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Baptist and Reflector

THE BAPTIST, Established 1838. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889.

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OLD SERIES, VOL. LIX. NASHVILLE, TENN., DECEMBER 20, 1894. NEW SERIES, VOL. VI No. 13

CURRENT TOPICS.

—There are 300 children in the Buckner Orphan's Home of the Baptists of Texas, and the property is valued at \$100,000.

—The Standard of Chicago says that "a New Jersey court has declared grab bags, wheels of fortune, and the gypsy camp at church fairs to be a violation of the laws against lotteries." Good. Now let our courts down here do the same. All of this business is of Roman Catholic origin anyhow, which is about the same as saying that its origin is of the devil.

—It is proposed to revive the old Olympic games after the interval of about 2,000 years. They will be celebrated in Athens, Greece, in the year 1896, and there will be a mixture of both ancient and modern sports. In 1900 they will be held in Paris, France, in connection with the great exposition it is proposed to hold there at that time. In 1904, it is expected that they will be held here in America some where. It is thought that the revival of these games will not only tend to develop the physical, but also the mental culture over the world, as was true with Greece, and at the same time will be a bond of union to bind the nations of the earth together, and will tend to bring about that glorious day when war will be unknown, and universal peace shall spread her wings over the earth.

—Did you ever think how deeply and widely Julius Caesar impressed himself upon the world? He gave his name to the Emperors of Rome, and the Caesars now stand in history along with the Pharaohs. But more than that, his name is even now felt in two of our greatest countries upon the globe. The Emperor of Germany is called Kaiser, which is simply another spelling for Caesar. So also the Emperor of Russia is called the Czar, which simply means C-sar. These two names, Kaiser and Czar, are only modifications of the original name, Caesar, brought about by the languages of the different countries in which they are used. Seldom, indeed, has it ever been given to one man to make so lasting an impression upon the world as it was to Julius Caesar. When he covered up his face and fell, "even at the fast of Pompey's statue," he thought, we suppose, that his life had been a failure, dying as he did when comparatively a young man. But at the lapse of nearly 2,000 years, two of the greatest rulers of the world are called by his name.

—The trial of the two men, who were supposed to be most guilty in the mob which shot to death six negroes near Memphis last August, resulted in a verdict of not guilty. Properly, we suppose, the verdict should have been "guilty but not proven." There was little doubt in the mind of any one as to the guilt of these men, nor of the others who have been arrested for complicity in the matter; but it seemed to be impossible to weave a chain of evidence around them so strong as to leave no question of their guilt. Moral proof and legal proof of guilt seem to be different things in courts of justice. Often a person of whose guilt every one is morally certain escapes upon a legal technicality. This seems to have been the case in the present instance. We greatly deplore the result, in common with the good citizens of Memphis and elsewhere. Had two or three of these men been hanged, by due process of law, it would have done more than anything could possibly have done to check the mob spirit abroad in our land, and restore our courts of justice to the confidence of the people, which we are sorry to say they have lost to a very great extent. We have nothing against these men individually. We do not know either one of them. But we are not considering individuals at all. We are talking only about what is good for society in general.

—The Census Bureau has just completed a table showing persons in the United States of foreign parentage, classed under this head all persons who had one or both parents of foreign birth. The total number is 20,519,643, or 33.02 per cent. of the total population. In 1880 the per cent. was 29, in 1870 it was 28, showing a great increase during the last decade; 11,503,675 of these persons were born in other countries. Of those persons born of foreign parentage, 6,851,564 had either both or one parent born in Germany, constituting 33.89 per cent. of the total number in this country born of foreign parents. The Irish come next with 4,913,638 persons, or 23.94 per cent. of the whole. The German and Irish constitute more than one-half of the persons in this country of foreign parentage. Those of British parentage, including those of English, Scotch and Welsh extract, constitute 13.06 per cent. In New York, Baltimore, Brooklyn, Philadelphia and St. Louis the German and Irish together comprise more than two thirds of those of foreign born parentage. But in Boston and Chicago they exceed one-half of the whole number of this class. In New York and Chicago four-fifths of the population are of foreign parentage, including all descendants. Is it any wonder that we have municipal corruption in these cities? Do not these facts speak louder than any other arguments of the importance of restricting our foreign immigration?

The Messages of Christmas.

BY J. R. MILLER, D.D. (Author of "Making the Most of Life," etc.)

Christmas means love. It comes written all over with messages of divine love. It is a memorial of the greatest event of all the ages—the coming of the Son of God to be the world's Redeemer. From medieval days there comes this legend: There was an infidel soldier who hated the Bible and all sacred things. He grew so fierce in his defiance that he determined to test the power of the Christian's God. He went out into the field, armed as if for battle. He threw his glove down on the ground—after the fashion of his day when one challenged another to fight. Then, looking up into the heavens, he angrily cried: "God, if there be a God, I defy thee, here and now, to mortal combat. If thou indeed art, put forth thy power of which thy pretended priests make such boast." Waiting for an answer to his challenge, and still looking up, he saw a piece of parchment fluttering in the air above his head. It fell at his feet. He picked it up and read on it the words: "God is love." Accepting this as the response to his mad defiance, and overcome by its strangeness, he broke his sword, in token of surrender, and also kneeling upon its fragments, he gave his life thenceforth to the service of that God whom a moment ago he had so impudently challenged.

Just such an answer was Jesus Christ to this world's defiance. Men hated God. The race was in rebellion. God's own people had forsaken him. The infidel knight, hurling his wild challenge into God's face, is scarcely too awful an example to illustrate the attitude of the world toward God. Yet the answer was love—not written on parchment, but revealed in the gift of God's only Son. "God so loved the world that he gave his only begotten Son."

That is what Christmas means. It tells of the love of God for the world. It tells of the coming of Christ to be the Savior of men. There can be no true observance of Christmas, therefore, which is not sweetened by thoughts and memories of Christ and the divine love. Our hearts should be warmed heavenward. A Christmas without Christ is meaningless and empty of blessing.

Christmas tells of the coming of Christ not only into our world, but also into our human life. He entered humbly as an infant and in his three and thirty years touched life at every point. Wherever we go now we see his footprints. He hallowed infancy, childhood, youth and young manhood. He wrought as a carpenter and man-

tified work.

He met every experience of life during his brief years. He assuaged temptation, and now when we find ourselves in the heat of conflict, One stands by our side who is able to help us and to succor us, because he was tempted in all points like as we are. He was a man of sorrows, and when we enter our valleys of pain and grief, he who comes to comfort us is able to sympathize with us, for no sorrow is strange to him. Thus Christ hallowed all life, since on every path he walked. Christmas tells us of this uplifting of our life, this glorifying of all human conditions, this transfiguring of all earth's circumstances.

Christmas reminds us, too, of the permanent abiding of Christ in our world and with and in his disciples. It was not a transient visit that he made, staying for a little while and then going away, leaving the world only the darker and the drearier after his withdrawing. He came to remain until the end. We do not see him as the people saw him in the days of his flesh, but his presence is no less real than it was then. Ever since that first Christmas night when he was born in the little town of Bethlehem, the spirit of Christ has been at work in the life of this world. The influence of Jesus is felt wherever the gospel has gone with its wonderful story. Christ is not a mere memory among men, but a life, all-pervasive, breathing everywhere, permeating all society, touching all institutions, leaving its benedictions in every home, in every city street, in every hamlet.

This influence of Christ in the world could not be put more forcefully than in the words of James Russell Lowell, spoken after listening to the masses of a company of skeptics as they referred to Christianity: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas, to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children, unspooled and unpolled; a place where age is venerated, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for skeptics literally to move thither, and there ventilate their views."

Christmas tells not merely of a Christ who came as a little child nineteen centuries ago and stayed for three and thirty years, but of a Christ who was never so really, so mightily

present in the world as he is to day. The first Christmas was but the lighting of a little taper, whose light has poured itself through earth's darkness ever since, in widening circles, turning night to morning.

Christmas means love, not only the love of God to man, but of man to his fellow. "When God comes to man, men look around for his neighbor." Love kindles love. The holy fire that fell from heaven that night when the angels sang their song of peace and good will touched human spirits and spread from life to life. Christianity means love or it means nothing. Where it does not make men more loving it is not working effectively.

The giving of gifts at Christmas time is an illustration of the good will which is part of the spirit of the day. The custom has become universal in Christian homes and communities. No doubt it is overdone in many cases, and is often a mere form without any inhering reality of love; yet the wide prevalence of the custom tells of a spirit which is born of love. At Christmas time everybody feels kindly toward his neighbor. It is a season of good will. Hearts that are closed through all the year open in the mellow warmth that pervades the Christmas-tide. Few are the children who are not remembered in some way. Even in the homes of the very poor some effort is made to make the day a little brighter for the little ones. Gifts are sent to hospitals, homes and asylums; that the suffering, the homeless and the friendless may feel at least a breath of the love which is blowing from heaven.

This is one of the richest blessings of Christmas. It makes this cold earth a little warmer for every one for a day. We all want to be loving and gentle. We stop thinking of ourselves, and our thought goes out to others. We want to make some one happier, to give a little pleasure to some one who lacks. Though it last only for a single day, this breath of good will, breathing everywhere, is a blessing and leaves a benediction. Thus Christmas brings us many an inspiration. For one day at least it makes us all brothers. Sitting by our firesides, or at our tables, we think of other people, and share our little or our plenty with them. In doing this we let Christ anew into our own heart, for it is in loving and ministering that he comes to us.

Philadelphia, Pa.

FROM COUNT A. BRUNSTOFF, OF BERLIN.

In ancient Rome the years were counted from the building of the city; we now count them from the birth of Christ. This is a silent yet eloquent testimony that the coming of Christ into the world is the event of events. Our modern civilization is undoubtedly based on Christianity, though it often tries to emancipate itself from its foundation. But why do we not count from the death of Christ, which made the stonement of the world, or from his glorious resurrection and ascension? Undoubtedly the resurrection was the great theme of Paul's sermons, and all earnest Christians like above all to celebrate those days which speak of Christ's triumphs, those triumphs which are the earnest of their own future glory. But for the general public Christmas has always been the most popular of the great Christian festivals, the one which is

even celebrated in some cases by those who do not even profess Christianity, and also by those who generally object to the keeping of special days. This certainly is not chiefly due to the recollections of childhood, which give a special halo to this feast. The birth of Christ is in reality more adapted to the general understanding than the further phases of his blessed life. In simple but clear language Christmas preaches: God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish but have everlasting life. May this testimony of divine love reach many hearts. It is love our age wants to heal all its wounds—divine love alone can accomplish this task.

FROM DR BOARDMAN.

"Ye shall find a babe wrapped in swaddling clothes."

So said the angel of the Lord to the shepherds of Bethlehem. The Christ of God might have descended otherwise. He might have descended an archangel, glittering with celestial emblazonry. He might have descended a fullgrown man, having the stature of a son of Anak, and the strength of the son of Manoaah. He might have descended a king confessed, the government visibly on his shoulder, the diadem on his brow, the perpetual hills bowing before him. He might have descended a sage, rich in the lore of all antiquity, human and seraphic. But no; he descended a little, helpless infant, wrapped, like any other new born babe of earth, in swaddling clothes. And this is "the sign" that he is the Savior of the world, Eternal Jehovah's very Christ.

And it is a sign as powerful as simple. Had he descended otherwise, we might not have believed so easily in the reality of the Divine Birth. We might have said that he was an angel. But when we beheld him a helpless little babe, we feel that the incarnation was no acting—no phantom. We feel that Deity has in very truth come down within our own sphere, linking his fortunes with ours, taking our life, like ourselves, at its germ as well as at its fruit, sharing with us the cradle as well as the grave, the swaddling clothes of Mary of Bethlehem as well as the burial linen of Joseph of Arimathea. Of Jesus of the Manger it can be said in deepest truth, He was born King of men.

FROM THE AUTHOR OF "COSTUME OF COLOMBIAN TIMES."

The Christmas memories of the young are all joys, but the Christmas memories of the old are griefs. The Christmas ohimes, the cheerful greetings, the friendly gifts awaken in the old no happy thoughts of past gaieties, but painfully recall to the saddened heart the bell that rung one Christmas morn when a dear child lay dying, or the greeting of a loved and lost mother in early years of childhood, or the gifts of friends whose generous thoughts no longer find expression on this feast.

Yet such is the influence of the day, of its pure and noble associations, of its very name, that even on elderly faces these sad thoughts are hidden, and no sombre words pass the quivering lips. So still the Christmas balls vie with laughter, the greetings ring with happy notes, the friendly gifts are exchanged with loving words and sweet voices; for who would be so

selfish as to sadden with visible grief the holy Christmas day, the happiest day of the year to little children?

ALICE MOSS EARLE.

Baptist Historical Society.

In the BAPTIST AND REFLECTOR of November 8th there is a notice of the organization of a Tennessee Baptist Historical Society, accomplished at the recent meeting of the State Convention at Nashville.

The purpose of this Society is to gather to one place, and keep there, all literary material of worth to the real history of Tennessee Baptists. This includes old church books, associational minutes, convention minutes, short or long histories of movements in Baptist ranks throughout the State, and reminiscences—if these give the names and dates and facts and figures. This includes records of "United," "Primitive," "Separate," "Old School," "Hardside," "Ironside" and "Missionary" Baptists, Baptists white and Baptists black.

There may be some misapprehension as to what the Society wants with all this material.

1. It is not to write a history of Tennessee Baptists. So far as I am aware no literary hawk is waiting to pounce upon these contributions and make capital for his own private purse, and certainly the Secretary has no such thought in these solicitations.

2. It is not for the private emolument of any one. The expenses are limited to writing material and expressage (and if those who send any material will kindly prepay it, that expense will be obviated), and sent for the depository when the material comes.

3. It is to gather this history and preserve it. The true history of Tennessee Baptists is strewn miscellaneous over the State, and no history yet written contains it all. We want it all. Jones and Smith and Brown have written. What they said was good as far as it goes, but it don't go far enough. We want to make a complete and exhaustive history possible, and know of no better way of doing it than this. And if a truly capable man, sometime in the future, wishes to enlighten the world with an interesting compilation of these gathered facts, it will be possible for him to tell the truth and nothing but the truth.

By this you will see that it is necessary that all documents be given outright to this Society. What good could come of a loan? For how long will you loan your collection? May be within that time we could make no use of your material whatever, and would have incurred the expense of transportation for the empty glory of saying "we had such and such a document at such and such a time." No. We want these for our very own—not to be returned to the contributors ever, but to be the property of the Tennessee Baptist Historical Society. The names of those who furnish material will be kept with scrupulous care and in high esteem, and will be handed down to our successors as they who had a real care for the truth at heart.

One man said to me once, while we were talking on this subject, that some of our history is, in all probability, not very complimentary to the denomination. Very well, let us know that part of it, and try to do better by the failures of the past.

Some curious literature has already

found its way to me. It dates as far back as 1839. And it would do the eyes of some of the antiquaries of the State good to look over these specimens of composition, and it would be queer to read one of these minutes at a meeting of our Convention and hear how much money was contributed by the churches.

May I not hope that this matter will present itself in its true light before every one who has any document of value, and that each one will write me a note and send me the roll without waiting to be found out?

H. E. TRUMB, Sec'y. Hist. Soc'y. Gallatin, Tenn.

What Say Ye?

It has occurred to me that East Tennessee Baptists should organize a society to be known as the East Tennessee Baptist Education Society, whose object should be to foster education among us by effecting a more thorough organization of the work, by instituting a closer relationship between our college and the churches, and by co-operating with our district Associations in the establishment of preparatory schools at strategic points.

I suggest that each Baptist church in East Tennessee be entitled to one representative in the annual meeting for every \$10 contributed to the work of the Society, and that a contribution of \$10 by an individual member of a Baptist church shall entitle such a one to annual membership, and that a contribution of \$100 cash at one time entitles donor to life membership.

Let this Society have one meeting of two days each year, when the various phases of our educational work will be thoroughly discussed, and the plans for the promotion of education fully considered. Let this meeting also hear and discuss reports from Carson and Newman College and the other Baptist institutions of East Tennessee. In this Society, as education is to be the sole topic for consideration, it cannot be crowded into a short and inauspicious hour, as it too often is in our Convention and Associations.

I think this Society should elect the Trustees of Carson and Newman College, one-third of the number being elected each year for a term of three years, and thereby make our Board more representative, leading our brethren to see that they are represented not alone in contributions, but also in shaping the policy of the college.

This Society would give us organization and enthusiasm. It would, perhaps, need to appoint an Executive Board, and it might prove wise to employ an educational missionary to stir up the brethren and organize our forces.

If Middle and West Tennessee would follow suit, I am not sure but it would be wise to eliminate education from our Convention work, and concentrate our energies on missions, Sunday-schools and the Grphanage.

This is a hasty and crude statement of my views. I wait for expressions from others. J. T. HENNINGSON. Carson and Newman College.

—Spurgeon's Sermon Notes which we offered as premiums a few months ago proved so popular that we have ordered another large lot and offer them again as follows: For three new subscribers and the money, \$6.00, we will give a complete set of Spurgeon's Sermon Notes, 4 vols., cloth-bound, price, \$4.00. Send in your orders soon.

BAPTIST THEOLOGY

BY GEO. A. LOFTON, D.D.

XXX. Presbyterianism.

ILLUSTRATION.

The statue of Calvin with the cross behind him and the tables of the law in front of him.



Presbyterianism is another ideal of the Reformation, modeled after the plan of John Calvin as laid down in his "Institutes," partially established at Geneva and permanently set up in Scotland under the Covenant of 1658 and the leadership of John Knox. This great body, though divided by several sections of the same name, has a large following in England, Ireland, Canada, America and other countries, but independent of any State Establishment as in Scotland.

The Presbyteriate, like the Episcopate, claims to be historic, but without succession since the close of the second century. Ignatius and Clemens Romanus are cited as authority for the post-apostolic succession of the Presbyteriate for at least a hundred years, until absorbed by the Episcopate; and the Presbyterians irrefragably refute the claims of Episcopacy to apostolic succession, whether they establish the claim of Presbyterian succession or not. Without any presumption of evolution from

"necessity," or based upon tradition or vague scriptural hints, they claim to get their form of church government directly from the Bible—and so of their theology; and it must be confessed that Presbyterianism comes closer to the Scriptures than any other system except the independent or congregational form of church government—to say nothing here of its theology. In going to the Bible—the law and to the testimony—however, for its system, Presbyterianism has gone to the extreme of organization of the Legal and Gospel dispensations; and the result has been that while it has shouldered the cross it has kept its hand upon the stony tablets of the law. It has failed to conceive the idea of Christ that the "new wine" of the gospel cannot be put into the "old bottles" of Judaism; and hence it has constructed an organic and ceremonial system which models the church after the idea of the Jewish theocracy and which makes baptism come in the place of circumcision—the most vital error of Presbyterianism.

The eldership theory of the Presbyterian form of church government is based upon a supposed copy of the New Testament church after the government of elders among the tribes of Israel and in what is claimed as the order of elders and pastor in the rulership of the synagogue; but the word *ecclesia*, chosen by Christ as the designation of his organic body, is the Greek ideal of a self-governing assembly called out from among the people. Hence, the elders or bishops—the spiritual overseers of Christ's *ecclesia* which disciplined itself according to the New Testament, were only ministerial servants of God's house who ruled by doctrine and example, but exercised no disciplinary lordship over God's heritage. Peter and Paul (1 Pet. v. 2, 8; Acts

xx. 17, etc.) show that bishop and elder are the same office; and they show that these spiritual officers are alike (1) to feed the flock, (2) to exercise oversight of it—how? "Not by constraint, but willingly; * * * neither as being lords over God's heritage, but being examples to the flock." So in Heb. xiii. 7, 17 and 1 Thess. v. 12 the identity of the office of elder and bishop is still more apparent; and their government of the flock is represented as by preaching the gospel and watching for their souls in such capacity as rendered it impossible for the bishop or elder to be the shepherd of more than a local congregation. There were elders designated as ruling well—others that labored in the word and doctrine; but this discrimination argues no difference in office, and only specifies, according to qualification perhaps, a division of labor in the common work of feeding and overseeing the flock as the undershepherds of Christ. The qualification of being "apt to teach" implies that every bishop or elder was to be a preacher; and hence there could not have been any distinction among them officially as preaching and ruling elders. In the light of the nature of Christ's *ecclesia* as a self-governing body, and in the light of the language which defines the duties of the bishops or elders to feed and oversee—preach the gospel to and watch over the souls of the flock, not by constraint, but willingly, not by lordship over God's people, but by example—it is clear that the functions of these officers were merely ministerial and spiritual, and in no case judicial, legislative, or disciplinary. There is no such thing, therefore, as even a congregational Episcopate or Presbyteriate revealed in the New Testament—that is, in the sense that Episcopallians and Presbyterianism claim lordship over God's heritage. These were presbyteries which or-

gained elders with the laying on of hands; but evidently these presbyteries were made up of the elders of the local church; and when Paul or Peter appears in the churches, or in presbyteries, they are represented as elders, and perhaps acted, if with any apparent superiority, as only a *primus inter pares*. Not even an apostle dared to assume supremacy over the eldership of a church or interfere in the disciplinary measures of a sovereign church, once established, except by inspired instruction or revelation—as seen in the case of the incestuous person at Corinth, when Paul directs the church to deal with this disorderly member, and afterwards to restore him when sufficiently repentant. In all the New Testament, however, there is not the slightest hint of a district presbytery organized with rulership over a number of churches united; and for such an innovation upon the Scriptures as this the Presbyterians have no warrant or inference than do the Episcopallians for a diocese. Still worse when we come to the large organization of State Synod or a General Assembly established over the whole body of the churches and exercising all the powers of a legislative and a judicial court, thus lording it over God's heritage. As well look in the New Testament for an Episcopalian convention or a Roman Catholic council of the same nature and instituted as a representative body.

Presbyterians, like Episcopallians, Romanists and others, refer to the council of Jerusalem (Acts xv.) as the precedent for their idea of general or representative government over the churches; but for all this the council at Jerusalem affords not the slightest aid or comfort—that is, for legislative and judicial bodies permanently established since the mission of the Scriptures has been completed. What was the council of Jerusalem?

Nothing more than the assembly of the local church at Jerusalem, with the apostles and elders, to answer a question propounded by the church of Antioch through two messengers; and the response to the message was the result of a united vote of the whole church, under the inspiration of the Holy Spirit and upon the advice of the inspired apostles at a time when the Scriptures were incomplete upon the subject in controversy. If ever the doctrine of local church sovereignty and independence was illustrated, it was in the council at Jerusalem—a council in which the whole church, without any organic union with any other church, by request and without representation, considered and answered a question of theology submitted to it. Besides this, it was only a temporary council which adjourned *sine die*, never met again, and had no succession during or since the days of the apostles; nor has there ever been any necessity for such a council since the completion of God's word, which is now the supreme authority in the settlement of every doctrine or difference among Christians. Under the illumination and guidance of God's Holy Spirit, and having God's word now in the place of the holy apostles, this council may be a precedent for temporary advice in emergency, or for the business problems of Christ's kingdom; but it is no precedent for hierarchical or ecclesiastical organizations permanently established for legislative and judicial purposes over Christ's churches. The council at Jerusalem was not even a representative body, but a local church, including the apostles and elders; and its sovereignty was not only recognized, but put in force by its united vote and voice in the proceedings. There were corresponding messengers sent to this council from Antioch as another sovereign church; but they did not represent Antioch in the Jerusalem body in the sense of authoritative delegation. There was no such idea in the constitution of this temporary council as a permanent and general Presbytery, Synod, or Assembly; and much less was there a conception of a Bomlah council, or an Episcopalian convention, or a Methodist conference.

The ceremonial system of Presbyterianism is equally unwarranted in the Scriptures. It is an inference without implication that the Mosaic and Christian dispensations are organically one under different forms, and that baptism comes in the place of circumcision under a common covenant. There is not a single enacting clause in the gospel which says so; and there is no practice on the part of Christ and the apostles which implies it. Neither by precept nor example can infant baptism be found in the New Testament, as some of the best Pedobaptist scholars admit; and it is simply incredible that a rite fraught with such importance as is claimed for it, could have existed without a single reference to it until the third century of the Christian era. The presumption is absolutely preposterous that the rite was so taken for granted in its succession from circumcision that it needed no mention in the Scriptures; and the presumption is in the face of all legislation, human or divine, since there must be a law, expressed in statute or implied in custom, for every practice which is binding upon conscience or conduct.

Especially is it true of the positive institutions of Christ that whatsoever is not commanded is forbidden; and the only law of baptism in the New Testament is that which is binding upon believers.

In the very nature of the infant rite, circumcision could have no succession in the gospel dispensation in any form. Circumcision was the compulsory rite through which the Jew, generated under the bondage of law, was admitted into the kingdom of law; and while it symbolized a "clean heart," which it could not give the Jew, it pointed him forward to the clean heart he might have in Christ. Baptism is the voluntary rite through which the Christian, regenerated under the liberty of grace, is admitted into the kingdom of grace; and while it symbolizes a clean heart it cannot give the Christian, it points him back to the clean heart he got in Christ. Circumcision was purely a legal rite and was compulsorily applied to the Jew in a state of law; baptism is purely a gracious rite and is voluntarily applied to the Christian in a state of grace. The one was a seal of bondage under a fleshly covenant; the other is a sign of liberty under a spiritual covenant. The one points to Hagar and Ishmael—to Sinai; the other points to Sarah and Isaac—to Calvary. (Gal. iv. 21-26). Salvation by grace—justification by faith—utterly excludes infant baptism, unless, with or without faith, baptism regenerates, which is abhorrent to the gospel. The New Testament is the reverse of legalism—knows nothing of sacramentalism—and hence knows nothing of any sort of baptism except believer's baptism. The entire ritual of the law was but a shadow of spiritual things fulfilled in Christ, even to the "clean heart" typified by circumcision and secured by him to the believer through faith; and baptism and the Lord's Supper, the organization of the church, are the new bottles into which the gospel wine, so wonderfully typified in the old dispensation, has been poured by symbolization after, and not before, the fact of appropriation.

But Christ said: "Suffer the little children to come unto me, and forbid them not, for unto such is the kingdom of heaven;" but Christ never baptized these children, nor so taught others to do. He implied that unless in character we were such as little children we should never enter God's kingdom; but he never implied that until by nature the little child, as the adult, was regenerated, it should have any organic or visible relation to God's spiritual kingdom; and hence, he never baptized or took them into the church. Baptism is the sign, or symbol, of regeneration; and until regeneration takes place, baptism is a lie, whether applied to infant or adult. We are only the children of Abraham, as all are the children of God, by faith, under the gospel dispensation; and hence, infant baptism cannot come in the place of circumcision, so to speak, to Abraham's children except as they believe. Circumcision applied to the fleshly child of Abraham; baptism applies only to the spiritual child of Abraham—not to the fleshly child of the spiritual child of Abraham.

Paul taught Christian parents to "bring up their children in the nurture and admonition of the Lord;"

and if anything is clear under the gospel dispensation it is that the family and not the church is the "nursery" of the children. They are the seedlings of sin grown in the family garden; and when they are grafted with Christ, so trained as to believe on the Lord Jesus Christ, then these graftings are transplanted into the orchard of the church by baptism, not before. If the infant dies it is saved by grace and becomes morally related to God's kingdom by regeneration in death, without the need of baptism; and if it is baptized and grown up in sin, it is but the worse for baptism, as is the case with millions. Circumcision could make the Jew; baptism cannot make a Christian. A symbol of grace, baptism is a seal of nothing. Under the gospel we are "sealed" by the Holy Spirit; and the covenant of grace is ratified only in the "clean heart" circumcised by faith, of which circumcision in the flesh was the only type. Circumcision was the "seal of the righteousness of the faith of Abraham," but never of the faith of any other man; and when applied to Abraham's fleshly posterity it was but the token of a fleshly covenant which typified, under the covenant of grace, a clean heart by faith in all the spiritual posterity of Abraham, to be symbolized by baptism after, not before, the fact.

What Does It Mean?

This is the fifteenth day of December and State Missions has received but \$20 this month. The first of January will be here in sixteen days, and there will be due in bank \$1,000 borrowed money, and to the missionaries about \$2,000 more, on the quarter ending December 31st. To offset this we have nothing in the treasury. The Secretary has written hundreds of letters, dozens of articles, preached a hundred sermons, and has made numerous appeals since our Convention and yet contributions do not come. What does it mean?

It cannot surely mean that our people are not interested in State Missions. When we consider the deplorable destitution that exists—that a million people are lost in Tennessee, that there are towns in the State of a thousand inhabitants that have not a single church of any denomination, that there are a thousand places in the State that demand immediate attention—surely no Baptist in Tennessee is without interest as to the importance of this great work.

It certainly cannot be that anyone thinks the State Board is not doing all that could be done with the means furnished us. It is true we did not come up to the Convention out of debt and with a balance in the treasury. But we did come with a glorious work. We showed that 48 missionaries had been employed, that they had supplied 154 stations and had delivered nearly 5,000 religious addresses, had constituted 80 Sunday-schools and gathered into the same about 1,500 scholars, had built 9 new church houses and repaired 13 others, all at an actual cost of \$63,700; that they had witnessed nearly 900 professions of religion and had received almost 2,000 members.

That is work! That is what State Missions are doing. Tennessee will challenge the world to make a better

showing of work done with such limited means. Again, the question recurs, What does this dearth in contributions mean? Churches that owe their existence to this State Board gave us nothing last year. Other churches that worship in magnificent houses, and pay their pastors liberal salaries, are doing nothing for State Missions. Large country churches in wealthy sections of the country, that sustain regular preaching and have scarcely felt the pressure of these hard times, give nothing year after year to help send the blessed gospel to the destitute of our own Tennessee. Shall not something substantial be sent us by or before Jan. 1, 1895, to lift State Missions out of all embarrassments? A. J. Holt, Secy.

A Lecture on Burns.

I had the privilege, last Friday night, of hearing a very engaging lecture on Robert Burns, delivered in the parlors of the Brownsville Female College. It was given for the benefit of the College students, though others were present. The lecturer was Rev. E. E. Folk. The folding doors were thrown open and two large rooms were filled with students and visitors. Young ladies received us graciously and gracefully at the door, and escorted us into the brilliantly lighted parlors. Music and recitations were woven about the lecture, which was the feature of the evening's entertainment.

I know the lecturer as a first-class editor, giving us the best paper, I think, this State has ever had. But I did not suppose as a lecturer he would give us so much entertainment, instruction and enjoyment. In places the lecture thrilled me. But best of all, I saw Robert Burns all through the lecture—Robert Burns as he lived and moved among men, the good and the bad in his life. His thorough acquaintance with Burns and his works gave him strength in presenting his subject. Blessed is the man who can so paint his subject with words that the hearers can look at it and see it all the while. The elegant taste shown in giving a recitation from the Scotch poet and closing the evening with a song from him by the young ladies struck all with special force.

We are indebted to our beloved President for this pleasant evening, and commend him for thus looking after the higher development of his students. I. P. THORNTON.

State Missions.

At the last meeting of the Convention the Secretary of one of our Boards was able to stand up in the Convention and say, "I have all my Board's debts paid and money in my pocket."

I have never prayed that the time may come when the Secretary of the State Board of Missions may be able to say the same thing. He could have said so at the last Convention if the Board had undertaken 25 per cent. less work. He will be able to say so at the next Convention if we materially reduce the work. But is the mere fact of being out of debt the object sought for? Is it not rather the amount of work we may do by which the success of the Board is to be measured? The receipts of the State Board have been steadily decreasing for the

last three years, and the receipts of other branches of our State work as steadily increasing, though the decrease was smallest last year.

This year starts off bad for State Missions. From Oct. 1st to date (Dec. 15th), the State Board has received \$306.81 less than in the same period last year. Since Dec. 1st we have received only \$19.15 for State Missions.

The appropriations of the Board are smaller this year than any year in the last five, and the applications to the Board are for a greater amount than ever before.

These are facts—what are the inevitable consequences? The receipts must be materially increased or the Board must cancel some of the engagements already made, or it must go to the next Convention with the largest debt in its history. Either is possible. The last would be suicidal. We are within 16 days of the end of the quarter, with the treasury overdrawn and the Convention minutes not paid for. The minutes should have been paid for before now—must be paid for soon. I have no money—the State Board has none.

The foregoing is not a very cheerful statement, but it occurs to me the whole Baptist brotherhood should know the facts. W. M. WOODCOCK.

Nashville, Tenn.

It Means Something.

The Southwestern Baptist University, located at Jackson, Tenn., is now training nearly fifty young men for the gospel ministry. There are now seven or eight young ministers who are candidates for foreign fields. They are saying, "Here am I, Lord, send me." It means something. This is my solution. I never knew a faculty of men who were so thoroughly consecrated to their work. All of the powers of their souls, influence and money are stamped with the seal, "All for Christ's sake." The motto is, The education of the heart, the head and the hands. The whole atmosphere is impregnated with missions—Foreign Missions—all sorts of missions. It seems to me that that institution will take our country. God grant that it may. The young ministers are pastors of churches around Jackson, over five or six counties, with wonderful success. In the face of these facts, how can the pastors of our churches neglect to urge collections and solicit co-operation in behalf of the University? Soon I want to show some things the school has done.

Remember the ministerial aid fund in your Christmas gifts. Send something to help the fund if it is only a tooth pick. J. M. SARRAS. Trenton, Tenn.

Southern Baptist Convention.

By a unanimous vote of the three Boards—Foreign, Home and Sunday-school—the invitation extended by the churches of Washington, D. C., to the Southern Baptist Convention to hold its session for 1895 with them, was accepted. In the invitation the Washington churches propose to furnish free entertainment for only the officers of the Convention and Board and to all returned missionaries who may be in attendance. All other delegates and visitors will be expected to pay their board. The Washington Committee will announce in due time rates of board and other matters needed for information of delegates and visitors. T. F. BARR. Cor. Sec. S. B. Board.

NEWS NOTES.

NASHVILLE.

First Church—Usual services; good congregations; the hand of church fellowship given to twelve persons who had been baptized previously; one forward for prayer. Morning subject, "Taking heed unto the church" (Acts xx. 28); evening subject, "A cry from prison" (Psa. cxlii. 7). Pastor left Monday morning for Kentucky; will return for next Sunday. Central—Pastor Lofton preached; 300 in Sunday school; one addition by letter. Third—Fine congregations; 214 in Sunday-school. Seventh—Good week; 173 in Sunday-school; two for baptism; meeting continues. Edgefield—Eld. A. J. Holt preached; good collection for Orphanage; Sunday-school Union held in afternoon. North Edgefield—Pastor Barton preached; good prayer meetings; two by letter; 125 in Sunday-school. Howell Memorial—Pastor preached; Ladies' Missionary Society sent a valuable box of clothing to a frontier missionary; 112 in Sunday-school. Centennial—Good day; 85 in Sunday-school; pastor preached. Mill Creek—Good day; one by letter; Pastor Price preached. First Edgefield (col)—Pastor Vandavell preached.

MEMPHIS.

First Church—Good attendance in the morning; text, "Ye are the body of Christ and members in particular." House packed at night to see and to hear Dr. Traver's illustrated sermon on the Apostle Peter. The Sunday-school is all astir over the Christmas entertainment to occur Friday of this week. Budy Mission is flourishing; nearly 100 out Sunday. Central—Preaching by Pastor Nunnally morning and evening; good congregations; one received by letter and one baptized. Brother Mat. Mosely has been elected deacon to fill the vacancy occasioned by the death of Dr. Justice. Dr. W. L. Slack has so far recovered that he is ready to begin work January 1st.

KNOXVILLE.

Centennial Church—Pastor Snow preached at both hours; 396 in Sunday-school; two received for baptism, three baptized; good attendance at the B. Y. P. U. in the afternoon. Second—Pastor Jeffries preached at both hours; two received for baptism and two others baptized; 275 in Sunday-school. Third—150 in Sunday-school. First—Crowds at both hours; pastor preached; received one by letter, three for baptism; baptized 12.

—There will be no fifth Sunday meeting of the First Division of Cumberland Association in December.

—Good day yesterday; preaching in the morning by Rev. J. S. Johnson of New York; pastor delivered first lecture to the B. Y. P. U. on Distinctive Doctrines held by Baptists; seven received since last report; two for baptism and five by letter. W. C. GRACE. Harriman, Tenn., Dec. 10th.

—Contributions last week as follows: Samuel Pearce, Peltier, Tenn., a fine horse valued at \$100; Mrs. E. N. Keatonson, Beverly, \$1; Bev. E. A. Leonard, Mosheim, \$5; Smithwood Baptist Sunday-school, \$8; Bev. D. F. Manly, Dumlpin, \$6. Total, \$115. J. T. HARRISON.

Mossy Creek, Tenn. —Dear Bro. Editor.—By order of Smith's Fork Church I wish to correct through the Baptist and Reflector a mistake that occurs in our minutes in reference to State Missions. It ought to have been \$12 instead of \$1.20. We need full credit for all we do, and then it's little enough. Wm. A. McMillan, Com. Statesville, Tenn.

—Will not all of the fifth Sunday meetings of East Tennessee take a special collection for ministerial education? We have a number of very bright and promising young ministers, but they must be helped soon or return home. This will be very hurtful to them in many ways. Will not the chairmen of these meetings do this good work? We trust each one will encourage the college and young men in this way. Outlook for second term very encouraging. S. E. JONES. Carson-Newman, Mossy Creek, Tenn.

—On the fourth Sunday in November a presbytery consisting of the writer and Bro. Cradock was convened by the Ramah Baptist Church for the purpose of ordaining the following brethren to the deaconship: J. F. Tarpley, J. Hais and John Loaman. Deacon Terpley and others presented the candidates. The ordination sermon was preached by Bro. C., and it was strong and scriptural. Examination of candidates and presentation of Bibie by the writer. Prayed by Bro. C. Imposition of hands by the presbytery. Extension of hand by the presbytery and congregation. Benediction by Bro. C. S. T. ALSUP.

—A pleasant day at Antioch. The services at 11 a. m. and 7 p. m. were well attended. This was my last day with this church as pastor. Bro. Pearce, of Eagleville, will in a few days move upon the field and preach twice a month. During my short stay with the Antioch people I learned to love them. It was with no little degree of sadness that I took my leave of this noble band of brethren and sisters. Our separation was altogether mutual and understood for the past year. I cannot mention one good brother or one good sister without mentioning all, for all were good to me, and I love the whole church and community. The church sends \$6 this week for State Missions. Bro. Pastor, pull for missions at home and abroad. May God bless Antioch Church abundantly. JOHN T. OAKLEY.

—Though the weather was very inclement, yesterday was a good day with us. One received by letter and a deep spiritual feeling was manifested throughout the congregation. My first year as pastor of this church has almost expired. I expect to remain here. I know nothing at present to the contrary. In the summary of our annual offerings, given in the BAPTIST AND REFLECTOR last week, Ministerial Education was omitted. Our offering to this object was \$42.02.

making our offerings for all benevolent purposes since the beginning of the year 1892. We are hoping to do even better things another year. I am greatly rejoiced at the convalescence of Bro. Van Ness. B. L. MORTLAR. Cleveland, Tenn.

—Gratitude! For one week I have preached night and day here at Dumlpin—14 received for baptism. Yesterday the people gave me a free offering of \$50. The meeting will continue two days. I will then go to Alder Branch for five days. Our meeting at Newport was greatly blessed of the Lord—13 received for baptism before I left. God greatly revived his people, and from this on they will do much more for his glory. The sisters of this church can be and will be a mighty power for good. Newport gave me \$74.05 for Sunday-school and Colportage. Wherever I have gone in East Tennessee I have been received with the greatest kindness. What a power there is in this part of the State if it could only be utilized! Oh! if these people only knew their duty and privilege! I hope to spend January and February in West Tennessee. I go to be with Bro. S. C. Hearn at McKenzie's the first week in January. Who will send me a Christmas gift for the Sunday-school and Colportage work? W. Y. QUINBERN.

—Receipts for Ministerial Board, Jackson, Tennessee, from Nov. 6th to Dec. 4th: PROVISIONS: Asarta church \$7.50, Corinth church 7.00, Mrs. Meekie, Thea, Miss. 1.00, Henderson church 3.25, CASH: Emmanuel church \$10.00, Mrs. W. H. Edenton 8.00, Popular Grove, L. A. S. 2.25, W. J. Cole, Gift, Miss. 2.25, W. J. Robinson 2.00, W. J. Cox 1.00, Fisherville church 1.54, Medina church 1.54, Miss A. S. 5.00. Total \$61.88.

The average in the Baltimore Club for November was \$5.50, the best that has yet been done. This is the highest paid for any young man for the month of November. Notwithstanding this economy, the Board is behind \$31.12 to date, Dec. 8th. I think that it is enough merely to state this fact. Forty-three young ministers have been enrolled this year. Brethren, are you not proud of your school? Tennessee is able to have one of the best equipped colleges North or South. G. M. SAVAOR.

—The churches of Central Association are urgently requested to make a close canvass of the entire membership for something for missions, to be reported to our next Sunday meeting at McKenzie, Tenn., which convenes on Friday evening before the 8th of January in this month. We extend a cordial invitation to Brethren Folk, Holt, Quisenberry, Bell and others. We expect the Boards of the Western District and Weakley County Associations to be with us. We so much need the pastors of the churches at these meetings. The necessity is upon us for every child of God to do something for the salvation of the world. Is it possible that we shall so live that when we go to the judgment of the last day we shall go empty-handed? Let us meet at McKenzie to inquire of the Lord how to take the mighty city of sin. The Lord will be inquired of. J. M. SARRAS.

of. Let us remember our Missionary Boards and our missionaries at home and abroad. What would we expect of the churches if we had to provide a support for our consecrated missionaries? Brethren, wake up, and say, Lord, here am I. J. M. SARRAS.

Orphans' Home.

What a delightful sight on Christmas morning to see each little "tot" in the family, with stocking in hand, plunging their little arms into the mysterious depths of the familiar every-day companion to pull therefrom the trinkets furnished by that wonderful myth, "Santa Claus!" Who does not enjoy the bright sparkle of delight that flashes from the boy's eyes when he catches the first glimpse of the mercies in horn or the "big" or "better, perhaps, the "going" with long hair and sleepy eyes! And if we may look into papa's sock there may be a nice present from the children or mamma. But how can our 34 little ones have these things but by the thoughtfulness of those interested? I am sure that there will be toys in the Home. But, beloved, the debt. We all want this paid more than we want toys. Give us the collection in December and make glad the hearts of those who have patiently borne the burden. T. T. THOMPSON.

Jackson Items.

The results of the meetings held in various churches of the city continue to show themselves. The First Church has received one by baptism and seven by letter. Bev. E. B. McNeil baptized his youngest son, Perry. Bro. McNeil has six sons, all of whom have been baptized into the fellowship of the First Church by their father within ten years. Pastor Tribble, since his return from his meeting with the Columbia church, has been preaching strong sermons to his congregation, making up time for his absence. During this month collections have been taken in the First Church for the Franklin church, the Orphans' Home, the American Bible Society, and the pastor "talked up" the BAPTIST AND REFLECTOR. Brethren L. W. Howse and L. O. McDonald will be ordained to the ministry on the 10th. Bro. L. W. Sloan reports good congregations and good work with the Highland church. Bro. I. N. Penick of the Second church baptized a very estimable sister on the 18th and one was received by letter. His church is in fine working condition. Bro. Penick is in demand for "speaks." Bro. W. J. Robertson baptized one during his regular day with the Fisherville church on the 10th. Bro. G. H. Crutcher reports a good day with his Clark County church. Bro. W. L. Howse was with him, made an appeal for the cause of missions and took a nice collection. Bro. M. M. Bladock reports good work with his churches, Medina and Lavenia. Both houses have been recently repaired and made comfortable for the winter use. The number of pupils still grows at the University, although there is only one week until Christmas holidays. Two new pupils were enrolled this morning. MADISON.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. REV. A. J. HOLZ, D.D., Missionary Secretary... FOREIGN MISSIONS. REV. E. J. WILLIAMS, D.D., Corresponding Secretary... SOME MISSIONS. REV. I. T. THOMAS, D.D., Corresponding Secretary... MINISTERIAL EDUCATION. Funds for young ministers to the S. W. B. University... SUNDAY-SCHOOLS AND COLPORTAGE. REV. W. Y. QUINBERY, Corresponding Secretary... WOMAN'S MISSIONARY UNION. CENTRAL COMMITTEE FOR TENSSESSEE: Mrs. B. C. Stockton, President...

Forty-Three Years in China.

BY MRS. M. F. CRAWFORD.

XIV.

STREET PREACHING AND OTHER LABORS.

Something has been said in previous chapters regarding village and chapel work in the early years. As time went on curiosity began to subside and the congregations in the chapels to dwindle. Mr. C. then turned his attention to other methods of reaching the people. Observing that on summer evenings the men left their close, stuffy houses for the streets, where, sitting on the door steps or other places, they would spend hours in smoking, and discussing whatever subject came up, Mr. C., often accompanied by a native brother, started out each pleasant evening to find hearers. Watching his opportunity as he passed along he would embrace the first opening to enter into conversation with some individual or group. Whatever might be the theme, others would soon gather around. By skillful handling of the conversation it would soon turn into a religious discourse, interspersed by occasional questions and answers. In cold weather the hour chosen for work was noon, when the people were going home to dinner. In spring and autumn late in the afternoon was found to be the best hour. Practice gives facility and hearers were generally secured. In process of time his very appearance on the streets would suggest the name of "Jesus," and while some would shy off others would request him to preach. On the more quiet streets the women would come out and stand on their door steps to listen. Often in my visits among them they would tell me what they had heard him say on such occasions. The boys, always on the alert as to what is going on, generally formed a large part of his audience, and perhaps remembered the import of the discourse better than any other class.

As the years rolled on iteration also assumed new phases, and vacant hours could occasionally be ranted in the villages where we could go to

TREASURER'S REPORT.

Collections for the various objects of the Tennessee Baptist Convention in November, 1894:

Table with columns: ASSOCIATION, Minister's Belief, Minister's Education, Orphan's Home, S. S. and Colportage, Home Missions, Foreign Missions, State Missions. Rows include Holston, Johnson City, Johnson City Valley, Providence, McFeters' Bond, Judson, Memphis, Bethel, Memphis Trinity, Memphis St. S. B., Frayser, Independence S. B., Big Creek S. B., Harmony, Piherville, Germantown, Collierville, Central Ave., New Salem, Round Lick, Hickman, Mrs. and Miss Kuehling, Round Lick, Shop Springs, Nolensville, Mossy Creek, Dandridge, R. A. Rankin, Nether, Big Springs, Ocoee, South Pittsburg, Chattanooga 2nd, Cleveland 2nd, Chattanooga 1st, Chattanooga Central, Salem, Prosperity, Salein, Woodbury S. B., Prosperity S. B., Great Valley S. B., Southwestern District, Holly Springs, Tennessee, Fine Grove, Knoxville 2nd S. B., R. E. McNabb, Union, G. W. Parks, McMinnville S. B., Unity, Peachmont, Walnut Grove, Western District, Mrs. Loretta Bell, Wm. Carey, Elkton, Mrs. F. B. Garrison, Kelley's Creek, Rev. F. M. Yeager, J. B. Harlow, W. Owen, Mrs. Mary Reed, J. R. Smith, Miscellaneous, W. J. O'Connor, Jackson Highland Ave. ch, A. G. Carr (col.), J. N. Williams, J. W. McQueen.

W. M. Woodcock, Treasurer.

gether. Then it was soon found possible to rent rooms in private families where I could remain for days at a time, but where a man would not be received. Mr. C. then decided to try tent preaching and had one constructed at a cost of fifteen dollars, capable of holding about fifty persons, besides a little compartment at the rear for sleeping and cooking. Selecting a vacant spot near the outskirts of a village he would pitch his tent and remain for three or four days laboring with all who came in. At some places the village elders would come out and show their appreciation of the work and the rest of the people conduct themselves accordingly; at others the "cold shoulder" would be given. Experience suggested that it was best to pitch the tent facing east, if practicable, and also against some wall, fence or ditch to prevent the irrepressible boys from chasing each other around it to the disturbance of the work. Circuits of weeks at a time were thus made and through this means multitudes heard the gospel. Once after the tent was struck at a town, and before it could be pitched at another a rain came on and soaking the ground the dampness brought on a cold and cough that lasted nearly all winter. One night

at a large market town the tent was watered by thieves. The wind blowing furiously, Mr. C., at a late hour, sought sleeping quarters at a miserable little inn, leaving the servant and a native Christian visitor in charge of the tent. The flapping of the tent prevented the sleeping occupants from hearing other sounds. A thief or thieves lifted the pegs on one side, crept quietly in and took a box containing eatables, plates, towels, cash, etc. They also carried off a good umbrella and some other articles. In the morning Mr. C., finding himself without food or money, started home. On the way he had a fall from the donkey and sprained his wrist so badly that he was deprived of its use for months. According to custom a list of the stolen articles was sent to the District Magistrate with the request that the thieves be brought to justice. The Magistrate promptly sent runners to the town and soon arrested the principal offender. Seeing this a number of other persons brought in their claims against him for missing property. After several weeks of delay most of our things were recovered, some in a battered condition. These had been sold to respectable people who knew they belonged to Mr. C. In January, 1884, Miss Roberts

joined the Mission, purposing to go to Hwanghien when that station could be opened. As yet all efforts to rent a house in that city had failed. The next summer Miss Roberts was married to Mr. Halcomb, and in October Mrs. Pruitt, to the regret of all, was taken away by death. She was a most lovely woman and consecrated missionary. Her loss was keenly felt by those who expected to open the new station. In December Messrs. Joiner and Davault with their wives arrived at Tung Chow. In the meantime negotiations for the house at Hwanghien seemed at a standstill. The owner had been imprisoned and his steward severely beaten by the Mandarins for attempting to rent to foreigners, and there appeared no present hope to the enterprise. The next summer the "Hwanghien Mission," which had been organized and operated in Tung Chow for a year or more, was dissolved and the treasurer's accounts were turned over to the Tung Chow treasury.

For many years we had been urgently appealing for more workers for Shantung Province. In the meantime, since the American war, the Board had opened missions in Italy, Brazil and Mexico, while the old ones in China were languishing for want of help. It seems difficult for the home people to realize the fact that a mission, to be efficient, must not only have sufficient reinforcements to fill up the gaps made by death and departures, but the force must be from time to time augmented. Our Southern Baptists seemed then, as now, strangely apathetic, while the rest of the Christian world were eagerly giving the gospel to the nations.

Just before my return from the U. S. (1885), without taking the voice of the Mission, Messrs. Halcomb and Pruitt wrote the Board in regard to establishing a college at Hwanghien, when that station should be settled which might be gradually developed into a university. The Board replied that it was not their policy to engage in the higher education of the nations—that their aim in carrying out the wishes of the contributors to missions was to make the preaching of the gospel the main work, that small schools should be subsidiary to this, and asked for the opinion of the Mission regarding the proposed college.

We earnestly desired to appeal to Southern Baptists for fifty workers, but feared most of them would fall into the prevailing methods of evangelizing through free schools, hired preachers and Bible women. We were keenly alive to the evils of these methods in our field. The indications were that our young brethren would very soon go into this kind of work, and we saw that if they did ours would be undermined or suffer incalculable injury. About this time each of the missionaries received as a present from the Board a copy of Rev. C. H. Carpenter's recent book, "Self-Support in Bassein." We read it with intense interest, and inferred from the Board's sending it that they were ready to favor "Self-Support." Mr. O. felt then encouraged to visit the United States for the purpose of consultation with the Board, and if possible with them to enter upon some plan for informing the Baptist public, and especially those who were to become missionaries, on this sub-

ject. So we resolved to suspend our appeal until we could see what would become of this effort. In March, 1885, Mr. O. started again for the homeland, but the account of this visit and other kindred matters will be reserved for future chapters.

Buh Go is twelve miles west of Tung Chow city and the largest town in Punglai County. Immediately after the robber raid we adopted it as one of our stations. Irregular and short visits were made to it and the surrounding towns until the autumn of 1888, when we decided to take up regular work there. Going out in October with a native Christian there was no difficulty in finding vacant rooms for a few days lodging. Great crowds, mostly of women and children, as usual, gathered around me, affording ample opportunity for presenting the gospel. While there Mrs. Yang, a woman of wealth, sent for me to visit her, as she was ill and could not come out to see me. On going the next day I found her a very interesting person. She could read and asked many intelligent questions. She said: "When you come again do not send around in search of lodgings, but come directly to my house— you see I have plenty of room and will always be glad to have you stay with me. Of course, I could not take in your husband, or any man, native or foreign." Her kind invitation was accepted many times, and we often sat together until a late hour of the night reading the story of Salvation and singing the songs of Zion. But alas her heart was not touched by the Spirit's power, and years afterwards she died a heathen.

From Philadelphia.

The BAPTIST AND REFLECTOR comes to me and is always full of the best things. I feel sure there will be no paper published in 1895 that will be more helpful to the Christian, and especially to the Christian minister, than the BAPTIST AND REFLECTOR. Are you sure we are to have articles from these thirty greatest preachers and writers in the world? I am not running the BAPTIST AND REFLECTOR, but if I were the first thing would be to run the price up. I expect to have the issues of 1895 bound, and will keep them for future use. The churches in Philadelphia and vicinity have begun to call upon the name of the Lord to save sinners. This is the time when we expect great blessings. Mr. Conwell of the Temple has a good work going on (in fact, he always has) now. Dr. Wharton has been there two weeks. For the last nine weeks I have been helping different pastors in meetings, returning to my own church Sunday. The good Lord has owned his word. In one meeting he was with us in great power. More than 100 accepted the Savior. Many old people were saved. I wish I could tell you all about the meeting, but it would take too much space. Two things I would like to mention. There was a young lady member of the church who because of poor health could not come very much to the meetings. Her parents told the pastor of the church that this young lady wanted to her room about 8 o'clock in the evening and knelt by her bedside and remained all night in prayer to God

for the meetings. Surely God heard her prayer. One evening a wife was converted. On their way home her husband would not speak to her. He seemed to be very angry. When they reached home still he would not speak. He would not retire as usual, but remained in the parlor for the night. Late in the night the wife went down to speak to her husband and persuaded him to retire for rest. Still he would not speak. The next week he came to church one evening and asked to be prayed for, and the next week he was converted. Brethren, I have seen some things that made my heart rejoice, but when that dear wife went and took her husband by the hand, and to see him break completely down, my heart did rejoice in the wonderful power of God's grace. We are getting along very well at the Calvary. We will begin our meeting the first of the year. We are expecting good meetings. We have some of the very salt of the earth. The pastor does not know what it means to wait for his salary. He is paid every month in advance. More than that, he received last year \$200 more than he was promised. This makes us feel happy, not that we receive the money alone, but that we minister to such a kind people. May the Lord bless old Tennessee, the home of my boyhood days; and may all of her sons take the BAPTIST AND REFLECTOR, not "just to help it along," but to help themselves.

W. J. CAMERON Philadelphia, Pa.

Way Notes.

I am off according to your published appointment to do some work for the dear paper and preach for the people and stir up the Lord's interest. At Brownsville I met my daughter, who is attending that fine school. I was soon met by Prof. Folk and his genial, good wife, and to see all those dear, lively girls denotes how fortunate they are to be in such a fine school and have such a good home in the boarding department. It is a real treat to visit that school. Well, here is Dr. Trotter, who took me by the arm and conducted me all over that town and introduced me to his people, and such solid help he rendered. He is a grand man; amid a noble people. I did good work by his assistance and others. Next Bro. J. I. Ayers took possession of me and carried me to his Woodlawn Church, and by his general aid and the good words he said to his people—for he lives in their affections—I did a fine work here. I then went to Ripley and found Pastor Hart too unwell and busy to render assistance, but Major Anderson, who is a noble brother, introduced me to everyone and stood with me for nearly two days and rendered grand assistance. I did a fine work here. Thence to Grace Church, where I met Pastor J. A. Mitchell, who took charge of me and in his buggy carried me to Curve, Eaon, Mt. Vernon and gave such noble help. No wonder I did a fine work; for I was amidst his people those three days and nights, where he had labored so faithfully these years in building up the cause, building church houses, etc., and doing a grand work generally. The brethren say he is pure gold.

And now I go to Blon, the big church of Friendship Association, and meet the big-hearted S. K. Tigrett, who is the moderator of the Association and in many respects the big man of the Association. A good work was done by his genial help. He certainly holds the confidence of his people, and a noble set they are. Thence to Hall's, Bro. Tigrett's home. A fine congregation awaits the Bar-tier and Hysleros man. A good work was done here.

Now there remain five appointments to be filled and a good field to enter. That part of my trip will come later. In conclusion let me say that on this date I have filled all my appointments and preached to good congregations, traveled over a good section of country, done a good work for the paper and I trust for the Lord. A nobler set of Christian people I never met. Many that deserve special mention time and space forbid, but may the Lord bless them and the work done. Amen. J. M. NOWLIN

Martin, Tenn.

The Week of Prayer.

Whether in a union meeting of the Woman's Missionary and Aid Societies of all the Baptist churches of a town, or in the small or larger circle of a country church or among sisters where as yet there is no society, let us unite in daily prayer and praise during the week January 6-12, 1895.

Appoint a different leader for each day, if possible; but do not expect the leader to make an address. These should be prayer meetings. A few remarks suffice to introduce the special subject, then an invitation should be given for others to express interest in the cause or to comment upon the Scripture read, followed by prayers from as many as feel moved to plead God's blessing. See that previous notice is read from the pulpit, and make a point of personally inviting all women, old and young, to come and speak one with another of the great things done for us and the great work committed to us. May these gatherings be the beginning of larger spiritual growth and of an influence that shall be felt in every department of church work through all the year. If not furnished with a list of suggested topics and an order of exercises for January 7th, when the Christmas Offering for China is to be gathered in, write at once for these helps to Mrs. J. T. Paris, 155 North Spruce Street, Nashville, Tenn. S. E. S. S.

Job Work.

The BAPTIST AND REFLECTOR solicits orders for all kinds of job work, such as the printing of minutes, tracts, circulars, cards, etc. We guarantee that the work will be done both as cheaply and neatly as anywhere in the city. We should be glad to receive your orders.

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

Royal Baking Powder ABSOLUTELY PURE

Mary Sharp College.

We have held every papir matriculated this term. The management has been very satisfactory indeed, and the department of the young ladies has been excellent. The work being accomplished is gratifying.

Prof. Hamilton has come to stay, and is growing every day in the confidence of the community as a polished gentleman and successful educator.

Dr. Graves, so well known to your many readers, is at his post every roll call, and is rounding up his grand career as an educator with the best work of his life.

Mrs. Smith has demonstrated the practicability of cheap board in the management of the college this term, and announces in advance that board next term, except laundry, will be only \$12 per month. Tuition remains the same. Pupils entering on the 1st of January will save two weeks tuition, as the second term will not open until January 18th.

I have resumed pastoral work with the church here, and we now have regular services. Carr Smith, Winchester, Tenn.

—The writer closed a nineteen days meeting with Black Oak Ridge Baptist Church, Clinton Association, November 27th, which was a grand victory. Seven professed faith, three joined the church by experience, two baptized, and the church left in a good condition, with an evergreen Sunday-school and a prayer-meeting. Bro. B. Donaldson did good preaching for ten days of the time, defending the Bible or Baptist doctrine. On November 29th, in connection with other brethren, I went to Fairview Church, Knox County, where we met a number of brethren from the different churches, for the purpose of organizing a new Association, which was done without a jar. Bro. Wm. Cooper of Knoxville and a number of brethren appointed by the Tennessee Association met with me and aided very much in setting things in order. Bro. B. L. Stanfield was elected Moderator and Bro. Hill Secretary and Treasurer. Midland is the name of the new Association. It will meet on Thursday before the third Saturday in October, 1895. J. N. BROWN

Bull Run, Tenn.

—The Arena for December is full of new and interesting matter. The article by R. O. Flower, on the "Wall Springs and Feesides of Innuorality," is startling. "The Real Significance of the World's Parliament of Religions," by Prof. F. Max Muller, is a grave discussion of a great subject. Will Allen Dromgoole has an interesting Christmas story of East Tennessee mountains. There are other good, instructive and readable articles in this number.

BAPTIST AND REFLECTOR

Nashville, Tenn., Dec. 20, 1894

EDGAR E. FOLK, Editor. H. B. FOLK, Business Manager.

A. B. CARAWINE, Field Editor and General Agent.

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PLEASE NOTICE.

- 1. All subscribers are presumed to be permanent until we receive notice to the contrary. 2. The label on your paper will tell you when your subscription expires. 3. If you wish a change of post-office address, always give the post-office from which, as well as the post-office to which, you wish the change made. 4. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR. 5. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. 6. We can send receipts if desired. 7. Advertising rates liberal, and will be furnished on application.

THE NEW HOLY LAND SERIES.

We have just made arrangements by which we can furnish our readers the new Holy Land Art Portfolios, entitled, "Earthly Footsteps of the Man of Galilee."

How thoroughly well the publishers have conceived and carried out their portion of the work becomes evident on even the most casual inspection of Part I, which is before us. To place this publication within the reach of our readers therefore becomes a pleasant duty, for we feel that the beautiful portfolios will be a welcome and valuable addition to every Christian home.

It is only necessary to inspect the first portfolio to become impressed with the undoubted value of the publication both for religious instruction, historical study and general education, for all of which purposes it is most warmly commended to our readers.

There will be twenty-four portfolios in all, each containing sixteen views, which are interestingly described.

To have the twenty-four parts handsomely bound would cost only a small amount, thereby making a book of collections, which if you were to purchase outright would cost not less than \$10.

The work is well done. Before deciding to offer the series to our readers, we showed some of the pictures to Dr. A. J. Holt, our Missionary Secretary, who has recently made a tour through the Holy Land. He pronounced them most excellent. We consider that we are doing our readers a favor to give them an opportunity to secure this series. You will miss a splendid opportunity if you fail to take advantage of this offer.

See advertisement on page 15.

COLLECTION OR NO COLLECTION?

This is the question which constantly confronts the Secretaries of our various Mission Boards and charitable institutions whenever they appear before a church, or an association, or a convention, in the interest of their work. Shall they take up a collection or not? There are two sides to the question:

1. The collection side. In favor of taking a collection, it is argued that now is a convenient opportunity for the people to give to the special object, while the agent is present. Also that the presence and the earnest words of the agent, in presenting the subject in such a way as no one else could do probably, has had the effect of stimulating the people, and of inspiring them to give to that cause, and consequently they will not only give, but give more than they would at other times; while if the interest, which is thus aroused in their hearts, is allowed to die out after the departure of the agent, the people will not give so much to the cause, if indeed they give anything at all. The idea of those who advocate this policy is to strike while the iron is hot, and be sure and heat it as much as possible before you strike. This policy was the one almost universally practiced by the agents of our various denominational interests until a few years ago. Since then, however, a number of them have been disposed to adopt the policy of taking up no collections, but simply of presenting their work and trying to organize the church into systematic giving regularly every week or month.

2. The no-collection side. The advocates of this policy say that while you may be able to get more money at the time under the high pressure method of striking while the iron is hot—that is, of arousing the sympathies and emotions of the people and getting all the money you can out of them on the strength of their aroused emotions—yet they believe that in the end less money will be collected through this policy than through the policy of systematic contributions. They argue that those who give in this way give not from permanent principles or a deep love for Christ, but simply from the temporary emotions which have been excited by the speaker. They think that when these emotions die down, even if the contributor does not regret the amount which he has given, he will, at least, not be disposed to give another similar amount until his emotions have been aroused in the same way, and that in all probability this will be harder to do next time; consequently his giving will be only sporadic and occasional, instead of systematic and regular, and in the end will probably not aggregate as much as it would do under the systematic

plan. Besides, it is argued, if the agent depends for the amount of money received by his cause upon these personal appeals, he can reach comparatively few people in his territory during the year, and consequently there will be few contributors, but that if he would organize the forces, and get them to contributing regularly, whether he is present or not, there will be a far larger number of contributors, and consequently a far larger amount of contributions. Then, too, it is urged that those who attend the Associations and Conventions are the ones, as a rule, who contribute most liberally at home, so that when you take a collection at the Association or Convention you are only reaching those who have already given, while the great mass of non-contributors remain unreached.

Which of these two plans is the best? For our part, we are inclined to think that the second one is. We believe that there is much force in the arguments made by the advocates of this plan. What our great Southern Baptist host needs more than any other thing else now is system in its contributions to all of our benevolent work. We are a great unorganized mass, a very Niagara of unused forces. This is peculiarly true of our Tennessee Baptist hosts, where out of 112,000 members we have not more than 25,000 contributors. The trouble with them, we believe, is not, as sometimes charged, that they are anti-missionary Baptists in principle, nor that they are stingy. It is a lack, in the first place, of information about the work, and, in the second place a lack of opportunity to give to it. Supply these lacks—inform the people about the mission work, State, Home and Foreign, and then give them a plan by which they can contribute regularly and systematically to the work—and we believe that there would be but very few who would not give something to it; some more, some less; but the aggregate of the sums would amount to considerably more than at present. When you talk to people about giving, be sure at the same time that you not only urge upon them to give, but tell them where to give, and when to give, and how to give. In other words organize them, give them a definite plan upon which to make their contributions to the work. In this way, we believe that both the number of contributors and the aggregate of contributions will be largely increased. Let us try this. It is at least worth the trial.

AND STILL ANOTHER SIDE.

Dear Brother Folk:—If you will write once more on "Choirs" I'll not bother you again. It is human nature to know more of our virtues than our vices, but it does seem to me that whenever a writer has anything to say about choirs, he selects a bad choir on which to exercise his wit, or holds up the weakness of human nature, to which even choir members must

pled guilty, without putting into the other side of the scales their many virtues.

I am perfectly willing for preacher or layman who leads in public prayer, and who in his prayer is never tempted to strive for the effect his words may have on his hearers, to lecture us all he wishes on our weakness for show. It should be restrained in choir, in pulpit, and in pew. They say choirs quarrel, disagree among themselves, are inharmolous. Is that peculiar to choirs? It seems to me I have heard or read somewhere of "shortborn deacons," and yet it is a great satisfaction to know that all are not "shortborn." If "Layman" of last week had eyes in the back and sides of his head he would see that what he objects to is carried on to a far greater extent in the congregation than in the choir.

So please give us a few words as to our virtues without saying anything about "O for a Man" or "Come Down, Sal." Yours fraternally, CHAS. G. ANKROM.

Well, well, there it is again. We were afraid that we would get ourselves into trouble when we began to talk about church music. Evidently there are more sides than one to the subject, and it is well, we think, to have all sides brought out. We did not, of course, mean to make fun of choirs when we wrote about their singing such songs as "Come Down, Sal," "O! for a Man," etc., or to intimate that all choirs sing such songs. What we said was that "some of these fashionable choirs seem to imagine that the whole object of having service at church, at all, was in order that they might display their own artistic training;" and that "sometimes these choirs make themselves supremely ridiculous with the songs they select."

This did not mean, of course, that all choirs always do such things, but only that some choirs sometimes do. As appears from our second editorial upon the subject, we believe in choirs. We never could sing very much on ourself, but we always did enjoy good music. We love to hear the choir sing, provided, however, that they only sing well, as they usually do, and that they sing in a devotional spirit, as they do not always do. We repeat what we said several weeks ago:

"Let the members of the choir sing one or two solos or duets or quartettes during the service, and then let the preacher select two or three good old godly hymns full of religion, which everybody knows—such as 'All Hail the Power of Jesus' Name,' 'Jesus, Lover of My Soul,' 'Nearer My God to Thee,' 'How Firm a Foundation,' and so on—and let the choir select familiar tunes for these, and simply lead in singing them, not too fast so as to run away from the good old souls in the congregation, and yet not too slow, so as to have the whole congregation dragging during the singing. If they want to teach the congregation some new hymns or tunes, let them sing them over several times, Sabbath after Sabbath, requesting the congregation to join in, until they catch them. In this way there will be mutual sympathy established, be-

tween the choir and the congregation, and our church music will be what it was intended to be—of an elevating, devotional character."

We suppose now that we have had all sides of this subject, and that it will not be necessary to say any more upon it.

QUESTION BOX.

Be it 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.—With the reasons given for rejecting "Campbellite immersions," can we scripturally or consistently accept baptism administered by Episcopalians, Lutherans, Congregationalists, Presbyterians, Methodist Episcopalians and all Protestants?

CHAS. G. ANKROM.

Ans.—We think not, though the reasons would be a little different in their cases from those in the case of the Campbellites.

PERSONAL AND PRACTICAL.

—A happy Christmas to you!

—And so we are to go to Washington! Well, we are so thankful we can go somewhere, even if we do have to pay our way.

—Do not become so absorbed in your own pleasure this Christmas as to forget others around you who are not so fortunate as you are.

—Dr. Owin of Atlanta baptised two of his daughters and the granddaughters of the late Dr. B. C. Howell of Nashville into the fellowship of the Central Baptist Church of that city.

—We acknowledge the receipt of the following invitation: "Your presence is requested at the marriage of Louella Maude Whitehead to Samuel Emmet Wilson, Wednesday evening, December 19th, at half past eight; St. Luke's Church, Jackson, Tenn., 1894." We extend congratulations to Emmet and his lovely bride, and wish them all happiness and prosperity.

—Prof. F. W. Boatwright has been unanimously elected President of Richmond College, Virginia. He has for several years been a professor in the college. He is comparatively a young man, but has already a fine reputation as a scholar and a teacher. Richmond College has waited a long time for a president. We hope now that it has secured the man whom God has had in waiting for it.

—Mr. W. L. Waters and wife, of Watertown, Tenn., celebrated their golden wedding on Dec. 17th. Many of the family and friends were present at the celebration. Dr. James Waters, who is a brother of Mr. W. L. Waters, wrote an interesting poem upon the event, which was neatly published in pamphlet shape. We trust that the couple may have many more years of wedded bliss. Their lives have been both prosperous and useful. May they be increasingly so in the coming years.

—Several excellent articles, already in type, were crowded out of last week's issue of the paper, and the same is true again this week. We are also a number of interesting articles upon file for publication whenever the over crowded condition of our columns will allow it. We

hope our friends will remember the pressure upon our columns at present, and have patience with us. Al- so that they will condense their articles and news letters as much as possible. We shall do the best we can.

—We regret to learn of the death of Bro. J. N. Major, of Clarksville, whose critical illness Bro. A. U. Boone made mention last week. His wife is a daughter of Dr. A. D. Sealr, for so long the honored pastor of the Clarksville church. He was a noble Christian gentleman, kind and gentle. He leaves a widow and several children to mourn his loss. One of them is Rev. W. H. Major, of Austin, Tex. Our sympathies go out to the family, now thrice bereaved in the last few years. May God's blessings rest upon them and his grace be sufficient for them.

—The church at Arkadelphia, Ark., of which our friend, Rev. E. B. Miller, is pastor, has recently enjoyed a gracious revival in which there were nearly one hundred persons converted, about fifty of them being pupils of Ouachita College, located at Arkadelphia. The meeting was conducted by Maj Penn, and a correspondent of the Arkansas Baptist says that he "preached the sweet old story in its simplicity; in all the earnestness and pathos of his soul he showed sinful men and women that to reject Christ was death." With more such preaching we believe there would be more such results.

—The Florida Baptist Witness says: "Rev. S. M. Provence, the talented Baptist pastor at Tallahassee, will be a candidate for chaplain of the senate in the next Florida legislature, and from all indications he will be elected." Bro. Provence will be remembered as formerly pastor of the Baptist Church at Brownsville, this State. We are glad to know that he is getting along so nicely in Florida. Do not become so engrossed with your pastoral and legislative duties, Bro. Provence, but that you can find time to let your old friends in Tennessee hear from you occasionally.

—We sympathize very much with our friends, Secretary and Mrs. Holt, in the loss, last week, of their babe, ten weeks old. The little fellow had been sick all of his life, but this fact only drew them closer to him and made them watch over him more tenderly and love him more. Only those who themselves have felt what it is to lose a babe can really suffer with those who have this experience. There is one blessed comfort with it, however. Our little ones are not really lost. They have only gone closer to God and draw us nearer to heaven.

—It was a most enjoyable visit we had to Brownsville last week, though brief. It was quite a pleasure to spend one night with loved ones under the old home roof. Everything at the Brownsville Female College seemed to be getting along smoothly and happily. President Folk is expecting an increase of pupils during the spring term. The Baptist church was never in better condition, owing to the great revival recently held there by Bro. Quisenberry. Pastor Trotter looked happy. We have said it before, and we want to take this occasion to say it again: We have been over this world a good deal and

have never seen a finer class of people than those who live in old Brownsville. And especially is this true of the Baptists there. Who would not be happy as pastor of such a people? —Dr. I. T. Tichenor, Corresponding Secretary of the Home Mission Board, of Atlanta, Ga., was in the city last Tuesday on business. We were glad to see him looking so well. He believes that if the Baptists of our Southland could only organize and contribute systematically to our mission interests, as they ought, our Boards would have no lack of funds for carrying on their work, even during these hard times. We fully agree with him. But how are we going to get them thus organized? That is the question. Of course, however, it cannot be done in a day nor a year. There must be a gradual development along this line.

—The New York Christian Advocate, in speaking of the tendency among the Episcopalians toward Romanism, says: "In this city, St. Mary's, St. Ignatius', the church of the Redeemer, the church of the Holy Cross, church of St. Edward the Martyr, and the church of the Holy Nativity, there are used the eucharistic lights, crosses, crucifixes, incense, and appropriate vestments. In the church of the Redeemer the term 'mass' is used. In the Trinity parish paper appears the announcement: 'Daily celebrations of low mass.' In the church of the Transfiguration there is annually announced a solemn mass of requiem, at which black and gold vestments and incense are employed." And thus, in spite of all of their denials and protests, our Episcopal friends go back to Rome. Really, however, they have never gotten very far away. It is but the natural disposition of the daughter to go back to her mother.

—A hundred brethren said, "Reduce the price of the Arkansas Baptist to \$1.50 and we can double the subscription list in our territory." Two months ago we yielded to the pressure, made a great sacrifice in doing so, and have heard from just one of the hundred. "Where are the ninety and nine?"

—Even so. And has your list been doubled, Brother Baptist? We have been frequently tempted in the same way to reduce the price of the BAPTIST AND REFLECTOR to \$1.50, with the promise that if we would do so the subscription list would be doubled in a short time. We have always feared similar results to those experienced by the Arkansas Baptist. As we stated, Dr. Graves tried it one year, at the solicitation of brethren, and as he lost \$2000 during that year in consequence. The Baptist Reflector at Chattanooga tried it also, but was compelled to increase the price before we bought it. The truth is that, as a rule, the majority of those who care to read a religious paper at all would just about as readily pay \$2 for it as they would \$1.50, and when the editor reduces the price of his paper from \$2 to \$1.50 he cuts off about one fourth of his revenue at one blow, and at the same time gets very few new subscribers, to make up for the difference, than those he already has.

—Rev. E. V. Baldy, pastor of the First Baptist Church, Bowling Green, Ky., seems to be quite progressive in his ideas of pastoral work. The first

thing he did after going there was to make his prayer-meetings so interesting that there was actually a scramble for seats in the lecture room on prayer-meeting nights. Who ever heard of the like before? Another of his progressive ideas is the opening of a free Church Library and Reading Room for the use of the citizens of Bowling Green. One of the rooms in the basement of the church has been set aside for the Library. A number of good books have already been secured. Magazines, periodicals and both daily and religious papers are kept on file. They are put under the charge of the librarian, who is to be found at the Library every afternoon in the week and several nights during the week. Everybody is cordially invited to avail themselves of the opportunity presented them to secure good reading matter. It is thought that in this way many will be brought in contact with the church and Christian people who could be reached in no other way, and that the Library will afford a place of rest and recreation to many young people who might otherwise be tempted to find some less instructive or beneficial method of spending their leisure hours. We commend Bro. Baldy's plan to other pastors. Of course, a Church Library does not take the place of preaching the gospel, but it may be made a great help in that direction. We are glad to announce that Bro. Baldy has agreed to act as correspondent for the BAPTIST AND REFLECTOR, and will send us an occasional letter about Baptist affairs in Kentucky.

—Our Methodist friends are having a right lively little time among themselves just now. At the last General Conference held at Memphis, Dr. S. A. Steel of this city was elected Secretary of the Epworth League of young people, an organization similar to our B. Y. P. U., and editor of the Epworth Era. In one of the first issues of the paper he remarked that the bishops and saloon-keepers were making common cause against Sam Jones. This remark gave great offence, especially among the High Church Methodists represented by the Christian Advocate. Dr. Hoes, the editor of the Advocate, replied pretty sharply to Dr. Steel. Several of the Annual Conference have passed resolutions condemning the utterance. Instead, however, of taking it back, Dr. Steel repeated the expression, explaining its meaning, which seems to have made matters worse. Meanwhile, a new Richmond has appeared upon the field in the person of no less a man than Sam Jones himself, who has recently become one of the editors of the Tennessee Methodist of this city, of which Dr. B. F. Haynes is editor-in-chief, and which was started upon the heels of the Hargrove-Kelly case a few years ago, and was understood to be a protest against the high-handed measures of Bishop Hargrove. In a recent issue of the Tennessee Methodist Mr. Jones comes to the defense of his friend, Dr. Steel, in his usual vigorous manner, and pitches into the Christian Advocate and others of his opponents in quite a lively style. The whole makes right interesting reading to a Baptist—not because he likes to see a quarrel among his brethren, but because it indicates a growing tendency away from Episcopacy and toward congregationalism among our Methodist friends.

THE HOME.

Live For Something.

BY CHARLES M. SMITH. Live for something—have a purpose. And that purpose—keep in view. Drifting like a homeless vessel. Those cannot live to life be true. Half the vessels that strew life's ocean. If some star had been their guide, Might have now been riding safely— But they drifted with the tide.

of their festivals of the full moon, sought for a growth of it on an oak tree, a tree also held sacred by this ancient order. It was then, as now, rarely found growing upon an oak, but when its beautiful berries glistened upon this tree, was esteemed possessed of mysterious virtues, and its discovery celebrated with festivities and solemn religious ceremonies.

The turf beneath the sacred wide-spreading branches became at once the site of sacrificial rites and feasting. A large space was encircled by stones of enormous size. The cromlech, or altar, formed of one immense stone raised upon other stones on end, occupied the center of the space. Two young milk-white bulls, tethered by the first time, were bound by the horns to the sacred oak. The arch-Druid, in priestly vestments, ascended the tree, and with a golden sickle severed the mystic mistletoe, which was caught in the snowy robes of his acolytes. The victims were slain amid rejoicings and prayers to their deity that the gift might be propitious to those upon whom he had bestowed it.

An infusion of the precious leaves in water was regarded by them as an antidote to all poisons, and a cure for all diseases. The plant, according to Pliny, was called by them a name which, in their language, signified "heal-all." Its wonderful twigs suspended in front of their huts exempted the fortunate owners from the frowns of the sylvan deities and from the wrath of the elements.

A charm against all bad and evil. A spell to keep away the devil.

The Scandinavian legends warn us that the mistletoe has fatal properties to all who touch the sap plucking its bunches. Far away in the North, upon a lonely mountain top, there dwelt a few peasant families. An inmate of one of these lowly dwellings was a young girl, lovely, loving, beloved by and betrothed to her next neighbor, a sturdy peasant lad. The young girl fell sick. To restore her to health her lover sought near and far for the precious mistletoe growing upon an oak. At length his search was rewarded. Upon a snow-clad oak the coveted bunches hung in generous profusion. With eager, reckless haste, he climbed the oak, seized the life-giving or death-dealing plant as handed, and fell lifeless to the ground.

A legend of the crucifixion, full of pathos and beauty, tells the origin of the mistletoe in its concluding words as follows: "Ever since that day, the tree from which the cross was hewn has never been suffered to grow as a tree, but only exists as a parasite on other trees. "It is neither fruit nor flower, but bears clusters of waxy white berries, and saps the life of any tree to which it attaches itself. It

is called 'the mistletoe.'—Olive Chesney.

A Good Residence Street.

The Christian World tells of a love feast in Yorkshire in which a good man had been drawing out long, complaining strains of experiences about his trials and difficulties in the way to heaven.

Another of different spirit followed, who said: "I see our brother who has just sat down lives in Grumbling street. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sang in the street, and I was gloomy and sad enough. But I 'fitted.' I got into Thanksgiving street, and ever since then I had good health and so have my family. The air is pure, the water pure, the house good; the sun shines on it all day; the birds are always singing, and I am as happy as I can live. Now I recommend our brother to 'fit.' There are plenty of houses to let on Thanksgiving

street, and I am sure he will find himself a new man if he will only come, and I will be right glad to have him as a neighbor."

Christmas Suggestions.

Elizabeth Stuart Phelps in the Ladies' Home Journal has given these capital suggestions:

Buy no more than you can afford. Give no gift where you do not delight to.

Shop no more than you have the strength for.

Entertain only with your means. Keep your Christmas nerve and muscle and heart and hope and cheer, first, for your own home, your own fireside, your dearest, your own sweetest, and then for the homeless, fireless, the unloved, the "undeared," and be true, true, true to the last Christmas card that goes to your postoffice, or the last "Merry Christmas" that crosses your lips.

We are a generous people and a happy people and a Christian people, and we must keep our festival with sincerity, honor, intelligence, and good sense if we would keep it alive and "in His name."

The Woman's Era.



Within Her Sphere She Reigns Supreme.

Woman claims her own. Her field widens constantly. Every day brightens her prospects. Her progress forecasts the greater triumph at hand. Emancipation and equality are her positions in the years to come.

Prophetic of final victory were her achievements at the World's Fair. At her shrine there erected the nations bowed. The lesson taught at the "Woman's Building" will last "till time shall be no more." Their enlightening influence will be felt around the globe throughout the dawning century.

Only less memorable were the honors gained at the Fair by

Dr. Price's Cream Baking Powder.

The highest award conferred on this peerless preparation, is a fitting accompaniment of the laurels won by the women of America.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor. 224 East Second Street, Chattanooga, Tenn. To whom communications for this department may be addressed. Young South Motto: Nulla Vestigia Retardans.

Young South Correspondence.

I want to make a proposition to you, and as the school children put it, "If you will, I will!" I want you to agree to tithe your Christmas money for the Young South work! What do you say? Sometimes one of my brothers says, "Here, take this check and buy yourself a pair of new gloves." (I'm famous in the family for wearing darned gloves.) Now there are gloves—and gloves! If I take a tenth off and give it to the Lord, I'm almost sure I shall not know the difference in the wearing of those gloves. So if grandfather hands you out a brand-new silver dollar, you just say to yourself, "A dime for that machine for the Orphanage," and send it post haste to me. If auntie slips you a half, put by a nickel. If mamma gives you a certain sum to buy gifts for your friends, reserve the tenth for the best of all friends. People who are worth remembering do not think much about the value of the present, but of the love which lies behind it. Will you join me in this plan? Let us bring in all the tithes into our Lord's storehouse. Then we shall have his blessing, I know. Who will send in the first? I am so anxious to end up this old year with a grand rally of all our forces.

The postman has been quite a good friend to us this past week, as you will see when you read these letters. This one, with a queer five-cent foreign stamp, was such a delightful surprise. I know you will read it with deep interest, and I hope it is the first of many. I had the great privilege once of hearing Mrs. Chastain talk to a company of ladies, and I shall never forget her sweet, inspiring words. But I am keeping you from her letter.

"Dear Friends of the Young South: It has been in my heart for a long time to write to you, and now that it is Thanksgiving day I will wait no longer. I have just finished reading your own missionary's letter, and I congratulate you on having such a charming, consecrated woman to represent you among the heathen. Beasie and I were girls together at dear old 'Hollins,' and I remember visiting her home once in Salem, Va. So you see there are ties of State and common love for Christ's cause in heathen lands is a much closer tie, though it sends her to Japan and me to Mexico. Years have rolled by, since we have seen each other, and it is scarcely possible that we shall meet again in the flesh, but up there in our Father's kingdom we shall know each other, and her Japanese and my Mexican will know each other too!

"And what shall I write from our remote corner of the world to interest the Young South? First, let me say entrance into your band for three new members, who wish later on to make their contribution to help sustain the missionary. I speak of Effie, Garvin and Francis Chastain. Effie is five years old, and speaks and sings Spanish like a native. Master Garvin is

but half that old, yet he has almost forgotten his native tongue, while blue-eyed, laughing baby Francis speaks one language as well as another.

"Shall I tell you this time of our school? Last year it was taught by a graduate of Mercer Institute and paid by the Mission, but now we are self-supporting, which is much better. Such funny names you would think our children have. There are only six boys. Some of the names translated into English are Trinity, Piety, Mercy, Refuge, Conception, Felipe, Paula and Maria. Our scholars learn by heart many hymns and chapters from the Bible. Last Sunday a little four-year-old boy recited fifteen verses in Sunday-school; and it is no uncommon thing for some of the older children to recite a whole chapter. Four of our girls have recently been baptized, and seem to be living Christian lives. It is the Mexican custom to allow the children to study out loud in school. You can hear the hum of their voices squares off, but our boys and girls have learned a better way.

"Two weeks from to day we hope to have the celebration of the first anniversary of our Young People's Society. I wish you could be with us on that occasion, and see the pretty new chapel the American missionaries in Mexico have built on our field, as their contribution to the Centennial Fund. I know you would like to hear the Mexican children sing their hymns. Many of the tunes you would recognize, though the words you could not understand, but God knows! He is Lord of all tongues.

"I think my letter long enough for this time. Next time I shall probably take you visiting with me. My children always like to go, and the Mexicans are fond of children. "Do not forget to pray for your missionary. That is even more important than paying for her. And pray too for children in heathen lands who are exposed to so many more temptations than you are, and who have not Christian parents and God's Word to help them do right.

"May our God reward you for the good work you have begun, and strengthen you to continue, and call some of you to be bearers of his Word yourselves to the heathen! Sincerely your friend, "LILLIAN WRIGHT CHASTAIN. "Mission Baptists. "Doctor Arroyo, Mexico."

Now, I know there will be a whole army of "Oliver Twists" crying out for "more!" We will be so grateful if Mrs. Chastain will continue this series, and give us much needed information about this southern neighborhood of ours. With Miss Hale and her as our special correspondents we shall have exceptional advantages, and I trust all the Boards will see these valuable additions to our missionary literature have the widest possible circulation. Nothing helps on God's cause like a personal interest in the field. And how I wish the Young South children would follow the example of these little Mexicans in committing Bible verses to memory! In these days of "learning made easy" these are far too little of that. You will miss much that will bless your life and comfort your old age, if you grow up with no twenty-third Psalm, no sweet benedictions in your

memory! Let this new year bring you at least one verse each day so thoroughly committed that neither success nor disaster can crowd it out! We welcome these thy friends of the Young South in Shiloh!

A little girl in Shiloh wants to correct two misunderstandings. I am so glad they are not more serious. Her name is "Wava," not "Nora," Williamson, and she collected in a pyramid, not a bell, and the best part of it all is that she is refilling it.

Now read this! It is from the same hand who sent the quilt you bought for the Orphanage: "Enclosed find check for five dollars, to be credited to the Sunbeam Society of the Morristown Baptist Church as follows: Three dollars for the Sunday-school and Colportage Board and two dollars for the sewing-machine for the Orphanage. Yours sincerely, (Mrs.) Sus L. Mason."

If Mr. Quisenberry will just hold up his hand, I will pass over his portion with great pleasure. I can see him smile and almost hear him say, "Praise the Lord!" as he reads this message. How I wish we had many more such veritable "Sunbeams" as those in Morristown! God bless them! Here is one with the right ring: "I have not forgotten the Young South. I send \$1, half for Mrs. Maynard and half for the Orphanage. My uncle gave me ten cents and mamma the balance. NELLIE PAICE."

We are most thankful. Go on, Nellie, in this good way! And here's a model Sunday-school: "New Hope Sunday-school wishes to send through you her Thanksgiving offering to help buy that machine for the Orphanage, \$1.65. R. N. CHAFFORD, Sup't."

Are there not others? A little from each one would soon land that prime necessity at the Orphanage gate! The fund grows, but so slowly. Stir up your Sunday-school, your family and yourself!

Mrs. Isabel of Mouse Creek has our thanks for her kindly interest. I shall send her letter and circular to the Committee in Nashville just as soon as we have the money well in hand. They will decide what style, make, etc., will best suit the Orphanage. Perhaps it will be better to write directly on this part of the subject to Miss Lucie Cunningham, No. 1315 N. Spruce Street, Nashville, Tenn., whom I have asked to be Chairman of the Purchasing Committee.

This letter brought tears to my eyes: "Please find enclosed \$1.00, to be equally divided between the Orphanage and Japan. It was my daughter's intention to send it out of her savings, but God saw fit to take her from us before that desire was accomplished. She died on the 8th of November after an illness of seven months. Her sister Mary preceded her to the heavenly land just twenty months. They were both helpers and happy readers of the Young South. They were 13 and 14 years of age and my only daughters. Will not the happy band pray God to give me grace and comfort in this great bereavement? I will still help the Young South all I can, and I pray that God will bless its work. Truly yours, (Mrs.) ANNE HANCOCK"

A benediction will surely follow this gift. "She being dead yet speaketh!" It is sweet to know that two of our

number already rejoice in the home above. Let us think of them as watching for us. Happy, freed from pain, they rest for their labors and their works follow them. May the great Comforter be very near the lonely mother. This life is short.

From Watertown we have these two notes: "I send you \$1 for Mrs. Maynard. I have been some time collecting it. Every one cries 'hard times.' Much love to all. Affectionately, BEAR WARREN."

"Enclosed find 25 cents for the Orphanage Machine Fund. I made it calling fruit on the trains that stop at my town. Your friend, PAAN WARREN."

That was well done, little sister and brother. Just a little while ago Buby's \$5 made it possible to put down the matting in the Orphanage hall in time for the Convention visitors. Oh! for a host of such little workers!

There is one more, but it must wait, or that foreman will annihilate me, jolly as he looks. I wish you the happiest of holidays! May a good Santa Claus load you down with all manner of beautiful gifts! But don't you forget whose birthday you celebrate with all this joy, and try to make some poor little one's heart glad, and don't forget the tithes. With Christmas greetings, yours, LAURA DAYTON EAKIN.

Receipts.

Table with columns for item and amount. Includes entries like 'Previously reported \$145.00', 'Ruby Waters, Watertown 1.00', 'New Hope S. S. Dexter 1.00', 'Mrs. Annie Eager, Nashville 1.00', 'F. R. Treston 1.00', 'Nellie Price, Wash 1.00', 'Mrs. Lucie L. Mason, Morristown 1.00', 'Total \$177.00', 'In Treasury 27.00', 'For Orphanage sewing machine: \$ 25', 'A Friend 25', 'Ida Spray 25', 'Eva Kannon 25', 'Lawrence Kannon 25', 'Mrs. Nowlin and children 25', 'Nora Williamson 25', 'J. C. Burns for North Fork Church 1.00', 'Boys of Greenwood S. S. 25', 'Fannie Hall 25', 'Hall Sisters 25', 'Jerena Pendleton 1.25', 'Aahport Sunday-school 1.00', 'Nelson Nowlin 25', 'Ruble Warmath 25', 'F. R. 25', 'Fred W. Smith 25', 'Mrs. H. Hager 25', 'New Hope S. S. 2.00', 'Morristown Sunbeams 2.00', 'Nellie Price 2.00', 'Total \$111.25'

—A prominent physician says that children's school lunches should not be put up in a lunch basket or tin box, as unpleasant odors always cling to a much-used receptacle. He recommends a clean napkin wrapped neatly about the food and a paste-board box to hold it all. The box can then be thrown away after it has been used once or twice.

For Baby's Skin Scalp and Hair use Cuticura Soap. The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet and nursery. For distressing eruptions, pimples, blackheads, scalp irritations, dry, thin, and falling hair, red, rough hands, chafes, simple rashes, and blemishes of childhood, it is absolutely incomparable. Mothers and nurses pronounce it the only perfect baby soap.

Sold throughout the world. Price, 25c. For sale by Druggists and Grocers. Sole Proprietors, Boston, Mass.: "All About Baby's Skin," mailed free.

Not even "pearl glass" or "pearl top" lamp-chimneys are right, unless of right shape and size for your lamp. See "Index to Chimneys." Write Geo A Macbeth Co, Pittsburgh, Pa. maker of tough glass.

RECENT EVENTS.

—Rev. Justin D. Fulton has accepted the pastorate of the First Baptist Church in Somerville, Mass., reserving four days in each week to continue his war on Romanism.

—The health of Rev. G. M. Tolson, the grandson of Rev. Thomas Meredith of blessed memory, in North Carolina, has failed in his work in Crisfield, Md., and he has decided as soon as possible to come further South.

—In the North Carolina Baptist State Convention, President Charles E. Taylor of Wake Forest College, asked for \$5,000 at once. Bro. C. Durham raised it then and there. Wake forest has 200 students, of whom 60 are young preachers.

—Rev. W. T. Hundley has tendered his resignation as pastor of the Butherford-street Church, Greenville, S. C., to accept a call to the church at Gainesville, Fla. The condition of his health requires that he should seek a milder climate. He has done a good deal in Gainesville.

—The new Baptist Church at Hopkinsville, Ky., was dedicated last Sunday, Dr. H. M. Wharton, of Baltimore, preaching the dedicatory sermon. Dr. Wharton will remain in Hopkinsville for a while and assist Bro. C. H. Nash, the pastor, in a meeting. We hope that much good may be done.

—Our friend and former roommate, Rev. W. T. Jordan, a Tar-heel of the "Old North State," has lately been called to the pastorate of the First Baptist Church in Alameda, Cal., a city of 15,000 population. He seems happy and hopeful in his new field. We are glad to hear of his success out West.

—Rev. H. R. Moseley, recently Missionary to Mexico, and who, as our readers know, was compelled to leave on account of a furor created by some rather unguarded remarks in a tract written by him, has accepted the pastorate of the Rock Hill Church, South Carolina. He hopes that he may yet return to Mexico, and accepts the pastorate of this church under the condition that he will return to Mexico if the way opens.

—In the late North Carolina Baptist State Convention, a breeze was created at its close by the report of a committee on religious periodicals failing to recommend the North Carolina Baptist along with the Biblical Recorder. An amendment recommending the Baptist was adopted, and a committee appointed looking to the unification of Baptist journalistic interests. Greensboro was chosen as the place of meeting.

DR. W. J. MORRISON, DENTIST 119 1/2 Union Street, Nashville, Tenn. Telephone 893.

—I have one-fourth of my time unemployed, and would be pleased to correspond with any church in need of a pastor. Cuba, Tenn. J. P. LEIGH.

—Evangelist Paul Price is at liberty to accept engagements for revival work from churches in our State, commencing with the first Sunday in the New Year. Address him until then at Bloomfield, Ky.

Beware of Ointments for Catarrh That Contain Mercury. As mercury will surely destroy the sense of smell and completely derange the system when entering it through the mucous membrane, such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is a serious one. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by all Druggists, price 75c. per bottle.

—The fifth Sunday meeting of Holston Association will be held with the Chalmers Street Chapel, Bristol, Tenn., December 28th-30th. Printed programs have been distributed and the meeting promises to be one of interest.

—The next fifth Sunday meeting of Central Association will be held with the church at Hickman, Tenn., beginning Friday, Dec. 28th, at 7 p. m., programs of which have been printed and extensively distributed. It is hoped that every church will be represented.

—Through the kindness of President Thomas I hold a free pass for the girl mentioned from Pikeville to Chattanooga. It expires on the 31st inst. Will now need only \$30 to take her through this next term. If any one means to help her, write me at once what you will do and I will bring her during the holidays and you can send funds later. This call is only for balance of railroad fare and some clothing. "Inasmuch as ye did it unto one of these little ones ye did it unto Me." May the Lord inspire you to help. S. S. HALS. Mossy Creek, Tenn.

—The fifth Sunday meeting of the Ocoee Association will meet with Antioch Church, Apison, Tenn., Friday before the fifth Sunday in December, 1894. My observation has been that where these meetings are well attended, and where the brethren come prepared to say something, great good results from them. I would, therefore, urge the brethren of the Association to attend this meeting and come prepared to contribute something to the interest of the meeting. Programs have been printed and distributed. B. L. MOTLEY. Cleveland, Tenn.

Ssa SHELLS.—Any one sending a dollar to help build a Baptist Church at St. Andrew's Bay, Florida, will receive by mail a nice box of assorted shells. A Baptist Church was organized there last spring by missionaries of the Florida State Board of Missions, but the body is not able to build as they would like, and are quite worthy of any help they may receive. So send along the dollars and receive this beautiful memento of your good deed. Address Rev. M. J. Webb, pastor, or Miss Hattie Withers, Sec. W. A. and M. Soc., St. Andrew's Bay, Fla.

—For Irritation of the Throat caused by Cold or use of the voice "Brown's Bronchial Troches" are exceedingly beneficial.

—Program of fifth Sunday meeting to be held with the Lexington church, beginning Friday night before. S. K. Hurst to preach introductory sermon. Subject, "Soul Winning." For criticism. 1. Is the doctrine as held by Baptists fully authorized by the Scriptures? If so, why? J. H. Kirby, W. F. Parson, D. Honner. 2. The difference between church fellowship and Christian fellowship. R. F. Parson, D. Honner. 3. The position of baptism in the Christian system. A. Nunnery. 4. Explain church communion. R. A. Kimbro. 5. Does the same obligation rest on the church to spread the gospel in heathen lands as does at home? If so, why? R. S. Fleming. 6. The plan of co-operation in the States work. B. F. Bartles. Sunday services 9 a. m. Sunday-school mass meeting. 1. General discussion on the advantage of Sunday-school work. 2. Infant class work J. R. Kirby. 3. The model Sunday-school. Dr. J. W. Watson. 4. Sunday-school music. B. F. Bartles. 5. Lesson help. P. J. Danison. Rev. R. A. Kimbro will preach a sermon on Missions at 11 a. m. Sunday, after which a collection will be taken. B. F. BARTLES, Sec'y.

Hilwasse Baptist Ministers' Institute. At the Association in August the Hilwasse brethren resolved to conduct a ministers' institute at Mt. Vernon church, two miles from Graysville, Tenn., during Christmas week. The institute begins Wednesday, Dec. 26th, and continues throughout until after Sunday. The following program has been arranged: 1. Delivery of sermons (brief). 2. Systematic church work, or church organization and discipline. 3. Man's agency and responsibility. 4. God's sovereignty. 5. The gospel. Text outline and analysis will be discussed each day for at least one hour. The following texts will be used: Dan. v. 27; Acts iv. 12; Eph. ii. 9; 1 Cor. iii. 14. A question box will be opened every morning. Every subject will be open for general discussion. There will be sermons or lectures at night. Sermons preached during the institute will all be subject to criticism. Brethren, come praying and studying for success. Prepare outlines and sermons on these texts. Carefully think over the subjects. Put aside all prejudice. With God's help we will become better preachers. LUCIUS ROBERTSON. Decatur, Tenn.

—So thorough is the excellence of Ayer's Hair Vigor that it can be used with benefit by any person, no matter what may be the condition of the hair, and in every case it occasions satisfaction and pleasure, in addition to the benefit which invariably comes from its use.

—A Valuable Book on Nervous Diseases to any person by the REV. E. KONIG. FORT WAYNE, IND.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS. CHURCH BELLS, CASTING AND FINISHING. WE MAKE BELL FOUNDRIES. BALTIMORE, MD.

1000—QUESTIONS ANSWERED—1000 A NEW BOOK BY REV. J. R. GRAVES, LL. D. Being a careful selection from the multitude of questions answered in the columns of THE BAPTIST Edited by REV. O. L. HAILEY, D. D. THIS will contain the cream of Dr. Graves' best thoughts on Exegesis, PRICE \$1.50. Ready for delivery about December 15, 1894.

2 Copies, \$2.75—5 Copies, \$6.50—10 Copies, \$12.50 A PREMIUM WILL BE SENT EACH MEMBER OF A CLUB. A full supply of Bibles, Denominational Books, and S. S. Literature always on hand. Address J. R. GRAVES & SON, 302 Second Street, Memphis, Tenn.

Life of Dr. J. H. Graves. The publication of the life of Dr. Graves, as well as the Thousand Questions and Answers, is delayed for the want of money. It will take from \$1,250 to \$1,500 to bring out the two books. And in these times that is a pretty big investment. I am not able to say yet just how soon either one will be ready for delivery. This does not mean at all that we shall not publish them. This we expect to do as soon as possible. If the brethren who are interested would help us by prepaid orders, so as to bring us within sight of the amount, the works would soon appear. This will answer Rev. N. N. Brown of Odenheim, Ala., and many others. O. L. HAILEY, Oxford, Miss.

—WANTED.—Teachers, Principals, Pianists, Artists, Elocutionists and Primary. Address, with stamp, Columbian Teachers' Bureau, Room 18, Vanderbilt Building, Nashville, Tenn.

CANCER-TUMORS CURED WITH BALMY OILS. 3000 FOR BOOK FREE. GIVING PRICES OF OIL AND PARTICULARS. 170 N. MILLING ST. IN CINCINNATI, OHIO.

A DIMINUTIVE MAN-EATER. The above advertisement is now being placed in newspapers generally throughout the country by the Dr. M. B. Bye Combination Oil Cure Company, and is the most striking and original in appearance or action we have seen recently. In its representation of the microbe the representation is not correct, of course, but the inspiration of the artist is certainly very appropriate and a original. There are the ravaging jaws of the hyena to feed on human flesh, the claws of a mole to burrow into the flesh of the sufferer, the scorpion tail that stings the afflicted into agony, and the starved expression of the cat-like eyes, all combined to fully represent the hideous little monster that he withstood the use of burning plasters and defied the surgeon's knife. It spares no mortal. Speaking of the germ of microbe theory and his great success, Dr. Bye says: "I never knew a master till the balmy oil was sent to search out and rescue the sufferer from his grasp. How the balmy oil does it, it matters not. It is immaterial whether the little monster is killed to its eternal sleep like chloroform does its victim, or draws it as a line-livered man with a stone to its neck, but it accomplishes its blessed mission and thousands are living to-day to testify to it. Many physicians at first said: 'Look on this cancer alone; you will only make it worse,' but if there is one person living to-day who regrets having the balmy oil I do not know it. Thank God there is now one remedy in the world that will conquer this hitherto unconquerable, incurable disease, cancer! I am sure I may be able to cure a thousand dollars for every case of cancer that cannot be readily cured with my balmy oil, if taken in time."

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—The third circle of Cumberland Association will be held with the Baptist church in New Providence, Dec. 28th and 30th. The churches composing this division of the Association are earnestly requested to send representatives. Following is the program: 1. Encouraging features in Foreign Mission work. B. P. McPherson. 2. Tennessee for Christ. G. W. Rmy. 3. Inner Life. A. U. Boone. 4. Church affairs. J. P. Weaver. 5. Sunday-school and Colportage. T. M. Jackson. 6. Orphans' Home. James White. 7. Hymnology. J. F. Parker. 8. Southern evangelization. Dancy Fort. COMMITTEE.

—At New Harmony Church, Indiana Creek Association, a fifth Sunday meeting will be held Dec. 28th-30th. Introductory sermon on Friday at 11 o'clock, by D. W. Horton; J. M. Wood, alternate. 1. Why are we baptized? J. H. McCorkle and J. Y. Bowen. 2. Can an unordained man scripturally baptize? B. W. Bichie and S. W. Owen. 3. Was the commission (Mat. xviii. 19) given to the church or minister? D. W. Horton and J. N. Davis. 4. What is the duty of Baptists in the evangelization of the world? Wm. Outlaw and A. O. Montague. 5. Orphan's Home. D. S. Davis and J. E. Lindsey. 6. Duty of Christians in regard to the liquor traffic. J. M. Wood and J. B. Lay. 7. Sunday-schools. J. W. Stanfield and J. B. Gaut. Everybody invited. Dinner on the ground Friday and Saturday. J. N. DAVIS, A. O. MONTAGUE, Committee.

—Program for fifth Sunday meeting for Second Division of Cumberland Association to be held with Pleasant Hill Church Dec. 30, 31, 1894. 1. Saturday at 11 a. m. sermon by A. H. Bather. 2. The importance of united effort on the part of the church in church work. T. W. Willis and J. W. Moorehead. 3. Do the Scriptures teach that each church should meet each Lord's day for religious service? W. W. Payne and C. A. Burr. 4. Is the observance of Christmas with its festivals promotive of good or evil? A. H. Bather and J. M. Highsmith. 5. Sunday, 10 a. m. The influence of Sunday-schools in the home. J. A. Crocker and W. H. McNeely. 6. Sunday, 11 a. m., sermon by W. C. Shannon; alternate, W. S. Borthick. 7. Is giving to charitable objects and the support of the pastor and the spread of the gospel a Christian grace and acceptable service to God? W. C. Shannon and W. S. Borthick.

8. Should not a Christian esteem it a privilege as well as a duty to support the gospel and the cause of Christ? A. G. Porter and J. W. Borthick. 9. Does the Church need us or do we need the church? W. F. SHANNON, Ch'm.

To Readers of the Baptist and Reflector. Dr. E. J. Worst of Aahland, Ohio, has kindly offered to mail all readers of the BAPTIST AND REFLECTOR one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache, sleeplessness, rheumatism and nervous ailments, or even week's treatment for only \$1.00. Readers of the BAPTIST AND REFLECTOR desiring to manage branch agencies for the sale of this great remedy, should apply now for terms and territory, naming the BAPTIST AND REFLECTOR.

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—Buckingham's Dye for the whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its popularity. Seminary Notes. Bro. H. F. Burns has accepted the church at Litchfield, Ky., for half his time. Bro. J. S. McLemore had the unique experience of preaching to the lunatics at Anchorage last Sunday. Bro. J. W. Vesey preached near Lebanon Junction. It is reported that one of our wealthy country churches near here is conspiring to move Pastor Strother from Nashville. Good field and a good choice. We have two popular lectures on the same night this week. Dr. H. M. Wharton lectures at McFerran Memorial Baptist Church and Rev. Thomas Dixon at Mifelo Hall Friday night. Eli Perkins is to be with us in January. Examinations are already scheduled and the boys are beginning to burn more coal oil as a consequence. Prof. Robertson seems to know as much Greek and to take as much interest in his classes as ever. Louisville pastors are in trouble. Their Sunday-schools and Young People's meetings are taxing the seating capacity of all the churches. Each church claims also to have the best pastor. Bro. Burns has given up his church in Indiana under very encouraging circumstances. He found them receiving alien immersion without any question. He opposed it, when a Campbellite sought to join, and for a while it seemed that there would be trouble, as one of the leading deacons took grounds against him. But they have seen the error of their way and those who at one time offered the greatest objection now offer to increase his salary if he will remain, but having accepted at Litchfield he cannot do so. Louisville, Ky., Dec. 11th.

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3. Was the commission (Matt. xxiii. 19) given to the church or to the ministers? J. L. Morrison, A. Todd.
4. What is the duty of Baptists in evangelizing the world? W. C. Vandiver, B. N. Martha.

5. Baptist Orphan's Home. R. D. Fowell, W. J. Dickerson.
6. Duty of Christians in regard to the liquor traffic. George Dickson, J. E. Johnson.

7. Sunday-school mass-meeting.
8. The Tug River Tug is the name of a newspaper in Logan County, West Virginia.

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OBITUARY.

Notice.—Obituary notices not exceeding 600 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Characteristic words and you will know exactly what the charge will be.

McNEELY:—At this place, on the 28th inst., the death angel quietly entered the pleasant home of Prof. and Mrs. McNeely. And about the still hour of mid night their only girl, their darling little Lucille, a bright child of six summers, peacefully passed over "the beautiful river." She was of fragile form, of delicate mold, of manners mild, of disposition sweet, and greatly beloved. Bereaved ones, dry your tears, for little Lucille has gone to that happy home where dwells the gentle Savior, who loves the children.

The One that clothes the lilies fair, And feeds the birds with watchful care, Is with the children ever where, Throughout the world, in every land, The children's friend, a savior grand, He gently leads them by the hand.

Orinda, Tenn.

Hagan:—Martha Hager, daughter of Mr. and Mrs. R. B. Hager, was born the 13th day of January, 1881, and on the 6th day of November, 1894, after an illness of seven months, she received the Master's summons to enter into His rest. She bore the sufferings of her long illness with remarkable fortitude, and frequently expressed a feeling of resignation to God's will. She was converted and joined the Edgefield Baptist Church in February of this year; and, although she was prevented from doing active work in the church by reason of her illness, which began so soon, no one who came in touch with her could fail to be influenced by her sweet Christian spirit and firm trust in her Savior. She did not seem to fear death at all. She frequently talked about the home to which she was going, and her last words were indicative of trust. May God comfort the bereaved ones, and may this treasure, which has now been laid up in heaven, cause them to set their hearts even more on things above.

E. L. G.

Ligon.—In the allwise providence of God his will was on the 29th of July, 1894, to call from earth our aged and venerable brother, John H. Ligon. Having professed faith in Christ at about 37 years of age, and at his death being 90 years of age, he spent quite a long life in the active service of the Lord. He was made deacon of Dixon's Creek Baptist Church (the church to which he was first attached) soon after he became identified with them, and at once became a leader and pillar in that church, remaining such until 1874, when he having moved into our midst at once placed his membership with us, where his interest and prosperity for Zion remained unabating to the last; therefore

Resolved, That in the death of Bro. Ligon, Friendship Baptist Church realize that she sustains the loss of one of her noblest and most true members; the denomination one of her wisest and safest advisers, and the community a standard whose life and example stands out as eminently worthy the emulation of all who desire to be true men and women. Also that we extend to the friends and relatives and especially to the widow our sincere Christian sympathy, and pray the God of all grace to comfort their hearts and quicken them in the way of all truth and righteousness.

By order of Friendship Baptist Church.

P. S. HARRIS, R. G. HAWKINS, J. M. WILES, Committee.

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CURRENT TOPICS.

—We made mention, a year or two ago, of the fact that while acting as United States Consul in the East, a Mr. Webb professed to be converted from Christianity to Mohammedanism, taking the name of Mohammed Webb. He returned to this country with the avowed purpose of converting it to Mohammedanism. He made a speech at the Parliament of Religions in Chicago last year in favor of Mohammedanism and got roundly hissed for his advocacy of polygamy. Recently he has been lecturing upon the subject of Mohammedanism wherever he could find an audience. Not long ago an infidel club in Cincinnati invited him to lecture, but when the time for the lecture came the *Cincinnati Gazette* says that "Mr. Webb was too drunk to keep his engagement, but when called on for an explanation, in view of the fact that the followers of the false prophet are forbidden the use of strong drink, said that his condition was due to the fact that his 'soul was not in harmony with his body,' and owing to this fierce strife he was unable to keep on his feet. The same thing happened in Toledo, however, and newspaper reporters insist that Mr. Webb was an old-fashioned drunk." Here is the apostle who proposes to introduce a religion into America so much superior to our Christianity—teaching polygamy and practicing drunkenness.

—A writer in the *Review of Reviews* for December, who signs himself "Pan-Aryan," has a very strong article in which he suggests a feasible plan by which the friction between Germany and France may be terminated, and consequently the probability of war in Europe lessened to a very great extent. The constant source of irritation in European circles, and the cause of continued threats of war, is the fact that France feels aggrieved over the loss of the provinces of Alsace and Lorraine, which were taken from her by Germany in 1870. These two provinces have been the occasion for war between Germany and France from time immemorial, and have belonged alternately to one or the other country, according as either acquired the supremacy in war. But this writer shows that these provinces consist of two different parts, the one, on the side next to Germany, speaking German, and the other, on the side next to France, speaking French. The German speaking portion of the population numbers about 1,250,000, and the French speaking portion about 250,000. Heretofore it has been the custom to regard these provinces as a whole, and either Germany or France would hold them as a whole. But "Pan-Aryan" proposes that Germany

WHAT OF THE NEW YEAR?

Hopes And Promises For The Future.

FROM THE AUTHOR OF "THE MAN WITH-OUT A COUNTRY."

Whoever asks if the political future is to be better or worse, really asks if men and women are to be better or worse. The fountain rises as high as its source, but it rises no higher. Whether men and women are improving is an open question. The statistics cannot be relied upon any more than in other questions. For there are questions of the spirit involved which no statistics can measure. But it can be proved, 1. That the bodies of men and women are, on the whole, more fit for the work required of them than they were fifty years since. They are better clothed, better warmed, better housed, better fed. In consequence the death rate is less. They can run faster, can lift more than they could, on the average. They can draw and write and sing better on the average. So much has been gained on the physical side.

2. It is even more certain on the mental side that men and women in America are better instructed than they were fifty years ago. More people can read, and they have more books to read. More people can sing, as has been said, and they can sing better music. There are more schools and colleges, and they are better than they were. There are large popular institutions such as the Chautauque and Columbian reading circles, which direct the reading of large bodies of people all over the land and improve the mind and the improvement of mental powers depends on books and teachers, there is certainly improvement.

It is hard to say whether on the whole the average man has more mental power. But a comparison between the debates in Congress in 1840 and 1894, between the books and newspapers of the same periods, seems to intimate that there has been some improvement on these lines. It is impossible to speak with certainty. The essential question is as to moral or spiritual advance. Are the men and women of America more manly or womanly? Are they less selfish and more determined to live for the common good? The statistics are misleading, because they cannot show much but the record of convicted crime. Now the first result of an improvement in the moral tone of a community would be a more careful and complete administration of criminal law. Of such an improvement, the sign in the statistics would be simply

an enlargement in the number of criminals convicted.

The sale from Europe of large numbers of criminals, ends in the confusion of our statistics as to convictions and imprisonments.

It is certain, however, that there is less juvenile crime in the city of New York than there was fifty years ago in proportion to the population. It is certain that the gifts for charities for the improvement of towns and villages, are very much larger than the increase of population. It is probable that the intemperance of 1894 is less in proportion than that of 1840. Churches do not find a failure of interest in religion; philanthropists find ready recruits for any well favored enterprise of improvement or reform. All these are intelligible indications of advance. But no person not far gone in Pharisaism asks in such discussions for visible or tangible signs of the times.

EDWARD. E. HALL.

Doston, Mass.

FROM PROFESSOR BLAKIE OF EDINBURGH.

If we possessed a limited but unknown amount of money, it would make us somewhat concerned to think at the end of the year that it was 865 dollars or pounds less than it was at the beginning, and that year by year it would decrease further and further till it should come down to a single dollar, and then—to nothing. It would be no comfort to think that by no conceivable process could we ever add to our store, it must be subtraction all along. Or, to put the supposition a little differently, suppose we had two funds on investment, and that every year so much was transferred from one to the other, it would be no comfort to think that very earnestly, whether the transference made one richer or poorer. For the investment might be a long one—one of those miserable schemes in which you have to pay up from week to week, and time of indefinite amount; you not only put your money into a bag with holes, but into a bag that has a way of sucking in more and more, only to pour through the holes. Surely you would be all eagerness to be done with such a concern! Never again, if you could help it, would you be in such a predicament! With investments of that kind you would be done forever!

It is more than one sense, time is money. At the end of this year when we reckon up our property in time, it will be less by 300 days than it was a year ago. And year by year, if we live for years, it will be farther diminished to the like extent. Nor can there be the smallest increase. And then there will come a time when our stock will be reduced to a single day.