, Ga., is without a pastor, and it would like to correspond (with some ministerial brother with the view of calling him. A young man or man with small family preferred. Address Hon. M. L. Burch or Dr. E. H. Bacon, Eastman, Ga.

—The brethren of the church at Albany, Ga., have decided to erect a handsome new church building. Noble brethren and sisters, our heart goes out in love for them, with whom it was so much pleasure to labor; and we pray that they may be easily able to accomplish their undertaking.

—The friends of the Texas Baptist and Herald are holding steadily on their way. And all together are making themselves felt. With Knoxville, Chattanooga, Nashville and Memphis and a large number of

THE HOME.

The Donation Party.

BY ELEN C. REXFORD.

"We're great on donations, Elder, we just go in heavy on them things." Deacon Spears made the announcement to the new minister with an air of a great moral virtue peculiar to the people of Seragsby Corners.

"I have never found donation parties very satisfactory," said the minister. "I would greatly prefer having a stated salary, and having it paid in cash."

"Wall, yes, I s'pose you would," said the deacon. "That's what all the ministers say. But, ye see, it won't do here in Seragsby Corners."

"Why not?" said the minister. "O, they've got in the habit of havin' donations, an' they'd feel sorter offended if a preacher set his foot down and said he wouldn't have them. Some folks give suthin' in that way that wouldn't give nothin' in cash, and we're bound to get all out of the community that we can, you see."

"My experience has been that a great deal of what people bring to a donation party is worthless or useless," said the minister.

"Wall, yes, I s'pose so," assented the deacon. "But wouldn't do to kick ag'in donations on that account here. You'd have the folks down on you."

"Well, then," said the minister, with a sign of resignation to the inevitable. "I suppose it will have to be." He thought of his last donation party, with its half dozen loads of half rotten stove wood, which was worthless to the donors, because it had been cut so long that it was unsalable, and which they never would have thought of using at home. More than once his wife's temper had been sorely tried with the miserable stuff, and she had threatened making a bonfire of the whole lot, and probably would have carried the threat into execution if she had not feared that it could not have been coaxed to burn itself up.

to give them, without the chance to say a word for themselves." A donation party will be held at Elder Spooner's next Thursday evening, the Lord willin', and it is hoped everybody will turn out, and bring something for the support of the Gospel. Deacon Spears announced one Sabbath after service. "The Lord loves a cheerful giver," he added, in a sort of postscript.

Immediately there was a buzz in the female portion of the congregation: little groups of women put their heads together and began discussing what to carry in the shape of entablés, while the men got together in the vestibule, and consulted with each other on what they were to donate. "I reckon I'll take beans this year," said Mr. Wade. "It's been a great year for beans. I hain't raised so big a crop any year since '65 as I can recollect. I can give beans without feelin' at much."

"So can I," said Mr. Pettigrew. "I raised a big crop off the side-hill lot. I guess I'll take beans, too. I can spare 'em better than anything else, and they ain't a-singin' to sell for much this year." Several others who listened to their conversation concluded to take beans also, for it had "been a great year for beans" in Seragsby Corners.

"I've a good notion to take some o' Almiry's clothes," said Mrs. Deacon Spears to Mrs. Pettigrew. "She's outgrow'd them, but they'd just about fit the Elder's oldest girl. I should judge, and they're most as good as new, some o' 'em. You don't suppose Mrs. Spooner would feel put out about it, do you, Mrs. Pettigrew?"

"I can't see why she should. Taint as if ministers could afford to be independent, you know. I s'pose I might take some jackets and trousers that are gettin' putty snug for the boy. I will, you con- cide to take some o' Almiry's dresses, Mrs. Spears," said Mrs. Pettigrew.

"Wall, then, suppose we do," responded Mrs. Pettigrew. The evening of the donation party came. The first arrival at the parsonage was Mr. Wade. He met the minister, who came to the door in answer to his knock, with a two bushel bag full of something on his shoulder.

"How'd do, Elder. Beautiful night for the donation, ain't it?" was his greeting, as he shook hands with the minister. "I've brought some beans for ye. Fust-rate beans, too, you'll find. Beans is healthy livin', Elder. I was raised on them. Nothin' better for growin' children."

"You can put them in the wood-shed," said Mr. Spooner.

Just then Mr. and Mrs. Pettigrew drove up. "Hello! Elder, good evenin'," called out Mr. Pettigrew. "I've got some beans here for ye. Wher'll ye have 'em put?" "In the wood-shed," said the minister, with a smile at his wife. "It's

goin' to be beans this year, my dear," into you, even Solomon in all his glory was not arrayed like one of these." Then other arrivals followed in rapid succession, and at least three out of every four brought beans. "I've counted fourteen bushel already," whispered the minister to his wife about eight o'clock, "and still there is more to follow."

"It's old clothes in my part of the house," said Mrs. Spooner. "I do believe there's enough to last the children till they are all grown up, if they'd fit till that time. I can imagine the appearance they'd make in them. No two alike, and probably not one that would fit one of the children. It's too provokin' for anything. If it wasn't for making the people mad, I'd sell the lot of rags to the first rag peddler that comes along."

"Brothers and sisters and friends and neighbors," announced Deacon Spears, after supper, when the party was about to break up, "the proceeds of this year's donation amounts to twenty-seven bushels of beans, three turkeys, a pig, two bushels of potatoes, and a large amount of clothing and other things. In behalf of the Elder and his folks, I thank you for your liberality. Your kindness is appreciated by him and his, and I feel surten, and I'm sure, his heart and hands is strengthened by this evidence of fellowship on your part. Truly, as the Psalmist says, 'It is more blessed to give than to receive.'"

"I cordially endorse the sentiment from the receiver's standpoint," said Mrs. Spooner, as they looked over the "proceeds" of the donation party when they were alone. "Just look at the collection of old clothes, Henry. I suggest you give up preachin' and move to the city, and start in business as a bean broker, and I'll run an old clothes store. We'd be well stocked up to begin with."

"What will you do with the stuff?" asked the minister, turning over old jackets and aprons and clothes and other articles of clothing with a conical look of dismay on his face at the formidable collection.

"I think I shall make about a hundred yards of rag carpet," answered Mrs. Spooner. "That's about all a good deal of it is fit for."

One afternoon in the following week the minister sat down to prepare a sermon for the coming Sabbath. As was often the case, he talked it over with his wife. When he named the chapter he proposed to read in the opening service, a sudden gleam of mischief came into Mrs. Spooner's face. But she said nothing. During the week Mr. Spooner wrote to a friend in the city, asking him if there was any sale for beans there. He had twenty-five bushels to dispose of, at a low price, adding that it had been a great year for beans in Seragsby Corners. When Sunday morning came Mrs. Spooner sent her husband on to church ahead of her, under the plea that she had not got the children quite ready. "Don't wait for me Henry," she said, "or you may be late. We'll get there in time for the ser-

mon." He was reading a chapter when the family arrived. He had reached the verse in which the lily of the valley is spoken of, and the words rolled off sonorously from his tongue just as the door opened and Mrs. Spooner, followed by her children, filed slowly and impressively in:—"Verily, I say

unto you, even Solomon in all his glory was not arrayed like one of these." As he finished the verse, he looked on at the advancing arrivals, and the spectacle that met his eyes tested his power of self-control more than anything else he had ever experienced, he afterwards told his wife. His mouth twitched, and a smile flickered about his eyes, but he managed to keep the grin that would have appeared at the faintest encouragement.

Such a sight! The eldest girl was arrayed in Almiry's cast-off dress of navy blue, with some other girl's polonaise of red. Her sister was resplendent in a dress of Scotch plaid pattern of most gorgeous colors, originally, but now somewhat subdued by time, but still vivid, and over it she wore a jacket about three sizes too small for her, the picturesque costume being topped off by a hat trimmed with old ribbon, freshly dyed a very bright magenta color. The oldest boy had on a pair of trousers which fairly dragged at his heels, and a jacket which was long enough for an overcoat, while the other boy wore trousers so short that they failed to meet the top of a pair of bright blue stockings, while the jacket refused to keep company with the top of his trousers. Each article had a peculiar color of its own, and the general was, as has been said, dreadfully picturesque.

The minister had no inkling of what his wife intended to do, and the sight of his family so upset him for a moment that he read the verse that he had just finished over again. "Verily, I say unto you, even Solomon in all his glory was not arrayed like one of these." A very audible titter went through the younger portion of the audience. Some even laughed aloud. Mrs. Wade looked at Mrs. Pettigrew to see what that estimable woman seemed to think of the proceeding, but she couldn't catch her eye. She was too busily engaged following the Scripture lesson to look at any one.

"I'll bet she's mad, though," thought Mrs. Wade. "One of them jackets and one of them trousers came from her. I dunno, though, as they look any worse than that dress of Almiry's does. I don't suppose they'd think of rigging the children out in 'em to wear to church. I'll bet Mrs. Spooner has done it a purpose."

Mrs. Spooner had "done it a purpose," as she admitted to her husband on their way home. "I don't think you ought to have done it, Susie," he said gravely, but there was a laugh in his eyes as he said it, as he looked at a group ahead.

"Perhaps not," was his wife's reply, "but I wanted them to see the striking effect resulting from their generosity. Of course they can't get angry about it, since they gave the clothes to be worn. I think it'll have one good effect, and that is, that old clothes won't be one of the important features of the next donation party here."

Mrs. Spooner was right. When the next donation party occurred, not one old garment was "donated." Mr. Spooner at last succeeded in disposing of his beans, but he had to do so at a sacrifice on account of its having been such a "great year for beans at Seragsby Corners" that they over-stocked the market. — Yankee Blade.

—The man who knows that his house is built on the sand always trembles when he hears it thunder.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

No. 218 N. Fourth Avenue, Knoxville, Tenn. To whom all communications for this department may be addressed.

POST-OFFICE.

Dear Children:—A letter from Dr. Jones, of Atlanta, last week, brought us the glad news that Dr. Tichenor left Atlanta Saturday, December 20th, for Cuba with \$21,000 to make the second payment on the church house there. It was a hard struggle, but God opened the hearts and purses of his people even of children and the money was raised in spite of hard times.

Many hearts will rejoice as this report goes forth, and none more so, I think, than those of the "cousins" and friends of the "Young South." Would you like to know why? It is because they have worked and begged, prayed and paid for it till my books show that they have raised over \$1,000 of this payment during past two years.

Now for our report for 1891. We have worked for but one thing the year just past, and that was raising money for this second payment by means of brick cards, and I find that I received during the year \$757.45. About \$80 of this have been sent by friends and co-workers. The remaining \$677.45 or more, have been realized from our brick cards; hence been raised by the earnest work of our youthful "cousins."

Children, I well remember when my heart rejoiced to be able to report \$50 as a year's work. Mrs. Graves, now of China, can remember when she rejoiced with us over \$1.50. For we were then helping her in her work among the Chinese of San Francisco. Bro. Powell, of Mexico, cheered us heartily and prays God's blessings upon the "children of the Young South." Those years when we used to report \$250 more or less as our year's work, we felt we were doing all we could and our hearts rejoiced in it.

But for 1890 I reported to you \$443.50 as our year's work for Cuba, \$329.35 of which was for the Cuban house, hence proceeds of the brick cards and the remaining \$114.15 donations for the Cuban mission work. And now, children and friends, I rejoice to report to you \$757.15 for the year 1891. What shall it be for 1892? It shall not be less, shall it? Oh, no, no, never. 1892 is our Centennial year. So let us make it a round \$1,000.

How many of you will say: "I will try." "I will do my part towards it," etc. Let us hear you speak out. 1892.

And now, dear children, I want my band of "cousins" to rally very close around me this new year. Both because you are very dear to my heart and I need to feel your presence. Then, too, we have much to learn, and I have many earnest words for you as we enter upon the centennial work. Come, let us learn all we can about this Missionary Centennial, that you hear your fathers and pastors talk about, means; so that we shall be ready for the work when the work shall be ready for us, which will not

be till about a month hence. I cannot perfect my plans till February, and in the mean while I want to be gathering in the brick cards still out. My books show quite a number not yet heard from. Dr. Jones wrote that in order to send this payment on time some of it had to be borrowed, so all we get now will go to paying it back. So, children and friends, let me hear from the brick cards. If any of you have lost yours, or cannot fill it, and are willing to give up, write and tell me. It will save me the trouble of publishing a list of names of those who have them and have not reported. I have about six more cards on hand I will send to any one wishing one. I have in hand \$26.80 received since Christmas day, that came too late to send on. Let us make it another one hundred before we close the work.

And while you are doing this let each one of you try to answer my questions on the Centennial. Study up on the subject, for I am going to keep a-king questions on the subject till each letter you write will tell something about it. But I hardly know what other questions till I see how you take hold of the ones I have already asked. However, here is one I will risk for next week. Who was William Carey?

BIBLE STUDIES. I am sorry to have to say, children, that I cannot arrange to give Bible studies this year. They take a great deal of time and thought, and my cares have become too numerous for me to think of undertaking them, much to my chagrin, for I love the work dearly, and have been made to feel that a large circle of my readers loved it.

OUR MOTTO FOR 1892. Let me give my band of workers a motto for the year: "Despise not the day of small things." In years gone by I had a band of "Cotton Pickers" who used to send me the hard earned dimes and nickels that made my treasury box jingle. Where are they? I used to receive twice as many letters as I do now, and nearly every letter brought a nickel or dime, or maybe a quarter, for missions. But look at our funds for the past year or two; do you see many such donations? No, no. Where are they? Nearly every letter I get contains either a stamp for a card or \$2. Very fine, I admit; and our funds are full of \$2 offerings. So full that I fear our little friends are ashamed to send anything less than \$1 or \$2. So let us take this as our motto and determine to do something for missions, and give something, if only a penny. "Despise not the day of small things." I want to get New Year's letters from all "our old guard." How my heart clings to them! I want to hear from our "strawberry and blackberry pickers" this year. And "cotton pickers" as well as "mother-helpers," where are they? Let me hear from you one and all. "Despise not the day of small things." And now "to the work" with a determination to do great things for the Lord this centennial year. Lovingly, AUNT NOBA.

Dear Aunt Nora:—I am a little girl, just 13 years old. I go to Sunday-school at Dumplin Church. There was a brick card presented by a friend, which I have filled. I have no sister. My father is dead. I will close, with

love to all of the cousins and yourself. MARY BAILEY. Dumplin, Tenn. Dear Aunt Nora:—Inclosed you will please find postal note for \$2.00, the amount collected on my brick card. Aunt Nora, will you please publish this letter in the "Young South," as I like for all of my friends to know that you have received it. Wishing you and all the cousins a merry Christmas and happy New Year, I bid you Good-bye. Your niece, MINNIE ASKEW. Spring Creek, Tenn.

Dear Aunt Nora:—You will find inclosed \$1.00 on my brick card. Sorry I cannot send all. I am going to turn the brick card over to a little cousin, who is a better hand at filling cards. You will soon hear from her. I was so glad, Aunt Nora, when I saw your report in the last paper. Oh! if every Christian in the United States would give just ten cents as a Christmas gift for missions, how many hearts would beat with joy, how many souls might be redeemed to rejoice in the land beyond. I will close, by wishing you and the cousins a merry Christmas and a happy New Year. MELISSA FINK. Fall Branch, Tenn.

Mrs. Nora Hailey:—Inclosed find 85 cents on the brick card you sent me. Mrs. PEARL FISHER. Laurel Hill, Tenn. Dear Aunt Nora: After a long delay, please find inclosed \$1.65, the amount collected on my brick card. I have tried real hard to fill it, but people seem so little inclined to help and you requested us to send what we had collected by Christmas, anyway. Hope it will reach you in time. JENNIE JOHNSON. Walnut Grove, Miss.

Dear Aunt Nora:—We went right to work as soon as we got our brick card. Soon got it filled. Inclosed you will find \$2.00. Wishing you and the cousins a merry Christmas, and a happy New Year. ANNA MAI AND GEO. DOBSON. Whenever the devil holds up a church member for any of his crowd to look at, he always picks out the scrawniest looking one in sight. —If it were possible for a man to live alone, without ever coming in contact with other human beings, he would die a total stranger to himself. —Young man, write it down where you will see it every day, that unless you seek your treasure outside of the world, you will never be truly rich.

Dear Aunt Nora:—Inclosed please find postal order for \$1.10, amount collected on Drury Dawson's brick card. Am real sorry I could not get it filled, but I did the best I could. I will close, wishing you and Uncle Orren and all the cousins a merry Christmas and a happy New Year. MOLLIE E. DAWSON. Bellevue, Oregon.

For Cuba. DECEMBER. Naomi Moore, \$2; Alta Clemmons, \$2; Ada Anthony, \$1; Irby McFarland, \$2; Lizzie Harris, \$2; Mattie Pardue, \$2; Mr. Pardue, \$1; Dora Ward, \$1; Ruby Jones, 60c.; Birtle Fleming, \$2; Maggie Graudetaff, \$2; Anderson Estes, \$2; Mrs. M. A. Boyd, \$1; Lula M. Headen, \$2; A Friend, \$2; Minnie Eason, \$2; Daisy Miller, \$1; Flavell Ferrell, \$2; Ida Cox, \$2; Johnnie Cox, \$2; Mrs. V. T. Cox, \$2; Grace Wester, \$2; Gertie and Ella Colvin, \$1.75; Hurbert Ellis, \$2; Howard Thomas, 10c.; Melissa Fink, \$1; Lizzie Sorrels, \$2; Willie Wilkerson, \$1.45; Lula Harrell, 70c.; Mary Campbell, \$2; Maggie Goodson, \$1; Iris Welch, \$2; Valia Blankenship, \$1.80; Eliza Turney, \$1.60; Biz Boy, \$5; Anna Mai and George Dobson, \$2; Gracie McElhaney, \$1.90; Jennie Johnson, \$1.65; Minnie Askew, \$2; Minnie Bratten, \$2; Irene Low, \$2; Effie Jones, \$2.25; Mary Bailey, \$2; J. W. Prewett, \$2; Drury Dawson, \$1.10; Lillie Shippe, \$2; Mrs. Pearl Fisher, 85 cts.; Bertha Harziz, 60 cts.; Lizzie Brown, \$1; Lizzie Bloodworth, \$2; Cecil Odom, \$1; Lula Bowman, 25 cts.; Archie Lambert, \$1.50; Oliver Weaver, \$2; Ida Williams, \$2; Mrs. M. A. Davis, \$2; total, \$97.10.

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All Experts Use Royal Baking Powder

Perfect and uniform success in making finest food is more certain with Royal Baking Powder than with any other. Use it in every receipt calling for a baking powder, or cream of tartar and soda, and the best results in pure, wholesome, appetizing food are assured. Experts use it because it adds to their success. Physicians and Health Officers recommend it because it adds to the wholesomeness of the food.

MARION HARLAND: "I regard the Royal Baking Powder as the best in the market. Since its introduction into my kitchen I have used no other."

MISS MARIA PARLOA: "It seems to me that the Royal Baking Powder is as good as any can be. I have used it a great deal and always with satisfaction."

MRS. BAKER, Principal of Washington, D. C., School of Cookery: "I say to you, without hesitation, use the 'Royal.' I have tried all, but the Royal is the most satisfactory."

M. GORJU, late Chef, Delmonico's, New-York: "In my use of Royal Baking Powder, I have found it superior to all others."

A. FORTIN, Chef, White House, for Presidents Arthur and Cleveland: "I have tested many baking powders, but for finest food can use none but 'Royal.'"

DR. PRICE'S Cream Baking Powder. Used in Millions of Homes—40 Years the Standard.

RECENT EVENTS.

(Continued from page 9)

receive responses and publish the names of such generous friends. — Baltimore Baptist.

And we likewise.

—The First Church of Petersburg, Va., is still without a pastor. Bro. Garrett of Texas was called, but he declined. The Baltimore Baptist nominates J. L. White of Durham, N. C. He may be a man of great power, but who appointed the Baltimore Baptist a nominating committee for that church?

—Rev. R. S. Fleming has moved from Hickman, Ky., to Anson, Texas. We regret to have so great a distance as from here to Anson, Tex., intervene between us and so genial and cheerful a brother. May the blessings of God, our common Father, attend him in his new home. His correspondents will please note the change.

—The Converse College building, for young ladies, in Spartanburg, S. C., was destroyed by fire Saturday, Jan. 2, 1892. None of the pupils or teachers were personally injured, although many lost their effects and apparel. It was a great misfortune, but it will not suspend the school operations. The brave trustees have already announced that a larger and better building will be erected at once.

—A brother, or rather a member of a Baptist church at — N. C., who owed us for the Recorder from Feb. 28th, 1889, to Jan. 1, 1892, sends us word that he does not intend to pay for the paper, and does not want it, etc. If all Baptists in North Carolina were such as he, the Devil would have a walk over in this State. A revival of debt-paying religion is badly needed in his section. The man who can pay his honest debts and will not be unfit for church membership in any sort of a church. — Biblical Recorder.

Exactly so.

—The Mill Creek Church, near Nashville, is still without a pastor since the resignation of Rev. I. N. Strother to devote his whole time to the Howell Memorial Church. Mill Creek is one of the oldest churches in Middle Tennessee. It may be said to be the mother of churches. The membership is a consecrated band of workers in every good cause, and their pastor, whoever he may be, will find in the members hearty support in every good work. It was a pleasure to be with them last Sunday.

—Dr. G. A. Lofton's book, "Character Sketches," has been used as a text book of authority on the law of dementia, or delirium tremens, in the important case of the State of Tennessee vs. George Dunaway, lately on trial in the Circuit Court of Lebanon, Tenn. The counsel for the prisoner—who was being tried for murder in the first degree of his uncle, rape of his cousin and assault with intent to commit murder in the first degree on his aunt—admitting the commissions of the triple crimes, sought to extenuate or mitigate their heinousness by reading from Dr. Lofton's "Character

Sketches" to show the irresponsibility of one suffering from delirium tremens, as an instance and evidence of insanity. But the counsel for the State turned the authority read against the prisoner's counsel, because it showed that the subject in such cases never seeks to murder and injure others, but himself.

Seminary Notes.

The following is Dr. Manly's motto for the new year: "Three things of thee, O Lord, I pray: To know thee more clearly; To love thee more dearly; To follow thee more nearly. Every day."

Dr. Jeffries was sick and his pulpit was supplied Sunday morning and evening by two Seminary students, J. D. Jordan, of Kentucky, and J. R. Carter, of Mississippi.

Dr. Eaton preached the dedication sermon of Eight Mile Church, a mission of Walnut Street Church, at 3 p. m.; and at 7.30 he preached a sermon by request to the medical students. His text was "Take the beloved physician."

Brooklyn Church is talking of trying to get Dr. Ellis, of Baltimore, to succeed Dr. Tupper, resigned. We hope she will succeed.

Occasionally a new student is enrolled. One of the last accessions is Prof. H. Hammond, of Germany. He was formerly a teacher in Baylor College, Texas, but has spent the last four years in Germany.

Among "Books that have helped me" I fail to see that any one mentions Saecker's "Nonsuch Professor." This book is placed by Dr. Eaton as second only to the Bible, and this is the unanimous verdict of all who read it. It is a small book, sold at only \$1, but every sentence in it is worth a mine of gold.

The Baptist minister, or any other, who fails to attend the Workers' Convention in Nashville will miss a rare opportunity for better fitting himself for his work.

Feed a man on the promises of God a month and it will forever spoil his taste for monkey shows and the theater.

There is nothing that may not happen to a thin baby.

There is nothing that may not happen to a man who is losing his healthy weight.

We say they are "poor." They are poorer than we at first suspect.

Do you want almost all that is known of the value of plumpness told in a way to commend to you CAREFUL LIVING—and Scott's Emulsion of cod liver oil if you need it.

A book on its free.

Scott's Emulsion, Chemists, 138 South 9th Avenue, New York. Your druggist keeps Scott's Emulsion of cod liver oil—all druggists everywhere do.

Still Further Advance.

By those who have used The Baptist Teacher for a number of years, it was thought that it had reached the highest excellence. But year by year it improves. The Baptist Teacher for January, 1892, is a gem. It will reach its sixty thousand readers in such an improved garb that they will scarcely recognize it. Forty pages reading matter from the ablest pens in the Baptist ranks every month means a great deal to any reader of Baptist literature and to any teacher. It has three new departments this year: "Editors' Drawn," for replies to divers questions; "Library Notes," for the help of library committees, and a third in charge of the Rev. W. Taylor Smith, B. A., of Manchester, England, explaining "Omnibus" in the lessons. Dr. H. H. Harris, of Richmond College, Dr. Wm. H. Whitsett, of the Southern Baptist Theological Seminary, and Dr. Charles Manly, president of Furman University, S. C., are engaged to point out the Baptist doctrine in the lesson for 1892. (Adv.)

Marvillie

The Maryville Baptist Church, Blount County, Tennessee, is again without a pastor. Some ten months ago we had the good luck to secure the services of Bro. J. K. Pace, of Knoxville, as pastor, and about the time he entered upon his work we had the misfortune to lose, by death, one of our most active deacons. Over this we were all sorely afflicted and greatly discouraged, for we felt that we were few and weak, and that the enemy was great and strong. But as we became better acquainted with our pastor and saw how earnestly he entered upon his work, and what great interest he manifested in our little church, and how the work prospered in his hands, we could but feel that hitherto the Lord hath helped us. The church took on new life, and soon the prayer meeting and Sabbath School were in good working order, and the Lord began adding to the church many that we trust were saved. We blessed the Lord and took courage, believing that a brighter day had dawned for the Baptists at Maryville. But alas! upon the coming of our pastor to his last appointment we were informed that our connection as pastor and church must cease, as his work at Knoxville would not allow of his serving us longer. You can imagine, brother editor, how our hearts filled with sadness when we saw that the separation must take place. But we bow to the inevitable, believing that the hand of the Lord is in it all. Bro. Pace is one of our best pastors, an excellent preacher and sound to the core. May the Lord bless and prosper him in his new field of labor. Just here I would love to say a word about our Baptist cause at this place. Maryville is the County-seat of Blount County, and in many respects a thrifty, enterprising town, of something near 1,000 inhabitants. The Presbyterians have a strong college located here with a heavy endowment. They also have a strong church. The Methodists are also well represented here. But the Baptists are few in number and weak financially.

And yet this is an important field for Baptists, and we are of late more than ever convinced that all we need to soon develop into a strong, self-supporting church is to have a good man located here for a few years. Will not our State Board turn an eye in this direction, and if possible help us to bring about this glorious result? If Maryville had a strong, self-supporting church, it would be an untold blessing to the Baptists of this entire county. And if the State Board can not help us in this work, I believe that it would be the best investment that the churches of our Association could make to select some good man and help us support him at Maryville. What do you say, brethren of the Chilhowie Association? Is it wise to give all of our help to others and allow our own cause to bleed and die at home? F. M. Winn

More Valuable Lower Price.

The American Baptist Publication Society's Sunday school literature has been greatly reduced in price, and yet its value has been greatly increased. It has been made so cheap and so attractive as to make it an object to purchase it and use it. On application specimens of its publications will be sent most cheerfully without cost. It will be found to be sound Baptist literature. (Adv.)

Where can we obtain the best helps for our Sunday-school? This is the question often asked. Now, it is neither desirable nor necessary that we should go into needless comparison with different publishing houses. For we all know that for our purpose, as Baptist Sunday-schools, we cannot find in all the broad range of Sunday-school literature anything superior to the books, pamphlets, and periodicals issued by our own home, the American Baptist Publication Society. Samples of the periodicals are furnished free of charge. (Adv.)

Whoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Advertisement for VAN HOUTEN'S COCOA. "BEST & GOES FARTHEST." DELICIOUS. Easily Digested. Made Instantly. PERFECTLY PURE. The Standard Cocoa of the World. A Substitute for Tea & Coffee. Better for the Nerves and Stomach.

Worst Form of La Grippe Cured in 24 Hours.

CAN SUCH MEN BE BOUGHT? NO, THEY ARE NOT FOR SALE.

Below we give the names of some of the best known men in the United States, who voluntarily gave their testimonials of cures made by the use of KING'S ROYAL GERMETUER. Among them were many old chronic cases of from ten to twenty years standing. We refer the reader to any of the names given below.

- Rev. P. S. Henson, D.D., Chicago, cured of La Grippe and Catarrh. Gen. Jas. Longstreet, Gainesville, Ga., Dyspepsia and Insomnia. Major J. Y. Rankin, Atlanta, La Grippe. (Worst form.) Rev. J. B. Hawthorne, D.D., Atlanta, Catarrh. (Twenty years standing.) Gen. G. F. M. Turner, Atty Gen. of Tenn., Rheumatism. (20 years standing.) Ex-Gov. H. Hubbard, Tex. Mother cured of Dyspepsia and General Debility. G. W. Armistead, Nashville, Tenn., La Grippe and Nervous Debility. Rev. Sam. P. Jones, Cartersville. Wife cured of Nervous Headache. (20 years standing.) Dr. J. H. Pearson, St. Louis, Mo., Stomach and Kidney Trouble. E. F. Small, Atlanta, Asthma. (Twenty-six years standing.) Rev. C. E. Wright, Chattanooga, Tenn. Son cured of Epilepsy. (6 yrs. studg.) R. B. Jones, Norfolk, Va., Neuralgia and La Grippe. B. W. Cheek, Norfolk, Va., La Grippe. Rev. M. C. Cole, New Orleans, Rheumatism and Dyspepsia. Col. I. W. Avery, Atlanta, Kidney Troubles and Paralysis. Major Charles W. Hubner, Atlanta, Nervous Prostration. Mrs. Mary A. Atkinson, Atlanta, Asthma. (Twenty-eight years standing.) Rev. A. J. Lawless, Winchester, Kan., Inflammatory Rheumatism. (Worst form.) H. S. Blacknall, Atlanta, La Grippe. (Worst form.) Cured in twenty-four hours. Hon. J. R. Lyle, Senator 27th District, Ga. Wife cured of Neuralgia. W. E. Shepperd, Athens, Ga., Inflammatory Rheumatism. (Severe case.) Mrs. Joe Davis, Plano, Texas, Cough and Hemorrhage. Rev. A. B. Vaughan, Canton, Ga., Neuralgia and Liver Trouble. Dr. O. P. Stark, Alexandria, La., Asthma. (From infancy.) Rev. W. R. Gwaltney, Greensboro, N. C., La Grippe and Dyspepsia. A. W. Jackson, Sandersville, Ga., Rheumatism. (Sixteen years standing.) Mrs. M. Farmer, Atlanta, Inflammatory Rheumatism. (Ten years standing.) J. B. Legez, St. Louis, Catarrh and La Grippe. M. I. Williams, St. Louis, Eczema. Rev. J. B. Erwin, D.D., Nashville, Tenn., Dyspepsia and La Grippe. Rev. W. G. E. Cunningham, D.D., Nashville, Ed. S. S. Literature, La Grippe. D. C. McAlister, Chicago, La Grippe. (Worst form.) Rev. W. B. Morris, Ashley, Ill., Spinal Meningitis. Dr. J. Coleman, Liberty, Kansas, La Grippe and Rheumatism. (Very severe.) S. M. Sator, Chicago, La Grippe and Rheumatism. Rev. G. W. Clark, McGregor, Texas. Child cured of Summer Complaint. J. J. Seruggs, Sidon, Miss. Child cured of Summer Complaint. Hon. H. J. Chamberlain, Chicago, La Grippe and Dyspepsia. J. H. Shawhan, Cynthiana, Ky., Paralysis. (Eight years standing.) F. Gray, Piquan, Ohio, Rheumatism and La Grippe. John F. Gisman, Cincinnati, Ohio, La Grippe and Rheumatism. Rev. Samuel H. Schwartz, Chicago. Catarrh and La Grippe. Rev. W. H. Wells, Birmingham, La Grippe and Rheumatism. Rev. R. H. Rivers, D.D., Louisville, Ky., Neuralgia and Debility. Rev. G. W. Winn, Nashville, Tenn., Dyspepsia and La Grippe.

The American Baptist Publication Society is the Baptist Book Concern, Bible Society, Tract Society, Sunday School Union, Colporteur Agency, and Periodical Publishing House, all in one. Every Baptist should know its work and object. We would recommend every pastor, superintendent, and teacher to write to the Society for a report, "Engine of Power," a catalogue, and price list of their periodicals, tracts, and books, that they may arm themselves with good, sound, and wholesome doctrines.

Epidemic.

Whether the prevailing epidemic is La Grippe, a Catarrhal cold, or a type of acute Bronchitis, there is one thing certain, Ayer's Cherry Pectoral is the most reliable and universally popular remedy for it. It loosens the cough, starts the phlegm, and promotes expectoration. It is prompt to act, sure to cure.

The Girl Who Thinks She Can Write is growing more multitudinous each year. The Youth's Companion is in a position to take a great deal of her. Next year it will publish a series of articles of advice to this girl, by Kate Field, Amelia Barr, and Jeannette L. Gilder ("Brunswick").

Call the devil by any name that sounds respectable and he will pull in his claws and shake hands with you, but call him a devil to his face and how he will gnash his teeth.

The names of a cloud of witnesses who will testify to the merits of the Royal Germatuer, are given in our columns this week. Next week the editor will "relate his experience."

He knew when he was sold. "Ma, and a certain school-boy" (and Sarah always put up my lunch) she got a better appetite than you, and she puts more in.

The same sort of appreciation accounts for the wonderful success of the "Dinner & Concord Co. of West Grove, Pa. Flower water" having a reputation and like their order filled where the best value is put in. This company has long been recognized as the largest flower growers in America. Their handsome New Guide for 1892 describes upwards of 200 of the choicest Roses, Bulbs, Hardy Plants and Flower Seeds. They offer this book and a specimen copy of their Floral Magazine. Success with Flowers to all our readers free on postal request. Mention this paper when you write.

Reliable Business Men WANTED!

In Tennessee, Virginia and North Carolina. During the last six years as local agent at (Gude Spring, Va., I sold 1,000 "Continental" Mowers, Reapers and Binders, manufactured by the Johnston Harvester Co., Danville, N. Y. who also build Rotary Disk and Pulverizers and Cultivators. I want reliable agents in every town in Tennessee, North Carolina and Virginia. Pleasant and profitable work for good men. Address stating territory wanted. M. M. McARTHUR, Manager. Bristol, Tenn.

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Subscribe for the BAPTIST AND REFLECTOR, if you are already

A SUBSCRIBER, Think of some friend who ought to be, and isn't, and

Go For Him. If you are in arrears PAY UP.

The publisher need the money worse than you.

The lamented Henry W. Grady, said of GERMETUER "I believe it to be the Ultima Thule of Medicines."

We could fill this paper with names of people who have been cured of diseases by the use of KING'S ROYAL GERMETUER, but consider the above sufficient.

We are having with us, and all over the country, the dreadful scourge La Grippe. Hundreds are being cured right here at our doors in a few hours by taking TWO TEASPOONFULS OF GERMETUER IN ONE-HALF GLASS OF HOT WATER EVERY HOUR FOR SIX OR EIGHT HOURS. It is as pleasant to take as a glass of lemonade. For sale at \$1.00 per bottle by all Druggists. Manufactured by

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Notes From Erwin.

Erwin, Tenn., is a town beautiful for situation, located on the Charleston, Cincinnati & Chicago Railroad, sixteen miles from Johnson City. Although there are several hundred people in the place and four or five organized churches, until recently there has not been a church house in town, all denominations using the school building and court-house for worship. Some time ago the State Board came to the help of the Baptists of Erwin, supplementing the salary of their efficient pastor, Rev. J. H. Moore, instructing him to begin the erection of a house. The work was begun and assiduously pressed until on Saturday before the third Sunday in December the house was opened and Pastor Moore began a series of meetings. I joined him on the following Sunday and we continued the meeting ten days. There were about twenty-five professions of faith and twenty-five additions to the church on profession of faith and baptism, and two by letter. At the meeting previous to the beginning of the series, there were six additions by letter, making a total of thirty-three. There will be other additions as a result of the meeting. Their house of worship is commodious, neat and comfortable, and when the front is added, which will be done at once, will be quite attractive. When the meeting began there was a debt on the building of \$125, but on Sunday morning an offering was made that met all the indebtedness. The church will organize a Baptist Sunday-school and arrange for preaching two Sundays in the month. I am sure that no one can question the utility of the small amount the State Board has expended at this point. The church is generous and hopeful, and under the wise leadership of Bro. Moore, with their increased facilities, will soon become one of the strongest churches in this section. Baptist affairs are moving on satisfactorily in Johnson City. Our church has had a substantial growth during the past year. The Sunday-school has made solid advancement, having about 120 more pupils than at the same period last year. We will open a Mission Sunday-school next Sunday that promises good results. The pastor and his wife had many tokens of thankful kindness during the holidays, which gives assurance that their lot has been cast among a most generous people.

There have been a number of good meetings within the bounds of the Holston Association recently.

Again the hand of affliction has fallen upon us. My eldest brother died suddenly the 28th of December, at his home in Rhea County, while sitting by his fire-side reading, seemingly in perfect health. He leaves a wife and four small children. How swiftly our family is passing away—a father, sister and brother within the last five months. J. H. Snow. Johnson City, Tenn., Jan. 6, 1891. [Accept our sympathy, dear brother, and may you find true comfort in Him to whom you have so often pointed others.—Ed.]

BEECHAN'S PILLS will save doctor's bills.

Advertisement for VAN HOUTEN'S COCOA—Pure, Soluble, Economical. ASTHMA—DR. FAY'S REMEDY—THE GREAT CURE—FREE.

MANN, WEAKLEY & WARD, THE LARGEST EXCLUSIVE CARPET HOUSE IN THE CITY. Having received our Fall Stock we are now prepared to show the Choicest Line of Carpets, Draperies, Curtains, Poles, Etc., in the city, and at prices that will sell them. Give us a call, and be convinced that this is the place to buy. 232 NORTH CHERRY ST., NASHVILLE, TENN.

