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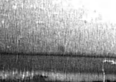

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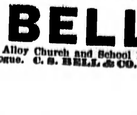

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ROMANISM IN ITALY.

Introduction - First Impressions - Surprise and Sorrow - Reasons for Writing.

BY REV. ING. H. EAGER.

Soon after coming to Italy I began to realize that I knew very little about Romanism. I had read and heard and seen enough to convince me that it was a corrupt and dangerous system, far removed from the primitive purity and simplicity of Apostolic Christianity, but the half had not been told. Almost every day some new and startling fact came to my knowledge. One of the first things that impressed me was the apparently heartless and perfunctory way in which religious duties were performed.

In the churches the people were so careless and indifferent that I was unable to persuade myself that most of them offered a true spiritual worship to God. On turning my attention to the priests I found them even less earnest and sincere than the people. The service seemed a mere performance on their part, with little or no thought of the audience.

To a novice, it appeared that the chief object of the priests was to hurry through the daily routine of work, and receive the recompense thereof. The first time I attended a religious service in Saint Peter's, the Pope's church, and the great Cathedral of the world, I was saddened beyond expression. Like many others I had been drawn hither by the world wide reputation of the Pope's choir, but the charm of the wonderful singing was quite destroyed for me by the heart sickening service which accompanied it.

Other visits to St. Peters have only deepened my first impressions, causing me more than ever to appreciate the surprise, the chagrin, the horror and the righteous indignation of Luther under somewhat similar circumstances. Little by little I began to understand the saying, "Never send a sincere Catholic to Rome."

To my great surprise I found people bowing before images and actually praying to them, and to my horror I learned that the Church not only sanctions and encourages this practic, but strictly enjoins it upon the people, promising a special blessing to all who comply therewith.

A visit to Naples and Southern Italy in 1881 increased my surprise and sorrow, for there I found not only refined, respectable idolatry, but a low and gross form of it, worthy only of uncivilized pagans.

I began to feel also that just in those places where the priests have most power over the people, there ignorance, superstition and vice seem to abound in greatest measure. Having learned the Italian language, I often visited the churches to see the people at their religious worship, and to hear for myself what kind of instruction they received.

Most of the sermons I heard were unsatisfactory, and often sophistical and misleading, many of them being mere chaff, mixed with deadly poison. In many cases the blind were leading the blind and both were falling in the ditch. The people were perishing for lack of knowledge, and yet those whose duty it was to instruct them seemed pleased to have it so. After years of residence in Italy, these first impressions have become deeper and stronger. In the meantime the conviction has been strengthening that as the writer was ignorant of many of the features and phases of Romanism so common in this land, others situated as he was may be also, and for the sake of these this series of articles has been undertaken.

It may seem to some that Romanism is rather a hackneyed subject, and that one's strength and time might be much better employed than in writing a series of articles upon it; but in addition to my own conviction of the timeliness and importance of the subject, I am glad to say that this work has not been undertaken without the advice and encouragement of a number of our wisest and best men in America, who assure me that such facts as I propose to relate are greatly needed, and will certainly accomplish good.

It surely is right for people to know just what Romanism is at the fountain head; not what it was centuries ago, during the darkness of the middle ages, but what it is now in this day, with the light of nineteen hundred years shining down upon it. It still claims to be the one true church of Christ, called and sent forth for the enlightenment and salvation of the world. If it has failed in its high mission in those hands where it reigned supreme more than a thousand years, and has degenerated into a mere form of godliness without the power thereof, or even into a most deceptive and dangerous kind of paganism, this also should be known and seriously pondered. God forbid that the seeds of Romanism which are being so diligently and widely sown in America at the present time should ever come to maturity and produce the fearful harvest which is so abundant in this land. The plain facts concerning Romanism in Italy cannot be stated without seeming exaggeration, and without the appearance of uncharitableness towards a large body of professing Christians.

While frankly acknowledging that he cannot but consider Romanism a great system of error, most misleading and destructive in its tendencies, the writer disclaims any ill will towards Romanists as such, whose enlightenment and salvation he most earnestly desires. Oh! that they might be willing to try their system by the one standard which God has given us, the Holy Bible!

Some of the facts which follow will be as great a surprise to many as they were to the writer. One day a young man, who had recently come to Italy, heard his uncle discoursing on the evils of Romanism. The language seemed severe and uncharitable, and he did not hesitate to tell his uncle so. "Ah! my boy," replied the old man, "you have not lived in Italy thirty years. Until then do not call me severe and uncharitable."

Let us look the facts in the face. Let us seek to know just what Romanism has done and is doing for its subjects. Perhaps we shall find after all that it is like a great upas tree, poisoning all who repose under the shadow of its branches. If our hearts are stirred with an earnest desire to destroy the tree, root and branch, let us not forget those who have been so unfortunate as to find shelter in its deadening shade. Let us sympathize with them, let us pray for them, let us do all in our power to save them. The upas tree, whose top root has been nourished in Italian soil, is withering and must eventually die. Let us plant the Tree of Life in its stead and invite the people to eat of its leaves and rest under its branches.

Baptist Affairs in Florida.

Enclosed please find check to renew my subscription to the BAPTIST AND REFLECTOR. Of all the papers I take, it is the one I read first and most eagerly. I am drawn to it because of its positive and increasing merit and because it is the medium of communication among such a large circle of my personal friends.

I have often thought that I would send you an occasional word from the land of flowers" (etymologically, not literally), but a very busy pastorate affords me little time for social or newspaper correspondence.

Baptist affairs are evidently looking up in this State. I think our denomination is keeping pace with the general progress of the State, and that is saying a good deal, in a State in which the increase of population is forty-five per cent. in the last ten years. Our State work is thoroughly organized, being in competent hands. The *Florida Baptist Witness*, so essential to all our denominational interests, is enjoying increased and increasing prosperity. It is now under the editorial conduct of Rev. C. S. Farris, so well known as the quondam associate editor of the *Biblical Recorder*. Farris knows what to say, and he is a writer of great tact and wisdom as well as a man of sweet spirit and unquestioned piety.

Our State Convention meets in Kissimmee, Jan. 7th, and there will be a great gathering of workers from this and other States. Come down and take a hand with us and give yourself one good mid-winter bath in balmy, soothing rays from semi-tropical sun.

The Baptists of this State have set on foot a new and promising enterprise on the basis of the Chautauqua plan. They have selected as a site for the "visibilities" sea-side a little village on the Gulf Coast, about twenty-five miles west of Tampa, and the place they have chosen is probably the most beautiful spot in all the South. On this spot a donation of one hundred acres of land has been made to the enterprise, and stock has been taken to the amount already of several thousand dollars. The stockholders are scattered all over the State and there are many in other States. Each share-holder is entitled to a lot on the basis of his subscription for the erection thereon of his own cottage, and the money paid in on stock will constitute a general fund, which will go toward the erection of suitable buildings for public use. Early in the enterprise a successful effort is being made to establish on the grounds a first-class academy for the benefit of the present villagers and the incoming residents. For this purpose, some two thousand dollars have already been subscribed. The entire enterprise of the Chautauqua is in the hands of a competent Board of Directors, good and wise men, of whom Rev. A. F. Randall, of Tampa, is the General Manager.

My work here grows more and more interesting. My church is composed of a noble band of Christian workers, who give a joyous hearing to the preaching of the gospel, and give me their hearty co-operation in the effort to extend the Master's Kingdom.

Wishing you the best things of the season, I am, WILL H. OSBORNE.

Tampa, Fla., Dec. 23, 1891.

—Sign some note of promise for the University before midnight next Friday night, January 1st, 1892. O brother, friend, with uplifted hands, I beseech you sign it, sign it, before that hour. For the children who cannot speak, I pray you sign it. For the cause we love so well, sign it. The God of Beth-horon have mercy on us!

G. M. S.

—The moment the soul fully trusts God it stops looking at self.

CONTRIBUTIONS.

A Symposium.

BOOKS THAT HAVE HELPED ME.

It is a delicate thing to speak of what you have read, especially so for myself, since I have not been an extensive reader; and if I had been I should hate to make a show of the fact in this way. I have always been so busy that I have not taken the time to read what I should; and what I have read has only been but poorly studied. I am really ashamed to come before my brethren with so little show of learning and information; but it may be that I can direct the attention of some to a limited course of reading which will do them the good it has done me.

1. The Bible, of course, is the first of books to the preacher, and I have read that to the greatest profit.

2. Next to the Bible to me have been some good works on theology, such as old Dick, Dagg, Hodge, Boyce, Strong, Pendleton and others, variously sound in the faith and strengthening to the heart. Supplemental to these are the works of such men as Andrew Fuller, of John Bunyan, of Robert Hall, N. M. Crawford's "Christian Paradoxes," H. H. Tucker's "Old Theology Restated" and the like.

3. Next to theological works are good commentaries, the following of which, old and new, I have studied with profit: Gill, Scott, Matthew Henry, Clark, Benson, spiritual as well as critical on the old lines; and for more modern times, Alford, Meyer, Bloomfield, Ellicott, Lange, Olshausen, Broadus and others of the American commentary. So also Alexander, Plumer and Spurgeon's Treasury of the House of David on the Psalms. So also Haldane on Romans, who never dodges the issues of Calvinism. The Types, by Frey, are good; so of the Miracles and Parables of Christ, by Trench; and so of Alford's "How to Study the New Testament," and Broadus on Preaching. Matthew, by Broadus, has no equal in the line of commentaries.

4. Next to commentaries come ecclesiastical history: and to me have been most helpful the works of Schaff, Mosheim, Neander, Millman, Pond and others; the "History of the Reformation," by D'Aubigne; the "History of Romanism," by Dowling; "History of the Council of Trent," by Bungenner; and the following Baptist Histories: Benedict's, Jones', Cramp's, Orchard's and Armitage's. The "Life and Epistles of St. Paul," by Conybeare and Howson, is an indispensable book; and the works of Josephus must not be despised by the preacher.

5. Spiritual or devotional works should be read all along in the study of the Bible and other works mentioned in their order. The "Imitation of Christ," by Thos. A. Kempis; Baxter's "Saint's Rest;" the "Blood of Jesus;" "Jesus" and the "Holy Spirit," by Bickersteth (more or less theological); Booth's "Reign of Grace;" the memoirs of such men as Carey, Judson, Chalmers and other men whose lives of sacrifice and piety burn into the heart of the reader. Among all the books on this line which I have read oftenest, and which has profited me most, is "Bunyan's Pilgrim's Progress," which deals so vitally and critically with a variety of Christian experiences. A man will be sure to find himself somewhere in Pilgrim's Progress. I do not now recall the number or name of the many small works on this line which have done me good; but the Bible is the best garden out of which to feed the heart I have ever read.

6. I call attention here to some polemical works which are profitable to read, if a man reads in all the other directions: "The Great Iron Wheel," by Dr. J. R. Graves, stands peerless and unanswerable to the Baptists; and so of his debate with Ditzler on "Baptism" and "The Church." With whatever of difference of opinion exists among Baptists, it will profit every one to read his "Non-Inter Communion;" and so of all the works he has written. "The Gospel in Water," by Jarrell, "Campbellism Examined," by Jeter, or "Exposed," by Ray, or the debate by Moody with Harding, or Dr. Whitsitt's History of Campbellism are all valuable contributions to polemical literature, on some vital questions of the day, and will help the Baptist who seeks to know the truth on denominational lines. So of J. T. Christian's unanswerable work on "Immersion," of Ivimey's two books, "Before the Footlights" and "Behind the Scenes," of "Howell on Infant Baptism" and Gardner's "Communion;" of "Grace Truman," by Mrs. S. R. Ford, and "Theodosia Ernest," by Dr. Dayton. Several works on baptism are good, especially Carson's, Mell's and Kirtley's, and a host of tracts published by the American Baptist Publication Society on Baptism, Communion and Baptist History too numerous to mention, most of which I have read with profit.

7. There are many works of a secular or semi secular character which every preacher should read for assistance and help in the study of the Bible and in preaching. Among the poets Shakespeare, Milton and Dante are prominent. Among the historians Gibbon's Decline and Fall, Macaulay's History of England, Guizot's History of Civilization, Motley's History of the Netherlands are valuable and helpful. It doesn't hurt to put a little intellectual celery on his literary table, such as some works upon wit and humor which I read, and which I will not mention. Several works of speculative science and infidelity, such as Huxley's Lay Sermons, Strauss's Old and New Faith, Renan's Life of Christ, Ecce Homo and the like will serve to help the preacher who studies the Bible and Christianity by contrast. Let him read some books of every kind, new and old.

But I close. No doubt others have read books more numerous and of a better character of the same kind than I have; and others, by their array and selections of reading, will be a better guide to the young reader than myself. I have read many other books; but none to greater profit than some I have mentioned. By reason of a very busy pastoral life I have read but few books in comparison with others; and those I have read have not been read as profitably as they should have been.

GEO. A. LOFTON.

Nashville, Tenn.

Books that interest do not always help one; for the wildest improbabilities, because of their novelty, rob us of sleep, translate us into the unreal—the dutiless. Instructive books are not always helpful; for some sorts of knowledge are power in the wrong direction. Knowledge alone is not a legitimate end of endeavor—is only a worthy means to worthier end. Any book that weans one from the true beauties and wealth of the life we now live, jeopardizing all conscientious hope of unfolding the powers that be, is pernicious. One ought not recommend a work simply because it interested or instructed him; it might fail to interest and instruct some one else. Often, a less interesting volume will do more good. A book, like a man, has an unnoticed influence; one can recognize after a while the effects of the unsuspected.

The helpful book deals with facts. These facts may be of motive, action or relation, but they must be true as far as we know. The most helpful are those books that impress us on the truths of life; and as we cannot know these unless taught by Him who imparts and upholds life, since His world is the only real world, it follows that a study of God's books, either revelation or nature in ourselves and the world around us are the most helpful. Even so called fiction discovers to many, latent powers and possibilities that lay dormant. *Morarra*, by Mrs. Evans, was to me a helpful book. Let no one imagine that those who spend their time writing this class of novels are undeserving of gratitude

simply pensioners on the public bounty many do good. The hero of this story, Russell Aubrey, was an inspiration to me when I read the book, and has helped me by his noble, straight forward life and honorable success. If these lines should fall under the eye of any who write fiction make virtue attractive, a prize to be striven for; and vice hideous, to be shunned. Rest assured some one will be helped.

Katherine, by Holland, is helpful for any one who is inclined to be materialistic or cynical or rationalistic. The simple beauty of the rythm is the least potent charm. *Shiloh*, by Jay, is a book of a like kind, but in prose, and adapted especially to girls who can think of nothing to do to utilize their surplus energy at fashionable resorts.

The Spectator, is an old book of many volumes, obtainable in curiosity shops and second hand book stores. (Never pass by a full second-hand book store.) Its pure English is a relief from the tawdry, flippant, rushing, careless, barbarous jungle of many modern books. The rhetoric and grammar of Addison and Steele, are smooth and gentle and flowing beautiful.

Life of Dr. Johnson, by Boswell, is full of history. Biography is true history. One man can hardly grasp in detail more facts than naturally cluster around one person. Those who write many volumes of general history are apt to place false values on men and things; either on account of their remoteness from the men and things, or because of unreliable sources of information. A biographer knows the man and his times, and usually gives a more satisfactory view of them,—how he was an outgrowth of the times, and how he moulded them, shaping a better future; how they were prepared for him, responsive to his touch, a mother to his offspring. Boswell is clear, forceful, happy. He touches with skill the salient points of interest of public life in the time of which he writes, relieving the all too common tedium of historic narrative by the interjection of such personal incident as excites interest and shows the character of a truly great man. ("Boswell's Johnson," popular edition, $10.00; Harper Bros.)

For advanced thinkers who wish to know something of the religious caste of thought in England fifty years ago in the liberal school, and to make the acquaintance of two philosophers, the *Life and Letters of F. W. Robertson*, and the *Life of F. D. Maurice* will be found helpful; but the doctrines taught must be taken with "a grain of salt." The tone and spirit of the books are good.

A book that has helped me very much is a scientific work on Astronomy, by *Camille Flammarion*, translated from the French; price 15 cents, Humboldt Library. It consists of lectures a full course as delivered before his class. *The Wonders of the Heavens*, is the name of the work. He is terse and clear. He evinces reverence for him who made the heavens and throws in strong relief the love of God who cares for the inhabitants of so insignificant a planet as our world. He is lofty in flight, lucid in explanation, conservative in theory, abounding in illustration strong, supple, buoyant. Every minister of the gospel ought to read it, or something like it, to give new zest in proclaiming a message that leads to the world of God; every business man would be benefitted by it in gaining interesting and instructive relief from the monotony of little concerns.

H. E. TICHY.

Gallatin, Tenn.

Books were my play things in childhood. Under the spreading oaks in my father's yard I used to sit and read and cry while the other boys were playing and sporting. In my father's meagre library there was one book that has flamed largely into my life. When only seven years of age I brushed the dust from its lids and carried it in my pocket for weeks. It was a more potent factor in my conversion than any other book, the Bible not excepted. One day a dentist by the name of Steel heard me reading it and he remarked to my mother: "That boy will make a preacher." "Line Upon Line and Precept Upon Precept," was its title a book of Bible stories for children.

Washington Irving's Sketch Book formed in me a taste and fondness for higher fiction. When only ten years of age I read and re-read the Sketch Book, weeping over its tales or laughing at poor old Rip Van Winkle, or screaming at night over the dream of a ghost it had formed in my brain. Before I had shaved my upper lip I had read the writings of Washington Irving, Dickens, Thackary largely, much of Scott, "Thadeus of Warsaw," "The Vicar of Wakefield," and the like. This class of literature, most of it read in boyhood, has been a strong force in my life. Am very sure I read "David Copperfield" one half dozen times. "Thaddeus of Warsaw" was my favorite, however. Perhaps the books read in boyhood influence us more than we think. I give them a large place here, for they deserve it.

Books have given rise to my doubts. Books have prevented my greatest temptations. Books have strengthened my faith. Books have strengthened my energy. Books have made me love my fellows, and they have made me love my country and my Savior more.

I have read nothing during the last three years that has been a source of greater enjoyment and strength than "Ben Hur." I have found solid comfort and food on the pages of Drummond's "Natural Law in the Spiritual World," notwithstanding the adverse criticism of many. It has answered several hard questions, and banished some obstinate doubts. With special and even increasing interest do I read "The Treasury of David," by Spurgeon. Beecher's sermons as I have found them here and there, have helped me in several particulars. The strong and dignified productions of Andrew Fuller I have carefully read, and several of his expressions have been stored away in memory. Dr. Broadus' "Preparation and Delivery of Sermons" has been perused studiously and it has helped me more in the pulpit than any other work. I have read several works on elocution, the book stores are full of them, and some information has been gained from them.

The above are only a few of the books that have helped me. There are many others whose leaves I have cut with pleasure and profit, but time and space fail me. I have taxed my patience and indulged my passions over several books that have influenced me for evil, or not at all except in killing the time consumed in the perusal. The greatest mistakes of my brief career have been made in selecting books, and yet I owe everything to Jesus, my parents, and the books I have read. Very truly.

OSCAR HAYWOOD.

Morristown, Tenn.

Among the books which I have found most helpful, I would mention, first of all, a little work by Spurgeon, entitled, "The Preacher's Prayer." It was sent to me by a brother minister shortly after I had made up my mind to preach, and I found it a treasure of truth. It helped me to see that there was really such a thing as a *preacher's* prayer, which differs more or less from all other prayers. It taught me to put increased value upon the preacher's privilege at a throne of grace. One reason I mention this little tract is with the hope that I may find a copy of it. Mine has been misplaced. I trust some reader can give information as to its place of publication, etc.

"In Christ," by A. J. Gordon, gave me some very clear ideas as to the believer's union with Christ. I do not know that Dr. Gordon is regarded as strictly orthodox in all that he has written; but I can find no objection to this volume. It seems to me that the only result for the devout soul who reads "In Christ" will be that he is drawn nearer to that life "hid with Christ in God."

"The Nineteenth Century," by Robert Mackenzie is a volume that will lend optimistic light to any library. It is practically a history of the progress of civilization, education and religion during the present century. I doubt if so much valuable information can be found in any book of its size. It was published in 1889 and can be found at any of the large book stores.

"Sesame and Lilies, by John Ruskin, is the most refreshing little book I ever read. It will help a tired pastor and cheer his heart as fountains and flowers would cheer the weary traveler in the heat of the day in midsummer.

"Philosophy and Religion," by Dr. A. H. Strong, is a large work which gives the cream of that author's writings. It is very helpful to the reader who would have some very intricate thoughts in simple language. It is a book of the times, and takes its title from the first chapter.

"The Life of Christ," by Dr. Wm. Hanna, ranks first, with me, among the books that I have seen on the life of our Lord. It helps me to understand His life better, believe Him more fully, and I trust preach His gospel better.

ARTHUR U. BOONE.

Clarksville, Tenn.

How shall the answer to this question be limited to proper space? I will have to confine myself to the books that have specially helped me the past year.

Poetry. Robert Browning has done more for me than any other poet. He sticks thoughts in my head. More than that, he stirs me to strive onward in spiritual things. A little volume of selections published by Lovell of New York, is fairly representative and has been a rich store to me.

Theological. Strong's "Philosophy and Religion" is a book that has played a part in my spiritual life. Clear thinking, pervaded at all times thinking, pervaded at all times by a deep, fervent piety, characterizes it. It will give strength and religion to any who may read it. It forms a fitting supplement to his compact "Systematic Theology." It illustrates also how systematic theology can be attractively presented in sermon form.

Exegetical. In the Expositors Bible series the volumes on "Isaiah" (2) by Smith, "Colossians" by McLaren, and "Judges and Ruth" by Watson, have all helped me to clearer view of Scripture truth, and a deepened religious life. The volumes on Isaiah are wonderfully refreshing and suggestive. But the most inspiring book of this character is Bruce's "Training of the Twelve." It marks an epoch to every man who thoughtfully reads it. I bore my friends talking about it. You ought to have it, for you need it. Please get it.

Sermonic. I have learned to delight in reading sermons. Phillips Brooks has helped me more in this way than any other sermon writer. He has lodged some conceptions of Christian truth in my very character. I shall always be indebted to him. His "Candle of the Lord and other sermons," is the best volume. Of course I read Robertson's "Sermons and Addresses," but every one does that early in his ministry and knows how helpful it is. It did me a great good and all my sermons for awhile had two divisions. Sometimes they do now.

Other books have been helpful, but these especially so.

ISAAC J. VAN NESS.

Nashville, Tenn.

If I were to testify what book or books of human authorship have been most helpful to me, while I would find some difficulty in deciding, I think I should say that in helping me to obtain a clear and scriptural understanding of the Christian religion, none have been of greater value than Andrew Fuller's works, and Matthew Henry's commentaries. These books fell into my hands when I had few theological works and were studied dilligently, and in after years in reading other books, I have been impressed with the discovery that they contain nothing in evangelical, pastoral, or polemical theology, the germ of which is not found in these works.

In subsequent years the life of Christ by both Farrar and Geikie; of Paul, by Conybeare and Howson, and by Farrar; "The early days of Christianity," by Farrar, and other kindred works; Dr. Broadus' works and Dr. Pendleton's, everything either of them have written and published, I have found of great value. I feel I have also been helped by Phillips Brooks lectures on "Preaching By Drummond's Natural Law," in the spiritual world in another line in the way of fiction. I believe that no books have given me a wider and more tender sympathy for mankind than Victor Hugo's entire works.

I stop here before giving in to Historical works. Let me recommend D'Aubigne's History of the Reformation, and quit. W. C. GRACE.

Knoxville, Tenn.

Prayer.

BY J. A. DENTON.

Prayer is that sincere desire of the heart which humbly sets the soul free from all mortal illusions, and teaches it how utterly it depends on the Lord for support. Prayer is the electric cord by which the bell of heaven is rung, and the only means by which men can converse with the living God. Prayer uttered in spirit has unbounded and incredible power. It has divided seas, rolled up flowing rivers, made flinty rocks gush into crystal fountains, quenched flaming fires, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, recalled souls from eternity, conquered devils and commanded legions of angels down from heaven. Prayer has bridled and chained the raging passion of men, ruled and devastated vast armies of proud, daring atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. Prayer turns the key that unbolts the gate to that City of God, and admits every one that has ever entered therein. It is the only source to the fountain of Paradise and the palatial garden in which blooms the tree of life. It is the seed from which must spring the bud of all virtue, the flower of truth and Christianity and the savory fruits of entire Godliness. Prayer can be uttered irrespective of position, but must be in a perfect attitude and correct correspondence with all Godly environments. The hour for prayer is not mentioned other than at all times, under all circumstances and at all places. Then, as we know that prayer is such a power, how necessary it is for us to put our trust in it as a means of saving grace; and as we value our soul's eternal happiness and the salvation of others, the extension of Christ's kingdom, the perpetuity and moral renovation of the world, the increase of power in the church, the fulfillment of God's decrees and the universal reign of righteousness, so we should pray; pray at all times and under all circumstances; pray everywhere; pray when we feel a need of a want; pray with our hearts and our lips, for humanly speaking, everything depends upon prayer for support. We are laborers together with God. Christ intercedes in person before the throne, we intercede in his name in earth by prayer. By this means then sinners are recognized by Christ. The sick and sorrowing need our prayers. The tired and tempted need them. Our fellow Christians need them, and the ungodly world needs them more than can be expressed. Yea, more and greater in some high sense, God in heaven needs them that he may carry on and out his good purpose of mercy towards this sin-cursed earth. Then as our prayers are needed, let us try to render them in such a way that they will not be as seed sown in stony places, but as in good ground where they will bring forth fruit to the honor and glory of the God of heaven.

Johnson City, Tennessee.

A Few Questions.

Robt. Kirby in his report of the Pierce-Zachery debate, says: "He (Zachery) referred to the Scriptures, giving chapter and verse." I understand that Mr. Z. did this in support of his proposition: "The foundation was laid and the church of Christ was organized on the first Pentecost." which Mr. Pierce, a Methodist brother, denied. Why did Mr. Kirby neglect to give those Scriptures in his by people far away in space and time as a saint, and the physician will increase his practice.

report? Has Mr. Zachery a monopoly of the thing? The editors of the *Advocate* have been searching diligently for the Scriptures referred to many years in vain, and Mr. K. or Mr. Z. ought to give it to them for their sake. Besides there are a lot of Campbellite preachers, such as Elam, Alsup, Kidwell, Srygley, and others who have been longing for some one to point out those very Scriptures for their especial benefit; and then there are hundreds of smaller Campbellites who profess to "speak where the Bible speaks, and be silent where it is silent," who sincerely believe Mr. Z's. proposition, though unable themselves to find it in the Bible. Why not refer them to the chapter and verse at once and close the mouths of all "the sects" forever?

And now, since I am full of inquisitive ignorance, will some one of the *Advocate* force please tell us what "The foundation which was laid on Pentecost" was, and how was it laid, and what was it used for? And then since Pentecost is a Jewish annual feast, the fiftieth day from the Passover, I would like to know whether "The foundation was laid and the church of Christ was organized" just fifty days after the destruction of the first-born in Egypt?

Finally, please show us chapter and verse that the "Church of Christ" was organized on any Pentecost, and that will suffice. Respectfully,

W. H. SMITH.

Alexandria, Tenn.

CORRESPONDENCE

Our Field Glass.

BY REV. A. B. CABANISS.

ESTABLISHED IN ENGLAND.

A certain writer in England says: "Anything established and maintained by the government is a potent magnet, which attracts and holds fast the iron will of conservative Englishmen. The why or wherefore is a question never raised. The fact is accepted by the adherents of the church, though it should override religion itself."

I heard an old conservative who had been impatiently listening to the arguments of a dissenter against church doctrine, put an end to the discussion by bringing his fist down on the table with a tremendous bang, as he exclaimed: "Sir, it matters not whether the doctrines of the church of England are sound or unsound, they are *established* and that is enough for me."

ESTABLISHED IN AMERICA.

Though we Americans may laugh at this trait in John Bull, many, among all denominations in America, have a good deal of the same human nature in us. We are all greatly influenced by our early surroundings, not only by the laws of State to which we were first accustomed, but by the laws of fashion, custom, and the church laws by which we were first trained and taught to believe were established facts.

Neither party ever doubts the correctness of the custom, fashion, or creed in which he thinks he has been established on a rock foundation. When his neighbor endeavors to show the sandy foundation on which he has been building, he does not search the Scriptures or anything else to find out whether he is right or wrong; but only looks for something to confirm his "established" faith and practice, viz: whatever he has been accustomed to from his youth up. The man who has an investigating mind and has the courage of his convictions to dissent from the established customs, notions and habits, spiritual or secular, in which he has been trained, is pronounced and denounced as a crank that cannot be reasoned with. Instances, not a few, might be cited in proof of what I have stated. But they are well known to thinking, observant readers. So let the American pull the beam out of his own eye, before he attempts to pull out the large beam, which I admit is in John Bull's eye.

Because a thing is the fashion, custom, habit, faith or practice of the age and place in which you live, is no reason why it must be taken for granted that it is correct without any question about it. In fine, because these things are *established*, no man with brains in his head ought to exclaim with that old Englishman, "That is enough for me." If I am not correct, then a dog can reason as correctly as that man who takes that position. Dogs all believe in established customs in which they have been brought up, and other animals the same. They will also contend for these customs as stoutly as the two-legged animal called man. Take an example. I recently went to visit my son-in-law's family. A friend had made him a present of a regular John Bull terrier, who as firmly believed in established customs as any John Bull ever did. He has been indulged in a habit of a seat in the foot of the buggy whenever Mrs. Wood drives out, till he thinks it his established right to ride with any one. When I started to leave, and had taken a seat in my buggy, to my surprise, he jumped up and quietly took a seat at my feet, and disputed my right to put him out. Mr. Wood, seeing my trouble said: He is established now and thinking he has a right to ride, will not get out, unless I take him out. So he relieved me, by quietly taking this genuine John Bull *reasoner* out of my way.

A friend told me, some years ago, that a tobacco chewer had offered an old negro some very trashy tobacco, saying, "It is just such as I use regularly." My friend here put in, saying, "Uncle, what do you think of a white man who would chew such tobacco as that?" The old negro replied, "I darsn't say sir. Sich things is jes' cordin' to a man's raisin'," which brought down a roar of laughter at the expense of the lawyer who offered the tobacco. Yet the old negro uttered a solemn truth. Nine persons out of ten, are influenced in their faith and practice, more "'cordin' to their raisin'" than their reason.

Our Convention Series.

The first work of the new Board is now laid before the Sunday-schools of the Convention. We have sought to improve the appearance of each one of the periodicals, and how far success has been achieved, must be left to the judgment of our brethren. I have had so little agency in this work, being only a member of the Board, that it is not unbecoming to me to speak of its merits. As regards both appearance and quality of matter, we have not attained all we desire, yet we shrink not for one moment from comparison with any other similar literature. Dr. Frost is steadily growing in the esteem of the Board for wisdom, integrity and capacity, and if it shall please God to give him twenty years in this work, I predict that the first Secretaryship will become illustrious. A vast responsibility has humbled, steadied and developed him. *The Teacher*, over which he will specially preside, is going to be as invaluable as it is beautiful. Into it will be poured the best treasures of his mind and heart, and I believe that our pastors, as well as Sunday-school teachers, will find it indispensable.

Dr. Boykin is a veteran in this work. His excellent articles and long experience are a sufficient guarantee of the worth of the Quarterlies, the "Gem" and the "Kind Words" paper, all of which will be specially under his care. This first work of perfecting our series is engrossing all energies now, but the vast destitution of the Convention and the work it calls for are by no means forgotten. The largeness and difficulty of this task impresses the Board with a profound sense of the need of divine guidance and the cordial sympathy and support of our brethren.

According to a general feeling of the fitness of things, our literature has come to be called, as by common consent, "The Convention Series." This has evidently arisen from the fact that the Southern Baptist Convention, at Birmingham, Ala., in May 1891, authorized the formation of the Board which is charged with its publication. The Series, unlike the prophet, stands in honor at home. All the Baptist Churches in Nashville have become its patrons and supporters. From present indications, we are going to meet with larger and speedier success than we deemed possible a few months ago.

W. R. L. SMITH,
President of Board.

Tennessee Baptists Landed.

It is to be devoutly hoped that West and Middle Tennessee have heroically shouldered the $10,000 for the University endowment that secures the $10,000 additional. Did some one say, appealing for the University, the Baptists just won't give? They won't and they will. Many of them persevere in the *won't*, and they believe and practice the *final perseverance won't*, and yet some of them will. What a relief it is to the earnest agent after he has made himself hoarse arguing with a half gross of the stereotyped, hard shell wonts, to meet with a cordial, free-hearted will. The wills will multiply and the loads will be shouldered, and success will crown our needy enterprises.

Nashville and the whole State are deeply interested in the Baptist Orphans' Home, but to promptly secure the property, somebody must feel the pressure of the load. No doubt Nashville Baptists will place their broad and willing shoulders under the greater share of the load.

And just now Carson and Newman, at Mossy Creek, is completing and equipping its large and elegant building. I am told the funds have been remarkably economized, so that the building will be a marvel of cheapness. This building done and furnished will be a grand achievement for the Institution.

That the whole State may be loaded down at the same time, Sweetwater Seminary for young ladies is pulling for the shore on a $10,000 boarding hall. This completed, the Institution is upon its feet, and its permanent success is assured. Prof. J. H. Richardson is supported by competent and earnest teachers, first-class work is done in every department. The Institution is located in the finest valley in the State. Sweetwater is noted for the culture and good morals of its citizens. The field occupied is broad and inviting, but preoccupied by older and better equipped institutions of other denominations. A little more Baptist pluck is desirable in this field. Others have wisely planned and liberally wrought while we have slept. The load resting on us here and throughout the State will do us good, it will develop and stengthen our Baptist muscle and nerve forces. In many cases it may break the old covetous shell that needs breaking so badly. It will try our faith and test the material of which we are made. To enlarge and equip these noble institutions will not bankrupt the Baptists of Tennessee. What we need is a general and righteous distribution of the funds needed among our people who are able to help. If excuses and refusals were cash and bonds, what a happy time the agent would have.

I. W. BRUNER.

The Time Is Short.

Some will see this paper before the last minute has arrived. If every one of you will enclose some cash, or a note of promise for some amount from one to one thousand or ten thousand, we can yet save that handsome gift offered us.

Yesterday's mail brought me several gifts ranging from $5 to $500. It was refreshing to meet such a current of beneficence. See some of the remarks that came with the money:

Bro. Dyer says, in a letter bringing his contribution of $100, that he is paying one young minister's way at school, and has just aided the Orphans' Home at Nashville; and that is the reason why he does not do more for the University at present.

Bro. G. W. Garrett in sending $50, says that it was at daylight this morning his heart was moved to this action.

Bro. W. D. Turnley in addition to sending $50 says, "Accept Christmas greetings from your brother in Christ."

Bro. B. J. Davis of Kentucky says, "Your statements in the last issue of the BAPTIST AND REFLECTOR alarmed me; so I send my bond for $25, and only regret that I cannot make it more. I was the first young minister to enter the University at Jackson. I owe a great debt to that Institution, greater than I can ever pay. I most earnestly pray that you may succeed in raising the desired amount, and feel sure that you will. It would be a great calamity to fail. God speed the good work."

I take the liberty of publishing an extract from a beautiful letter from Mrs. M. R. Pegues of Mississippi, in which she enclosed a check for $25. "My mother, Mrs. A. M. Reed, a native Tennesseean, a Mississippian by adoption, loves still her native State, and reads with interest all things pertaining to the good work in that State. She requested me to send this little amount that she, too, might have a part in aiding the endowment of the University, where loved friends and kindred and a darling boy who has crossed 'over the river' were educated, and hopes this, the widow's mite, may help educate others."

It is evident that God's hosts are beginning to move; and in the language of his servant, let it be said come thou and go with us, and we will do thee good; for the Lord has spoken concerning Israel.

G. M. SAVAGE.

—This scribe spent a pleasant day (fourth Sunday) at Round Lick. This was the closing service of our present pastor, D. B. Vance. He leaves with the best feelings of all his members. May the Lord bless this consecrated brother wherever he goes. The church has secured the services of J. P. Gilliam for half his time. He will begin at once. May the Lord bless both church and pastor in their new relation. This church will enjoy a series of sermons this week from Bro. J. B. Moody. J. H. GRIME.

—Yes Brother, I was very sorry to leave Tennessee. I shall never find better people than those dear West Tennesseans, and if I ever move again, I hope to go back to Tennessee and spend the rest of my days there. God bless every brother and sister in Tennessee. I am getting along well in my new field. R. L. MOTLEY.

Bedford City, Va.

NEWS NOTES.

NASHVILLE.

The report from the churches showed nothing of special interest. Good services were reported, however.

At North Edgefield Bro. Richard McPherson preached, and at Edgefield Bro. J. M. Frost preached. Only one addition was reported; one received by baptism at the First Church.

At Mill Creek Bro. Strother preached his farewell sermon, as he will hereafter give all his time to Howell Memorial. The church is left in a most prosperous condition.

Bro. G. H. Simmons was present and gave the details of the proposed Workers Convention to be held in February. Committees were appointed on advertising, general arrangements, music and entertainment. Interest was aroused and the outlook encouraging. Announcements will soon be made through the papers giving full program and railroads.

Officers for the ensuing year were elected as follows: President, I. N. Strother; Vice President, G. L. Ellis; Secretary, I. J. Van Ness.

MEMPHIS.

Central The Sunday-school re-union on Tuesday evening was highly enjoyed by the large crowd in attendance. Probably the most attractive feature of the evening was the presentation of the prizes. Especially interesting was the prize of $50 in gold for proficiency in scholarship,—presented this year to Miss Maud Carver. This prize is offered by Mr. Frank White, in memory of his sainted wife, who lost her life in the sad railroad wreck near Asheville, N. C., last summer. This prize is to be permanent and will be an annual feature of such re-unions as long as Mr. White lives. The great success of the Sunday-school lately is in a large measure due to the leadership of the superintendent, Bro. Joseph Reynolds, one of the noblest Baptist workers in the South. The Central Sunday-school is spoken of as one of the two best Sunday-schools in the city, including *all denominations*. The school was reorganized last Sunday, electing Joseph Reynolds, superintendent; Frank White, assistant, and Jno. L. Norton, treasurer; all prominent business men of this city. Pastor Boston's sermon Sunday morning was a plea for the poor and outcast. The evening services were highly interesting. They abound in much song, both by congregation and large orchestra. Bro. Boston gives a bit of interesting history connected with each hymn just before it is sung, riveting the attention of the congregation upon the sentiment of the hymn. It has seldom been my privilege to enjoy services more than at Central last Sunday night.

First Church—Usual services. All are highly pleased with their new pastor. The Sunday-school re-union on Christmas eve was a *grand success*, as might have been expected, under the leadership of Superintendent Craig.

Trinity—Usual services; $9.50 raised as a Christmas offering to North China Missions. The Christmas entertainment was a happy event.

Georgetown—Usual services; $20.00 raised for State and Foreign Missions. Dr. G. M. Savage was before the First and Central congregations yesterday, and made a statement of the present crisis of the University. He is with the pastors this morning, advising as to the best measures to pursue his work in the city. Just at the present it is feared that Memphis can't do much. But all Tennessee Baptists, who are acquainted with this crisis, are *anxious* that Dr. Savage succeed. Dear Brother, if you read this by Friday, mail your bond *at once* and telegraph Dr. Savage. Your gift may save to the University the $10,000.

C. L. OWEN.

KNOXVILLE.

December 21st—Only four were present at the Pastors' Conference Monday morning. Bro. Jones reported thirteen approved for baptism, five by letter and one by relation, making sixty-six received since the meeting began. Nineteen were baptized Sunday night. The congregation was immense, overflowing the house and hundreds were turned away who sought to witness the baptism and hear the sermon.

Pastor Hailey of the Second Church was scarcely able to preach, suffering with the prevailing epidemic la grippe. However he had a good service, preaching from Jno. xxi. Subject: Jesus' appearance by the sea. Three received for baptism. Bro. I. N. Hartly, a licenciate of this church, preached at night.

A good congregation at the Third Church. About 200 present in the Sunday-school. The pastor is preaching a series of morning sermons on what Baptists believe, and why they believe it. Sermon at night to young converts. One received by letter.

Mt. Olives Bro. Brewer preached his last sermon here as pastor on Sunday. One was received by letter.

Bro. Brewer goes to Dayton, Tenn., the 1st of January as pastor of the First Baptist Church. It is with sadness we contemplate his separation from us. We feel the Chilhowie Association will suffer a loss impossible to supply by his removal. Our feelings this morning were tender and sad on account of this. We congratulate the saints at Dayton, and warn them that he must be treated well or we will have him back.

CHATTANOOGA.

First Church—No one present to report and we regret it.

Central, Second and Hill City churches all had their usual services. The latter has secured a hall. Bro. J. E. Watson accepted the care of the church for one-half of his time. They organized a Sunday-school and Ladies' Aid Society, and bought a lot of new song books, and thus, by their own efforts, are making their future much brighter.

—I desire that each one who has ever been a permanent member of the Philomathean Literary Society of Carson and Newman College, Mossy Creek, Tenn., send me his name and address. Will not each one do this?

H. B. Clapp.

Mossy Creek, Tenn., Dec. 26, 1891.

—The 27th was a glad day at Brighton. Rev. W. B. McKinstry preached for us once more. This is the first time he has preached for us in three months on account of sickness. He lost one of his daughters and all of his family have been sick, but they are improving now. Please pray for him and his family. He is one of God's noble servants and a true pastor.

Z. V. ANDERSON.

—Bro. G. W. Harrell of Mossy Creek, in connection with his father and others, held a two weeks meeting with Pine Grove Church, closing last Sunday with twenty-four professions and seventeen additions. The church was wonderfully built up, and on Monday Bro. G. W. Harrell was ordained to the full work of the ministry, and C. Mollack and Rufus Harrell to the presbytery. To God be all the glory. J. V. BISHOP.

Bull Run, Dec. 24, 1891.

—I would like to correspond with churches desiring to secure pastors, whether they think they are able to pay a salary or not. I would like to rent a good one-horse farm, in a good Baptist settlement, and learn my son to farm, as all boys should learn. Please write me early. Brethren, let me urge you to sustain your church, your missions, and your State organ, the BAPTIST AND REFLECTOR, and God will bless you for the same.

D. L. JAMES.

Warrior, Ala.

—Brother J. R. Smith and myself have just closed a twelve days' meeting with Clouds Creek Church. Results: Sixteen professed faith in Christ, ten were baptized. They have an evergreen Sunday-school and as a result we found the church in a good working order. Sunday-school children are easily led to Christ. Quite a number of students were converted. The church was wonderfully revived. This is one of the best working churches in the Mulberry Gap Association. It has a membership of more than two hundred. I am serving my third term as pastor. The brethren have their new church building near completion.

J. C. DALTON, Pastor.

The fifth Sunday meeting of Eastanallee Association will be held with the church at Calhoun, commencing on Friday, January 29th, 1892.

1. Introductory sermon at 11 a. m. Subject: Church discipline and church polity. Rev. C. Denton.

2. General criticism by all the brethren on the introductory sermon.

3. Will the nations of the earth still exist, and any part of them have time and space to repent after Christ's coming? Revs. C. Denton, W. L. Taylor, W. F. Long, J. A. Womac.

4. Missions—what do the Scriptures teach are the duties of all Christians in evangelizing the nations? C. G. Samuel, Revs. J. C. Towusend, J. W. McClanahan.

Sunday-school mass-meeting at 9 a. m. Brethren, attend this meeting and help make it a success.

C. G. SAMUEL, Ch'm.

—The fifth Sunday meeting of New Salem Association will begin at Alexandria, Tenn., Friday before the fifth Sunday in January, 1892.

1. Introductory sermon, 10, a. m. M. W. Russell; alternate, J. F. McKnabb.

2. The necessity of a prayer-meeting. R. A. Rushing, W. D. Gold, J. M. Osborn.

3. Deacons, their duties and qualifications. E. A. Bryan, D. W. Grandstaff, W. S. Neal, J. A. Barrett.

5. Corrective church discipline, how and when should it be inforced. F. M. Bowling, John Bryan, J. N. White.

5. How shall we secure more devotion and spiritual consecration among our members and churches? S. B. Whitlock, T. J. Eastes, J. H. Grime.

6. How shall we secure monthly collections for missions? N. R. Sanborn, John Harper, M. W. Russell, J. F. McKnabb.

7. Christian Education, what it is, and what are our relations to it. J. W. Bowen, G. M. Savage, F. M. Bowling, John Washburn.

8. State Missions. Executive Board and W. M. Woodcock.

9. Home Missions. N. R. Sanborn, J. H. Grime.

10. Foreign Missions. Centennial Committee.

11. Necessity of more devotion in our Sunday-school work. W. A. Rushing, C. D. High, T. A. Morris, Geo. Morris.

Sunday-school mass-meeting and Sunday-school at work Sunday, 9 a. m. Preaching, 11 a. m.

The question box will be opened from time to time, as directed by the brethren present.

All Baptists are requested to attend and take part. All from a distance will be met at Watertown, or Brush Creek, if they will notify Rev. W. H. Smith, pastor of the church.

W. A. RUSHING,
Chairman of the Committee.

Chilhowie Association.

The fifth Sunday meeting of this body will be held with the Mt. Lebanon Baptist Church, five miles east of Maryville, Blount County, Tenn., on Friday, Saturday and Sunday, Jan. 29th, 30th and 31st, 1892.

The following program has been adopted:

1. Friday morning, at 10 o'clock, meeting of the Executive Board and organization of Workers Council.

2. Hearing verbal reports from various churches as to the condition of the church, Sunday-school and mission work.

3. Our obligations to our children in view of their coming responsibilities.

1. The annual call of pastors. Is the custom of churches in this Scriptural, and is it beneficial or injurious in results?

5. Friday night, centennial mass-meeting.

6. Is the giving of means for the support of the gospel a part of our worship, and is our service complete without it?

7. Our State Mission work. Its past success, its present condition, its future prospect, with the need of immediately occupying its fields of destitution.

8. Our Sunday-school work and how to maintain evergreen schools in every church.

9. The benefits of family and secret prayer.

On Sunday at 11 o'clock, by request, Rev. W. C. Grace will preach a sermon on the subject: The right of Baptists to a separate denominational existence and the necessity for them to exist.

Leaders will be appointed to open discussion on various topics, but every one present will be expected to take part.

Both divisions of the Association will be present, and it is earnestly desired that every church be represented.

By order of the Executive Board, Nov. 28th, 1891.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

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

FOREIGN MISSIONS

Rev. H. A. TUPPER D.D., Corresponding Secretary, Richmond Va.
Rev. R. J. WILLINGHAM, D.D., Chattanooga, Vice President of the Foreign Board for Tennessee, to whom all inquiries for Information may be addressed

HOME MISSIONS.

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

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. University should be sent to G. M. Savage, D.D. Jackson, Tenn.
For young ministers at Carson and Newman College, to W. A. Montgomery, D.D., Mossy Creek, Tenn.

Woman's Missionary Union

CENTRAL COMMITTEE FOR TENNESSEE:

Mrs. G. A. Lofton, President 60 South Summer Street.
Miss S. E. S. Shankland, Corresponding Secretary and Treasurer, 223 N Vine Street Nashville, Tenn

Central Committee Notes.

There are some little folks in Tennessee who should feel particularly happy this Christmas time, for they have helped to spread the good news, "On earth peace, good will toward men." Among these are little eight-year-old Fannie P. Reed of Collierville, who collected $2 for the Cuban house, and several Bellbuckle children who cheerfully responded to request of their pastor's wife, and who soon had $7.15 for the same object. Why can we not have a band of these earnest workers in every church, learning about the needs of this great world and finding out early the secret of a happy life. Have not some of our young ladies learned the joy of loving service, and will they not gather these loyal little hearts about them, and teach them how they may imitate the Divine child who came to minister unto others?

Eight boxes have been shipped to frontier missionaries in time to cheer far away homes during the holidays. If any have sent boxes, but have not reported them to the Central Committee, please do so at once, that we may obtain vouchers for them from the Home Board.

Blanks for quarterly reports will be sent out as usual. Fill out these blanks, dear sisters, and return them promptly. Your Central Committee is hard at work, trying to increase interest in missions. Let us know whether we are accomplishing anything.

There are Women's Societies in the State which are not on our list. We want to know where they are and what they are doing. Write to us, and let us encourage each other.

S. E. S. SHANKLAND,
Cor. Sec'y. and Treas. C. C.
Nashville, Dec. 19, 1891.

Woman's Missionary Union.

Program of the monthly missionary meeting, January, 1892.

[It will be understood that the programs as prepared are simply suggestive. Those in charge are expected to make such changes as the interests of the meeting may demand.]

Subject: China. "Expect great things from God." Wm. Carey.

1. Opening Hymn—"Jesus shall reign."

2. Fact—"The curious consequences of the present agitation against Europeans is that the Chinese government itself has been compelled to vindicate the character of the Christian Missionaries, issuing an edict which favors the propagation of the Christian faith more than any previous edict."—*Review of Reviews, November, 1891.*

3. Prayer of Praise.

4. Scripture, Psa. 67.

5. Leaflet—"Christian Missions in China." E. C. Dargan, D.D. Selected portions.

6. Hymn—"Call them in." G. H. 150.

7. Remarks on leaflet.

8. Paper—"Causes of the Disturbances in China." (See *Miss. Review*, Nov. 1891.)

9. Prayer—That each member may appreciate the privilege and responsibility of living in this Centennial year.

10. Selected music.

11. Business and collection.

12. Doxology.

The Coahuila Baptist Association.

It may be that your many readers would read with interest and profit a few words concerning the recent session of the Coahuila Baptist Association, which convened in the city of Saltillo on Nov. 13th. as Miss Hale has so far failed to write, I will do the best I can. The commencement of the Madero Institute took place on the 12th, and was quite an interesting affair. They had a nice program, the girls were dressed in white, and the entire affair was somewhat after the American style. On the whole the school seems to be doing a grand work. The girls dispersed, leaving the apartments ready for the delegates to the Association; rooms furnished and commodious, the dining-room and kitchen well supplied, both with provisions and an American young lady in the kitchen, who prepared the tables in good style. All seemed to thankfully relish the sumptuous fare. This scribe was the recipient of the hospitality of the kind Presbyterian minister and his noble wife. Bro. Watkins and I had quite a pleasant and comfortable room with them. Their kindness to us will be long remembered. All the missionaries seemed to be well qualified with natural ability and culture, and filled with the spirit of their Missionary Master. Some half dozen preachers were present from the States. Of them I remember Brethren Moore of Laredo, Tex., and Westrup of Monterey, Mex., and a Quaker whose name I can't call to mind at present.

Eld. W. D. Powell, D.D., preached the introductory sermon, using as a text the latter clause of Matt. xxviii. 20. His discourse was plain, logical and evangelical, dellvered with apparent ease and force. The Quaker brother preached on Sunday at 11 o'clock. His was a good sermon, but he spoke on the subject of the baptism of the Holy Spirit for the forgiveness of sins, which is not a New Testament doctrine. With that exception his discourse was excellent. Bro. Moore preached on Sunday afternoon to a nice little crowd of Americans in English. It was a good sermon on the humility of Christ. Brethren Westrup and Watkins gave us a good sermon. The Moderator was a native. The responses from other churches showed progress and interest. The collections averaged over five dollars per member for missions during the year. A number of visitors were present, among them a number of young ladies from the States. Quite a number of native preachers were present, some of them very good ones.

Bro. Moore is another Seminary man, as all the American preachers of that Association are. He is negotiating for an appointment to work in Monterey, under the Northern Board. He will be (if he comes) quite an addition to the mission forces here, and we will gladly welcome him to the work, but it does seem that Texas would look to the filling of her city pastorates with such men. Bro. A. B. Rudd conducted a series of theological instructions, for the benefit oi the native preachers, after the close of the business of the Association, to his credit, and I hope to their benefit. I thought, how long, O Lord, will it take me (alone) to get the work in my State in as good a fix as that of Coahuila is in? May I hope to see it in my day? Only by the help of the Lord. I trust his promises. As it looks to me, the Master himself must fail before his promises can, so I feel that I can well afford to fail with him; and I mean to be faithful to the end. I am poor and can do nothing of myself, but he is rich, and has all power in heaven and on earth, and all things will work together for my good, and I hope for his glory and the salvation of the people. Very many pray as did Balaam the prophet, "Let me die the death of the righteous and let my last end be like his;" while others say, "Lord I shall be satisfied when I awake in thy likeness," as said David of old, but to me this all smells with the taint of selfishness. Let me live as the righteous should, and the death will be all right. Then shall I awake in his likeness, but I shall see others in the same glorious likeness whom I have, with his help, led to seek that likeness. Then shall I be satisfied when I hear him say, he hath done what he could.

When I left Saltillo for home I felt also thankful for the enjoyment of the presence of so many workers. By them I was strengthened and encouraged, and left with a grateful heart for the kindness of all. I have visited many associations, but never saw the good Southern-like hospitality surpassed. God bless them. Your fellow servant, R. W. TOOMS.

C de Victoria de Tamaulipas, Mex.

Conflicting Interests.

Tennessee Baptists have a number of interests that demand their immediate attention, prayers and money. Among them might be mentioned, the Centennial of Foreign Missions, the Havana house, the Jackson University, the Orphanage, and State Missions—all of great importance, but I do not undertake to say which is the most important. I might say that I feel equally interested in all of them, but the letters that are coming to me from our missionaries and the special friends of State Missions force that interest upon my attention just now.

I read a letter from a good brother a year ego, which said the endowment of the school he was working for was more important to the denomination than State Missions, although he was a warm supporter of the latter. It is possible there are friends of each of the above interests who think *it* is far more important than any or all the others; and, while I am not one of that number, still I must call attention to the fact that State Missions are being much neglected. At this date (Dec. 11) only $350 has been received for State Missions since the Convention.

It has taken nearly the whole of that to pay for printing and mailing minutes, and other current expenses.

Our debt is not less than $2,500 at the rate of $800 per month less what may be collected. The fact just stated is more eloquent than any language I can command.

I get letters that arouse my tenderest sympathy, for many of the creditors of the Board, and at the same time increase my astonishment that the 110,000 Baptists of Tennessee will allow such a condition of things to exist.

I have not the least doubt there are 10,000 Baptists in the State who could without sacrifice give ten dollars each to our benevolent enterprises; and that would create a fund that would meet for the next year all that is expected of us on the enterprises enumerated; but instead of 10,000, there are not five hundred that have given ten dollars each in one year.

W. M. WOODCOCK.

Since writing the above, the State Board has borrowed $1,000 and distributed it among our missionaries, paying them in full to Nov. 1st.

W. M. W.

The Situation in China.

Human is now regarded as the true source of the anti-foreign sentiment in China. Strangely enough, an Englishman, long a resident in the province, attributes the hatred of the foreigners not to the common people, but to the anti-foreign policy of the government and the literary classes. In Hunan, as elsewhere, the press is in the hands of educated men, who carry on their labors under the government's supervision. For years past it has been the custom of these journalists not only to write bitterly and vilely against the adherents of other nations living in the empire, but in order to bring the matter down to the understanding of the ignorant multitude, to display placards on the walls of the cities in which the unutterable abominations of the foreigners were set forth.—*Selected.*

C de Victoria de Tamaulipas, Mex.

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BAPTIST AND REFLECTOR

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

Alien Immersion—The Faith and Practice of Our American Fathers.

The following article from the pen of Spencer H. Cone we have several times published, and promised our readers we would republish yearly so long as we were connected with the paper. Let each subscriber cut it out and keep it for reference:

Dear Brethren: The question you ask was presented to me in July by Bro. J. Tripp, Jr., of your church. I replied that, in my opinion, valid baptism could only be administered by a duly authorized minister; and stated my impression also that the "regular Baptist churches of England and the United States" had long held the same sentiments. I wrote in the midst of numerous calls, and without dreaming that the hasty line was to appear in print, but make no complaint. My Baptist sentiments are public property, for in things pertaining to faith and practice I have no secrets.

First, then, what has been the sentiment of "regular Baptist churches" in England and the United States upon the subject? The ministers and messengers of more than one hundred baptized congregations of England and Wales (denying Arminianism) met in London July 3 11, A. D., 1689, and published what they call "The confession of our Faith," and recommended its perusal not only to the members of our churches, but to all other Christians who differ from us. Among these ministers you have the names of Knollys, Kiffin, Keach, Collins, Harris, Gifford, Vaux, Price, Finch and a host of others whose praise was in all the regular Baphtist churches, viz., such as were opposed to "general redemption and open communion." Under the head of baptism, among other things, they stated that "it is to be administered by those only who are qualified and thereunto called.

The Philadelphia Association was formed in 1708, and adopted, with alteration, the London Confession of 1689; so that in this country it has gone by the name of the "Philadelphia Confession of Faith;" and since that period most of the associations in the Middle States have been formed upon the same platform. The New York Association, organized in 1791, have always held the views I advocate. In 1821, the particular point before us was discussed and settled in answer to a "query" form one of the churches similar to that contained in your letter. Mr. Parkinson was appointed to write a circular letter on baptism, in which he maintained the "immersion of professing believers, by a baptized minister, is essential to gospel baptism."

After the adoption of this circular, a resolution was passed, stating that although they considered the query sufficiently answered in the circular, nevertheless they record the opinion of the Association, that Baptist churches had better never receive persons, either as members or even as transient communicants upon such baptism, viz., by unimmersed administrators. Many reasons are embodied in the resolution to sustain the opinion given, as "the disunion, inconvenience, uneasiness, etc., which have always arisen in churches receiving such members." But the basis of their opinion is thus set down in plain words; "Pedobaptist administrators, as far as we can see, are unknown in holy Scriptures." And that is just as far as I can see, and no farther.

The First Baptist Church in this city, of which I am pastor, was founded in 1745. As the Bible has not changed, she still adheres to her original confession of faith. The article on baptism closes thus: "That nothing is a scriptural administration of baptism but a total immersion of the subject in water in the name of the Holy Trinity, by a man duly authorized to administer the gospel ordinances" (Matt. 28:19 20; Acts ii: 10 42). The action of this church for one hundred years has been to reject as invalid baptism admistered by an "unimmersed administrator." During my residence in Maryland and Virginia, the Baltimore, Columbia and Ketocton Associations (which I attended for eight or ten years, and was personally acquainted with every minister belonging to them) held the same sentiment. The subject was called up in the Association while I was pastor of the Alexandria Baptist church, D. C., thus: A Mr. Plummer, from down East, a Freewill Baptist or "Christian," as he called himself, immersed a number of persons in Virginia and formed a Baptist church. He baptized in the name of the Father, Son and Spirit, and yet denied the divinity of the Son. In a year or two he departed from our borders his disciples were scattered. Some of them were really converted and wished to unite with some Baptist church in the vicinity. The church and pastor at Alexandria being satisfied with the Christain experience and deportment of two of them, I baptized them into the name of our God, Father, Son and Spirit—coequal and coeternal—and we no more considered their baptism by Plummer as Christian than we should if they had been dipped by a Mohammedan into the name of his prophet. These Associations, then, held that valid baptism must be administered not only by an immersed minister, but also one in good standing in our denomination.

In the early part of my ministry, I was intimately acquainted with Gano, Baldwin, Halcombe, Staughton, Williams, Richards, Fristo, Mercer and many others now gone to glory; and I never heard one of them drop a hint that baptism by a Pedobaptist minister opened the door into a regular Baptist church.

Indispensable engagements compel me to close. That there are now many pastors and churches opposed to my views, I know—painfully know—but all this does not convince me that our fathers were wrong in this matter. I must be made over again before I count that to be "valid baptism," when ueither the administrator nor those who ordained him believed immerson of believers any part of their commission, and never submitted to it themselves in obedience to the command of the King of Zion. Affectionately, your brother in gospel bonds. S. H. CONE.

New York, Sept. 30, 1845.

Pointers.

Ye are my witnesses. Isaiah xliii. 10.
Ye shall be my witnesses. Acts i. 8.

We are witnesses for Jesus in the great work of man's redemption. And the one thing absolutely essential in the qualification of a witness, is, that he have a knowledge of the thing to be attested. So there is no place in the ranks of all the witnesses of Christ, for a single unconscious infant, nor an unregenerated adult. The purpose of our attestation is co-incident with the life work of our Saviour, and thus involves the power and influence of the Holy Spirit in the work of man's regeneration. We are to vindicate the claims of Jesus as the "way, the truth, and the life." And this can only be done by a life which tells more than tongue is able.

The attestation of the blind man restored to sight, "One thing I kuow, that, whereas I was blind, now I see," is quite feeble compared with the fact, standing there for every one to see for himself. There must be a knowledge, on the part of the witness, of the thing to which he testifies.

But the witness must be brought on the witness-stand, and questioned. This is done involuntarily, so far as he is concerned; not even does he consent to the matter. But at the moment of conversion he is placed on the witness-stand and the world questions him concerniug the hope that he entertains. We are inclined to think that it is optional with us, as to whether we attest to the great work of Christ or not, but this is not true. We are witnesses and the world is taking knowledge of us as such. But the witness having the one essential qualification, does not always testify according to his knowledge in the matter.

He is received into the hands of the official, and under oath agrees to tell the truth, the whole truth, and nothing but the truth; but at the same time many are found to be false witnesses.

In like manner, the Christian is morally bound to testify to the truth, the whole truth, and nothing but the truth, at all times, and under all circumstances; but alas, how very many turn false witness, and thus betray our Lord and Master into the hands of sinners. Some fail to testify to any of the truth at all, some fail to testify to all of the truth, while others testify to more than what is truth.

We are giving forth testimony many times when we are not aware of it. Our lives are what tell in the great matter of Christian testimony. From every pulpit, from every home, from every merchant's store, from every mechanic's shop; from every lawyer's office, and every humble vocation of life, there is one continual voice of testimony, for or against Christ.

Our lives are as an index finger, pointing to something in confirmation of our profession, or to something in contradiction. Many, thank God, point directly and unmistakably to the Lamb of God which taketh away the sins of the world; others point to the left, or to the right. And the man who fails to join the church, and keep the ordinances as commanded by Christ in his word, has turned around, and pointed backward, denying the whole of his obligation and trust, and ought to be dealt with for spiritual purjury.

O, my brother, the thought, it is not our words, but our life that tells. The influence of our life must make music in heaven or discord in hell.

We must lead souls to Christ, or prevent them from entering the pearly-gate.

"He that is not for me is against me."

We are witnesses: shall we be false, or shall we be true?

W. H. RUTHERFORD.

—Yesterday was a good day with us at Wharton's Springs Church, DeKalb County, Tenn. We feel wonderfully blessed with the service of Bro. Joseph A. McCluskey of Doyle Station, Tenn., as our pastor. We have been down pressed in trying to build our house, and for some reasons our pastor ceased to meet with us from the first of the year until his time expired, first of July. Since that time we have been calling for a pastor to serve us until last Saturday, our brother came, and yesterday after a warm and effective sermon which was gladly received by Christians and sinners, he announced that he would try to lead us during the year. Of course you know we were happy, and I thought every one else present was in the same condition. But our house is not yet completed. We need at least $100 more to ceil our building. That amount would probably furnish the material, and the remainder we could manage, and the cold weather reminds us that we are badly in need of it, especially Wednesday nights and Sundays at our prayer-meeting and Sunday-school. We have a sufficient amount subscribed for our pastor, and we have paid our call for the Cuban house, and the best of all God is with us, and we have faith to believe that he will continue with us, and we praise him for such churches and Sunday-schools as at Round Lick and Woodbury, Tenn. With a few more such churches as they our burden in building would have been light. Oh, that the many Baptists of Tennessee who do not contribute to missions nor any other purpose would just practice giving small amounts for a little time. It would not be long until we could soon double our missionaries and have no burdens in building houses as our little church has been carrying, aye it would not be long that you could not find a waste place in Tennessee.

B. M. CANTRELL.

Smithville, Tenn.

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BAPTIST AND REFLECTOR

Nashville, Tenn., Dec. 31, 1891.

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THE PASTOR IN HIS STUDY.

On pages 2 and 3 will be found an interesting symposium of articles by various pastors in the State, written at our request, upon the subject, "Books that Have Helped Me." Several other articles have been received on the same subject which came too late for insertion this week, but which we will publish in a week or two. We think these articles will be helpful to other pastors in suggesting to them what books to buy and read. We take the occasion to say a few words, in connection with the articles on "The pastor in his study." It is presumed that every pastor has his study. Whether it be at the church or at his home, he should have a study, a place which he can call his own, where he is monarch of all he surveys and whose right there is none to dispute, where he can read and meditate and write without interruption. If he has not such a place he ought to get one as soon as possible. And then he ought to spend some time in it—exactly how much we cannot say, but as much as the demands of visiting and funerals and marriages and other duties incident to his pastoral labors will permit. But he ought to spend *some* time there every day, an hour or two, at least, the whole morning, as a rule, and occasionally the whole day. That is his work shop. It is there his thoughts are born, his mind is enlarged, his soul catches heavenly fire. There in private he prepares for the public. That is his sanctum, his holy place, where he holds communion with his own heart, with the thoughts of those who have gone before him, and, above all, with his God. He cannot afford to neglect it. It was, we believe, the celebrated violinist, Paganini, who said that if he neglected to practice one day he noticed it; if two days, his friends noticed it; if three days, the public noticed it. And very much the same way it is with the pastor with regard to his study.

Well, what shall he do in his study? Of course he must prepare his sermons for Sunday. But let him remember that there is a general preparation which is almost as important as the special one for the immediate sermon in hand. Indeed, Mr. Spurgeon said that if he had 24 hours in which to prepare a sermon he would spend 23¾ in reading and give ¼ of an hour to the sermon. Mr. Beecher said in his Yale lectures that it was his custom to select his texts on his way to church Sunday morning. When one of the theological students asked him if he would advise them to do that way he replied: "No; remember that I have been preparing that sermon for forty years." Few pastors are either Spurgeons or Beechers, and most of them will require some considerable preparation for next Sunday's sermon if they wish it to be very effective. But still they should also take the time for some general reading. This will broaden their minds, enlarge their horizon and furnish them a store house from which to draw supplies in the preparation of any sermon.

With the majority of pastors the stock of their literature is quite limited. They find it practically impossible to buy food and clothing and shelter for themselves and family and have any great deal left, out of their meagre salaries, to buy such luxuries as books to any great extent. Still they should, so far as practicable, supply themselves with these books.

What books? What should the pastor read in his study? We cannot of course enter into detail and give the names of those we think would be helpful to him. He will find useful suggestions given him in this line by the various writers in the Symposium. Books that have helped one pastor will be apt to help another. We want to say only in a general way that the pastor should read history, to extend the range of his mental vision, poetry occasionally to cultivate his imagination, novels, *some* novels, to give him beauty of language, and especially theology which is *his* particular business, but above all the Bible. Let him not neglect that, at any cost. Our older ministers, who had few books, used to study the Bible almost exclusively. They were men of one book and consequently men of power. There is a tendency now in the multitude of books before us to read them to the neglect of the old book, and there is, we believe, a consequent wasting of mental force, a dissipation of energy. Our reading becomes more extensive than intensive. We read books about the Bible more than the Bible itself. Let us stick to the old book. Let the pastor make that the man of his counsel, the sword of his spiritual warfare, the store-house for his supplies. Let him consult it, study it, know it. Then as he comes from his study to appear before the people, it will be with an accumulated power, which like the mountain stream will leap over all obstacles and bless and gladden the world.

CHRISTIAN UNION.

We hear a good deal said now about Christian union. We read it in editorials and in other newspaper articles; we hear it in sermons and are sure to be greeted with it in addresses wherever there are two or more denominations gathered together. And we believe in it. But it is very amusing to us sometimes to observe the attitude of its advocates toward it, and to see how, with nearly every one of them, the basis of the Christian union they propose is for everybody else to unite with them. There is the Roman Catholic Church, for instance. She believes in Christian union with a vengeance. She boldly claims to be *the* church, the only true church, the mother of all, and openly asserts that there is none other church given under heaven among men wherein we can be saved; that if you are inside her communion you are safe, if you are out of it you will be lost. Consequently everybody must come over to her, and then they can have Christian union, but not until then. Then there is her daughter, the Episcopalian Church, numbering in the United States 509,149. Her representatives actually met in solemn conclave not long since and gravely declared themselves in favor of Christian union, and proposed a basis of union for all denominations, which was—what?—*apostolic succession*; that is, the recognition of her ministers as direct descendants of the apostles, and therefore, from her standpoint, the only true ones. It would have been funny if it had not been so serious. Then here are our Methodist friends. They have a good deal to say about Christian union. But it is a very noticeable fact that they are perfectly willing to unite with others as long as others unite with *them*, but when Christian union goes so far as to require *their* uniting with others they do not seem so strongly in favor of it, and are not disposed to practice it. In this, with true filial instinct, they follow pretty closely in the footsteps of their old grandmother and their mother. Our Presbyterian brethren do not have so much to say about Christian union. But we presume they would not be averse to a union upon the basis of the Abrahamic covenant, foreordination, and the Shorter catechism in general. And we doubt if they would unite upon any other basis. And then last, but by no manner of means least, in their loud advocacy, here are our beloved Campbellite—we beg pardon, Campbellist brethren. Nobody suspects them of not believing in Christian union, at least if we may judge by their sermons and writings. But when you come to sift it down, what kind of a union is it they advocate? A union on the basis of adopting Alexander Campbell's interpretation of the Scriptures that's all. And no other union can they by any possibility be induced to accept. Of course they will not call it Campbell's interpretation. But that is what it is. They call it the Bible. But it is the Bible according to Campbell.

What is the attitude of the Baptists on the subject? It was expressed in the resolutions introduced and passed unanimously at Fort Worth and also at Chicago last year. They believe in union. Our Savior prayed "That they all may be one." That oneness, we believe, was intended to be not so much organic as spiritual and doctrinal, and its basis is to be the Bible. As there are different views upon the Bible, and each denomination claims that as its basis, with more or less earnestness, we invite the representative scholars from all denominations to meet together and decide what are its teachings. So strong is our confidence in the truthfulness of our views that we are willing to waive the God-given right of individual interpretation and abide the decision of a council of honest, unprejudiced scholars of all churches. What proposition could be fairer than this? And yet, strange to say, although it was adopted by organizations representing over 3,000,000 Baptists, and was published in all of our papers, it met no response at all from the similar bodies of other denominations. We feel almost tempted to use the language of the street—Wall street, we presume—and say: "Put up or shut up"—which being interpreted means: Either accept our proposition or cease talking about Christian union. For, if we cannot unite on the Bible, on what shall we unite? And if we cannot adopt the interpretation of it given by representative scholars of all denominations, whose interpretation shall we adopt as a basis of union?

DEDICATION AT MURFREESBORO.

The happiest and most delighted people we have seen in a long time were the Baptists of Murfreesboro last Sunday. The occasion was the dedication of their beautiful new house of worship. It was designed by the Baptist architect, R. H. Hunt, of Chattanooga, and is worthy of all praise as a perfect model of architectural art and

beauty. It is of modern style, with semi-circular auditorium, a pastor's study, infant class room and baptistery, and is prettily frescoed and neatly carpeted. Its seating capacity is about 500 altogether—large enough for ordinary occasions, though too small for such occasions as that of last Sunday. The other churches dismissed and their congregations came out in force, testing the capacity of the building and leaving a number unable to gain admittance. Pastor Jones was, of course, master of ceremonies, and was assisted in the services by the other pastors of the town, together with Brethren Wm. Huff, J. H. Anderson and the writer. Dr. T. T. Eaton of Louisville preached the sermon, which was one of much freshness and vigor, and was greatly enjoyed. Pastor Jones then read a brief history of the church, closing with the reasons leading up to the erection of the present structure. He then called upon the chairman of the Building Committee, Bro. C. H. Byrn, to give a report of its present financial condition. He simply stated that the church cost $11,000, and that of this amount $9,000 had been secured in cash and good subscriptions, leaving $2,000 still to be raised to clear it from debt. Dr. Eaton undertook to raise this amount, and succeeded so admirably that in a few minutes it was announced that the whole had been provided for. Bro. J. H. Anderson then led in the dedicatory prayer and the audience was dismissed.

We do not wonder at the Baptists of Murfreesboro being so jubilant. They have occasion for joy, as well as for the pride which was manifest upon their countenances, and which, in truth, they did not try very hard to conceal. They have certainly done nobly. While all deserve credit, for each did his part, it will be considered no invidious distinction to make special mention of Bro. E. L. Jordan, Sr., who gave more than one-fourth of the amount needed for the erection of the house, and but for whose generous donation it could hardly have been built.

Again we congratulate Pastor Jones and his noble people, and wish that they may have many years of sweet, happy worship together in their new spiritual home.

—We are sure that the first article in the series, by Dr. Eager, will prove no disappointment to you. And then see what he promises will follow. Of course you are going to continue the paper yourself. You could not afford to miss these articles. But can you not also get a friend or two to join you in reading them? Remember we will give you a copy of Dr. S. H. Ford's enlarged and improved "Brief Baptist History" for every new subscriber you send us with the money, $2, or a copy of Dr. J. T. Christian's "Immersion" for two new subscribers and $4.

ITEMS.

—The meetings have closed in Knoxville, with splendid results; and the churches are intent now on their Christmas entertainments. We believe there is a wholesome tendency to moderation in these matters. It would be a good thing if there could be a general toning down of extravagance and a toning up of spirituality in our Sunday-schools.

—Rev. W. G. Brewer, one of our beloved pastors is to leave us and go to Dayton, Tenn., to take charge of the work there. We shall greatly miss him from our work and from our counsels. But he goes to an important field. We commend him to the love and confidence and co-operation of those Dayton saints, and especially the co-operation. We shall expect him to report his work and keep in touch with us.

—Another Baptist Church added to the Knoxville list. On Wednesday 16th inst., a council met upon invitation, with a number of brethren, at Bro. T. M. Anderson's east of the city, and with Rev. W. C. Grace as chairman of the body, recognized the new organization as a regularly constituted Baptist Church. This makes twelve Baptist Churches within five miles of our court-house, and there will soon be another we think. And yet there is great need of more Baptist workers.

—Yes, we had the "grippe." But we are better. Who hasn't had it? Miserable!

—Did anybody think to send Bro. Folk a turkey.

—Well, we had a very pleasant Christmas. And the tokens of love and esteem that followed one another were indeed cheering. Our Bro. C. P. Allen, recently come from Kentucky, gave us a new hat, much to the improvement of our personal appearance. Deacon T. L. Gammon never forgets his pastor. This time he sent us a barrel of apples, the finest we ever saw, large and red and sound and juicy. It would have gladdened any one to have seen James clap his hands, shout his joy and dance in glee around the opened barrel?

—And then here came the porter from the Posey Furniture Co's Store, with an elegant rug for Aunt Nora's parlor. This was the first gift of our Bro. A. W. Swindall, recently come from Oxford, Miss. And there were various other tokens of love and esteem from other members that greatly cheered us. If James could write, he surely would extol the name of "Santa Claus," for it was his first real Christmas. We gave ourselves to quiet rest for the day. H.

PERSONAL AND PRACTICAL.

—Happy New Year!

—Bro. G. W. Brewer, of Knoxville, has been called to the church at Dayton. He is a fine man, and we shall expect to hear good reports from him there.

—Well, we trust you had a pleasant Christmas, without any headaches or heartaches following it. Now for a new year of new zeal and consecration.

—Now is the time to form new resolutions. Next week will be the time to break them. But still better make them if you break them than not to make them at all. Better rise and fail again than stay forever down.

—Bro. G. W. Sherman has accepted the care of the church at Lewisburg. He is a young man, but is highly spoken of. Lewisburg is an important field, and we hope he may be able to add much strength to our cause there.

—Brethren J. A. Denton and C. D. Fine of Johnson City, spent Saturday of last week in the city. They are both not only exemplary young men, but firm Baptists. They speak in very high terms of their pastor, Bro. J. H. Snow, and his work in Johnson City.

—Bro. Wm. Bass, a substantial farmer and staunch Baptist, of Shop Spring, came down to the city last week, accompanied by his two interesting daughters, one of whom (whom the readers of the "Young South" may remember as Montie Bass) we had the plasure of having as our guest during Christmas.

—Evangelist Geo. H. Simmons spent last Sunday and Monday in the city, looking after the interests of the Workers Convention, to be held here February 7-12, and of which he is the originator. The program has been about completed and will be published next week. It includes many of our most distinguished men in the South. It is expected that we will have a large attendance of visitors from a distance, and we trust that the occasion may not only be one of interest, but of great profit as well.

—We want to call special attention to the article of Dr. Smith on page 4 about the Sunday-school publications of our Convention, and to say that we are proud of our series. It will compare favorably, we believe, with any other in the market. There has been a very marked improvement in the series, it seems to us, since its removal to Nashville. The "Teacher" especially, under the able editorship of Dr. Frost, has advanced to the very front rank of such publications. The Board asks a comparison of its literature with that of others, and does not fear the consequences.

—The death of Dr. Wm. Harris at Montgomery, Ala., last Saturday, was peculiarly sad. He had but recently gone to the First Church, Montgomery, from Baltimore, and promised to do a fine work there, but he was taken with la grippe a few days before, which resulted in congestion of the lungs and he died on Saturday, in the 63rd year of his age, to the deep grief of his members in Baltimore, and his many friends in the South. He was a strong preacher and had filled important pastorates in Louisville, St. Joseph, St. Louis, Baltimore and Montgomery. To his grief stricken congregation, and especially to his sorely bereaved family, we can only tender our sympathy and our prayers that God may temper their cloud of sorrow with the silver lining of his grace.

—The editor of the *Gospel Advocate* at last ventures to explain Eph. 2. 8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." He says:

"As I understand Paul, his point is that we are saved by grace through a living faith which obeys the commandments of God, and that not of ourselves, or by virtue of any works which we devise, but which God has not commanded. The works which Paul excludes are not things which God commands us to do, but such things as we presume to do without any authority from God, as though we could help God by our suggestions in little matters which, perchance, had escaped his mind."

We imagine that Paul will thank the able editor for this very lucid explanation of his language. But we should like to ask how he found out that "the works which Paul excludes are not things which God commands us to do." Does not Paul use the expression "works" in all of his writings as meaning the "works of the law," as he calls them, meaning of course God's law? We cannot be saved by doing these, simply for the reason that we cannot do them all and "he that offendeth in one part is guilty of the whole."

—"The Apostle Paul has been generally regarded with disfavor by advocates of suffrage for women; but some one has lately discovered that his well-known advice to women to "keep silence in the churches" was intended for Greek women only, and in a Greek church, where the feminine part of the congregation, being accustomed to the restriction of the harem, were much inclined to whisper and be otherwise disturbing. This interpretation, which should be submitted to the consideration of those Methodist brethren who are debating the question of woman's right to a place in the church conferences, is strengthened by the fact that Paul licensed Philip's daughters to preach and made Priscilla co-professor with her husband in the first theological seminary of which we have record in the New Testament, and frequently commended many women who were honored workers in the church."—*House Keeper.*

In reply to the above we wish to say:

1. If Paul's advice to women to keep silence in the churches was "intended for the Greek women only," then were not the injunctions in the 13th chapter of the same book (1 Cor.), the chapter on love, intended only for the Greeks? How do you make the distinction?

2. Paul did *not* "license Philip's daughters to preach." It is simply said that Philip "had four daughters, Virgins, which did prophesy." Prophesy means to *speak for* God and usually to foretell the future. It does *not* necessarily mean to speak in public, nor is there anything to indicate that these daughters of Philip did so.

3. If Priscilla was "co-professor with her husband in the first theological seminary of which we have any record in the New Testament," it is certain she did her teaching in private.

4. The "many women," whom Paul "frequently commended," who were "honored workers in the church," all did their work in private. At any rate we have no record of a single one doing any thing in public. It is just in that quiet, unostentatious, woman-like way that we would have our women to work in the church now. And it is just in that way that most of them do work.

The above are about the best arguments which can be adduced in favor of women preaching in public. It is astonishing, to see how flimsy they are. It only shows to what straits the advocates of woman's preaching have been reduced.

THE HOME.

Room at the Top.

Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work for a' that
To him that doeth it well.

Fancy the world a hill, lad;
Look where the millions stop;
You'll find the crowd at the base, lad,
There's always room at the top.

Courage and faith and patience,
There's space in the old world yet;
The better the chance you stand, lad,
The farther along you get.

Keep your eyes on the goal, lad,
Never despair nor drop.
Be sure that your path looks upward;
There's always room at the top.
—*Selected.*

The Wreck at the Cliff.

BY REV. EDWARD A. RAND.

"Hark, Dave!"

Dave, sitting by the stove early one Christmas morning, heard Grandmother Pond say a second time:

"Hark!"

"What is it, grandmother?"

"Thought I heard a roaring."

"The sea, grandmother! It was banging against the cliff all day yesterday. Fearful breakers!"

"I dare say."

She rose and went to the window, near which, on a stand, the old-fashioned candlestick still held its burning tallow taper; but above the cold dark sea there were signs that the sun would soon have a multitude of tapers shining in the great window of the east for the benefit of that particular Christmas.

"How is grandfather?" asked Dave.

"Well, his rheumatiz keeps him in bed; makes him nervous. Did it snow much during the night?"

"I haven't been out, grandmother, to see."

"A snow-storm is bad for folks at sea," she sighed.

Dave knew the meaning of this. She was thinking about her sailor-boy, John, off somewhere. Only the heavenly Father could tell just where John was. John was Dave's uncle, but the two had not seen each other for years. Dave was an orphan, recently coming to live with his grandparents. He now said:

"Don't I wish I had a lot of money, grandmother!"

"Why, Dave?"

"I'd make a home for sick sailors. I would let any one come that did not have a home, and could not make one for himself."

"Yes, yes; that would be Christian."

Grandmother sighed again.

"Lots of 'em, Dave, that haven't any home. But there! that's what the Savior wanted, you know, when he came to Bethlehem. And he was only a little baby," added the tender-hearted grandmother.

"You ought to have heard the sermon Sunday, grandmother."

"What was it?"

"The minister said said if we helped poor people and people without a home to get one, feed them, you know, when hungry, that would be like like giving the Savior a home like taking him into the house."

"I wish he would come, I'm sure, come to-day."

"Hark, grandmother! there is that noise you heard. I do believe. Sounds like like"

"A gun," said grandmother. "I don't see what it is."

"I'll just step out and see."

When Dave rose, one would have noticed that the boy was a cripple. He took up two crutches lying on the floor by the side of his chair. He put on his old felt hat, mounted his crutches and went out of the room.

Pound, pound, pound! went his crutches down a long entry to the back door. Dave opened it, closed it after him, and then the house was silent.

"A kind-hearted boy as ever was!" said his grandmother, as the echo of the crutches died away.

Dave could not, like other boys, take as many steps as he wished; and he now shortened his route by going through the barn. He wanted to reach the cliff near which was his graudfather's little farm. At the foot of the cliff the great sea tumbled, foamed and roared. As ugly a place in a storm as ever you saw.

"Bang-g-g!"

Dave's heart almost stopped when he heard it.

"That is a gun from a wreck, and—and I think I can see the—the masts above the edge of the cliff! Oh, dear!"

Dave was right.

When he reached the edge of the cliff he looked down upon the deck of a vessel not more than seventy-five feet from the shore. Oh, how the sea raged and frothed about that wreck! Ten millions of wolves, with white, foaming jaws, seemed to be springing at her, to tear her in pieces and drag her away, howling incessantly as the work of destruction went on. No boat could have lived in that tumult.

I I'll wave a crutch," thought Dave. "They can see that."

Yes, Dave thought he saw somebody toss up his arms when that crutch was brandished on the brink of the cliff

"Now, now I must get the people here," said Dave. "Don't I wish I had other boys' legs!" He lacked them, though, and so could not go the shortest and most direct way; but he chose that which would be the least arduous, though the longest, and this took him again through the barn.

But who came from one of its hay-mows, rubbing his sleepy eyes open? A stranger and a tramp?

"Who- what " began Dave.

"What are you making so much noise for, boy? You woke me up from a good night's sleep."

"Oh oh!" said Dave, not stopping to ask for explanations, but proceeding at once to his story. "There's a wreck down under the cliff!"

"What, what! A wreck?"

The stranger started. In an instant he threw away all his burden of sleep. He sprang off with the alertness of a deer. He rushed to the cliff, looked down a minute, and then ran back.

"Here boy! Rouse all the neighbors! And where's your grandfather's rope? There's a tackle here, somewhere, isn't there? Got a big basket?"

Dave answered these questions. He showed where various lines and ropes were stowed, where the tackle was, where a big basket stood in one corner. Then he hobbled off to rouse the neighbors.

"Wonder who that is!" thought Dave. "He is a young man isn't old any way. Slept in grandfather's barn, too! Wonder who he is? Oh, there's a fisherman! He will help me get people. Its Jotham Smith! Jo-thum!" he began to shout. "There is a wreck at the cliff! Jo-thum! Jo-thum!"

It did not take Jotham Smith long to give the alarm. When the aroused neighborhood reached the cliff they saw a line reaching to the battered vessel. The stranger, tying a light line to a big spike he found in the barn, had sent it to the vessel. The crew pulled on the line, to which their rescuer had attached a firm rope, the size of a cable. Occasional shouts from the imperiled crew reached and stimulated their solitary ally. When helpers reached him, he was dragging out the tackle from the barn.

"Hurrah!" shouted Jotham the fisherman. "Here we are! Everybody take hold! Why," he said to the stranger, "guess you are a sailor, a rigger, or suthen'! See here! Don't I know you?"

"I feel at home any way," said the stranger. "To the rescue!" he shouted. "Somebody bring that basket! Come on!"

To the cliff went all the apparatus; and finally, between the cliff and the vessel's main-head, ran grandfather's basket. Soon a man came back in it.

"Wish ye a merry Christmas!" cried Jotham.

"Wish you a good many!" said this arrival from the sea. "If it hadn't been for you, we should have had an awful Christmas out there."

Back went the basket for the next man. Dave had hobbled to the house, and told grandmother and grandfather everything that had happened. Grandfather in bed just held up his hands to God and prayed for the shipwrecked crew. Grandmother flew about. She warmed up the fore room. She brought Christmas pies from her pantry. She fetched dry clothing from the closets. She made hot coffee. Oh, it was a wonderful Christmas! Every time a poor drenched sailor arrived, grandmother felt that the sailor's Saviour had come to be sheltered and comfortable. By the time all the rescued had arrived, the old farmhouse, with the grandmother stirring about and the grandfather on his bed, seemed to those loving hearts so full of the Saviour's presence that the spot became a very Bethlehem, angles' songs echoing in the air.

"Don't you want that man to come in, grandmother, that stranger who has done so much?" asked Dave.

"Oh, yes, Dave! Bring him in!"

When he entered, grandmother threw up her hands, began to cry, and then took him in her fond arms.

"Why, John!" she sobbed.

"Yes, mother; I was wrecked, the other day, on the Jersy coast, and have been traveling afoot to get here, but did not come till in the night, and thought I would not rouse you, but make port in the old barn, and be a kind of Christmas present for you in the morning. If it hadn't been for the crutches going through the barn I might have been sleeping now, and not helped about the wreck."

A boy's heart leaped to think his crutches had done some good Christmas morning. He too had heard the angels' song of good will to men.—*Sunday-school Times.*

An Essential Condition.

The preacher who is not constantly growing in grace, and growing in the intensity of his desires after God will rarely advance his people to any spiritual depth or spiritual heights. The one condition of helping other people nearer to God is to have a growing nearness to him ourselves.—*Rev. E. M. Bounds.*

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

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.
No. 215 N. Fourth Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Dear Children:—I hope that each one of you has had a merry Christmas, and that you awoke Christmas morning to find that good old Santa Claus had heard every wish of your heart and filled your stockings full. Oh, what a blessing to us all is this Christmas tide! It is one time of all others when the heart is glad and everybody feels he loves everybody else, and wishes everybody to be happy. "Peace on earth, good will toward men," is the heaven rent motto for the Christmas tide. It is the season of forgiving and forgetting and of wiping away tears and lifting burdens from lonely hearts. Oh, merry Christmas, may it ever be with us! Yes, I hope our "cousins" and friends have had a merry Christmas in that they have not only rejoiced themselves, but they know they have made somebody else rejoice. And now I wish you all a "Happy New Year." I feel we have been very happy in our work the past year. And I think it was, first, because we had something to do. Second, because so many went to work to do it, and consequently we succeeded.

Now, children, 1892 will be our missionary centennial year, and we are going with all our might into the centennial work. Now, who will tell me why it is our missionary centennial year? And what is a centennial year? Let each of the cousins answer these questions for me. And then I will tell them all that it means and what we, as the "Young South," are going to do. I cannot give our report for 1891 till next week. So again wishing you all a Happy New Year, I am, as heretofore, lovingly,

AUNT NORA.

Dear Aunt Nora: We have been thinking for sometime that we would write to you, but have waited until we could write the letter ourselves. We are nine and seven years old. This is our first session at school. We attend Sabbath-school every Sunday. Mrs. Inman is our teacher. We have been going a long time, and she has always been our teacher. We see what the little cousins are doing every week, and want to work for Cuba, too. Inclosed you will find two cents for a brick card, and two cents for Bro. Diaz's picture. We will try and fill the card by Christmas. Much love to all the cousins.

ANNIE MAI AND GEORGE DODSON.
Humboldt, Tenn.

Dear Aunt Nora:—I received the brick card, and have collected 40c. on it. Aunt Nora, when I get the brick card filled, must I send the brick card back to you, or must I keep it? I will close with love to all the cousins.

BESSIE SWEENEY.
East Nashville, Tenn.

I am not particular about your returning the card, Bessie, as I would like for you to keep the picture of the church and learn all on it by heart.

Mrs. O. L. Hailey:—I come again, asking for more brick cards. Some of our children have filled theirs and ask for more. Inclosed please find three stamps for three cards and Bro. Diaz's pictures. God be praised for giving them the spirit to do His work. Shall I send the money to you, or report to you and send the money to Atlanta, to Dr. Tichenor? I ask for information, just as you wish. What a blessed work you have done this year! God will reward you. Your sister in Christ,

MRS. A. J. H. BORDERS.
Choccolocco, Ala.

Dear Aunt Nora: Will you and the cousins permit another little boy to join your happy circle? I am seven years old, and enjoy the Young South very much. Uncle Orren visited our little village last week, and preached a number of good sermons for us. We learned to love him very much. I attend Sunday-school every Sunday. I send stamps for a brick card and Bro. Diaz's picture I hope to get my card filled by Christmas. With love to little James and Orren and all the cousins I will close.

HUBERT ELLIS.
Sevierville, Tenn.

Dear Aunt Nora: Find inclosed $2. I collected $1 on my brick card, and papa gave me the other; so papa said he would have ten bricks in Bro. Diaz's house, and says, the Lord bless Bro. Diaz and his work in Cuba. Love to you, James, Orren, and all of the cousins. GRACE WESTER.
Wayland Springs, Tenn.

Dear Aunt Nora: We saw in the BAPTIST AND REFLECTOR of Dec. 3rd that you wished to get $100 more for Cuba by Christmas. Brother Johnnie and I are anxious to help, so please send us two brick cards and we will try to fill and send them to you by Christmas. I am sorry we have not enlisted in this noble work sooner. With love to you and all the cousins.

IDA V. COX AND JOHNNIE B. COX.
Fordtown, Tenn.

Dear Aunt Nora:—It has been quite a long while since I have written to the Young South, but I have been reading the cousins' letters all the time. We had a splendid protracted meeting here in August, and there were twelve baptized. I was one of the number. Aunt Nora, I want you and the cousins to pray for me that I may lead a true Christian life, and do some good in the cause for Christ. Inclosed find a two-cent stamp for a brick card; also a stamp for Bro. Bro. Diaz's picture. For fear my letter will be too long I will close with love to you and the cousins.

MINNIE ASKEW.
Spring Creek, Tenn.

Dear Aunt Nora:—I see so many little girls are writing to you, I will write and ask you to send me a brick card. I want to see what I can do for Cuba. I live in the country, two miles from Saulsbury. I am 8 years old. I have one sister and one brother. My sister is going to school at Blue Mountain, Miss., and my brother is attending the Southwestern Baptist University at Jackson, Tenn. I have been to see them both. I like Jackson the best. I get very lonesome without them—no one to play with but my dolls and cats. Inclosed find four cents in stamps, for which you will please send the card and Bro. Diaz's picture. Bro. W. D. Powell, of Mexico, spent last Sunday with us. He is an old school-mate of papa's. We were so glad to see him.

IRENE LOW.
Saulsbury, Tenn.

Mrs. O. L. Hailey:—I did not have a brick card to fill, but send the amount ($2) as my Thanksgiving. Please send me Bro. Diaz's picture. I inclose stamp. A FRIEND.
Three Notch, Ala.

Dear Aunt Nora:—I send you $2 on my brick card. I did not have very much trouble to get it filled, but could not send it until now. We are done picking cotton, and I am going to school now. I like to go very much. FLAVEL FERRELL.
Toccopola, Miss.

Dear Aunt Nora:—It has been a long time since I wrote to you. I guess you have almost forgotten me. I have been going to school; it was out about two weeks ago. I learned very fast. I went through my arithmetic. Our teather's name was Prof. Motley. He was a very good teacher. We have a very good Sunday-school at this place. We have enrolled about 85. I go every Sunday, but we are not going to have anything to do Christmas. We were talking of having a concert, but we gave it out. We are going to carry on Sunday-school all winter. I have a little sister who was five years old in November. She has been nearly through the first reader. I have two sisters dead—one married and one single. The one who was married left a child nearly one year old. We took her and raised her, and she is with us now. Aunt Nora, I sent for a brick card in the last letter I wrote, but never did receive it. I will send for three brick cards. I hope I will receive them. Well, I will close for this time. I hope my long letter will not weary you. Love to you and little Orren. I send a two-cent stamp for three brick cards.

JESSIE SMITH.
Hickman, Tenn.

I send cards, but no pictures of Bro. Diaz, as I find, to my surprise, that I ran out. If you still want them, let me know. I will have some in a few days.

Dear Aunt Nora:—Inclosed find $2 on the brick card. I only collected $1 on it, and the other $1 I donate myself. Much love to all the cousins.

BENNIE C. JACOBS.
Beech Grove, Tenn.

Dear Aunt Nora:—I have at last succeeded in getting my card filled. I am sorry I have been so long getting it filled, but I could not do otherwise this time. I will close by saying good-bye. I wish you success in all your work.

LOULA M. HEADEN.
Mulberry Gap, Tenn.

Dear Aunt Nora:—Inclosed find $2 on the brick card you sent me several months ago. I would have sent it sooner, but sickness and other misfortunes prevented. Much love to you and all the cousins.

LINNIE BILLS.
Jackson, Tenn.

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.; Birtie Fleming, $2; Maggie Grandstaff, $2; Anderson Estes, $2; Mrs. M. A. Boyd, $1; Lula M. Headen, $2; A Friend, $2; Linnie Bills, 2; Bennie Jacobs, $2; Minnie Eason, $2; Daisy Miller, $1; Flavel 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; Vallie Blankenship, $1.80; Eliza Turney, $1.60.

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Has no Equal.

The Royal Baking Powder will make sweeter, lighter, finer-flavored and more wholesome bread, biscuit and cake than any other leavening agent. It is of higher strength, and therefore goes further in work and is more economical. All government and scientific tests go to show this. Royal Baking Powder as a leavening agent is absolutely without an equal.

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"As the result of my tests I find the Royal Baking Powder superior to all the others in every respect. It is entirely free from all adulteration and unwholesome impurity, and in baking it gives off a greater volume of leavening gas than any other powder. It is therefore not only the purest but also the strongest powder with which I am acquainted.

"WALTER S. HAINES, M. D.," *Prof. of Chemistry.*

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"H. D. GARRISON," *Prof. of Chemistry.*

Many a life has been lost because of the taste of cod-liver oil.

If Scott's Emulsion did nothing more than take that taste away, it would save the lives of some at least of those that put off too long the means of recovery.

It does more. It is half-digested already. It slips through the stomach as if by stealth. It goes to make strength when cod-liver oil would be a burden.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

96

RECENT EVENTS.

—We regret to notice the sickness of Rev. Geo. E. Truett, of Portsmouth, Va. He is the brother of Deacon Truett, of Edgefield Baptist Church, Nashville.

—Rev. B. H. Dement, pastor at Buena Vista, Va., is in the midst of an effort to build a suitable church house. It is hoped it will be ready for occupancy in sixty days. He is a noble son of Middle Tennessee, so to speak, and the mother would love to have her son return.

—Edison is now engaged in trying to solve the problem of the application of electricity for running railroad trains, in lieu of steam. He uses no overhead, or trolly wire, the current passing through one line of rails. A speed of one hundred miles an hour, he says, can be maintained.

Great and permanent improvements in Baptist interests in Brownsville, Tenn., were a pleasing feature noticed in our visit to that city, a few days ago. First is the improvement and advancement of bishop I. P. Trotter, the pastor of the Baptist Church there, in preaching power, easy delivery and simple analysis of the subjects in hand. It has been nearly a year since we heard him before. He has grown in pulpit effectiveness. He has also grown in favor and popularity with his people, because he has grown in spirituality and piety. The church has increased is strength and numbers. There have been some fifty additions during the year. They have made noticeable improvements, too, in and about the pulpit and the organ. The Sunday-school has made a most excellent improvement in their room, under the wise and prudent administration of Superintendent T. E. Glass. The old organ and the old benches have been sold to good advantage, and with the proceeds of sale a new organ, and chairs in lieu of benches, have been purchased. With generous contributions a new carpet has been bought, and now covers the entire floor of the Sunday-school room. These improvements altogether cost some $200. We noticed also that the Sunday-school is using the Southern Baptist Convention Series of most excellent Sunday-school literature, published now in Nashville. There never was a time when the church and Sunday-school at Brownsville were not loyal and true to all the enterprises of their State, as well as of the Southern Baptist Convention. But the most noticeable external improvement made by the Baptists Brownsville is the large and elegant, modernized addition to the Brownsville Female College, to accommodate the increased number of young ladies seeking an education at this noted institution of learning. Without appealing to the Baptists at large for help in so much needed improvement (which might have been in vain) the liberal Baptist saints of Brownsville raised a fund of $3,600, and then let out the contract for the beautiful building. It is now finished and furnished, and President Smith is so far happy. The thorough work done in the essential and permanent improvement of the pupils, in educational as well as moral training, is also plain to be seen. There is no surface, or shoddy work done in this college. From President Smith and all his teachers to Prof. J. I. Ayers, the music director, the most thorough knowledge of the languages, mathematics, arts and sciences is imparted.

Methodism.

In the BAPTIST AND REFLECTOR of December 17th is a note from N. A. Anthony, a Methodist preacher, in reply to a news note sent in by me some time since. One would think, from reading this note, that I had arrayed Bro. Anthony's name before the readers of the BAPTIST AND REFLECTOR; but his name is not mentioned in connection with the matter. I do not remember to have ever penned his name but once, and that was in regard to a prospective debate between him and Bro. A. Malone. Now, why is Bro. Anthony so interested about this? Has he been doing something of the sort? If not, why is he "kicking?" Sam Jones said, "Cast a stone among a gang of dogs and you could always tell which one was hit, it would hollow." One would think from the way Bro. Anthony is hollowing that he is "hit," while I only referred to "a Methodist circuit rider"

But the secret of the matter is, that I referred to some of the absurdities of his beloved Methodism. They can call us "Mud-hole Baptists," "Bigoted," "Selfish," "Narrow-hearted," "Stingy" etc., but if a Baptist dares to open his mouth about their practices a great howl is raised. It reminds me of the boy who was pounding his comrade on the head with a hammer, and because the little fellow hollowed, he said: "*Mama, make Sam hush; every time I hit him on the head he hollows.*"

Now, as my good Bro. Anthony has introduced himself to our readers, and accuses me of trying to "traduce" his name, I take this opportunity of saying that, so far as I know, socially and morally he is a gentleman. *But his theology is awful crooked.* I like him as a man, but his doctrines are an insult to God. It is true that Bro. Anthony is a little irritable, a little "waspy" sometimes, but we can look over that. He really writes like a man suffering from indigestion, and they tell me that a good deal of allowance should be made for dyspeptics. But if my dear brother will "possess his soul in patience" I will tell him a little more that I have heard and know about a "Methodist circuit rider" that operates within the limits of my knowledge.

I am told that a "Methodist circuit rider" descanted on baptism somewhat after this fashion. In speaking of John's baptism he said something like this: "Poor old John, if he had immersed the people he would have had to stand in the ice seven or eight hours a day." Then he said if he had a ten year old boy that could not read the Bible better than that, he would whip him. And then after this harangue and doing his best to disgrace the sacred ordinance of baptism, he would take a candidate, if he demanded it, and immerse him in the name of the Holy Trinity and call it baptism. Here he is doing that which he says is not taught in the Bible; yea, that which he abuses and sports about.

This is a man who claims to be a minister of the gospel, a Methodist circuit rider, and yet he will do that which he says is not taught in the Bible, and do it in the name of the Holy Trinity. How long, Oh how long, will God permit such insincerity to be carried on in his name, and characterized by men as the worship of God?

But the poor fellow, perhaps, is to be excused; for he is the dejected slave of his superiors. He is not a free man, but the willing tool of his priestly lords. Here is what is asked him by the Bishop. "Will you *reverently obey* your chief ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, submitting yourself to their godly judgment?"

He answers: "I will so do, the Lord being my helper." See Discipline for 1886, p. 301. God have mercy on the poor dupe!

Who could wonder that our country is filled with skeptics when they behold such palpable contradictions in the so-called worship of God.

The Methodist Church, as well as the actions of this Methodist circuit rider, stand out as a palpable living contradiction. All will agree that Christ and his Apostles made use of a verb that described a specific action as Christian baptism, whatever that action may be. But still, in the face of all this, this Methodist circuit rider will perform three different actions, and call them all baptism. Can there be a greater source of infidelity in the world than this? If the Bible teaches these contradictory things, it is not to be believed. To say that it is so obscure that it can not be understood on questions of duty, is to impeach either the wisdom or purity of God, and the world is ready to say, I will not believe in or serve a God that cannot make himself understood. But if the duty is plain, and easily understood, it follows that this Methodist circuit rider referred to, as well as all others, make a practice of performing at least two things wilfully and knowingly that are not taught in the Bible. The world is looking on at this wilfull disobedience of God's holy word.

Is there any excuse for such a sacrilgious insult in the face of an outraged Deity? He is doing right is he? Then it is right to disobey the word of God? If it is wrong, then here is a Methodist circuit rider doing wrong, knowingly, and at the same time doing it in the name of the Holy Trinity. This is a perfect hot-house

[Continued to page 13].

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break, "it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

Pittsburgh. GEO. A. MACBETH & Co.

On The Increase

As there are now so many good papers and Sunday school helps issued, the American Baptist Publication Society thought it possible that there might be a slight falling off in their circulation for January 1892. They therefore, on the 24th of December, compared the orders received up to that date for 1892 with the orders up to the same day last December for 1891 and report the following encouraging results. The increase up to that day for January 1892 over January 1891 is as follows:

Baptist Superintendent, an increased circulation of	1,000
Baptist Teacher	2,000
Senior Quarterly	2,300
Advanced Quarterly	16,500
Primary Quarterly	5,500
Our Young People	11,500
Young Reaper	10,000
Sunlight	12,300
Our Little Ones	4,500

This is encouraging, and there is reason for expecting that this increase will be greatly enlarged. (Adv.)

Looking at the beautiful and instructive pictures, the bright and entertaining stories, the pithy, pointed teachings, the solid wholesome reading in these four papers "Our Little Ones," "The Sunlight," "The Young Reaper," and "Our Young People," we say surely, surely every family in all this land can supply itself with the choicest reading, suited to every child's understanding. The American Baptist Publication Society, 661 Whitehall Street, Atlanta, Ga., will send either or all of these papers to your home for almost nothing. Send your name and get samples. Do give your children clean, pure, nourishing, mental food. (Adv.)

Our Young People, published fortnightly by the American Baptist Publication Society, is in all respects attractive and interesting. The publishers promise a serial story by Mrs. Kate Neely Festetits, entitled "The Hon. Mr. Grove," which will commence with the first number of the new year. The author's name is sufficient to insure a bright, interesting story. This will be followed by other serials, by writers new and old. The price of this inspiring young people's paper is only forty cents in clubs of five and upward. (Adv.)

—All superintendents should make a strenuous effort to secure a wider circulation of our Baptist literature, and by so doing supplant and drive from the field the pernicious and dangerous reading matter with which the country is flooded. In order to do this, they should patronize our American Baptist Publication Society, which furnishes the best and soundest literature for Baptist Sunday-schools Adv.)

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F. J. CHENEY & CO.

Sold by Druggists, 75c.

METHODISM.

(Continued from page 12).

for infidelity. The Master, in John 17:8, tells us what is necessary to the acceptance of him as the Messiah. He says: "For I have given unto them the words which thou gavest me, *and they have received them* and have known surely that I came out from thee, and they have believed that thou didst send me."

But here comes a man who can disobey God with impunity, and yet he comes with a demand that the people shall accept his contradictory teachings and reverence his contradictory practices. *Will they do it?*

I once heard of a Methodist circuit rider who said, in substance, this: "Any man who says he belongs to a church that has existed ever since Christ and the Apostles, is either a maniac or a fool. The Catholics are the only people that can go back there; they are jingling the keys of the kingdom to-day."

Now, dear reader, what do you think of a man who will thus traduce the character of the Bride of the Lamb and defend the character of the "Mother of harlots and abominations of the earth?" What will the Master say when he shall present his Bride to the Father, "without spot or wrinkle or any such thing?" Will He not vindicate the character of his Bride, and resent such insults against her fair name?

How will this Methodist circuit rider feel when he shall see, in that day, the Bride dressed in "linen clean and white" and say there is the fair one that I tried to supplant with the "Mother of harlots" and her daughters. Echo answers, How.

We shall wait to see who will come to the rescue of this "Methodist circuit rider."

J. H. GRIME.

The originals of the certificates of cures effected by the use of Ayer's Sarsaparilla are kept on file at the office of the J. C. Ayer Company, Lowell, Mass. Probably no similar establishment in the world can exhibit such a mass of valuable and convincing testimony.

The bald man's motto: "There is room at the top." This top may be supplied with a good crop of hair by using Hall's Hair Renewer. Try it.

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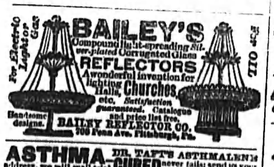
"Take the case of a boy compelled to leave school and earn a living at fourteen or fifteen, who is fond of study and wants to continue his education; what advice would you give him?" Five leading college presidents, Dwight, Patton, White, Capen, Hall, will answer this question in a series of articles in *The Youth's Companion*.



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And then as to quality of the paper, illustrations, printing, etc., as well as in the matter itself, it is said by the best judges that there is really no comparison. Put them side by side, look at them, and judge for yourselves.

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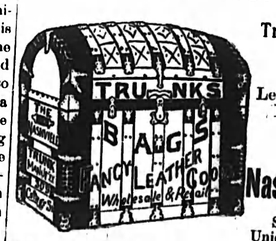

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Stop that cough! Else the bronchial tubes will be enlarged and the delicate tissues of the lungs exposed to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pectoral.** A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. **Try** Don't be without it in the house. Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

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BELLS

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—There is many a christian who asks the Lord to lead him in all his business and spiritual affairs, but who when he goes to the polls thinks it safer to follow his own judgment.

—The devil drives men to work, but God invites them to come and rest and feast.

OBITUARY.

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

MRS. DICEY TAYLOR.

Death has just visited Trenton Baptist Church, removing from our Christian fellowship, to her mansion in heaven, Sister Dicey Taylor. She was born April 16, 1817, and died Dec. 11, 1891, aged 74 years and 8 months. She joined Clover Creek Baptist Church at sixteen years of age, having lived 58 years in full fellowship. Our sister was not demonstrative, but firm to her convictions of duty. Her life was clearly a beautiful and pure one. As she grew older she grew richer in grace, and more anxious to go to her reward, saying she was ready to go hence and be with her loved ones, who preceded her those who were at the gate "watching and waiting." Her life of sacrifice and true devotion to her family and the cause of Christ is embalmed in our memory. Yours in Christ,

J. M. SENTER.

Trenton, Tenn., Dec. 14.

"UNCLE MARK."

Died, Sept. 6, 1891, near Castalian Springs, Tenn., Mark Bate generally known as "Uncle Mark." This old colored man was a noted character in this community where he was born and where he lived for seventy-four years. From his youth, during his days of slavery, he belonged to James H. Bate, the father of Gen. and Capt. Bate, and lived on the old family yet owned by them. Uncle Mark was the foreman on the place, and after the death of his master, more than forty years ago, he remained as such, living with his wife and children on the old homestead near Castalian Springs. He with his family and other servants remained during the entire war and the "carpet-bagger" period with Mrs. Bate at home, without yielding to the seductive influence of Federal officials or officious carpet-baggers. His good faith and loyalty to the Bate family and love of his old home never faltered. Uncle Mark was much beloved by all the Bate family, and ever received from them merited kindness. By industry and frugality and aided by his former owners, he educated his children and became the owner of a farm in the neighborhood, and by dividing it left small farms and comfortable homes to his children.

Uncle Mark was a devout member of the Baptist Church, and where known was much respected as a man of truth, integrity and honor as any one, white or black. He was an old landmark in his neighborhood, and being thoroughly posted in all local history and personal incident connected with it for three quarters of a century, he became an interesting character. He was looked up to by the colored people, who knew him, was universally esteemed by the white and regarded with tender affection by the Bate family. He was buried at his request on the old homestead. His burial was attended by a large concourse of neighbors and friends, both white and colored. Peace to the ashes of "Uncle Mark." W. B. B.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

When the name of Christ becomes everthing to you, it will do everything for you.

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"The Story of the Baptists, Cook	1 50
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"The Pastor, H. Harvey	90
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Obituary.

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We sadly announce the death of Mr. Andy Davenport, who died suddenly Nov. 9, 1891. He was the son of Mr. and Mrs. Pete Davenport, and was born June 7, 1875. He was left an orphan at the age of five. He was reared by Mr. and Mrs. J. A. Walkup, who cared for him with paternal affection. He professed religion at that glorious revival at Auburn three years ago; was baptized by Rev. J. T. Oakley, and united to the Baptist church here. Since then his walk has been in the Christian pathway. Each day he strove to make purer and better his life by loving God more and serving him better. He was called from among us in his 17th year, in the springtime of life.

To those who mourn his early death we will say, "Weep not for him; he is not dead, but sleepeth. He has only left the rough pilgrimage of this life to dwell with God and angels."

Weep not for him—for he is blest
His soul has entered into rest.
And now, arrayed in robes of white
He stands among the sons of light

S. M. BRADFORD.

Auburn, Tenn., Dec. 7, 1891.

On the question: "Are you in debt so as to embarrass you?" put by Bishop Key to applicants for admission into the Memphis (M. E. C. South) Conference, he said: "No man can remain in an Annual Conference under conditions which would debar him from entering it. A man who is in debt so as to embarrass him can not be admitted to membership; then no man can honorably remain in the Conference, who has become entangled in debt."

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"In all these things we are more than conquerors, through him that loved us."

The true children of God never go to the king of Sodom for their shoestrings.

"Whosoevr drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into evelasting life."

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