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CHARACTER SKETCHES.

Before And After Marriage.

BY GEO. A. LOFTON, D.D.

IN the last twenty years I have married more than 400 couples. They would make a fine audience to preach to. The reflection often occurs that I have done a great deal of good, or harm, for which I am not responsible. If I had not married these people, somebody else would. It is my duty to marry a couple authorized by the law to enjoy the privilege; and the responsibility for any evil in the premises lies upon the self-slaughtered victims who offer themselves upon the altar of Hymen.

I have had, therefore, much observation upon the subject of marriage both before and after the fact, having married all sorts of people, with all kinds of results. I rode ten miles into the country on a rainy night to marry my first couple; and it cost me the hire of a horse and buggy without any compensation from the bridegroom. I do not remember but two other marriages of the same character of any note—one at Memphis and the other at St. Louis. At the latter place I married a couple at 2 o'clock in the morning, one night; and the only pay I received was the generous compliment of the bridegroom, who said that there was no other man than myself whom he would have waked up at that hour of the night to marry him! In the former case I spent a day at a hotel waiting for a wealthy country couple whom I married in the afternoon; and the only pay I got was this: "Much obliged; if I ever have an opportunity I will return the favor," said the bridegroom, and I settled my dinner bill at the hotel. "You are—welcome," said I, inadvertently and in a state of embarrassment; and somehow I have never forgotten these couples since the day I married them. I have married a few colored people, but they always remembered the fee. Be it understood, however, that it is not the money we preachers care for; we simply like to feel that we are appreciated. Our wives, perhaps, care less for appreciation, on this score, than we do.

Sometimes a fellow will ask you how much you "charge;" and I always tell him "nothing—I leave that to the appreciation you have for your intended;" and if there is a cent of copper in his pocket or a scint of manhood in his soul, he will respond according to his ability. That always gets the better of his ignorance or his stinginess—unless it drives him to the "Squire," whose small fee does not so heavily infringe upon his generosity. Occasionally a fellow will, p—made =



(BEFORE MARRIAGE.)

girl to get some other preacher than her own pastor to marry them, either from denominational prejudice or from pecuniary motives. Such a man is never a gentleman, and seldom turns out to be of any account; and such a woman, usually, is of weak and subservient disposition. There is much in this phase of marriage by which to judge of human nature; and if there is anything which a pastor likes above other preliminary indications of character in young married couples, it is that courtesy to him and fidelity to convictions which inspire his admiration for manhood and womanhood to begin with. A young lady should always have the choice of the minister who marries her; and, if there are no serious objections, she shows great respect to her dignity by selecting her pastor, as well as great respect to his dignity and position, which are otherwise compromised to the extent of her influence and surroundings.

In other respects I have married some very peculiar couples, some of whom have turned out curiously, with a big difference betwixt the before and the after fact. I united one couple which had been engaged for twenty-five years. Both had grown gray in the meantime; and after see sawing for a quarter of a century they met on the streets one day, "fixed it up," at last, and came to my study to close their engagement. On one occasion a tall, heavy-set strawberry blonde marched into my study with a twenty-year-old boy who looked like a lamb led dumb to the slaughter, and I married them. I was hurried one night to a house by a man who wanted to marry a lady whose name he could not remember until we reached the place. The poor fellow quit at the end of a month, writing me that his wife drank whiskey and persisted in her habit; and that he felt it his duty to inform me of his situation. Who blames him, except for being the hasty fool he was in the premises?

I have observed that most of the hasty weddings I have helped to consummate have turned out badly, or indifferently; and only in a few instances have I ever seen run-away couples prosper in conjugal life, except when flying from unreasonable opposition. Sometimes the old folks are fools, or in the wrong, but not often; and it is generally true that parental advice upon this subject is wise and best, especially to blind and infatuated girls. It is a dangerous venture for children to disregard parental counsel, even in the sphere of love, courtship and marriage; and the ancient custom of parental contract for the marriage of their children was no great violation of common sense. It did not turn out so well in Samson's case, but he forced his father and mother to choose for him a Philistine instead of a Hebrew against their protest, and that was where the trouble arose.

Again, I have observed the dread consequences of inter-marriage among kin folks, entailed upon innocent posterity—such as imbecility, idiocy, blindness, monstrosity and other physical and mental distortions. Never marry your cousin; never marry anybody with a drop of your blood in their veins. A man once asked me to marry him to his niece! I staggered as I said to him I did not want to get myself, nor him, into the penitentiary. He didn't live in these parts. Again, let the blonde marry the brunette—the opposites of disposition and temperament. It doesn't look well for two strawberry blondes to get together, and besides, life is too short for two such temperaments to come in conflict. Likes never beget likes, happily, in marriage. Contrast in love is always more agreeable, and runs smoother and lasts longer; and more than this, the cross of stocks is the theory of greatest and best development in the human as in all other animal families of the same species.

Marry, too, while you are young, but not too young; and let married life be nothing but sweetness long drawn out. I have married a few bachelors and old maids. They usually make good friends and companions in the partnership of life, but the essence of love and the true conjugal spirit are often wanting. I have also married many widows and widowers; and the craziest lover and sometimes the biggest fool is a six-months-old widower, if old and wanting a second wife, and a girl at that, who perhaps was demanding a large dowry or expecting a good fortune as the price of sacrifice on the altar of matrimony; hoping, some sweet day, the old fool would die and Col. Sam Thompson would sit upon the front verandah of her dearly bought inheritance. The Lord forgive me for such official performances on my part.

I have often observed one thing before marriage which I wish here to note: How devoted and attentive a young man is to the girl he expects to marry. He carries the umbrella over her head; he lugs the shawl and the boxes; he picks up the handkerchief or the glove she drops; he tenderly helps her over every stone or depression of earth; he rides her in buggies; buys immense quantities of ice cream, soda water, candy and other delicacies; and he goes with her to church—to her own church—whether he be heathen or Christian of another denomination. How seldom do you see it hold out after the fact! Especially, in most instances, how niggardly and mean he becomes with reference to her church and her religious convictions. One of the vilest and most villainous characteristics of a man is to pretend religion or show denominational respect or preference in favor a young lady and then after marriage treat her religion, or her church, with disrespect. Such a man plays the hypocrite often to get a wife; but the man who pretends to love a woman whose church or religion he afterwards disrespects, is no gentleman, and is worse than a hypocrite.

So much for these brief and general observations upon the accidents which preliminarily or subsequently characterize marriage. I want to say a word about LOVE, that underlying passion, or principle, essential to courtship and marriage, and upon which everything depends for human felicity, unity and development. Milton well said: "Hail wedded love, mysterious law, true source of human offspring."

You may technically define, but you cannot comprehend this "mystery." We may talk abstractly about the qualities or propensities of this love, but all we know of the thing is the concrete fact that it is, and that it.

gets a hold upon people. It is an affection of the heart, excited by that which delights our nature and commands our adoration, but no man's head can tell anything about it. It develops fond attachment and lasting devotion between the sexes; it is put sometimes as a synonym for friendship; but friendship involves intimate acquaintance, based upon rational esteem of certain qualities of mind and heart and character which go to make up manhood and womanhood in those we claim as friends. Congeniality and homogeneity compound the qualifications essential to excite and cement friendship. Friendship has reason and common sense for its basis, but friendship is too tame a word for the lover's ear. It would run him crazy for his "angel" to say that she was only his friend.

Often the object of love is without character, brains, beauty, or any other rational commendation. A man is loved who is physically deformed; and a woman is adored who is as ugly as sin. Love utterly violates all the laws of taste and unity in the selection of its object of devotion. It seems to be founded in mysterious and undefinable affinity, as it is in consanguinity; and in a multitude of instances its manifestations are about as inexplicable as the phenomena of electricity, attraction, caloric, earthquakes and cyclones. It is above metaphysics, and often beyond the help of physics. It is as subtle as ether, as attractive as load stone, as explosive as lightning, as sweet and gentle as spring and sunshine and flowers, or as furious as the storm and as terrible as the ocean. It is genius, good or bad, without the guidance of science or philosophy; and it is winged with fancy and imagination, tinged with the music of a thousand-stringed harp and inflamed with all the fires of poetry and oratory and rhetoric. It never dreamed of logic. It is above reason and as lofty as God, or it is below reason, as low as hell and often insane. When true and pure it is like the planet to its orbit; when false or evil, it is but the erratic comet, with fiery tail and gaseous intangibility and soon lost to sight. It is of God and only perverted by the devil—the burning clasp of angel devotion or the lurid grasp of demon degradation. It belongs of right alone to God and heaven where it "shall never fail"; but to hell it can never go—and it could never live if it could go.

(After marriage next week.)

Believe in God.

Trust God for the future of humanity. The world was not made in jest, nor does the kingdom of God rest on a contingency. Faith, as well as love, casteth out fear. Two boys were talking together of Elijah's ascent in the chariot of fire. Said one: "Wouldn't you be afraid to ride in such a chariot?" "No," said the other, "not if God drove!" God drives the chariot of human progress, and it mounts as it advances. God is in His world, not outside of it. He is redeeming it from sin. He is making men. He is fulfilling his holy and beneficent purpose. Fear not, but believe and hope, for the power as well as the glory is his, to whom be glory forever and ever.—*Philip S. Moom.*

—The right kind of a smile never harts a prayer meeting.

CONTRIBUTIONS.

On The Heathen.

I assume it as a truth which cannot be successfully controverted, according to the Scriptures, that all who have ever been saved during all the ages were saved through Christ, God's anointed Son; also, that no one ever will be saved except through Christ, who was a "Lamb slain from the foundation of the world." Christ ever existed co-extensive with the Father, between whose council with the Son the first man was made. "And God said, Let us make man in our image, after our likeness." (Gen. i. 26). "In Him was life and the life was the light of men." (Verse 4). Again, whoever is saved, lives the life of Christ, which he cannot do except by faith in Christ. Paul says, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me." (Gal. ii. 20). "For there is none other name under Heaven given among man whereby we must be saved." (Acts iv. 12). What, then, shall we do with the heathen who have never heard the name of Christ? It is evident if saved at all they must be brought to a saving knowledge of Christ, and how shall this be done without the gospel? Paul says, "How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. x. 14, 15). "For he whom God hath sent, speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath everlasting life." (Jno. iii. 34, 35, 36). "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John x. 9). Paul tells us, speaking of the heathen, that they are without excuse. "Because that which may be known of God is manifest in them, for God hath showed it unto them. Because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." (Rom. i. 19, 21). In the midst of this darkness they had some light. "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. ii. 14, 15). While in this condition they gave themselves up to idolatrous worship. "And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." (Rom. i. 23). God seeing the extramity of their sinfulness gave them up to a reprobate mind, etc., and they then ran greedily into the rats of the worst of crimes. God left them to themselves to work out their condemnation with fearful re-

sults. In this forgetfulness which they brought upon themselves, they wandered off from the true God and were led by Satan at his will. If we admit that some of them were saved by the dim light which they retained from their fathers, we must still ascribe their salvation to the grace of God in Christ. Paul tells us they became vain in their own conceits. "Professing themselves to be wise, they became fools. Who changed the truth of God into a lie, and worshipped the creature more than the creator, who is blessed forever." (Rom. i. 22, 24). We see by this that they were originally in fault, had gone off into idolatrous worship and so forsake the only true God. They were therefore to blame for their estrangement from God, and so will be lost, unless recovered by the gospel. The spirit of God says, "Draw nigh to God and he will draw nigh to you." (John iv. 8). We learn from this that when people wander off from God, he leaves them. The idea is that the further we get from God, the nearer we get to Satan, and so more liable to yield to his temptations. God and Satan are at antipodes, one upon each extreme. The nearer we get to God by repentance the further we get from Satan, and so resist him; that he may flee from us and leave us in the hands of Christ, whose dominion will soon cover the earth and the seas. It is upon this principle that the heathen have left God and are given over to a reprobate mind, having left the light which they once enjoyed and are now in darkness and forgetfulness. Shall we leave them in this deplorable condition, or shall we send them the gospel in obedience to the great commission, "Go ye into all the world and preach the gospel to every creature?"

OBJECTIONS ANSWERED.

1. Some rely entirely upon the mercy of God. In answer to this plea, I would say that God's mercy was prominently exhibited when he so loved his son as to give all things into his hand. His justice required the extirpation of all the world, but he so loved the world as to give his only son to die for them, thus providing a remedy, not only for the life that now is, but also for the life which is to come. Having turned over all things into the hand of his son, who having honored and magnified the law by a perfect obedience and suffered the penalty due to man, and thus redeemed the world from punitive justice, he has a perfect right to offer his own terms to those whom he has purchased of his father. This we find he has done in the gospel. Can we desire anything more? How reasonable, believe on the Lord Jesus Christ and thou shalt be saved.

2. Some people contend that it would be better not to send the gospel to the heathen, as they would then learn of Christ and all who would reject him would be lost, whereas, if he had never been preached to them they would not know of him, and could not reject him. But according to the Scriptures before given, if saved at all they must be saved through a saving knowledge of Christ. Besides, if saved without Christ, then God hath not given all things into the hand of his Son, and so they could not belong to the family of God, heirs of God and joint heirs with Christ.

3. Allusion has been made to Col. i. 23 as justification for not troubling ourselves to send the gospel to the heathen. It reads thus: "And which was preached to every creature which is under heaven." A sufficient reply to this is that since that time thousands of people have come into existence who never heard the gospel of peace.

J. R. JOHNSON.

Abbeville, Miss.

Spurgeon's Tabernacle.

I learn from your issue of December 15th that Dr. Arthur T. Pierson, a pronounced Presbyterian, is to be the pastor of Spurgeon's church for one year. I have not been able to understand why Dr. Pierson was invited to occupy the Metropolitan Tabernacle as supply for Spurgeon. I regarded Mr. Spurgeon as one of the great divines of the world, and aside from his open communion views I grew to regard him as one of the great Baptist teachers and preachers of the world. Whilst his great work as a faithful minister of Christ will be enduring and conspicuous for what he has accomplished in the Master's cause, it appears that his life work as a Baptist has been a failure. Can you give any light on the subject? What led to the securing of Dr. Pierson as a pulpit supply? Was there no Baptist minister in England worthy of the place? Or was it possible that Mr. Spurgeon was ignorant of the church relations of Dr. Pierson? Whatever the facts in the case may be, it certainly detracts from the beauty and symmetry of the life work and ministerial character of Mr. Spurgeon. I admire and honor a broad Christianity, but not to the extent that all denominational barriers shall be broken down. I hold to the distinctive doctrines and principles of the Baptists, and do not endorse some of the practices of a few leading Baptist ministers of our own country. It would appear that the middle classes, not only of our own denomination, but in others, are the most conservative and the most orthodox. I see occasionally charges of inconsistency, if not unorthodoxy, made against some of our Seminary professors in regard to some of their practices.

What is the matter anyway with the great Bible scholars and leaders of religious thought and doctrine? It seems that our Presbyterian brethren are having much trouble with their theological teachers, and are about to judicially pronounce Dr. Briggs and Smith unorthodox. Mr. Beecher departed from the teachings of his church and approached the confines of Universalism. And the status of the learned and sensational Talmage is not well defined. Are all of the learned divines of every denomination seeking the reputation of being "advanced thinkers?"

P. T. GLASS.

Kerrville, Texas.
[Mr. James Spurgeon, co-pastor at the Tabernacle, stated that his brother did not know Dr. Pierson was a Presbyterian when he invited him to supply his pulpit.—Ed.]

—You are giving us a most excellent paper, your editorials are of the very highest order. God bless you.
Geo. W. TRUETT.
Waco, Texas.

The One Hundred New Missionaries.

Opportunities are solemn responsibilities. They are often the voice of God speaking to his people in unmistakable terms. Such a solemn responsibility, we feel, is being laid upon the Baptist Churches of the South by our Centennial opportunity, and such a divine call comes to our churches in this movement for one hundred new missionaries for the foreign field. Remember, reader, this appeal comes to you, and lays your personal efforts, self-denial and influence under tribute for the success of this great undertaking. For the doubling of our foreign mission force in one move is a great undertaking, but not an impossible undertaking. It is laying upon our people, it is true, an additional burden of from \$75,000 to \$100,000. But, brethren, burden bearing for Christ's cause is our business. Our anxiety should not be to do our Christian work at the least possible expense, but we should rather seek to gladly do, as far as in us lies, everything that comes to us that in any way concerns Christ's kingdom. Cheap service is poor service. Had our Lord considered, as we so often do, the sacrifice it would cost him to save the lost, we might never have heard of Him. May not, alas! is not this the reason why so few heathen have, as yet, heard of a Savior? It costs too much! Is it costing us any part of what it cost our Lord? If these one hundred new missionaries are sent out it must cost some of us seriously. It will cost those who give them up for this work, their parents, their friends, and their churches something. It must cost those who support them something. But will such a cost bring no blessing to the homes, the parents, the churches that they leave to go forth? Who can anticipate the blessings that may be returned to us for this cost and self-sacrifice? Nothing is so worthless as a cheap religion. In this call for one hundred new missionaries God is appealing to the courage and loyalty of his people. How shall we reply? As we answer this question we shall enter into the blessings God has in reservation for those whom he thus calls upon to become partakers in these blessings through self-denial. Self-denial is the gateway through which God sends his best blessings to us.

But where are those one hundred new missionaries to be found? Some of them in our homes, in our schools, and in our churches. And how are these, when found, to be supported? Some of them may be able to support themselves. But should they be asked to do so? Why not? What! after they have given themselves? Yes, if they are doing this "for His sake," why not? Why should they not have the blessing of supporting themselves, if they can do so, as well as allow others this pleasure? But is not the laborer worthy of his hire? Yes, and possibly worth ten times the hire he receives. But it may be as great a privilege for us to "honor the Lord with our substance" as to honor him any other way.

It may be that among these one hundred whom the Lord may send out as missionaries some may have families, or friends, who are abundantly able to support them on their

mission fields. It they can, why should they not do so, "not of constraint, but willingly." The sons and daughters of our families going forth, supported by their families at home, what a beautiful, loving thing in Jesus' name this would be! And what a blessing such an arrangement would be to such families. Some of these missionaries may be called from seminaries and colleges. What a stimulus to missionary interests and zeal it would be to the missionary societies in these seminaries and colleges to assume the support of these men and women where they could do so! Of course our new missionaries will come from our churches. If these churches would only take hold of this work as they should—as a privilege and for the sake of Christ and his cause—how many of them would be blessed in assuming the support of one or more of these whom God calls from their membership to preach Christ to the heathen? In other instances, one or more churches could, by contributing, support a missionary going out from them, or from some other sister church. Then there are men and women in our churches to whom grace has given the talent of making money and gathering, wealth who have no children, or whose children are not called to go out as missionaries. These brethren and sisters should assume the support of one or more of these one hundred men and women. Church and State missionary societies could assume the support of a missionary, or by uniting with such societies in the churches of the same town or city, easily care for one of these new missionaries.

This kind of figuring out the support of these one hundred new missionaries is not a vagary or impractical fancy. It is practical, and, to my mind, a means by which missionaries and mission fields could be brought home to the love, sympathy and personal interest of brethren and sisters, and also to the interest and co-operation of individual churches. Brethren, think of these things. Ask the Lord what your duty is, as to whether you should be one of these one hundred, or what you should do as to the support of one or more of these "one hundred."

F. M. ELLIS.

Baltimore, Md.

Our Field Glass.

BY REV. A. D. CABANIS.

NEWS, NOTES AND COMMENTS.

The Baptists believe that "Baptism is the outward profession of an inward possession." But the Campbellites say baptism, the outward profession, must precede and is necessary to the inward possession. How say some, then, that there is not much difference between the Baptists and the Campbellites?

The Lord's Supper and baptism both illustrate the Baptist creed. What is the difference between a Campbellite immersion and a Methodist immersion? Answer—The one immerses to keep the candidate from going into hades; the other immerses to keep the candidate from going into a Baptist Church. How, then, can a Baptist Church consider either of these immersions valid baptism?

In a talk with Pastor Tribbitt of Jackson, Tenn., about the many

members going around loose in our towns and cities with their church letters in their trunks, I remarked that they were lost sheep which our pastors ought to hunt up. He replied: "I am afraid some of them are lost goats, from the contented manner in which some remain for years outside of the sheep-fold." I told him his point was well taken, and I feared it was too true, as it is a very bad sign to see them preferring the society of goats when the fold is so near them. Here a hint to Dr. Lofton is appropriate. Can't you, Dr. Lofton, get up an illustrated lecture on trunk members, or lost sheep or goats, which?

The Roman Catholics fully believe in auricular confession, which the Baptists, as a denomination, sternly condemn. Yet, strange to say, there are individual Baptists who believe in it and practice it, with this difference: The Roman Catholic confesses his own sins to his preacher, while the Baptist member overlooks his own and confesses other member's sins to his pastor. Last summer a good pastor told me that when he took charge of a certain church which had been troubled with dissensions, brethren from the different parties came to him confidentially, wishing to confess the sins of the others, but not one wished to confess his own sins. In every instance he forbade it, telling them he did not come there as a priest to hear confessions, but as a Baptist pastor of the flock, to unite them in peace and brotherly love; and he would not listen to any confessions of other people's sins. He advised them to confess their own sins to God, and said it acted like a charm and that they are now getting on in peace and harmony. Moral—Let every pastor profit by this good brother's example and avoid much church trouble.

The prize poem, read at the opening of the World's Fair at Chicago, was written by a Chicago woman. It was an elevating and inspiring production, worthy the theme and the occasion which inspired her pen. When we read that poem we were not aware that we had so gifted a poetess in Tennessee as Mrs. Annah R. Watson, President of the Nineteenth Century Club of Memphis. Nov. 14, 1892, the 20th Congress of the Association of Women for the Advancement of their Sex met in Memphis, Tenn. At the opening of this congress, Mrs. Watson delivered the address of welcome in charming verse, of which we have only space for a few specimen stanzas, to give our readers an idea of her style and strength. Her theme was, "Let there be Light."

The voices which set the waves of sound athrill,
That gave the note of harmony divine,
To which all matter quick responsive grew,
It spoke that through the brooding dark
might shine

The Light of Life, that all the souls unborn,
The creatures destined to far heaven's height,
Should know and feel the august mantle's power,
And sing in every age, Let there be Light.

And so to-day we sing in soulful chords
That thrill and echo through the fading night,
A full day stands lit upon the hill,
Arouse! Awake! Arise! Let there be Light.

In clasp of hands, in touch of tender hearts,
In speech of those grown good and grandly wise,
In search for truth and wisdom high and pure,
The light will come to eager watching eyes,
Oh, sisters, who have led with torch in hand,
We bid you welcome, for our cause is one,
Together we will journey toward the sun.

From The Seminary.

To-night, picking up the *Barrier and Reflector*, I am moved to write a few words, hoping they may be appreciated as I appreciate letters from over the State at large.

I am glad to see the spirit which the brethren of my native State seem to be manifesting in the promotion of the cause of Christian education and of our Redeemer.

In the first place, the Baptists of Tennessee need to realize that they must compete with denominations thoroughly imbued with the spirit of Christian education. The one thing needful with the Baptist, or any denomination, is Christian education. How is the work to be done? It must be done in the home, the church, the common school, and in the colleges. I only desire to notice the work of the young in the church and their college training. A few Sabbaths ago I attended a Catholic church in this city, and while I was made to marvel at their folly and idolatry, I could account for it in part when I saw the children taking a part in the services. Let the pastors see if they can't learn a lesson from this, and endeavor to find something in the church work that will interest the children of their congregation and cause them to fall in love with the work of the Lord, so that they will be glad when it is said, Let us go up to the house of the Lord.

As to college work, I only desire to mention Carson and Newman. This place is dear to me, not only because of the precious memories that now come trooping up of my school days, but because I feel the weight of this institution as an influence for the Baptist cause and for the cause of Christ. There is not a center of Baptist influence in the State more far reaching than Carson and Newman College. What, then, is the duty of the Baptists of Tennessee? Is the present emergency met when they send their sons and daughters there, as they should? No. The college building must be finished, and this takes money. It is a burning shame for the Baptists of East Tennessee to let this building stand unfinished. Brethren, why not rally to the support of your cause and the common cause of Christian education at once and make this college the pride of our much-praised East Tennessee?

There are eighteen Tennessee boys in the Seminary at present. A short biographical sketch of each will appear in the *BAPTIST AND REFLECTOR* in February. Many of the brethren have work. Bro. W. M. Vines is to-day at Middleburg, Ky., having been recently asked to take charge of the work at that place. I preach one Sunday in each month for the church at Shepherdville, Ky., which is quite a joy to me.

Let me say to the young ministers of East Tennessee, Go to Carson and Newman and get your Latin and Greek and then come to the "School of the Prophets." There are brethren of the State who ought to be here now.
L. G. MUSAUV.

Louisville, Ky.

—Worrying about things we can't help is as foolish as throwing stones at the sun when its shining doesn't suit us.—*Ram's Horn.*

CORRESPONDENCE

From Louisiana.

In the BAPTIST AND REFLECTOR of Dec. 15, 1892, an article appears from NEW ORLEANS, LA., by "B. W. B.," which in many respects is quite readable, as it tells us of the religious outlook and gives the gratifying intelligence that there are fifty-nine Baptist Churches in that city; but tells us that fifty-six of these churches are made up of colored Baptists and only three of them are white.

One paragraph in "B. W. B.'s" article I do not understand. It reads as follows: "The Valence Street Church entertained a small meeting of the Louisiana Baptist State Convention in August, a session not altogether harmonious, and one productive of some surprising results." The convention was not as largely attended as it sometimes is, and none of us expected it to be so, in as much as the great body of Baptists are in the Northern part of the State, and the unusual scarcity of money kept many away who would gladly have attended.

A very large number of our churches in Louisiana never are represented. This is to be regretted, but owing to the geography of our State we never expect a full attendance. I have been Recording Secretary fourteen years, and have attended some sessions when we did not have as many messengers in attendance as we had in New Orleans, while I have attended some sessions considerably larger than we had at Valence Street.

Bro. Bussy speaks of a want of harmony in the session. I make it a point to watch right closely our deliberations, and must say that if there was a lack of harmony I didn't detect it. In discussing some questions before us there was considerable earnestness and animation, but the session was pronounced harmonious, more so than some that could be mentioned in other years.

Speaking of the number in attendance, I am sorry to say that Dr. Bussy's church had no appointed messenger present. As to the

STARTLING RESULTS.

I am required by our constitution to make a faithful record of the proceedings, and must confess that I cannot call to mind any "surprising results," unless it be a surprise that Baptists made as good an impression as was made during the session. In addition to the two Baptist churches, Protestant churches generally were put at our disposal; their pulpits were occupied by members of our convention and visiting ministers of other States. The leading daily papers, the *Delta*, *Picayune* and *Times-Democrat* had reporters present every day, and never in the history of our convention has it received so much attention from the press as at our last session. The entertainment was grand, and was shared by many outside of Valence Street Church. The St. Charles Hotel, I remember, gave free entertainment every day of the session to ten persons attending our convention, or at least offered that. My impression is that we had a good convention, one that showed us in our work and would have been

helpful to Dr. Bussy if he could have attended it.

Those who didn't find it convenient to attend lost more than those of us who were there, and we all want to go again. We found the brethren of Valence Street to be a band of noble brethren, walking in "the good old ways of our fathers." The Lord bless his people in New Orleans, more and more.

Bro. R. W. Merrill endeared himself to us very much by his kindness as the retiring pastor, and since he has thought best to go to another field, we all rejoice that a worthy successor takes his place.

Pardon me for waiting so long to speak of our convention. Bro. Bussy has called my attention to it, and I cannot let the opportunity pass. I will gladly send a copy of the minutes to any one who will forward me a two cent stamp.

G. W. HARTSFIELD.

ARCADIA, LA.

East Tennessee Notes.

BRISTOL.

Such a change! Fourteen years make this the bustling, busy city instead of the once sleepy town. Chief among the notable changes is the growth and prosperity of our people. The adversity and failures of other days have given more than was ever envisioned by the most sanguine. Now our church stands in the front, in wealth, numbers and enterprise. The new college is their crowning work. The buildings are colossal, the most imposing and complete of any South. The appointments are ample for 250 young ladies. Hopes are entertained that the buildings will be occupied by May. The great interest taken in this movement is largely due to the wondrous and eloquent pastor of the church, Rev. Dr. Williams. He is a great power for good. Sister Williams proves a most efficient help-meet in all this prosperity. Dr. Jno. Dickey, T. F. Wood, Dr. Hicks and others stand under the various denominational enterprises. Bro. Wood leads the Sunday-school work. The outlook for Baptists in Bristol is most hopeful. Ten years will quadruple its population, but our people will be to the front.

ELIZABETHTON

is another coming city. Ten millions of capital sustain the various enterprises. Senator Harris, Watterson, Porter and other monied men of national fame have made large investments in real estate in this coming city. Dr. Kincannon anticipated this growth and built a good substantial house for his flock. He leads this people.

HAMPTON

and Watauga have Bro. Patton as their shepherd. They are interesting fields with a live man as leader.

JOHNSON CITY

is blessed in having Pastor Snow. He and his good wife have done a great work and it grows in magnitude.

MOIST CREEK.

Pastor Hale is the joy of his people. The college does well. President Henderson has done a monumental work. He knows no failure. Robly does he deserve the confidence and approbation of the denomination. The effort to fasten on the community the saloon is a most shameful outrage. It is in contempt for the tears, sacrifices,

prayers and anxieties of those who gave their lives and fortunes to this cause. The success of the movement would disappoint the hopes of our people throughout the State, discourage contributions to the school, and drive away patronage. The success of the movement would smite this great enterprise with death. Just let it be tried and more than is here outlined will be realized. The common apology for encouraging this leprous curse of a community, that "The people will get whiskey," is a bankrupt platitude, and an excuse for making money at the expense of character, churches, colleges and lives. God's curse will rest on any community and people who will sanction such a merenary step. God save Mossy Creek from such a withering curse, and strengthen the hands of those who stand up for the sacred memories and interests of the college, church and people. Amen.—Ed.]

MOBBISTOWN.

Here our people, as at Bristol, are to the front. Pastor Haywood charms the people. He is genial, talented, industrious and pious. His people fear that he will give them up for a few years at the Seminary. It is hoped that he will not leave this year.

B. G. M.

The State Board of Missions.

With your permission, I will say a few things in reference to the work of our Board of State Missions. I had the pleasure of being present at one of their meetings recently, and I was forcibly impressed with the manner in which they transacted their business. I am sure if our people could more fully understand the work and know more of the calls or demands made upon the Board and how these servants of the Master were often perplexed, and how they in the fear of God weighed the claims of every field impartially, and how they tried to expend the small amounts we place in their hands to the best advantage, we would certainly double our contributions. As I sat and listened to the various appeals read by our beloved secretary and the discussions which followed, and their noble president, Dr. Lofton, saying, "Bro. Anderson, can't you squeeze out another \$100?" and Bro. Anderson, whose soul is as large as his body, making a close calculation to see whether out of the small amount received they could aid some poor struggling interest, I said, O God, put it in the hearts of our people to give of their means and bring joy, not only to those who are calling for help, but also to the hearts of these noble brethren of the Board who are so burdened with this great and grand work. Oh! if all of our brethren, and especially the ministry, could have sat and listened to those consecrated brethren considering the appeals from various parts of the State, and how impartial they were in their decision, and how reluctantly they turned any away, and how they tried to expend the small contributions entrusted to them for the best, there would from every pulpit in our State be sounded an appeal for the cause of State Missions which would cause a rattling among the dry bones, and the ring of the dollar would be heard in the contribution basket instead of the nickel or cop-

per cent. May God speed the day when our Baptist hosts of Tennessee will be missionary, not only in name, but in practice. If we have not the spirit of Christ we are none of his, and believing in a truly regenerated membership would Scripturally compel us to withdraw from those among us who are not missionaries. But more anon. S. M. GURTON. South Pittsburg, Tennessee.

Seminary Notes.

To day (Monday) is Missionary Day, and has been filled with the usual interest. The main feature was an essay by Bro. W. Wiatar Hamilton of Bristol. His subject was "Our End of the Rope," or "The relation between the missionary who goes and the pastor who stays, as illustrated by the lives of Carey and Fuller." It was thoughtful and tender. I wish all our readers might have the benefit of hearing it.

The Missionary Society has transferred its missions to the newly organized City Missionary Society.

Bro. Hale has resigned at McFerran Memorial and will give up the church the last of March.

Bro. I. J. Thompson held a Centennial meeting at his little church at Clay Village, on Christmas day, and raised \$160 for the Centennial Fund.

Bro. H. C. Roberts preached the first anniversary sermon of his second pastorate at Franklin Street Church yesterday.

Bro. F. W. Eberhardt has been called to succeed Bro. T. J. Shipman at Midway, and will accept. Bro. Eberhardt preached at Broadway yesterday evening.

Dr. Broadus is back from New York. John Broadus Mitchell, grandson of Dr. Broadus, commenced his course (of life) at Georgetown last Tuesday.

Dr. Whitaitt stated at the missionary meeting to-day that while he is helping twenty more students than ever before, he has received, up to Christmas, \$1,000 less for the "Student's Fund" than ever before.

Bro. Copass is in bad health and may be compelled to leave off his studies for a few months to recuperate.

Dr. Dargan's "Inaugural Address" has appeared in pamphlet.

Dr. Broadus and Prof. Robertson will begin the examination in Greek to-morrow. CARVER.

The Orphans' Home.

Collections are coming in quite well, both on pledges and voluntary cash contributions. But we must collect all that is due on this payment, the second, and then not have enough to meet our notes. Brother, you think that the other man has paid his pledge. Perhaps he has, but that is not yours. Let us have hearty responses to this call of our Master, to do unto these little ones as we would do unto him and have him do unto us. T. T. THOMPSON. Nashville, Tenn.

—The fifth Sunday meeting of the fifth division of Tennessee Association will meet with the Shady Grove Church on Friday before the fifth Sunday in January, 1893. We hope the churches of this division will be represented. A. P. SMITH.

NEWS NOTES.

NASHVILLE.

All the pastors present except Bro. Strother of West Nashville, and all report good congregations for the day. All report good Christmas entertainments.

Central Church—Good congregations; two received by letter.

Edgefield—A good day and one received by letter.

North Edgefield—Pastor Quisenberry not able to preach; Bro. Thompson preached at the morning service and Bro. H. B. Folk at night.

First—Dr. Frost preached his first sermon as pastor; one received by letter and one by baptism.

Mill Creek—Bro. Mahoney preached, one by letter.

Third—Encouraging day; roll call in the morning; two baptised at night.

Immanuel—Good day; Lord's Supper in the evening; four by letter and one by baptism.

Howell Memorial—Pastor Strother preached at 11 a. m.; song service at night; Lord's Supper at morning service; good attendance in Sunday-school.

Bro. Vandavell (col.) reported good day all around; one by letter.

General Committee on Southern Baptist Convention consisting of pastor and three laymen from each church in the city and suburbs. First meeting next Monday night at 7:30, First Baptist Church.

CHATTANOOGA.

Ministers' Conference met as usual, Chairman Haymore presiding; B. F. Bartles, Secretary, *pro tem*; prayer by Deacon P. H. Phillips, of Hill City.

The pastors all report good services with many fresh resolutions on the part of the members for the new year. First Church—One received by letter.

The Central is holding a series of meetings with splendid outlook. Pastor Haymore conducts the services.

Hill City held services every night during Christmas week but one.

We begin the new year with strong determination to do more for Christ than ever before.

The Executive Board of the Ocoee Association will meet in the study of the First Baptist Church, Chattanooga, at 8 p. m. Mondays following the second Sunday.

The fifth Sunday meeting convenes with New Prospect Church, one mile south of Apperson, on the Co-hutta out off. We want every church to send delegates and contributions for State Mission work. Our work will be discussed under the two following heads: The demands of the gospel, and how shall they be met. Mrs. T. E. POWELL. Paris, Tenn.

MEMPHIS.

First Church—Thursday night the Sunday-school had a delightful entertainment. The room was packed. All enjoyed themselves with music, songs, recitals and presents given. Superintendent, pastor and others were kindly remembered. Sunday Bro. Willingham preached morning and night. At night the congregation was especially large; four were received; three by experience and one by letter; baptism Sunday night.

Central—Bro. Nunnally occupied his pulpit on Sunday morning and at

night attended the Second Presbyterian Church in the dedicatory services of their church.

Trinity—Good services morning and night on Sunday; a very interesting Sunday-school gathering on Christmas Eve; the pastor received two by letter since the last report. Christmas offering at 10:45 for Japan.

Rowan—Pastor preached morning and night to good congregations; Sunday-school well attended; their entertainment on Tuesday after Christmas was very interesting and largely attended; presents, songs, and recitations made all pleased and happy.

Calvary—Bro. Anderson preached morning and night; two received by letter and one by baptism since last report; marriage at the night service. He came home from the Christmas tree at Big Creek loaded down with Christmas presents.

Central Ave.—Preaching in morning by Rev. S. A. Owen, pastor's brother; preaching at night by pastor. The ladies of Eudora church sent a box of valuable clothing and bedding to our Orphans' Home in Nashville as a Christmas gift.

KNOXVILLE.

Bro. Pace preached at the Second Church in the morning; text, John xiv. 1.

Third Church—Three deacons ordained and three received by letter.

Centennial—Bro. Hailey preached in morning. Text, Luke xii. 32. In the evening the pastor preached. Text, Jer. xvi; 232 in the Sunday-school.

Bro. Jesse Baker was in the Conference and reported the Smithwood church in fine condition, growing in membership and in working power.

—Mission collections for the week ending Dec. 31, 1892: Home Missions, \$31.66; Foreign Missions, \$58.43; State Missions, \$87.13.

—Our church is prospering here. We had a fine Christmas tree at our church. Our Sunday-school gave \$1.20 last Sunday morning for Japan, and the church gave \$3.05, making \$4.25 as a Christmas offering for Japan. One united with the church at the morning service by letter. H. R. SCRABHAM. New Decatur, Ala.

—God bless you, Bro. Editor, and your wonderful counsellor, the BAPTIST AND REFLECTOR. I hail its coming every week with untold pleasure. Would that every Baptist in Tennessee would read it. It would make them better men and women; yes, better Christians. God help us all to live better lives the present year than we have in the past. Mrs. T. E. POWELL. Paris, Tenn.

—Many thanks for kind mention in last week's BAPTIST AND REFLECTOR. We observed Christmas by the baptism of a number of persons who were converted under the ordinary services of the church. The thermometer registered only 12 degrees below zero at the hour of immersion. These make 821 received into the church, not including those at our mission, since I entered on the work here three and a half years ago. A happy New Year to you. C. H. STROTHMAN. Sioux City, Iowa, Dec. 26, 1892.

—We closed a glorious revival of religion at Pleasant Grove Church in Blount County, Tenn., on the 28th of this month. Our meeting resulted in about forty conversions, with thirty additions to the church. This church is one of my charges. I have been preaching for them since April last. I am well pleased with the church. They did work nobly for the salvation of sinners during the revival. I did all the preaching myself. We feel thankful to God for four good revivals, one in each of my charges. D. F. MANLY.

Dumplin, Tenn.

—At the residence of the bride's grandmother, near Shelbyville, Tenn., on Dec. 25, 1892, Mr. John C. Harris and Miss Cynthia E. Steward were united in marriage, Rev. L. B. Jarmon officiating. Quite a number of relatives and friends were present to witness the ceremony, after which the bridal party went at once to the residence of Mr. Harris' father, near Fairfield, where they were met by a large number of friends. A magnificent supper was relished by all present. May heaven's richest blessings rest upon this happy young couple.

—On Sunday, Dec. 25, 1892, a council, consisting of Elders A. Sperry, Jno. P. Gilliam, J. W. Self and Wm. C. McPherson, met by invitation of Cedar Creek Church to assist in setting apart Bro. Peyton W. Carney to the full work of the ministry. Elder Gilliam preached the sermon, taking as his text 1 Cor. i. 23. Elder Sperry delivered the charge to the candidate and Elder Self the charge to the church. The Bible, a present from the church, was presented by the writer. Bro. Carney is noted for his zeal and piety. A bright future awaits him. It is expected that one or two churches will call him at once. We recommend him to some of the pastorless churches of Concord Association. WILLIAM C. MCPHERSON. Lebanon, Tenn.

Our Cause at Columbia.

My work here has been truly gratifying. Our members seem to be in the work with heart and soul. And I have caught the inspiration, and am cheerfully working away with all my might. I was touched by their kindness toward me Christmas. I received many tokens of their personal love and esteem. But they gave me a handsome gold watch in the name of the church. Such a gift, coming so unexpectedly, made me feel very humble and grateful. I felt like getting down on my knees and asking God for help.

Our little flock is anything else but down-hearted. We are working and praying, and expect God to bless us. And we have made no calculations to be turned away empty, for all the promises of God are yea and amen. Brother Sherman of Mount Pleasant preached for us a few days last week. His work was of a very high order. And, by the way, he is doing a grand work for the Master in this part of the country. Oh, if the world was just full of such pious, consecrated men the promise would soon be fulfilled, and the barren places would rejoice, and the desert would blossom as the rose.

It pains me to write of the death of our beloved Bro. N. W. Jones' little

son. The little fellow had just entered the infant class in our Sunday-school. He was an attractive and manly little child. I remember how he used to come out of the infant class room with such a bright and happy face and climb upon his father's lap. We will miss him, and his teacher has in her room a little vacant chair. But Johnnie is happier and sweeter and better than he could ever be in this world. My heart aches for his bereaved parents, but they should feel repaid for their grief by the thought that they have a little one in heaven. RUTHERFORD BAERT. Columbia, Tenn.

Lexington News.

I wish to say a few things about our town, church and college. Lexington is quite a nice little city of 1,500 souls, on the Tennessee Midland, twenty five miles East of Jackson and at the junction of the P. T. & A. R. R. From eight to twelve trains pass here daily. The location is high, dry and healthy. I have lived here thirteen years, and one month's time would cover all the sickness that I have encountered since my location here. Our church is working slowly but surely. We are not overly burdened with spirituality. Bro. A. J. Barton of Jonesboro, Ark., is our pastor. His work began with us the first of October last. He is a talented young man, and preaches some strong spiritual sermons. There is a mutual feeling of love existing between the shepherd and flock.

Our college, chartered for co-education, is on a solid basis financially, and is now on quite a boom. The trustees in August elected one T. N. Coleman, of Arkansas, as President, and when September came Coleman put in no appearance. We opened the school, and ran it for about a month with Miss Mae Fielder, of our town, until we found Bro. A. J. Barton sick here by October, elected him president of the school; he accepted, and the school is progressing most wonderfully under his wise management. We find a ripe scholar and a ready expounder in his work. He has a short year yet at the University at Jackson, and then he takes the literary degree of Master of Arts. Board can be had in good religious families for \$8 per month. Any one wishing to send their children from home to a good school could not excel ours for cheapness and thoroughness in West Tennessee.

Sunday-school every Sunday morning, prayer-meeting every Thursday night, and our tireless Barton is always there to encourage and direct. Let it be understood that we are in perfect harmony with the University at Jackson. Its honored President is one of the active members of our Board of Trustees, and is the very man that sent us A. J. Barton to be our president. I mention these facts that all may know how harmonious are our relations.

I have received quite a number of letters of inquiry about the vacancy of our pulpit. Let me state that it is most ably and desirably filled at this time. Come to see us. We will make you think that we were looking for you. More anon. D. L. KIMSBOURN. Lexington, Tenn.

MISSIONS.

MISSION DIRECTORY.

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

phie, Tenn., (all monies should be sent to him) as intended for missions, will be divided in the following manner: 1/2 for State, 1/4 each for Home and Foreign Missions. Of course, money sent in or any one of these objects, will be used as desired.
I herewith give what is apportioned each church. I hope the pastors and members will write to me with regard to this apportionment of their churches, as to raising the amounts, or in any way that I can:

Table with columns: Churches, State Missions, Home Missions, Foreign Missions, Ministerial Education. Lists churches like Antioch, Ararat, Bethel, etc.

All the churches in the Association are expected to give to these most worthy causes.
We would most heartily recommend to those of our churches that can do so to assist the Orphans' Home, under Bro. T. T. Thompson, Nashville, Tenn.; the Sunday school and Colportage work, under Bro. O. L. Hailey, Knoxville, Tenn., and aid for the relief of aged or disabled ministers among us, which is called Ministerial Relief, under I. P. Trotter, Brownsville, Tenn.

Will the pastors and members of the different churches clip this apportionment list out of this paper for future reference and use and keep this subject up before the churches.
I. P. TROTTER, Ch'm. Ex. Bd.
P. S.—Will the churches that did not send up money for the minutes at the Association, please do so now. The money is much needed. Bethel, Charleston, Covington, Elim, Fishersville, Fulton, Henning, Hickory Valley, Salem, Smyrna, Walnut Grove are still due. Send to Bro. Hampton.

From Florence, Italy.
Dear Miss Armstrong:—It is a long time since yours of July 8th reached me, and yet it remains unanswered. I have been watching with much interest the Centennial movement in America, and am glad to see that it promises to be a great blessing. We must not be disappointed if not fully realized. Perhaps you do not know that our churches here have all made a collection, which Dr. Taylor has probably reported to the Board. It was small, but if you knew all the circumstances you would probably wonder that it was anything. Poor Italians are very poor, and most of our people belong to that class. In my little church here they are especially poor. Our brethren at home

cannot appreciate fully the situation. One dollar given here means as much as one hundred in America.

I wish I could take some part in the movement at home visiting the churches and associations—a work I like very much—but I must be content to do what God has given me. Our difficulties do not diminish in Italy, and our faith is often very greatly tried. I have opened a mission in a town near Florence, really a suburb of this city, and though we have the hall full at every service, we have been much disturbed by the boys, some of whom are sent by the priest for the purpose. Several times I have been compelled to stand just outside the door during the entire service in order to have good order within and to prevent the boys from making too much noise at the door.

When the Italian preacher finishes, then I go in and speak some ten or fifteen minutes. We often have two addresses here. The people listen well thus far, considering that they have been unaccustomed to hear preaching, except the kind of trash that their priest gives them a few times each year. The priest in this town is respected by almost no one and despised by many. He has said that he will make war against us constantly and he is doing so. Most of the priests of this country seem to be possessed by the very spirit of Satan. But for them we could do so much more. I am glad to say that my Sunday-school is doing well and I am hoping to start one at the station referred to; then we have succeeded in getting hold of nearly all the children in the town where we go in the summer. This year we had more than 200 at the little picnic. I may try the magic lantern work here. I believe I can do a fine work among the children, for they will come to this when they would not dare to come to a Sunday-school or a preaching service. I remain yours sincerely, JOHN H. EAGER.

S. B. C. Work in Italy.
As far back as 1850 the attention of our Foreign Board at Richmond was turned towards Europe. France and Switzerland were thought of as important fields, but it was well nigh twenty years before their thoughts concerning Catholic Europe crystallized into action. In 1870 Rev. Franklin Wilson, D. D., of Baltimore, who had long been much interested in Italy as an inviting field for Baptists, delivered an address on Italy at the Northern Anniversaries in Philadelphia. Our Foreign Mission Society heard this address, was greatly impressed by it, and shortly afterwards the Board resolved to begin a work so soon as the way should open.

The following statistics, from the report of the Board in 1891, will give a bird's eye view of the work: Main stations, 12; out stations, 56; workers, 24; organized churches, 14; members, 277; baptised during the year, 25; contributions, 1,645 francs (about \$320).

That Italy is a most difficult field is generally conceded. The "Middle Kingdom" has often been supposed to offer greater obstacles to the kingdom of Christ than any other country, but Dr. Wm. Ashmore, for more than twenty-five years a missionary in that land, declared the field in Italy was harder and less hopeful

than that in China. The Italian Government, far from persecuting either the pope or the Catholic Church, accords to them larger privileges than either Spain, France, Bavaria or Austria. In Italy alone of these several countries has the pope the right to appoint bishops and to issue bulls without the sanction of the government. Leo XIII. no less than Humbert I. is inviolate in his person. The law of the Papal Guarantees contains the following liberal provisions for the maintenance of the Vatican: "An attack directed against the person of the Sovereign Pontiff and any instigation to commit such attack is punishable by the same penalties as those established in the case of an attack against the person of the King."

The attention of the Christian world has been called to the crisis in Japan. The situation in Italy is somewhat similar. Besides the obstacles which confront us in common with other evangelical workers, we as Baptists hold views which add to our difficulties. Yet Baptist principles are as valuable to religious life in Italy as they have been in our own country. —George Braxton Taylor.

Systematic Reference Cards.

About six weeks ago samples of the above cards were mailed to nearly 900 Baptist ministers in Tennessee. An explanatory circular was sent with each card. Up to this time orders for cards have been received from eleven ministers and nine lay members. It required just 5,750 cards to fill the orders.

The card was recommended by the State Convention, and for that reason the State Board of Missions is attempting to distribute them over the State. But it would be a waste to send them to points where they are not wanted, and we can only know where they are wanted by the orders. Of the sixty-nine ministers who attended the Convention, only six have ordered the cards.

It has been a considerable expense to print the cards and circulars and mail the samples, all of which will be wasted unless we endeavor to put them into use.

I shall not attempt to discuss the merits of the plan here, as that has been done thoroughly at the Convention, in the BAPTIST AND REFLECTOR and in the explanatory letter. W. M. WOODCOCK.

—The fifth Sunday meeting of the Eastannaes Association will meet with the Hiwassee Baptist Church, 2 1/2 miles east of Charleston, on Friday, Jan. 27, at 10 a. m.

Introductory sermon. Subject, Parable of the leaven. Rev. C. Denton. Altarists, Rev. N. B. Goforth, 1. How many officers in a gospel church, and what are they called? Revs. N. B. Goforth, J. A. Womac, J. C. Townsend.

2. Is civil government of divine appointment, and has it any power, or Scriptural authority to establish a church? Rava, W. F. Long, J. P. Parker, J. R. Lawrence.

3. Will true believers fall away? Rava, J. C. Townsend, J. A. Womac, C. Denton.

4. What is the Scriptural plan for securing means to spread the gospel? C. G. Sizer.

Mass-meeting in behalf of Sunday-schools and missions on Sunday at 9 a. m. Banquet dinner each day on the ground. It is hoped the weather will be propitious, large attendance and much good accomplished for the cause of Christ. C. G. SANUEL, Ch'm. Calhoun, Tenn.

BAPTIST AND REFLECTOR

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

SUNDAY-SCHOOL AND COLPORTAGE. O. L. HAILEY, Cor. Sec., Knoxville, Tenn.

East Tennessee Watch Tower.

NOTES BY THE WATCHMAN.

The Watchman has just returned from a visit to the parish of a prominent Baptist "clergyman," I had almost said preacher, but I remember. They called him doctor, with a big D. The poor people call him professor, the rich call him doctor; the children refer to him in accents of awe, as "That Baptist preacher," and the negroes reverently say, "De high hat preacher," for generally the negroes distinguish the white preachers by their dress or some peculiarity of the face. The finest buildings in the town now are the churches, and the finest looking men are the preachers. I went to hear the "doctor" preach. The church and preacher are well matched. They might have searched the world in vain to find a man who would feel more at home than did the doctor in that beautiful cage. Bow never fit fiddle better. Not a discord anywhere.

From the organ loft in the rear where the sexton and a few poor "whites" were sitting, every string was in perfect tune and harmony. Handsome gentlemen were stationed at the door, ostensibly to "show in" the people, really to show them out. It was an upper crust audience. The sermon was just such an one as I ordered when I entered the room. Just such a tune as bow and fiddle make. It was neither orthodox nor unorthodox, but in taste with much scope for action and elocution. I was glad he finished without the snap of a string. I felt relieved when the performance was over. I need not speak of the scene that followed—the hand-shaking, bowing and scraping, the sweet things that were said about that "delightful, beautiful" sermon. It is worthy of mention, however, that a poor woman standing on the stone steps of that church offered to speak to the minister and he did not see her. My heart faints. Poor creature! She dropped a tear upon the stone and turned away from the synagogue of the rich to the humble home where the orphans lived with God. She was the only creature this side the angels that wept at that scene. She was weeping not for herself, but for that poor sham.

That is the first chapter of a story the Watchman will finish in time. I can write a book upon the outrages of the cruel church machinery of modern times. The painters and window moulders have painted far better than they dreamed. The dark windows casting ghostly shadows athwart the chamber, the old Romish emblems of cross, pictures of Madonna, the horrid sketch of the incarnate God adorning the walls, remind us of the past when widows and orphans washed the steps of the temple with tears and garnished the walls with the blood of their lips. Brother, you who read this, you who hear the bugle blast from the mountains, let us call a halt. Let us call a meeting

of church reform, or the voice of another Luther will rush upon us like a mountain torrent.

Some one wrote me a letter enquiring if I were the Watchman. No stamp enclosed. I do not give information and advice gratuitously and furnish the postage also, except through the newspapers. So I take this occasion to remark, This is he. This letter contained some friendly counsel drawn from the Watchman's bugle blast about the Seminary. I advise the young man to take that strain and put it in the phonograph of his memory for future reference. He will see the wisdom of it when he cuts his eye teeth. In the meantime this horn will hang out at the old stand.

The Southwest Virginia Institute is about ready to enter its magnificent quarters at Bristol. It is one of the finest female college buildings in the South. I hope there is no blood money in it. It has been built without the stupendous contributions of trust and combine. Rev. B. G. Maynard is giving his full time and excellent talents to the institution.

Christmas comes and goes; happy, sad Christmas.

The bird sighs in its gilded cage,
Its soul is in the wildwood.
And I in life's maturer age,
Sigh for my lost free childhood.
"Watchman" and the Seminary.

In the BAPTIST AND REFLECTOR of Dec. 15th, Watchman, from "East Tennessee Watch Tower," makes a desperate effort to give us some bits of startling news (!) concerning a deplorable evil toward which he fears the Baptist ministry is hastening. He intimates that, if the present state of affairs continues to exist a few years longer, orthodoxy will have been largely, if not entirely discarded; the dear, good "home-made" preacher ostracized by his once devoted flock, and that our churches will be ministered to by brand new men who have been run through the moulds, and who "bear the brand of the great factory at Louisville, Ky."

Watchman mixes up Pharisees, Ingersoll, Republicans, and the degeneracy of the Baptist ministry until it is not perfectly clear just what he is "driving at." It is pretty evident, however, that his intention is to criticize the object and work of the Southern Baptist Theological Seminary, and underrate the advantages of ministers who have been so fortunate as to secure a course of instruction under Broadus, Whitsett, Kerfoot, and others, who I make bold to say are far above the average pastor in piety, wisdom, and prudence. And if more of our pastors (as the pastor at Morristown wisely essayed to do) would take a little training under these godly men, we would hear less croaking about "the great factory at Louisville, Ky.," and less harping on the "home-made men." It is quite evident that Watchman has never enjoyed this privilege.

Watchman says, "The best men we have to-day and the best men yet to come, are men who carry the rough force of hand work—home-made men." But facts are against him, for many of our best preachers and pastors are Seminary men. Take for example, Carter Helen Jones, Dr. J. J. Taylor, Dr. W. R. L. Smith and many others who are already the

leading men of the Baptist denomination. The Seminary does not propose to make first-rate men of sorry material. Occasionally a third-rate man will spend a session or two at the Seminary, and then go forth claiming a great deal because he is a Seminary man, when, in fact, he never was much and never will be much. But will any fair minded person hold the Seminary responsible for this? I agree that some of the best, but not the best men we have are "home-made men," but this only goes to show that powers these men might have been if they had received a thorough training in the Seminary. The Baptist who speaks against the Southern Baptist Theological Seminary antagonizes the wisdom and piety of the Southern Baptist Convention, and does himself a personal injury.

But I desist. The Seminary is too well known and loved by our great Baptist brother-hood of the South to need my humble defense.

R. L. MOTLER.
Bedford City, Va.

Rev. A. D. Phillips.
Dear Bro. Folk:—I want to approve the suggestion made in your last issue by Dr. Smith of St. Louis, which was that the friends who loved and honored the late Rev. A. D. Phillips unite with the churches he served and place a tasteful and expensive memorial stone on his grave.

It was my pleasure to occupy an adjoining room next to that of Bro. Phillips at McMinnville, Tenn., during the summer season of 1889. From an intimate association with him there and a continued correspondence since, I could refer to him and exclaim with all sincerity, "Behold an Israelite indeed, in whom there is no guile."

No man had a truer conception of the frailties of human nature than he, nor did the distressed from any cause ever know a truer sympathizer or more self-sacrificing friend. In the pulpit his theme was ever the love of Christ, while in his daily walk was manifested a character fully consecrated to the ministry he professed. I shall never forget the pleasant evenings spent with him, listening to recitals of his twelve years' experience as missionary—how he, with a devoted young wife, gave up loving friends and civilization to carry the gospel to the peopled nations of darkest Africa; the perils he endured there, the miraculous events in which he recognized special acts of providence; the numerous crossings of the ocean; a year's sojourn in the great city of London, for the restoration of health; his peculiar and original method of getting the heathen interested so as to teach Christ to them; the character and customs of the many different nations and tribes with which he dealt; also his broad and eventful experience in the United States. What a vast store of practical knowledge he possessed! Truly a hero has fallen, a sweet sainted spirit from earth to heaven has flown.

God took his wife soon after their first voyage, and never marrying again he died leaving no posterity to perpetuate his name. How fitting, therefore, that the friends he loved so well and his church to which he was so devoted should mark the grave where lies the remains of one that future generations will reverence.

God took his wife soon after their first voyage, and never marrying again he died leaving no posterity to perpetuate his name. How fitting, therefore, that the friends he loved so well and his church to which he was so devoted should mark the grave where lies the remains of one that future generations will reverence. Add one dollar from me to the fund started by Dr. Smith, and may God put it into the hearts of others to contribute to this worthy cause. W. E. HALL.
Vills, Tenn.

Sweetwater Notes.

While I was absent from the State engaged in a series of meetings, your familiar face and welcome weekly visits were greatly missed. It is not yet too late to say I heartily concur with our brethren who have expressed themselves in favor of all our contributions for the various departments of our mission work, including the Sunday-school work, being reported to our Treasurer. It would be more business like, and surely the best of causes ought to have the best system possible. Now permit me to second the motion to report our contributions to Bro. W. M. Woodcock, Nashville, Tenn. I trust that no one will feel that this is an effort for our people to air themselves; it is simply business.

Our new Secretary, O. L. Hailey, with thoughtful, prudent care, is taking hold of both the work and the people. Let all co-operate.

Our school and Sunday-school here at Sweetwater have had a good year, have done more than any year before. They will co-operate in the Sunday-school work.

Our college, both faculty and pupils, will be found in line doing excellent work. Now that the beautiful new building is so nearly done, our great and pressing need is more money. Faith in God and our brethren and the spur of necessity have kept us "toiling on," feeling that success in this denominational enterprise is being attained.

My recent visit to Kentucky was to hold a meeting with the Beaver Dam Church, where I labored for three weeks in connection with the church and its faithful pastor, J. T. Cassebler. The Lord granted "showers of blessings" on that people. Both the town and community were graciously revived. The visible results were fifty professions of conversion and fifty-four additions to the church. Several were brought in who had professed a hope previous to the meeting. The writer several years ago assisted Dr. J. S. Coleman who was then pastor, in a meeting with this church. That meeting added fifty-two to the membership. Beaver Dam is ninety-five years old, the oldest church, perhaps, in the Green River country. It is cause for thanks to God that it is still bringing forth fruit in old age. May it ever prosper and continue to send out new colonies. The recent meeting has, we trust and believe, developed some gifts which will prove a blessing to the church and in all probability reach the regions beyond as heralds of salvation. If it be the pleasure of the editor, we may give part of the correspondence, during the meeting; between the preacher and "one brought up under and professing infidelity." J. T. BARROW.

Sweetwater, Tenn.



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BAPTIST AND REFLECTOR

Nashville, Tenn., Jan. 5, 1892.

EDGAR W. FOLE, Editor. O. L. BAILEY, Associate Editor. B. S. FALK, Business Manager. A. B. COLEMAN, Field Editors and J. H. GAINES, General Agents.

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WHAT ARE YOU LIVING FOR?

This is an appropriate question at the beginning of this new year. What is your purpose in life? What reason have you for living? Can you give a good one? Suppose the Lord should send an angel to you to tell you that you must give up a good reason for your existence or you must be cut off, what reason would you give? We put this question to a Sunday-school class of about a dozen young ladies not long ago, and all but one answered promptly, "I don't know." We told them we were afraid the Lord would have to cut them off. But could you give a better reason? What would it be? Are you simply living because you are living? You find yourself in the world without any intention upon your part and you want to get through life somehow, the best way you can, it matters not much how, so you get through. Is that your idea? Or are you just trying to have a good time in life, to enjoy it as much as possible, to extract from it all the pleasure you can for yourself? Or are you striving to rake a pile of gold around you, to amass a fortune which will bring to you the luxuries of life and the repose of old age? Or is it your ambition to write your name high on the gilded dome of fame that you may be talked about while living and remembered when dead? Examine your heart. Is either of these the motive you have for living? And is that all the motive you have? Do you not perceive that these motives are all centered in self, and are at best low and ignoble? Suppose you have a good time, what

then? Is anyone but yourself benefited? Are you really benefitted yourself in the end? Suppose you acquire wealth like Jay Gould, but like him give nothing out in charity or benevolence, what good will it do the world? Suppose you gain fame. Who but you is helped? Let us suggest to you the real motive, the only true motive for living. It would make a good motto for this New Year. It is expressed in Paul's language: "Whatsoever you do, do all for the glory of God." That is the real reason for your existence in the world, the object of your creation and should be the purpose of your living—the glory of God. When one fails to accomplish that end he fails in the very purpose of his creation. Over his life at last may be written the words, Failure, failure, failure. How then shall he glorify God? The Savior answers: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." As we help others we help Him. They are his representatives. We glorify God by uplifting humanity. The scope of our operations must be confined to mankind. This is sadly fallen and degraded. But God wants to purify and redeem it. To accomplish this work, though, he has selected men as his instruments. They are the medium through which he proposes to reach and save other men. Upon us he has put the honor of being co-workers with him. Are you fulfilling your mission? Are you accomplishing the purpose for which God has called you? Is that at least your motive and your purpose in life, to help others around you, "as you have opportunity to do good to all men," and thus to glorify God? Are you of any use to the world? Is it any brighter or better for your living in it. Have any tears been dried, any sorrowing comforted, any poor helped, any hearts made lighter, any homes made happier, any souls saved because of your having lived this last year? Have you been of any account to the world? Has there been any use of your living? Has your life been worth living at all, so far as the world is concerned? Would the world be as well off should you leave it—perhaps better off? What use are you to it? Would you be missed if your seat were empty? What are you living for? These may be pointed questions, but this beginning of a new year is a time for such questions. It is well for us to pause now and ask ourselves some such questions. They will make us think, and may lead us to nobler motives and truer lives. The saddest commentary which we have ever read upon the life of any man was that written by the Holy Spirit upon the life of Jehoram, King of Judah: "And he departed without being desired." What was the matter? He had simply lived for self. And so shall

it ever be with any man who lives for self alone. High though his station, power or pelf. The wretch, concentrated all in self. Living shall forfeit high renown. And doubly dying shall go down. To the vile dust from whence he sprung. Unwept, unhonored and unused." For such a man there will be no flowers upon his coffin, no mourners at his funeral, no tears at his grave. Shall that epitaph be written upon your tombstone: "And he departed without being desired?" God grant that it may not be. Have you been living for self? Live now for God. DID PAUL MAKE TENTS? Dear Bro. Folk. In the BAPTIST AND REFLECTOR of December 15th, in your reply to Bro. Morris on "Ministerial Self-support," you say: "It was here (Corinth) that Paul made tents." See Acts xviii 3. So say the learned scholars. But is this so? Acts xviii 3 does not say so. Paul stays with a man because they are of the same trade—tent-makers. What if he did? A stranger comes to my town. He is a lawyer, and finds his way at once to a lawyer's office. Or he is a physician, and first gets acquainted with the doctors. If an editor, he is soon found in a newspaper office—makes headquarters with men of the same profession or trade. But Paul "wrought." Why should he not? He was made an apostle for the "work of the ministry" (Eph. iv 11, 12). He was a "worker" together with God (1 Cor. iii. 9 and 2 Cor. vi. 1), and the church had separated him to do the "work" to which the Holy Spirit had appointed him (Acts xiii 2, 3). So he goes to work at once. The learned scholar says this work was tent making. Paul takes issue. He says he supported himself. Paul takes issue. He says he was supported thus. Learned scholars say he was not. What shall we do? In love. T. L. FULLIGHT. Bentonville, Ark. The question hinges upon the meaning of the word "wrought" in Acts xviii 3, as to whether it is to work in the ministry, as Bro. Fullbright thinks, or to work with the hands at tent-making, as it is usually taken to mean. We believe it means the latter. In favor of this view are the following considerations: (1) The verse reads: "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers." Now why should the last clause, "For by their occupation they were tent-makers," be added, and especially why should it be connected with the word wrought by "for," unless it was meant that he worked at the trade of making tents? (2) The best Greek text, Westcott & Hort's, puts the verb in the plural (ergazanto) showing that Paul and Aquila and Priscilla all worked together at something, which is explained in the following clause by the statement that by their occupation or trade they were tent-makers, indicating that that was what they

worked at, making tents. (3) Verse 4 says: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks," which makes a distinction between what he did during the week and what he did on the Sabbath, leaving the impression that his work during the week was making tents, but on the Sabbath was preaching. (4) He says in 2 Cor. xi. 7 that he preached to these Corinthians the gospel for nothing, and in 2 Cor. xii. 13, that he was not a burden to them. Acts xviii 3 shows how he supported himself, at least in part. Afterward that which was lacking was supplied by those who came from Macedonia and others. We think there is no doubt that Paul made tents during the week at Corinth and preached on Sunday, and nothing is gained, it seems to us, by denying it. But remember he earnestly apologized to the Corinthians afterward for not being a burden to them, and said: "Forgive me this wrong." THE A. D. PHILLIPS FUND. Bro. W. E. Bell seconds the motion made by Dr. Smith to raise a fund for the purpose of erecting a suitable monument over the grave of Rev. A. D. Phillips, recently deceased. Bro. Bell also suggests in a private letter to us that we specify a month's time in which contributions shall be sent to us for this purpose, and thinks that this would be "all sufficient to secure ample funds to erect an appropriate monument." He also suggests: "In addition to this appoint a committee of three, one at McMinnville, one at Tullahoma, and one at Nashville to receive subscriptions. I suggest this as one of Bro. Phillips' closest friends. The committee appointed with yourself could use the funds collected to the entire satisfaction of his friends." We accept the suggestions and in accordance with them we open a fund this week called the A. D. Phillips Fund, to be used in this way, and shall be glad to receive any amount from \$5 down for the purpose. We appoint also Brethren G. R. Crain, of McMinnville, T. G. Moore, of Tullahoma, and W. B. Paul, of West Nashville, to do what they can at those places. What we do should be done by February 1st. It will not require a very expensive monument, but we ought to erect some kind of one to the memory of this noble old soldier of the cross. THE A. D. PHILLIPS FUND. W. R. L. Smith, St. Louis... \$ 5 00 W. E. Bell, Vesta..... 1 00 Edgar E. Folk..... 1 00 OUR PREMIUM OFFERS. Read the following extraordinary offers which we make as an inducement to our friends to secure subscribers for us: 1. To the person sending us the largest number of new subscribers between now and Apr. 1, 1893, with the money at \$2.00 a year, we will give a beautiful new \$90.00

organ, suitable for church or Sunday-school or parlor. 2. To the person sending us the next largest number of new subscribers between now and Apr. 1, 1893, with the money, we will give a complete set of Matthew Henry's Commentaries, handsomely bound, price \$18.00; or, if preferred, sets of both Scott and Dickens. 3. To the person sending us the third largest number of new subscribers between now and Apr. 1, 1893, we will give a fine Teacher's Bible, with concordance, maps and all the other helps. 4. To any one sending us at any time one new subscriber and \$2.15, we will give a copy of the popular Life of Spurgeon, by Rev. Russell H. Conwell. 5. To any one sending us one new subscriber and \$2.10 we will give two copies of the Life of Spurgeon, one for him and one for the new subscriber. 6. To the old subscriber who will renew for another year and send \$2.25, or \$2.00 if a minister, we will give the Life of Spurgeon in addition to the paper. Are these offers not liberal enough? Can you not at least secure one of these premiums? To those who will work for one of the large premiums let us say: 1. Send in the subscribers with the money as you get them. You keep a list of those you send and we will do the same. 2. The subscribers will go either to the credit of individuals or of a church, as may be preferred. Here is an excellent opportunity for a town or country church to secure a handsome organ without cost, or to make its pastor a present of Matthew Henry's Commentaries or of a Teacher's Bible. 3. "How many new subscribers will it take to secure either of these premiums?" We don't know. It depends on the largest number of new subscribers sent in. That may be five and it may be 500. We hope it will be nearer the latter figure, but we propose to give the premiums if it should be only five. Of course, however, the more subscribers you send in the more apt you will be to get the premium and the larger the number you send the larger the premium you will get. Now let 1,000 of our friends go to work at once and let us have 5,000 new subscribers in the next three months. 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.—Please tell me if the Lazarus that lay at the rich man's gate was the same Lazarus that Christ raised from the dead? J. A. MILLS. El Paso, Ark. Ans.—No. The Lazarus raised from the dead was a real man, while the other was only an imaginary character in a parable. —At the suggestion of others we

PERSONAL AND PRACTICAL. —Rev. W. C. Cleveland, of Springfield, Ky., spent several days last week with his relatives in this city. He is doing well in Kentucky, but he belongs to us and we want him back. —We have disposed of all the Bibles which we have been offering as premiums, and consequently the offer is withdrawn. We are sorry that you failed to take advantage of the offer. We can still furnish you Oxford Bibles, though, at any price you wish. —Capt. Z. P. Lee, of Smithville, is a candidate for assistant warden of the penitentiary. He is a strong, thorough Baptist, and we should be glad to see him receive the position he seeks. Besides, it is well, we think, to have a Christian man in such a position. —In writing of the Seminary several weeks ago, we spoke of education as a kind of side issue in it. We did not mean to underrate the importance of education, but only to say that it is not a separate school in the Seminary and is not included in the curriculum except as a part of the Homiletics course. —A four days' hearing before the World's Fair Committee of the National House of Representatives on the proposed repeal of the Sabbath closing law has been appointed for January 10 13th, from 10 to 12 a. m., daily. Now is the time for the friends of the Sabbath in America to do some praying and some writing to their Congressmen. —Our life long friend, S. F. Thomas of Brownsville, and one of the best Baptists in the State, was in the city for a day or two last week. He is an applicant for the postmastership of Brownsville. No more faithful or conscientious business man can be found anywhere. It would be an honor to any administration to have such men in office. —Since Dr. J. M. Frost has accepted the pastorate of the First Church and Rev. J. T. Wright of Kentucky that of the Seventh, the pastorates of this city are all filled, and with first-class men. Frost, Lofton, Gardner, Van Ness, Golden, Strother, Quisenberry, Wright, Price—each seems just fitted to his place. May it be long before the ranks are broken. —The agitation of the woman eldership question among our Cumberland Presbyterian brethren is not over, it seems. The Cumberland Presbyterian says that a memorial from Waco Presbytery asking that the former action be repealed will bring the question again before the General Assembly. We hope it will be decided adversely this time. —The North Danville (Va.) Baptist Church, of which the lamented Moffett was pastor at the time he was shot down and killed in the street, there, has called Rev. L. G. Broughton of Winston, N. C., to its pastorate, and changed the name of the church to "Moffett Memorial," in honor of the late pastor. That is better than a monument of marble to his memory. —Brother, have you given anything for the Orphans' Home? Don't you want a part in taking care of these helpless ones? Remember that "Pure

religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Remember also, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." —We enjoyed spending last Sunday with the Bell Buckle saints. The Moseleys, Whitakers, Smallings and others who compose the church are among the best people in Tennessee. They are now on the lookout for a pastor to fill the place—if he can—of Rev. W. M. Vines, who recently resigned to go to the Seminary. They want and need a first-class man, but unfortunately are not able to pay a very large salary. We trust the Lord will send them the right man. —The charges of heresy against Dr. Chas. A. Briggs, to which we referred last week, were not sustained by the New York Presbytery before which he was being tried. Each charge was voted on separately. The closest vote was sixty-one against Dr. Briggs to sixty-eight in his favor. The case will come before the General Assembly at Washington in the spring for final action. We shall be sorry if our Northern Presbyterian brethren commit themselves to the Higher Criticism represented by Dr. Briggs. —Just before the paper is made up we learn of the death, on Jan. 2, of Dr. J. L. Burrows, at the home of his son, Dr. Lansing Burrows, in Augusta, Ga. He has long been prominent in our denominational life, having been pastor at Philadelphia, Richmond, Louisville and Norfolk. He was one of our most eloquent preachers. Recently the feebleness of old age compelled him to resign all pastoral labors and seek a home with his son, where his last days were peacefully spent. Thus the old soldiers are passing away. Are the young ones ready to take their places? —Mr. John D. Rockefeller has given another \$1,000,000 to the University of Chicago, making, we believe, about \$2,500,000 he has given to it so far. We wish while he is scattering his millions he would place \$1,000,000 or two in the South. We believe we down here could take \$1,000,000 and make a Southern Baptist University equal to, if not better than the University of Chicago. Certainly it would be more orthodox. At any rate, we feel thankful that we have a Baptist so rich and at the same time so generous, who is willing to give his money to build up Baptist institutions. —We are sorry to chronicle the death, last week, of Bro. Daniel S. Wright, a prominent member of the Central Baptist Church, this city. For many years he had stood as a pillar in the church. He was active, liberal and consecrated, and will be greatly missed, now that his accustomed seat is empty. His funeral was conducted by Rev. G. S. Williams of Bristol, former pastor of the Central Church, and Dr. G. A. Lofton, present pastor. "Blessed are the dead which die in the Lord; yea with the Spirit, that they may rest from their labors and their works do follow them." —At the suggestion of others we

have decided to extend the time to which our premium offer will hold good until April 1, 1893. We do this for two reasons: (1) It was thought that we had not given sufficient time for our friends to work for the premiums. (2) This will give an opportunity for them to show the paper containing Dr. Lofton's Character Sketches, and will enable them to secure many subscribers upon the strength of these. Read the premium offers and then go to work to see if you cannot secure one of the premiums. Why may you do so? Let us have our 5,000 new subscribers in the next three months. We should not object, however, to the 50,000 which Mr. Penn says we ought to get. —The Pope is evidently making a tremendous bid for the favor of America. He has addressed an encyclical, or circular letter, to the American people in the English language, the first time that such a thing has ever been done. It is apparent also from the daily papers that the Associated Press has been bought up by him and his agents. It sends out from Rome or from New York almost every day something about what the Pope is doing, always favorable to Romanism, and it would not publish to save your life anything against the Pope. There is a long fight and a hard fight ahead of us yet in this country before the monster can be throttled. In this connection we see it stated that they are organizing pilgrimages to Rome upon the occasion of the Pope's jubilee, or the 50th anniversary of his election as Archbishop of Damietta. Of course each pilgrim will take along with him a good contribution to His Holiness. It is said that some 4,000 Americans are expected to go upon this pilgrimage. We should be sorry to know that there are that many fools in America. —Dr. Frost has decided to accept the call to the pastorate of the First Baptist Church, this city, and on December 30th presented his resignation as Secretary of the Sunday-school Board. At his earnest desire the resignation was accepted by the Board, though very reluctantly, and with the understanding that he will continue to serve in the general capacity of Secretary without salary until his successor can be secured. He has been retained also as editor of the Teacher, and will have general oversight of the Sunday-school literature. The Board regretted very much to lose Dr. Frost as Secretary. Its relations with him have not only been marked by harmony, but by the greatest confidence and love. Under his wise yet aggressive administration the Board has reached a degree of prosperity which had not been anticipated by its most sanguine friends. Consequently, when he presented his resignation for the purpose of returning to the pastorate, which he left so reluctantly at the urgent call of the Board last year, it was felt that it could be safely accepted and that God will raise up some one else to carry on the affairs of the Board to still greater success in the future. We congratulate the First Baptist Church upon securing so able a preacher and so loving a pastor as Dr. Frost, and at the same time we congratulate him upon being the pastor of so noble a people. May God bless the union with much prosperity

THE HOME.

A NEW YEAR'S HYMN.

"Certainly I will be with thee"—Ex. 33:14
"Certainly I will be with thee"—Father I have found it true:
To thy faithfulness and mercy I would set my seal anew.

A Previous Engagement.

BY HELEN A. WALKER.

"Well, I suppose Christmas will soon be here," sighed Miss Amos, who was flying through her forties, and to whom the years seemed swifter than a weaver's shuttle.

Miss Amos leaned back in her chair, and looked very disconsolate. Peter, the pug, vaguely feeling discomfort in the air, rose from his comfortable place on the hearth-rug and sat down close beside his mistress, so close indeed that as she rocked he swayed with the movement of her chair.

"Yes, Peter, it's every bit as bad as that; you can't look too distressed; we are going to spend a dull, lonesome Christmas in the old home. And, what's worse, they come every six months now; when I was a child they only came once in a long time. If Charlotte hadn't moved to Colorado with her seven children, it wouldn't be so bad, because you can't help having a nice Christmas when there are children about, but—why, see here, Peter, there are plenty of children left in Newton if Charlotte and brother Thomas have taken their family to Colorado. Doesn't the Bible say, 'The children always ya have with you?' Seems to me it does, and why shouldn't we make the day bright by inviting in some for the occasion? There, I'm glad to see your little face looking happy once more. But wait, Peter; Mrs. Pascal or some other good sister of faith, hope and charity may invite us to her house. Well, never mind if they do; we will plead a previous engagement. The idea of shutting up this helpless old house, and going off to a neighbor's, would never do in the world."

"That's real kind of you, Miss Amos. Annie can bring 'em up after the funeral."

"Well, I thought I'd stop and tell you that poor Miss Ransom's dead." "I felt sure that was what you had to tell me. Poor little Lovey. I think you said the father died before they came here?" "Yes'm, he's dead, too."

"Who is to take care of the children?" "Why, Miss Ransom expected the children would be took to the Children's Home; I thought maybe you'd see the trustees about it."

"Yes," answered Miss Amos, absently; "yes, perhaps I will. I mean—well, Mrs. Teeters, just have Lovey and Martin Luther come here for the present; we will not send them among strangers right away."

pared to walk out. "Come, Peter." Peter, after the manner of his kind, gave a quick, sharp bark, and bounded after his mistress with great delight.

The result of that morning walk was that four little girls from the poor quarter of the town were invited to eat their Christmas dinner with Miss Amos.

"And what is more, Zimrody," said she to the cook, "they will all be here; wild hores couldn't keep them away. We must have a good dinner and plenty of"—a knock at the door interrupted Miss Amos.

"Who is it, Zimrody?" "A little girl to see you, ma'am."

"Miss Amos stepped forward, and in the entry met Annie Teeters, one of the Christmas guests, leading another child smaller than herself.

"Well, Annie, is you, and did you wish to speak with me?" "Yes, ma'am. Why, here's Lovey Ransom, and we thought maybe you'd let her come, too. Her mother's sick, an' she don't hardly ever have a good time."

"Very well, Annie. I think it would be a good thing to have her come. Lovey, will you come with Annie to dinner?"

"Right now?" "No, not to-day, but day after to-morrow, on Christmas."

Yes, Lovey thought she would come, and Miss Amos thought so, too. The preparation for the dinner began at once. A turkey was secured—a fine one. Like the Queen of Sheba, he brought his train with him, gorgeous cranberries, a magnificent plumb pudding, a stately white mountain cake, and other more humble, but necessary attendants.

Sure enough, Mrs. Pascal came to invite Miss Amos to her house. "It's very good of you, Mrs. Pascal, but you see I have a previous engagement and can't possibly come. That previous engagement kept Miss Amos busy every minute until the guests arrived. They came promptly at the hour named, and little Lovey Ransom was accompanied by her twin brother.

"Oh, Miss Amos, he wouldn't stay at home, Martin Luther wouldn't." Martin Luther received a right royal welcome, for, as Miss Amos said to herself, "it's of no use to communicate a boy by that name."

It was a delightful party, and when the guests departed each little girl carried a doll and a new dress for herself.

The next day Miss Amos had a call from Mrs. Teeters.

"Well, I thought I'd stop and tell you that poor Miss Ransom's dead."

"I felt sure that was what you had to tell me. Poor little Lovey. I think you said the father died before they came here?"

"Yes'm, he's dead, too."

"Who is to take care of the children?"

"Why, Miss Ransom expected the children would be took to the Children's Home; I thought maybe you'd see the trustees about it."

"Yes," answered Miss Amos, absently; "yes, perhaps I will. I mean—well, Mrs. Teeters, just have Lovey and Martin Luther come here for the present; we will not send them among strangers right away."

"That's real kind of you, Miss Amos. Annie can bring 'em up after the funeral."

"Now, Peter," said Miss Amos, as she took her accustomed seat before the sitting-room fire, "I know you'll think I'm foolish, but why can't those children just stay here? Well, I'm glad to see you put your head on one side in that fashion, because it shows you are willing to think about it."

Miss Amos thought about it, too, and the result was the children found a home in her house and in her heart. Newton, Jan. 1, 1893.

My Dear Charlotte:—It's no use asking me to sell the old house and come live with you. It can't be done, for I have a previous engagement. You see I've adopted two little children. The father and mother are dead, and they don't seem to have any family tree on which to grow their relations, so these children are left absolutely alone in this world. What else could I do? Anyway, they love me and I love them, and Peter loves them, too. I shouldn't have thought of taking them if Peter hadn't approved; Peter, the pug of all the Russias. I did think I was growing old, but now I feel young, all kind of stirred up. Why, this morning I actually twisted my back hair the other way from what I've done it for forty years, and my poor old brain, that was tired out thinking the same thoughts over and over, has taken a fresh start in a new direction. Really, I feel a delightful enthusiasm taking hold of me. I didn't know the world could look this way. It's like Jonathan when he tasted the honey and his eyes were enlightened. Yes, I know they may have the whooping-cough and measles and things, but I reckon a woman of good and regular understanding, with the Lord to back her, can engineer them through. So, good by, now, and be sure my work has found me out. Praise the Lord. Your affectionate sister, LUCY A. AMOS.

P. S.—Their names are Lovey and Martin Luther Ransom. L. A.

How Jennie Learned to Sew.

Jennie was very fond of dolls, as what little girl is not? And so her mother bought her a beautiful wax doll, with patterns for its clothing. The little girl was instructed how to lay the pattern on the cloth and cut out first one garment and make it and then another, beginning with the simplest and going on to those more difficult. The flannel skirts were embroidered, a thimble serving with a pencil to mark the scallops.

For each dress a hat of corresponding color and material was made, bits of silk velvet and ribbon serving for trimming. By the time Jennie was ten years old she had become quite an expert in dressing her dolls, and was allowed, as a great privilege, to help on her own wardrobe. She could baste neatly, using a measure

for her hems, could hem nicely, could run and stitch, overcast, and gather and button hole stitch, and by and by was instructed to cut out her own underwear, her mother showing her how to lay the patterns so as to cut the cloth without waste.

This training made Jennie observant of the various styles of dress, cultivated her taste in the choice and blending of colors, and made the whole matter of dress easy and comprehensible to her, so that as she grew up she was not at a loss as to the prouder way of arranging her toilet for any occasion, attiring herself so suitably and tastefully that, unless you took note of her dress, you could never tell after meeting her what she had on.

To complete her education in this respect, she took, when she had finished her academic course, the dress-making course at Pratt Institute, making herself several nice dresses and a cloth coat. Thus equipped, she was henceforth perfectly capable of making all her own clothes, or of directing some employe just how to make them, and of judging correctly of the quality of the work done and its intrinsic value.—Christian Advocate.

Secret of a Happy Home.

I have peeped into quiet parlors where the carpet is clean and not old and the furniture polished and bright, into the rooms where the chairs are neat and the floor carelessly, into kitchens where the family live and the meals are cooked and eaten, and the boys and the girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning nor clothing nor servants nor toil nor idleness nor town nor country nor station, as tone and temper that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers or accomplishments, or means or society can make it—the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old or vanish away.—Rev. Jno. Hall

I stand on the top, but I look not back To the way behind me spread; Not to the path my feet have trod, But to the path they still must tread. And I have gained in hope and trust, Till the future looks so bright, That, letting go of the hand of Faith, I walk at times by sight. —Phoebe Cary.

"If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

YOUNG SOUTH.

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

POST-OFFICE.

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

Dear Children:—It is not too late to again wish you a happy New Year, is it? Oh! no, I hope not, for I do so heartily, so sincerely wish you each and all a "Happy New Year!"

More, too, for I want this to be the happiest and most important year of your lives, because it shall be the year in which you decided to do something that shall color your whole lives and make them better and happier than they would have otherwise been.

Quite a number of our "cousins" (I wish I knew the exact number) gave their hearts to Jesus and accepted Him as their Lord and Savior last year, and thus struck the key-note of happiness that shall vibrate on and on till it blends with the harmony of Heaven's grand anthem of joy.

Do you not know that 1892 will always be remembered as one of the happiest and most important years of their lives?

Now, I hope every one of you read my little Christmas letter last week and will write and tell me what you have decided to give Jesus this year.

And let none of you, I beg, pass on and give Him nothing. There are many "little tots" I want to hear from them.

Mothers, have you shown them what they have to give to Jesus? Let the "little fellows" know what it is to give his hand to Jesus, and the little sisters what it is to give her beautiful eyes to Jesus and help them to remember as the days go by to whom they belong.

I will not be able to give you a report of our work for 1892 till next week, or may be the week after; but it may help you as it has me to know that I have received this week \$32.50.

And then I have another piece of good news to tell you, and that is that the last payment on the Havana house is made. Dr. Tichenor sailed with it about the first of December, and no doubt ere this he has a clear title to this handsome church and it is ours, and the Baptists are in Cuba and to stay forever, God willing, in spite of the Pope or priests.

Again I say, "A Happy New Year to all!" Lovingly, AUNT NORA.

Dear Aunt Nora:—Please find inclosed a postoffice order for two dollars which I have collected on my chapel bell. One dollar is for the Cuban house and you may use the other as you think best. ORNIE D. HEADEN. Mulberry Gap, Tenn.

Dear Aunt Nora:—Please find inclosed a postoffice order for two dollars which I have collected on my chapel bell. One dollar is for the Cuban house and you may use the other as you think best. OLIVE ANTHONY. Cuba, Tenn.

Dear Mrs. Hailey:—I sent to you some time ago for a chapel bell. I have only \$2. Enclosed find the amount. Have found this little self-denial a pleasure. The little poem, "My Little Boy," is splendid. I, too, have two bright eyed little boys and I think, what will they be in the future? Will they cleave to the true and the right? How we should pray for these little ones. Lovingly, Mrs. J. E. JETER.

Dear Aunt Nora:—It has been a long time since I wrote to you. I send you 55 cents I received in my chapel bell, which is all I can get. It is a hard task to get mission money here. I am nine years old to day. We are all looking for Santa Claus Saturday night. Tell us what he brings. Little James and Orren. OLLIE WISNER. Lookport, Tenn.

The principal thing he brought them, Ollie, was a train of cars, except

then. I suppose this is all I can get on my bell. I will close, wishing you all a merry Christmas and a happy New Year. BETTIE MATHEE. Cainsville, Tenn.

Yes, indeed, Bettie. You have a hearty welcome. We are always glad to hear from you. And we wish you a happy New Year. Dear Aunt Nora:—I have at last succeeded in filling my chapel bell, and now I am anxious to receive my certificate. I expect all the cousins have forgot me, it has been so long since I wrote to them. The first meeting of the Wm. Carey Association was held with our church this fall. I am a member of Oak Hill Baptist Church at Bellville, Tenn. I am now going to school at the Fayetteville Collegiate Institute. Mr. James A. Tate is the president of our school. I have been going to school here nearly two years. There is a light snow on the ground here at present. I suppose little James is expecting lots of presents Christmas. I will close, hoping to receive my certificate soon. PINKIE WHITAKER. Fayetteville, Tenn.

James' is of iron, Orren's is of wood, filled with blocks, and they are two very happy boys.

Dear Aunt Nora:—Please find inclosed 25 cents which I have collected in my chapel bell. I did the best I could, this being a hard place to collect money. I will still try to collect more. My love to you and little James and all the cousins. THEODORE WUTTINGTON. Lawnsville, Tenn.

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Dear Aunt Nora:—I wrote you in April for a chapel bell. When I received it Sister Mary wanted to help me. We have together with our needles made \$5, which we send to you. Please send our Certificate so that we will have it Christmas. We love to read the "Young South" very much. Your little friend, EMMA BOND SHACKELFORD. Trenton, Tenn.

Dear Aunt Nora:—Inclosed find \$5 on my Centennial brick card. I have been nearly a year collecting it, but hope it will not be too late. Sister Cassie and I are going to school at home now. Sister Callie is at the Judson. I wish you and the cousins a merry Christmas and a happy New Year. ANSEL CAINE. Central Mills, Ala.

Dear Aunt Nora:—For the first time I write you a letter and inclose you \$1, which I collected on my mission bell that was given to me by my aunt, Miss Sue Edwards, last spring. I had very poor encouragement to work for the mission, as we live in a neighborhood very thickly settled by Catholics. Our nearest Baptist Church is eight miles distant. I would like so much if we lived nearer so I could attend Sunday-school. My mamma is a member of the Baptist Church. Papa is not a member of the church, but a strong Baptist in principle. I hope soon to see him a good member yet. I have a little brother and sister that helped me what they could on my bell, which was very little. We are not going to give up, but will try to do better in the coming year. Wishing you a merry Christmas, I will close, with love to you and the cousins. MARGARET E. ALLEN. Barker Station, Tenn.

Dear Aunt Nora:—I received my chapel card from Mrs. Robertson, of Beech Grove

RECENT EVENTS.

—Rev. P. C. Swafford, of Concord, Texas, has accepted the pastorate of the Baptist Church in Magnolia, Ark.

—Rev. J. W. Harris, of Omaha, has been appointed District Secretary of the American Baptist Publication Society, with headquarters at Chicago.

—Rev. J. J. Baird has changed his residence from West Lake, La., to Crowley, La., and will preach two Sundays in the month at Crowley, one Sunday at Vincent and one Sunday at West Lake.

—The papers of St. Joseph, Mo., tell of serious trouble in the First Baptist Church of that city between certain members of the church and their pastor, Rev. W. J. Coulston, which culminated in the decision of the church to dispense with his services after April 1, 1893.

—As a result of the meeting held by Rev. P. T. Hale with the pastor, Rev. A. W. Lamar, in the First Baptist Church in Galveston, Texas, forty-seven new members were received into the church at one time, and as many more were expected to follow.

—Rev. S. C. Evins, our venerable brother at Culleoka, Tenn., lately recommended to the Sunday School there that each pupil give on his birthday a penny for each year of his life for the benefit of the aged ministers' fund. If that suggestion could be carried out by all Baptist Sunday-School scholars in the State, a handsome sum would be realized for the worthy superannuated ministers.

Our Texas Letter.

I feel inclined to write a few lines to your paper, as it is like writing to a friend of other years when a correspondence with the old standard, The Baptist, was regularly kept up. And also your home field is my native land. No place on earth is dearer to me in memory than where I first breathed the breath of life, both mortal and spiritual. Near Winchester, Franklin County, is the place of my nativity. Returning from the Southern Baptist Convention at Atlanta last May, I stopped over in the old home country. Nearly twenty-two years had intervened, and so many changes had occurred that I felt almost like a stranger in a strange land. I was baptised into the fellowship of the Bethpage Church, when quite a boy, by Eld. Wm. Hill, then a prominent minister in the Duck River Association. In 1869 I was ordained to the ministry by the same church. Elders A. D. Trimble, then pastor, D. B. Stamps, M. B. Clement

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and J. G. Nash were the presbytery, all of whom have gone to their reward, except Bro. Nash, who is now president of a female institution at Sherman, in this State. I was glad to meet the few old friends again, and, too, because I felt a consciousness of a record unclouded and not to be ashamed of. For twenty-one years I have given my time and attention to the ministry.

Not designing a letter so personal, I thought of giving a few Texas items. Not of all Texas, for it would require a volume.

The year is without a parallel in Texas history as to politics. There have been no less than five candidates for governor. Feelings have been most bitter and local dissensions distressing. The effect upon Christianity is fearful.

At this time the general condition of our churches is very sad. There are more churches without pastors and more preachers without churches than has been in our history. Many of our best preachers are driven from the pulpit. A remarkable feature, rather a mania, is that every minister called to a church of any importance during last year has been called from some other State. In the sections of country of self-sustaining churches preachers are more or less crowded. An abundance of destitution is to be found, and preachers are badly needed. To occupy such destitution requires much of the three graces—grace, grit and greenbacks—especially of the first and last. Let no one in the old States, preacher or no preacher, flatter himself that if he can just get to Texas he will make it anyway. I have been here about seventeen years and I know whereof I speak. Such preachers will find a rugged road if without money or friends to back them. And to the preachers who feel impressed to come to Texas, if it is to preach, I can safely inform you that there is room and a place, if you can find it. I can also tell you that the drift of floating and church hunting preachers is immense. A few of our preachers have taken stock in the late campaign, and of course are nothing better for it. There is much changing and shifting around with the preachers. The average life of the pastorate is about two years or a little more.

With all the irregularities existing, yet we have a grand State for resources and possibilities; a host of true and effective men, and a grand work being accomplished. And with all the difficulties in unifying and making effective the diversified elements coming from other countries, the success is most encouraging, and many people who did little church work in other places are being developed and made useful.

The general crops in the eastern and central sections of the State are good; in the west they are short from dry weather. T. E. MUSE, Eddy, Texas.

Excursion to Cuba Jan. 28-30. In compliance with the wishes of many of our brethren in different sections, we have arranged an excursion to Havana that shall leave Port Tampa on the night of Jan. 23rd, or of Jan. 26th (as may be preferred), and take in special services that will be held in connection with the anniversary of the constitution of our first church in Cuba.

The plan is to spend Sunday, Jan. 20th, in Havana, and to have the anniversary services on that day in the beautiful house which the Baptists of the South have bought, and upon which the last dollar of the purchase money has been paid.

The railroads of the Southern Passenger Association have agreed to give us one fare for parties of ten or more, from all points within their territory, for the round trip ticket to Port Tampa, tickets to be on sale Jan. 20th and 21st, and good for 15 days.

The boats give us a round trip ticket from Port Tampa to Havana and return for \$30, including state room and meals. Reduced rates at the hotels in Havana will be secured for the party. Where parties of ten cannot be made up individuals can pay local fare to points where this can be done, or purchase the "Round Trip Excursion Ticket" to Port Tampa at about 1/4 of the regular fare, and secure the reduction on the boats from there.

It is scarcely necessary to add that neither the road nor any of its members have any interest whatever in this excursion, except a desire to give our friends a delightful trip, and let them see for themselves the grand work that is being done in Cuba.

Go to work at once and get up a party in your city town or vicinage. Further details may be had by addressing either of the undersigned.

Please let us know if you decide to join this excursion.

I. T. TICHENOR, J. W. JONES, A. D. ADAIR, Committee.

Atlanta, Ga., Dec. 29, 1892.

—WHEREAS, Our much beloved pastor, Elder J. M. Corbin, has decided to remove to the "Lone Star State;" and

WHEREAS, We wish to place upon record our high appreciation of his services; therefore be it

Resolved, That we deeply regret his loss, feeling that it will be difficult to fill his place.

Resolved, That we recommend him to the Baptists of Texas, wherever his lot may be cast, as an able and faithful minister of the gospel.

Resolved, That our prayers and our love will be given him wherever he is.

Resolved, That a copy of these resolutions be furnished the BAPTIST AND REFLECTOR for publication, with a request that Texas papers copy.

Done by order of the church Dec. 10, 1892. A. O. MONTAGUE, C. C.

WORDS OF TRUTH Of No Uncertain Sound,

Messrs. DuBois & Webb, Nashville, Tenn.—Mr. Edmondson bids me write and say that he will send balance on the "God-send" Electrotype. If he could not get another, \$10,000 could not buy it. It seems like one almost raised from the dead to see our little boy. Three months ago he could not walk around the house, and now he can follow his father all over the field and not feel tired. His leg was drawn until he could hardly touch his toe to the floor. Now it is almost straight and he walks with his heels down to the floor, and rarely ever has a spasm, while before he never missed a day, and had from ten to thirty. I had a letter from a prominent party in your city asking me about the Electrotype. I gave it all the praise I could at that time, but it was not near enough. Our son's mind seemed almost entirely gone. Now his face is as bright as a sunbeam, and you can see an improvement each day. I don't believe any one can look into his face now and tell there is anything wrong with his mind. He has gained in flesh until he is almost round. You are at liberty to use our names, send anyone to us or they may see anyone else around here who knows the child. Hoping you may continue in your good work, and be as successful in every case as in ours, I am very truly yours.

Mrs. D. W. EDMONDSON, Smyrna, Tenn., Nov. 13, 1891.

For a 50 page book descriptive of the Electrotype, and testimonials from parties you know, address DuBois & Webb, 54 to 61 Cole Building, Nashville, Tenn.

Send ten cents in stamps and you will receive four copies of our new, handsome and complete Church Letter. You will like it. It comprises a Letter of Dismissal in regular form, a return Notice of Reception and printed marginal stub, for preserving a permanent record.

Prices: One dollar pays for fifty letters, bound in board cover. Fifty cents pays for twenty-five letters in strong manilla cover. All sent by mail, post free. Address BAPTIST AND REFLECTOR, Nashville, Tenn.

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Cancers Permanently Cured. No Knife, no Acid, no caustic and painless. By three applications of our Cancer Cure. This we most faithfully guarantee. Our charges are low, considering services to be rendered. \$50 for the remedy with full directions for self treatment, and if cancer does not come out by the roots after three applications, I will refund your money. Money required in advance with order. Write describing cancer.

Boa 55, Bataw, Ala. JNO. B. HARRIS.

Are You Going SOUTH, NORTH, EAST, WEST? — IF SO, TAKE THE — L. & N. (Louisville & Nashville Rail Road.)

AND YOU WILL BE CARRIED THROUGH WITH THE Minimum of Speed, The Minimum of Comfort, The Minimum of Safety,

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When buying tickets be sure to ask for and be certain that they read via Louisville & Nashville Rail Road.

C. P. ATMORE, Gen. Pass. Agt.

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Dr. W. L. Pickard.

At the regular session of the Birmingham Baptist Ministers' Conference Dec. 26, 1892, Dr. P. T. Hale, pastor of the South Side Church, offered the following preamble and resolutions, viz:

WHEREAS, Rev. W. L. Pickard, D. D., has accepted the call of the Broadway Baptist Church of Louisville, Ky. Resolved, That this Conference put upon record its profound appreciation of his eminent services in this city, our high personal regard and affection for him, and our profound sorrow that his relations with this Conference are severed.

Resolved, That our hearty, best wishes and earnest prayers follow him to his new field, where, we believe, under God, he will accomplish a great work.

Resolved, That we express our high appreciation of the great influence and work accomplished by his gifted and devoted wife.

M. W. McGAHA, Pres't. M. M. WOOD, Sec'y.

The above resolutions were unanimously adopted by a hearty vote after many tender and affectionate words of appreciation by all present. Dr. Pickard has greatly endeared himself to all of our people, and they part with him very reluctantly.

—Married at the residence of Mr. and Mrs. John Y. Parker, Mr. Wm. D. Davis and Miss Mary Etta Sinclair, at 6 o'clock, Dec. 25, 1892. Also Mr. J. B. Davis and Miss Bettie Sims at the residence of the bride's parents, Mr. and Mrs. Shields Sims, Dec. 29, 1892, at 11 o'clock. The writer officiated in both of the above marriages. J. M. MOORE, Waynesboro, Tenn.

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

COUNTRY PRODUCE. Beeswax, 24c per lb. Broomcorn, straight Red Tipped, 3 1/2 @ 4 1/2c per lb; long, good quality, 4 1/2 @ 5 1/2.

Butter, choice 15 @ 18 per lb. Country bacon (from wagon), clear sides, 10 1/2 @ 11 1/2 per lb; shoulders, 9 1/2 @ 10 hams, 11 1/2 @ 12 1/2; jowls, 8c; lard, 9 @ 9 1/2 choice, 11 1/2 @ 12 1/2.

Feathers, prime, 46c per lb mixed, 25 @ 40. Tallow, 4c. Ginseng, clear strings, dry, \$2.25 2.40 per lb. Peanuts, 2 @ 2 1/2 per lb. Chickens, 7c per lb; hens 7c per lb. Turkeys 7 1/2c per lb. Turkeys per 3 @ 6 1/2 @ 7. Eggs, 21c per doz. Irish potatoes (new crop) \$1.75 @ \$2.00 per bbl.

Dried peaches, halves, 3 1/2 cents per lb; dried apples, 4 1/2 @ 5 per lb; dried blackberries, 7c per lb. Apples, northern, 2.50 @ 3.50.

per lb; choice, tub washed, 80 @ 82c per lb; dingy, 26 @ 28c per lb. COTTON. Ordinary, 7 1/2 per lb; good ordinary 8 1/2; strict ordinary, 8 1/2; low middling, 9 1/2; strict low middling, 9 1/2; middling, 9 1/2; strict middling, 9 1/2; good middling, 9 1/2. Market quiet.

LIVE STOCK. 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, 5.00 @ 5.75; 100 lbs. average, 4.75 @ 5.10. Sheep, good fat, \$3.00 @ 3.25; best tams, 3.25 @ 4.00; good lambs, 3.00 @ 3.50.

LEAF TOBACCO. Common lugs, \$2.75 @ 3.25; medium lugs, 3.50 @ 4.00; good lugs, 4.50 @ 4.75; common leaf, 4.50 @ 5.00; medium leaf, 6.25 @ 7.00; good leaf, 7.25 @ 8.00. WHEAT. No. 2, car lots, 68; No. 3, car lots 65c Corn, 48 @ 50 bu, from wagon. Oats, 38 @ 40, 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, Ogleby, 1 00 Mrs. J. M. Fitzhugh, Ogleby, 1 00 Miss Jennie Whitsitt Rains, Antioch, 1 00 Miss Ursula P. Rains, Boacobel College, 1 00 J. E. Powell, Paris, 50 Mrs. J. E. Powell, Paris, 50 P. B. Calvert, Nashville, 1 00 Mrs. Lizzie Robinson, Chattanooga, 1 00 Hervey Whitfield, Sango, 1 00 H. S. Taylor, Adairville, Ky., 1 00 Mrs. H. S. Taylor, Adairville, Ky., 50 Henry J. Taylor, Adairville, Ky., 25 Lovie May Taylor, Adairville, Ky., 25 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, 50 E. J. F. Fields, Estill Springs, 1 00 Mrs. E. J. F. Fields, Estill Springs, 1 00 Mrs. A. Montague, Sorby, 1 00 P. P. McArthur, Nashville, 1 00 O. W. Phillips, Henderson's X Roads, 1 00 T. J. Winn, St. Bethlehem, 1 00 Jamie Magill, Athens, 50 Edwin Moody, Athens, 50 Mrs. W. R. Lanter, Paris, 1 00 W. J. Naylor, Brownsville, 1 00 D. J. Campbell, Bolivar, 1 00 Mrs. A. D. Branford, Dixon's, 1 00 Mrs. W. A. Duckworth, Athens, 1 00 J. T. Martin, Thompson Station, 1 00 G. L. Henderson, Madisonville, 1 00 Mrs. G. L. Henderson, Madisonville, 1 00

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Your dealer in lamp chimneys—what does he get for you? You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

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Is the name of the magnificent new train which leaves Nashville every morning for the East via N. C. & St. L. Ry. Chattanooga, Knoxville, Bristol, Roanoke, and through the famous Shenandoah Valley, making the trip five hours and a half quicker than ever made by any other line. This train has in addition to baggage car and elegant Palace Day Coaches, Pullman Vestibule Sleeping Cars, latest designs, which run through without change from Nashville to Washington, and also has superb Dining Cars between Chattanooga and Washington giving unexcelled service. Leaving Nashville at 7:30 one morning, passengers by this train reach Washington at 9:30 next morning and New York that afternoon at 8:00 o'clock. This is truly a great convenience to the people of Tennessee, as it is not only the fastest and most magnificent train, but it is the only through car from Nashville to the East.

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