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## Strauss as a Biblical Critic.

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

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

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

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

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

To this end they imagine a long series of works which Jesus never pretended to perform, and a variety of marvelous discourses which Jesus never could have delivered; and they coolly attribute these works and these discourses to the Galilean peasant—a plain carpenter's son, who never intended to play any such part.

It is assumed, without a shred of proof, that a "miracle" is necessarily "ahistorical"—that no miracle ever did, or ever can, occur. In accounting for the miraculous elements of the Gospels, the author resorts to the "Tendental" theory, as advocated and elaborated by Haur.

nearly so, and that these same "tendencies" and their results are no authority for us, so far as the historical facts are concerned. The historical facts, if established at all, must be established by critical and scientific investigation. The miracles were needed, and therefore were invented, in order to make the Messiah of the Prophets out of Jesus of Nazareth. How the Messiah of the Prophets originated—how the Messianic idea was originated and developed among a people so superstitious as were the Hebrews—this is left without the least approach to an explanation. And yet the Messiah of Isaiah needs to be accounted for just as much as does the Christ of John's Gospel.

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

When Hotspur, in his teasing way, said to his wife Kate: I will believe That wilt not utter what thou dost not know, he was unconsciously paying her a very high compliment, and it is a compliment which I can by no means pay to Strauss. Indeed he is continually uttering what nobody knows.

The opinion of Strauss as to the ability, the character, and the purposes of the several evangelists are here set forth with as much clearness as one could expect under the circumstances. The evangelists, he thinks, were no vulgar liars, though they are constantly and seriously telling things that they knew were not true, and that no rational human can believe.

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

What Strauss thought of Christ himself I have in vain tried to learn from a careful study of these volumes. He believed that he was accented by Postius Plute, because Tacitus says, so. But what manner of man he was, this biographer (?) fails to inform us.

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

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

## Accepting Christ.

BY J. M. FENDLETON, D.D.

I have read with painful interest an article in the BAPTIST AND REFLECTOR of December 25th, 1890, entitled "The Mourner's Bench," and signed "L. N. Brook." It seems that there was a discussion in a recent meeting of a Sunday-school Institute, and that brethren differed very widely as to the best way of treating inquirers after salvation.

The writer says, "Some of us thought it best to separate the seekers or inquirers from the congregation by reserved seats, so that they would be more accessible to the workers. That it is a good thing to pray for inquirers, and give them special instructions. Dr. Z. C. Graves, Rev. S. E. Jones, and Prof. Baile, took a very decided stand against this method of operation. They wanted us to preach and simply ask people to accept Christ and join the church without any fuss (weeping and mourning) about it."

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

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

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

The second thing I have to say, is this: No one can accept Christ without repentance. In the natural world certain things follow, but never precede other things. It is so in the moral world. Acceptance of Christ as the Savior follows, but never precedes repentance. The sinner can not accept Christ without feeling that he is a sinner in need of a Savior. This consciousness of sin is included in repentance, and it makes possible a reception of Christ; but without it he can not be accepted.

The proper thing to do, then, is first to preach repentance, as John the Baptist did, as Jesus did, as the apostles did. The sinner convicted, humbled, and subdued, must come to the cross for pardon, and life, and salvation.

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

Bowling Green, Ky. —The finest meeting ever held among the Baptists of Nashville was that held last Sunday night in the First Baptist church. The splendid large house was soon filled, and it was an audience of representative Baptists, all of the churches in the city being represented, and all pastors being seated on the platform. Dr. W. R. L. Smith, the genial pastor of the First church, presided gracefully. Rev. C. S. Gardner, of the Edgemoor church, spoke eloquently of the past of Nashville Baptists, and Rev. I. J. Van Ness, of the Immanuel church, discussed their future in a speech of much interest.

Dr. W. D. Powell, an old Tennesseean, spoke of his pleasure in being present upon an occasion of the kind, and said that he thought the effects of the meeting would reach down into Mexico. The spirit of the meeting was fine. Every one went away delighted. It will have the effect of solidifying the Baptists of Nashville more thoroughly than they have ever been before.

CONTRIBUTIONS.

Our Lord and His Apostles.

From "The Mount of Olives and Beth Thoro." During the Last Night of the Lord on Earth. Or, "Foot-washing" and "The Now Memorials."

BY N. N. BROWNE.

From a careful comparison of the four Gospel writers, the writings of Paul, and an examination of the subjects of the "Jews' Passover," and the "Feast of Unleavened Bread," by Moses, I have come to the conclusions, as set forth in this article, relative to the "foot-steps" of our Lord and his apostles, "from the Mount of Olives and back thereto," on that "last and memorable night."

Our blessed Lord being with his disciples at the Mount of Olives the evening previous to the passover night, gives directions to two of the disciples to go into Jerusalem and prepare for the passover supper (which had for ages served as a type of the Lamb that had been and also especially of the Lamb that should be slain) against the time he should arrive with the ten that evening. Now, we should remember that it is very probable that there were no seats in this "upper chamber" where the "preparation was made," except the lounges, or platforms, around the table, upon which they were to recline as they ate. Jesus and the ten arriving, they (as it would be perfectly natural to do) sit down at the table on these lounges, and when the supper was fully ready, or prepared, (and not ended, as King James' translators say), our Lord rises from the table and proceeds to wash the disciples' feet, it being the common custom to wash feet soon after entering the house of any oriental. But as the service was very generally performed by some other than the master of the house, our Savior washed the feet of the disciples himself, as a rebuke to the spirit of rivalry that he knew to exist between him, and no doubt but that he intended for all of his disciples, even to the end of time, to learn, understand, and profit by the simple, yet great example set them. Yet, let us be very careful to notice that by very direct inference he positively forbids us to perform an act to prove our love and charity, our good will, etc., to our brother if the act be of no practical benefit to him, for, when Peter wished his hands and also his head (both of which were already clean from the bathing preparatory to the passover) washed, our Savior promptly refused to render this useless and unneeded service. This fact, coupled with the other fact, that the Holy Spirit, in giving us full directions for our guidance in the New Testament writings, has nowhere put it (foot washing) on record, though Christ himself assured the disciples that after his departure every thing that he wished for them to do should be brought to their remembrance, and coupled with the additional fact that he does positively declare in closing his "Testament" to us that they are complete—I say, it does seem to me that these facts ought to prove to the minds of all that the practice of washing the already clean (or should be clean) feet of your brother does by no means, fulfill the great lesson taught by our Master: and that such cheap service falls far short of the mark; that it is unscriptural.

But, one more idea relative to the lesson taught us by our Savior in the act of washing the disciples feet, and I pass

on. Let us remember that he washed the feet of the unfaithful disciple (Judas Iscariot) as well as the rest, teaching us to render kind and useful service to our enemy, as well as our friend or brother. But, as our Savior desired immediately or soon after closing the last now memorial of the Lamb that was soon to be slain, to institute his new memorials, and as (for wise purposes) he did not desire the presence of the false disciple (Judas), who could have no real interest in the new institution, he soon after having resumed his seat at the table, and as they were eating remarked, that "Oae of you will betray me," whereupon Judas (true to the hypocrite) with the rest, asked if it was he? when the Savior informed not only him, but all of the disciples, that it was; whereupon the countenance of Judas at once fell, and he immediately left, in a wrath.

Now, after our Master, with the remainder of the disciples, had finished the passover, Jesus proceeded to institute his new memorials, by taking "a loaf" (and not a parcel of wafers) and telling his disciples that it was (by representation of course) his body, and immediately began to break it into pieces, telling them that his body should also thus be broken; and after having blessed the same, he then desired that all composing that body of disciples should eat of it. Reason given, to thereby remember him, and not some other.

After the bread, he took a cup of wine, saying, This is the New Testament in my blood, shed for the sins of the world, drink ye all of it. Let Baptists ever remember, that all the Master's disciples, belonging to the body of Christ, at any given place, are not only desired, but commanded, by their great Head to partake of the emblems of his broken body and his spilt blood, and for the purpose alone of remembering him.

After ending the new memorials, the Savior made a few remarks about his glorification, then singing a song in their rapture, (sorrow, some might say), they went out, starting to Gethsemane. On their way, and before reaching the Kidron, the Master informs his disciples that they would all desert him that night—when Peter, ever bold—made his noted affirmation of loyalty to the death.

It appears that after they had passed over the Kidron, and had arrived at or near the gate of Gethsemane, that they halted, most probably all sat down, when the long discourse delivered to the disciples, and the prayer offered for them recorded in the closing chapters of John's Gospel took place; at the close of which he enters the garden with his disciples, leaves the eight near the gate, taking the other three to watch with him in his great—man can never fathom what.

The Door into the Church.

What is the door into the church? Is it baptism? Among the ablest, if not quite the ablest, men in the land affirm that it is, but as they are only men and liable to error, I am forced to differ with them.

When an application is made for membership in the church, it is customary for some one to "move that the brother be received." Is that scriptural? Did the apostles ever receive a member before baptism? Certainly not. A more proper course would be to recommend the brother for baptism and then be received, which is always implied, as no one would think of receiving a member before baptism. The question is, when does a brother become

a church member? Before, after, or in baptism?

He certainly does not before baptism. Does he, in baptism? If baptism is the door, then how are we to get rid of bad men? He came in through baptism—the door—and must necessarily go out through baptism—the door—unless there are two doors; and, as he will not submit to being baptized out of the church, he must remain in. Noncense.

And, again, baptism was the first Christian institution set up or begun and men do not make the door to a house first. Then baptism, it seems to me, can not possibly be the door into the church.

Does the applicant get in the church after baptism? I think so. Baptism is a prerequisite to church membership. The latter can not be enjoyed without the former. When satisfactory evidence is given of the applicant's conversion, and he goes further and testifies his faith in or by baptism, the church can then scripturally receive him, and a welcome or hearty reception is the door, be it expressed or implied, and a withdrawal of fellowship, or repudiation of reception, excludes the member.

A SUBSCRIBER.

Bengal, I. T., Dec. 24, 1890.

A Letter from a Greek Concerning Baptism.

Editors Religious Herald:—A letter from Athens, written by a native Greek in answer to some questions concerning the forms of baptism practiced in Greece, is always interesting—at least to a Baptist. Last winter it was my pleasure to receive such a one from Mr. D. Z. Sakellarios, to whom I had written, at the suggestion of Dr. Whitsett. Being requested by some to have it published, I take pleasure in sending it to you. You will doubtless notice his peculiar English, but those who have had their "Greek exorcises" marred with the schoolmaster's red ink, will sympathize with one who attempts to write in a foreign language. Mr. Sakellarios received an English education at Yale University, but subsequently left the Congregationalists and became a Baptist. The letter explains itself.

COPY.

ATHENS GREECE JAD. 15, 1890.

H. G. Ferguson—Dear Brother: I received yours of the 17th December, yesterday, and I haste to answer you at once in that plain question. I surely can inform you that in the pure Greek church is not any other form of baptism but immersion. They immerse three times the child, or the adult, in the Father, in the Son, and in the Holy Spirit. As they did last week, they baptized a Jew in a large tub that he might get married to a Greek girl. I never have seen any other kind of baptism. I am the son of a Greek priest, and grand-son of priests. When I came out from the Greek church I was thirty-three years old. The first person from whom I received the word of God and I heard the first sermons, was Rev. Jonas King, a Congregationalist, and when I was informed that he sprinkles instead of baptizing, I was frightened to hear that the Protestants sprinkle, for I used to laugh at the Catholics and call them sprinklers.

From that time I began to examine the question of baptism in the New Testament, and so I was persuaded since, and I became a strong Baptist, according to the principles of the New Testament as I have the Bible on the front of my chapel. I did write all the letters that you might be sure that I have some good knowledge about the matter. . . . I continue here to

preach the gospel of my blessed Savior to my country people, who are very ignorant about Christianity and their salvation. . . . I remain yours in the love of Christ.

D. Z. SAKELLARIOS, Baptist Pastor at Athens, A Working Church.

This town, located on the north bank of the beautiful Hiwassee River at the crossing of the East Tennessee, Virginia & Georgia railroad, until two years ago was without a Baptist church house. A little handful of Baptists occasionally assembled together where they could secure a room, and some traveling minister would cheer their drooping spirits with a few crumbs from the Master's table. An effort to protract these services was prevented for want of a house. The members were all very poor, and without one dollar in the Lord's treasury, a few of the brethren shouldered their axes, marched to the woods near by, and the forest soon resounded with the noise of great trees falling to the earth, out of which the lumber in some way was to be secured. As they worked they sang the songs of Zion. When the daily supplies for their families were exhausted, they would stop the Lord's work; but as soon as these necessities of life were obtained, again the work for the Lord would be renewed. God put it into the heart of a wealthy citizen of the town, Mr. G. W. Saulpaw, to donate them a nice lot. Without going into details, I will merely state the results of the two years' work. A neat church house completed, with a good bell, only needs painting and papering, which will be done this next spring. The church now has about fifty members.

A few words now about the spiritual work of the church. The extreme poverty of the members prevented their scouring the services of such a pastor as they wanted; so eighteen months ago, they organized a Sunday-school with twenty-five members. On last Sunday I had forty in my class, and my wife had thirty in hers, there being present in all enrolled one hundred and twenty-five. Our usual attendance eighty to one hundred.

On Christmas-eve it required two large trees to hold the presents for the Sunday-school scholars. Peace and good will prevailed.

Having no pastor the brethren started a prayer-meeting some eighteen months ago, which now is the spiritual life of the church.

How conducted.—A leader is selected by rotation. He selects his subject and tells the brethren during the week. They study the subject at night each for himself. The leader opens with song, prayer, reading the scripture selected. Then a prayer and song. The leader expresses his thoughts; animated talks follow from the brethren. These meetings sometimes almost result in a revival. Sinners stand up to be prayed for. The scriptural knowledge gained by the brethren at these meetings is wonderful. One of the brethren, with a large family, four years ago did not know his letters. He is now a licensed Baptist preacher, and you would be astonished to hear him preach. We use his services some, and also the voluntary services of Rev. J. A. Womack, who in preaching is sound and acceptable.

The church is held together by the cohesive power of God's truth and Spirit: it is really aggressive, and now has the ascendancy here. This year they contributed \$10 to help the Athens church, \$5 to Foreign missions, and \$2 to State missions. And now they have a brick road ready for Aunt Nora. How will this do for a beginning? Why don't brothers Anderson and Thomas stop some time as they pass and preach for us? U. G. SAMUEL, Calhoun, Tenn., Dec. 26, 1890.

OUR PULPIT.

Fever and Its Cure.

BY REV. CHARLES H. SPURGEON.

"And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever, and it left her; and immediately she arose and ministered unto them." (Luke iv. 38, 39.)

Peter was of Bethsaida; but yet he had a house at Capernaum. Is it not highly probable that he had moved there to be near our Lord's headquarters, to hear every thing that he said, to see all his miracles, and to yield him constant attendance and service? I think it was so. In his house, Simon willingly entertained his wife's mother, which is presumptive evidence that he was a good man, willing out of love to run risk of discomfort. We have evidence that his wife's mother was a good woman, for the moment that she was healed, she arose and ministered unto them; whereas, in too many cases, an invalid and aged person would demand to be waited upon. She was a blessing to any house, for she evidently lent all the strength she had to the work of the family. I know just such women whose very life is to minister to others. Happy Peter to have such a mother-in-law! Happy mother-in-law to have such a son!

Good as the tenants were, sickness came to the house. But then it happened—and it so happens always—that just when the trial came Jesus came too. As our tribulations abound, so do our consolations. I have often noticed that when we are exceeding glad some ill news will hurry up to calm our excitement. On the other hand, when we are exceeding sorrowful, the Lord, by his Holy Spirit, causes a sense of peace and rest to steal over us and sustain us. How often have I found the divine presence more consciously revealed and more sweetly sustaining in the hour of trouble than at any other season! I would not invite the fever to my house, but if Jesus would come with it I would not be alarmed at its approach. If we do see our Lord riding on a pale horse we will welcome the horse for the sake of its rider. Come, Lord Jesus, come how thou wilt; but suffer not the trial to come alone!

1. Let me, first, remind you that spiritual fevers are common. A fever begins with a kind of restlessness. The patient can not be quiet, nor be at ease in any position. He is not pleased with any thing for more than a moment. He can not help it; he is tossed to and fro, and is like the troubled sea. He suspects every body, and has confidence in nothing. Are there not many who are in that condition with regard to spiritual things? Their religion is a question, rather than a doctrine—an experiment, and not an experience.

This restlessness affects them with regard to temporal things, too: they are always anxious, doubtful, timorous. There is that excellent woman, Martha. She is here to-night, but she has felt three or four times in her pocket for her keys. She is half afraid that an accident will happen to the baby before she gets back. She is anxious about every thing she can think of, and anxious about some things she has not thought of. Evidently she has the domestic fever upon her, and rest is completely out of the question. She must worry and fret; there is no controlling her. I know what it is as a minister to feel very feverish about the characters and

proceedings of the members of the church. I have been told that farmers are very liable to the weather fever. It is either too wet or too dry. There may be good times for the root crops; but then it is bad for the corn. Merchants have the speculative fever, and workmen the strike fever. Some of you tradesfolk are wonderfully feverish in reference to your shop and your stock-taking. Will you, after all, have a good season, and make a fair profit? When a man falls into that state, although he does not call in a doctor, there is great need to call in the heavenly Physician.

If a fever is upon any one of you, may the cooling hand of the Holy Spirit, the sobering influence of a divine experience, bring you back to spiritual and mental health again. These fevers are as common as they are fatal. If you, dear hearer, have not suffered from them, many others have done so, and we are anxious for their cure; therefore, we would bring them to Jesus, who can rebuke the fever, and heal them.

2. Secondly, these fevers arise from many causes. Peter's wife's mother may have been smitten with fever through the undrained and boggy spots around the Sea of Galilee, especially where the Jordan makes a marsh. She dwelt in a low spot, where the air was full of malaria, and the fever pounced upon her. Ah, Christian people, if you live below your privileges, if you live in the marshland of worldliness, if prayer is neglected, if the Bible is not read, if the great truths of the gospel do not fill your meditations, if you sojourn much among ungodly folk, and make them your companions, you are living in a low situation, where you will get one or other of these fevers before long. If you climb the mountains of confidence in God, and dwell near to God, and rest your souls upon him, the fever will soon vanish; but if you continue in the way of unbelief, and the damp places of worldliness, you will grow more and more anxious and restless, and will thirst for evil things.

But, worst of all, fever is often born of filth. I suppose that even excessive heat would not produce it, if it were not for decaying matter which, in rotting, gives out evil vapors and deadly gases. There is nothing more putrid in the moral world than sin in the moral world. I charge you, children of God, to be clean in yourselves and your surroundings. "Be ye clean that bear the vessels of the Lord." It is hard to avoid contact with evil in these days; but yet we must aim at it. Our public walls disgust us with indecencies of the most staring kind; they make us blush for the times. We can, however, keep ourselves from the resorts of the frivolous, the vicious, and the drunken; and I beseech you, as you love the Lord, and as you desire to be healthy in his sight, stand not in the way of sinners, nor sit in the seat of the scorners. Run not with the multitude to do evil. Come ye out from among them; be ye separate; touch not the unclean thing, for then God will be a Father unto you, and ye shall be his sons and daughters. The corruption which reeks around us has the dread tendency to breed fevers in our minds of the most perilous kind; we must, therefore, use our utmost endeavors to keep ourselves disinfected by the grace of God.

Not to leave out any one thing which may instruct us, I would remind you that fevers are often caused by poor diet. Persons have not enough to eat, and the fever germs fructify in their weakness. With many Christians the rule seems to be one spiritual meal a week. Sunday morning is the occasional

proceedings of the members of the church. I have been told that farmers are very liable to the weather fever. It is either too wet or too dry. There may be good times for the root crops; but then it is bad for the corn. Merchants have the speculative fever, and workmen the strike fever. Some of you tradesfolk are wonderfully feverish in reference to your shop and your stock-taking. Will you, after all, have a good season, and make a fair profit? When a man falls into that state, although he does not call in a doctor, there is great need to call in the heavenly Physician.

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3. Thirdly, and as briefly as I can, this fever in any of its forms is mischievous. What does it do? Well, fever puts you altogether out of order. You can not precisely say where a fever begins or ends, or in what organ it operates most powerfully, for it puts the whole system out of gear. Nothing is right. You feel as if you could not sit, or lie, or be quiet in any position. You can not do any thing, and yet you must be doing. Now, when a soul gets into the fever of unbelief and fear and anxiety it is in general disorder. The prayer is fevered, the song languishes, the patience fails, the service drags. The mind is like a harp whose strings are out of tune. It is a mischievous thing, this fever—mischievous to every faculty.

And then it brings pain and misery. In the commencement of a fever, pain is usually felt in the joints and other parts of the body. If I am fearful and anxious, I am in mental pain. If I am doubting and dreading, I am in pain. If I am frotty, irritable, petulant, murmuring, I must have pain; and hence it is an evil thing to be overtaken by a spiritual fever.

I must also remind you of one thing more, beloved: this disease, as I have said, is catching. If some of you could frot, and trouble, and worry yourselves, and did not at the same time injure others, it might not so much matter; but the sad fact is, there are some Christians who drag others down into their own wretchedness. You spoil the joys of the saints. They are willing to comfort you, but you ought not to be so ready to cause them disquietude. Some of you are enough to give the fever of despondency to a whole parish. God's ministers are willing to comfort you; but they ought not to be called upon to spend so much time in entering into your case. I am content to be a nurse, but I had rather be winning souls.

4. Lastly, there is one who can cure the fever. I am afraid that I have given rather a sad description, and I am sorry that some of you have been obliged to say, "However sad, it is true of us." But observe, dear friends, the cure, which is not wrought by medicine, or surgery, or any profound system of the

doctors. The cure lies here. The poor patient lies flat in her bed. We read, "She was laid and sick of a fever." She could not therefore sit up, much less rise from the bed. When she opened her eyes, and looked up, she saw the Lord Jesus Christ standing over her. O fevered soul! open thine eyes to-night, and see Jesus standing over thee. With tender love and infinite compassion he looks down upon thee; he shields thee, thinks of thee, and watches over thee for good. He will help thee; therefore, fear not. Over thee to-night he broods, as doth an eagle over its young. Jehovah Jesus bows over thee with fullness of love and power. In thy present trouble, fear and depression of spirit, Jesus stands over thee, and his eye and heart are upon thee.

O that you doubting ones, you fevered ones, might at once be cured and lifted up, so that you would immediately set about serving the Lord, and ministering to those around you. Come, let us be as happy as ever we can be, and as useful as it lies in our power to be, and may the fever never visit any one again! On the contrary, as you go home take with you a sense of spiritual health; and when you get home, say at once, "I must minister unto Jesus." God bless you, for the Savior's sake! Amen.

Stories About Jesus Our Lord and Savior.

By Dr. and Mrs. C. R. Blakall, 389 Illustrations. Small quarto, pages 272. Price, \$1.25. Philadelphia, 1890.

This is a capital book, marvelously cheap, written in a charming style, suited to the capacity of children, and making the Life of Jesus very attractive. The language of the Evangelists, whenever it is necessary, is simplified so as to be more easily understood. In some places words are used the meaning of which many children do not know. For example, "indignities," page 243, is too big a word, as so is "recognize," page 259. Know is a much plainer word than recognize. But these are small matters, like spots on the sun, which are only seen by the surrounding brightness.

I have done what very few writers of book notices do. I have read every page and every line of this book. I have read it aloud for a reason that many of my friends will understand. I commend it heartily, and in proof of my appreciation of it, I send my copy of it to my grandchildren in Texas.

Now I will show more candor than any reviewer of this book has done. There are two mistakes, the first of which can be easily corrected in the next edition. On pages 138, 9, John and James are represented as invoking on the Samaritans such "fire" as consumed the sacrifice of Elijah on Mount Carmel. The fire referred to was that which came down on the "captains of fifties," as may be seen in 2 Kings, first chapter.

The second mistake will, perhaps, not be corrected. On pages 177, 8, "the camel and the needle's eye" are referred to. It is supposed that the poor camel was to be "pulled," "pushed," and "squeezed" through a little gate made in a big gate. I know of no explanation more indefensible than this. For a camel to go through the eye of a needle was a proverbial expression, denoting an impossibility, or, at any rate, an exceedingly difficult thing.

J. M. PARLINGTON.

Dr. Yumi Hishikawa, a young Japanese lady, and a graduate of the Woman's Medical College of Chicago, is about to return to her native land, where she will labor as a medical missionary.

The Double Anniversary.

Of the eighty-seventh birthday and the twenty-fifth year of the pastorat of the Rev. A. D. Sears, January 1 Clarksville, Tenn.

In spite of the rumor of an approaching storm, the Baptist church was filled by 7 o'clock Thursday evening, January 1, 1891. No description can do justice to the beauty and brilliancy of the scene as it met the eye on entering. On the wall opposite the main entrance in the lower vestibule appeared the word "Welcome" in large evergreen letters, while stands of foliage plants filled the space beneath the motto. The decorations were extremely beautiful and elaborate. The reading desk and organ had been removed from the chancel, leaving ample room to seat the distinguished guests. In front of the chancel, upon a raised dais, stood an easel supporting a life-like portrait of Dr. Sears, the handsome frame being partly concealed by a scroll of holly and flowers, while stately evergreens, palms, and rare foliage plants from Evergreen Lodge, formed a pleasing background. Above this picture a white dove hovered. On the right of the chancel against the wall, in large silver figures, appeared the date 1866, and on the left 1891, both were framed by pretty holly wreaths. On a mirror behind the chancel was the date twenty-five years, while another hung over the organ between the doors, in silvered frame, with the motto thus:

Prosperity.  
A. D. Sears. Happiness  
January 1, 1891.  
Be Thine.

The effect was charming. The whole dais was massed artistically with ivy, palms, foliage plants, calla lilies, the "fair narcissus," and snowy hyacinths, blended together as if to aid in honoring one whose unspotted life was as pure as the lily, and as rich in charity and good deeds as the perfume that filled the air.

Promptly at 7 p.m. the services began. Drs. Sears, Inman, Whitsett, and Eaton, Baptist ministers, Drs. Peebles and West, Methodist ministers, Dr. Hendricks and the Rev. Mr. Tate, Presbyterian, the Revs. Burney and Sullivan, of the Cumberland church, Dr. Petus, of the Episcopal, and the Rev. Mr. Early, of the Christian church, were seated within the chancel.

After singing and prayer, an unexpected addition to the programme occurred. A committee from Forbe's Bivouac had that afternoon requested a few minutes to present a testimonial of love and respect from their one hundred and sixty comrades to their captain, Dr. Sears. They entered the church preceded by their president, Captain J. J. Cruseman, and paused in front of the chancel. Each of the committee held a lovely bouquet in his hand. Captain Cruseman then, in the name of the Bivouac, presented Dr. Sears a most elegant gold headed cane. His address was eloquent in words of affection and devotion, and was delivered in his usually happy manner. Then they filed to the right of the stand, where Mrs. Sears was seated in a large arm chair, each offering her heartfelt congratulations, and dropping the exquisite flowers in her lap. It was a lovely thought to shower roses upon her.

Dr. Inman then delivered the welcoming address, which was followed by the reading of congratulatory letters and telegrams by W. J. Ely. There were many of them sent from various States from old friends, co-laborers, and

former parishoners. Many came too late to be read. Some of them we would like to give, had we space, as they abounded in beautiful thoughts and word paintings.

Dr. Inman read a short history of the church, showing its work and progress. The church re-organized after the war with twenty-five members, worshipping in a small church on the lot where the court house now stands. Since Dr. Sears began his work here the present splendid church has been built and paid for.

Dr. Whitsett had the entire sympathy of the large audience from the first to the last word of his impressive and scholarly address. He had won a host of friends here on his brief visit in last September, who were delighted to grasp his hand and hear again his peculiarly musical voice. He said he "had looked forward to these anniversaries with the ardor and longing of a boy, for he deemed it an important event in Baptist history;" he congratulated the church, and thanked God that it should occur in Clarksville, the fairest town in Tennessee. He hoped it would be promotive of much good, as an example of the benefits to be derived from permanent pastoral relations. He spoke as if his heart was in all he said, and many eyes unused to his vivid word-painting, of the good that may be accomplished in a life of eighty-seven years, when kept pure and unspotted from the world, and devoted to God's service; and of the changes wrought in a quarter of a century. No words can do justice to this beautiful tribute paid by one great-hearted, rarely gifted man, to another so many years his senior. The address was full of beautiful imagery.

Much anxiety had been felt and expressed by our citizens to hear Dr. Eaton; much was expected, and it is almost needless to say, no one was disappointed. Witty, pathetic, eloquent, he moved his hearers alternately to smiles or tears. He said he felt unusual interest in this celebration, as years ago Dr. Sears had preceded him in his work in Louisville; that there were some in his church who had been married or baptized by him, and who still loved and honored him. He bore the greeting and congratulations of Walnut-street church to Dr. Sears and the Clarksville church. He quite won the ladies by his tribute to woman and her influence, and the tenderly spoken words of the faithful helpmate, who had shared the trials, the joys, the hopes and aspirations of a wedded life of over sixty-four years. He did not know the history of the courtship of this remarkable couple, but he suspected it must be unusually interesting.

Dr. Sears was truly the Nestor of the American pulpit, being the oldest minister in active service; he rejoiced to see he kept young in heart, and in sympathy with the age, binding the young people of the community to him. We could have listened with pleasure to a much longer speech, the compliments or fault he heard made of it was, that "Dr. Eaton's speech was too short, we could have listened to him a long time."

Dr. Sears replied to the address, in a few well chosen words. He said he was overcome with the kindness and attention shown him, and could not, if he would, make a speech. He paid a high compliment to the Christian worth and fidelity of his church, and ascribed all the success of the past twenty-five years to God. He had depended on God alone. He thanked God for a long, happy life; that some people said, they would not let they could, live their lives over again, but that he would gladly live his over.

He thanked Capt. Cruseman and the committee who represented Forbe's Bivouac, for the fine case, for the friendship they had shown him—then gracefully and tenderly he said: "I thank you from my heart, for the beautiful flowers you have showered upon Mrs. Sears, for she has ever loved the beautiful, and knows how to appreciate it."

After singing "God be with us till we meet again," the benediction was pronounced by Dr. Hendricks, Deacon W. J. Ely announced supper below stairs, and the guests were escorted down by W. E. Beach, Sears, Maj. W. D. Turnley and others of the reception committee. Dr. H. E. Beach, M. C. Northington, John Hunt, and Brother Ritter received the guests in the supper room, which seemed almost like a dream of Fairyland, the pillars being wreathed with cedar, festoons of which gracefully hung from walls and ceiling. Two arches, placed one above the other, extended across the platform in front. They were covered with holly and contained eighty-seven lighted candles, while numerous stands of blooming plants were placed below. Behind and above these arches, on the wall, the motto in large letters, "Happy Greeting."

Captain Cruseman and Mr. Morton, of Evergreen Lodge (though not Baptists) aided the faithful and untiring chairman of the decoration committee, Mrs. Dr. McCaully most nobly furnishing all the flowers and plants in use. The windows and doors were draped with lace curtains looped with sprays of holly, while on the walls hung many fine pictures from sacred history.

A portrait of Dr. Sears hung over his study door, while that of Mrs. Sears was placed over the entrance to the infant class room. The supper was elegant and abundant, and was served by the most attentive of waiters—the boys and girls of the church. Every body seemed happy and glad. Even the children realized it was something which might never occur again in their lives; something unique and to be remembered in future years.

Rev. W. H. Major, grandson of Dr. Sears, and assistant pastor of Walnut street, was with us, also Rev. A. J. Ramsay, of the Baptist Seminary, Louisville, who won many friends while with us.

Perfect unity and harmony seemed to pervade the hearts of those engaged in this celebration; not a jar, but an abundance of smiles and kind words.

We could realize:  
How blest the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

Interview with Dr. W. D. Powell.

Dr. W. D. Powell spent several days in Nashville last week on his way back to Mexico. He was kept quite busy, but we managed to get the following interview with him:

How is your health now, Doctor? You went to Europe for that, we believe?  
"Never better," he replied. "I feel fifteen or twenty years younger. I did not begin to improve until I got to Paris, but from that time on my improvement was rapid. I expect to do more and harder work now than ever. I am laying my plans for extending the missionary work in Mexico. I may change the base of my operations from Saltillo to western Mexico. Please say, though, that that matter is to be decided by the Lord."

How long were you gone?  
"Five months."  
And where did you go?  
"Through Ireland, Scotland, England, Franco, Switzerland, Italy, Greece, Egypt, Palestine, Syria, Asia Minor the Greek Islands, Turkey, Bulgaria, Servia, Austria, and Germany. I sailed from Bremen December 12 and reached New York December 20."

Tell us something of your trip.  
"I enjoyed unusual privileges in being with the people, thanks to a kind Providence. I studied the work of our missionaries, especially in Catholic countries. I got many new ideas, and felt repaid for my trip, simply because of my opportunities of confirming old ideas and getting new ones about the missionary work. Drs. Taylor and Eager I found to be wise builders. The native ministers in Italy are the strongest of any denomination in any foreign land. I said to Taylor and Eager that I should like to buy them out. They have been doing a grand work, but owing to the indifference of the people it must be slow."

What about the influence of the Pope?  
"The nearer you get to Rome the less influence he exerts. In the vicinity of the Vatican there is less religious sentiment than anywhere else in the world. I saw the Vatican and enjoyed its splendid pictures, but I did not care to see the Pope."

Did you have any trouble in getting along?  
"No. I had been told that I should need different kinds of gold and would have to speak different languages. But French gold is taken anywhere, and the French language is spoken everywhere. English and Spanish are spoken at all ports and at all places where tourists usually go."

What did you learn about the custom of baptizing in the old countries?  
"I found immersion practiced in all countries of the East."

What about Mohammedanism? Is it spreading?  
"I saw unmistakable signs of its decay. There used to be great difficulty in getting into the mosques. It could only be done by the intercession of the American consul. Now twenty five cents paid to the door keeper is all that is needed to admit you. There is no such fanaticism as there was ten or twenty years ago."

Second church—Usual services Sunday. The new building is progressing rapidly, and with no backset will be ready for occupancy in a few weeks.

Central church—Preaching by Pastor McReynolds morning and night. Sunday-school large and interesting.

First church—Pastor preached to good congregations. Hill City—Brother Lincoln Robertson, son of Dr. J. M. Robertson, preached at 11 a.m. and Brother Jno. Kinsey at 7 p.m.

—I became pastor here in November. We have a good church and are making some progress. We have inaugurated a movement to try to secure a contribution for missionary and educational purposes from each member of our church. The interest in the Sunday-school and weekly prayer-meeting is increasing. On the night of December 15th our church and congregation enjoyed a most excellent lecture on "Christian Education," by Professor A. F. Williams, vice president of Bethel College, Brunswick, Me., A. L. DAVIS.

Nowhere, Tenn.  
MORE WEDDINGS.—Since my last report, I have married the following couples:  
Befus Baxter to Lettie Odum.  
S. C. Barnes to Bettie Young.  
J. D. Odum to Mollie Hancock.  
S. R. Robinson to Angie McAdoo.  
John A. Fuston to Etta Hays—mak

ing ten couples since the convention. May Heaven's richest blessings rest upon all. I am a little hurt over the wedding business. I made a little trade in January last, in which my wife was to have the marriage fees for 1890. She holds me to it, and makes me hand over the money. She ruined me.  
JOHN T. OAKLEY.

—Two precious sermons by our pastor, W. H. Ryals, to-day, morning and evening. Four accessions to the church, three by letter and one for baptism. We now number 172. We have just purchased and paid for a nice home for our pastor, "Bought a Pastorium." Our under shepherd receives his salary at the beginning of each month, uses his own money, and not his credit—he has no credit. Our Sunday-school runs about 100; uses *Kind Words* for its literature, the BAPTIST AND REFLECTOR, *Foreign Journal* and *Home Field*, with a sprinkling of *Baptist Gleaner*. Our motto is to try to raise more money for missions this year than we did last year. The effort is to distribute work among all classes of the church. See that every one has something to do. Yours in hope,  
J. M. SENTER.  
Trenton, Tenn., Jan. 4, 1891.

—Whereas, Brother W. L. Skinner, after a pastorate of the luka Baptist church of five years, has tendered his resignation with the intention of entering a new field of labor in Texas; and whereas, by his tender and loving care over us, and his zealous devotion to the Master's cause, he has not only endeared himself to every member of the church, but has won the esteem, respect, and love of the entire congregation that worships with us; therefore, by church and congregation, be it resolved,

1. That in Brother W. L. Skinner we have had for five years a true friend, a safe and loving counsellor, a pastor who has performed his whole duty, a Christian who has avoided every appearance of evil; and an expounder of the truth of God, who preaches faithfully, truly, and zealously.

2. That we cordially recommend Bro. Skinner to the saints everywhere as one who is in every respect competent to perform any work in the vineyard of the Lord, and we earnestly pray that in his new field he may find those who will appreciate and love him as we do and over will; and may God's choicest blessings follow and be with himself, his good wife and sweet children, and may he and they ever have the sweet consolation of knowing that the Lord is with them.

3. That this preamble and resolutions be entered on the minutes of the church, and a copy be furnished by the Clerk to the *Southern Baptist Record* and BAPTIST AND REFLECTOR for publication, and to Brother Skinner.

J. H. COLLIER,  
H. R. OLINGSWORTH,  
A. H. ELLET,  
Committee.

—I had hoped to submit, ere this, a report of the contributions of the Sunday-schools on the fifth Sunday in November, for our college building. As a few of the leading schools postponed this collection to a more favorable occasion, I have been waiting "until all the precincts are heard from." To date about one hundred seventy-five dollars cash has been received. I will submit a full report later.

We have secured in cash and pledges for this building near twenty-three thousand dollars, and hope to push the work when spring opens, until the house is finished. We feel very sensibly the effect of the present money panic, both

NEWS NOTES.

NASHVILLE.  
—Regular meeting of the Pastors' Association at the First Baptist church, Bro. G. L. Ellis presiding, Monday, Jan. 5th. First church—Pastor Smith preached. Pleasant service, and Lord's-supper celebrated. Central church—Pastor Lofton preached. Excellent congregations. Celebrated Lord's supper. Three hundred and twenty in Sunday-school. Bro. W. D. Powell spoke in afternoon. Edgfield church—Pastor Gardner preached. Fine congregation. Lord's supper particularly delightful. One received by letter.

Third church—Pastor Weaver sick. Bro. J. H. Anderson preached morning and night. Good congregations. North Edgfield church—Pastor Thompson preached to full congregation, and held delightful communion service. One hundred and seven in Sunday-school. Two by letter. Immanuel church—Pastor Van Ness preached at funeral of Miss Elizabeth G. Morris in the afternoon. Bro. W. D. Powell spoke at morning service. Seventh church—Pastor Ellis preached. Largest Sunday-school in six months. Congregation large. Lord's supper administered in the afternoon, with more than usual interest. Howell Memorial church—Pastor Strother preached. Fine congregation. Fair Sunday-school.

Mill Creek church—Pastor Strother preached. Brother Vandevall reported better congregations than usual. A good Sunday-school. All the churches united in a mass meeting at the First church, on Sunday night. Addresses were made by Bros. Gardner, Van Ness and W. D. Powell. The meeting was one of great power, and gave much encouragement for the future of the Baptist cause in the city. Bro. H. E. Truax, of Gallatin, was present. Just called for another year, at increased salary. Thirty two added during the year. Good feeling and general prosperity. Bro. W. D. Powell, of Mexico, was in the city over Sunday, and spoke at the various churches. He is making an effort to raise \$500 in Nashville for the Zoatecos church. Most of this will be secured.

CHATTANOOGA.  
Second church—Usual services Sunday. The new building is progressing rapidly, and with no backset will be ready for occupancy in a few weeks.

Central church—Preaching by Pastor McReynolds morning and night. Sunday-school large and interesting.

First church—Pastor preached to good congregations. Hill City—Brother Lincoln Robertson, son of Dr. J. M. Robertson, preached at 11 a.m. and Brother Jno. Kinsey at 7 p.m.

—I became pastor here in November. We have a good church and are making some progress. We have inaugurated a movement to try to secure a contribution for missionary and educational purposes from each member of our church. The interest in the Sunday-school and weekly prayer-meeting is increasing. On the night of December 15th our church and congregation enjoyed a most excellent lecture on "Christian Education," by Professor A. F. Williams, vice president of Bethel College, Brunswick, Me., A. L. DAVIS.

Nowhere, Tenn.  
MORE WEDDINGS.—Since my last report, I have married the following couples:  
Befus Baxter to Lettie Odum.  
S. C. Barnes to Bettie Young.  
J. D. Odum to Mollie Hancock.  
S. R. Robinson to Angie McAdoo.  
John A. Fuston to Etta Hays—mak

ing ten couples since the convention. May Heaven's richest blessings rest upon all. I am a little hurt over the wedding business. I made a little trade in January last, in which my wife was to have the marriage fees for 1890. She holds me to it, and makes me hand over the money. She ruined me.  
JOHN T. OAKLEY.

—Two precious sermons by our pastor, W. H. Ryals, to-day, morning and evening. Four accessions to the church, three by letter and one for baptism. We now number 172. We have just purchased and paid for a nice home for our pastor, "Bought a Pastorium." Our under shepherd receives his salary at the beginning of each month, uses his own money, and not his credit—he has no credit. Our Sunday-school runs about 100; uses *Kind Words* for its literature, the BAPTIST AND REFLECTOR, *Foreign Journal* and *Home Field*, with a sprinkling of *Baptist Gleaner*. Our motto is to try to raise more money for missions this year than we did last year. The effort is to distribute work among all classes of the church. See that every one has something to do. Yours in hope,  
J. M. SENTER.  
Trenton, Tenn., Jan. 4, 1891.

—Whereas, Brother W. L. Skinner, after a pastorate of the luka Baptist church of five years, has tendered his resignation with the intention of entering a new field of labor in Texas; and whereas, by his tender and loving care over us, and his zealous devotion to the Master's cause, he has not only endeared himself to every member of the church, but has won the esteem, respect, and love of the entire congregation that worships with us; therefore, by church and congregation, be it resolved,

1. That in Brother W. L. Skinner we have had for five years a true friend, a safe and loving counsellor, a pastor who has performed his whole duty, a Christian who has avoided every appearance of evil; and an expounder of the truth of God, who preaches faithfully, truly, and zealously.

2. That we cordially recommend Bro. Skinner to the saints everywhere as one who is in every respect competent to perform any work in the vineyard of the Lord, and we earnestly pray that in his new field he may find those who will appreciate and love him as we do and over will; and may God's choicest blessings follow and be with himself, his good wife and sweet children, and may he and they ever have the sweet consolation of knowing that the Lord is with them.

3. That this preamble and resolutions be entered on the minutes of the church, and a copy be furnished by the Clerk to the *Southern Baptist Record* and BAPTIST AND REFLECTOR for publication, and to Brother Skinner.

J. H. COLLIER,  
H. R. OLINGSWORTH,  
A. H. ELLET,  
Committee.

—I had hoped to submit, ere this, a report of the contributions of the Sunday-schools on the fifth Sunday in November, for our college building. As a few of the leading schools postponed this collection to a more favorable occasion, I have been waiting "until all the precincts are heard from." To date about one hundred seventy-five dollars cash has been received. I will submit a full report later.

We have secured in cash and pledges for this building near twenty-three thousand dollars, and hope to push the work when spring opens, until the house is finished. We feel very sensibly the effect of the present money panic, both

in scouring subscriptions and in making collections. Our difficulty is not so much in the lack of solvent subscriptions as in need of ready cash. We have so many deferred payments. Some of the brethren, appreciating the situation, have secured the cash and paid in advance. Will not others follow suit? An agent's work is hard enough, even when all the friends do their utmost to relieve him.

I am enlisted for the whole war, and don't mean to recognize the word "defeat" in my vocabulary.

The attendance at Carson and Newman has increased very considerably since the holidays, and the college is now very full.

Rev. S. S. Hale, of Pikeville, has moved his family to our place, and means to suffer with us until his children are educated.

He is an excellent brother, and a good preacher. We congratulate ourselves on our good fortune in securing him.

Dr. Montgomery preached two strong sermons yesterday at our church.

J. T. HENDERSON.  
Mossy Creek, Tenn., Jan. 5, 1891.

—I continue to hear through your valuable paper encouraging reports and suggestions from the brethren in Tennessee, and, as I am a Tennessean and in full sympathy with the work there, I venture a line that might be of interest to the brethren whom I know and with whom I was formerly associated.

My work is indeed very pleasantly situated. This country is decidedly Baptist and all the contentions that we have on what might be termed the frontier or contested places, are useless comparatively speaking, so the preacher can spend his time, for the most part, in preaching to sinners and strengthening the churches in the doctrines and mission work. The churches are increasing both in numbers and efficiency. Bethel Association gave last year \$3,075 for missions. This year it proposes to give \$4,000. It is doing the right thing—hastening to occupy all the missionary territory within its own bounds, then it will be more fully prepared to go forth into other fields. This, I think, is one mistake we make, we emphasize too much the foreign work and too little the home work. Let Kentucky be occupied, let Tennessee be occupied, then as united bands at home can we go to the foreign fields and win them for Christ. I say this not to depreciate foreign missions, God forbid, but to emphasize home and district missions. But I do not intend to write a long article on missions. I can not stop without telling the surprises I had from my churches Christmas. Received \$60 in money presents, besides other things, Mrs. Dr. Walton heading the list with a twenty-five dollar check. She is the same who recently gave \$500 to the library of Bethel College. Now she does another handsome thing by paying the expenses of a young minister in college who otherwise would have had to stop. He is a Tennessee boy, too. God bless such liberality and such givers. Fraternally,  
Russellville, Ky. B. A. COPAS.

A New Year's Letter.

(The following circular letter was sent out New Year's day by the pastors of Nashville to the members of their respective congregations. It breathes a spirit of brotherly love, and will do good.)

DEAR BROTHER: The Baptist pastors of Nashville give you their cordial New Year's salutation and best wishes. During the year, may the divine blessing be on you and us, and the churches we serve. Allow us in our common

Master's name to lay before you a few facts and requests. The facts concern:

1. Our numbers:  
First church..... 503  
Central church..... 526  
Edgfield church..... 284  
North Edgfield church..... 191  
Third church..... 215  
Immanuel church..... 136  
Seventh church..... 72  
Howell Memorial church..... 40  
Total..... 1,965

2. Our Mission Work:  
Only four of our churches, Central, Edgfield, Third, and Immanuel, have missions.

(1) Central's on South Spruce street. Section growing rapidly—in an uncomfortable rented house, which will soon be torn down—conducted by young men of the church—sixty pupils.

(2) Edgfield's mission on Fatherland street. Community on rapid increase—former meeting place recently torn down—now confined to small rented room in a cottage—will soon be shelterless—seventy-five pupils three months ago, now only forty.

(3) Third church, had two missions, one on Front street, the other near the Jewish cemetery—one hundred pupils—have suspended for the winter for lack of comfortable quarters.

(4) Immanuel's mission, in a rented house on Palmor avenue—very poor accommodations—once had sixty pupils, now only twenty. A fine field and large population accessible.

3. Our Church Extension Society.  
This has existed since March, 1890, and is a vital bond of union between our congregations. Its aim is the promotion of our mission work, and the encouragement of our weaker churches.

4. Our Cordial Fraternal Relations.  
As pastors, we are united in hand and heart. We propose to love one another, and bear one another's burdens, and so fulfill the law of Christ. With unforgotten joy we note the increase of this same spirit among our people.

THE REQUESTS.  
Having entered on the New Year with fresh vows of zeal and consecration, shall we not have the assurance of your hearty co-operation in the following particulars?

First, Prayer for more spiritual power in pulpit and pew, and for large gatherings of souls.

Second, Cultivation of harmony and brotherly love. Let us have no demon of strife in our hearts or in our churches. Mark those that cause divisions, and study the things that make for peace.

Third, Seeking our unaffiliated brethren. There are possibly two hundred of them in the city. We sorely need the help and fellowship of all who agree with us in faith and practice.

Fourth, Promotion of the aims of our Church Extension Society. Give it countenance and sympathy. How long shall our little homeless and starving missions go unaided? Can you read the story of their destitution without a thrill of sorrow and shame? This society means help, and we believe that we have nothing more vitally related to our denominational growth and prosperity.

Wealth and population are increasing round about us astonishingly. Opportunities of Christian usefulness multiply on every side, and we, as spiritual leaders, do solemnly feel that there has never been a time when our people needed more to be steadfast, immovable, and abounding in the work of the Lord.

Your brethren in Christ,  
W. R. L. SMITH,  
G. A. LOFTON,  
C. S. GARDNER,  
T. T. THOMPSON,  
J. P. WEAVER,  
I. J. VAN NESS,  
G. L. ELLIS,  
I. N. SWOTHER.

Nashville, Tenn., Jan. 1, 1891.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary...

FOREIGN MISSIONS. Rev. H. A. TUPPER, D.D., Corresponding Secretary...

HOME MISSIONS. Rev. I. T. TICHENOR, D.D., Corresponding Secretary...

MINISTERIAL EDUCATION. Funds for young ministers to the S. W. R. University...

Receipts for State Missions.

Table listing receipts for various churches and associations in December 1890, including Baptist Convention, Big Hatchie Association, W. L. Anthony, etc.

Table listing various churches and their financial contributions, including Sunbeams, North Edgefield church, Third church Sunday-school, etc.

Table listing miscellaneous items and the Woman's Missionary Union, including Central Committee for Tennessee, Mrs. G. A. LOTTOS, President, etc.

The South and Its Future.

In an impassioned and brilliant address by Dr. Tichenor at Shelby, N. C., attention was called to the wonderful prosperity of the South during the past decade, and also to its bright outlook.

Baptist and Reflector.

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

EDIGRAMS.

J. M. Kyle, Tenn: We were in possession of a small book, "The Secret Designs of the Jesuits," some thirty years ago, but should like to see the book you have.

BAPTIST AND REFLECTOR, JANUARY 8 1891.

soon after his baptism, it is not likely that he baptized any others. 1. The church which Williams formed came to nothing, or was dissolved soon after he left it.

BAPTIST AND REFLECTOR, JANUARY 8 1891.

be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church.

BAPTIST AND REFLECTOR, JANUARY 8 1891.

"God nothing does, or suffers to be done, That thou wouldst not do thyself couldst thou but see" LYNN.—Ex. QUESTIONS AND ANSWERS.

Baptist and Reflector.

NASHVILLE, TENN., JANUARY 8, 1891.

EDGAR E. FOLE, } Editors and Proprietors.
O. L. HAILLEY, }

Subscription, Per Annum, in Advance.
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4. Address all letters on business and all correspondence intended for the paper to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal communications to the editors individually.
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Any subscriber sending, with his own subscription, the name of a new subscriber, and \$3.50, shall have the two copies sent post free for one year.

PRAYING IN THE FAMILY.

We should like to know what is the real state of the case about family prayer among Baptists, and among all professed Christians. We have a painful impression that it is rare. We sincerely hope we are mistaken.

Is it necessary to make a plea for this Christian practice? Is there any one who lays any claim to Christianity who does not recognize the fitness, and does not feel the need?

How is it possible that any one does not delight in it? And yet we know many who rarely, if ever, pray with their family. And then they think it strange that they have so much spiritual dearth, and spiritual darkness. We recently heard of one man who said he could not join our church, because in our covenant we agreed to have family worship.

It was like a brother refusing to live with his father's family, because they had all agreed to speak to their father and consult his wise counsel, and ask and receive of his bounty.

But do you pray with your family? If not, we doubt whether you have any habit of prayer at all. And if you do not pray regularly, it goes without saying, that your religion is of no satisfaction to you. But what is far worse, it has no power over you nor over other people. You are a cold, unthankful benefactor, who will take God's gifts and never even thank him.

Do you wonder that Christianity languishes? or that your children have no respect for Christianity? Pastors, in your congregations, how many families are accustomed to hold family worship? Inquire and report. Let us have reports from all over the field. Write us and give us the facts about it. How many of you ever preach on this subject? Let us know about this.

"METHODIST POLITY."

The Christian Advocate of last week contained an editorial upon the subject of "Methodist Polity Again," in which occurred some very remarkable statements and admissions, a few of which we quote. Says the editor:
"That it is, in the particular form which it has assumed, the work of men's hands, can not be denied; and, in fact, we have not the slightest wish to deny it."

We confess that we hardly expected the candid admission by the editor of the official organ of the M. E. Church, South, that their polity is "the work of men's hands." Baptists have been saying so for one hundred and fifty years, but Methodists usually denied it and claimed some basis for it in the New Testament. Now the editor of the Advocate, who was formerly professor of church government in Vanderbilt University, and who may be supposed to know what he is talking about, distinctly repudiates such claim, and says that it is "the work of men's hands can not be denied." And lest any one should get the impression that he would deny it if he could, he adds, "in fact, we have not the slightest wish to deny it."

Now if the editor of the Advocate will just go a little further in the same direction and confess that infant baptism and sprinkling are "the work of men's hands can not be denied," and in fact that he "has not the slightest wish to deny it" he will have told the cold truth of history, and at the same time will have admitted all that the Baptists claim. These three things, be it understood, go together. They are all pieces off of the same cloth—Rome.

But the editor goes on to explain how this work of men's hands was accomplished. He says:
"In the full exercise of their Christian liberty, and under the guidance of providential developments, our fathers built the temple in which we live and worship, restricting themselves in their plans only by principles of permanent and essential validity."

"Providential developments" and "principles of permanent and essential validity" are good things in their place. But the "developments" must be developed from the New Testament or they are not "providential," and the principles must be founded on that same rock or else they are not "of permanent and essential validity."

But again our editor says:
"This fact [that the Methodist polity is the work of men's hands] is sometimes thrown into our faces, as if, it were a thing of which we ought to be ashamed. On the contrary, we glory in it. It is a thing to be remembered and emphasized."
We confess that we read that sentence with much regret. Glorifying in their shame, we could not help thinking, it is bad enough to have departed so far from the simple principles of the New Testament, and to have adopted a polity which is acknowledged to be "the

work of men's hands." But to "glory in the fact" strikes us as the depth of shame. Certainly this glorifying was far different from that of Paul when he said, "God forbid that I should glory save in the cross our Lord Jesus Christ." The editor adds:

"The pretense that the New Testament contains any cast iron system of church government, prescribed for all times and all places, is fit only to excite a smile. Real scholars reject it as a mere figment of the brain."

What scholars? Catholic and Methodist scholars? Yes. But unbiased and unprejudiced scholars, the real scholars of the world admit that the New Testament does contain some system of church government, and that it is the simple form of government now held by the people called Baptists. As to whether it is a "cast-iron" system "prescribed for all times and all places," depends upon the way they regard the New Testament. Those who hold that it is a very good book, something better than Milton or Shakespeare, and which is subject to the changes of "providential developments" or of ecclesiastical decrees, do not think that it contains any system "prescribed for all times and all places." But those who regard it as the infallible word of God, who believe that the canon of Scripture was closed with the books now in the New Testament, and that we have never had a revelation since, that no man has the authority to add to or take from the things that are written in that book, they humbly believe that it contains a system "prescribed for all times and all places," a "cast-iron" system if you please, and that no man has the right to change it, in any of its essential features. We confess that we belong to the latter class. The editor of the Advocate seems to belong to the former, along with Catholics, Lutherans, and so on. Let us be understood. The case is this. All admit that there is some form of church government in the New Testament. It is generally admitted that that form is the one held by Baptists. But Catholics claim that the church is of equal authority with the Bible, and can transcend or even alter its principles, if it wishes, and so has changed the simple form of ecclesiastical polity laid down in the New Testament. The Methodist church, the acknowledged granddaughter of Rome, has followed very nearly in the foot-steps of her ancestor, as to her ecclesiastical polity, with a few modifications, and now the editor of the Advocate adopts a similar style of reasoning to justify it. For our part we deny utterly that the Catholic or Methodist or any other so-called "Church," has the right to change the New Testament polity in any essential degree, as they have done. That is the issue presented squarely before us. Have men the right to change the New Testament and substitute for a polity laid down therein "the work of men's hands."

We deny. The editor of the Advocate affirms. We throw down the gauntlet to him and challenge him to a discussion of that subject.

Some other remarkable statements in the editorial we shall have to reserve notice of until next week. F.

Educational.

Orders for cards to be inserted in our Baptist and Reflector School Directory are coming in, but not as rapidly as they should. One reason is, perhaps, that our friends are incredulous as to the possibility of giving so large a dividend on so small an investment. Well, there is no money in it for the printer; a very little figuring will demonstrate that. But the object is to present in one comprehensive collection the names and locations of the largest possible number of schools, principally Southern, in order that parents everywhere desiring such information may know where to look to find it. No school of any reputation in Tennessee, Kentucky, or Virginia, and especially no Nashville school, can afford to be left out from such a list.

Remember that it costs you but two dollars to have your three-line school card, embracing twenty words, printed in twenty consecutive issues of this paper and distributed all through the South-west—an aggregate of one hundred and thirty thousand copies. No money asked for until publication has begun. Send orders at once to the BAPTIST AND REFLECTOR, Nashville, Tenn.

Please write your post-office and name distinctly, when renewing or ordering a change, or remitting. Several letters have been received containing remittances, with no post-office given, and some married ladies whose names do not appear on the books at all. We suspect their names were entered before they were married, and they forgot to mention the interesting fact. Amongst several thousand names, we must have some clue to find and properly credit the right one.

ITEMS.

Punctuality is a divine commandment, but never be in such haste to get to business as to neglect your morning devotions. Hem the day with a strong seam of prayer, so that it shall not unravel.—T. L. Cuyler.

How strange it all seemed. We were at the end of the year and looking back. We slept and the angel turned the year around, and we were at the beginning of the year, looking forward. How shall this year be different from that other? Take care of to-day, that is the whole secret.

We are glad that the new year finds our financial world in such good temper. There seems to be a better feeling all over the country. How much of suffering is thus averted. And what made the difference? Largely it was brought about by kind, brave words. There was as much money as before, but the owners were fearful to let it circulate. By and by somebody said, money is getting easier; every body was glad to repeat the cheerful news. Then money was still more plentiful. What a glorious mission for kind, brave words. They seem light and are made of air, and die away in a minute, but they come hidden with blessing and lift their burden and flew away. There is always room for such words, and they always do good; speak them.

—God made the home, not the club-house. If you want to save your children, be sure to anchor them to their home; and in order to do this, make the sacred spot bright, obnoxious, and attractive.—T. L. Cuyler.

—The First church has shown their appreciation of their pastor by adding \$500 to his salary. That was a handsome and proper thing to do. Now, let them gather more closely about him still, and stay up his hands while he faithfully preaches them the pure, sweet gospel of Jesus our Lord. Few churches are so blessed as they, and few have such splendid opportunities for enlarged Christian activity. If they will follow, they will be led into the midst of the harvest.

—Example is worth a thousand precepts. Home preaching saves more souls than all our pulpits; and a Godless home is too often only a first stage in the journey toward hell.—T. L. Cuyler. Reader, what sort of a chance has your son and daughter to be godly? Would it not be pitiable, indeed, if the home which God gives you, and which he enables you to give to your children, should be the occasion of their downward path! Is your house a house of prayer? Surely it is.

—Hateful to me as the gates of hell is the man that says one thing and means another.—Achilles. Let all your words be direct. Let their real meaning be their first and their plainest meaning.

—What of those three Sunday-school conventions authorized by the State Convention? Is it not about time to begin preparation? And the Summer Institute for ministers? what of that? And the Summer School? where is it? Let us hear from you, brethren. H.

PERSONAL AND PRACTICAL.

—A Second Baptist church was organized in Roanoke, Va., recently.

—Rev. J. H. Amaker, formerly pastor of North Edgefield Baptist church, has accepted a call to Jonesboro, Ark.

—About 4,000 copies of Dr. Lofton's book, "Character Sketches," have already been sold. The publishers say that it has had the best sale of any book they have ever handled.

—The programme of the Baptist Workers' conference, to be held at the Walnut Street church, Louisville, February 9 to 15, is quite elaborate and promises brilliant results.

—Dr. J. L. Burrows, of Norfolk, is greatly improved in health. He will visit Richmond about the middle of this month and lecture on "The Fall of Richmond and the Confederacy."

—The notorious M. A. Dauphin, whose name has been so long connected with the Louisiana State Lottery, died recently. We trust that his death is but a prophecy of the lottery's death.

—The Central Baptist comes out in a new dress in its issue of January 1st. Already one of the brightest and best of our exchangers, we shall expect it to be brighter and better still in the future.

—Rev. Francis M. Rollins was ordained to be pastor of the church at New Prospect, Watauga county, Ala., December 21, 1890. Elders Jefferson Falkner and Isaac Bioe constituted the council.

—The meeting held by Rev. H. M. Wharton in Anniston, Ala., seems to have been quite a remarkable success. The whole city was stirred, Christians were quickened, and many were converted to God.

—Rev. L. M. Massey, of Alexandria, Va., has been called to Greenville, S. C., and Houston, Texas. He will probably accept the former call. Knowing him so well at the Seminary as we

did we are not surprised at his being in such demand.

—Rev. J. S. Kirtley, of St. Louis, has been taken with a second attack of whooping-cough, and has been compelled to leave his work, and go home to his mother in Kentucky. Poor boy! We sympathize with him.

—Pastor J. W. Dixon has resigned the pastorate of Bethlehem, Mt. Vernon and Lake Spring churches in Allen and Simpson counties, Ky., and has removed to Springfield, Tenn., where he becomes pastor of Springfield, Lebanon, and Red River churches.

—Dr. M. B. Wharton has been granted by his church in Montgomery, Ala., five months' leave of absence, to enable him to visit the Holy Land. He will sail sometime in April next. He insisted the church should not pay his salary during the time he may be absent.

—We regret to learn of the death last August of our valued English correspondent, Dr. William Norton. We had wondered why his pen had been silent so long. Now we can understand. But we are sorry to know that we shall never have any of his excellent articles again.

—The Baptists of the South have given for foreign missions since May, \$50,574.01. Of this amount Tennessee Baptists gave \$1,793.77. The board will need \$150,000 altogether this year, which leaves about \$100,000 to be contributed in the next four months. Let us do our part.

—It was one of the greatest regrets of our life that we could not be present at and take part in the double anniversary of Dr. Sears at Clarksville last week. It seemed impossible for us to get off. We give you, however, a very interesting account of the affair from a fine correspondent.

—Dr. J. Wm. Jones, of Atlanta, lately visited Lexington, Va., preached, talked "Home Missions," and delivered three lectures, the proceeds of which, every cent, went into the treasury of the Baptist church there. That was just like him. There is no more big-hearted, generous-hearted man in the country.

—In sending in news items, please do so as early as possible. You sometimes put us and the printers to a good deal of trouble by sending in at the last moment items of news, which it is important should go in that week, and which would be stale if left over. Get in your news by Saturday, if possible, by Tuesday morning at the latest.

—At Boscobel College last Sunday afternoon, quite a large audience gathered to listen to a lecture by Dr. W. D. Powell upon his tour through Palestine. The exercises were greatly enjoyed by all. Every one, too, was struck with the beauty of the college building and grounds, and expressed their admiration in the strongest terms.

—We learn with much regret of the death at Bartow, Fla., on Christmas day, of Rev. Thomas E. Tiller. He was a class-mate of ours at the Seminary, and a neighbor pastor for a while in Georgia, and so we had learned to love him as a dear friend. He was a noble man, genial, amiable and consecrated. May God comfort the family so greatly bereaved.

—The Daily Banner, of Ocala, Fla., contains a long and interesting account of the marriage in that city, December 17, of Mr. W. D. Turnly, of Clarksville, Tenn., and Miss Maud W. Gray, of Ocala, at the First Baptist church, heading the article: "A Magnificent Wedding." May their happiness be as oceanic departures as the Supreme Court decisions, in deciding that Auld's Baptist church must be sold to pay the salary of the preacher, says: "If any debt ought to be paid it is ours for the

at Cane Creek, of which he had been pastor for three years. The church adopted most complimentary resolutions as to the ability, faithfulness, seal, and earnestness of Brother Brnton December 28, 1890. We know Brother B. well, and he is worthy of all commendation. It is to be hoped he will not long remain churchless.

—A good brother writes: "I desire to make my mother a 'New Year's present,' and I know of nothing better to give her than BAPTIST AND REFLECTOR."

Thanks. And why may not others do the same thing? What present could you make your old mother which she would probably appreciate more? It will come to her fifty-two times a year, and will, we trust, bring her comfort and light in the evening tide of life.

—The Religious Herald prints a fine picture of the Grace Street Baptist church, Richmond. It will certainly be a splendid building. Its seating capacity will be 1,550. The church makes no appeal for help, but the Herald suggests that as Dr. Hatther has been for years aiding other churches to erect houses of worship, it would be a fitting thing if some of them should aid him now. We venture to remark, however, that these churches will consider that a very different question.

—The death on last Saturday of Miss Lizzie Morrie, a member of Immanuel church, though not unexpected, was peculiarly sad. She was one of the noblest and purest saints God ever lent to earth, a true woman, a zealous Baptist, a consecrated Christian. Deeply will her family and friends feel her loss. More deeply, if any thing, will her church, in which she had been so active, feel that loss. May God comfort them all, and raise up another like her to fill her place as far as possible.

—What a wonder W. D. Powell is. Last Sunday morning he spoke at the Edgefield Sunday-school, and also at Immanuel church in opposite parts of the city. In the afternoon he lectured at Boscobel College at 2.30 and at Central church, two and a half miles away, at 4, and then he spoke again at the first church at night. Truly he is the "ubiquitous Powell," as he has been called. His visit, we should say, was greatly enjoyed by the Baptists of Nashville. It was quite a pleasure for us to have him in our home for a while.

—We have been trying for some time to wind up Brethren Lofton and Jones, but the trouble has been that both wanted the last word, and both would die saying scissors. We give them both the last word this week, and hope that this will close the discussion. It has been read with interest by many, and will, we trust, do good. And now, in the final act of the bloody drama, we want to put our hands on the head of each and say: "The Lord bless you, my children. You have fought valiantly. Each found a foe man worthy of his steel. Now let us have peace." Ring down the curtain.

—The following decision is startling, if not just and righteous. If there is any class of tollers that ought to be paid what they have earned, and what has been promised, it is the pastors of Baptist churches. For they labor night and day, in season and out, for a bare pittance, and often do not get that promptly.

—ATLANTA, GA., January 2.—Justice Blakely, who has won a reputation for openetric departures as the Supreme Court decisions, in deciding that Auld's Baptist church must be sold to pay the salary of the preacher, says: "If any debt ought to be paid it is ours for the

health of souls, for pious ministration and holy services. If any class of debtors ought to pay, as a matter of moral, as well as legal duty, the good people of a Christian church are that class. No church can upon any higher obligation resting upon it than that of being just.

"The study of justice for more than forty years has impressed me with the supreme importance of this grand and noble virtue. Some of the virtues are in the nature of moral luxuries, but this is an absolute necessity of social life. It is the hog and hominy, the bacon and beans, of morality, public and private. It is the exact virtue, being mathematical in its nature. Mercy, pity, charity, gratitude, generosity, magnanimity, etc., etc. are the liberal virtues. They flourish partly on voluntary concessions made by the exact virtue, but they have no right to extort from it any unwilling concessions. They can only supplicate or persuade. A man can not give in charity or pity hospitality or magnanimity, the smallest part of which is necessary to enable him to satisfy the demands of justice.

"The law grants exemption of property to families, but none to private corporations or collective bodies, lay or ecclesiastical; these must pay their debts or all the property is subject.

"It is certainly an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satisfying the debt were within reach."

—A relic of barbarism has been partially resuscitated by the action of the Tennessee State Senate Monday, in allowing Col. M. C. Galloway, of Memphis, to take the oath of office, that he had never fought a duel, nor given a challenge for one, nor accepted a challenge to fight a duel, nor borne one, nor aided, nor abetted any one in such personal encounter. This oath is a constitutional prerequisite to holding of the office to which the honorable senator was elected. He had the manliness to state before he took the oath that he had done the things which the Constitution says he should not have done, but said that it was not on Tennessee soil. He claimed that he could conscientiously take the oath under the construction given to that clause of the Constitution by the Supreme Court of Tennessee, at Jackson, in the DuBose case. In the latter case, DuBose did not go to Arkansas with the purpose of being second in the duel, but as a witness, and he was pressed into service after he was on Arkansas soil. This is very different from leaving Tennessee with the intention of fighting, aiding, or abetting a duel in another State. If this last is not a violation of the constitutional clause against dueling, there is no meaning in it. The fighting of a duel on Tennessee soil was an indictable offense before the Constitution of 1870, or 1835. The purpose of that provision was to disqualify for office in the State any one of its citizens aiding or abetting such encounters, whether the overt act was done in the State or out of it. In other words, to prevent its citizens from settling their differences by a resort to the bloody duello—a barbaric, unchristian, and unchristian mode of adjustment of difficulties. And we fear the action of the Tennessee State Senate referred to, may be a quasi assent to, and partial resuscitation, of a custom which the framers of the Constitution of 1870 wisely intended to prevent and abolish. We have said this much, because, as a religious journalist, we must protest against the opening of the door through which the evils of the dark ages may again infect our fair land.

THE HOME.

A Royal Service.

Among the Master's callings of high honor, One oftentimes we miss, Because our hearts, in their impatient yearning, Fail to perceive its bliss; Fail to perceive the grandeur of its service, The deep, sweet joy it brings, And deem some other easier or nobler, With richer harvestings. And so we may not choose, but Christ appoints us The work of sitting still, And saith, "My child, in quietness and patience, This service now fulfill. Since all these hours of weariness and waiting Are precious unto me, Each one must needs be freighted with some blessing, Love's perfect choice for thee. Then think not thou art kept within the shadow Of long, inactive years, Without some purpose infinitely glorious, Some harvest sown in tears." And so there comes a glory and a gladness Into the weary days, And in our hearts there shines a solemn radiance, Inwrought with quiet praise We learn that we are given this sweet service Because the Master sees That thus his delegates must oft be fitted For higher embassies. We praise him for those lonely hours of waiting, And, trusting, look above, Till all the hush and silence of their service Grows luminous with love. We muse upon that ministry at Nazareth Until it seems to be A fellowship most sweet, a royal honor, To wait, O Christ, with thee, And over as we stand within the shadow Of these long years of thine, Our waiting days grow better, holier, grander, Their service more sublime. Until at last we hear thy dear voice saying, "Child, I have need of thee To fill this vacant place of trust and honor, To do this work for me." And then, as fellow workers with the Master, We shall arise and go Forth to the harvest fields of earth, it may be, The reaper's joy to know, Or to some perfect, wondrous service yonder, Within that holy place, Where, veiled, in its full, transfused glory, His servants see his face.—Selected.

who had urged him to follow their example, and shook and cap his wheat on the Sabbath, as the only possible means of saving it. But with the consistency for which he was noted, he refused to desecrate the Lord's day, but chose rather to keep that holy, and trust the result to him who controls the weather, "Here I'll raise mine Ebenezer." Farmer Foster riding down the big road heard the deacon's voice, and, following the sound, found the old man in the ruined field singing among the stubble. Not a break in the grand old hymn to tell of doubt, or discouragement, or distrust. In the midst of wreck and ruin the altar had been erected and re-consecrated to him who sends both sun to soften and rain to destroy. "It's bad, mighty bad, a-comin' on me just now; there ain't no doin' o' that," he told neighbor Foster. "But the corn field's left, an' that's a good deal to be thankful for." "So 't is, so 't is," replied the farmer, and he went home feeling that somehow Deacon Ellis' affairs were as bad as they could be, but might be worse if the deacon had a mind to look on the dark side. "Well," said Mrs. Foster, when her good man rode into the back yard, "is Deacon Ellis a-thanking of the Lord, because the wheat's all spoiled, 'Zekiel?" "No, Nancy," replied Farmer Foster. "The deacon ain't such a fool as to do that. He's some out up about the wheat, but he's jubilein' pow'ful over the corn." "Well, when the corn's gone he'll mirate over the ground being left. An' when that's tuk, there'll sholy be nothin' left for Deacon Ellis to be glorifyin' over. An' it'll be tuk, mark what I tell you, 'Zekiel." It was not long after this that the deacon's little girl died. This was the heaviest blow that had fallen upon him, but so deeply engrossed was he in the effort to comfort his stricken wife that he forgot his own sorrow, and failed also to notice that the drought had ripened the corn before its time; so that where he had hoped to find the full, ripe ear, only premature nubbins were hidden away under the crisp, yellow shuaks. "Well," the deacon drew his wife's head to his bosom, "we have got each other, Mary, an' that's a heap to thank the Lord for." But even that solace was denied him very long. Always, as the deacon said, "one of the ailin' ones," the strain upon mind and heart was too great for the frail body, and Mrs. Ellis was laid to rest by the side of her little girl under the oodars beyond the wheat field. The deacon's cross was growing heavy, indeed. The neighbors began to call him Job, and, although his voice still led the old hymn on Sabbath mornings in the village church, there was a quiver in it that told how heavily the tried heart was leaning upon the "Goodness and Mercy" which he declared had followed him "all the days of his life." Yet he still sang in the corn field when the skippy nubbins had been stored and there was nothing to do but to gather the fodder: "O to Grace how great a debtor As Daily I'm constrained to be!" The poor heart felt a revival of the long-tried trust, as the crisp, golden blades rustled to his touch. "It's something to be thankful for," he said to his hired boy, David, pulling the last armful from the stunted stalks. Then the harvesting was finished, except the gathering of the pippins and

wine-saps, and, as the crop had been a short one, the gathering of it in was a small matter. "We've got enough to eat, anyhow," he told the neighbors, "an' that's something to be thankful for." Finally the fruit was stored, and Deacon Ellis entered into his well-earned winter rest. "The Lord will let Job alone now," Farmer Foster's wife said, "an' sholy it is time." But the deacon's troubles were not yet ended; there was still one more calamity in store for him—the fire that burned his barns and destroyed his last faint hopes of paying off the mortgage upon his land. It was nearly the final stroke. The old man had buried his wife and child, for whom he had worked and saved—now the means of his own livelihood were vanishing. His neighbors were appalled. The good old deacon had no enemies, and now even those who had found something to laugh at, in his strong faith in the face of calamity, were shocked. The Sunday following the burning of the barns the neighbors met early at the church and discussed the matter among themselves. It was finally decided that among themselves they would raise enough money to pay off the mortgage on the farm, and from their own full granaries furnish seed for the next year's crop. "I want to hear him bless the Lord once more," said Farmer Foster, with a big tear in either eye. "And have somethin' to bless him for," added his wife, as she brushed off a crystal drop that had trickled to the tip of her nose. Then some one whispered that the deacon was at the door, and the congregation settled down to its accustomed quiet and decorum as the old man entered. He was aging, Deacon Ellis was; he leaned heavily upon his staff, and the neighbors noticed, for the first time, how the silver in his hair had given place to snow. Farmer Foster's tears no longer stood in his eyes, but followed each other in quick succession down his sun-browned cheeks. He felt, as did many others of the congregation, that at last Deacon Ellis stood face to face with that moment in his life when there was nothing left for gratitude. For the first Sunday since the little church had heard his prayers, there would be no thanksgiving. Then the sympathetic farmer thought of the mortgage, already as good as lifted, and he felt a strong impulse to rise up in his place and tell him; to cry out, "Thank the Lord if you wish; go on thanking him." So excited did he become that Mrs. Foster touched him on the arm and said in a whisper, "Zekiel, kneel down." The deacon had begun his prayer; broken and quivering the accents, soft and slow the petition. The rod had fallen so heavily! There was a pleading cry for strength, a grasp at faith, a full surrender to the will of him who doeth all things well; and then, as the voice gathered strength and the heart returned to its old-time trust, the chief characteristic of his religion exerted itself, and Deacon Ellis thanked the Lord that she whom he had given to be to him a helpmate and a solace had been gathered into rest before his calamities had overtaken him. Then, as the grand old voice rose again the sweet, familiar hymn: "Here I'll raise mine Ebenezer, The people listening felt indeed the sublimity of Faith erec'ing its altar upon the ruins of Despair.—Youth's Companion.

Nuns Buried Alive. A remarkable case of religious fanaticism has just been brought to light here. In a secluded quarter stands a convent school establishment known as the Nun-nery of the Buried Alive, that has certainly been closed to all public knowledge and investigation for generations. Reports add that the religious authorities have preserved the same secrecy for the past four hundred years regarding what has happened within its walls, and the character of the inmates. The veil, however, is at last removed, and the citizens are lost-in amazement that such scenes could have been enacted in a civilized land with no note of warning sounded. The present revelation is due to the fact that a young girl, crossed in love, was incarcerated within its walls. Her parents, while at first consenting to the banishment, finally became alarmed at their inability to communicate with her, and appealed to the police. The civil authorities raided the place on Saturday under an order issued by the minister of justice. The door-keeper stoutly resisted, but was over-powered by the gendarmes, who soon found their ways into the cells, where sixteen nuns were found in a condition bordering on insanity. They were scantily covered with rags, and their surroundings were filthy in the extreme. Many of the poor creatures had forgotten how to talk, and were hardly human in their demeanor. Those who could be induced to speak protested that they were perfectly satisfied with their fate. The young girl for whom the quest was made was found reduced to mere skeleton. Her parents are nearly crazed with grief at the result of their conduct, though they acted for what they honestly considered the girl's best interests. The establishment has, of course, been closed, and the victims removed to one of the public institutions, where they will be well cared for. The governor of Naples has ordered the fullest investigation, with a view of punishing those who shall be found to be responsible. The members of the police force have been ordered to make raids on all south Italian nunneries which are closed to the public. Cardinal San Felice has left here to-day for Rome in order to obtain instructions from the Pope on the subject.—St. Louis Chronicle.

A Happy Childhood.

Dear mother, do not, I beg of you, try to make your little woman "lady-like." Nature will do that in spite of you. Of course, you will teach her good manners, as you do your sons; but do let her enjoy her youth unconscious of what custom has developed "proper" for girls. Let her develop a strong, healthy body to endure the strains which must come upon it later. Do not add another "broken-down" woman to the world. Let her romp; encourage her to climb; fit her for tramps in the country with her brothers; try not to let her suspect her hereditary bondage to clothes. This is one of the hardest things to accomplish, for public sentiment is all against you; but do your best. Dress her as strongly and plainly as she can bear and not feel herself unpleasantly unlike her mates; and then let her run and grow, and forget that she is doomed to be banded and swathed and pinched, and made uncomfortable all the days of her life after her happy six years. Give her a free, careless, happy girlhood to look back upon, to keep in her mind as a sunny picture forever.—Oliver Thorne Miller.

YOUNG SOUTH.

MRS. O. L. HAILEY, EDITOR. No. 144 Central Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

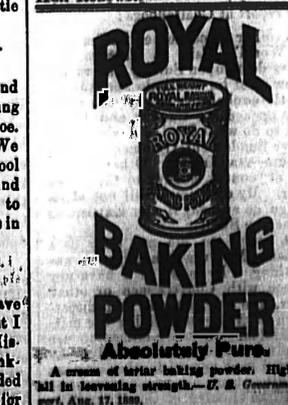
POST-OFFICE.

Mrs. O. L. HAILEY: Inclosed find the little girls letters as they wrote them. They have been saving their money some time to get the inclosed amount. Some of it they made picking cotton. They enjoy the paper very much. Accept my best wishes for your department, and many thanks for the good it has done my girls. Yours in Christ, H. P. HUDSON. Donmar, Tenn. DEAR AUNT NORA: My papa takes the BAPTIST AND REFLECTOR, and we like it, and I do not know how we could do without it. I am a little girl eleven years old. I love to read the young cousins' letters, and I want to work for the Lord. Aunt Nora, I wish I could see you. I think you are doing such a good work for the Lord. Mamma saw you at Ripley. I saw Uncle Orron at an Association at Woodland. I have two sisters and three brothers. Mamma's littl' baby will be two months old soon. We live out in the country, and we do not get to go to school any. Well, I will close. Give my love to little James. Inclosed find fifty cents for Cuba. DENMARK, TENN. IDA HUDSON. DEAR AUNT NORA: I am a little girl nine years old, and I wish to join your band of workers. Papa takes the BAPTIST AND REFLECTOR and I like to read the cousins' letters. I have two sisters and three brothers. I send a two-cent stamp for Brother Diaz's picture. I saw Dr. Graves at the Association at Woodland, Tenn. Inclosed find fifty cents for Cuba. I will close. NINA V. HUDSON. Denmark, Tenn. A BRICK CARD. DEAR AUNT NORA: Here I come at last with my brick card. I was one among the first to try one, and one of the last to send in. While there are a great many Baptists in the country, their pocket-books have not been converted. I appreciate all the help in filling my card, and hope the day is not far distant when the Baptists around here will be fully awakened to their duty of giving to missions. Inclosed find two dollars. With Christmas greetings for you, little James, and Uncle Orron, I am, as ever, your loving niece, CORDELIA VAUGHAN. Enon College, Tenn. DEAR MRS. HAILEY: Inclosed you will find post-office order for two dollars, which I have collected on my brick card. May God greatly bless you in another year's work. MRS. LIZZIE WHITE. Ashport, Tenn. P. S.—I will just put the bill in the letter. L. W. DEAR AUNT NORA: I guess you think I am a long time getting my third brick card filled. I have been sick most all the time since I received it. I have not been able to get out and work with the card much. I have not been able to go to church for two months. I lack six names of having my card filled. If you can allow me time I think I can fill it. I am very sorry I have not been able to correct all the Bible Quor stories. Writing you and all the cousins a merry Christmas and happy new year, I will close. JOSIE JANEWAY. Sweetwater, Tenn. Certainly, Joop; you can have all

the time you need. You are doing splendidly. DEAR AUNT NORA: I am a little boy eight years old. Papa and mamma take the BAPTIST AND REFLECTOR, also the Baptist Sentinel. I like to read and hear read the letters from the cousins in both. Inclosed find a two-cent stamp, for which please send me a brick card, and I will try to get it filled as soon as possible. We live five miles from the South Yamhill Baptist church, and go there to Sunday-school. I have a good Sunday school teacher. Rev. J. W. Oliver, from Tennessee, is the pastor. We came here three years ago from Tennessee. I would love to see little James. I have a brother eight months old. DRURY DAWSON. Bellevue, Oregon. DEAR AUNT NORA: You will please find inclosed two dollars for brick card. I hope it will reach you safely. A merry Christmas to you and all the cousins. MYRTLE LEE CATHART. Woodbury, Tenn. DEAR AUNT NORA: I will have to send my brick card, although I have not filled it yet, for I am going to school. I got one dollar and twenty cents, which was the best I could do. I am very sorry I could not fill my brick card. I love to read the little children's letters Orysa, Tenn. IDA ANTHONY. DEAR AUNT NORA: I have been thinking of writing to you ever since I read of the brick card. I want to join the happy band of little children. My mamma takes the BAPTIST AND REFLECTOR, and I like it real well. I will be fourteen my next birthday. I will now send you a two-cent stamp for a brick card. I had better close for fear it might cause this letter to find its way to the waste-basket. MARY HUGHES. Choococooco, Ala. DEAR AUNT NORA: I am glad that I can send the brick card money at last. Inclosed you will find \$2.15. I will not send for another brick card now, as times are so hard. Christmas will soon be here. I hope that you and Uncle Orron and little James will see a merry Christmas. I am going up to my sun's to-morrow and spend Christmas week. I hope that I will see a nice time. They are going to have a Christmas tree at Canaan Christmas night. CANAAN, MISS. MINNIE ARNETT. DEAR MRS. HAILEY: I guess you think I am a long time getting my card filled, but here comes \$2, the amount I have collected with it. It is the best I could do. M. E. HARRIS. Bolivar, Tenn. DEAR AUNT NORA: Here comes \$2 for Cuba. I have been some time filling my card, as I was very busy at home. I collected \$1.37 at Hannah's Gap Baptist church the first Sabbath in December, and the remainder in my own neighborhood. Several have promised some for Cuba, but I will send this on and inclose two cents for another card. I live six miles from the church of my parents' membership, therefore I can't attend Sunday-school regular. Rev. B. McNatt is our pastor at Hannah's Gap. There is to be prayer services at that church Christmas day. O, what a nice time the cousins can have next week working for Jesus. I think I can work some then. I will close. Success to you in your noble work. MARY T. MARSH. Peterburg, Tenn. DEAR AUNT NORA: I have filled my brick card after so long a time. My little cousins and friends were very willing to help me fill it. Here is a list of their names; please publish them. NETTIE COFFEY. Burekaton, Tenn.

Glad you met with such success, Nettie, but I have not the space to print the names of those who buy bricks; and I beg of the cousins not to go to the trouble of sending the names, for I have to just strike them off. DEAR AUNT NORA: I will write you a few lines. Uncle Fuller gave me his brick card. I have filled it. Will send you the money for a Christmas present. Please send me another one. I will try and fill it. I will close. Your niece, DAISY MULLEN. Friar's Point, Miss. OUR BANNER SUNDAY-SCHOOL, BRIGHTON, TENN. MRS. O. L. HAILEY:—I know there has been many watchful for a hearing from Brighton; so here comes seven of us: Miss Maggie Sigman brick card \$2.40; Miss Katie Sigman \$2.20; Master Lee Jimison \$2.00; Miss Willie and Waller Huett \$2.20; Miss Maud and Jeff McKinstry \$2.00; Master Charlie Simonton \$2.00; Master George Wells \$2.00. Miss Maggie Sigman is certainly a missionary. She is a committee on Home, State, and Foreign Missions, and has done as well on each as she did with the brick card. I think all have done remarkably well. I thought we would try six cards—ten came, seven filled, the other three very near full; some of those children are only eight years old. I wish you could see them when they would take their cards to a person to sell these bricks; they certainly looked sweet. We gave the advanced class three brick cards to get filled; one little primary class seven. We only ask permission for space for this and on more. We will now keep silent watch for a small Sabbath-school that will do better than this. We all are anxious to see another letter from Bro. Diaz's little daughter. All enjoyed it very much. We will now close, hoping you grand success. M. V. WELLS. Brighton, Tenn. MRS. O. L. HAILEY: Thanks for Brother Diaz's picture and the brick card. Find inclosed two dollars, which I succeeded in getting on my brick card. Mrs. A. W. WEEKS. Mouse Creek, Tenn. DEAR AUNT NORA: Doubtless you think my brick card will never be filled. But you are mistaken. It is filled already, and this morning I intend sending it to you. Our people, like Cousin Carrie Roach's, complain of the hardness of the times and the many, many beggars for money for churches. In McKensie there are two unfinished churches, and they all say, "Charity begins at home." And little James is walking and talking? How funny! It really seems as if he were a little baby in long el' h's, though, of course, I know he is old enough to walk. Kiss him for me. I've to all the little cousins, Uncle Oron, and yourself. LILLIAN BURDETTE. McKensie, Tenn. DEAR AUNT NORA:—I will try and write a few lines. I read the Young South every week. I think it is so nice. We are going to move to Como. We will be close to both Sunday-school and free school. Inclosed please find one stamp for a brick card. I hope to get it filled soon. I wish you success in your good work. Yours, truly, ANNIE BELLS VALENTINE. McKensie, Tenn., Dec. 23, 1890. DEAR AUNT NORA: At last I have my brick card filled. I am glad that I can do this much for the Cuban Mission. I think we ought all to be thankful that we have such a noble minded leader to lay plans for us to work for

Christ. I will send the money by post-office order. With love to you, Uncle Orron, little James and all the cousins, I remain, CORNELIA COLTHARP. Spanish Fort, Tex. DEAR AUNT NORA: Please find inclosed a postal order for two dollars for my brick card received in September. Sorry I had to keep it so long, but finally succeeded in getting it filled. I think the brick card offering an eminent plan for collecting money for the Havana church. Sincerely hope it will soon be paid for. With kindest wishes for you and sincere interest in your noble work, I am lovingly yours, DRUCILLA LA GRONE. Mt. Holly, Ark. DEAR AUNT NORA: I have the brick card filled at last. I have two dollars and sixty cents. I was on a visit at Hickory Valley when I received the card, and got it nearly full the first evening. But after I came home I didn't get it at as quick as I should have done. I hope the church will soon be paid for. Aunt Nora, we think you are a great and noble woman to influence so many children to work for the Master's cause. HENRY BUSSELL. Maury City, Tenn. For Cuba. December. Mabel Hebin's brick card, \$2.20; Ed-die Cox's brick card, \$2; Beulah Humes' brick card, \$2; Linnie Hopkins' brick card, \$2; Laura Faria, 6 cents; Drury May Bryson's brick card, \$2; Hallie Powers' brick card, \$1.95; Charlie Nixon's brick card, \$2; Mrs. M. G. Gibbs' brick card, \$2; Mabel Asken's brick card, \$2; Lizzie Huokaba's brick card, \$2; "A Friend," \$1; Henry Russell's brick card, \$2.60; Annie Ed-untson's brick card, \$2; Cora Robert-son's brick card, \$2.20; Daisy Turley's brick card, \$2; Katie Crump's brick card, \$2; Cornelia Coltharp's brick card, \$2; Earnest and Florrie Bush-ing's brick cards, \$5; Gusnie Crum-mer's brick card, \$2.50; Mrs. A. D. Brans-ford's brick card, \$2.10; Drouille La Gron's brick card, \$2.05; Lillie Bur-dette's brick card, \$2.05; Ada An-thony's brick card, \$1.20; Ida Hudson, 50 cents; Nina Hudson, 50 cents; Daisy Johnson's brick card, \$2; Daisy Mullen, \$2; Minnie Arnett, \$2.05; S. O. Day, \$2; Nettie Coffey, \$2; Frank Harris, \$2; Fannie Hurt and Paul Ru-gan, \$2; Mrs. Lizzie White, \$2; M. E. Harris, \$2; Mrs. A. W. Weeks, \$2; Mary Marsh, \$2; Cordelia Vaughan, \$2; Myrtle Cathart, \$2; Mrs. Maggie Sig-man, \$2.40; Miss Katie Sigman, \$2.20; Master Lee Jimison, \$2; Miss Willie and Walter Huett, \$2.20; Miss Maud and Jeff McKinstry, \$2; Master Charlie Simonton, \$2; Master George Wells, \$2. —Miss Ann E. Johnson of Bryn Mawr, Pa., has sailed for Paris, to become a worker in the MoAll Mission. There are 234,892 children in the various schools of the MoAll Mission. —An Ohio lady was so frightened by a snake that her glossy black hair turned white as snow. It was soon returned to its original color by Hall's Hair Renewer.



That Temperance Report Once More and Finally, so Far as I am Concerned.

BY THE REV. S. E. JONES.

To me the discussion between Brother Lofton and myself has been very pleasant, except, his last, which, I think, is very severe, not in argument, but in its spirit. I take this method of asking his pardon for wounding him so deeply. I assure him that I never intentionally misrepresented him; and what he is pleased to call "ridicule" and "santalizing," was, in part, at least, meant as a pleasantry, which a finely sensitive nature like his does not well brook. I trust he will forgive me, and be assured of the warmest Christian regard from me, and that as a minister of Jesus Christ and indefatigable worker, I hold him in high esteem.

I find my arguments so well summed up in two of my papers that the reader will pardon the rather lengthy quotations. I remark first, however, that the position which I and others took on the floor of the First church, Chattanooga is gaining favor and greater currency daily. The report was a little in advance, but its principles are bound to come to the front and prevail, as New Testament teaching is certain to triumph over all innovations of man.

Many testimonials from several States have I received, indorsing my stand in Chattanooga, and, if I were disposed to do so, I could do more boasting than is becoming a young man.

1. The editor of *The Watchman*, in this week's issue, quotes and indorses the sentiment of a correspondent of the *New York Evangelist*, which correspondent believes in "Gospel temperance work," that is, beginning the work of temperance in the heart by regenerating the heart. This writer argues from facts and figures that prohibition is to get its radical support from the gospel method. And he remarks more generally in conclusion:

"The reformation of morals in this country is certainly coming by way of the church of Jesus Christ, and not by way of legislative halls. The reformation of a city is coming not by virtue of the votes cast at election times, but by virtue of the reign of Christ's spirit and truth in the hearts of individuals. If the church would only remember this, and more carefully mind its own business, some good Christian people would not be so grievously disappointed at every little flurry at election times. God reigns, even though the Republican party seems to be laid on the shelf for a time. God will continue to reign, even though the prohibition party never comes into power in any manner whatever."

2. I do not know who "Senex" of the *Western Recorder* is, but he is a wise man or woman, that is certain. Every thing "Senex" says is good, and I have read nothing more gratifying of late than his article in this week's *Recorder*. It embodies my position fully as presented in the report at Chattanooga:

A brother is concerned for fear the great World's Fair, at Chicago, will open its doors upon Sunday, and wishes to know what he shall do about it. I think the probability is that the doors will be opened on Sunday, and if so I intend to do what Paul did when he saw the Colosseum—stay away. Other Christians, of course, answer to their own Master. My conscience will not allow me to go on any day if the Exposition is opened on Sunday.

That seems to me my duty as a Christian. My duty as a citizen is another thing. In so far as I have any influence with Congressmen or other officials, who may, directly or indirectly, have any voice in deciding the matter, it is my duty as a citizen to use that influence and use it strongly. As a citizen I may join with other citizens in holding mass-meetings to protest against the opening of the Exposition

on Sunday, and may sign petitions to that effect. But as a Baptist or as a Christian, my sole duty is to have nothing to do with any thing which dishonors God by violating his Sabbath.

It is time Baptists called a halt and considered where they are drifting in this matter. The complication arises from the fact that in this country, as voters, they have a share in the Government, which they did not have in Paul's time. Hence, they shift their responsibilities as citizens on to their duty as Christians, thus making a new, subtle and dangerous union of church and state. (Italics mine.)

No religious body has any business expressing any opinion upon any political question of any sort. We can not imagine the church at Jerusalem passing resolutions in regard to the gladiatorial shows kept up by the Roman Government. They would simply have dealt with a member who attended such a show as a spectator. If the churches and other religious bodies will quit their talking about the Sabbath breaking of the Exposition, and let it be known no member of an evangelical church will either attend or exhibit, the danger of a disintegration of the Sabbath would be entirely removed. But the churches are not willing to take the simple, effectual and scriptural way of combating evil by forbidding their own members to take part in it. They prefer to talk and pass resolutions, and then wonder that the world has a contempt for their cowardice and insincerity. [But "Senex" ought not to talk so harshly, of course.] The reasoning of "Senex" on the Sabbath applies also to the saloon and all present existing evils of whatever character which may be averted by gospel and law.

"Senex" is beset by a good sister who berates the politicians and will be perhaps suspected of favoring the saloon. Here is his reply and mine:

"Let me beset to inform this good, earnest sister, lest she suspect me of 'favoring the liquor traffic,' that I would vote local option and no license every day if opportunity offered, and had I a thousand votes I would gladly vote them all the same way. [But my neighbors across the way believe in high license and votes accordingly. He is a much better Christian than I—known to all men for his devotion to the church. If I or any other member should move his exclusion we would be in imminent danger of being excluded ourselves by an indignant church."]

3. Finally, brethren, we can not afford to introduce into our churches and conventions that which besides being a nuisance in the light of facts and principles annually consumes valuable time and estranges brethren who otherwise ought to love and work together as brethren.

I am satisfied I am right, and that my good brother is wrong, though he has made an able defense of his position.

That Temperance Report, and Last Reply to Brother Jones.

BY GEORGE A. LOFTON, D. D.

I wish to say, in conclusion, that I accept the courteous explanation of my brother, and he shall not surpass me in like expressions of courtesy, confidence, and love. I am sorry I wrote anything in severity, or which seemed unbrotherly, or nonchristian. I beg pardon. Brother Jones is a good man, an able minister, a fine writer, and he has done his side of the subject justice. The discussion has been pleasant and profitable to me, with the exception of some things to which I objected as personal; but I ask nothing more of Brother Jones in palliation or explanation.

I wish to say, also, that I have received a number of flattering testimonials from several States, indorsing my discussion of the subject under consideration, but I only mention this to let my brother know that he is not alone in this kind of encouragement. I well know that there are many Baptists op-

posed to pulpit discussion, or organic action, upon moral issues, especially prohibition; but there are many more to the contrary who are willing by all moral or legitimate means, to fight the great enemies of liberty, morality, and religion.

As Brother Jones makes no further reply of his own to my arguments, and as he closes the discussion with the positions assumed by the correspondents of the *Watchman* and the *Recorder*, I will now say all I have to say to these authorities quoted by Brother Jones, and this leaves Brother Jones out of the fight.

1. I agree largely with the correspondent of the *Watchman*. God reigns in spite of politics and governments; and then reformation of this world comes directly through the regeneration, culture, and discipline of the churches of Jesus Christ. I believe in "gospel temperance work" begun in the hearts of the people and in the churches; and I believe heartily in the discipline of every church member who violates the laws of temperance. I have been preaching and practicing on this line all my ministry; and I have never been pastor of a church that was not a temperate temperance church. But I go further in view of the fact that, in spite of "gospel temperance work" and "discipline"—in spite of pulpit and pew—the saloon threatens to engulf religion, politics, and legislation; and I hold, in view of this tremendous moral issue which vitally and universally affects society, that it is the duty of Christianity, by all moral means, to impress politics and legislation with the reformation of the people. Religious liberty, the abolition of slavery, the suppression of Mormonism, Humane Society aggression, and other great moral issues of this country could never have triumphed but for the solid and organic stand of Baptists, Methodists, and other denominations. The facts in the case make an end of all argument.

2. I agree also with much that "Senex" says. I believe no Christian should attend the Chicago Exposition, or have any thing to do with its exhibits, if it holds open on Sunday. I believe as a citizen I should do all to impress legislation, individually and collectively, to prevent this national desecration of the Sabbath; but because, in the pulpit, I denounce the sin; or, in religious body, I join in organic protest, I by no means shift my responsibility as a citizen on my duty as a Christian; nor is there any "subtle union of church and State" in the act, not one whit more than when the Baptists at Goochland, in 1783, petitioned Congress to separate between church and State, according to the principles of Baptist polity. The right of petition, protest, appeal—the public and organic expression of moral sense upon religious and moral issues—was a right gained by Baptists in the amendment of the Federal constitution, and it is the very opposite of union between church and State for any individual or body, under that amendment, to act.

"Senex" says that "no religious body has any business expressing any opinion upon any political question of any sort." I agree with him on all questions merely political, but when political questions involve great moral and religious issues I claim we have a perfect right to preach and protest organically upon them, for moral effect, if there is sufficient occasion for such action. The Sunday question, the Bible in public schools, divorce laws, lottery, Mormonism, Humane Societies, liberty of conscience,

posed to pulpit discussion, or organic action, upon moral issues, especially prohibition; but there are many more to the contrary who are willing by all moral or legitimate means, to fight the great enemies of liberty, morality, and religion.

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

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

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

The Baptist and Reflector

has opened one of the gates, and

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to the homes of about 100,000 of them. That sounds extravagant, but making a liberal discount on the rhetoric, the unadorned facts are:

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

The Baptist and Reflector,

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

Compensation.

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

The woods are full

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

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

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(Continued from page 12)

Mormon polygamy, all questions vitally affecting our polity and morality, are legitimate thomes for pulpit discussion and organic action among religious bodies. How else would Baptists of the Revolution have even sought and gained religious liberty? The church at Jerusalem had no constitutional right to appeal to Caesar, but when religious and political liberty was won upon the world Baptists, as citizens, fought for their rights, and as Christians they preached, protested, and petitioned for their rights. Religious and political citizenship, religious and political liberty, are now organically separate, but morally co-ordinate, in this free country. Even under Caesar, Paul defended himself both civilly and religiously before the authorities of Rome; and, in his writing and preaching, he attacked the organic law—the political sins—of the Roman Empire, such as polygamy, idolatry, manstealing and the like. Had Baptists been as free then as now, no doubt, they would have wielded their pulpit and their organic forces, for moral effect, upon the politics and the legislation of old Rome.

Again, I agree with "Senex" as to all he says about discipline. If the churches were forced to exemplify their profession, we would have infinitely more power over great moral and religious issues. Discipline, however, can never be perfect; and, if it were, it would not remedy prevailing evils. The severest ages of discipline have never prevented, nor overcome, revolutionary issues; and in spite of our laxity, the nineteenth century has wrought more changes and moral reforms at the hands of the Christian pulpit and organic Christian force, than all the other ages over witnessed. This is pre-eminently the age in which Christian bodies have moved, organically and mightily, upon the great questions of social and religious economy; and there never was an age in which politics and government, by these moral and organic forces of religion, have been driven to so many social and economical reforms—largely achieved by pulpit discussion and organized protest and appeal in the churches. What great moral reformation, to-day, could be effected in this world on any question, if the churches and their pulpits did not lead in the conflict?

The reply of "Senex" to that "good, earnest sister," is sound and solid; but it has no bearing upon the discussion at issue.

In the language of Brother Jones to me, "I am satisfied that I am right and that my brother is wrong." Upon the broad and general scale of gospel progress and development, I feel all the more confident of the truth of my two original propositions.

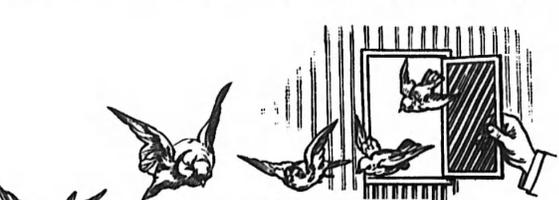
1. The Chattanooga resolution was in perfect harmony with Baptist history and practice.

2. It was not inconsistent with the spirit and principles of the gospel.

In spite of all side issues, these two propositions are all that is fundamental to my discussion. As to what might be the best policy—expediency—at any given time, or upon any given question, is another matter.

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### Rural Notes and Notions.

BY SENEY SMITH.

Being a working-man myself, I am in the fullest sympathy with every effort to improve the condition of working-men. I have therefore taken great interest in the effort to limit the day's work to eight hours. Every man ought to have time for reading and for society. Every husband and father ought to be at home more than was possible under the old system. But I don't want an eight-hour aristocracy in the land. All should share in the benefits of the new system.

There, for instance, is Pat McCarragan, the saloon-keeper. Poor fellow, he has to stand behind the bar seven days in the week, from eight in the morning until midnight. What time has he for mental and moral culture? He never puts on a suit of Sunday clothes. He never goes to church. Holidays, when other men quit work to have a good time, are his busiest days. And the men who throw down their tools as soon as the clock strikes five, and are indignant if asked to finish a job, though they could do it in five minutes—these very men will go to Pat's saloon after hours, and keep him mixing drinks for them all the evening. Suggest to them that Pat McCarragan has as good a right to work only eight hours a day as any of them, and they would laugh in your face.

And there are the young men employed in the tobacco shops, the meat shops, and the groceries—have they no rights? John Doe, the wage-worker, quits at five o'clock. "Sure, and he's worked long enough, as long as any gentleman ought to work, and he is not going to be any body's nigger." As he leaves the factory, or the ditch where he has been digging, he says to himself: "I must stop on my way home at Jerry Grime's and get a paper of tobacco, and then I must go to the central market and get a beefsteak for supper, and then I must drop in at Smith & Jones' and get some coffee for breakfast, and as I pass by Tony Tompkin's news stand I will buy an evening paper." He does not hurry, for he has quit early and has plenty of time. Suppose now he finds, when he gets to Jimmy Grimes, that he, too, has become an eight-hour man and shut up his store. He is not going to be every body's nigger any longer. He is not going to stay there peddling tobacco and cigars twelve hour a day. The central market, too, is closed. The grocery store is closed, and no craps on the door announcing a death as the reason. The newsdealer is not at his stand, and John must go home without his paper, as well as without his tobacco, his steak, and his coffee. Well, he says to himself: "I declare this is too bad, but I'll just drop in at Pat's and take a drink anyway." But, wonder of wonders! Pat's door is shut, and his blinds are up. Ho, too, has determined to be a gentleman. John stops on the corner to take the cars: but they do not come. After waiting until he is tired, he leaves that the conductors and drivers have set up as gentlemen, and they quit at five o'clock, even if the hour finds them in the middle of their route with a car full of passengers. Poor John gets home at last, nearly out of tobacco, and wholly out of humor, to find that his wife has become a lady—that she quit work at five o'clock and will not begin again until eight next morning. John's worries make him sick, and he sends one of the boys to summon the doctor. The messenger returns and reports that he rang the day-bell and the night-bell, and pounded on the door, but

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**Beware** Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back.

**EVERY WATERPROOF COLLAR OR CUFF**  
THAT CAN BE RELIED ON  
**Not to Split!**  
**Not to Discolor!**  
BEARS THIS MARK.



**TRADE MARK.**  
**ELLULOID MARK.**  
NEEDS NO LAUNDERING. CAN BE WIPED CLEAN IN A MOMENT.  
THE ONLY LINEN-LINED WATERPROOF COLLAR IN THE MARKET.

no doctor, or doctor's servant responded. The neighbors, annoyed by the noise, told him to quit and go home, for the doctor had joined the eight-hour league—that all the doctors had joined it, and that if people got sick after five o'clock in the afternoon they must wait until eight o'clock next morning, and if they died it was their own business, for the doctors were not going to be slaves any longer, and work at all hours of the day and night. So we see that the loudest howlers for eight hours a day, and not a minute more, would find the universal adoption of their rule rather inconvenient. And yet, it is a good rule for them, it is not a good rule for every body?—*Journal and Messenger*.

—One of the most remarkable lists of famous contributors ever brought together in a single number of a magazine will be presented in the January issue of *The Ladies' Home Journal*, of Philadelphia. The authors in that number will include Henry M. Stanley, Dr. Oliver Wendell Holmes, Ex-President Hayes, Hon. John W. Foster, Joseph Jefferson, Hon. Hannibal Hamlin, Madame Albani, James Whitcomb Riley, Gen. Lew Wallace, George W. Childs, Dr. T. Do Witt Talmage, Mrs. A. D. T. Whitney, Robert J. Burdette, Edward Bellamy, Will Carleton, Charles A. Davis, Sarah Orne Jewett, George W. Cable, Julian Hawthorne, Mrs. Lynnan Abbot, Mrs. Margaret Bottomo, and nearly twenty others.

—Beaoham's pills not like magic on a weak stomach.

**If you have a GOLD or COUGH, acute or leading to CONSUMPTION, SCOTT'S EMULSION OF PURE COD LIVER OIL, AND HYPOPHOSPHITES OF LIME AND SODA**

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**Vertigo, Headache, Dyspepsia, Fevers, Costiveness, Bilious Colic, Flatulence, etc.**

For those they are not warranted infallible, but are so nearly so as to be impossible to make our remedy. Price, 50 cts. SOLD EVERYWHERE.

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- one two-ounce bottle of Vaseline Pomade 15 "
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- one cake of Vaseline Soap 10 "
- one cake of Vaseline Soap 10 "
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10 cts

Or for postage stamps, any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom, unless labeled with our name, because you will certainly receive an imitation which has little or no value.

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**J. A. GARRILL**  
Johnson City, Tenn.

**OBITUARY.**

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

**THOMAS MATHIS.**  
Died, October 17, 1890, Bro. Thos. Mathis. While we know that death must come to all, our hearts are made sad when we realize that we will never again meet Bro. Mathis.

Bro. Mathis was afflicted for several years before his death, but bore his afflictions with Christian fortitude until called from this world to a better one. He was born in South Carolina in the year 1812; was converted and joined the Hopewell Baptist church in the year 1816; and soon after was elected church clerk. In the year 1819 was ordained deacon. He united by letter with Antioch Baptist church in the year 1889. He did not hold his membership with us more than a year, yet we loved him like a brother, and when with him felt that we were in company with one of Christ's disciples.

In the death of Bro. Mathis, the church has lost one of its most consistent members. While we lament the death of our brother, we bow in humble submission to the will of Him who doeth all things well. Let us endeavor to emulate the good example of our brother, and remember that while a noble man sleeps in the grave yard his name and examples live and are imitated long after he has passed away.

J. J. PENDER,  
J. Y. WOOD,  
N. MEREDITH,  
Committee.

**NANCY CATHARINE,**  
wife of Rev. H. D. Gilbert, was born in Murray county, Georgia, December 9, 1850, and died December 17, 1890. About the age of seventeen years she professed religion and was baptized into the fellowship of New Prospect church. Her maiden name was Hunsucker. On December 23, 1869, she was married to Rev. H. D. Gilbert, and moved with him to Whitfield county, Georgia, in the year 1873. She and her husband were for several years members of the Baptist church at Antioch. In 1877 her husband was called to the care of Hopewell church, and husband and wife both united with that church, and she was a consistent member until the day of her death. She was the mother of ten children, seven of whom survive her. She was a Christian lady in the truest sense of the word. Given to hospitality, generous to the poor, sympathizing with the suffering, always ready to give words of encouragement to the desponding, she entwined herself around the hearts of the people. A devoted wife, she was a helpmate, indeed, to

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Sprain, Splint, Blisters, Wounds, Sore Shins, Bruises, Strains, Swellings, Swings, Hiccups, and Caddis-horn, Soreness, Stiffness, Knots, Lameness, Sore Joints, Puffs, Etc.

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