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Baptist and Reflector

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Speaking Truth in Love.

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VOL. 4.

NASHVILLE, TENNESSEE, DECEMBER 29, 1892.

NO. 20.

ROMANISM IN ITALY.

The Holy Shop.

The First Communion. Funerals a Profitable Source of Revenue. An Italian's Testimony. The Index Prohibitory. Fees for Assisting the Dying. The Blessing of Rosaries, Images, and Other Objects. The Miraculous Ostrich or Consecrated Wafer. The Velled Crucifix. Seventy Graces for Sale.

BY REV. JOHN H. EAGER, D. D.

At twelve years of age children take their first communion in the Roman Catholic Church, which gives the priest another opportunity for a fee. On such occasions confession to a priest is the most important part of a child's preparation. This confession is expected to include every sin of the entire life, and lest the child should not be able to recall everything the first time, the confession is repeated the second and the third time, beginning on Thursday and ending on Saturday. The communion takes place on the Sunday following, the girls being dressed always in white, often a long white veil being thrown over their heads, which gives them quite the appearance of little brides. Every child who takes communion is expected to bring a candle, the value of the candle ranging anywhere between 40 cents and \$4. Besides the candle, many of the children bring a fee for the parish priest, which, in the case of the rich, is sometimes rather handsome. This first communion is given indiscriminately to all children at twelve years of age, irrespective of character and real heart preparation. Sometimes they are sent for a few weeks to the monasteries and nunneries to be specially prepared for this important occasion; but a monk told me that his experience was that the boys generally went away worse than when they came, for they get behind the scenes and become too familiar with the real life and character of the monks.

Funerals are another prolific source of revenue for the priest. The very poor are never buried by the church, but are carried off in the night by the city hearse. No fees no funeral, is a well known saying in this country. Funerals cost from \$20 up to any sum the rich are willing to spend. City funerals are sometimes very grand, this grandeur consisting in three things—a great church splendidly illuminated, with hundreds, and perhaps even thousands of candles and lamps burning, an elaborate ritualistic service, and many priests and monks to accompany the corpse to the grave. Each priest has his regular fee. The candles become the property of the priest in whose church the funeral

takes place, from the sale of which he sometimes realizes the handsome sum of \$100, and even more. Besides this, priests are often employed to say a mass for a man's soul on the day of the funeral. This year a rich man died in Florence, and besides the regular funeral expenses, which were very heavy, he had previously given orders that every priest in the city, about 500 in number, should say mass for his soul on the day of his burial, the fee for each mass being fixed at \$2.50. Priests encourage the people to have pompous funerals because thereby they reap a richer harvest of fees. A village woman told me last summer that at the death of her son she had decided to have a very simple funeral in order to avoid the expense, but that her priest, taking advantage of the circumstances, worked upon her feelings and her pride and persuaded her to have quite an elaborate affair, and all because it put a handsome fee into his pocket.

An Italian, writing on this subject in 1865 says: "In Rome one is morally bound to make a great funeral when a relative dies. The priests have learned all the ways of extracting money from the pockets of their parishioners. For the stubborn they have made a law, and it is the statute of the clergy, and on the strength of that law the tribunals condemn those who are not willing to have a funeral, or who wish to have a very shabby one. For the devout they have left in the catechism the fifth commandment of the church, which says, 'Remember to pay the tithes,' and as there are no tithes properly so called in Rome, the priests say and teach that funerals are in the place of tithes. For those who are not very devout, and they are greatly in the majority, the priests have made it a point of honor to have a funeral of more or less magnificence. Woe to the family which undertakes to have simply a decent funeral. It will be said that they are people without heart and without honor, and that they have buried their dead like a dog. Hence in order to avoid the criticism of the world, everyone makes a special effort, and many make debts in order to make a fine funeral."

The account given by the same writer (see Papal Rome, p. 108) of how the very poor, who could not by any possible means afford an expensive funeral, were buried in Rome before the middle of this century, is painful and harrowing in the extreme. First, the body was placed upon a bier and carried by two men, a priest going before them, to a large hospital, which contained a general deposit for the dead. This was always after dark. If the distance was long and the weather bad, the men, includ-

ing the priest, generally sent into some wine-shop to rest and drink, while the body was left in the dark on the outside. Not unfrequently it was run against by a passing cart or carriage and knocked from the bier. When all who were to be buried that night were brought in, they were put in an open cart, one on top of the other, and carried thus to the graveyard, accompanied by two grave-diggers, who went carelessly along and singing obscene songs. On reaching the cemetery they were all thrown into the same grave, which was then covered with a great square stone. When these poor bodies had returned to mother earth, then the grave was ready for others like them. Alas, that such methods should be employed in order to force the people to have expensive funerals which would put money into the pockets of the priests. And yet this is Romanism.

The Index Prohibitory of the Roman Catholic church is a catalogue of books which the faithful are forbidden to read. The list is now a very long one, and among other things includes the Bible and all the works of Luther, besides everything written against the Church of Rome, and almost every book which is at all evangelical in tone. The original object of the Index was to keep the people in the dark; but besides this it seems that it is intended as a means of replenishing the treasury of the church. For two dollars and eighty cents the Pope will grant a dispensation to read every book on the Index, even the Bible. During the days of the inquisition, when it was worth a man's life in Rome to violate a papal decree, the church probably realized a handsome income from the sale of these dispensations, but it seems that at present their sale is confined mostly to a small number of priests. Among the people, those who are superstitious enough to stand in awe of this papal decree are generally too ignorant or indolent to care to read such books, and those who really care to read them are intelligent and independent enough to do as they like without reference to the Index.

Assisting the dying, strange to say, is another prolific source of revenue to the priests. Most people in this country are afraid to die without extreme unction. Not unfrequently it happens that after extreme unction has been given, the family request the priest to remain by the bedside of the dying to say prayers over him, and to close his eyes for the long sleep. For this charge is usually four dollars. Sometimes the priest and the family, as a priest himself tells me, will have quite a quarrel

over this fee and the result is that occasionally his original price is reduced. Then there is what is called the "Three hours of agony." After the priest has administered extreme unction he is requested by the family to return to the church and remain on his knees repeating certain prayers for the dying one. For this he is paid sixty cents an hour. No priest will do this praying without his fee, and hence very few of the poor have this done. Who can read such things without sorrow of heart? These people who have been so deeply and darkly deceived, do they not deserve our sympathy and our prayers?

The blessing of crosses, crowns, crucifixes, medals, images, books of devotion, etc., is quite a business in Italy. The right of blessing these objects belongs exclusively to the Pope, but he confers this privilege upon any confessor who asks for it and sends him seven francs, or about one dollar and forty cents. This right, however, must be renewed every seven years. If the confessor does not care to spend the money he writes and offers to say seven masses for one franc each, and as the Pope has already received from two to five franc each for these masses, both gain by the operation. Out of this seven francs the confessor will probably realize several hundred, for every object which the people bring to him to have blessed means a fee.

The ignorant and superstitious call on the priest to bless everything they have, their houses, their fields, their children, their food, their animals, but for each blessing a fee of twenty-five cents is charged. All Catholic churches in this country have at least one wonder working image or relic, through which and from which special blessings are conferred upon the faithful. But nothing can be done without the presence and prayers of the priest. The fee of the priest for these intercessions is from forty cents to one dollar. Thousands and thousands of mothers bring their children to receive the blessing of San Felice, the children's saint, but no mother would think of coming without some kind of a present for the priest and the more valuable the present, the greater will be the blessing. So the priests say, and so many of the poor mothers believe.

The Exposition of the Most Holy Sacrament is another source of income to the Church of Rome. In nearly all of the churches an unusually large ostia, or consecrated wafer, is carefully preserved in a vase kept for this purpose. The church says that this wafer is the actual Christ, "body, soul and divinity." Two or three times a year this ostia is taken

(Continued to page 17.)

CONTRIBUTIONS.

Why Baptise At All, and What For? BY REV. R. W. NORTON.

The Quaker says, "Not at all," and uses no water. The Pedobaptist says, "Makes no difference," and uses a drop or two. The school of Dr. Campbell says, "By all means, for all the soul is worth," and plunges "for the remission of sins."

But why? When Jesus was challenged for his authority by the priests and elders, it is significant that he introduced baptism. "The baptism of John, whence was it? From heaven or from men; tell me." This is a clear recognition of baptism as resting upon the direct authority of God the Father, upon the "eternal God head," upon the authority of high heaven; the same upon which rested the law, written with his own finger; the same authority upon which the universe of worlds and beings rests. Jesus in his own person "as a Son" received it as such, a part of the "obedience he learned," saying, "Thus it becometh us to fulfill all righteousness"—"us," you and I. John not only held his commission from God the Father—not the Son—but his ministry, with baptism as its characteristic, was "the beginning of the Gospel of Jesus Christ"—the very words of Mark in the very opening of his record, as he introduces the Son of God to the world. John, his ministry, his baptism, all direct from heaven, is "The beginning of the Gospel," not Pentecost nor any other time. It all comes to this: We dare not go back of John into the depths of legalism to find the law for baptism. It is not there, from Genesis to Malachi. We dare not stop short of the throne of God for its authority. We dare not say that Christ did not receive Christian baptism. Where is the Christian that has a better, more complete, more valid baptism than Jesus? Bring him up. Where did he get it? Where did Jesus get his? The disciple is not above his Master in this, his baptism, no more than any other matter. It rests upon the authority of high heaven, and it was not till Jesus had filled his place as a servant, had arisen from the dead, and was invested with "all power" that, once more from the throne of the Ancient of Days, he re-affirmed the commission, "Go, preach," "baptise," "teach." Then, "Why baptise at all?" If a question of water, much or little, no use in the world; if a question of taste, not much use, if any. Not this, not this! It is a question of allegiance to God the Father, God the Son and God the Holy Spirit. It was not the question of an "apple" between God and Adam; much more than an apple, a great principle in that apple—allegiance to God. So it is here, not water, but what is wrapped up in that water, obedience. Here, not upon water, but upon this rock, Baptists have ever stood and will stand. There is no higher ground upon which to stand, as there is no greater reason for baptism than "Thus it becometh us to fulfill all righteousness." Baptists have never played the part of baiting sinners into the water with the promise of salvation there, or just on the other side.

But, baptise for what? The first part of this article rests this ordinance on its true basis; and really its no concern of ours what God

had in view in appointing it. But the question has been opened. Let us look at it. There are two leading views: (1) That it is the symbolic setting forth of the great facts of redemption, administered to one saved upon repentance toward God and faith in Jesus. (2) That it is the act of a sinner, as yet unpardoned, a sinner unsaved, his own act, performed in order to be saved. The first view is salvation in figure; the second is salvation in fact. Which?

We look at this question in the light of the most illustrious case of baptism on record. Never such a scene as that viewed in the Jordan, the most sacred of all the sacred rivers. Even the great Baptist shrank from it.

The baptism of Jesus. What for? Certainly not to introduce him into his priesthood. Paul settles this, "If he were on earth he could not be a priest, seeing there are priests according to the law," etc. Never a priest on earth, the very law of his Father barred him out; never a priest till he entered heaven itself, with his atoning blood prepared at the last moment on Calvary and now offered for all who come to God by him. Never a greater mistake than that his baptism initiated him into this heavenly office.

Certainly not for the remission of sins, personal or representative. Perish the thought! Even the devil could not find in him the slightest catch. What is the meaning of that scene? What is being done in the Jordan? The great Baptist is unveiling to a lost world the Christ in his redeeming work. This is his own version of the scene: "Behold the Lamb of God which taketh away the sin of the world . . . that he should be made manifest unto Israel; therefore am I come baptizing with (in) water." (John i. 29-31). Yes, unveiled! Prepared, as the sculptor in his studies, in the counsils of eternity by the love and wisdom of God; veiled through the centuries in type and prophecy; here and now in his baptism the covering is lifted, the heavens open, the voice is heard, "This is my beloved Son"—not now made a son, but owned and declared to be the Son of God.

But how does his baptism forecast his redeeming work? His atoning death and triumphant resurrection is everywhere pointed to as "the hour," the center of the circle of redemption. All in this circle, in its wide sweep, points to this supreme hour. Here at the very beginning, his first act in the sacred river, he anticipates and forecasts the tragic scene on Calvary; not only the fact of redemption, but the hour. Sure as John buries him in this river he'll be buried on Calvary; sure as he rises to view out of these waves, he will rise for our justification. Like the scarlet thread that in the last century was found in every inch of the English Navy rope, so His blood of stonement permeates every doctrine and every ordinance. Baptism—His, yours, mine—is full of it. It is salvation in figure, just as Peter says it is. (1 Peter iii. 21.)

So with every gospel baptism since Jesus was baptised. The baptism of his redeemed ones is just as little "for the remission of sins" as was his, the Captain of their salvation. Baptism can't have one meaning in the case of the Saviour and a different meaning in that of the saved. No more can be found in the baptism of the disciple

than in that of the Master. It is a great truth that those who are "in Christ Jesus" have as little sin to wash away as Christ had, and the records of redemption never hint that baptism has anything to do with being "in Christ." Faith has. Baptism is always a "putting on Christ," an outside matter, as an overcoat is. The disciple is no more baptised for the remission of sins than was his Master. His baptism sets forth the great redeeming facts by which he is saved; sets forth his union and communion with Christ in his atoning death and glorious resurrection, that they are one. Hence Paul, the great preacher of this great doctrine of oneness, holds up baptism in precisely this light, "So many of us as were baptised into Jesus Christ were baptised into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead . . . so we also should walk in newness of life." (Rom. vi. 3, 4) That is to say, "We are one with him in death, burial, resurrection, and our baptism shows it."

Baptism and the Lord's Supper. "They twain are one," twin sisters, in beautiful harmony, walking down the ages, both pointing to his redeeming blood and saying, "Behold the way to God." The one is no more for the remission of sins, as the act of a sinner, than is the other.

Baptism, as also the supper, has suffered much at the hands of both friends and foes. (1) There is baptismal regeneration. Rome leads the way here, followed by some Protestant confessions. This deals with new-born children and is responsible for infant baptism and all its evils. (2) Baptismal salvation, led by Dr. Campbell and followed by his school of thought. This is responsible for closing the door of salvation against all unbaptised, and opening it to all who say, "I believe that Jesus Christ is the Son of God." Both come to the same thing, make the same landing—no baptism, no salvation. The first ignores repentance and faith; they are infants, you see. The second recognizes "faith and repentance," but conditions the success of these upon baptism, the consummating act—the completion of the saving process. In either case the landing—logic is most unmerciful—is the same—no baptism no salvation; a declaration, direct or indirect, not to be found in the gospel records. Baptists in the ages gone by stood against the first, led by Rome, and stand to-day against both the first and the second. It comes to this: Baptism stands at the threshold of the kingdom of redeeming grace and points to the treasures within. It demands of all that would pass this way repentance, faith, love, submission of the whole life to Jesus and declares their union and communion with him in his atoning death and triumphant resurrection. To ignore, change or pervert it is to silence this witness-bearing ordinance to the redeeming facts of the gospel, to open the door to endless evil—the destruction of the gospel itself. "To substitute anything for baptism which excludes all reference to the death of Christ is to falsify the whole body of Christian truth and to break down one of the grand safe-guards of Christian doctrine."—Dr. Augustus Strong.

Union City, Tenn.

Dr. Graves.

Brother Folk:—I spent several hours very pleasantly with my friend, Dr. Graves, and family, last Thursday. I was gratified to find him sitting in a rocking chair by the fire, and looking well; his face had a healthy color, full and smooth. He recognized me, and we conversed on the theme dear to us both, the religion of Jesus. We unitedly mourned the declension in personal and family piety so apparent, Christians walking arm in arm with the world, the world having the uppermost seat in the churches and ruling the churches, "the form of Godliness without the power." I enjoyed conversation with my life-long friend, his mind clear and strong, reminding me of the days of old when I listened to his sermons with rapt attention, when, indeed, he awayed the multitude as the mighty wind aways the forest. Those days will never be forgotten by those who were blessed with the privilege of sitting under the sound of the voice of that grand old servant of God.

I first met Bro. Graves in 1848 at a meeting of the West Tennessee Baptist Convention at Brownsville. He was then editor of the Tennessee Baptist, published in Nashville. After the Convention adjourned he continued to preach for a week or more and many were converted. Indeed, it was a glorious season, rich in the outpouring of the Holy Spirit. We never differed on any question of religion, but when the war of the sections arose he put on the gray and I still wore the old blue. But when the war ceased and peace once more reigned, we met as brothers, and as brothers we have lived and as brothers we will die. Bro Graves is not free from pain, and has not the use of his lower limbs; he can only stand and rest himself in that position by the help of his nurse, a colored man. Brethren, your letters of condolence are a comfort to him; write often. Make him know and feel that though stricken down, voiceless and powerless, he still lives in the hearts and esteem of his brethren, and that in the latter half of the nineteenth century the religious history of America furnishes no name more impervious to the mordant tooth of time, than that of James Robertson Graves. Oh, my brother, the summons will ere long come to both of us, "Children, come home," and I am sure that you there will find hundreds and thousands "at the beautiful gates waiting and watching for you."

W. P. BOND.

—Systematic Beneficence Cards. When we remember that these cards were ordered to be issued by the State Convention, it is surprising how few persons have asked for them up to date. Samples were sent to every Baptist minister in the State; but I cannot venture to say how many of them have asked a supply of cards, for the reason that so few have done so.

W. M. WOODCOCK.

—You are making us a good paper, and we all owe it to you and the cause to help you along with the work.

J. J. BURNETT.

Money Creek, Tenn. [We wish every pastor in the State felt the same way. Why not, brother?—En.]

Religion Among Children.

BY PROF. W. F. DAVIS.

I venture the assertion that all who have given child life any study have not failed to notice that there is present in early life a fervent religious propensity which so rarely exists in its original purity at the age of boyhood and girlhood say fifteen years of age. When the child first begins to think I have been impressed with its honest, persistent convictions of right on the one hand, and its instinctive aversion to wrong on the other, while there exists, as it were, a faith strong enough to remove mountains. A pun which the mother carelessly "gets off" on her neighbor regardless of her child's presence is repeated on the playgrounds by the child who declares that it is so because its mother said it. Who can fail to notice with what earnestness it sits on its mother's lap and gazes with eyes aglow into her face as she tells it the story of the cross? What an example of faith! What a divine rebuke to its hoary, faithless father! Notice what reverence it pays to the minister when he makes them a visit, or stays over night, as he often does in the country. Notice, too, how it loves the "brethren" and talks of the needy, and what a willing hand it lends—unparalleled charity. You have only to tell it how wrongly it has treated a certain playmate to cause it to burst into tears—an example of repentance and sorrow for sin. I have in my recollection a four year old boy who repeated the baptismal ceremony and baptised a cat one cold winter day. As a result the cat froze to death. Fearing that he had done some wrong the boy told his father about it. When his father explained that he had committed a great wrong and rebuked him for it, he went away crying and prayed often for several weeks that God might forgive his cruel deed. Many mothers, shame upon them for it, have been compelled to drive their children away from them to prevent exposing their inability to answer the questions propounded by the little philosophers.

Numberless other examples could be brought forward to prove more conclusively that God has planted the seeds of religion in the fertile soil of the infant heart and sprouted them for us as parents and teachers to cultivate. These are talents given especially to parents to increase or lose for all eternity, to develop into Christian manliness and womanliness, or to consign with their children, who are inseparable from them, to eternal loss.

But if we make another examination of the youth at about the age of fifteen, it is easy to see that many, and in some cases all these religious propensities have been replaced. Instead of finding the child anxious to attend church, listen to religious conversations, treat the ministers and brethren with respect, contribute to the help of the needy, you find its aversion to these as strong as were once its inclinations. Instead of being at home near its once dearly beloved mother, and on the playgrounds defending the veracity of her dictations with the bravery of a soldier, he is on the streets with the "bullies" and negroes, has no love for his par-

ents, and feels no remorse of conscience at taking the name of God in vain, sucking the bottle like a set, insulting decent people with slang and nick-names, and even shaking his fists with oaths of defiance in the face of a parent, brother or sister who attempts to lead him away from his debased associates.

That such a state of affairs as this exists with children of the present day is without question. Every good person now living is a witness that such a state of wickedness and lawlessness was not known among the children of fifty years ago, and it is time that parents, teachers and Christians were investigating the causes which have brought them upon the children of the present day. It may be claimed that I have exaggerated, but it can be only by those who are not awake to the facts which exist in the life of even their own children.

As to the cause, it is claimed that it is nature; that children must sow their wild oats; that it is to some extent natural for children to imbibe the germs of wild oats, and then to sow them I do not deny, but that they must get them and must sow them, is one of the most diabolical falsehoods by which the devil has deceived mankind. Because it is natural we must fight it. And in refusing to oppose this inclination in children thousands of parents are allowing the devil to bind their children, hand and foot, and carry them off into eternal captivity without resistance.

Then parents weep and pray that their children may be delivered from the throes of hell, but it is no use to weep after the devil has got them. Better mourn for themselves, and pray that other parents may not be deceived by this song of the wild oats and remain inactive while their children are being ruined. I can say with many others that the wild oats sown by me are few, but it was not because my nature was different from that of other children. It was because my parents never gave me the opportunity of securing the seeds from wild associates and never allowed me any latitude to sow them in.

If children grow up wicked, it is in general because they have been allowed to learn wickedness from wicked associates and been permitted to leave the hallowed influences of home and roam when, where and with whom they chose without the knowledge of their parents. The devil is nowhere busier than with young boys loose from their parents, crowded together on the streets at night and on Sundays. There is where he steals every good from their hearts and lives, where their Christian barks are wrecked and their souls lost for eternity. I pity the parent or guardian who is so careless of their eternal good as to allow this liberty.

In this stock and race-horse country, I have known parents to give more time, attention and money to training their horses than to the instruction of their children! Is it any wonder then that children grow up bad? Horse-sellers know that it is training and care that brings out the qualities of a horse. It is none the less true that unceasing care and good instruction must be the only means by which this primitive material, as well as the intellectual nature of

a child may be retained and developed.

What scientist will deny that the quality of food eaten and the manner in which the animal is handled have a wonderful influence upon its nature? It is a well known fact that all animals which live on blood and flesh are the fiercest of their kind; and that those which live on vegetation are harmless. This is true with man as with other animals. It is a known fact, also, that the intellectual and moral being is greatly influenced by the character of the aliment for each. This is one of the established principles of Educational Science. Then is it not stupidity to say that the food of the devil—wicked influences, deeds and thoughts—will not make the child devilish? Intolerable stupidity that even dreams that during the most plastic period of human life the soul of mankind must be fed on the devil's dust! Oh, foolish man to think that the stream must be poisoned and afterwards cleansed before we can have pure water! Is it not easier to avoid an evil than to repair its damages? "A prudent man foreseeth the evil and avoideth it, but the simple pass on and are punished."

Eagleville, Tenn.

This And That.

OUR CENTENNIAL MEETING.

at Prosperity was a successful one. The church gave fifty dollars toward the Centennial fund. We had with us Brethren Folk, Anderson, Gilliam and Whitlock as visitors from other Associations. The speeches were good. It is contemplated by the Centennial Committee in the Association (Salem) to conduct quite a number of similar meetings, the next one to be at Fall Creek, including the fifth Sunday meeting in January, 1893, a program of which in due time will be published.

YOUR EDITORIAL.

on the drunkenness attending the big rally at Nashville sometime ago was in season and at the right time. Of course a rally by any party celebrating a victory is not condemned, but when people make such occasions a drunken revel and disgraceful scenes attend them they should be discouraged. In my neighborhood, about the same time, the friends of Mr. Cleveland had a nice rally which everybody enjoyed. The principal speaker was a Methodist preacher, who argued that Jesus Christ was a Democrat—a regular Jeffersonian Democrat, which assertion was cheered to the echo. To connect our blessed Lord with the Democratic party or the Republican party or any other political party is a shame and disgrace.

SOME CHANGES.

In our country churches will take place in the beginning of the new year. Bro. Vance, I understand, succeeds Bro. Shepard at Woodbury and Bro. Brandon at Salem. The writer gives up Linwood and Ramah churches and succeeds Dr. Dawson at Santa Fee. Bro. Grime succeeds Bro. Gilliam at Leeville, while Bro. Gilliam adds a second Sunday to Shop Spring, Rocky Valley, I understand, has an eye on Bro. E. S. Bryan, now in the Seminary. The writer has been re-elected the ninth year at Auburn and the fifth at Pro-

perity, which calls he will, as usual, accept.

DEEP AFFLICTIONS.

In the serious sickness of my wife for three months with typhoid fever has kept me out of the protracted meetings since October 1st, up to which time I baptised one hundred and nineteen believers. I regretted to give up the work, but the good Lord has taught me lessons I never would have learned had it not been for the afflictions through which I have passed. For six weeks it looked as if the companion of my youth and the mother of my children would be taken away. But thanks be to God her life is spared and she is now nearly able to sit up. But while I rejoice thus, I deeply sorrow with my dear Bro. Grime, who is now by the bedside of his faithful wife. She is not expected to live many days. May the Lord deal tenderly with our brother in his prayer.

THE SHAFTS OF DEATH.

have fallen upon many of our old ministers of late. Brethren Bowen, Martin, McNabb, Hillsman and Phillips, during the last few months, have gone hence. I knew them well. I will always cherish the memory of Father Hillsman. It was in 1871 or 1872, while I was a student in old Union University, that I first met him. He conducted a revival at the Baptist Church in Murfreesboro in which W. D. Powell, now of Mexico, was converted. I will never forget the Sunday afternoon when Bro. Hillsman and T. T. Eaton baptised forty or fifty converts (among whom was Powell) in Stone's River in the presence of three or four thousand people. For twenty years I was personally acquainted with Brethren Bowen, Martin and McNabb. They were good men. Dr. Bowen was one of the best informed men in Tennessee. Bro. McNabb was a good and safe gospel preacher. Eld. J. J. Martin was no ordinary man. He was one of the best sermonizers I ever knew. Being his pastor for eight years, I knew him well. No better and truer defender of the one faith has lived in Middle Tennessee than he. These men are gone, and before another December others of us will have followed.

JOHN T. OAKLEY.

To Kill Off The Saloons.

The pastor of the Baptist Church in Arcadia, La., has a plan which, if he could get help enough, will effectively break down the saloons. He is past fifty years old, has been married thirty years, has had nine children born in the family, has his mother-in-law, who is eighty-six years old, living with him, and in all these thirty years he has never known an "egg nog" in his house. He says that he wouldn't think of putting a good egg in whiskey. He has never taken a drink of whiskey himself, and has never known his family to take a drink. On two occasions, at the urgent solicitation of his physician, he has suffered a little of it to come into his house, and one of these times he is sure it did no good. All, from six years to eighty-six years, are healthy and use no intoxicating drinks. He wants a million families to help, and guarantees not to hurt.

G. W. HARTSFIELD.

Arcadia, La. —The right kind of Christianity is the kind that never waits for an introduction to anybody it can help.

CORRESPONDENCE

In Excellent Condition.

The Sunday school Board of the Southern Baptist Convention located in this city, held its final session for the year last Thursday night. It was in every way a delightful meeting and showed the work of the Board to be in excellent condition. The receipts for this month have largely surpassed any previous month making a remarkable exhibit as a new business for 1892, and giving promise of a larger success for 1893. At the meeting on Thursday night the work of the year was reviewed and plans were discussed for enlargement of our missionary operations. The Board, acting under the instruction of the Southern Baptist Convention, does its work through existing State institutions, and will make its appropriations through those in the interest of Sunday school Missions in the different States. It really does our good to attend the meetings of the Sunday school Board. There are no discussions as to how to meet the wants of an empty treasury, but everything is harmonious and bright and full of delightful spirit. It is composed of some of the finest business men in Nashville, whose able management of its affairs have won the confidence of the denomination and given success to this enterprise.

In enumerating the causes of the Board's success, we should never fail to mention large and generous support of the people. After all, here is the main force which determines the future efficiency of this enterprise as a money factor and an educational power in our denominational interests. The Baptists of the South can in less than ten years make this a business of one hundred thousand dollars annually. And they are beginning to realize its mighty possibilities and are giving it a most generous support, one State doubling its patronage in the month of December. How wonderfully God has blessed this enterprise! He could scarcely have been more marked in his favors. He has kept his hand uncovered to us, and has turned the hearts of the people as no other power could have done. Devoutly thanking Him for what He has wrought, we turn our faces to the new year, confident of His blessings for the future.

J. M. Frost.

Nashville, Tenn.

From Dr. Eager.

Dear Bro. Folk:—I feel that I cannot command the time just now to complete my series of articles on "Romanism in Italy." Several important subjects have not yet been treated, but it will require time and study to do them justice. I have been urged to publish these articles in book form, and as I hope to do this, I have decided to close the series with the last article I sent you. Before publishing I shall in part rewrite and rearrange what I have sent you and add several other valuable chapters. I shall also have brief statements from a number of men in this country. Then I am arranging for short chapters on Romanism in France, Spain, Mexico, South America, Belgium, Ireland, Canada, and perhaps other countries. People at home ought to know just

what Romanism is here in Italy where it has had its own way. The facts are sad and depressing, but they are none the less facts. Only to day I was talking with an Italian gentleman, a Catholic, who admitted the value and importance of the Bible. "And yet," said he, "when you mention the Bible to one of our priests, it seems to give him a shock, and his face is darkened by a frown."

I find that usually when a man comes out of the Church of Rome in this country and is truly converted and becomes familiar with the simple gospel, he thinks of his former condition with a shudder, and he nearly always speaks of Romanism as the great deceiver of souls. I could cite not a few prominent examples. Why is this?

Though I have said some hard things, I cannot feel that I have been unfair. I am writing of Romanism in Italy just as I see it and as thousands of others see it. I am persuaded that not a single missionary in Roman Catholic countries would say that I had overdrawn the picture, but rather the contrary. When the book appears your readers will have the opportunity of reading other facts and of seeing what others have to say on this same subject. Thanking you for the opportunity you have given me of speaking to your readers for a whole year, I remain, yours in the gospel.

John H. Eager.

Jackson Items.

Dr. R. J. Wingham of the First Church, Memphis, delivered three lectures for the students of the University, the last of school previous to adjournment for Christmas holidays. Two of his lectures were delivered in the University, one in the First Baptist Church house. His first lecture was especially for the ministerial students, pointing out to them the leading qualifications of the successful minister. Consecration is the talisman of the minister. The second lecture was "Lessons from the Book of Job." His disquisition was masterly, instructive and eloquent. His third lecture had for its theme, "Seeing Jerusalem." This was interspersed with line descriptions of the places hallowed by their connection with incidents in the life of Christ. He gave a fine description of the holy city, so vivid that the hearer could almost see for himself the narrow streets and the several gateways leading into the interior. The professors and students will ever welcome the doctor back to Jackson.

On Friday morning at the close of chapel exercises, Mr. W. A. Jordan, in behalf of the Freshman Class in mathematics, presented Prof. Irby with a very superb gold-headed cane, accompanied with a short speech, indicating that he is a polished orator as well as a divinity student. I believe all the professors were kindly remembered in the way of nice presents from various classes.

The first church has received two by letter since last report.

The Sunday school had a very handsome entertainment on Christmas Eve in the form of a wind mill grinding out gifts for the pupils. Pastor Waggener of the Second Church played Santa Claus on the occasion.

The Second Church baptised two

members, using the baptistry of the First Church.

The University resumes work on Jan. 2nd. The spring term begins Jan. 16th.

Prof. Irby began work in the University eighteen years ago the first Monday in January, and has not been absent from his class a day on account of sickness during all these years.

Pen Killings.

I saw in the BAPTIST AND REFLECTOR of Nov. 24th that arrangements have been made with Dr. Lofton to have one of his Character Sketches in each number of the paper next year, and that you ask for 5,000 new subscribers. Well, Brother Folk, you are an extremely modest man, how on earth did you ever ask your wife to have you? Now I am an extremely modest man, which I can prove by Dr. Lofton if he will testify, but your modesty lays me in the shade. Five thousand new subscribers, did you say? Permit me to whisper in your ear that you have struck the biggest thing any newspaper man has struck in this country in the last century. It is my candid judgment that if the right effort were made, in a "few months" you would have FIFTY THOUSAND new subscribers. These Character Sketches will go into almost every family where they are known, and every one who has bought one of the books will take the paper to get the new sketches, and others will take it as soon as they see one of the sketches. No one can afford to do without them, when it only costs two dollars a year to get a good religious paper with many of the best articles of the day in it, and in each number a life-like Character Sketch, when each sketch is worth at least \$2.00 in gold, which will be fully equal to one hundred dollars in gold for only two dollars in green backs. I think you ought to confine the subscribers to Tennessee, (except me) because this thing is going to interfere with other papers awfully, and I think every one ought to take his State paper. Is there any way for me to get into this firm of BAPTIST AND REFLECTOR, Lofton & Co.? I "sniff the breeze from afar."

W. E. Penn.

Eureka Springs, Ark.

Seminary Notes.

Dr. Broadus goes to New York this week on business. Christmas! Walnut Street Church tenders the students a Christmas dinner to day, Monday. The professors are expected to be there and make some "speeches." The Christmas holiday is the occasion of the year with us. Dr. Pickard, of Birmingham, has accepted the call to Broadway and will soon take charge. Bro. R. N. Barrett removed as a present a doll labelled "The child of the Ganges." This gift may point two ways.

This is a typical Christmas, clear, cold and snowy.

Bro. Medaris is spending the holidays with his church at Burgin. It is so well pleased with his preaching that it claims every vacant Sunday which he has, and he is so well pleased with it that he always accepts.

The Tennessee students met last week to devise some plan by which they might reach the young ministers of the State and induce them to come to the Seminary. Young brethren, we are all interested in your future, in the future of your State, and, above all, in the future of the cause of Christ. Will you earnestly consider whether you should not come here for at least one or two years?

The January number of the *Seminary Magazine* will contain a cut and sketch of Dr. W. H. Whitsitt, Tennessee's gift to the Seminary. The sketch will be written by a Tennessee student.

W. J. McGLATHLIN.

Our Field Glass.

By Rev. A. B. Canisss.

"Behold, I bring you good tidings of great joy" from Trenton, Kentucky.

I left my home in Trenton in the summer, just as they had commenced tearing down our old church. I returned a few days before Christmas and found our people worshipping in a beautiful and brick edifice, with baptistry and the modern improvements. The erection of this handsome house for the Lord's worship caused our members to feel deeply in their pockets and to make some sacrifices. But, as usual, the giving has proved a means of grace. When the house was completed, they advised our pastor, from Tennessee, Rev. W. J. Couch, to commence a protracted meeting, relying only on the help of the Lord and the members of the church. He took them at their word and glorious have been the results in the conversion of sinners and the development of the gifts and graces of the members who took an active part with their pastor in the revival. Results thus far are fifty additions and more to follow.

The Christmas day we kept as a holy instead of a holiday. Our pastor preached an excellent Christmas sermon. The young men with the new converts held their prayer meeting in the afternoon. Many of them will lead in prayer when called upon. At night a good sermon to the young converts by the pastor.

When in Trenton, Tennessee, I told Pastor Ryals he had a model church for punctuality and efficiency in their church work. I am happy to report that Pastor Couch seems determined, by the help of the Lord, to make his Trenton, Tennessee, church, the peer of that Trenton, Kentucky, church, if not exceed it. If all our pastors would instruct and develop their young converts in active church work, we could soon turn the world upside down and get it right side up.

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Brethren, help is needed for the young men in college, who are poor and are fitting themselves to preach the gospel. I sometimes wonder if God will give me patience to bear the indifference of the churches. I pray for this gift till one more richly endowed can be found to take my place.

G. M. S.

NEWS NOTES.

NASHVILLE.

Sunday was not a good day for church going in Nashville. All of the pastors reported attendance at Sunday school and preaching less than usual. At North Edgefield Pastor W. Y. Quisenberry received four by letter and one by baptism. The First Church called Dr. J. M. Frost as pastor. Every member present at the conference earnestly hopes Dr. Frost will accept this call.

MEMPHIS.

First Church. The Sunday school was delighted Sunday morning in finding their rooms beautifully refitted. Superintendent R. G. Craig ever earnest had quietly awakened an interest among some of the paying members and put carpenters and joiners to work. The rooms are now beautiful. Officers were elected for the school for 1893: R. G. Craig, Superintendent; E. J. Starke, Assistant Superintendent; Dr. Jas. Wallford, Secretary; Dr. W. M. Snel, Treasurer; and Edgar Roper, Librarian.

Pastor Wingham preached in the morning to a good congregation. Dr. G. M. Savage preached at night on Personal Consecration. He gave a good, earnest discourse and the interest was fine.

Central. The Sunday school reorganized for another year by putting the live active Jas. Reynolds again at the helm. Dr. Savage of Jackson preached Sunday morning. The church look with pleasure to the coming of Bro. Nunnally this week.

CHATTANOOGA.

All the pastors vote in their places, and report the usual services. Bro. Haymore reported five additions by letter to the Central Church.

The Southbury Church yesterday in a few minutes made up enough of contribution to keep a certain young minister in college for the Spring Term. G. M. S.

Collections reported by W. M. Woodcock, treasurer, for the week ending Dec. 24, 1892: Home Missions \$13.35; Foreign Missions, \$23.22; State Missions, \$51.13; Ministerial Education, \$21.00.

Some people are paying their bonds in full. All can see at once the great advantage of this full payment. Let everybody get ready to pay his interest as it falls due. The welfare of the institution requires it. G. M. S.

Any one knowing the whereabouts of Isaac Chadwell, or his wife, if either or both are living, will confer a favor by writing the same to S. L. Neely, Abilene, Texas. They left Abilene in 1885, I think, for their home in East Tennessee. S. L. NEELY.

Good congregations at Antioch and three valuable additions by letter. A deacon was elected, to be ordained next meeting. Bro. Minton's home is draped in mourning over the death of his only daughter. May the Lord comfort those aching hearts. G. A. OGLE.

Milton, Tenn.

I have just finished reading this week's BAPTIST AND REFLECTOR and feel like saying "a happy new year" to my old Tennessee associates in the Master's work. It would look like exaggeration were I to tell you how much I enjoy the weekly visits of your paper, and I see it is to be better and better. Our church is moving forward encouragingly. We had our Centennial meeting recently, got up something over two hundred dollars, and promise to make it three hundred.

G. W. DALDRY.

Union Springs, Ala.

My congregation, careful of my reputation, and anxious that I should be correct in my movements, decided to set a "watch" over me. They presented it yesterday morning, placing it on my plate at the breakfast table. It is indeed handsome, and the love which prompted the gift is purer than the gold of which it is made. Some of the good sisters were the leading spirits in arranging for this agreeable surprise and of course it was a success. What would our churches do without our good women? A. F. BOON.

Clarksville, Tenn.

New Hope Church, in Sullivan County, has had a glorious time of refreshing from the presence of the Lord. Thirteen have been added and four others are to join several from other denominations. It was a time of great rejoicing in the church. Pastor E. L. Smith a recent accession to the Baptists, conducted the meeting and Bro. R. B. Cross a home member, did much earnest work. Bro. E. J. Peabury, thought tired from men work at Bristol and Wallace, and sick too, came in toward the last and put in excellent service. Let the Lord have the praise.

N. J. PATTEN.

Elizabethtown, Tenn.

The Osceola Baptist Church in conference last Sunday called for next year. This is Bro. Gardner's fifth successive call from us. No pastor that the church has ever had except possibly Bro. J. H. Burman, has been more loved and honored than Bro. Gardner. He is a progressive man and seems constantly to improve in his preaching. We have a strong church of 120 members. Have a Sunday school with an enrollment of over 100. Recently the school gave \$30.25 to the Centennial Fund, and the church will contribute shortly. A church of which Bro. Gardner is pastor has to give liberally to all the interests of the church. We hope to have that grand man, Dr. Wingham, of Memphis, here next month to lecture and also to preach on missions. Fraternally yours.

W. H. McVICKEN.

Whew! how cold. There has been a nice snow on the earth for five days. I had a storm at 3 p. m. yesterday, but it did not damage me, in fact did me good, for it brought with it turkey, hams, canned goods, apples, oranges, coffee, jelly, dry goods and such other things as are needed in the pastor's home, and bearing these things were willing hands, accompanied by happy hearts and cheerful faces, which strengthen and encourage the pastor in his work. So rather than a hail storm, it was hail stormed by the good brethren and sisters whom he delights to serve and who are ever ready for every good word and work. Four other baptisms at prayer-meeting last week. School holidays last till Tuesday, Jan. 6th. Fine prospects for the spring term of the college. Rev. B. G. Manard, from Little Rock, Ark., addressed the students this morning to the delight and encouragement of all. S. S. HALE.

Moony Creek, Tenn.

I entered into a meeting the second Saturday in November at Zion Hill, in connection with other brethren. The meeting held eighteen days and resulted in twenty-five conversions, five backsliders renewed and twenty-four baptised, whom I had the privilege of burying with Christ in baptism. There were four restored; there were twenty-eight altars altogether to the church and the members were wonderfully revived. I went from there and entered into a meeting at Bransfork. Brother Wright joined in with me and we held the meeting two weeks, which resulted in seventeen conversions. Here I had the pleasure of burying

twenty more with Christ in baptism. The Pedobaptists came over every now and then I baptised two in this number, one of whom had been a Pedobaptist for eighteen years, and they are not all of the Pedobaptists that I have baptised since I fall. Brethren pray for me.

George HEARD.

Vally, Tenn.

A recent series of meetings at this place, conducted by Evangelist — — — Erseman, of Arkadelphia, Ark., resulted in one hundred and five conversions and corresponding blessings in assembling the tribes of Israel at Hebron and Gilgal for the coming of David. "The Beloved," "King of all Israel," "Soldiers of God," "Praise the Lord." I lived for years here, practiced law and was county attorney of this Arkansas county for several years, know this people. There is no better, and the town is growing rapidly since the advent of the Stuttgart & Arkansas River Rail Road, which connects this section with the Cotton Belt Railroad at Stuttgart. The Baptists have a good membership, and a pretty and comfortable house, etc.; they need a pastor. I do hope this letter may come under the eye of some one who will assist in supplying this need, these people want a live, energetic minister; they don't want a crank, or a fossil. They have had no pastor for a long time, now they're revived and are anxious to commence anew. This church will pay about \$500, and Stuttgart, also without a pastor, can pay about the same. The towns are about twenty-five miles apart. Anyone interested will please address Col. W. N. Halliburton and James A. Gibson.

R. E. PRYOR.

White Haven, Tenn.

From Lexington, Virginia.

Notwithstanding my attachment to Buena Vista and the special divine favor bestowed upon the recent efforts of his people in that new mountain city, I have been impelled by a sense of Christian duty to accept the pastorate of the Lexington Baptist Church. The people of Buena Vista were uniformly kind to me during my pastorate of twenty months, and the church made a net gain of 125. About 150 were added to its membership, sixty-nine of whom it was my pleasure to baptise. Sometimes I would preach at a country church four miles from town on Sunday afternoon and return for night appointment. As a result of a meeting held with this church last fall I baptised thirty-four and received twenty-four in other ways. So some of the visible results of my Buena Vista pastorate are 103 baptisms, 100 received in other ways and a neat commodious church edifice with a debt of only \$250, and special arrangements are being made to remove this by Jan. 1st. We feel like saying, "hitherto hath the Lord helped us," and to thank God and be not faithless but believing. Lexington is only eight miles from Buena Vista, and being the seat of Washington and Lee University and the Virginia Military Institute, furnishes a field of work among young men that is rarely found in addition to the work to be done with and for the resident church goers.

I began at Lexington the first Sunday in December and am looking to the Lord for his blessing and to the church for earnest co-operation.

B. H. DREMENT.

I have reason to think that the ladies of the Milan Church will furnish one room at Jackson for ministerial students. May not their example be followed by others? Bro. Bohn is a friend to Christian education indeed. There are but few churches in Tennessee stronger than that at Milan. My late visit there was very satisfactory.

G. M. S.

Umatilla, Fla.

Just South of Memphis about eight miles, is situated the White Haven Baptist Church. The church numbers

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

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

FOREIGN MISSIONS.

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

HOME MISSIONS.

Rev. E. T. TICHENOR, D.D., Corresponding Secretary, Atlanta, Ga.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. L. University should be sent to G. M. SUGGS, D.D., Jackson, Tenn.

Women's Missionary Union.

Mrs. G. A. Laffon, President, 90 South Main Street.

Matters in Cuba.

On the third of the present month I left for Havana to inspect our mission work in the island of Cuba, and especially to make the last payment on the house of worship purchased by the Board.

That business having been satisfactorily accomplished and the last dollar of indebtedness paid, I turned my attention to other interests.

Our mission work is prospering. The first meeting I attended was that of the Neptuno Street Mission. This mission has been compelled to remove recently, and its present quarters are neither so commodious nor inviting as it formerly possessed.

In the Pilar district, where our work is in charge of Bro. J. V. Cova, we have a good congregation which crowds the building every Sunday.

There were about one hundred in attendance at the weekly prayer meeting and one was received for baptism.

Here we have an excellent day school, and a Sunday-school that rivals in numbers and interest that of Bro. Diaz's church.

Bro. Cova and his wife and other teachers are doing noble work, and the interest here is growing. He has some excellent helpers in his church whose intelligence, influence, and consecration aid greatly in promoting the cause.

Though better accommodated than the Neptuno Street Mission, the place is too small for them, and they greatly need increased facilities for their work.

The missions at Los Puentes and San Miguel I did not visit, though I saw the pastors of both these churches. At both places we have day schools and Sunday-schools.

Bro. Bueno at San Miguel reports fifteen received for baptism. As he has no baptistry, and the authorities do not allow any religious act to be performed outside the places of worship,

and as he is some distance from other stations, he is accustomed to carry his converts to some one of them for baptism.

At Bro. Diaz's church there were on Thursday night not less than three hundred at his prayer-meeting. The meeting was a spirited one. Many were the thanksgivings to God that their beautiful house of worship was paid for in full and was now surely theirs.

Many were the blessings invoked upon their American brethren who had so generously helped them. At this meeting five were received for baptism, three were baptized, and many arose for prayer.

Even since my last visit there has been a decided improvement in this congregation, more in the manner and character of the men attending the meetings than in any other respect. Evidently Bro. Diaz is reaching a more influential class of the community than ever before.

That night I saw men standing up for prayer whose appearance indicated that such men would be an acquisition to any of our churches in Atlanta, Louisville, or Richmond.

An American lady, whose long residence in Havana enabled her to know, told me that some of the best families now attend the Baptist church, and on Sunday night I saw such evidences of this as assured me she was not mistaken.

That our Baptist cause is taking a stronger hold in Havana is manifest when looked at from every point of view. In another article I propose to give the facts on which this conviction is based, and the causes that underlie the increasing influence of our principles and our people.

I. T. TICHENOR. Atlanta, Ga., Dec. 17, 1892.

From Brazil.

I begin to think it high time for me to write, if for nothing else, to thank you for the pleasure I have now, and have had for many years, reading your well-filled pages.

Hardly a week has passed since I was a small "chaver" that I have not read, first, *The Baptist*, under the master pen of dear Dr. Graves, my parents' ideal champion defender of the faith, and now under its present management.

Not that I have always been a subscriber personally, but have had access to it. And now it comes to us in this far off land, always fresh, though a month old and laid away by the readers at home. It really makes one feel not far from Tennessee to get the paper, till he looks at the date; then he says: "This has come over five thousand miles to see me. Oh! how far away we are from such home surroundings!"

Dear Bro. Folk, if letters from another papal field would find a place in your paper, I should be glad to write short ones from this Catholic-cursed Southland. How completely Bro. Eager is describing the state of affairs here as well as in Italy.

I want more especially to lay before you our work, its present outlook and needs, etc., more than the matter of the religion of the country, though right here I send you an item or two to show the sad state of affairs along this line. This State is just now making a new census report. I quote one or two items to show how matters stand: "In the first district of Araruael, an interior town, there is a population of 6,780 inhabitants;

men, 3,207; women, 3,573." "The civil-state of the population is as follows: Unmarried—men, 2,506; women, 2,812; total, 5,317. Married—men, 590; women, 579; total, 1,169. Grade of instruction is: That can read—men, 618; women, 302; total, 950. That don't know their letters—men, 2,569; women, 3,271; total, 5,840. The school population, both sexes, from 7 to 12 years of age, is 1,156, of which only 180 attend school." "All the population profess the Catholic religion" (Italics mine).

J. J. TAYLOR.

Rio de Janeiro, Brazil. [Glad to hear from you, Bro. Taylor. Certainly, send on your letters. Our subscribers will be delighted, we are sure, to read them. Ed.]

Missionary Calendar.

The Woman's Foreign Mission Society of the First Baptist Church, Augusta, have decided to issue a Calendar of Prayer for 1893, which they hope will be, in many respects, an improvement upon that of last year.

It will be ready by Nov. 20th, and it is earnestly desired that a copy may find its way into every home within the Southern Baptist Convention.

To show how great a comfort these calendars have been, we copy a few extracts taken from private letters. A missionary in Southern China writes:

"The calendar came when our three children were ill, one desperately. You can see what a world of comfort the calendar was to me and how each day the passages of Scripture seemed especially for me. God bless you for thinking of sending it, and may its blessed influence be felt in every Baptist home in the South."

Mrs. Pruitt of North China writes: "The Missionary Calendar proves itself both a means of education and a means of grace. It helps to teach us how and for what we should pray."

This is from our beloved Mrs. Brunson, recently missionary in Japan: "The Missionary Calendar is a potent factor in the advancement of the mission cause, because it disseminates knowledge concerning the work and the workers; it fosters a spirit of daily prayer for the toilers in the far off vineyards and the success of their undertakings, thus bringing them and their work into closer sympathy and union with the Christians at home."

Here is a word from one of our frontier missionaries, Rev. T. F. Medlin, of Oklahoma, Indian Territory: "I am so glad you are thinking of your Home Missionaries. It strengthens us to feel that while we are battling with difficulties, the Christians at home are praying for us and our work. Pray that we may win and hold this new country for Christ."

Copies may be obtained from the Maryland Baptist Mission Rooms, No. 9 W. Lexington Street, Baltimore, Md., and from American Baptist Publication Society, No. 664 Whitehall St., Atlanta, Ga. Price 25 cents, postage 2 cents.

ANNIE W. ANNSTONG.

—Program for Monthly Missionary Meetings, January, 1893. It will be understood that the programs, as prepared, are simply suggestive. Those in charge are expected to make such changes as the interests

of the meeting may demand. Subject, Italy.

1. Hymn—"So let our lips and lives express." G. H. 101.

2. Prayer by leader for special mercies and guidance in the opening year.

3. Items on Italy—"The people which sat in darkness saw great light and, to them which sat in the region of the shadow of death, light is sprung up." Missionaries 3; native assistants, 27; stations, 59; churches, 16; membership, 233; baptisms, 10. Contributions, \$100.

4. Scriptures—Dan. vi 13-27; Thes. ii 3, 4.

5. Address—The progress of Protestantism, especially Baptist, Missions in Italy.

6. Chorus of young girls.

7. Lesson—"In a Little Roman Church." Rev. J. H. Eager.

8. Hymn—"I gave my life for thee."

9. Prayer for Italian women.

10. Business—Present claims of *Foreign Mission Journal* (single copy, 50 cents), and *Kind Words*, (single copy, 75 cents), calling for subscription.

11. Report from Christmas Offering.

12. Chant—the Lord's Prayer.

—Apportionment for the several churches in Duck River Association for State Missions for the present associational year, ending August 20, 1893:

Table with 2 columns: Church Name and Amount. Includes Bethel, First Baptist, etc.

Each church is expected to contribute a similar amount to be equally divided between Home and Foreign Missions.

By order of the Executive Board. J. C. AKIN, Ch'm.

—Program of fifth Sunday meeting, to be held with McKenzie Baptist Church, commencing Friday night at 6:30 p. m., before the fifth Sunday in January, 1892:

1. Sermon by Rev. J. H. Anderson; alternate, O. L. Hailey.

2. "Hand of God in Carey's call to the Foreign Mission work." Eld. J. B. Fletcher.

3. "Are the heathen at our door a sufficient reason for refusing to send the gospel to foreign lands?" Eld. A. Cox.

4. "Our Southern church a field for missionary work." Eld. C. B. Truman.

5. Sunday-school and Colportage work." O. L. Hailey.

6. "Judson the American missionary." Eld. Enoch Windes.

7. "A hundred years of missions." Rev. J. H. Anderson.

8. "Systematic giving." Rev. O. L. Hailey.

9. "Long and short pastorates— which?" Eld. G. L. Ellis.

10. "State Missions." J. H. Anderson. S. C. Hearn.

Chairman Committee.

BAPTIST AND REFLECTOR

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

SUNDAY-SCHOOL AND COLPORTAGE.

O. L. HAILEY, Cor. Sec. KNOXVILLE, TENN.

As Secretaries.

—The tide is rising higher. The spirit of the work is diffusing itself throughout the length and the breadth of our State. And promises of cordial co-operation pour in from every side.

God bless you, brethren. How I wish I could write you every one, and assure you of my gratitude and appreciation. Not a large number of schools or churches have yet sent in their contributions. But I am expecting them soon.

And then many schools are ordering their literature from us; that helps also. Of course it means work. But I knew that when I asked it, and I am up to the last mail, and my books are posted. Send on for what you want.

But now we must enlarge the scope of our vision. I felt that the first thing to do was to establish a correspondence and secure the orders for the first quarter, and I hope every school will order from me next quarter.

But now we must get ready to put some men in the field with books and papers. Already there are several calls for colporteurs. And already several good men are ready to make contracts. The one thing now needed and needed badly is some money to conduct this work upon.

I have no fear that it will come, for so many have said they would help. But we want a special offering now. Will not every school and every church send us a colporteur offering? Make up five dollars or ten or twenty five and send us a New Year's gift. The Board in its meeting the 15th of December said, appeal to all the churches and schools to help us now. Don't hesitate to send a small contribution. And don't be afraid to send a large one.

—What we want is a fund that shall be kept as a permanent book fund, with which I may conduct the book business. Contracts will be made with all colporteurs, so as to prevent the possible loss of the fund, and as we are able we want to cover every county in the State. But, brethren, do not expect too much at once. We want to advance safely. I have not sufficiently perfected the plan of work to be able to lay it before the brethren. But it is receiving due consideration and will be made known later. If associations are contemplating this work, or are engaged in it, I should be glad to confer with them.

—We had a good meeting of the Board Thursday, Dec. 15th. The attendance of the local Board was nearly full and letters from the non-resident members greatly helped us. We had the benefit of their sympathy and counsel. Cards were sent to every member notifying him of the meeting, and asking his views, if he could not be present. Some good suggestions were given. The harmony and enthusiasm of the Board are inspiring. They believe in the importance and success of this work, but fully understand that it will take

a vast amount of work and that immediate results will necessarily be small. They adjourned to January 25, 1893. But due notice will be given.

—The friends are sending me minutes very kindly. But I still need the following: Enon, Fairview, Holston Valley, Indian Creek, Judson, Liberty of Alabama, Liberty and Ducktown, Long Creek, Mulberry Gap, New River, Rhea, Riverside, Sequatchie Valley, Watauga, and West Union; and the Middle Tennessee Sunday-school Convention and West Tennessee Sunday school Convention, if published. Help me, brethren, I need these. If you want a minute of the State Convention, send me one of the above.

Reader, you believe in missions, and in sustaining the cause at home. But has it ever assumed a definite outline to you? Or do you leave the matter to be attended to as the occasion presents itself? You see there will be calls for help. Why not take the matter under careful consideration beforehand, and decide what you ought to do and what you are going to do? There is about as much room for the application of business principles in the propagation of Christianity as there is in the conduct of a farm, a store, or a factory. But does it not appear to you that men work at Christianity without much regard to method or principle? Let us begin the new year with a definite purpose and plan of work for Christ laid out.

—As I went to Chattanooga the other day, I stopped a few hours at Sweetwater. I wanted to see the new college building. It is really beautiful and commanding. You can see it from the train. It is a handsome four-story brick, and will contain more than sixty rooms. It is well arranged for a girls' boarding school. And it will merit the attention of all who have daughters to educate. They have labored on there for ten years to establish a first-class school. And the town believed in it sufficiently to help build the new house. Professor Richardson, himself a superior teacher and good president, has gathered around him a good faculty, and has his plans for adding others to it. He courts the fullest acquaintance, and also anticipates enlarged patronage. He ought not to have to wait for it.

—Rev. R. D. Haymore, the new pastor at Chattanooga, is succeeding well in the Central Church. He has had a most cordial welcome by all the denomination. He was not unknown when he came. And now he is demonstrating the wisdom of his call. While at the First Church prayer-meeting, which, by the way, was one of the sweetest prayer-meetings we have enjoyed in many a day, four of as good and useful members as the church had asked for letters to go and help Bro. Haymore and the Central Church. It was refreshing in the extreme to witness such a spirit of duty. Not because it was so unexpected, but because we have labored for seven years, where some of the best Baptists in the city passed our door and went a mile to another church, when we were struggling to build, not our own interest, but the

cause of Christ, which they loved. Of course there were strong attractions that induced them to remain in the home church. But there is something to be deplored in any attachment that draws a Baptist a mile beyond the plain post of duty. I want to commend as worthy of the highest praise the course of these members who can leave all their delightful church relations and go out to another and harder work, because they love the cause of Christ.

—Rev. C. G. Jones and the First Church of Chattanooga are more and more fond of each other. They delight in his preaching and he commends their noble practice. But with such members as it has been our privilege to meet, it could not be otherwise. They are constantly receiving members and sometimes they exclude members. It is not a meaningless thing to belong to that church. Oh, that it were true of more!

A Tennessean in Texas.

It has been over two months since I left Tennessee for this place. During the middle of last summer I received a call from Olive Street Church, and, after prayer, meditation and some reluctance on my part, I at last accepted the call and left Brownsville, Tenn., after my summer's work was over, Sept. 28, 1892, and arrived in Texarkana Sept. 29, 1892. On my arrival we held a meeting of ten or twelve nights, which resulted in eight or nine professions and about the same number of additions to the church. Our membership is small, but everyone is true and devoted to the Master's cause. The membership last year was only twenty-six. They paid to the mission causes two hundred dollars, eighty-five dollars for Orphan's Home, same thing to Ministerial Education and Ministerial Relief, something to every benevolent cause, and supported Bro. M. E. Meredith for two Sundays per month as pastor. Bro. Meredith has always and still has a very warm place in the heart of everyone. It seems to me that the little hand sacrificing in this manner must have religion both in heart and pocket-book. I am thankful that God has thrown me among such a generous-hearted people. I am delighted with the work. Special kindness has been shown me by many. Sister Blankenship has made me several valuable presents. Among the most valuable, and one prized the highest, is an Oxford Teacher's Bible. It is the best kind and I appreciate it more than words can express.

Our Sunday-school work is excellent. We have eighty regular pupils. There are a great many schools larger in the South, but very few are better organized and doing more efficient work than ours. The class I teach numbers fifteen, and we have had three or four professions since I took it. To God be the praise.

By continual sacrificing, we have been enabled to commence a new house of worship. It is being built now, and we hope to occupy it by Christmas or before. We will be left in debt some, but by God's grace and help we will pay out some time.

The First Baptist Church held a series of meetings, assisted a part of the time by Bro. A. B. Miller, formerly of Little Rock, Ark. I had the pleasure of preaching twice for Bro.

Forbes during the meeting. He and his people treated me with more courtesy than I could have expected. If you want to be treated kindly, call to see them. Their meeting resulted in eight or nine additions to the church. Bro. Miller did some good preaching.

I want to return my thanks to my many brethren and friends in Tennessee for their untold kindnesses shown to me while I was in school. Churches, teachers and individual friends have brought me under lasting obligations to them. Around Woodland church and her devoted members, between Brownsville, Tenn., and Denmark, Tenn., cling some of my fondest memories. The Southwestern Baptist University, Jackson, Tenn., with her present and past teachers, has a warm place in my heart. I hope she will increase in the future, both in endowment and in attendance of students more than in the past five years.

I felt sad a while on leaving my native State, but I felt that a Macedonian cry had come to me and I responded at once. I have had no occasion to regret my coming, but I have many reasons to feel proud that God has led me to Texarkana.

Last Sunday we took a collection for the Buckner's Orphan Home. It amounted to thirty-four dollars.

I close, by asking my brethren and friends to pray God to add unto us daily and weekly the saved. Yours in Christ, R. D. WILSON.

Texarkana, Texas.

—I am a reader of the BAPTIST AND REFLECTOR and have been for some time. I cannot do without it, and I don't see how any Baptist can do without it. I like it better than ever. It comes every week loaded down with good things. We have a membership of 223. Bro. D. F. Manly has been our pastor for five years. He is a good preacher, a live energetic pastor, and under his pastorate the church has grown to be a large working church. We have three prayer-meetings each week. The sisters meet every Saturday evening, the young men every Saturday night and the general prayer-meeting every Sunday night, with good attendance. We also have an evergreen Sunday-school, with good attendance. Our church is waking up to the missionary work. We have a missionary society in good working order. Brethren let us work for the BAPTIST AND REFLECTOR. God bless the editor and all the brethren throughout the State. Brethren, pray for us here at Knob Creek Church. BENJAMIN LANGSTON. Cox, Tenn.

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BAPTIST AND REFLECTOR

Nashville, Tenn., Dec. 29, 1892.

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HERETICS AND HERESY TRIALS.

Within the last few weeks there have been two remarkable trials for heresy in our country, that of Prof. Henry Preserved Smith of Lane Theological Seminary, in Cincinnati, the other that of Prof. Chas. A. Briggs of the Union Theological Seminary, in New York. It is worthy of note that both of these gentlemen are Presbyterians, which fact indicates two things:

1. The standards of that denomination are so strict that there is a tendency to break away from them. 2. There are enough of the old-fashioned orthodox Presbyterians left to protest against what they esteem heresy, and to try the heretics. Prof. Smith, it may be stated, has been found guilty by a vote of 31 to 27, though it is expected that he will appeal to the General Assembly, and meanwhile continue teaching in the Seminary. Prof. Briggs' trial has been long spun out. It has already lasted for about a month, and the church court trying him adjourned until Dec. 28th. By next week, we presume, the result of the trial will be known, and we will inform our readers of it. Meanwhile they will be glad to know, we suppose, something of the opinions held by these men, for holding which they have been charged with heresy. We have seen no formal statement of Prof. Smith's positions. We presume, though, that they are pretty much the same as those held by Prof. Briggs, which in general are, about as follows: (1) There are three co-ordinate sources of religious authority, Reason, The

Church and Revelation. (2) The Bible is not the truth itself. It contains the truth. There are errors in it incidental to human writers. (3) Moses did not write all of the Pentateuch, as evidenced by the variety of style in it. (4) There will be a second probation after death, when souls will have another chance of accepting Christ and being saved. These are the main points held by him. It is not our intention now to enter upon any lengthy discussion of these points, but we want in a word to answer them, for the sake of any of our readers who might be in danger of being led astray by them.

Reason, the Church and Revelation, it is said, are co-ordinate sources of authority. We believe in reason. We are a Rationalist in the broad sense. But while there can be nothing true which is against reason, if reason be clearly established, there may be some things above reason. Besides, the question would come, What is reason? Reason is a varying quantity in the world. One thing may be reason to-day and not to-morrow. Before the days of Galileo reason said the world was flat. Now it says the world is round. Must we follow reason in all its changes and bow down to it at all times? The church, you say, is a source of authority. What is the church but a congregation of human beings, regenerated, it may be, but still imperfect? Can these two be of equal authority with the word of God? But the Bible, it is said, has errors in it. We reply. Our present versions have more or less of them, perhaps. But the claim is that the original manuscripts, fresh from the breathings of the Holy Spirit, did not contain errors. Or if it should seem that there are errors of history, geography, etc., in undisputed passages, let it be remembered that every discovery made by archaeological science tends to throw new light on the Bible and to show its truthfulness in every respect. Many apparent errors have thus been cleared away. May we not expect that all will be in time? Again, if the Bible only contains truth, who shall decide what is truth and what is not? As to the Mosaic authorship of the Pentateuch, we have two remarks: (1) It was shown at the trial of Prof. Briggs that in the professor's own writings there is as great a variety of style as in the Pentateuch. (2) When Christ and Paul quote from the Pentateuch and attribute its authorship to Moses, we are inclined to think they knew more about it than Prof. Briggs or any other of our Higher Critics. As to a second probation after death, when Christ says, "And these [the wicked] shall go away into eternal punishment, but the righteous into eternal life," that ends the controversy with us.

It is a matter of regret that it is ever necessary to have these heresy trials. The effect of them usually is to make heroes out of the heretics and to advertise their heresies. The sympathies of the daily papers are all evidently with the heretic, whom they make out a martyr, while those who oppose him are persecutors and "heresy hunters."

But what is to be done? When a man's faith changes so that it does not conform to the standards of the denomination to which he belongs, common honesty would dictate that he withdraw and join a denomination which conforms more nearly to his new views. But suppose he doesn't do this, suppose he lacks that common honesty, as seems to have been the case with Profs. Briggs and Smith, what then? There is only one thing left for the denomination to do, unless it means to retain all, no matter what their faith, within its fold - and that is, try him for heresy, and if found guilty exclude him, in accordance with the injunction of Paul in Rom. xv. 17. R. V. "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them."

It is to be regretted, however, as it seems to us, that the standards of the Presbyterian denomination require so much formality about these heresy trials and call in the whole machinery of the denomination, thus giving them a notoriety and an importance often far beyond their merits. It would have been much better, we think, if the cases of Profs. Briggs and Smith could have been managed like those of Drs. Toy and Pentecost and others among the Baptists, who simply "went out from us because they were not of us." The Baptist way of dealing with heretics is according to Paul's injunction to "turn away from them," and they then in self-defense turn away from the Baptists. Or at any rate the local church is left to deal with them, which is generally done in a quiet but determined way, and the heretic departs only a very common sort of a man, and not the hero he is apt to become when the whole ecclesiastical machinery is turned against him. Here as elsewhere the Baptist way, which is the Bible way, is the better way.

The year just closing has been a remarkable one in many respects, among which the following may be mentioned as prominent: 1. The hard times which have characterized the year and have been felt all over the country and by almost all classes of people. 2. The cholera scare in the fall which produced an epidemic of fright if not of disease, and had so paralyzing an influence for awhile upon com-

merce. 3. The great political excitement extending through nearly the whole year, and the campaign which ended with a revolution in national affairs. 4. Coming to Baptist affairs, there are the many revivals of unusual power which have been held this year in our Southland and especially, we believe, in Middle Tennessee, and in which so many souls have been converted. 5. This year has been distinguished also in Baptist circles as being the Centennial year of our Modern Missions, which has led to a revival of interest in missions all over the world. Altogether it has been a year long to be remembered for these general things.

And then, brother, has there not been something in your individual life to make it memorable to you? Have there been no special blessings which have come to your home and to your heart? Has there been nothing for which you feel specially grateful to God? Or it may be that there have been some peculiar trials which at first seemed hard to bear, but which afterwards turned out to be blessings in disguise, or at least had the effect of leading you nearer to God and making you love him more. Has it been so?

And then as you take a retrospective glance over the year now closing suppose you ask yourself these questions: Have I grown any during the year - grown any in knowledge, grown any in character and especially grown any in grace? Am I a better man or better woman to-day than I was one year ago? Have I done any good during the year? Have I helped any one to live a better life? Have I relieved any in trouble, comforted any in sorrow, brushed away any tears, made any home brighter or any hearts lighter? Have I saved a single soul? Is the world any better for my having lived this past year? Has my life been worth the living? God help you to face these questions squarely and to answer them fairly. And God help you, if you cannot answer them as you could wish, to resolve that next year at least you will live a better and truer life than during the year just closing.

It has an unfamiliar look, and yet not an unfriendly one. Its face is bright and smiling. It promises good times to us, prosperity and happiness. It will be specially noted, so far as we can now see, in American history as the year of the World's Fair at Chicago, which promises to be so full of interest. But we trust that it will be specially noted in your history, brother, as the year when you made greater progress in the divine life than ever before. Do not be afraid to form your new resolutions. Better make them if you break them than not to make them at all. They will give you a certain courage to struggle for the right and will strengthen you in your battle. And let the

burden of your resolutions be, Now for a better life - now for the best year of my life.

1892 has gone - with all of its successes and all of its failures, all of its joys and all of its sorrows, all of its good and all of its evil - gone with its record up to God. We cannot expect to behold its return. Nor can we change one letter of the record, much as we might wish to do so. It is bound and sealed. It were idle then to spend our time in vain regrets over an unspent moment or over the little we have accomplished. Tears of regret will never atone for faults committed. The future cannot redeem the past. But it may redeem itself. 1892 belongs to God. 1893 is now yours to use it as you will. Oh! use it well, brother, use it well. The years left to you on earth may be few. So far as you know, this may be your last. Live it as if you knew it were. Live it as you would wish you had lived it if it should so prove. Flitting rapidly, ah, so rapidly are these years. What are we doing with them as they are going by? Brother, here is our hand. Will you not take it, and let us promise each other to-day that, God helping us, we intend to live a better life next year than we did last, nay to make it if we can the best year of our life so far? We promise you that. Will you not promise us? Let us pray.

A NEW LEAF.

The first of January is the time for "turning over a new leaf," as the saying goes; that is, resolving to live a better life. It is well to turn over the new leaf, especially if, as with most of us, the old leaf has not been very clean. But remember that turning over the new leaf doesn't make the old one clean. It doesn't blot out the stains upon it. What is written is written, and cannot be unwritten simply by turning over a new leaf and starting afresh. Only the blood of Jesus Christ can cleanse those stains. One thing you can do, though, you can try to keep the new leaf free from them. Do that. Turn over your new leaf, then, and try to make it better and cleaner than the old one. And may God help you so to do.

QUESTION BOX.

He understood that the editor claims neither omniscience nor infallibility, but merely gives his opinions, with the best lights before him, upon the questions asked.

Ques.—If a young man should get a letter of dismission to join a sister Baptist church, and then soon after remove to another state, and in a community where there was no Baptist church, and should join the church of the United Brethren, and after twenty years should desire to reunite with the Baptist church, having lost his letter and knowledge of the church granting it, would it be proper to receive him by relation into another Baptist church, at his own request and statement, the church being satisfied regarding his Christian life? Please answer and oblige. A BAPTIST.

Ans.—It would, we think.

PERSONAL AND PRACTICAL.

You had a pleasant Christmas, of course. Did you make it pleasant for anybody else?

We hope that you had a happy Christmas not a merry one - and that there were no headaches following it.

We receive many expressions of appreciation of our Home page, and have frequently been asked who gets it up. The presiding genius of that page objects to her name appearing upon it. The work, however, is none the less skillfully done, as many testify.

We are glad to learn that Bro. J. T. Wright, of Kentucky, has decided to accept the call of the Seventh Baptist Church, this city. He is highly spoken of as a preacher and we shall expect him to do good work at the Seventh, where he will have an excellent field.

Rev. S. M. Gupton of South Pittsburg, spent a day or two in the city last week. Owing to removals and financial reverses his church has suffered a good deal lately, but the members are still heroic and hopeful. How can they be otherwise with so noble a pastor to lead them?

Father Metilynn, the Catholic priest in New York who was excommunicated several years ago for his refusal to go to Rome when summoned, and who has been posing as a hero and martyr, was last week reinstated after due confessions. The hand of the Roman hierarchy is mailed in iron. Where it cannot guide it crushes.

The cholera has broken out again in Hamburg, and it is greatly feared that when the spring opens its germs may be brought over here. If so, it will not only result in loss of life, but in the demoralization of business and in the collapse or postponement of the World's Fair. We trust that the greatest caution shall be taken to keep the disease out of our country.

We beg Dr. Eaton's pardon. When we spoke of the "personal quarrels," between the Western Recorder and the Religious Herald we did not mean the quarrels with reference to the editor of the Recorder's individual actions, but the constant quarrels between the papers, especially with reference to the Centennial matters. We thought, and still think, these were doing no good.

We acknowledge receipt of an invitation to be present at the marriage of Miss Maggie E. Nicholas to Rev. Byron H. Dement, of Lexington, Va., on Tuesday evening, Jan. 3, 1893, at the Central Baptist Church, Nashville. Bro. Dement is a Tennessee boy, raised out near the Hermitage. He attended Richmond College and has been pastor in Virginia for several years. We are glad that he came back to Tennessee for a bride and trust that this may be a link to draw him back permanently to the old State.

The Christian Index in referring to the good work done by Bro. R. W. Norton at Union City, Tenn., adds: "Bro. Norton is one of the best preachers in Tenn. Not showy or sensational, but strong, clear, and earnest. His long pastorate at Union City is proof of his usefulness and staying qualities. He is another

Brownsville brother who has a very warm place in the heart of this writer." That is an excellent article by Bro. Norton on page two of this issue. And by the way it is his maiden effort in writing for the religious press. He ought to write more.

As you see from Dr. Eager's letter on page four, his series of articles on Romanism in Italy closes with the present week. The series has been the most instructive and most enjoyable ever published in a Southern Baptist paper and has been read by the subscribers of the Baptist and Reflector and the Central Baptist, in which papers they have been published, with the greatest interest. Many will regret that the series is closed, but will be glad to know that it will soon be published in book form and will, we presume, wish a copy of the book when published.

"Off with the old, on with the new." Dr. Eager's series of articles on Romanism in Italy closes this week. Next week Dr. Lofton's series of "Character Sketches," illustrated, will begin. These will not be so instructive as Dr. Eager's, perhaps, but they will probably be even more entertaining and popular. Of course you do not propose to miss them yourself. But can you not get some of your friends and neighbors to subscribe for the paper and read these sketches also? You will be doing them a favor by doing so, as well as helping the paper. Now let us have 1,000 new subscribers at once to begin with these articles.

On Friday night before Christmas the members of the Edgefield Baptist Church invaded the home of Pastor C. S. Gardner and left a number of good things for him as an expression of the esteem in which he is held by them. Before leaving they presented him, also, a handsome gold watch and chain which had been purchased through the efforts of some good sisters. The presentation speech was made by the editor by request, and Bro. Gardner responded in an appropriate and feeling manner. These were only slight testimonials of the love which the members of the Edgefield church feel for their gifted pastor.

Prof. Chas. B. Burke and Miss Nora Richards were married last Tuesday evening at 6 p. m. at the residence of the bride, 1,620 West End Ave., Nashville, Dr. G. M. Savage officiating. A select company was present. Following the ceremony an elegant supper was served, after which the bride and groom took the train for Jackson, Tenn., their future home. Prof. Burke is the accomplished teacher of English and German in the Southwestern Baptist University, while his bride is quite a lovely young lady, cultured and refined. We congratulate them both and wish them all the happiness and prosperity in life which they now so fondly anticipate.

The American Baptist Education Society has decided to hold its next meeting at Denver instead of at Nashville, as invited and expected. What is the matter? It was understood that it was to meet alternately with the Northern Anniversaries and the Southern Baptist Convention. In regular turn, next year would be its time to meet with the Convention. Has it been

some offended because of criticisms made by Southern Baptist papers upon its pet, the University of Chicago? Was it the creation of our Sunday-school Board? We should be really glad to know what caused the Society to reverse its previous decision and conclude to go to Denver instead of Nashville.

On last Sunday the First Baptist Church, this city, unanimously called Dr. J. M. Frost as its pastor. It is not yet known whether he will accept or not, but it is hoped by the members that he will. He has been preaching to them most of the time since Dr. Smith's resignation and has made such a favorable impression upon them both as a man and as a preacher that the result is the call. Dr. Frost, as every one knows, is Secretary of the Sunday school Board, in which position he has been a conspicuous success. But it may be remembered that when he accepted the position it was with the greatest reluctance at leaving the pastorate and was only after the strongest influence had been brought to bear upon him to induce him to do so. It has been understood among his friends that he wanted to return to the pastorate when he could consistently leave the Board. As shown by the statement made by himself on page four as to the meeting of the Board, its affairs are now in a most excellent condition, and if he should decide to accept the call of the First Church, as the church hopes he will and the Board hopes he won't, it will not make any great difference now, so far as the success of the Board is concerned, which now seems to be assured beyond dependence upon any man. May the Lord guide him to a right decision.

They are having another crisis in France, this time a rather serious one. It all came about on account of the Panama Canal, which the French have been building under the leadership of the veteran engineer, DeLesseps. Deputies of the Chamber, or as we should call them, members of Congress, have been accused of taking bribes to vote appropriations to the object, and even the members of the Cabinet have not escaped the taint of suspicion. There have been charges and counter charges, criminations and recriminations, which have resulted in numerous quarrels and at least one duel, which, however, as usual with French duels, was more sensational than bloody. Meanwhile both the Royalists and the Bonapartists, representatives of the Kingdom and of the Empire, have taken the occasion to attempt an agitation in their favor, which seems to have failed, however. The motion of "No confidence" in the government was lost by an overwhelming majority in the Chamber of Deputies, and the Republic seems to be saved for the present. France is now on dangerous ground. A volcano seems smouldering beneath her, all the more dangerous because next year is the Centennial of the great revolution in 1789, which fact will lead encouragement to Royalist and anarchist and other agitators. The countries of Europe are looking on hoping for the downfall of the French Republic and the consequent failure, at least for the time, of Republican experiments in Europe. But we in America cannot but wish that the Republic may weather the storm and stand out stronger than before.

THE HOME.

IF MOTHER WOULD LISTEN

If mother would listen to me, dears, She would frown that faded gown...

A New Year and a New Life.

BY MARIE HAMILTON.

It is New Year's eve. Christmas week, with all its gaiety and festivity, was fast drawing to a close.

It was late in the afternoon, and Kate Conway and her best friend, Marian Hammond, had just returned from a brisk walk, and stood for a few moments at the gate of the latter's residence.

Marian's face flushed, and she could not keep a slight tremor out of her voice as she replied quietly, "I am going to remain at home to-night, Kate."

"Why, Marian Hammond! Not coming to our party to-night! Why, what is the matter? Are you ill, or rather tired of the vanities of the world?"

This last was said rather scornfully, and for an instant Marian was almost tempted to plead the former as an excuse, but it was only for an instant.

Then looking straight into her friend's face, she replied, "It is neither, Kate, but you know I cannot go to dances any more now."

neither, Kate, but you know I cannot go to dances any more now." "Oh! so that is your reason is it? I declare I had forgotten about your joining the church two weeks ago.

"Please don't insist, Kate, it is against my principles, and the Bible says 'Avoid even the appearance of evil.'"

"There! don't quote Scripture, please. Your conscience is remarkably tender of late, for you used to dance as much as any of us."

"Yes, I know. Before you joined the church. For my part if joining the church means giving up all pleasure, I am glad that I don't belong to it, at least not while I am young."

"Oh! you do not understand, Kate," and the tears filled Marian's eyes.

"No, I guess not, at any rate, I am sorry for you. Good-bye."

Kate turned to go, and Marian was about to fly into the house and into her own room, where no one might see the tears she was striving vainly to hide.

"Good evening, Miss Marian," said Howard. "Miss Kate here has just been telling me that you are not going to our party to-night, and I came back with her to see that if together we couldn't prevail on you to go. I had hoped to have the pleasure of your company, so you must not disappoint me."

There were no tears in the eyes that now looked up straight into the dark, handsome ones bent upon her.

"I am very sorry to disappoint you, Howard, but I will give you my reason, as I have Kate. I believe you know that I have given up dancing, and as I know perfectly well that the party to-night is to be a dance, I do not think it would be right for me to go."

"But you need not dance," argued Howard, as Kate had done.

In vain they pleaded. Marian was firm. She, who had been the leader in all their fun, without whom none of their entertainments had been complete, now refusing to go to the dance, that she had so lately loved!

It was more than her gay friends of the world could understand, but Howard's eyes lingered admiringly though disappointedly on the lovely, earnest face of Marian Hammond as they turned to leave.

Howard Hastings and Kate Conway walked on for some time in silence until Kate said, as if aroused from a deep study, "Well, I am sorry for Marian and for ourselves in losing her, for she will never be as she once was."

"(Oh! certainly," replied Howard, "I couldn't miss the party to-night. Why, I have looked forward to it all the week." Then in a more serious tone: "Though I added my most earnest pleadings to yours to induce Miss Marian to go to-night, do you know I was not sorry when I failed so completely? I admire, I hardly understand her, or myself, for doing so. If I am ever a Christian, which I hope some day to be, I hope to be as consistent as she."

By this time they had reached Kate's home, and Howard assisted her up the steps, then lifting his hat said:

"I will not say good-bye, as I will see you to-night." Kate ascended the stairs to her room to dress. Strange to say, however, she found little enjoyment in anticipation of the party that night. She could not keep from thinking of Marian, and Howard's serious tone, as he walked home with her that evening had suddenly dampened her ardor.

But, to return to Marian. She went straight to her own room, and seated herself near the open window, in the fast gathering gloom of approaching twilight. Laying her head on the window sill, with the cool night air playing with her curls, she watched the houses as they were being lighted up in the gay little city. She could not help watching especially the bright lights in one particular house, Mrs. Morton's, just over the way.

A sickening dread of loneliness came over her as she thought of the gay crowd that would be assembled there. She could almost see their bright faces, hear their merry laughter, and the music—oh! the entrancing music—she could almost keep time to it now. And for a moment she longed, intensely longed, to be with her gay companions.

Suddenly she arose and closed the shutters, but first lifting her arms heavenward, whispered, "God, help me to make a cheerful sacrifice." She stood for a moment gazing into the beautiful blue vault of heaven, studded with shining stars, "The forget-me-nots of the angels," then continued:

"Yes, Lord, I will do it cheerfully, gladly."

As she lit the lamp, and its soft radiance fell full upon her face, there was no trace of sadness or loneliness. Seating herself by the table, drawn close to the glowing grate, she seemed for a moment at a loss to know how to spend the evening. She did not care to join the assembled family in the sitting-room below, preferring to be alone to-night. She got down several books and tried to read, but even Lucille, her favorite, had lost some of its charm.

temptation of only a few moments before, which she knew would only be the first of many. What should she do? How influence her gay companions for good? How counteract her own influence in the past? A glance on the table showed her her old journal which she had kept as a thoughtless school girl, and in which were recorded most of the incidents of her school life, but which she had little used of late.

"This is the last night of the old year. I can see the angel as he writes 'Fini' on the last page, closes the volume, and passes it on to rest with the years that have fled. To rest until—until all shall be opened. The book is sealed. The golden clasp is fastened. Nothing can be erased, no unkind word, no hasty action, no wrong deed recalled. It is sealed forever, and the angel heaves a sigh—a sigh of pity it is—as he closes the book. In imagination let me look inside. Oh! if I can bear the sight, if my eyes can read those blurred pages. Oh! can nothing be done to erase the dark blots on those once spotless pages? A voice, phantom-like, whispers in my ear, 'every wicked deed, every wrong thought is recorded, there to remain until the last day.' It is too late, too late. The year is past, the wrong is done, the book is sealed. It might have been otherwise. Those pages might not have been so blurred. Ah! they might have been filled with kind deeds and loving words. But the old year is nearly dead. In fancy I see the hour hand of eternity's time-piece point to twelve, and as the last stroke lingers in my ear, I close the book and sadly murmur, 'it might have been.' Ere I am aware, the old book is taken away, and a new one is in its place. Again it is the book of the new year. Leaving 'the dead past to bury its dead,' I turn from its sad contemplation with hope and joy for the future. Lord, with the dear blood shed on Calvary's brow, wipe out those blots, and help me to write this book of the new year as I will wish I had, when one year from to-night, if I am spared, I am glancing back over the year just passed, and instead of the sad refrain, 'It might have been,' may it be, 'Lord, it has been all that I could do.'"

It was not Marian Hammond's disposition to be gloomy and sad; so after this severe self-examination, she closed her journal and locked it in her trunk. Then glancing at her watch she exclaimed, Why, I had no idea it was so early. It is only eight, though I felt sure it was ten. Throwing a scarf around her shoulders, she ran down the stairs and into the cozy little parlor, where a subdued light shed a soft radiance round the room and flickering shadows danced on the wall. A bright fire burned in the grate, and the whole scene was one of beauty and comfort. Seating her-

self at the piano, Marian began to sing in a low sweet voice: I gave my life for thee, My precious blood I shed, That thou might'st be ransomed, And quickened from the dead.

self at the piano, Marian began to sing in a low sweet voice:

I gave my life for thee, My precious blood I shed, That thou might'st be ransomed, And quickened from the dead.

Some one who had just been ushered into the hall outside, stopped a moment to listen. He had heard that old song often before, but it had never sounded so sweetly as now.

Then as Howard Hastings walked on into the room, Marian stopped in surprise.

"Don't stop," he said, with an interesting gesture. "Please finish."

Then as the tall young form stood by her, the sweet voice went on with only a slight tremor:

My Father, how could I, My glory seeking through, Let thee forsake, who art my God, For such things as these, To turn my back on thee, What hast thou left for me?

I've suffered much for thee, More than thy tongue can tell, Of bitterest agonies, To rescue thee from sin, For being free, I am glad that I have been, What hast thou left for me?

"I think I can understand now how you could give up the party so readily," said Howard, as Marian finished. "That's the sweetest song I ever heard, and I assure you I enjoy it far more than the music over yonder," with a gesture toward Mrs. Morton's.

"Why, have you been to the party?" asked Marian in surprise.

"Well, yes, but I didn't stay very long. Not more than ten minutes. Things didn't seem very attractive, though it is only the mood I am in to-night, and as there was no one there that I cared especially to see, I just came up here. Hope it is not too late to call, and you will find it agreeable."

"Oh! certainly," said Marian. "I am glad you came."

Then she wheeled two large rockers before the glowing grate and they passed, as Howard declared on leaving, the most delightful evening he had ever spent.

"And just to think," said Marian, in speaking of it afterward, "I had anticipated such a lonely evening, and once really thought of taking a big cry, but how delightfully it passed off after all," and here for some unaccountable reason, a rosy flush deepened in her cheeks.

The dawn of the New Year was bright and glorious, and ere its close, not only Howard Hastings, but Kate Conway had determined to follow Marian in her "new life." In after years when Marian Hammond had become Marian Hastings, Howard often spoke of that New Year's Eve as the turning point in his life and of Marian as his "guiding star."

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

No. 216 N. Fourth Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Ring out, ye bells, The news to tell, This is the glad Centennial Year.

Dear Children—Four more days before Christmas comes again, and thoughts of you so fill my heart and brain that I feel I must stop other things and have a Christmas talk with you and wish you all a "Merry Christmas" and a "Happy New Year." Such times as these make me wish, oh, so much, that I knew each one of you and could look into your dear faces when I wish to talk just as I do those of my school of "little tots" every Sunday morning. One hundred and five bright happy faces turned towards me and as many pairs of bright eyes jumped and sparkled with joy and fun last Sabbath when I tapped my bell and said "children, next Sunday will be what?"—"Christmas" they all shouted as with one voice. "Are you glad?" etc., etc. Can you imagine you see them? Well, just so I shall have to imagine I see your bright, happy faces as I write to you this morning; for, although some of you are no longer "little tots" or even "girls and boys," yet older faces may be very bright and happy, and are so, when hearts are brimful of love and good-will as they are during these merry days of Christmas tide. Blessed Christmas-tide! Surely, surely it is well for us, once a year at least, to be reminded of God's great gift to man, and to hear in our own hearts the echoes of that grand anthem sung that morning by the angel choir, "Peace on earth, good will to man."

Has this Christmas brought home to you and you the story of that first Christmas morning (when ever it was, whether it was our Dec. 25th, or not)? Have you tried to realize what a costly gift it was when God gave his only begotten son to come to earth as a babe, to grow and live here among us as a man and at last to pay our great debt of sin by an awful death that whoever willed might be saved? Oh, wonderful Gift! What joy, peace and good-will it has brought into our hearts and homes and into whatever land it has been received, and most of all into this blessed land of ours. Christ's Birthday! Did you ever have a birthday, little folks? Did anyone ever give you a birthday present? "Yes, yes," methinks I hear you all say. Do you give Jesus a birthday present every Christmas? "Got nothing to give him," you say. Oh, yee you

have. Let us see. Every one of you has two hands, one tongue, two ears, one voice, two feet, two eyes and one warm loving heart. Can you not give these to Jesus? Can't? Oh, yee you can. And let me tell you how. Give your hands to Jesus, and you will never let them scratch and fight or touch anything they ought not, but you will keep them busy or ever ready to do kind helpful things for others. Give your tongue to Jesus, and you will never let it tell a lie or any evil thing, but let it tell others of Jesus and say sweet loving words that will make others happy. Give your ears to Jesus and you will never allow them to hear a "curse-word," or any ugly dirty story, but will listen to learn more of Jesus and to learn what good you may do. Give your feet to Jesus, and you will never let them lead you into a saloon or any place where sin may wish to lead you, but make them love to go to church and Sunday-school and wherever you learn there is some good you can do. Give your eyes to Jesus and you will never allow them to look upon anything or read anything that will darken your soul, but will delight to read the Bible and see where and how you can make some one else happier. And above all, give your heart to Jesus, and you will love sin, but will love Jesus and everything good and true. Are these too many presents to give Jesus at once? Ah, no, no. Write and tell me what you think and have decided about it. They are all in your possession, why cannot you determine to give them to Jesus. If you will, here is a little school song when I talk to them of these things. And I wish you could see them as they stand up and lift their little hands and point to their ears and eyes and tongues and feet as they sing and clasp the hands and look up to Heaven so sweetly when they sing the chorus. It is their favorite song, and they can sing it too. It would make your heart glad to hear them.

I have two little hands to work for Jesus, One little tongue I'll love to tell, Two little ears to hear His counsel, One little throat I'll praise to swell.

CHORUS: Lord we come, Lord we come, In our childhood's early morning, Lord we come, Lord we come, Come to learn of thee."

I have two little feet to tread the pathway, Up to the heavenly courts above, Two little eyes to read the Bible, Telling of Jesus and His love."

Merry Christmas and a Happy New Year to you all! Lovingly,

AUNT NORA.

Dear Aunt Nora:—Please find I enclosed two cents for a chapel bell, which I want to fill by Christmas. I am a little boy ten years old and live in the country four miles from Wartrace. There is where we attend church. Bro. Bozeman is our preacher. I have one little brother. His name is Pruet Hall. He is four years old. Miss Annie Arnold gave Pruet a bell to fill. Send my post-office. Lovingly, CHARLEY HALL.

Dear Aunt Nora:—I have been reading the "Young South" column in the Baptist and Reflector and thought I would like to be one of the cousins. I am a little girl eight years old. I go to Sunday and every-day school. I study grammar,

geography, arithmetic and reader. If I see this in print I will write again. HATTIE WINCHESTER.

Rockwood, Tenn. We are glad to know you, Hattie. What did you give Jesus this Christmas? If you cannot give him all of these presents, cannot you give him some one or two of them? Write and tell us.

Dear Aunt Nora:—I have been silent a long time and have thought of writing many times, but going to school and our little mission society has taken most of my time. I have joined the Second Baptist Church here since I last wrote you. I was baptised last Wednesday night. Pray for me that I may be a useful worker for the Lord. About the Orphans' Home, our Sunday-school has been helping and will help. Find enclosed a two cent stamp for a chapel bell. I will try to fill it as soon as I can. May God bless you. FANNIE HALL.

Jackson, Tenn. This is "good news" indeed, Fannie, and I feel sure that 1893 will be the happiest year of your life. You have given Jesus your heart, you say, now will you not be sure to give him these other things? Some Christians, I am sorry to say, do not seem to give Jesus all when they give him their hearts.

Dear Aunt Nora:—I have at last gotten \$5, which I send you, and will now start on my card. Oh! I have something happy to tell you. Papa has joined the church and now is a child of God. We are all so delighted that he is one of God's children. Our pastor, Bro. Bray, will preach his farewell sermon to-morrow and we will all hate so much to give him up. Your affectionate niece, CATHERINE P. TRUSS.

Stanton, Tenn. This is indeed good news and all rejoice with you, Catherine. I am glad you have gotten your \$5 and you shall have a certificate. Centennial Building Fund. ROLL OF HONORS.

We give below the names of all who have earned a certificate by sending in \$5 for this fund, and we will call it our Roll of Honor: Roy Crawford, Knoxville, Tenn.; Maggie Feltzer, Feltzerton, Tenn.; Enid Freeman, Unionville, Tenn.; Infant Class of Central Avenue Church, Memphis, Tenn.; Burt Cunningham, Medina, Tenn.; Josie Janeway, Sweetwater, Tenn.; Katie Ford, Page's Mill, S. C.; Esther Wingo, Trezavant, Tenn.; Nettie and Herbert Young, Shop Springs, Tenn.; Mrs. Edenton S. S. Class, Jackson, Tenn.; Dr. John Carrin, Stephenville, Fla.; Martha Grandstaff, Watertown, Tenn.; Woman's Harmony Missionary Society, Eureka, Tenn.; Margaret Pridgen, Palo Pinto, Mo.; Mrs. W. R. Lasater, Paris, Tenn.; Emma Cooper, Mrs. Z. C. Simpson, Cainsville, Tenn.; Mrs. A. Montague, Sorby, Tenn.; Eliza Mason, Temperance Hall, Tenn.; Tabitha Harris, Howell, Tenn.; "John the Baptist," Woodland, Cal.; M. O. Hagord; Mrs. William's Class Baptist Sunday-school, Newbern, Tenn.; Mrs. R. A. Hill and Sunday-school class, Gibson, Tenn.; Minnie Lee Arnold, Ford, Ga.; Mrs. Oliver Boone and children, Crockett's Bluff, Ark.; Lula Hopkins, Milan, Tenn.; Mrs. H. R. Lancaster, Jackson, Tenn.; Alleen Galloway, Flourville, Tenn.; Lewis Bass, Willard, Tenn.; Catherine Truss, Decatur, Ga.

Hal Harris, \$1; Mrs. A. A. Brasher's Sunday-school class of Second Baptist Church, Knoxville, Tenn., \$1; Calvin Graves, \$1; Charlie Mooreman, \$1.25; Jennie Short, \$2; Frank Graves DeCourcy, \$1; Orville Headen, \$1; Nettie Mathes, 24 cents.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

DR. PRICE'S Cream Baking Powder. The only Pure Cream of Tartar Powder.—No Ammonia; No Alum. Used in Millions of Homes—40 Years the Standard.

ROMANISM IN ITALY.

Continued from page 1

out of the vase and exposed on the altar, the object being to bring down some special blessing upon the people to heal some sickness, to bring rain, to lessen the stay of souls in purgatory, to drive out heresy from the parish, especially protestantism. It generally remains exposed twelve hours a day for two or three days, and it is claimed that prayers and masses said before that altar during those days possess special virtue, and for this reason masses are double price. The priest, who usually gets thirty, forty or fifty cents, will charge a dollar on those days, and the preacher for the occasion receives about ten dollars for his three sermons, while the parish priest usually has from five to twenty dollars for his share. The entire expense connected with this exposition of the consecrated wafer is from forty to one hundred dollars, hence only the rich can afford it. Sometimes a society, or the entire parish, will unite in sharing the expense.

Another curious ceremony is the uncovering of the crucifix. In nearly every church there is a life size crucifix, which is kept in a niche in the wall with a curtain carefully drawn before it. Miraculous powers are said to abide in this crucifix, but they never manifest themselves except when it is uncovered. To withdraw that curtain, however, the priest charges from three to ten dollars. If some one is very ill, his relatives will sometimes go and have the crucifix uncovered. Or if the people are fearing a plague or some disaster to the harvest, they will hire the priest to uncover the crucifix. Last summer this was done in a mountain town where I was stopping, because it was feared that the chestnut harvest might fail again. The unjust steward who had it done, a man intensely disliked in the community for his dishonesty and hypocrisy, was careful to wait till the promise of an unusually good harvest had become almost a certainty. At another time, during a very long rainy season, a little town was threatened with a disastrous landslide, and the people began to say among themselves, "Let us have the crucifix uncovered." So a deputation called on the priest for this purpose. "But," said the priest, "where is the money?" "We will go about the town and take up a collection for the purpose," they replied. "Well, when you bring me the money then I shall uncover the crucifix," responded the priest. So they went off to work up the collection, and when they had done their best the proceeds were brought to the church, but the priest flatly refused to accept such a small sum for such an important matter, and while they were haggling over the price the rain ceased.

Every one knows that the Church of Rome has realized immense sums from the sale of Indulgences, which at one time constituted a most important article in the ecclesiastical market. But of this I must speak in another place. In 1846 the papal consul in Sicily published a list of seventy graces, which could be secured

DR. W. J. MORRISON, DENTIST, 818 1/2 Union Street, Nashville, Tenn.

from the Roman Papal Court, with the price of each grace. In one case the consul adds a foot note to say that he cannot give the exact price, because it will depend on the reduction he can obtain in Rome. He also informs his readers that in addition to the published price postage will be added "in proportion to the size of the documents and of the graces." This remarkable document closes as follows: "N. B. All requests must be accompanied by a proportionate deposit for the payment of the necessary expense, and for every delay in the withdrawal of the graces obtained, a reasonable sum will be charged."

I notice in this list that the price for marrying one's first cousin is one hundred and eighty two francs, or about thirty six dollars. A note, however, explains that at this price is only for one whose property does not exceed four thousand six hundred francs or about nine hundred dollars in value. For those whose property exceeds this sum, the price is left uncertain, which means, of course, that the consul will get just as much as he can. I find it stated in this same list that if a young lady is living in a small place, where there are few young men, and she cannot find a suitable lover except among her relatives she may marry a second or third cousin, but the papal dispensation will cost her three hundred and twelve francs, or about sixty two dollars. But I must bring this sad subject to an end.

Surely it is not without reason that the people call the Roman Catholic Church the Holy Shop. Beware of altars that are laden with costly offerings, and do not let the priest's hands be soiled with the gold of the altar. The priest who uncovers the crucifix, and who had it done, a man intensely disliked in the community for his dishonesty and hypocrisy, was careful to wait till the promise of an unusually good harvest had become almost a certainty. At another time, during a very long rainy season, a little town was threatened with a disastrous landslide, and the people began to say among themselves, "Let us have the crucifix uncovered." So a deputation called on the priest for this purpose. "But," said the priest, "where is the money?" "We will go about the town and take up a collection for the purpose," they replied. "Well, when you bring me the money then I shall uncover the crucifix," responded the priest. So they went off to work up the collection, and when they had done their best the proceeds were brought to the church, but the priest flatly refused to accept such a small sum for such an important matter, and while they were haggling over the price the rain ceased.

RECENT EVENTS.

It announced that the Kentucky Baptist, Ludlow, Ky., Rev. C. E. Nash, editor, will soon be removed to Louisville. The Western Recorder suggests that the Baptist Gleamer move there, too.

Rev. J. B. Searcy has begun his work as pastor of the Baptist church in Monroe, La., in earnest, and greatly to the delight of his members, who are elated at having a pastor for his entire time.

Rev. W. W. Harris, who has been laboring in Rosedale, Kansas, has accepted the call to the Baptist Church in Elyton, Alabama, near Birmingham, and will take charge there at once. He was formerly pastor of the same church.

There has been a gracious revival in the Baptist church at Clinton, La., in which their beloved pastor, Rev. G. W. Riley, was assisted by Rev. C. W. Tonkies, of Keachie, La. As the result of the meeting, twenty-two were added to the church by baptism, letter and restoration.

The Pan-Presbyterian Council, lately held in Toronto, Canada, was outspoken in regard to the tendency of man-made societies in their sphere of doing church work to the deterioration of the church itself. Some eminent ministers stood squarely against

such societies. They minimize the church and magnify themselves.

The church officers of the Metropolitan Tabernacle, London, of which Mr. Spurgeon was pastor, has issued a circular letter to the members declaring that it is imperative that who soever shall be chosen as pastor, shall be a believer in the doctrine of immersion, and shall pledge himself to maintain the Baptist creed in its integrity. That lets Dr. Pearson out. Bro. Stacy Lord, an old Brownsville, Tenn. friend has been elected superintendent of the Sunday school of the First Baptist Church, Chattanooga, Tenn. He succeeds Bro. I. B. Merrigan, who has held the office for several years, and retires voluntarily after much useful and successful work. Stacy does well whatever he undertakes. He will make a good superintendent. Christian Index.

The Alabama Baptist State Convention assembled in its seventy first session in Anniston, lately. Rev. W. C. Cleveland was unanimously elected president, Bro. R. C. Jones of Tuscaloosa, first vice president and Bro. W. C. Ward, of Birmingham second vice-president. Bro. Wm. A. Davis was chosen secretary. Rev. S. C. Clifton delivered the address of welcome, and Rev. J. A. French pastor of Talladega Baptist church responded in admirable style.

Dr. Samuel Watson, the once notorious apostle of Spiritualism has abjured that delusion after preaching it for a quarter of a century, and returned to the bosom of the Methodist Church of which he was an honored member and minister before his apostasy. He was and is a citizen of Memphis, Tenn. At the last Memphis Conference in Mayfield, Ky., he was reinstated as a minister. He is now in his eighty first year and venerable in appearance as is Gladstone, whose picture he resembles.

The University has just enjoyed three most excellent lectures by R. J. Willingham, Memphis. The first on "Ministerial Consecration" was delivered Monday afternoon, the second, on "Studies in the Book of Job," Tuesday morning; the third, on "Seeing Jerusalem," Tuesday evening. The first two were delivered in the college chapel, the last in the First Baptist Church. All were well attended, and highly appreciated. A student of the Bible gets much value out of these lectures. G. M. S.

Asthma. The African Mole Plant, discovered in Longe Moss, Africa, is Nature's cure for Asthma. Cure guaranteed or No Pay. For Large Trial Case, FREE, by Mail, address T. L. FORTNE CO., 115 Vesey St., Cincinnati, Ohio.

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After trying every other remedy in vain, thousands have been cured by using Schellman's Asthma Cure. Trial package free of druggist or by mail. Address Dr. H. Schellman, St. Paul, Minn. Mention this paper.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

SUNDAY SCHOOL RECORD, \$1 Complete, Bound, and Accurate. Arranged for 3 years. If you need it as a teacher, it will also assist Attendance and Collections. Any child not named and it is FREE. ELIAN FOLD, 104 Wharf Avenue, Nashville, Tenn.

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The fifth annual announcement of the Commercial Department of the Southwestern Baptist University, Jackson, Tenn., is now ready for distribution, and will be mailed to any one applying for it. The cost and time required to take this thorough practical business course has been reduced to a minimum.

Time required, about three months. Cost for three months course, including everything, \$75. Four months, \$85. But one charge is made for tuition. \$100 secures a full scholarship. We shall be glad to furnish the addresses of former students who are now reaping rich benefits from the training received while here. Address H. C. JAMES, Principal, Jackson, Tenn.

Manly's Choice is the very best book now published for country churches and for prayer meetings in city churches. It is not costly, but well bound and printed on good paper. The old hymns and tunes make up the larger part of the book. There is no happy ditty, happy poppity music or words in it.

J. E. BAILEY, Supervisor of Museum in City Schools, Ludlow, Ky.

Whether you are a student or a teacher, you will find it profitable to read this book. It is a masterpiece of the art of teaching, and will help you to do your work better than ever before.

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I purchased one on the fourth of last March for my little son, who had been perfectly helpless in his hip joints for about three months. What with, we don't know, neither did the family physician. After treating him about two months the physician quit, saying he didn't know what was the matter with him or what to do. It was then that I applied to him the Electropoise one hour a day for two weeks, when he began to walk. By an occasional application of the instrument up to June 1st, he is as well as he ever was. He, that everybody looked upon as an invalid for life, is restored to health. I also used it with equal success upon myself. Having la grippe more than twelve months ago, my head was confused, soreness in shoulders, crick in the neck, rendering it impossible for me to think consecutively or study to any purpose. All remedies failing to relieve, I used the Electropoise about one hour a day for one month, and am perfectly relieved. I shall here have to close for want of language to express the inestimable value of this most wonderful instrument, the Electropoise. Yours gratefully,

Rev. W. C. O'HARA, Columbiana, Ala., June 5, 1892.

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The Markets.

The following are the market prices of the articles mentioned, with the most corrections:

- COUNTRY PRODUCE. Butter, choice 15c @ 18 per lb. Country bacon (from wagon), choice sides, 10c @ 11c per lb; shoulders, 9c @ 10c per lb; hams, 11c @ 12c; jowls, 8c; lard, 9c @ 10c; choice, 11c @ 12c. Lard, 10c @ 11c. Eggs, 21c per doz. Irish potatoes (new crop) \$1.75 @ \$2.00 per bu. Dried peaches, halves, 3c per lb; dried blackberries, 7c per lb. Apples, northern, 2.50 @ 3.50. Prime Timothy, \$2.10 @ 2.30 per bu; Red Top, 53c @ 55c; Blue Grass, \$1.00 @ 1.10; Orchard Grass, \$1.20 @ 1.35; Clover, \$4.50 @ 7.00; Millet, 50c; Hungarian, \$1.00. Green salted, 3c per lb; dry flint, 6c @ 7c per lb; dry salted, 5c @ 7c per lb. Choice unwashed, 21c @ 22c per lb coarse, 17c @ 18c per lb; burry, 15c @ 17c per lb; choice, tub washed, 30c @ 32c per lb; dingy, 25c @ 28c per lb. Ordinary, 7c per lb; good ordinary, 8c; strict ordinary, 8c; low middling, 9c; strict low middling, 9c; middling, 9c; strict middling, 9c; good middling, 9c. Market quiet. CATTLE, extra shippers, \$3.00 @ 3.25; good shippers, 2.75 @ 3.00; best butchers, 2.75 @ 3.25; common butchers, 1.75 @ 2.00; steers, 2.00 @ 2.25. Hogs, 250 lbs average, \$5.75 @ 5.80; 200 lbs average, 5.50 @ 5.75; 100 lbs average, 4.75 @ 5.10. Sheep, good fat, \$3.00 @ 3.25; best lambs, 3.25 @ 4.00; good lambs, 3.00 @ 3.50. Common lugs, \$2.75 @ 3.25; medium lugs, 3.50 @ 4.00; good lugs, 4.50 @ 4.75; common leaf, 4.50 @ 6.00; medium leaf 6.25 @ 7.00; good leaf, 7.25 @ 8.00. No. 2, car lots, 68; No. 3, car lots, 65c. Corn, 48c @ 50c; from wagon, 38c @ 40c, from wagon.

Our State Mission Debt.

- Edgar E. Folk, \$1.00. Mrs. E. E. Folk, 1.00. Mrs. L. E. Gray, Knoxville, 1.00. J. M. Fitzhugh, Oglesby, 1.00. Mrs. J. M. Fitzhugh, Oglesby, 1.00. Miss Jennie Whitesitt Rains, Antioch, 1.00. Miss Ursula P. Rains, Roseobel College, 1.00. J. E. Powell, Paris, 50c. Mrs. J. E. Powell, Paris, 50c. P. R. Calvert, Nashville, 1.00. Mrs. Lizzert Robinson, Chattanooga, 1.00. Horvey Whitfield, Sango, 1.00. H. S. Taylor, Adairsville, Ky., 1.00. Mrs. H. S. Taylor, Adairsville, Ky., 50c. Henry J. Taylor, Adairsville, Ky., 25c. Lovie May Taylor, Adairville, Ky., 25c. Mr and Mrs. W. W. Patton, Watertown, 1.00. Mrs. Tabbie Harris, Willard, 1.00. H. A. Phillips & Bro., Lebanon, 1.00. Mrs. J. W. Dodson, Hermitage, 1.00. Mrs. N. A. Garrett, Goodlettsville, 50c. E. J. F. Fields, Estill Springs, 1.00. Mrs. E. J. F. Fields, Estill Springs, 1.00. Mrs. A. Montague, Sorby, 1.00. P. L. McArthur, Nashville, 1.00. O. W. Phillips, Henderson's X Roads, 1.00. T. J. Winn, St. Bethlehem, 1.00. Jamie Magill, Athens, 50c. Edwin Moody, Athens, 50c. Mrs. W. R. Lasater, Paris, 1.00. W. J. Naylor, Brownsville, 1.00. D. J. Campbell, Bolivar, 1.00.

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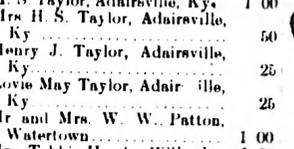
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It has been a long time since the Baptists of Memphis have been called upon to part with so noble and useful a character as Mrs. Flora C. Turley, who passed away on the 24th inst.

For nearly sixty-three years she had lived in Shelby County, having removed with her parents from North Carolina when a child. She professed faith in her Saviour in the year 1842, and joined the Baptist Church.

In 1847 she united by letter with the First Baptist Church of this city, of which she remained a consistent and very useful member until the formation of the Central Baptist Church, when she became one of the constituents, remaining in its fellowship till she was called to the church triumphant.

Mrs. Turley was, in many respects, a very remarkable woman. Blessed, as she was, with fine native intellect, by close application she became a lady of fine culture, well versed in the social, financial and especially in church life and work.

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but it was perhaps in her church and Christian life that she was most powerfully felt. As a Christian she was scripturally liberal in her views, but she was a genuine Baptist. She was a Christian first and therefore loved all of God's people.

Her church, her family, her friends knew much of her charity, yet none

(Continued to page 15.)

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